

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 21

NASHVILLE, TENN., Thursday, March 19, 1925

SPECIAL ANNOUNCEMENT.

Southern Baptist Convention, Memphis, Tenn., May 13-17, 1925.

The General Committee on Entertainment of the next session of the Southern Baptist Convention authorizes the following definite announcement.

All who desire hotel reservation for the convention will please communicate directly with the manager of the hotel.

All who desire reservation in private homes (where entertainment will be furnished at the rate of \$1.50 per day for lodging and breakfast) will please communicate with Mr. J. E. Dilworth, chairman of committee on assignment, 493 South Main St., Memphis.

The hotel managements desire that all applicants specify the exact date and hour of arrival in Memphis. About 1,200 rooms have been assigned by hotels for convention delegates. We give below a complete list of hotels with the number of rooms and rates per day which will be strictly adhered to.

Name of Hotel	One Person	No. Rooms
Claridge	\$3.50 up	350
Gayosa	3.50 up	300
Chisca	3.50 up	400
Marquette	2.50 up	75
Athens	1.50	70
Plaxa	1.50-\$2.50	50
Gehring	2.00	40
Jefferson	.75- 1.00	35
Washington	2.00- 2.50	30
Winona	1.50- 2.00	30
Cochran	1.00	30
Broadmore	1.00- 2.00	30
St. James	1.00- 1.50	25
Weakley	1.50- 2.00	25
Phoenix	1.00- 1.50	25
Waldorf	1.00- 2.50	25
Longinotti		
Elite	1.00- 2.00	
Parkview	3.50- 5.00	350
Adler	1.50- 2.50	190
Polk Apartment	2.00- 3.00	25

For special information write to either of the following: Dr. A. U. Boone, General Chairman, First Baptist Church, Memphis, or Dr. E. E. George, Chairman of Publicity, Y.M.C.A., Memphis.

The following taken from the Lexicographer's Easy Chair, in the *Literary Digest*, might be of interest to readers of the BAPTIST AND REFLECTOR:

"Baptize—The word baptize came into the English from the Old French baptiser, from the late Latin baptizo, and ultimately from the Greek baptizo, from zapto, dip. Therefore, the idea of sprinkling is not to be associated with it."

A FAITHFUL WORD OF WARNING BY THE EXECUTIVE COMMITTEE OF THE BAPTIST WORLD ALLIANCE.

The Executive Committee of the Baptist World Alliance would issue to the churches a faithful word of warning against the appeals of foreigners and natives who are not authorized by the responsible missionary agents of the denomination. We have proof that many solicitors from Europe and Asia are and have been for many years going among our churches collecting money, especially in America, on pretense that it will be used for urgent missionary necessities when, as is now well known, this money is sometimes secured by fraudulent claims and used for the benefit of those who collect it. It is indeed the exception that one of these independent appeals is genuine, and that money which the churches give in response to them is devoted to real and helpful missionary work in any land.

Crack Shots from Uncle Gideon's Rifle

We have a growing tendency to a very little theology—and a very little clothes. The marked feature of both is thinness.

—J. B. Gambrell.
From O. E. Bryan's Note Book.

Even in the rare cases where the appeal is a genuine one and merit is claimed for the individual or so-called direct method in mission work, the expense of the method is much greater than the denominational co-operative method, the money is often distributed without due regard to individual and missionary need, and the accounts of these independent collectors are never audited by any agency which the denomination appoints and controls. Only the individual and the little coterie associated with him know how much money is raised and where it goes.

Our Baptist people are now organized the world over, and some regular denominational agency is responsible for helpful missionary relation to every mission field and every national Baptist group in Asia and Europe. We would, therefore, suggest that whenever one of these unauthorized independent canvassers of our churches appears in person, or appeals by letter or literature to a church, he be required to suspend the canvass for money until the mission board which is responsible for the territory on behalf of which he solicits money, is consulted. The following Boards will gladly give information as to the reliability or unreliability of such appeals:

The American Baptist Foreign Mission

Society, 276 Fifth Ave., New York, N. Y.

The Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.

The Canadian Baptist Foreign Mission Board, Toronto, Canada.

The General Missionary Society of German Baptist Churches of North America, Forest Park, Illinois.

The Swedish Baptist General Convention, Chicago, Illinois.

The Foreign Mission Board of the Negro National Convention, Louisville, Ky.

The Baptist Missionary Society, Fumival St., London, England.

The British Baptist Continental Committee, 4 Southampton Row, London, England.

The German Baptist Union, Neuruppin, Germany.

The Swedish Baptist Union, Stockholm.

These Boards compass jointly, or respectively, the countries of Europe and Asia and South America. They have trusted representatives and associates in these lands, and have, therefore, opportunity to know the needs and the worthy appeals on their behalf.

We seek to protect the churches against impositions and to help real mission work for which our own denominational agencies are responsible, and of which they make faithful report, and therefore issue this warning to the churches and admonish them to heed it and put an end to the wastefulness of unauthorized independent appeals.

EXECUTIVE COMMITTEE,
BAPTIST WORLD ALLIANCE.

Chicago, February 26, 1925.

A man who is held in the grip of the everlasting truth and is not afraid is a young army in himself.—Dr. Charles Parkhurst.

"The world, without question, is further advanced toward a restoration of peace and international accord than at any time since the war, and there is no great reason to fear a relapse," says His Excellency Sir Esme Howard, British ambassador to the United States.

Education is gleaned from men and books and laboratories, from field and forest and whispering wind; but it is more: it is learning—promptness and thoughtfulness, kindness and helpfulness, and every form of purity; it is the mastering of mind and spirit, appetite and passion, thought and word and glance; it is knowing nothing but service brings worthy living, that selfishness means sin, that courage lies in being right. Education is the implanting of good habits, the acquirement of efficiency, the development of twenty-four carat character.—Thomas C. Blaisdell.

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST
CONVENTION

O. E. Bryan, Corresponding Secretary and Treasurer,
161 Eighth Ave., No., Nashville, Tenn.

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date which indicates the time up to which payment has
been made.

Send money in the usual way to the Baptist and Re-
flector.

EDITORIAL

THE ACTING EDITOR.

The Corresponding Secretary of the Executive Board of the Tennessee Baptist Convention for a brief time is acting editor of the Baptist and Reflector. It is generally understood that this relation is only temporary. We hope that in the near future our Baptist and Reflector committee will be able to announce the election of a regular editor. While we are under this burden we ask the patience, sympathy and prayers of our people.

STEWARDSHIP.

Stewardship is in harmony with the doctrine and principles of the tithe, yet it goes much further in its scope. Stewardship says: "How much have you in your possession? One tenth of this belongs to the Lord!" It goes further and says: "How did you come in possession of this wealth? How much have you left? How is this invested? What is your brother's immediate need? What is your ability to relieve that need as a representative of Christ?"

PROBLEMS OF PROGRESS.

All progress is marked by grave problems. Growth of our Baptist interests and institutions has presented unprecedented problems for Southern Baptists. If we are to meet these problems as we should, more of our leaders must face outward with the unselfish spirit. Whether or not we shall return to the wilderness of confusion in our denominational work or go forward depends, we believe, on our ability to sink local and selfish interest into the common good of all in the work of Christ. Ideas we need to study are: Equity, justice, co-ordination, unity, concord, harmony, democracy and co-operation. This complex age calls for leaders to stand under the cross of progress without murmuring, to endure the pains of progress

without complaint. We are glad that our problems are not the problems of decay. God give us more men and women large enough to work together in the whole program around the world is our prayer.

AN OLD TIME REVIVAL NEEDED.

What our people need today is not more machinery but more power. We need to belt the machinery we have to the omnipotent power of Almighty God. What we need is not new organizations or more novel methods but men and women filled with the Holy Spirit; men and women of faith, of prayer, of self-denial and of courage. We need an old time revival of Christianity to lift us above the bar upon which we are at times stranded and bear us on the full tide of spiritual power to the world tasks that our Lord has assigned us.

MEETING OF EXECUTIVE BOARD.

By O. E. Bryan, Cor. Sec.

The Executive Board of the Tennessee Baptist Convention met in regular quarterly session in the Sunday School Board building at Nashville on the morning of March 10th. There was a splendid spirit manifested from the very beginning of this meeting. Throughout the day many phases of our work were discussed. At times the discussions were frank and positive but characterized by a brotherly spirit.

Baptist and Reflector.

The Baptist and Reflector committee reported that it had made diligent effort to select an editor for the paper but up to that time had found no suitable man. A motion was then made to ask Secretary O. E. Bryan to serve as business manager and acting editor until an editor could be selected. It is our hope that this committee will be able to bring in a definite recommendation concerning an editor in the near future. So far as we know, however, there is not yet any agreement on the part of the committee concerning this matter. The Board gave Dr. J. D. Moore, the retiring editor, a month's vacation since he had not taken a vacation during all the time he has been with us. He has been kind in showing us the mechanical work connected with the structure of the paper. He also kindly aided us last week in compiling matter for the paper, for which we are grateful. There will be suitable resolutions published at a future date concerning Brother Moore's resignation.

Dr. Gayer's Resignation.

The Board also received at this meeting the resignation of Dr. T. W. Gayer, field worker for Tennessee, who has been called to the pastorate of the First Baptist Church of Pineville, La. We were deeply grieved at the going of Dr. Gayer. He had been very useful as stewardship director in Tennessee. Our prayers and good wishes follow him. The Board passed proper resolutions concerning his going which will be published in the near future.

Seminary Campaign.

Drs. Bissell, Mosely, and Ricks, representatives of the seminary in the special

building campaign that is now on in the South, were present at the meeting. Dr. Bissell spoke for ten minutes concerning this campaign. We have been impressed with him as a fine character for the work he has taken. While all will recognize that the corresponding secretary must constantly keep before the people the unified program in defense of all of our regular institutions, we hope for the seminary a successful completion of the program which is now being so earnestly worked.

Carson and Newman Campaign.

The Board assumed the notes amounting to \$70,200.00 which it had already endorsed for Carson and Newman on condition that these notes be carried in East Tennessee banks. This \$70,200.00 is to be paid back to our Board out of receipts that come to Carson and Newman in the regular unified program of the Executive Board. We were delighted with the splendid spirit of Dr. O. E. Sams in launching, in a more vigorous way, a special effort to raise the required amount in this campaign. We believe that Carson and Newman made the best possible selection in the leader for this program. Dr. J. B. Phillips is a fine spirit, optimistic, pleasant, brotherly and true. The fine way in which he has started to handle this matter will injure no program. We sincerely hope and pray that Carson and Newman may be victorious in this effort. We urge that, according to the ruling of our convention, Carson and Newman has the right to the field, not only in East Tennessee but in every part of the state. Nothing would give us more pleasure than to see Middle and West Tennessee join in a beautiful way in helping this worthy movement. Tennessee Baptists are well able to take care of all of our unified benevolent and missionary interests and at the same time put Carson and Newman on a solid basis.

Report of Appropriations Committee.

Because of our heavy indebtedness on the church building program for last year, the committee did not think best to recommend any additional appropriations for church building until financial conditions are better. This does not mean that we are panicky. It simply means that we are trying to cut the garment in keeping with the cloth. No new missionaries were employed where applications were not in the hands of the Board before the annual meeting of the Board in December. We are deeply grieved because we cannot take care of, in a larger way, the destitution in this good state. We ask the prayers of all praying people that we may have relief sufficient to justify enlargement of our missionary program.

Stewardship and Evangelism.

Both stewardship and evangelism were discussed in this meeting in an impressive way. So far, our churches have failed, in a large measure, to take the every member canvass. Most of the district associations accepted the quota sent out by Dr. Lloyd T. Wilson last fall. We had printed a sufficient number of pledge cards for the state of Tennessee. We have sent these cards to the proper individuals in the district associations. We request the churches, where they have made the every member canvass and

have not reported same, to kindly do this for our general information. We need to greatly emphasize stewardship and tithing, regular and systematic giving and the equitable division of the unified program.

In regard to evangelism, we are asking that through this year the district associations conduct, as far as possible, simultaneous, association-wide campaigns of soul winning. We would be glad to confer with the officers of any association that wishes to enter into the above mentioned program. We believe that such a campaign, where the pastors are used for the revival meetings, is, in a large measure, the ideal method of denominational evangelism. We would be glad also to confer with pastors and churches where help is wanted in securing preachers to conduct meetings.

Conclusion.

Let us say, in conclusion, that we are now facing responsibility of the spring round-up in our unified program. The orphan children, the old ministers, the sick in our hospitals, the students and faculty of our schools, and our state, home and foreign missionaries are all looking to us. Let us not disappoint them.

We call attention to the one page add of the Home Mission Board in this issue of the paper. This is a condensed and brief statement of the Home Board's condition and needs.

News and Views

J. W. Cunningham, Chaffee, Mo., writes as follows: "Our work is going fine here at Chaffee. I came here fourteen months ago from Grand Junction, Tenn., where I was pastor for five years. We are now preparing to build a new church building, beginning the first of April. The building when complete will cost \$18,000.00. We have a fine Sunday school and B. Y. P. U. and W. M. U."

J. C. Griffin, pastor, writes as follows: "The Cash Point Church of the William Cary Association is rejoicing over having secured the services of Rev. David N. Livingstone of Sweetwater, Tenn., to teach a training school. Our church has been greatly reviewed and we have a vision of what organized work in the state, as well as in the church, can do. Let us stand for our organized work."

The First Baptist Church of Lebanon is looking forward to the coming of the Middle Tennessee W. M. U. Convention to meet with us on April 22, 23. In order to do everything possible for the comfort and happiness of all who attend, we should be glad to have at least the number of those who expect to come just as early as possible. Will the president of the different societies or someone from each church write and tell us how many they expect to have in attendance? We are confidently expecting a large attend-

ance and are doing everything we know to do to make the stay of each visitor both pleasant and profitable. Address all communications to Mrs. J. G. Hughes, Chairman Hospitality, Lebanon, Tenn.

Carl M. Cambrow, writes: "We just closed a fine meeting with the First Baptist Church and Pastor R. A. Morris of Anna, Ill. Sunday night 33 united with the church and 22 of these for baptism. Brother O. W. Shields, state evangelist, did the preaching. I am now engaged in a revival in East St. Louis, with the Winstanley Baptist Church and Pastor W. H. Townsend; Dr. L. C. Wolfe of Muskogee, Okla., is doing the preaching. We have a wonderful start here and are expecting great things from God. East St. Louis needs a real revival of the Old Time Religion and we are praying that it may come to pass. I go to Knoxville, Tenn., April 12th. I have a few open dates and pastors may reach me at my home address, Flintville, Tenn."

A group of students of the Southern Baptist Theological Seminary and the Woman's Missionary Union Training School will broadcast from WHAS, the Courier-Journal and Louisville Time station, on March 27, from 7:30 to 9 p.m., central standard time. The program will be musical and literary. WHAS is 399.8 wave length.

GREAT MEETING IN UNION UNIVERSITY.

By H. E. Watters.

For several years it has been the custom of Union University to have a special revival for the students in the school in connection with one of the city churches. For many reasons it seems best to have this near the close of the winter session.

