

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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## SOUTHERN BAPTISTS AND THE GENERAL PROGRAM.

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

Southern Baptists are now in the midst of one of the most important campaigns in their history. The 1925 Program involves a great undertaking, and while of course, in the nature of the case, I am peculiarly absorbed in the effort to raise a building fund for the Seminary, I am nevertheless just as much interested in the Unified Southern Baptist Program as anybody can be.

I am writing these lines to urge all of our people everywhere to do their utmost to bring the contributions to the maximum during 1925, and specially *between now and the meeting of the Southern Baptist Convention*. The following are some of the many reasons:

1. First of all, we must not go back from past achievements. Our morale, our courage, our enthusiasm, and all the great qualities of a great people should enlist us with redoubled energy to meet the present crisis, and not decline from what we have achieved heretofore.

2. The condition of our work at home and abroad makes this imperative. We are all familiar with the debts of the Home and Foreign Mission Boards, and everybody by this time should be familiar with the tremendous crisis and emergency upon the Seminary. Many other departments of our work call for special consideration in the prosecution of our Unified Program. We must put these imperiled interests upon their feet and start them out upon their great careers with renewed power.

3. We are able to do it. Southern Baptists have enormously increased in wealth during the past five or six years. Our natural growth in numbers has added much, and our increase in financial resources through investments and business prosperity has added enormously to our ability to take care of the Lord's work. It is no longer true that Southern Baptists are poor. They are, perhaps, the richest denomination in the South, and they certainly are the most numerous.

4. We have every ground for believing that we can do this thing. Some one has said that the most discouraging phrase in the English language is "I cannot," and the most thrilling and inspiring phrase is "I can." It is a good time for Southern Baptists to weigh the meaning of these phrases.

Louisville, Kentucky, the city where the Seminary is located, recently adopted as a slogan the following: "We can and we will in Louisville." Southern Baptists can, if they desire, adopt a similar slogan: "We can and we will, because it is God's will." Let us rec-

ognize it as God's will, and that will give us the power. God's program calls for a great out-reaching in evangelism, in education, in training leaders, in philanthropy, and benevolence, and in every other good work. Let us determine, therefore, that we will carry out the will of God, and try to realize in 1925 the vision of the Master for this year.

Let us adopt as our slogan for the rest of this year, we Southern white Baptists numbering between three and four millions: "We can and we will, because it is God's will," and I believe we shall raise the budget and rejoice the angels of God because of our victory.

### "Crack Shots from Uncle Gideon's Rifle."

Concerning recommendations—when I see a prop against a chimney I have an idea there is something wrong with that chimney.

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

## BAPTIST MEN OF TENNESSEE MAY EXPECT MUCH FROM APPROACHING STATE CONVENTION.

By Frank E. Burkhalter.

If the expectations of the program committee are realized—and there is every reason to believe that they will—the Baptist men of Tennessee who attend the state conference that will be held at the First Baptist Church, Nashville, April 6 and 7, will get new information and inspiration upon the following points:

1. Their relation to the church and the Kingdom of God.
2. Qualifications and duties of deacons.
3. Attitude of a church in supporting the whole Kingdom program.
4. Stewardship of money, time, talents, personality and service.
5. Claims of missions and other benevolent causes upon the minds, hearts and pocket-books of men.
6. How to enlist men in more definite Christian service.
7. Possibilities of Baptist Men's Brotherhoods in promoting their spiritual lives and denominational efficiency.
8. Relation of laymen to their district associations.
9. The spiritual life of laymen.
10. Men's Bible classes as sources of power and agencies of enlistment.
11. The present world situation and out-

look from a Christian layman's point of view.

To bring messages upon these interesting and vital themes the program committee has chosen representative Baptist men from various sections of the state who have successfully done the things about which they will speak. The addresses will be short, the majority of them being limited to 10 and 15 minutes each, in order that time may be afforded for impromptu testimonies and suggestions from men not on the program. Only a few general denominational representatives will address the gathering—just enough to bring the information on the general Baptist causes which well-informed, loyal Baptist men need and desire. Much will be made of the devotional element and of music, the Tennessee College Glee Club and the Vaughn Quartet of Lawrenceburg having been secured to contribute special musical numbers.