Most of the readers of the Reflector remember the great meeting held here a few years ago by Dr. Lloyd T. Wilson in connection with the Second Church. The meeting this year was held in connection with the First Church, Dr. M. E. Dodd, an alumnus of Union of the class of 1924, doing the preaching. Much preparation had been made for the meeting. The students and faculty had long looked forward to it. A careful survey had been made to find out the exact religious status of every student in school. There were only a few unsaved so that the great burden of prayers of those interested was that the spirit of the Lord might weigh upon the body of young people and lead them to dedicate their lives to his service, and in this our prayers were fully answered. At the close of the meeting a careful check showed every student to be a church member or Christian. Approximately eighty per cent of the student body were pledged for special service; two or three for the ministry and several for missions. A wonderfully fine spiritual atmosphere pervades the entire institution and all its departments.

Dr. Dodd brought a wonderful series of sermons. I never heard finer or more appropriate. They were feasts both for the mind and the soul, and their influence must be widespread and reach through the years.

AS TO THE DESIGNATION OF GIFTS IN THE 1925 PROGRAM

By B. D. Gray, Cor. Sec.

Numerous inquiries have been made concerning the designation of gifts during the 1925 program. The inquirers have been referred to the action of the Southern Baptist Convention in Atlanta in May, 1924 as set forth on page 68 in the Convention's Annual. Doubtless many others would like to be informed as to the designation of gifts. The action of the convention was as follows:

"That we recognize the right of individuals and churches to designate their gifts, but it is earnestly hoped that contributions will be made to the whole program. It is urged that pastors, denominational representatives and all other of our workers shall present the whole program and press upon the people the importance of unity in its support. If, notwithstanding, there be individuals who of their own accord wish their gifts to go to special objects and who indicate the same when the gift is made, this gift shall not be charged against the sums allocated to the object to which it is given. Any solicitation of such gifts through this every member canvass will be regarded as a breach of comity and opposed to the spirit of the campaign. All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund, but these designated gifts shall not be considered as counting on the amounts already pledged by churches or on the total amount of the pledges of the members of the church. Bequests shall be considered as 'subsequent' gifts."

FIFTH SUNDAY MEETING WILSON COUNTY ASSOCIATION.

Round Lick Church, March 28-29, 1925.

Saturday.

- 9:00—Devotional Rev. J. H. Ramsey
- 9:30—The Church Member and His Sunday School Rev. W. J. Watson
- 10:00—Home Missions—Its Prospects and Needs Rev. R. T. Skinner
- 10:30—Foreign Missions—Its Prospects and Needs Rev. J. C. Stewart
- 11:00—Sermon Rev. W. F. Jagers
- 12:00—Dinner.
- 1:30—Devotional Rev. Floyd Stark
- 1:45—Relation of Pastor to Church Rev. J. G. Hughes
- 2:15—Relation of Church to Pastor Rev. J. D. Moore
- 2:45—B. Y. P. U. Work Ralph Donnell
- 3:15—Question Box Rev. J. H. Grime
- 7:15—Devotional Hoyt Huddleston
- 7:30—Sermon Rev. Louis Loman

Sunday.

- 10:00—Our Sunday School Work W. E. Smithwick
- 11:00—Sermon Rev. J. H. Grime
- 2:45—Devotional Mrs. J. W. Vann
- 3:00—Woman's Work.
- 7:15—Devotional Round Lick B. Y. P. U.
- 7:15—Sermon Rev. H. C. Adkins

Contributions

WHY THE NEGRO THEOLOGICAL SEMINARY?

By O. L. Hailey, Secretary Joint Commission, Nashville.

The People, Who and What About Them?

The statisticians tell us that there are about 258,000,000 of Negroes in the world. Of these some 10,500,000 are in the United States. They constitute about ten per cent of our population. Of these 9,500,000 are in the territory of the Southern Baptist Convention. They outnumber the white population in the two States of Mississippi and South Carolina, and in Georgia they constitute two-fifths of the citizenship.

Emancipation.

On January 1, 1863, these people were liberated from slavery by a proclamation of Abraham Lincoln, then President of the United States. Their history and conduct during more than two centuries of servitude, as well as their conduct since then, entitle them to the most generous opinions and kindly feelings on the part of the white people. Especially is this true as to the time of the Civil War, which resulted in their emancipation. And the same is due to be said for them in the years that immediately followed that period. It is probable that no people in the history of the world, under similar circumstances, ever so quietly and so readily sought and obtained their place among the people with whom they were to live, and whose bond slaves they had been. The marvel of it is that there was so little to condemn in them and their conduct.

Concerning Illiteracy.

The reports as to the illiteracy of this people who were freed from bondage are, no doubt, unduly magnified. There were no reliable statistics for nearly ten years, but be it said to their credit, they early sought the education of their children. Reports say that only fifteen per cent of them could read and write when they were set free. If that be true, the ratio has been completely reversed, for now it is reported that about eighty-five per cent of them can both read and write. The history of education and educational institutions among them constitute one of the most inspiring chapters of American civilization. They are entitled to great credit. Many generous white people have given them large assistance. The people of the South would have gladly done this if they had been able. No doubt, in some instances, experience has taught how to give and to use help more wisely, but the white people of the South, with few exceptions, have greatly rejoiced in the help they have received.

Religiously.

In the matter of religion the Negroes have afforded one of the most remarkable examples of all history, for the Negro set free and with many temptations to vice, degradation, corruption and violence, yet in a remarkable way gave himself to the worship of God.

For, as a people, they are most religiously inclined. The people in America will always have great reason to rejoice in that fact. Because the Negro is deeply emotional and sentimental, his religious expression has been characterized by zeal and fervor rather than by the more formal and aesthetic expressions. His religious experiences were more internal than external, although he sought and enjoyed large liberty in public manifestation. When freedom came, there were but a limited number of their preachers that had any literary preparation. They had very poor houses in which to assemble, or none at all. They had no literature, nor could they have made any use of it, if they had. They had no equipment, no finances, nor organizations. And yet these devoted preachers gave themselves assiduously to the spiritual welfare of their people. What this meant to the peace and order of the country has not been fully appreciated.

Correlating Religion and Education.

The Negro, with his peculiarities of temperament and the rapid advancement in culture, as well as in his social status, was and is called upon to do what the white man has always found it difficult to do, that is to correlate religion and education properly: The white man has not found it easy to keep cultured leadership of his religious life without exalting the intellectual above the spiritual in his effort to meet the demands of the people. And that problem is as real today as it has ever been.

Question of Leadership.

This condition naturally calls for a specially trained leadership. Since the Negro is by nature a very religious man, the leaders among them must be able at the same time to keep pace with the rapid and widely diffused culture among them, and also to preserve the right type of spiritual integrity. One will readily see that this requires that emphasis shall be placed on the right kind of education for their preachers. This the Southern Baptist Convention is seeking to do by the establishment of the American Baptist Theological Seminary.

A Baptist Obligation.

Whatever the reason, the Negroes more readily and more largely accept the Baptist interpretation of Christianity. It is simple and direct and preserves the competency of the individual soul in its dealings with God. Thus among the more than five million Christians among the Negroes of the United States, about four millions of them are Baptists. At least three out of four professed Christians among them are Baptists. That fact throws a heavy responsibility upon the white Baptists of the country to help them in their noble struggles to realize their destiny and find their place in the world. The preacher, for manifest reasons, is very influential among them. He has much to do with their ideals and their undertakings and their manners and, for this reason, the preacher, most of all, should have proper training.

Why Negroes Are Baptists.

We often hear public speakers say: "Whenever you see a Negro that is not a Baptist, that means that some white man

has been trying to explain the Scriptures to him."

I think that is more humorous than philosophical. I venture this as the real reason. For many years before "the Negroes were set free," there were large numbers of devout Christian Negroes that, every evening just as the sun went down, earnestly prayed for freedom. No matter where they were, nor what they were doing, when they saw the "king of day sinking to rest," they lifted their hearts to the God of freedom to bring them freedom from bondage. If the masters of those slaves had known that, they should have known that God, in some way, was going to answer their prayers. And when "freedom came," they accepted it as the answer of "the God of freedom." In his escape from slavery, he wished to get as far from the humiliation of servitude as possible. Since Baptists stand for "absolute freedom," and had ever been the champions of "religious liberty" and of all its corollaries—freedom of soul, freedom of mind, and freedom of body—the Negro quite logically accepted the Baptist interpretation of Christianity.

One devout colored sister is reported to have said: "The good Lord done come down here and give us the New Testament, to tell us how to do. And we 'gwine' to follow that till He come back and change it." Whatever may be the reasons, Negroes are very largely Baptists, and that throws large responsibility upon us to help them.

A Baptist Task.

I have said that this is a Baptist task. And yet, our brethren of other denominations are spending much more money on their Negro work than Southern Baptists. The most recent statistics show that about one-fourth of the church members, among the Negroes, are Baptists. But the expenditures upon work among them is estimated to be as follows: Methodist Episcopal, \$1,250,000; Presbyterians, \$750,000; Congregationalists, \$600,000; the Y. M. C. A., \$500,000; Northern Baptists, \$300,000; Episcopalians, \$250,000; Lutherans, \$250,000; Catholics, \$250,000; Methodist Episcopal, South, \$150,000; United Presbyterians, \$100,000; Southern Baptists, \$60,000; Disciples, \$50,000. In reckoning the expenditures of Southern Baptists, I am including what is spent in state work, as well as what the Southern Baptist Convention spends, as such. This does not make a very satisfactory showing for us.

Supply of Preachers.

The Negroes, themselves, say to me that the time is past when all that a Negro preacher needs is "A fog horn for a voice, a pair of bellows for lungs, and a few graveyard stories." Their people are educating their children. And the preacher who adequately leads them must have educational qualifications.

Professor Monroe U. Work is their statistical editor. He is in Tuskegee Institute. I asked him how many preachers properly educated it would require to meet the demands of their churches. He says that it would require from 500 to 1,000 to meet the annual demand. But that not more than

250 are added annually. Can any one view this situation without the deepest concern? We delight to send missionaries to their foreign people. But what are these at home to do? Who is to help these people? Their distress and perplexity is greater than ours, and they are less prepared to meet them. Surely we, to whom the Lord has given so many of them, will not fail them and Him in this crucial time.

OUR AFRICAN MISSION FIELD.

By W. H. Carson, Southern Baptist Missionary.

Where Is It?

Our field is Nigeria, a colony ruled by the English, and is located about midway the Western Coast of Africa. There are eighteen millions of black people in the province and our work is centered in the midst of a tribe of four million people called, Yorubas.

These people live in villages, towns, and cities that are ruled over by native chiefs and kings approved by the government. The center of our work is in Ogbomoso, a city of about eighty-five thousand natives and ten white missionaries. In all, there are about three thousand white people (missionaries, government employees, and business men) in the province which is, in area, about the size of the state of Texas.

How Do You Get There?

First, there is an eight day's journey from New York to Liverpool England, a distance of about thirty-two hundred miles.

Secondly, a sixteen to eighteen day's journey from Liverpool around the Western Coast of Spain and Africa to Lagos Nigeria, a distance of about four thousand and five hundred miles.

Thirdly, a journey of sixty, one hundred and twenty, or one hundred and eighty miles up country on a train that goes six hundred miles into the interior.

Fourthly, for those missionaries off the railway, there is a journey by automobile of from thirty-four to one hundred and eighty miles.

Thus you see that for those of us who live in Texas, Alabama, and Georgia, there is a month's journey that covers about ten thousand miles.

In What Kind of Houses Do Our Missionaries Live?

Let me say first of all that the missionary, perhaps, would not live long in West Africa, should he try to live in homes similar to that of the natives or should he try to spend his life in the midst of one of their villages or towns.

Again, I think there is a recent ruling of the English Government that all reservations for white people must be outside the towns.

Lastly, we can build our houses for about two-thirds the cost of American houses; therefore, the Mission tries to build homes that are comfortable, convenient, and healthy.

To begin with, we dig a foundation that is from two to four feet deep and two or three feet wide. This ditch is filled with mud that has been well-mixed and then it is trampled well in the ditch. When this

foundation is dry and settled, an eighteen-inch-wide course of mud, about two feet high, is set up all around. The builders put the next course on four days later after the sun has baked the first. These walls are then trimmed and cemented, inside and out, to keep the rains from seeping in or washing them away. After a coat or two of calamine, the walls look much the same as our walls here.

The joists, rafters, and beams are the same as all dwelling houses but the roofing is corrugated-iron. People ask if this roofing is not very warm? Yes, but our attics are large and well-ventilated, and the verandas go almost around the houses; thus keeping out much of the heat and letting in the breeze from whatsoever direction it comes.

In What Kind of a House Do the West Africans Live?

The West African builds the walls of his house the same as the missionary but he does not go so high and he does not have expensive cement to seal the walls; therefore the rains, in time, take their toll.

Timbers are expensive for the black man so he goes to the farms and gathers large canes; called, Bamboo polls. They are about six times as large as our fishing canes. These are used for rafters and beams, being tied together with bark and covered over with smaller canes.

With one or two hundred loads of grass cut from the fields and tied in layers, he makes a roof that looks very much like a thick, heavy, tiling roof—better known to us as a thatched-roof. These roofs, like tents, are so close together that fire, during the dry season, can within four or five hours, leave ten thousand people without shelter. Therefore, the better classes of natives are now trying to buy corrugated iron for a more permanent home.

What Do the Missionaries Have to Eat?

People, I think, ask this question more out of sympathy than curiosity. They fear they have asked a question that will bring forth an answer of doleful tones. Let me answer it here; and as I have told a few audiences, if you still feel sorry for us, you may send in an offering for the underfed.

First, there is a white man's store within thirty-four miles of us and there are some of these stores in the same town with others of our missionaries. We can get, by mail and automobile truck, any of the staple foods within a reasonable time. Flour, sugar, coffee and canned goods come four thousand, five hundred miles and somebody has to pay these freight bills. Kerosene is forty cents per gallon and gasoline is seventy-five cents. It was about one dollar per gallon when we first arrived in Africa.

We have our own garden in which we raise most every vegetable that you have. We buy from the natives a yam that is about three or four times as large as our largest sweet potato. This yam has the exact taste of your Irish potato. About nine months of the year, we can buy fresh corn for roasting ears, due to the fact that in that warm climate the native can raise two growings of corn per year. He also brings us okra, black-eyed peas, sweet potatoes and peanuts. Of course, all these things and the things we

buy in their markets and homes are very cheap. Eggs are one cent each and sweet milk, from which we get our butter, is five cents a quart.

We are able to buy nearly all kinds of meat at bottom prices. Chickens (as fat as they are) can be bought for about fifteen to twenty-five cents. The native butcher kills most every day; and, on account of the extreme warm climate, the white man's boy is there to buy while the meat is fresh. Sometimes we trust him to our sorrow because three or four days old meat would be fresh enough for him, and our sorrow comes, perhaps, when we have sat down to the table with our guests without having inspected things in the kitchen. However, we can get a large leg of deer meat most any morning for fifty or sixty cents.

Bananas, oranges and limes grow in our back yards and on our school campus. If there is not enough of these there, we can buy a basket full in the market for about ten cents. There is a large papaw that looks and tastes very much the same as the American cantaloupe. These grow wild and are cultivated. Pineapples grow along our garden fence and some of the missionaries are planting grapefruit and lemon trees just to see how large a variety we can have.

Taking as a whole, with these few things to eat, our grocery bills average about the same as yours in America, giving us a slight advantage in the variety of things.

What Do the Natives Eat?

In the morning the people take a bowl (gourd bowl, because all their dishes grow on vines) to market and they buy a half-penny's worth of hot mush. This is made of pounded guinea-corn and it has been made long enough to be a bit sour. The native drinks the water off of this and then with his fingers cupped like a spoon he dips up the other, and with the back of his hand turned from him, he pours a handful into his mouth—often licking his fingers. The Christians are being taught to eat with spoons, but as Dan Crawford said: "If anyone were to sit down with a knife and fork to eat with a heathen African, he would not know whether you were going to dine with him or off of him."

About noon they take two or three of their big yams and boil them to make what our women call mashed Irish potatoes. After these are pounded well and made into something like a ball, it is placed into one of these large sized gourds. The pot of clay is then put on the fire for making soup. A portion of palm oil makes a base for the desired amount. Okra is sliced and meat is cut in cubes before they are added. The okra is very easy to get but meat is a great luxury to the West African. He might have a penny to buy a piece; he might be a butcher or hunter who would have his own; and he might be a boy who had neither of the above advantages but had killed a nice big field rat for his soup. Sliced snake meat is one of their very sweetest meats—so they say. However, the soup is not through yet. Dried pods of red pepper have been ground between two rocks and a half or a full handful of this makes his soup very, very sweet—as he again says. This is also poured into a

gourd and five or six people sit on the ground around the soup and potato bowls, pinching off a portion of potato and dipping it into the soup, this last act being one of their many customs that reminds us of the customs in the days of Jesus in Palestine.

For supper the West African buys some more of the mush that has been poured into gourd cups that were lined with leaves, and when the mush had congealed, the leaves were wrapped about it. About eight of these are sold for a penny and it takes about that number for one man's supper.

451 Clarkson St., Denver, Colo.

SMOKY MOUNTAIN ACADEMY.

Several decades ago a few consecrated men and women organized a Sunday school in the heart of the East Tennessee mountains. For lack of a suitable place to hold their meetings, they met each Sunday under a shed in a sheep-pen. The locality has since been known as "Sheep Pen." A church was organized several years later, and a building erected. The name of the church was changed from Sheep Pen to Zion Grove. At present the membership is about 125. How marvelous the results from the efforts of a few!

Some of the more progressive people, not wishing to remain in ignorance, reinforced the plans of Bro. J. F. Hale, who was at that time pastor of the Sevierville church, and a school was established in 1915. It was known as the Sevier County High School. Our Home Mission Board instantly recog-

nized its value and added it to the list of Baptist mountain schools. Then the name was changed to Smoky Mountain Academy.

Smoky Mt. Academy is one of the few real mountain schools, the other schools being located in or near some town. One must travel fourteen miles over a rough mountain road in order to reach the school.

The work done by Smoky Mt. Academy has wrought wonders with the people of its constituency. The school is located in the heart of a thorough-bred Anglo-Saxon race of people. The purest blood in the world flows through their veins—unadulterated and untainted. Seventy-five Baptist preachers receive their mail through the post-office at Sevierville, a town of about 2,500 population. There is a Baptist minister ordained every sixty days in the Sevier Association. There are 46 Baptist churches in the Association. Of the 24,000 people in Sevier County, more than 18,000 are Baptists, or, of Baptist preference.

We have a great future, provided that our Baptist hosts awake to realize the value and the needs of our school. The child in the mountains is entitled to every whit as good an educational opportunity as that enjoyed by the most favored city child. The mountain school for its specific work should be just as efficient as the best city school is for its specific work. Large sums of money have been expended in the cities for material equipment, in the way of buildings, libraries, laboratories, manual training, etc. We should have a laboratory in order to teach science effectively. Our library is very de-

ficient, the books are second-hand and very old, our only encyclopedia was published in 1898. And most of all, we need two dormitories. The only dormitory we had burned last spring. We have three cottages, but we are taxed to the limit of our capacity of accommodation. The boys and some of our teachers are living in small cottages, living under unhygienic conditions, two or four in each room, anxiously awaiting the erection of a dormitory. Lumber is being sawed for one building, but funds are not available for its erection. Donations from our friends over the state would be greatly appreciated at this time, perhaps the most critical time in the life of the school.

However enticing it may be, the life of the great town is artificial and mis-shapen. In its atmosphere the human forces are de-vitalized. We know that this is true because the great enterprises of the city are sustained by the men who have at one time held the plow handles or wielded an axe. To get his strength and hold his strength the child must touch mother earth, must know how plants grow, and must feel the joy of his own masterfulness. The demands of his life develop in the mountain boy a self-reliance and a faculty for adaptation. It is from such people that the leaders of the world come. May we do for the mountain boys and girls what we would have done for our own boys and girls; let us give them the well-rounded education that they need.

HERBERT D. WEAVER,
English Literature,
Smoky Mountain Academy

FURMAN UNIVERSITY

Greenville, South Carolina

W. J. McGLOTHLIN
PRESIDENT

The oldest Baptist College in the South, and one of the oldest in America.

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Next Session Opens Sept. 8. Reserve room Now.

**For Catalogue and Further Information, Write
President W. J. McGLOTHLIN
Greenville, S. C.**

As Goes the South—

Note These Facts:

Within the territory of the Southern Baptist Convention we have 13,000,000 people above ten years of age. There are 4,234,152 people of foreign birth or parentage living in the South. Among the foreigners the Home Mission Board has 71 workers, reporting 821 baptisms last year, the organization of 17 churches and the erection of 37 houses of worship. New Orleans has 95,275 foreigners; Baltimore 246,750; Washington 87,372; St. Louis 343,133; Kansas City 84,383, and Louisville 53,366. We have 161,941 Indians living in the territory of the Convention. The Home Mission Board has 15 workers among the Indians, reporting annually increasing results. Last year there were 438 baptisms. There are 9,026,096 negroes in the South and the Home Mission Board has 36 workers among them. They reported 2,736 baptisms last year. We have only one worker among the half million Jews in the South. The Board serves 40,000 mutes in the South. The Board is serving 2,000,000 people in Cuba and the Canal Zone.

The Mountains

In the hills of the Piedmont country the Home Mission Board is working to win these stalwart lads and lasses for trained leadership. The Board has trained 130,000 in its 30 mountain schools. Last year there were 4,920 students in these mountain schools.

The South holds the future of our Nation in its hands.

RICHARD EDMONDS

SO

I believe the South will save the Nation from downfall.

J. B. GAMBRELL

Evangelism

Because of the present strained financial condition of the Board we have temporarily suspended our Evangelistic Department till the Convention meets in Memphis. This does not mean that the department is to be abandoned. On the contrary, it is the purpose of the Board at the earliest time possible to push the work with increased vigor. Last year our Evangelists reported 5,390 baptisms.

Southern Baptists gave only \$908,555 for Home Missions, or 26 cents per member last year. Can we meet the challenge now set before us with this sort of support of the Home Mission Board? We must build a strong home base if we purpose to win in the waiting conflict afar. Home Missions is absolutely essential to the success of every other phase of our denominational life. To continue its present work and retire its obligations the Home Mission Board needs \$1,685,637 during 1925. *Do your duty* in the 1925 Program of Southern Baptists and you will enable the Home Mission Board to carry forward its blessed work of building into the South the fabric of Christ's Kingdom and thereby saving the Nation.

Goes the Nation

Christian Education

Harry Clark, Nashville

WHAT A DENOMINATIONAL SCHOOL DID FOR A NEGRO.

In a mission school in Alabama a negro boy named L. K. Killiams got his start in the world. He is now a pastor in Chicago of a church of 10,000 members which employs 24 paid workers, maintains 2 foreign missionaries, operates 3 Sunday over-flow meetings, has a separate preaching service for the children from that for the adults, maintains a day nursery to take care of the children of working negro mothers, runs a free kindergarten for the children of his members, operates a free labor bureau for negroes out of work and a health bureau for negroes from the country who have not yet learned to adapt themselves to the health problems involved in living huddled together in the slums of Chicago. Because so many negroes from the South poured into that city, the housing conditions became intolerable; and vice and disease were fastening upon the colored population. Grasping landlords charged excessive rents because there were not many landlords who wished to admit negroes into their tenements. Accordingly this pastor organized among his members a "Cooperative Flat Owner Association," the stock of which was cooperatively owned by the negro occupants themselves. He thus transformed dissatisfied negro wanderers into responsible free-holders who had an interest in the upbuilding of their section of the city. During the time of unemployment, his church fed the hungry, unemployed negro and helped him find another job. During the time of the terrible Chicago riots, there was no riot around L. K. Williams' church, because his ministration had made all of his members law-abiding, responsible negroes. It certainly paid to educate L. K. Williams. The Baptists of the South are trying to build at Nashville a great negro Baptist Seminary, the only one of its kind in the world. If that institution could turn out one L. K. Williams in every generation, it would justify every cent that would be given to it by philanthropists.

THE VALUE OF EDUCATION TO A PEOPLE.

1. The Bolsheviks of Russia slew her scientific men and industrial experts. As a result they had to close their cotton mills and throw thousands of people out of employment. Education pays then because it trains the leaders who make work possible for deserving laborers.

2. In the second place, education increases greatly the earnings of the working men of a nation. In Russia 60 per cent of the people are illiterate and the poor farmers there receive from 3c to 14c a day. The earnings in India are about the same amount and in that country 95 per cent of the population are illiterate.

3. In the third place, a nation profits by

greater stability when its people are educated. South American countries are menaced constantly by revolutions because the ignorant masses are easily influenced by demagogues. The president of Mexico says the only hope for his people lies in the public school. Every mission school in that great country is a center of a contented and hard working people, but outside the range of its influence backward conditions are found. The mission schools of China are centers about which the population are less inclined to enter into the terrible civil wars which are now blighting that country. In the Philippine Islands, the Nomads were led to stop their wandering life and to become permanent settlers by the introduction of agricultural schools. E. W. Gates, the manager of Crossett Lumber Company, does not want to hire illiterates because he says, "The ignorant man is so easily led astray in religion, politics and local squabbles." A democracy cannot exist without an educated electorate because it requires thinking people

to vote intelligently. Thinking people change their government by constitutional methods at the ballot box, where the ignorant peons of Mexico try to change it by a revolution. Thus the money which a state spends for education is to a large extent an insurance against the conflagration of civil wars.

4. However, an intellectual education is not the only support which a republic needs. In one of the counties of Ohio which has the very best public schools, political conditions had become intolerably corrupt. Finally an intrepid Circuit Court Judge put an end to the ballot box trouble by convicting twenty-five hundred voters of that county of bribe taking; and he disqualified them from voting for a period of years. That county had intellectual education but it did not have moral education. We not only need preachers, but we need Sunday Schools, Daily Vacation Bible Schools, denominational colleges and mission schools to leaven our secular education with religious ideals.

Will Southern Baptists Make a Worthy Record by May 1?

It Can Be Done!

☞ Southern Baptists CAN make a worthy record by May 1—

1. By the fuller enlistment for the 1925 Program.
2. By giving week by week.
3. By observing Home and Foreign Mission Day, March 29.
4. By reaching a great cash objective of \$4,000,000 by May 1.
5. By making April 19 a Red Letter Day.

☞ We should make April 19 a day of the most general and generous giving by the Baptists of the South for the whole program. An offering should be made in every church, from every member and every Sunday school pupil, of the 28,000 churches with 3,500,000 members and an annual income of \$1,500,000,000. *Begin now, get good ready, carry it through in a great way.*

Who Should Give?

1. It is not asked that those who have pledged and are giving regularly should make a contribu-

tion unless it should be a free will offering.

2. Those who have made pledges for the 1925 Program but are somewhat behind. The payment should be brought up to date.
3. Many who have made no pledge but who should give.
4. Many who made pledges to the 75 Million Campaign, who for reasons have not paid, will be glad to absorb a part or all of this in this universal offering to the 1925 Program.
5. Members of the Sunday schools.

Would Mean Much for Work

☞ Such a record would relieve the exigencies of our institutions and activities, establish confidence in our program and insure a good record for 1925.

☞ Every individual, every church, every association, every state, making a good record by May 1st will make for the whole South a record which will rejoice our hearts and glorify our Lord.

Let's Do It!

Headquarters Committee . . . 1925 Baptist Program

"THE PLACE OF JOHN THE BAPTIST"

By E. A. Cox, Mountain City, Tenn.

All Paedoes and Campbellites teach that John the Baptist was not in the Kingdom of God. They take the position that he was in the old dispensation, or that he and his ministry constituted a separate dispensation, that he did not belong to the Gospel. There is a reason for their taking this position. The Paedoes, who are nearly all sprinklers, seek to minimize and to set aside the ministry of John the Baptist, because he, his teachings, and practice are very much opposed to sprinkling and to the practice of infant baptism. Such Scriptures as Matt. 3: 6; "And were baptized of him in Jordan confessing their sins," and Mark 1: 9; "And it came to pass in those days, that Jesus came from Nazareth to Galilee and was baptized of John in Jordan," and Jno. 3: 23, "And John was baptizing in Aenon near to Salem because there was much water there;" and like Scriptures, give little support to the practice of pouring or sprinkling as the act of Christian baptism. And John's demand that those who came to his baptism should not depend upon the piety of their fathers, but that each one should bring forth fruits meet worthy of repentance, sets aside, forever, the practice of infant baptism.

The Campbellites are equally as hard pressed by the ministry of John as are the paedoes. In fact their position is worse menaced by the ministry of John than is the position of the paedoes. If John was in the New Dispensation, if he preached the gospel, if he declared God's law of pardon under Grace, then the whole system of Campbellism falls in utter and hopeless ruin. This fact has been recognized by all the leaders in the Campbellite movement from the days of Alexander Campbell to the present time. For which cause they, with one voice, have decried and minimized the life and work of the one, who was filled with the Holy Spirit from his mother's womb, who is called the prophet of the Highest, and who was sent before the face of the Lord to prepare His ways.

The Holy Spirit nowhere minimizes John or sets aside his ministry. In fact the Spirit lays great emphasis upon his place and work. "There was a man sent from God whose name was John. The same came for a witness to bear witness to that light that all men through him might believe," Jno. 1: 6, 7.

Did John belong to the Jewish dispensation, or did he and his ministry constitute a separate dispensation, or was he in the kingdom of God?

It is the contention of this writer that John was fully in the Kingdom of God, that his ministry was wholly in the dispensation of grace, that John was the first Gospel preacher, and that he and his ministry belong to the Gospel Age. This man did not form a kind of transition from Judaism to Christianity. He was not merely the twilight before the coming day. How could he, who walked before the face of the Son of man, be only in the dawn, or He who was sent to manifest the Saviour to Israel have but slight knowledge of Him?