The conference will be a brief one, beginning Monday night, April 6, and concluding Tuesday night, April 7. Word comes from the various states that have already held such meetings within the past two weeks that the men's meetings have been the best in the history of those states. The committee in charge in Tennessee is hoping and praying that such will be the case in this state. To this end the committee hopes that the Baptist men from all over the state will come in large numbers and come praying that God's Spirit will be there in great power to the end that all who attend will go back to their churches and tasks not only with increased information, enlarged vision and renewed determination to do more for God and his causes than ever before, but also with increased spiritual power for doing God's work.

If the conference attains the objectives that have been set for it will mean much in the lives of the men who attend and of the churches which they represent.

## THE PASSING HOURS.

What hast thou done today for God or man,  
To prove thyself a part of his great plan,  
Who sent thee forth some noble work to do,  
Some cross to bear, a life to live that's true?

What hast thou done to ease another's load?  
To help some wayfarer along the road?  
What word of cheer from thee hath made  
the day  
Less dreary to some toiler on the way?

From rise to set of sun the golden hours  
Pass swiftly, but while passing they are  
ours;  
Priceless as jewels in a monarch's crown;  
Rightly improve them ere life's sun goes  
down.

Helen A. Richardson, in *British Weekly*.



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## EDITORIAL

### ENTHUSIASM FOR MEN'S CONVENTION.

For several years we have been in touch with the work in Nashville. We have never seen the men of this city more enthusiastic concerning a program than they are of the coming Men's Convention. We trust that this same enthusiasm may spread to all parts of our good state. Why not make this the greatest men's convention in the history of Tennessee Baptists? Our state is headquarters for the Laymen's Movement, the Organized Class Work and for the Commission on the 1925 Program of Southern Baptists. Let us have a men's meeting worthy of the place that Tennessee Baptists occupy. What do you say in regard to this matter? Vote "yes" by answering "present" at the First Baptist Church, Nashville, Tennessee, April 6-7, 1925. No better program of laymen speakers has ever been prepared for a men's convention in Tennessee is our candid opinion. This meeting is for our Baptist men in all of the state.

### THE MAIN PROGRAM.

No co-operating Baptist will deny that the regular 1925 Unified Program, which includes State, Home and Foreign Missions, Christian Education, Orphans Home, Hospitals and Ministerial Relief, constitutes the main program for Southern Baptists at this time. While there are several interests on the field seeking special designated funds, they do not claim to have the right of way over the unified program. No liberal soul will begrudge what these special interests secure so long as they stay, as they have stayed, out of the way of the regular program. If we will only take care of the unified program in a liberal and earnest way it will take care of all our unified interests. It will take care of Foreign Missions. It will take care of Home Missions. It will take care of State Missions. It will take care of Chris-

tian Education. It will take care of the orphan children. It will take care of the sick in the hospitals, and it will take care of our infirm preachers. If we neglect the unified program, we neglect the above mentioned causes.

### DO YOU PRAY FOR YOUR PASTOR?

Do you pray? This is a personal question. Whether or not you attend the regular services of your church, your pastor knows. Whether you have family prayers in your home, or not your home folks know. But whether you pray in secret or not, is a matter that is known only to you and God.

How much do you pray? When do you pray? Where do you pray? How often do you pray? For what do you pray? With what spirit do you pray? For whom do you pray? O Lord—"teach us to pray." Let us pray.

It is your duty and should be your joy to pray for your pastor. His work is strenuous and trying on body, mind and heart. His success comes from God. He will be to you just what God makes him and no more. Your pastor has been called of God to his task. He is dependent on God's help for power and this power is promised in answer to prayer. Pray for your pastor and he will be a better preacher. He loves his pastor most who prays most for his pastor.

### TWO GREAT EVANGELISTS.

We have been fortunate in having both Dr. M. E. Dodd and Dr. L. R. Scarborough conduct revival meetings in our Tennessee Baptist schools. Reports of these fine meetings appear in this issue. We trust that the revival fire may spread from these great centers. To those two able preachers we say "the latch string hangs out in old Tennessee." Come again!

### APRIL SHOULD WITNESS A GREAT CASH ROUND-UP IN TENNESSEE.

April should witness a great cash offering in the Baptist churches of Tennessee for the objects embraced in the 1925 Program for the following reasons:

1. The Program is comprehensive in that it embraces every form of missionary, educational and benevolent work carried on by Southern Baptists, and is, therefore, entitled to the support of every church and every member.

2. Inasmuch as many churches did not put on the every-member canvass in support of the Program, a special cash offering at this time will offer the only opportunity most of our members will have for contribution to our general work in this Convention year, which closes April 30.