There are two passages of Scripture that now demand our attention. The first one is found in Matt. 11:

11. The parallel reading is found in Luke 7: 28. These are the words found in Matt. 11: 11; "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Many and varied are the interpretations of this scripture given by commentators. Most of them, however, take the position that he who is least in the kingdom of heaven is greater in position, than John, who was not in the kingdom. Will this interpretation agree with other scriptures? In Luke 16: 16 we read: "The law and the prophets were until John: since that time the kingdom of God is preached." The kingdom of God began immediately with the ending of the law and the prophets. John was the first preacher of the kingdom; "Repent, for the kingdom of heaven is at hand," (Matt. 3: 2), and Jesus Himself was the next to preach the kingdom in the very same words used by John: "Repent: for the kingdom of heaven is at hand." (Matt. 4: 17). We see from these scriptures that John was definitely connected with the kingdom as was Jesus Himself. Mark begins his gospel with, "The beginning of the gospel of Jesus Christ the Son of God." Mark 1: 1. He says that the gospel began with the messenger sent before His face, "Crying in the wilderness, Prepare ye the way of the Lord make his paths straight." It is evident from these texts that John was in the kingdom and that he was the first gospel preacher.

The most acceptable interpretation of Matt. 11: 11 yet seen by this writer is the one given by Elder J. R. Graves in his "Seven Dispensations" pp. 263-270. Elder Graves takes the position that *mikroteros*, that is translated LEAST in the A. V. in Matt. 11: 11, is not used in that place as a comparative adjective, but as an adverb of time. Thayer's Greek Lexicon seems to bear out this use of the word. In his definition of *Mikros* under "c," he says, "Of age, less by birth, younger." Let us see how this rendering of the word *mikroteros* would read; "Notwithstanding he that is later, (or younger) in the kingdom of heaven is greater than he." John had borne witness of Jesus, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." At this time, just after the inquiring disciples of John had departed, and Jesus had borne witness to the greatness of John, it was needful, if Jesus were to be true to His own person and position, to tell His disciples that He was greater than John. Instead of this scripture's teaching that any insignificant Christian is greater than John, it teaches that John is the greatest of all saints save the Saviour Himself. He is the greatest of all in the kingdom, save the King.

Another scripture that is sometimes used to depreciate the work of John is Acts 19: 1-7. This is concerning those twelve men whom Paul found at Ephesus, who had been baptized unto John's baptism. What are the facts in this case. This incident occurred about 25 years after the ministry of John was over. These men had never heard of the Holy Spirit, which fact shows conclusively that John did not baptize them, as he always preached the Holy Spirit. These men had been baptized UNTO

John's baptism, and not by John. Evidently some misguided disciples of John had baptized these men. Paul set the example of what to do in all such cases. He baptized them. This passage is a dead shot on all alien immersionists. A misguided preacher cannot administer New Testament baptism.

That John was in the kingdom of heaven, and therefore in the Gospel dispensation, I offer the following summary of proofs:

1. He was the first to PREACH the gospel. Matthew tells us, so does Luke, that John came preaching. The old dispensation was not an age of preaching, but was an age of forms and ceremonies. One of the distinguishing characteristics of the gospel age is preaching. He was the first of that long line of preachers that have distinguished this age. Mark 1: 1 leaves no doubt upon this point. Like all gospel preachers, he was sent of God to preach and baptize.

2. The content of his message was in accord with the gospel. In his preaching he puts first things first. His first emphasis was upon repentance. No empty profession could get by with John. He demanded fruits meet for repentance. He preached faith in Jesus, Acts 19: 4. He also declared the doctrine of atonement through Christ. Hear him as he proclaims Jesus as the "Lamb of God which taketh away the sin of the world." Is not the message of John the gospel message? Is it not in perfect accord with the Commission as given in Luke 24: 47, "That repentance and remission of sins should be preached in His name among all nations." The content of his message is identical with what Paul preached at Athens and to the Ephesians. "Repentance towards God and faith towards our Lord Jesus Christ." Acts 20: 21. If Paul was a gospel preacher, so was John the Baptist.

3. John was the originator of the ordinance of Christian baptism and the first to administer it. There has been an effort on the part of some to discriminate between John's baptism and Christian baptism. We have not place here to discuss that question. Suffice it to remark: John's baptism was from heaven; Jesus Himself not only submitted to, but demanded it, it is all the water baptism that any of the Apostles ever had; one of the qualifications for being an Apostle was that John should have baptized him. The baptism transmitted by the Apostles to their disciples, is that which they received, which was John's baptism. It follows from this that Christian baptism is that which was commanded John from heaven, to which Jesus and all His Apostles submitted, and which Jesus commanded to all believers in all time. If the church has ever had any baptism, it is John's baptism, for it is all the baptism it has ever had.

4. In all things John was an humble, faithful minister of Jesus Christ. Jno. 3: 29, 30, "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled. He must increase but I must decrease." In this he gave an example to all who should come after him as preachers of the gospel. There was no essential difference between

John's ministry and the ministry of any other faithful gospel preacher.

5. There was no transition for those who had become disciples of John in becoming disciples of Jesus. In repentance and faith they had received essential grace of Christianity. They were not called upon to submit to any other outward ordinance, by which they would be inducted into Christianity. One would not be a disciple of John without being a disciple of Jesus. He came to prepare a people to receive the Lord. Like every herald of the Lord, he came crying, "Prepare ye the way of the Lord." And his joy was like ours in that it was made full when the people repented of their sins and followed Jesus.

Fifth Sunday Meeting to be Held With Oak Grove Baptist Church, Near Covington, Tennessee, Beginning on Friday Night Before The Fifth Sunday in March, 1925.

Friday night—Introductory Sermon, by Rev. James A. Clark.

Saturday

- 10:00 Devotional, by Rev. A. G. Williams.
- 10:15 "The Front Door of the Sunday School," by Rev. J. F. Rogers.
- 10:40 "The Back Door of the Sunday School," by Rev. James A. Clark.
- 11:00 "The 1925 Program or the Call of the South," by Rev. L. O. Leavell.

Dinner

- 1:30 Devotional, by Rev. Neapolian Flemming.
- 1:45 "W. M. U.," by Mrs. James A. Clark.
- 2:30 "The Needs of Big Hatchie Association," by Rev. R. J. Williams.
- 3:00 "Financing the Kingdom," by Mr. E. H. McFadden.

Saturday Night

- 7:00 Devotional, by Miss Gladys Rice.
- 7:15 "Good Citizenship," by Mr. Julian W. Walker.
- 8:00 "Is the Missionary Baptist Church Scriptural in its Origin, Doctrine and Practice?" by Rev. R. J. Williams.

Sunday

- 10:00 Sunday School.
- 11:00 "Stewardship and Missions," by J. F. Rogers.

Dinner

- 1:30 Devotional, by Rev. W. M. Powell.
- 1:45 "Stewardship of Life," by Rev. L. O. Leavell.
- 2:30 B.Y.P.U. Demonstration by the Ripley B.Y.P.U.

Sunday Night

- 7:00 B.Y.P.U.
- 8:00 Sermon by Rev. A. G. Williams.

Come and help us make this meeting worth while.

C. H. Parish, pastor.

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed, White Spine Cucumber Seed, Mayo's Blood Turnip Beet Seed, Southern Giant Curled Mustard Seed, Black Seeded Simpson Lettuce Seed, Mayo's Special Mixture of Sweet Peas, with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

D. R. MAYO

KNOXVILLE :: :: TENNESSEE

SUNDAY SCHOOL

Edited by

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

Mr. Flake has just asked us for a statement of the schools in Tennessee with more than 900 in enrollment and this develops the following facts concerning our statistics:

We have 12 Sunday schools in the state with an enrollment of 14,855. We had reported last Sunday 35 schools with an actual attendance of 37,038 pupils, 2,038 more than was enrolled in all the schools of the state 17 years ago when we began work in the state. Wonderful growth.

CLIPPINGS FROM THE QUARTERLY REPORT OF THE DEPARTMENT

During the four months just past we conducted 43 full week training schools and 25 Bible Conferences making a total of 68 full week meetings. Besides these we conducted 33 conferences with associational leaders and others. Ninety-seven training classes were taught using 918 hours with a total enrollment of 4,818 pupils. Two thousand eight hundred sixty-two examinations in the state for the four months. Counting the Bible conferences we gave more than 100 weeks of volunteer help, taught 1,116 hours and made 337 addresses. The Bible conferences cost less than \$30 each.

This week we are in a campaign in Tennessee Valley Association. A meeting is being held in each group of churches in the association. On Saturday we are to have the associational convention at Yellow Creek church near Spring City.

Mr. Milton and Miss Collie are in a training school at Speedway church, Memphis, this week. Mr. Livingstone is in Florida meeting some engagements for the writer that he could not meet on account of the country work in Tennessee Valley.

The program of the Middle Tennessee Convention is shaping up ready for the printer and contains among the many other good things the following: Two addresses by Mr. George W. Andrews, of Georgia; a play by the Nashville City Union; a

debate on Home and Foreign Missions and addresses by Miss Willie Jean Stewart, Miss Collie, Mr. Livingstone, Dr. J. L. Hill, Dr. W. F. Powell, Dr. I. J. Van Ness, Dr. Harry Clark, Mr. Preston, Mr. Hudgins, Rev. R. T. Skinner, Dr. W. C. Reeves, Rev. L. S. Ewton, Paul Hodge, and a number of others.

PROGRAM EAST TENNESSEE SUNDAY SCHOOL CONVENTION

First Baptist Church, Maryville, April 7 to 9, 1925

Officers

R. L. Huff, President, Knoxville, Tenn.
E. G. Price, Vice-President, Morristown, Tenn.
R. E. Grimsley, secretary (resigned), Nashville, Tenn.
J. R. Johnson, Chairman Program Committee, Maryville, Tenn.
D. N. Livingstone, Field Worker, Sweetwater, Tenn.
George Roberts, Maryville, Tenn., Chairman of entertainment committee to whom all should write for homes. Write at once telling him that you will be there.

Tuesday, Apr. 7, Evening Session

7:15 Convention called to order by Pres. R. L. Huff.
Devotions led by Vice-Pres. E. G. Price.
Song service led by Prof. Rymer.
7:45 Words from the Maryville host.
Appropriate remarks by the President.
8:00 Address "Spiritual Efficiency," Dr. Lewis M. Roper.
8:50 Music by the quartet.
9:00 Get acquainted meeting conducted by local committee.
9:45 To the best home in Maryville, assigned by Geo. Roberts.

Wednesday, Apr. 8, Morning Session

8:30 Sectional Conferences:
1. Beginners and Primary, Miss Zella Mai Collie.
2. Junior, Miss S. Louise Russell.
3. Intermediates, Mrs. Lucy Cooper Johnson.
4. Organized Class, D. N. Livingstone.
5. Administration, W. D. Hudgins.
6. Lesson Material, Miss Willie Jean Stewart.
9:30 Devotions, led by H. D. Rule.
Song Service, Mr. Rymer.
10:00 Report of Program Committee and assignment of necessary committees for present session.
10:10 Address, "The Sunday School in History," Dr. B. A. Bowers.
10:40 Address, "The Sunday School in the Present," Dr. I. J. Van Ness.
11:10 Special Music, quartet.
11:20 Address, "The Sunday School in the Future Program," Dr. O. E. Bryan.
Lunch

Afternoon Session

1:30 Devotions, led by Supt. O. E. Holder.
1:45 "Administration," 20-minute talks.
1. "The General Supt.," Herman Wilhite.
2. "The Departmental Supt.," Miss Hattie Potts.
3. "Class President," Jesse Daniel.
4. "Coordinating all Forces," W. H. Preston.
3:05 Special Music, Mr. Rymer.
3:10 Reports of all Associational Superintendents.
4:10 Adjournment.
Evening Session
7:15 Song and Praise, Mr. Preston.
Devotions led by T. L. Cate.

7:45 Address "Winning Through the Sunday School," Dr. J. A. Deere.
8:30 Special Music, Carson Newman quartet.
8:40 Address "Preparing for a Larger Field," Dr. F. F. Brown.

Thursday, Apr. 9, Morning Session

8:30 Sectional conferences.
1. Beginners and Primary, Miss Collie.
2. Juniors, Miss Russell.
3. Intermediates, Mrs. Johnson.
4. Organized Class, Mr. Livingstone.
5. Administration, Mr. Hudgins.
6. Lesson Material, Miss Stewart.
9:30 Devotions, E. H. Peacock.
Song Service, Mr. Rutledge.
10:00 Business session.
10:30 Special Music.
10:40 Efficiency, 20-minute talks:
1. Administration, O. E. Turner.
2. Teaching, D. N. Livingstone.
Lesson Material, Miss Willie Jean Stewart.
11:40 Address, "Efficiency in Service," Dr. R. B. Jones.
Lunch.

Afternoon Session

1:30 Devotions led by L. T. McSpadden.
1:45 Departmental Work (15-minute talks):
1. Beginners, Miss Collie.
2. Primary, Mrs. Johnson.
3. Juniors, Miss Russell.
4. Intermediates, Miss Roxie Jacobs.
2:45 Address, "Lesson Material for Small Schools," Miss Willie Jean Stewart.
3:10 Debate "Resolved that the Organized Class Activities can take the place of the B.Y.P.U. in training our Church Members."
Affirmative, Harriman Sunday School.
Negative, Elizabethton B.Y.P.U.
4:10 Decision of the judges.
Adjournment.

Notes

This is the best program ever had in East Tennessee. Everyone should be attracted by it.

Let every church elect delegates and send to this convention and let us make it a real representative convention.

Each Association should elect a superintendent for the association and this superintendent should bring a written report of the work being done in his association.

Take special note of each session, for every session features a different line of work. Come for every session but do not miss the thing you are especially interested in.

The conferences will be the best of all and no one should miss them. The organized class session should draw a thousand people.

The last thing is a debate and we should have a house full to overflowing to hear this debate.

Carson Newman quartet will be another special feature.

By W. C. Golden

God's Best Secrets. By Dr. Andrew Murray. Cloth, 12mo. 295 pp. The Bible Book Room, Los Angeles, Calif.

Here we have 295 pages, covering eight sections, with brief comments on 248 subjects. Each one having a Bible text. The author and the comments are unsurpassed. A rich book by an author rich in spiritual life.

Holy Places and Precious Promises. By Dr. L. R. Scarborough. Cloth, 12mo., 180 pp. Baptist Sunday School Board, Nashville, Tenn.

This volume is a vivid portrayal of sights, scenes and experiences on a visit of Dr. Scarborough, Pruitt and others through Palestine. Dr. Scarborough is at his best and the illustrations are personal and telling.

The Economic Waste of Sin. By Lehman F. Bower. Cloth, 12mo., 272 pp. The Abingdon Press, New

York and Cincinnati.

This is a marvelous book, wrought out by much labor. The cost of sin is laid before the reader on every page. It shows what sin costs man and the nation.