3. The needs of our mission boards—home, state and foreign—are far beyond their receipts. Instead of going forward as opportunities have offered, they have been compelled to retrench sharply on every hand. Our Baptist schools, hospitals and orphanages and the work of caring for our aged ministers are also greatly in need of enlarged support.

4. Our churches and their members need the spiritual development that will come to

them through an intelligent and liberal support of the whole Kingdom program as espoused by Southern Baptists.

5. Our people are amply able, financially, to support all our causes, local and general.

6. Christ commanded us to carry the whole gospel to the whole world and the 1925 Program represents the efforts of Southern Baptists to carry out the Great Commission.

Will not every Baptist pastor in Tennessee see to it that the causes of the 1925 Program are intelligently presented to his people and that they are enlisted in doing their very best in cash offerings for our general work? And in churches that are pastorless will not the laymen, women and young people see to it that somebody presents the appeal and takes a cash offering? Every interest in God's Kingdom will be advanced through a general and generous offering from Tennessee Baptists in April.—F. E. B.

### HARRY EMERSON FOSDICK— FAREWELL.

If there has been any lingering thought that Dr. Harry Emerson Fosdick is any sort of a Baptist, he has most effectually removed such lingering suspicion. In his farewell sermon, which is reported in the press, he says: "Why should things like baptism divide us? If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed I would gladly immerse. Any one who wanted to be sprinkled, I would gladly sprinkle. If anybody was a Quaker and had conscientious scruples against any ritual, I would gladly, without baptism welcome him on confession of faith. Why not?—O. L. H.

### THE IMMEDIATE TASK OF BAPTISTS.

By L. R. Scarborough.

It seems to me that for the sake of all our causes Southern Baptists ought now to continue the pressure on stewardship and budgeting, rounding out the pledges of our churches on the 1925 denominational program. There ought not to be any let-up; and, along with that, there ought to be a great getting ready on the part of all our forces for a great and glorious round-up, April 19, and on until the last days of April.

Four million dollars, the suggested objective by the 1925 Program Commission, it seems to me is small enough. We ought to press every Baptist nerve and energy to reach this goal and go far beyond it and I join with Directors Burts and Burkhalter and the State Secretary in the most heartfelt urgency that our people all pull, pull together, pull steadily, until we climb this glorious hill. We must not fall down in the first months of our new program. All the churches which are on the budget and are giving week by week, should give opportu-

For some reason the matter for the Sunday school page did not reach the office in time for this issue. We trust that our Sunday school workers will pardon the acting editor for using their page for other matter.



nities for their members to make free-will offerings beyond their weekly offerings; and for those who have not pledged, all of them, we should make the most strenuous effort to get the largest possible ingatherings. It will not do to neglect any of our members who are not regular subscribers to the budget; but we should have such an organization that will go after them in offerings so that they may share in the great tasks of the Kingdom of God.

Surely all our forces will rally at this time and bring the denomination up to its highest and best for these glorious causes of our Saviour.

Dr. W. F. Powell, pastor First Baptist Church of Nashville, is at the bedside of his aged mother, near Raleigh, N. C., who is reported in a critical condition, having suffered recently a third stroke of paralysis. We extend sincere sympathy in his anxiety.

The Executive Board of the Tennessee Baptist Convention will furnish, free of charge, envelopes prepared by the 1925 Program Commission for all churches that desire to make special offerings to the whole unified program between this time and April 30. Address O. E. Bryan, 161 8th Avenue, North, Nashville, Tenn.

## News and Views

In the February number of the Southern Evangel there is a strong article by Dr. J. R. Mantey of Union University on the Heresy of Docetic Gnosticism, which is discussed by Paul in Ephesians and Colossians.

Dr. J. W. O'Hara is preparing a program for a Mountain School Conference during the Southern Baptist Convention at Memphis, and has secured some very strong speakers upon a very interesting set of themes.

"Yes—it is a great experience—nine days at sea without sight of land. We are both well and happy."

DR. AND MRS. JOHN W. INZER.

Evangelist T. O. Reese and singer Chas. O. Miller of "The Reese Evangelistic Staff" recently assisted Rev. H. S. Howard in a fine meeting in Asheville, N. C. There were about 70 additions. Evangelist Reese is now at First Church Herrin, Ill. This church has over 1,000 members.

Enrollment cards for membership in the Southern Baptist Convention and the identification certificates to be used in purchasing-railroad tickets at reduced rates are now in the office of the Corresponding Secretary. Those who wish to attend the Convention as delegates can secure these cards by writing the office at 161 8th Ave North, Nashville.

Last week Dr. Sun Yat Sen, the president of the Southern Republic of China, and one of the leaders of his country for the last generation, died of cancer in a hospital in Peking. Dr. Sun filled a great place in the

life of his country, and was highly esteemed by a great many of our missionaries. He was in a sense a professed believer in Christ. His legal wife is a devoted and amiable woman, and a member of a Baptist church. But Dr. Sun never became a member of the church, and in the latter part of his life made church membership impossible by living with a concubine. His domestic life was a cause of grief to his missionary friends. But so far as we know he held the confidence of our best missionaries in his political integrity.

Mr. and Mrs. John Imrie, Evangelistic singers of Springfield, Mo., report a successful meeting at Paris, Mo. Rev. Newton is pastor. The evangelist assisting is Rev. J. H. Hubbard. About forty have decided for Christ and the church is greatly revived. The meetings closed March 22. Mr. Imrie can be addressed at Springfield, Mo., for future engagements.

Mrs. C. A. McIlroy, who has been in the Baptist Memorial Hospital for the past two weeks, where she underwent a very successful and satisfactory operation for tumor, is now at home, 507 South 11th Street to see her friends. She and her family wish to thank the doctors, the nurses, the superintendent and her friends who visited her while there for their kind care of her. She is in a good condition now and is improving fast.

### RADIO FOR THE T. B. SANATORIUM—H. F. VERMILLION.

Some friends of the Tuberculosis Sanatorium at El Paso have started a fund to purchase a Radio Set for the patients. This fund was started by a contribution of \$50.00 from an unexpected source and no one has been solicited or will be solicited but when sufficient unsolicited funds are received the set will be installed.

We acknowledge the invitation to the wedding of Miss Willie Augusta Jones to Rev. Landon Columbus Peoples on Wednesday, March 25, at the First Baptist Church at Jefferson City, Tenn. Rev. Peoples is well-known among East Tennessee Baptists as a consecrated preacher, who did a great work in Claiborne County, and who was, during the war, Color Sergeant in the 326 Infantry. He is now a student at Carson-Newman College. We wish for the young couple, all happiness.

We are in receipt of the very attractive announcement of the Sixth Anniversary of Dr. Clyde Calhoun Morris, a former Union University man, as the pastor of the First Baptist Church Ada, Okla. It contains the plans for the new \$110,000 church building in which especial attention is given to the Sunday school equipment. During the time of his pastorate, there have been 1,205 additions, an average of nearly four for every Sunday during the six years. It is interesting that 734 of these have been received during regular services and not in revivals. This church is of great importance to our Baptist hosts because it is located right under the doors of a great Oklahoma State College for Teachers.

### LA FOLLETTE: FIRST

The special meetings, conducted by Dr. T. C. Crume, of the First Church of Jellico,

proved to be the greatest revival that La-Follette, has seen in the history of the church here. More than 225 folks came out on Christ's side during the meeting. Dr. Crume, is a real good preacher; and I have never had with me in meetings a man that has had a finer way of getting the people of God to do the work of the Lord. Many church members, who were card players, and some dancers, have decided that they cannot do those things and serve the Lord, so they have quit that business for good and we now see a new day for our church.

Emmett H. Rolston, Chattanooga, Tenn., writes: "You may add my cordial endorsement to the announcements going out for a meeting of Baptist men in Nashville on the 6th and 7th of April. I plan to be there at that time, and we will try to get up a good representation from Chattanooga."

"It seems to me particularly important that the laymen, the business and professional men of the state, who are Baptists, should back up the pastors by getting into more intimate touch with our organized work. All of which, together with some fine fellowships, will grow out of this meeting, I feel sure."

### APPRECIATION OF T. W. GAYER

There are changes in the natural sphere of life over which man has no control. Likewise there are changes in the spiritual realm which man cannot prevent. The going of our Stewardship Secretary, Rev. T. W. Gayer, is an example of changes in the kingdom of our Lord, which are not to be controlled by human desires. When God's called man feels the impulse to change fields of labor; when he has fought out the problem in the place of prayer; when the clear conviction has been reached that the change ought to be made, then the counsels of man avail nothing with him who believes that the Holy Spirit still lives in our midst to instruct and lead his people.