A Christian Program For the Rural Community. By Dr. Kenyon L. Butterfield. Cloth, 188 pp. Geo. W. Doran Co., New York.

The author gives a program and method of giving the Gospel message to rural sections. It is an important subject, dealt with in a helpful and interesting way.

Who Wrote the Bible? Has God Spoken or only Man? By Chas. A. Blanchard. Cloth. Bible Institute and Cole Ass'n, Chicago, Ill.

This is a remarkable book. Who Wrote the Bible? is supremely important. Dr. Blanchard has put every lover of the Bible under lasting gratitude in this splendid volume.

Order the New Song Book for 1925

Heavenly Echoes No. 9, 25c each, \$18.50 per hundred. This book contains only the best, new live Gospel songs. For your regular Church work order *Resurrected Songs*, 50c each; or *Vaughan's Revival*, 75c each; books that contain the old-time hymns as well as the new songs. John B. Vaughan, Athens, Ga.

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REVIVAL ECHOES is the name of our new book for church, Sunday school and revival. Indorsed by Baptist Pastors' Conference of Asheville. 224 pages. Both notations. Cloth 60c, Manila 35c. We furnish "Any Song Book Under the Sun." THE SEBREN MUSIC CO., Dept. R., Asheville, N. C.

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Thank Goodness You Don't Have to Take the Nasty Tasting, Ill Smelling Oil any More for McCoy's Cod Liver Oil Tablets Can be Purchased at any Drug Store.

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Easter Tidings

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

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

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 101-8th Ave. No., Nashville
Address all general correspondence to Sunday School and B. Y. P. U. Department,
at Tullahoma.

At the City Executive meeting in Memphis, Sunday, 26 of the unions were represented. This is a high percentage. They made plans for the next city meeting at which time they expect to have 500 present. This speaks well for Prest. Gerald Webb and his corps of workers.

Prest. Monroe Clinton and your state secretary met with the executive committee of the Memphis City B.Y.P.U. Sunday and laid plans for the coming convention in Knoxville June 25-28. Preparations are already being made for special transportation by way of Nashville. The Shelby County associational B.Y.P.U. convention was announced as meeting with the Bartlett church, Sunday, May 31. A large number are planning to join in this great meeting. Mr. Geo. A. Baird is in charge of the program. Mr. Clinton spoke at Union Ave. in the morning and at Speedway Terrace and 7th street, at night.

Mr. G. D. Creasman of Athens, president of the McMinn County B.Y.P.U. Association is calling for a meeting of the officials of that association to complete the plans for the meeting which will be held at Etowah, May 31.

Please call attention in your Union to the following dates ahead:

May 30-31—Your associational
June 25-28—State B.Y.P.U. Convention
B.Y.P.U. Convention.
tion held in the First church, Knoxville.
July 22-31—Baptist Assembly at Ocova.

100-A-1 Unions in Tennessee this Quarter!

Judge Clifford Davis of Memphis, former state B.Y.P.U. president, will be one of the principal speakers at the Laymen's convention April 6-7 at Nashville. A special program has been prepared by the chairman of the Laymen committee, Mr. H. E. Mullins of Nashville. This should be a most enjoyable and worthwhile convention.

Among the speakers to take part on the programs of the simultaneous conventions are: Dr. O. E. Bryan, Judge Clifford Davis, Rev. D. N. Livingston, Miss Roxie Jacobs, Prest. M. E. Clinton, Rev. S. E. Loxley, Mr. W. D. Baxter, Mr. Jesse Daniel, Vice-Prest. H. Gerald Webb, Miss Zella Mai Collier, Rev. C. F. Clark, Rev. Chesley Bowden, Dr. John D. Freeman, Dr. C. E. Burts, Mr. W. D. Hudgins, and others.

Mr. A. M. Overton, of Hall-Moody, recently taught a class in the Senior Manual and we are sending eight awards for the class. It is just such B.Y.P.U. training classes that makes the State B.Y.P.U. work so effective.

Wilson County B.Y.P.U. Associational convention will be held at Mt. Juliet church May 30-31. We are looking forward to a great convention at that place. President Ralph Donnell is in charge.

Miss Roxie Jacobs and Miss Zella Mai Collier organized an Intermediate Union at Brownsville last week.

Two associational conventions will be held in East Tennessee, March 28-29. One at Bluff City, the other at Erwin.

Dr. Tindell is in charge of the program planning. Miss Helen C. Chase of Johnson City is president of the Holston Association.

The Duck River Associational B.Y.P.U. will meet at Wartrace for their regular associational convention, March 28-29. Rev. Clyde Widick of Cowan is in charge of the program.

Mr. Lacey Barnes of Newport recently taught a training class. The awards are being sent out this week.

A SUGGESTIVE PROGRAM FOR THE SIMULTANEOUS ASSOCIATIONAL B.Y.P.U. PROGRAM, MAY 30-31

Saturday Evening, May 30

7:00 Song service. "Farmer Brown's Conversion."
7:30 Inspirational Address.
8:00 Playlet—"Why Go to College" or something similar.
9:00 Associational B.Y.P.U. Reunion.

Sunday Morning, May 31

8:30 Conferences on Junior B.Y.P.U., Intermediate B.Y.P.U., group captains, officers, etc.
9:30 Sunday school lesson taught by visiting teacher or merge into the local Sunday school services.
10:30 Associational reports by local presidents.
11:00 Special music.
11:10 Address.
11:40 Address "The Baptist's Place in the World Program."
11:40 Address.
2:00 Dinner on the grounds. Opening services. Special music.
2:30 Three ten-minute talks by young people.
3:00 Demonstration program and business session.
3:30 Inspirational address.
4:00 Adjourn.
4:00 Christian Fellowship.
6:30 Demonstration B.Y.P.U. weekly meeting.
7:30 Demonstration song service—by a good leader.
7:50 Address by a young person.
8:05 Inspirational address.
Note—Adapt this to your local needs.
Please send me any suggestions you have regarding it.

Book Reviews

By J. R. Johnson

The Centenary Translation of the New Testament. By Helen Barrett Montgomery, LL.D. The American Baptist Publication Society. Cloth, \$1.00.

Mrs. Montgomery has done a most excellent piece of work in giving the Bible-reading world this new translation. She has kept closer to the original than most modern translations, and at the same time used modern language both in words and phrasing. The chapter markings have been retained, with a brief heading, usually of one line, and paragraph divisions. It is a most attractive volume in print, binding and make-up. It is just such a book as the teacher will like to have in the class work. It will give new life to Bible reading.

Studies of Famous Bible Women. By Henry T. Sell, D.D. Fleming H. Revell Co. Pp. 160.

The author is too well known as an able teacher of the Bible to need any commendations from the reviewer. His books have been long before the public and have met with great favor. The volume under review is rather a companion to his "Studies of Great Bible Characters" which came out in 1923 and discussed the men of the Bible. Twenty-one of the most typical Bible women are selected for discussion. The book is full of practical lessons. The author says, "It is for use in adult Bible and teacher-training classes, schools, colleges, private study, etc."

Soul-Winning Sermons. By R. A. Torrey, D.D. Fleming H. Revell Co. Pp. 485.

The evangelistic note is very

prominent in the unusual amount of sermon literature coming from the press. Great soul-winners are putting in print messages which have been mightily used of God in saving the lost. The pastor, especially, who fails to read such messages is doing himself an injury. I thank God for these great soul-stirring sermons. In this volume Dr. Torrey has "gathered together and put in their logical order those sermons which have been most used in bringing definite men and women to a definite acceptance of Jesus Christ as their Saviour." Dr. Torrey's well-known faith in the great fundamental doctrines taught in the word of God should popularize this volume. It is made up of twenty-six masterly messages by one of our greatest living preachers and soul-winners. Every sermon is a model of logical thinking, homiletical arrangement, clearness of style and topical analysis. The sermons are just as they were delivered. It is a worthy volume.

Fields of Glory. By Russell H. Conwell, D.D. Fleming H. Revell Co. \$1.25. Pages 158.

This is Dr. Conwell's latest volume and has been compared in brilliancy and literary quality to his "Acres of Diamonds." The book is made up of ten suggestive, well illustrated, and deeply interesting messages. They are not long and take the nature of heart-to-heart talks with his people. The author says, "It is not the great preaching, it is not the theological discussion, it is not essays upon science, that save men. It is simply some suggestive thing, some thought, some word, some pressure of hand, some look of an eye, or something that brings a man 'to himself.'" Such is the character of these messages.

Making a Personal Faith. By William Fraser McDowell. The Abingdon Press. \$1.00. Pages 155.

Bishop McDowell has given us in this volume his five lectures delivered at the Ohio Wesleyan University, under the Marrick Foundation. They are as follows: The Spirit and Method of Faith, The Personal Basis of Faith, The Outcome and Product of Faith, The Manner and Purpose of Faith, and The Permanence and Continuity of Faith. The author seems to be trying to bridge the chasm between the old and new thinking, to conserve what he thinks essential and discard what he believes unnecessary. He believes in an experimental faith in a living personality, expressed in the language and thought of today. The discussions of men brought up under humanly written creeds and ritualism, and ecclesiastical courts and authority of bishops, seems strange to our Baptist people. We shall rejoice when much that is claimed Christian is discarded. The author's effort is to have a faith that men today may accept and by which they may be saved.

Piloting the Sunday School. By Morris Ferguson, D.D. Fleming H. Revell Co. \$1.25.

The author goes over old ground in his discussions, but with a little deeper thinking and in a fresh and vigorous manner. His chapters on The Social Life, An Efficient Staff, The Co-operation of Parents, Good Order, and Improving the Teacher are fresh and very stimulating. It is a book that will be very helpful to many superintendents. It is a splendid thing to have a habit of going over the same subjects with different men looking from different viewpoints. The author is a great believer in the worth-whileness of the Sunday school.

Dr. A. T. Robertson's Latest Book

"INTRODUCTION TO THE TEXTUAL
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A Work of Illustrious Scholarship in a Supremely
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With the exception of his monumental Grammar of the Greek New Testament, the author has not, in all the range of his many volumes, written anything of greater help or importance to the New Testament student. The bibliography on the subject has probably never been equalled for completeness and suggestiveness. No minister or serious student of the Bible can afford to be without this exhaustive and authoritative work.

Other Books by this Great Scholar:

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PROGRAM FOR APRIL, 1925, QUARTERLY MEETING

Reaching the Standard of Excellence

Pastors' Day

- 10:00 Devotional Service—Led by pastor.
 Purpose of missionary work—Luke 19: 10.
 Motive—2 Cor. 5: 14.
 How we can help—Isa. 6: 8; 1 Cor. 16: 2.
 10:20 Welcome—Pastor of hostess church.
 10:25 Response—Pastor.
 10:30 Making Missions Real (stress points 1-7 on Standard).
 10:50 Winning and Holding Members (points 2-9).
 Prayer for unenlisted.
 Song—"Help Somebody Today."
 11:10 Pay What Thou Owest (point 3). Have a pastor talk on the 1925 Program.
 11:30 Why report? (Point 4.) By a treasurer.
 11:35 Value of denominational literature (point 5). By a pastor.
 11:50 Prayer and Missions (point 6).

Afternoon

- 1:00 Executive Board Meeting (superintendents and all officers of association with the presidents of societies meet to discuss plans).
 1:30 Devotional—Perfect Example—Matt. 5: 48; Heb. 13: 21; 2 Tim. 3: 17.
 1:45 Working at home (point 8).
 2:00 Possibilities of new organizations in this association (point 10).
 2:15 Great W.M.U. meetings in near future: Divisional, Southern Baptist Convention, May 12-13; Assembly at Ovoca, July 26-31.
 2:30 Business: Report of associational officers. Report of societies. (Ask each society to bring large Standard and display it on wall. Stress reporting to Nashville points reached on Standard.)
 3:00 Consecration Service—Our Best for the Master, by pastor.

DO IT NOW

Send in your home mission thank offering immediately to Dr. O. E. Bryan, 161 8th Ave. N., Nashville, marked "Special for Home Missions."

From the quarterly reports sent to Mrs. Altman three times as much was reported for the Christmas offering as has been received. What is the trouble? Many treasurers (men and women), are holding the Lord's money waiting for a convenient season to send it. Sister, wake up your mission treasurer and see that the money is sent to Nashville monthly.

"ALONG THE HIGHWAY OF SERVICE"

One of the most readable books we have had the privilege of reviewing is "Along the Highway of Service," by Miss Marie Buhlmaier. It is our new home mission book and is the story of her work with the immigrants at the pier in Baltimore.

Order it from the Home Mission Board, 1004 Healey Building, Atlanta, Ga. Price thirty-five cents paper binding, and fifty cents cloth binding.

WHAT CAN WE DO?

Believing it was the pastors' duty to put on the 1925 Program we have urged our women to heartily cooperate in every way in making a com-

plete canvass. We now receive many letters saying "the 1925 Program has never been launched." What can the W.M.S. do?

First—Pray for the pastor and deacons, then talk with them earnestly about the program.

Second—If the men will not respond, at least line up your women and see that each one pledges a definite amount. Also enlist the boys and girls. They will give if informed and encouraged.

Third—Feed the men with a good supper and with missionary information. Men do not like to be led by women (most of them are but they don't know it), so try in a most tactful way to get them to subscribe. Get some good speakers to talk up the program.

Fourth—Keep everlastingly at it until they all have a part.

Fifth—The next time you call a preacher find out if he really is a Missionary Baptist.

IN EUROPE

As we are to study Europe in April, we are giving a few things we heard and saw in Stockholm at the Baptist World Alliance and in other portions of Europe.

England

In England we found the Baptists strong. There were 400,000 in great Britain. We visited Spurgeon's Tabernacle which was located in a section of the city where the laboring class of people lived. Unimposing looking, big and barny, but its influence has been felt around the world. On the wall hung a "Roll of Honor" giving the names of the missionaries sent out from that church.

France

We could not find a Baptist church in Paris. The guide insisted there was none there. Baptists are very weak in France.

Holland

In Amsterdam we spent some time one Sunday morning trying to find a Baptist church. Dr. Wicker, our conductor, is good on the sign language and he finally made some one understand we wanted to find the people who immersed. First, we were piloted to the Mennonites, but finally we found the Baptists. Our people in this great city have eighty-six members and worship in a little hall in a large building. The marvel is that we ever found them. The pastor told us every member was a contributor. There are twenty-four Baptist churches in Holland.

Germany

In Berlin we found a splendid church. Good building, excellent music, fine spirit. The pastor of the First Baptist church said his salary before the war was a good one, but when we were there it was twelve dollars a month. Marks were worth a million to a dollar at that time. The poor were suffering, for even a loaf of bread cost hundreds of thousands of marks. One mark was worth twenty-five cents in our money before the war.

Stockholm

At Stockholm we heard from our Baptist people all over Europe. A Swede said "Faith of the reformers pushed to its logical conclusion makes a Baptist. Wholeheartedly daring to follow Christ will alone usher in the kingdom."

A Roumanian reported that greater persecution, the stronger the Baptist became. They worked and fought for Christ.

A man from Poland said Baptists lived in holes. Many Bibles have been destroyed by Catholics.

Dr. Rushbrook, our Baptist commissioner, reported seven new seminaries in Europe since 1920. He said equality and liberty were not understood in Europe. There is great need for a Woman's Missionary Training School. The Baptists are not an accident, incident or an experiment. Nothing can check progress if we be faithful.

Mr. Adorian, of Roumania, dressed in the most attractive costume of his country, told of his work. He said that preachers were in great demand. It was a privilege to suffer for Christ. He had been beaten and imprisoned. Members of his church were imprisoned. The women were handled in an indescribable way. Men hung up by their thumbs were tortured in other ways to make them renounce their faith. Baptist children were not allowed to attend public schools.

There are 22,000 Baptists in Roumania, 2,000 baptized in 1923. He thanked American Baptists for the seminary at Bucharest. It is like living on a volcano to stay in Roumania.

Russia

A woman from Russia thanks us for the gospel. She asks that we pray that they be living Bibles, for the Bible is not welcomed. Many Greek Catholics have been saved. In ten years Baptists have grown fifty times stronger. No halls are large enough for the crowds. Sympathy of the masses are with the Baptists.

To hear these earnest Christians pray, sing and tell their experiences, we wondered if a little persecution would not be good for Southern Baptists.

Next week we will visit our work in Italy.

SUNBEAM STANDARD OF EXCELLENCE, HOW TO OBTAIN IT

Of the nearly three hundred Sunbeam Bands in our state, how many do you suppose have reached the Standard of Excellence and are A-1 Sunbeam Bands? At any rate, how about your band? If you have not reached this standard I know you want to do so just as soon as you possibly can.

1. Have you had twelve regular meetings this year with a definite devotional service and a missionary program as given in World Comrades? This is a minimum number of meetings. Since a child's span of interest is short, if possible for you to do so, it is much better to have your meetings once a week, then you can have a greater variety of programs.

2. Have you had an increase during the year of 10 per cent over the number of active members enrolled at the beginning of the year? If you will always have an active membership committee, I feel that you will have no trouble in obtaining this requirement. Sometimes it is an excellent plan to divide the band into two groups, have a captain of each group and put on a contest. Name the groups for missionaries or the name of some of our foreign mission fields. You will find this a good plan not only for this phase of the work, but many others.

3. Have you met the apportionment? Children just naturally like to give if they receive the proper training. It means much in training children to give, this is laying foundation for life. Habits formed in childhood will be with us through all life. The Sunbeams are asked for a gift for the 1925 Program and also to give to the Margaret Fund. Your apportionment has been made. If you do not know, write to W.M.U. headquarters at Nashville.

4. Have you reported regularly to state officers according to plan outlined by your state? This means that

you should make your treasurer's report to Mrs. J. T. Altman, 1534 McGavock St., Nashville, State Treasurer. This report should be sent in, a few days before the close of the quarter. The next quarter closes April 30. You should also send in your reports to your Associational officers. This requirement is one of the most important and one that so many leaders fail to do. If you will keep the Treasurer's Record Book that is sent out from headquarters, you will have no trouble in keeping up with all this.

5. Did your band observe at least one meeting of each of the special seasons of prayer and gifts for state, home and foreign mission? These are excellent programs sent out from headquarters. Your next special program is March Week of Prayer, a thank offering for home missions. The offering is to be given to mountain schools and Good Will Centers.

6. Did your band use a mission study book? This is one of the most interesting features of Sunbeam work. This, more than anything else, will bring enthusiasm to the work. You may use any book listed in the Year Book. We would suggest Children of Mission Lands, by Griggs, Going Somewhere. Every leader should have a Year Book, study it and use it. They can be had free from W.M.U. headquarters. Then when the book has been finished and an oral examination is given, Sunbeam certificates and seals will be awarded.

7. Definite organized personal service. Children take great pleasure in doing this and there are hundreds of things they can do if the leader will only start them in finding these. You will find suggestions in the Year Book. For any further suggestions write the state leader.

8. Average attendance of at least one-half of the meetings. You will have no trouble in meeting this requirement if you meet all the others. Children just naturally like to do things and if they are kept interested in the right things, the leader keeping the work before them and send the reports, the Standard will be met, and then to our greatest desire every Sunbeam Band in our state will be A-1.

I would suggest that each leader get a Sunbonnet Baby Standard of Excellence Chart, price 25c, W.M.U. headquarters, 1111 Age-Herald, Birmingham, Ala. These charts are excellent and will stimulate much enthusiasm.

Now, dear leaders, let's get the Sunbonnet Baby chart and begin at once to reach this requirement.

Yours in glad service, Mrs. Hattie Baker, State Sunbeam Leader, Martin, Tennessee.

FROM MRS. FRANCES A. BRYAN, SHANTUNG, CHINA

Tennessee W. M. U.

Dear Sisters:

Ever since Christmas I have thought I would write to let you know how much I appreciated the "Pictorial Review" which came to me from you last year, but before I got the letter written there came a card saying you are sending the "Woman's Home Companion" and the "American" for this year. I enjoyed the "Pictorial" last year and passed it around to the ladies of the community whose magazines were of a different type and I am sure the ones you are sending this year will be enjoyed by others than the members of my household. Dr. Bryan is quite happy over the thoughts of having the "American" for it is one of his favorite magazines. It is good of you to show in this way your appreciation of what we are trying to do for you and for the Master here in China. We will probably return home on furlough next year and hope then to become better acquainted with many of you.

Dr. Bryan and I were very happy over the coming of Dr. and Mrs. James, who are doing medical work in Manchuria, for until their coming we were the only Tennesseans in the North China Mission.

The work in the hospital has gone forward in a very gratifying way the past year, although Dr. Ayers, the senior doctor, has been on furlough. There are two native doctors who

are very competent and are a wonderful help. In September, Miss Wright, our American nurse, began to give full time to the hospital work, having finished the two years of language study, and in October the nursing staff was further strengthened by the return of Miss Bradley, who had been ill in the home land for more than two years; also by the coming of a native graduate nurse, Miss Wang, of Peking. There are about twelve or fifteen native nurses in the hospital taking training. The hospital runs a dispensary for men and women at the church in the city as well as here at the hospital. Over 10,000 people received treatment at the hospital last year, of these, 599 were in-patients in the hospital. There is always an evangelist and a Bible woman at each dispensary so all that come for treatment hear the Gospel. There are also an evangelist and Bible woman who give full time to preaching in the wards of the hospital and there were 131 conversions among the patients, and eight were baptized. The names of those who are converted or seem interested are given to those who do country evangelistic work and they look them up on their trips to the country. The cases which have come for treatment have been much more serious than any previous year and some really worthwhile work has been done. We certainly praise God for what he has done for us and for the seeming impossible he has caused to come about in the bodies as well as in the hearts of some of our sick and to him is given all glory and honor. The hospital has always done a great deal of charity work. There was an average of over two patients on the charity list in the hospital every day last year besides a great deal of charity work done in the dispensaries. With the nursing staff much improved and better facilities for caring for the sick we are planning and working and praying for great things for this year, and we believe they will be brought to pass. Wont you join us in praying that the sick, who are all about us will come in greater numbers than ever before, and that the power of God may be very manifest in this work and by your prayers much can be accomplished here. Dr. Bryan could have told you more fully about the work but he is very busy. If any who read this would care for a report of the hospital for the year I should be glad to send you one if you will write me. Last year I sent reports to a few I thought would be interested, but I am sure there are those with whom I am not acquainted who would also be glad to see the report.

Again, thank you for the magazines you are sending. They will remind us many times of your care for us.

SOMETHING TO THINK ABOUT

By N. T. Tull

As we approach another meeting of the Southern Baptist Convention we should think seriously of inaugurating some definite and permanent plan for the study and teaching of Stewardship and the budget plan. This important work has suffered a serious setback in the plans of many of the states this year. No greater mistake could possibly have been made than the discontinuance in most of the states of the budget and stewardship directors who had begun such a splendid work.

I have consistently maintained that the imperative need in our denominational work is the training and enlistment of the churches in systematic and proportionate giving through the unified budget plan. I was therefore made to rejoice when the Convention at Kansas City, through the Campaign Commission, elected a budget and stewardship director in the person of Dr. O. E. Bryan. Following his election most of the states employed a state man to work in co-

operation with him. The result was that literature was created and distributed freely on Stewardship and the budget plan and a fine response was realized.

When the large committee appointed at Kansas City met in Nashville to prepare its recommendation for the 1925 Program, I urged that the leader of the 1925 Program should be none other than a "budget-stewardship director" who should cooperate with similar men in each of the states in promoting the study, teaching and enlistment of all the forces of Southern Baptists along this line. If that idea had prevailed, the great man who gave himself to the leadership of the 1925 Program would have had a definite task.

When this effort failed, I then tried at the Atlanta Convention last year to get a resolution adopted requesting the Sunday School Board to create a "Department of Church Finance," under competent direction, to give permanency to this important work. The resolution was declared out of order at the moment because some unfinished matter was before the house. A little later a sympathizer tried to get a vote on the resolution but failed to get recognized.

I come now to renew my suggestion that the Sunday School Board be asked to create such a department. They have the facilities and financial ability to do the thing in a thorough and permanent way. They would put a strong man at the head of the department and he would soon have a competent man in every state to cooperate with him in carrying on the work just as thoroughly and systematically as is now true of the Sunday school and B.Y.P.U. work.

Southern Baptists have no other agency that can do this work effectively. For a long time it was thought that the Laymen's Executive Committee might do it, but their work is more distinctively missionary, and their appeal is to a restricted group and not to our whole constituency.

The Sunday School Board opened the way for instruction along this line in its report to the Convention last year, as shown on page 380, of the Convention Annual, when it said: "We have been asked to establish a Department of Church Finance, and await the Convention's action on this matter." I move that the department be authorized without delay.

New Orleans, La.

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.

Moore: On December 2, 1924, God, in his infinite wisdom, saw fit to send an angel into our little church and pluck one of our most precious jewels, Mrs. Cartie Moore, wife of the late J. B. Moore. Age 61 years, 9 months and 5 days. Early in life she professed faith in Christ and joined the Smithville Baptist church of which she lived a true faithful Christian until death. Both the church and Sunday school have sustained a great loss. She had been a teacher in the Sunday school for many years and was never absent from her post of duty unless sickness prevented. Her greatest delight was in doing for others. It has been beautifully said of her, "She hath done what she could."—Mrs. W. H. Vickers, Mrs. Herman Smith, Committee.

Cecil: On the night of Feb. 19, 1925, at her home in Cleveland,

Tennessee, Miss Rocy Cecil's spirit left us to join those of our loved ones gone before. Sister had been devoted to home, ever kept the home-fires burning, and had lived a devoted Christian life. She was a mother, a sister, a guide to us younger children, ever ready to share our burdens. Now she is gone: we are sad and miss her so. The chain is broken and five brothers and two sisters mourn their loss. Sister has gone to be with Jesus and father and mother, and some sweet day we shall meet again.—Her sister, (Mrs.) G. W. Norris.

DR. BOATWRIGHT LEADS EDUCATIONAL TOUR

An Educational Tour of unusually attractive itinerary will sail from New York July 4 under the leadership of Dr. F. W. Boatwright, president of the University of Richmond. This tour will visit Scotland, England, Belgium, France, Switzerland and Italy, and sail home via the Mediterranean route. The itinerary will include the principal points of interest in the various countries of Europe, and will arrive back in the United States about the first of September.

Dr. Boatwright lived and studied abroad for a number of years, and is familiar with Europe and European travel. This tour will afford a rare opportunity for persons desiring to travel with a great educator, and a man of genial personality and broad culture.

For full information and detailed itinerary, address University Travel, care Wicker Tours, Richmond, Va.

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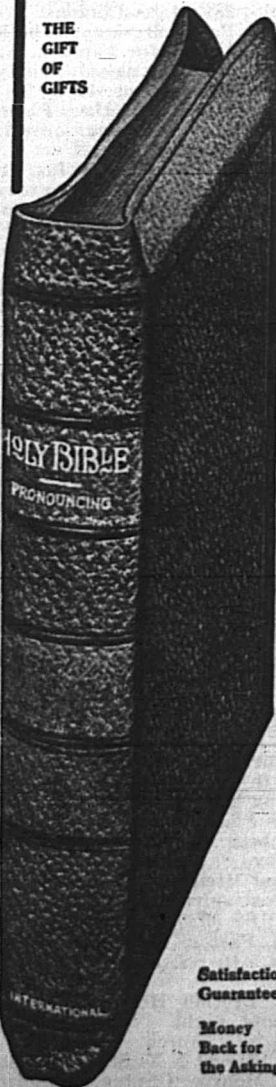
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SPECIMEN OF TYPE

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Seph-ar-vá'im, Hé'ná, and I
have they delivered Sá-má'ri-d
mine hand?

35 Who are they among all the
of the countries, that have deli

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, MARCH 15

Nashville, First	1,866
(Allen Fort Bible Class 1,087)	
Memphis, Central	1,420
Knoxville, First	1,090
Knoxville, Bell Ave.	939
Memphis, First	924
Chattanooga, First	903
Memphis, Temple	822
Memphis, Bellevue	800
Knoxville, Broadway	710
Memphis, Union Ave.	525
Maryville, First	511
Nashville, Grace	508
Jackson, West	507
Chattanooga, Tabernacle	492
LaFollette	457
Knoxville, Deaderick Ave.	432
Knoxville, Euclid Ave.	428
Memphis, La Belle Place	423
Chattanooga, Spring Creek	406
Knoxville, Lonsdale	405
Nashville, Immanuel	402
Chattanooga, East	400
Nashville, Eastland	396
Paris, First	397
Rossville, First	378
Harriman, Trenton St.	371
Chattanooga, Central	361
Nashville, Belmont Heights	357
Chattanooga, Clifton Hill	352
Nashville, Edgefield	333
Rockwood, First	328
Knoxville, Oakwood	324
Memphis, Prescott Memorial	320
Knoxville, South	320
Lenoir City	305
Humboldt, First	304

NASHVILLE

Grace: Tom L. Roberts, pastor; "Kadesh-Bornea" and "The Lord's Barker Shops." Baptized 4; by letter 1; statement 1; SS 508.

Lockeland: J. C. Miles, pastor; "Well Digging in the Valley of Baca" Psalm 84: 5-7 and "Facing the Issue" John 6: 68. For baptism 2; by letter 1; profession 2; SS 236; BYPU's good.

First: W. F. Powell, pastor; "Growing a Soul" and "The Old Faith in the New Age." Statement 5.

Edgefield: W. M. Wood, pastor; Rev. A. G. Moseley morning, "The Secret of the Success of the Early Church." By letter 2; SS 333; BYPU 42; Int. 27; Jr. 21.

Immanuel: Ryland Knight, pastor; "The Steps of the Saviour" and "The Character of Elijah." SS 420.

Radnor: Geo. L. Stewart, supply; "Sightless Faith" and "Peace through Faith." By letter 1; SS 89; Int. 11; Jr. 35. Much sickness in church and community.

Eastland: Britton Ross, pastor; "The Bible the Greatest Book Because of the Doctrines" and "An Open Air Hospital." For baptism 2; baptized 2; by letter 3; profession 2; SS 396.

New Hope: Eli Wright, pastor; "What Think Ye of Christ" Good day.

Judson Memorial: R. E. Grimsley, pastor; Dr. Dargan on "The Southern Baptist Seminary" and pastor on "Building a Boy." SS 350.

North Edgefield: A. W. Duncan, pastor; Bro. C. M. Crosswise presented the building program of the Southern Baptist Theological Seminary and the pastor on "God's Call to the Indifferent." SS 304; Sr. BYPU 21; Jr. 52.

Park Ave.: A. M. Nicholson, pastor; Bro. Frank Moore representing the Southern Baptist Theological Seminary spoke on "God's Ministers" and pastor on "Right Standards for Every Day Life." For baptism 1; baptized 1; profession 2; SS 277; BYPU No. 1 11, No. 2, 20; Int. 31; Jr. 17.

Grandview: S. W. Kendrick, pastor; "Homes Secured" and "Safe for Time and Eternity." SS 219; BYPU 15; Int. 12. Good day. Hearty reception extended the pastor by the church at both services.

Inglewood: H. M. Eastes, pastor; "Sampson" and "God's Love."

Centennial: Frank W. Moore, "The Minister of Jesus Christ."

C. M. Crosswise: Presented the Southern Baptist Theological Seminary work at North Edgefield. At Springfield with Pastor Ewton in evening, "Some Characteristics in the Life of Shamgar."

Friendship: Bunyan Smith, pastor; "Golden Apples" and "Lest We Drift." Two good BYPU services, Jr. and Sr.

Little Cedar Lick: E. W. Stone, pastor; "A Man with a Vision." For baptism 1. Some serious sickness in our membership, kept many away. yet we had a splendid service. Good day.

Calvary: W. H. Vaughan, pastor; "Love is Logic" and "Your Own Salvation." SS 172; BYPU 28; Int. 16. Belmont Heights: John D. Freeman, pastor; "Brotherly Kindness" and "God's Kind of Man." Baptized 1; SS 357; BYPU 35; Int. 20; Jr. 18.

Seventh: Edgar W. Barnett, pastor; "The Peril of Tomorrow" and A. G. Mosley preached at night. Profession 3; SS 193; BYPU 20; Int. 10; Jr. 10.

Third: C. T. Ricks, supply; "A Prepared Ministry" and "Amos, the Billy Sunday of the Old Testament." SS 235; BYPU 40.

MEMPHIS

Temple: J. Carl McCoy, pastor; "Fruit Bearing Through Prayer" and "A Way to Escape." In SS, 822; additions during week, by letter, 23; for baptism, 9; by statement, 3; baptized, 36; total additions during meeting, 99. Church purchased lot just north of church on account of need of more room.

Speedway Terrace: Pastor preached at 11 a.m. In SS, 200; baptized, 20; by letter, 2; SS, BYPU and WMU awards delivered at 7:30 p.m.; 50 received during recent meeting. Sunday School Institute this week.

Highland Heights: Pastor E. F. Curle preached to two fine congregations. In SS, 289; 4 good unions.

Hollywood: Pastor Burk spoke both hours. In SS, 146; for baptism, 1; baptized, 24. Revival closed Friday evening with 41 additions, 13 by letter, 28 by baptism. Brother Fleming's preaching drew large crowds and was enjoyed by all.

Prescott Memorial: Pastor Jas. H. Oakley preached at both hours to very large congregations. In SS, 320; baptized, 6; 1 funeral. Closed BYPU training school with 101 present each night.

Central Ave.: Pastor J. P. Horton preached at 11 o'clock. BYPU took charge of evening hour. Good congregations both services. In SS, 74; two good BYPU's. Pastor preached at Rowan at night.

Bellevue: Pastor Stanley Armstrong preached twice. No additions. In SS, 800.

Yale: Pastor L. E. Brown preached morning and evening to good congregations. In SS, 83; splendid BYPU's; 1 profession.

First: Pastor Boone preached to large congregations. In SS, 924; by letter, 2; for baptism, 1. Meeting begun, Dr. Hamilton of New Orleans preaching.

Union Ave.: Pastor H. P. Hurt ordained four deacons at morning hour. Brother Preston spoke at evening service. In SS, 525; baptized, 5; for baptism, 2; by letter, 2.

Merton Ave.: E. J. Hill, pastor; "The Resurrection" and "Receiving Christ." In SS, 165; 3 interesting BYPU's; by letter, 2; for baptism, 4. La Belle Place: Pastor D. A. Ellis spoke at both hours. In SS, 423. Good services.

Greenland Heights: Congregation small. Great spirit meeting at night. BYPU off; SS off, 34.

Eudora: Pastor Whaley spoke at both hours. In SS, 50; by letter, 4; 1 funeral.

Central: Brother Hughes preached morning and night. In SS, 1,410; 2 received into church.

Seventh Street: I. N. Strother, pastor; Mr. Monroe Clinton, president

State BYPU spoke at night. In SS, 226; in BYPU, 50; by letter, 2.

New South: Pastor Norris preached both hours to good crowds. In SS, 150. Will observe three-in-one anniversary April 12, first, entering new church basement; third anniversary of pastorate; 25th anniversary of pastor's marriage.

Boulevard Church: Pastor J. H. Wright preached both hours. In SS, 224; 3 good BYPU's; 3 professions; 3 for baptism; 4 baptized. Training school continues this week. We begin a series of meetings the 5th Sunday with Bro. Miller Wood of Nashville with us. A great revival spirit in our church.

Joseph Papia, Italian Missionary: Times preached, 2; present in the SS, 31; families prayed with, 8; tracts distributed, 22; visits made, 43.

CHATTANOOGA

Tabernacle: W. T. Calloway, pastor; Paul Sims, preached on "How Doubts are Allayed" and "Storm." In SS, 492; in BYPU, 86.

Lupton City: W. T. McMahan, pastor; "Jesus Knows" and "Weighed in the Balance and Found Wanting." In SS, 69; for baptism, 1.

First: John W. Inzer, pastor; Dr. O. L. Haley on "God's Estimate of the Human Soul" and "The Trial of Jesus." In SS, 903; for baptism, 1.

Clifton Hills: J. C. Jackson, supply; "The Efficient Church" and "The Substitutionary Atonement." In SS, 352.

Central: W. L. Pickard, pastor; "Heartology" and "Getting God Out of Hard Places." In SS, 361; BYPU well attended; by letter, 1. Mission spirit fine; campaign on.

Rossville, First: J. E. O'Quinn, pastor; "The Endless Kingdom of Christ" and "The Sin of Covetousness." In SS, 378; in BYPU, 124; good day.

Union Fork: A. R. Robertson, pastor; "A Believable Saying" and "Battles and Blessings." In SS, 20.

Chickamauga, Ga.: Geo. W. McClure, pastor; "A Great Giver" and SS, 105; in BYPU, 71.

Port Chapel: H. N. Blanchard, pastor; Chaplain on "The Uplifted Christ" and Brother Frost at night on "Honor." In SS, 67; good evening service; crowded chapel.

Bell Ave.: H. M. Linkus, pastor; "The Church" and "The Power of the Church." In SS, 132; for baptism, 2.

School Creek: A. G. Frost, pastor; "Who Shall be Able to Stand?" In SS, 18.

Alton Park: T. J. Smith, pastor; "I Have Overcome the World" and "Baptism." In SS, 169; BYPU good; for baptism, 1; baptized, 1.

Woodland Park: E. G. Epperson, pastor; "Work of Holy Ghost" and George Phillips at night on "Closed Door." In SS, 159; BYPU good; by letter, 1.

Spring Creek: J. H. Palmer, pastor; "The Divine Plan for Man" and "Why I Believe in God." In SS, 406; for baptism, 1. Services unusually good. A man who had lived long in sin surrendered to Christ and united with the church.

Chamberlain Ave.: G. T. King, pastor; "The Fruit of the Spirit" and "The Devil's Copybook." In SS, 178; one conversion.

East Chattanooga: J. N. Bull, pastor; "The Gospel by Matthew," both hours. In SS, 400; in BYPU, 62.

Daisy: J. A. Maples, pastor; "The Other Son" and "God is Loved." In SS, 98; in BYPU, 38; for baptism, 1.

North Chattanooga: Wm. S. Keese, pastor; "Overcoming Difficulties" and "Foolish Labor." In SS, 276. Dr. T. F. Calloway begins revival this week.

Cloud Springs: J. A. Hudlow, pastor; "Christian Activities" and "Laying Aside Every Weight That Hinders." Pastor preached in afternoon at Auburn school house at 3 o'clock.

KNOXVILLE

Deaderick Ave.: C. E. Sprague, pastor; "Sanctification" and J. C. Massee, D.D., on "God's Answer to Man's Wisdom." For baptism 2; by profession 4; SS 432. We are now in a Bible conference. J. C. Massee, D.D., of Boston, speaking.

Lonsdale: W. A. Atche, pastor; Rev. Slomp at both hours. By letter

6; SS 405; BYPU's 145. Carson-Newman day.

Central of Bearden: Robt. Humphreys, pastor; "Carson-Newman College" by Dr. Sams and Miss Tip-ton and "An Example of Conversion" by the pastor. SS 186.

Elm St.: E. F. Ammons, pastor; "The Church at Philippi" and "Some of the Sins of Youth Enumerated." SS 167; BYPU 35.

South Knoxville: J. K. Haynes, pastor; "Carson-Newman College" Miss White and "And Peter" by Dr. Campbell. SS 320; BYPU 100. Good congregations.

Euclid Ave.: J. W. Wood, pastor; "Young People of Carson-Newman" Miss Hinley. Mr. Parks and "Our Needs at College" Prof. Everetts. SS 428; BYPU 60. Fine day. Great spirit for Carson-Newman.

Immanuel: A. R. Pedigo, pastor; Gal 6: 1 and Carson-Newman. SS 253.

Beaumont Ave.: D. A. Webb, pastor; Rev. J. K. Smith on "Doing What We Can When We Can" and "Students at the Feet of a Great Teacher." Profession, 1; SS 252.

Gillespie Ave.: J. K. Smith, pastor; services by Miss Jackson and Bro. Underwood of Carson-Newman and D. A. Webb on "Jesus Our Sin Bearer." SS 275; BYPU 37; Int. 30; Jr. 20.

Bell Ave.: Jas. Allen Smith, pastor; "The Heavenly Vision" and "The Perils of the City." For baptism 1; by letter 5; SS 939. Forty-two additions to church since last report.

Grove City: F. R. Barnaby, pastor; "Spiritual Development" and "A Great Man Who Was Handicapped." For baptism 1; by letter 7; SS 182; BYPU 80.

Clinton: C. A. Lade, pastor; "The Good Samaritan" and "The Resurrection." By letter 1.

Philadelphia: A. B. Johnson, pastor; Psalm 92: 12 and "Father I Have Sinned." SS 87; BYPU 42.

Oakwood: W. G. Mahaffey, pastor; "The Source of Joy" and "Five Invitations of Jesus." By letter 7; SS 324; BYPU 27. Meeting beginning April 12. Dr. R. L. Motley is to do the preaching. Carl M. Cambron conduct the singing.

First: Dr. F. F. Brown, pastor; Dr. J. I. Campbell on "Christian Education" and pastor on "The Life of Demas." 2 Tim. 4: 10. SS 1,090; BYPU 200; baptized 1; by letter 6.

Lincoln Park: H. F. Templeton, pastor; Luke 22: 62 and Carson-Newman drive on. Baptized 5; SS 283; Int. 40; Jr. 35.

Broadway: B. A. Bowers, pastor; "A Reproduction of Pentecost" by Dr. J. B. Phillips of Chattanooga and service by Dr. Sams and Carson-Newman students. SS 710; BYPU 126; Int. 25; Jr. 32.

Inskip: W. D. Hutton, pastor; "God is My Refuge" and "Seeking for Souls." Prayer meeting 62; SS 107; for baptism 3; by letter 2; BYPU 49; SS collection \$31.85. Excellent day. Mumps still raging.

MISCELLANEOUS

Rockwood, First: L. W. Clark, pastor; "Every One Win One" and "The Disabling Power of Sin." SS 328; BYPU 63; Int. 47; Jr. 58. Rev. J. N. Bull will assist us in a meeting beginning March 16.

West Jackson: R. E. Guy, pastor; preached at both hours. Good day. SS 507; BYPU's good.

La Follette, First: D. B. Bowers, pastor; preached at both services. SS 457; all BYPU's well attended; additions 2; baptized 17; many others for baptism.

Kingston: D. W. Lindsay, pastor; "The Resurrection" no preaching at night on account of a revival at the Methodist church. SS 162; BYPU's 40.

Decherd, First: A. L. Bates, pastor; "The Need of a Revival" and "How to Have a Revival." SS 73; BYPU 45. Revival began the fifth Sunday. Preached at Estill Springs in afternoon, "The Greatest Question." Good day.

Maryville, First: J. R. Johnson, pastor; preached at both services. Fair attendance. SS 511.

New Hope, North Ga.: Evangelist R. D. Cecil supplied, preaching three times. SS 36; good interest.

Ocoee: R. A. Thomas, pastor; "Choices" Joshua 24: 16. Good SS and BYPU. Offering amounted to \$30. Rev. Daniel Johnson supplied Sunday night. Good service.

Alcoa, Calvary: J. H. O. Clevenger, pastor; A. A. Haggard, Alma, Ga., on "The Kingdom" and "What Will Your Record Be?" SS 279; by letter 1. Much interest for the beginning of our revival. Pray for us.

Lenoir City, First: W. C. Creasman, pastor; "The Wounds of Jesus" and "A Plea for Life." SS 305; BYPU's 75; for baptism 2;

Charleston: T. R. Waggoner, pastor; "The Thorn in the Flesh" and "Seeking the Lord Where He May Be Found." SS 61; BYPU's 17. Large

congregations at both services. Quite a deal of spiritual interest.

Paris, First: J. H. Buchanan, pastor; "The Danger of Success" and "Paris Before God's Grand Jury." SS 379; at prayer meeting 125; 3 BYPU's 79; profession 2. Crowded house Sunday night.

Harriman, Trenton St.: J. H. Sharp, pastor; "Our Lord's Church" and "The Daughter of Jairus." SS 371. Pastor to preach for a week at Cosby Academy.

Cop: "This man is a lawyer by day and burglar by night, yer honor."

Justice: "Which was he arrested for?"

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. J. H. Oakley of Prescott Memorial church, Memphis, Tenn., baptized 20 last Sunday night and that, too, without any special revival services. His church enjoys a perpetual revival.

Two country churches near Clarksville, Tenn., have lately gone to full time. Little Hope church has called its pastor, Rev. J. S. Thompson, for full time. Senator Hervey Whitfield is a member of this church. Harmony church has followed suit and extended a call to Rev. C. R. Widick who begins work April 1.

The church at Fairview, Ky., has called Rev. C. E. Hutchinson, formerly pastor at Erin and Newbern, Tenn., and he has accepted effective April 1. He will occupy the parsonage at Fairview and serve also the church at Kelley.

Rev. W. W. Kyzar has resigned the care of the First church, Blytheville, Ark., to become state evangelist in Mississippi. He was successful in building a \$40,000 annex to the Blytheville church. He is a good Kyzar, not of the type in Holland.

Evangelist Louis Entzminger, Singer J. Fred Schofield and Pianist Rawley Treadway lately assisted Dr. D. I. Purser, Jr., in a revival in the First Church, Tupelo, Miss., resulting in 60 additions, 25 by baptism. The Sunday school was completely reorganized and is now afield for an enrollment of a thousand.

Dr. R. W. Weaver of Mercer University, Macon, Ga., delivered the main address at the centennial of the church at Campbellton, Fla., the first Baptist church constituted in Florida. They will hear something good. No one knows that better than Tennesseans.

A revival was lately held in the First church, Glendale, Ariz., the pastor, Rev. E. G. Butler, preaching. There were 52 additions, 40 by baptism. Bro. Butler is a native Buena Vista, Tenn. He was formerly pastor at Trenton, Tenn.

Dr. V. I. Masters of the Western Record, says: "We beg, we plead, that contributors seek brevity." Yet, his leading editorial in the current issue fills a whole page and two others three-quarters of a page each. We opine that his contributors are saying, "Physician, heal thyself."

Rev. H. L. Winburn of the First church, Arkadelphia, Ark., lately assisted Rev. W. M. Kelley in a revival at Searcy, Ark., resulting in 13 professions and 14 additions, 9 by baptism. Bro. Winburn preached from Romans 12 for four or five days.

It is a matter of deep sorrow to his many friends to learn of the recent death of Rev. S. A. Smith of Drakesboro, Ky. He was well known in many Southern states having been pastor in several, besides engaged much in Anti-Saloon League work. He was devoted to the cause of the Master. The funeral was conducted by Rev. H. M. Cain.

Rev. J. C. Grimes of Colquitt, Ga., has been called to the care of the church at Shellman, Ga., and has accepted April 1.

The plucky church at Dover, Tenn., which has only been in existence a few months has decided to build a house of worship to cost about \$6,000. A lot has been secured in the heart of the town. With Rev. C. F. Bridges as pastor the new house is an assured fact.

Since Rev. G. G. Graber became pastor at Guthrie, Ky., the work is growing by leaps and bounds. It has become necessary to enlarge the building to provide four additional Sunday school rooms.

Rev. J. T. McNew and the First church, Tyler, Texas, were lately assisted in a meeting by Dr. O. L. Powers of Wichita Falls, Texas, resulting in about 100 additions, more than 60 by baptism. W. E. Young directed the music.

The Baptist Flag re-appears March 12, from Fulton, Ky., with the names of Rev. T. F. Moore of Fulton, Ky., and J. R. Clark of Martin, Tenn., jointly as editors. Revs. J. F. Dew and C. B. Massey are corresponding editors. Its form is that of a daily paper and it has six pages. Having been a reader of the Flag from the days of the valiant D. B. Ray and J. N. Hall, we confess that it was pleasing, from these associations, to see its familiar face.

Rev. H. T. Whaley lately resigned the pastorate at Eudora, Tenn., to accept a call to Marked Tree, Ark., but the saints at Eudora entered such vigorous protest that he has reconsidered his resignation and will remain with them.

Eastern Heights church, Memphis, Tenn., is to inaugurate a revival beginning March 25, in which Rev. G. W. Blankenship will be assisted by Rev. Roswell Davis of Memphis, Tenn. Bro. Davis is secretary of the Strand Bible class.

Rev. G. H. Crutcher of the faculty of the Baptist Bible Institute, New Orleans, La., has been asked to serve as supply-pastor for the church at Winnfield, La., for three or four months. His decision has not been announced.

It may be owing to our innate obtuseness, but we have never been able to see the point in the opposition of the Religious Herald and others to the Home Mission Board doing hospital work in El Paso and later in New Orleans. If Christ sent forth Southern Baptists on a mission of healing in the Southland, following His example, what more logical agency could such a program fall under than the Home Mission Board? And evidently such enterprises as those at El Paso and New Orleans can only be maintained by Southwide cooperation. If the Home Board is not to do such missionary work at home, pray what is it to do? Foreign work like in Cuba and Panama?

The First church, Helena, Ark., secures as educational director R. K. Conder who resigns a similar position with the First church, Winnfield, La.

Dr. J. B. Phillips of Chattanooga, Tenn., lately assisted Rev. E. H. Mariner and the church in Leland, Miss., in a revival resulting in 71 additions. The revival lasted eighteen days. Its effect will last through all eternity.

Calvary church, Alexandria, La., is to dedicate its beautiful and commodious house of worship Sunday, April 1. Dr. A. J. Barton of Kansas City, Mo., will preach the sermon. The pastor, Rev. W. P. Price and his wide-awake flock are preparing for a great occasion.

Dr. A. U. Boone of the First church, Memphis, Tenn., is by the grace of his appreciative people to have an assistant pastor in his great work. Rev. Thos. C. Wyatt of Birmingham, Ala., has accepted the position as assistant pastor. Dr. W. W. Hamilton of New Orleans, La., began a revival in the First church last Sunday. Ben Carr of the local choir directs the music.

Rev. W. C. Furr has resigned the care of McLemore Avenue church, Memphis, Tenn., to become assistant pastor of the Central church, Memphis, of which Dr. Ben Cox is pastor. Bro. Furr has been pastor of McLemore Avenue five years. He will assist in the departmental organization work and the Daily Noon Prayer League of the Central church. It is a happy arrangement.

Central church, Memphis, Tenn., had attendance in Sunday school, March 1, of 2,270 and on Sunday, March 8, the number grew to 14,722. We are anxious to see the showing for Sunday, March 15. Better get them there once than not to have them there at all. The Strand Bible Class alone had an attendance of 11,722, representing 320 towns.

Rev. W. E. Collins, a Federal Prohibition officer and member of the First Baptist church, Shreveport, La., was foully murdered Friday night, March 6, near Lake Charles, La., while raiding a moonshine rendezvous. An audience of 1,500 attended the funeral the following Monday conducted by Dr. M. E. Dodd. Three others, deputy sheriffs, met the same fate at the hands of the dastardly, whiskey-loving cowards. That whole section of Louisiana is aroused by the shocking crimes.

Rev. Winston Borum, assistant pastor of the First church, Shreveport, La., has been called to the care of the First church, Ruston, La., unanimously and heartily. We predict he will accept.

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NEAR AT HAND

By Bonnie Jones McClelland

My faith is made out of little things:
A pebble imprinted with ages gone;
The rainbow sheen on a grackle's wings;
The call of a meadow lark at dawn.

So my prayer is only for common things,
Toil that is sweet, and rest that comes after;
Strength for the day, and a heart that sings;
Firelight at night, and a wee one's laughter.

But pebbles shall last when books are gone,
And who can disprove a grackle's wings?
Or who can doubt, when he hears at dawn
The first glad notes that the meadow lark sings?

And it's little we know, when all is told,
Of heaven afar and the dim hereafter,
But near at hand are my realms of gold,
Firelight at night and a wee one's laughter!

ENLISTMENT

By C. M. Savage

When we country Baptist pastors have succeeded in enlisting all of our members, and they are blessed as they are sure to be blessed of God, our public treasury will be full. It is wonderful how much the enlistment of members adds to the life of a church.

No church will think of itself as a dead church when a large per cent of its members are tithing, and still others are making contributions. They respond so much more readily to any worthy cause. I received last Sabbath at Mercer a touching token of how this plan is working. There was handed me a dollar, which by request of the donor was placed in my hands, with a message that this was the tithe of the washing that she had taken in lately. At once I thought of the interest the Lord took in the contribution made which He said to His disciples is the greatest of all. The question comes to me, that if a woman who takes in washing can send in a dollar, what may we not expect of men of large business? Maybe the Saviour expressed His estimate from the point of view of a great multitude of poor people who earned their daily bread with the labor of their hands. The aggregate of these gifts would swell any treasury.

The Mercer church where I was last Sabbath has in its membership some of the noblest on earth, they are the salt and the light. I had one young brother, ministerial student of Union University, to go with me and preach once. He was in the front line in the World War. He is one of a family of fifteen children, whose father and mother are staunch Baptists, and make a living on their little farm in south Mississippi. He is working his way through school. He preached a sermon that impressed all hearts, it was worded as by a master. Just as he was fin-

ishing his discourse, rounding it out impressively and beautifully, he was seized by a paroxysm of coughing, resulting from a cold which he had taken by getting too warm in the boiler room, and coming out into the cold air. I did not ask the people for any contribution at all, but they handed me for him \$23.50.

What a pity that the Baptist people do not see what an opportunity they have for investing in the Lord's cause, by helping these young men, so that they would not have to take so much of their time working in competition with common labor to make a little money.

GOD'S SALVATION

By J. Y. Butler, Decaturville, Tenn.

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul. Psalm 66: 16.

It is possible the psalmist refers in these words to some great deliverance from temporal trouble he had experienced, rather than to the spiritual blessings he had found in God and His salvation. But this need not hinder us from taking this verse in its fullest and widest meaning. We may read it—we ought to read it—with the light of the New Testament shining upon it, and learn the lessons it should teach us.

There seems to be two lessons:

1. First, it teaches us the true idea of salvation. It is "What God has done for our soul." Now it is in this one point the gospel of the Lord Jesus Christ differs fundamentally from all the false religions and from all the systems of moral reformation the world has ever known.

All of these begin their message to man by telling him what he is to do to secure the favor of heaven, or to amend his evil life. The gospel, on the other hand, begins by declaring what God has done to save man. Instead of telling him to save himself, it invites him to "be saved."

It comes to him, not as a new code of moral duties he needs to learn, but as a "free gift" he is welcome to receive. Every other religion had said to the world, "Do this, and live." The gospel reversed the message and proclaimed, "Live, and do this." And this is the reason for its constant appeal to belief, or faith, or trust as the one condition of its saving man. If it had been an elaborate scheme of morals, it could have dispensed with trust, for it would have been sufficient for it to have given new light and clearness to the conscience, and a new impulse to the will; but since it is vitally and essentially a work, God is willing to do for man, it is clear everything must depend—if man be free, and the gospel never ceases to recognize and respect the freedom of man—on man's willingness to allow God to save him, and this is really determined by his "faith." The connection between belief, in this high moral sense of the word, and salvation is simply inevitable. It is clear, also, if this be salvation, why so many who seem to be in earnest fail to attain it. They begin with a fatal mistake—the mistake of endeavoring to save themselves, instead of trusting in the Lord Jesus Christ to save them. And they find it very sad and weary work. The burden and responsibility of trying to save their own souls grow un-

bearable as they become increasingly in earnest and make the bitter discovery that the more they strive to save themselves, the further off salvation seems. Only those who, like Luther, have passed through an experience like this, who have known the hopelessness of the struggle, can tell the blessed light and peace that broke upon the soul when God's way of salvation suddenly became clear before them. It was worth having lived through all the weary struggles of former days to hear the voice of Jesus say, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

II. But the text teaches us another lesson as well, and it is this, that when God has saved our souls we are to confess it before men. It was not enough for the psalmist to know "what God had done for his soul." He invites others to come and hear, that he may declare it to them. Now the confession of God's salvation, so far at any rate as confession is made with the lip, is one of those Christian duties in which most of us constantly and grievously fail. We find it easy to talk about politics, etc., but we are generally silent about our religious life and faith. It would excite considerable astonishment, even among a company of Christian people, if at the close of an interesting conversation on miscellaneous subjects, some one were to say, "Now listen to me, and I will tell you what God has done for my soul." The Lord Jesus Christ and the greatness and glory of the salvation He has accomplished are the only subjects about which it is forbidden to speak. Perhaps it may be said, in answer to this, that there is a danger of too much freedom in talking of sacred subjects, or that the soul has its modesty as well as the body, and resents exposure quite as keenly, and that this is why it shrinks from uncovering the secrets of its spiritual history to others. All this is perfectly true, and fully justifies us in not speaking too freely or indiscriminately "what God does for our soul," but the question is, Does it justify us in never speaking at all? or if it be urged that after all the life is the great thing, and if it be a witness to the truth, it can matter very little if we do not speak in words about it, again, we answer, Be it so. But did the witness of the life satisfy Christ? None of us can pretend to bear such a confession of the truth in our lives as Christ did in His, and yet He was more than an example for me, He was a voice to them as well; He was "the word" as well as "the life," and if we follow Him, we shall find there are times when the silent influence of an example does not satisfy us, and when we shall be compelled to say, in the words of the Apostles, we cannot but speak those things which we have seen and heard.

AN APPRECIATION

By Pastor Chesly L. Bowden, Humboldt, Tenn.

Certainly gratitude should be a resonant thing in the Christian ministry. The several weeks stay already here with this good church has made me look for sources. Not every man leaves a church in a good condition. Though my predecessor's pastorate was not so long, he did a remarkable

work. One which will be difficult to carry on in the same good direction.

Dr. E. H. Marriner, now at Leland, Miss., wrought well here. There are no "cherries to pick" when it is said that he left the best organized church I have ever found. Not only was organization good, but the spirit is good. The Baptist church has a good name in the city. You are received gladly when mention is made of your position or work. There is a deeper gratitude than words will tell for me. Blessings on men who thus leave a church with the good spirit and upward look.



"How did you manage to get the weeds down so well in your garden?"

"I blindfolded the neighbor's hens and they scratched out as many weeds as they did vegetables."

First Jew: "Nowadays everything is done by machinery."

Second Jew: "Vell, I dunno; talking is still done by hand."

The nearsighted man and his wife were inspecting the latest art exhibition with critical care.

"That's the ugliest portrait I've ever seen," he cried, striving vainly for a better view of the abomination.

"Try the next one then," advised his wife. "You're looking at yourself in a mirror, now."

"Norah," she called from the top of the stairs, "tell that man who is ringing the doorbell that I am not receiving today!"

The servant girl went to the door and said something to the man; then she stepped into the hall and called upstairs: "I told him you were not receivin' today, ma'am! But he says he ain't deliverin', he's collectin'!"

The members of the missionary society had assembled to turn in their money and to relate the difficult and amusing experiences in earning her dollar.

"I got it from my husband," replied the good sister, tendering her money.

"Oh, but that is not earning it," remonstrated another sister.

No?" asked Mrs. Lanim. "Then you don't know my husband."

In a certain hotel on Broadway three men who, from their conversation, were evidently fond of sports, were, after exhausting golf, tennis, etc., with the first course, now debating as to which kind of game was the best. A large, impressive individual of the professional type stoutly declared that nothing could be compared to the pheasant, while his companion was vainly trying to impress upon his mind that partridge was the best. Then the other one, more enthusiastic than the rest, decisively announced that quail had no equal, and to prove his point asked the colored waiter to settle the argument.

"Well, suh," came the unexpected answer, "for mah part, I would rathah have an American eagle served on a silvah dollah."