During the two years that Brother Gayer has labored for our Board, he has shown himself to be a practical servant of the Master; one who loves his churches, who longs for the advancement of his kingdom, and who relies upon the Spirit for guidance. His real work as pastor of the church at Orlinda, Tenn., testifies to his ability as a leader, while at the same time it has served as an asset to him in the efforts to inspire other churches to seek for greater efficiency in their labors in the kingdom of Christ.

We, the Executive Board of the Tennessee Baptist State Convention, desire to express our appreciation for the life and labors of Brother Gayer during his ministry for us. We wish to congratulate our brethren of Louisiana and of Pineville Baptist Church upon their good fortune in securing the services of so loyal and consecrated and capable a minister, and while we hereby manifest our regret in losing Brother Gayer, we wish to assure him of our continued interest in his work and of our prayers for his success and happiness in his new field of service.

JOHN D. FREEMAN,  
J. H. SHARP,

Committee.



# Contributions

## VICTORY THROUGH PRAYER.

By J. S. Compere.

### If We are to Win We Must Pray

If we are to have a great, winning campaign, there must be mighty, moving prayer by God's people. If we pray as we ought to pray, success is assured. God has promised it—"If my people, who are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7: 14.

"If"—What possibilities are wrapped in that little word! The land was ruined with drought, famine and pestilence. The favor of God has been withdrawn. The languishing people longed for a return of God's favor, bringing healing, prosperity and true blessedness. All that lies between prevailing conditions and what they long for is embraced in that "if." So with us. Sinners are lost and hurrying to ruin; many Christians are backslidden and indifferent, "lovers of pleasure more than lovers of God," and many churches are either luke-warm or have a name to live and are dead. We are anxious to see sinners saved, backsliders reclaimed, and churches and preachers aflame with zeal for Christ. All that lies between us and the condition we hope to see is in that same little word "if."

"My People"—The appeal is to God's own people. If they do not care, and if they will do nothing about it, the situation is hopeless. Responsibility for the spiritual conditions in our State rests upon each one of us. If they are to be remedied, God's people must bestir themselves.

"Who Are Called by My Name"—We not only belong to God; we are also members of His family, called by His name. How careful we should be to bring no dishonor to that great name. The deepest desire of the heart of God is for the spiritual welfare of men. How can we more honor Christ than by passionate desire and earnest effort for the spiritual welfare of our fellowmen? To fail here is to dishonor that holy name.

"Humble Themselves"—God despises a person who is inflated with a sense of his own greatness and importance. It is never in order for a child of God to dance jauntily into his presence and glibly notify him of his desires. "God resisteth the proud, but giveth grace to the humble"—James 4: 6; 1 Peter 5: 5. Out of the dust of humility let every one of us send up our cry. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Peter 5: 6. Consider the Pharisee and the publican, Luke 18: 6-14. Every Baptist in the dust now!

"And Pray"—If we have not interest enough in the matter to pray, why should God have interest enough to send the blessing? "Ye have not, because ye ask not." Many souls are in glory today because others

prayed; doubtless many are in eternal night who would never have gone there if others had prayed. Let it not be said that this campaign failed because we failed to pray. Do you care about spiritual conditions in our State enough to pray?

"And Seek My Face"—God's own people need to seek His face. To many he seems far away and unreal. How terrible it is that many seem not to care. The normal attitude of a Christian is that of the Psalmist who said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God." Ps. 42: 1. Will not Baptists all over the State, with all the intensity of their souls, seek the face of the Lord?

"And Turn from Their Wicked Ways"—Here is where the shoe pinches. It is utterly useless to call upon God while we hold on to sin. Let us turn from our wicked ways if we expect to get a hearing with God. Read Isaiah 59: 102. Sin separates from God "so that He will not hear." Unless we turn from our wicked ways we shall have no power in prayer. Read Prov. 1: 24-28.

"Then Will I Hear from Heaven"—Thank God, He hears. He always hears. This is his own assurance. We can depend on it absolutely. Our God is not deaf and dumb! If we meet the conditions he guarantees the hearing.

"And Will Forgive Their Sins"—Our very first need is forgiveness of sin. God deals with the fundamental, vital need first. Nothing can be done till this matter of sin is disposed of. The balance comes along very naturally.

"And Will Heal Their Land"—This is God's own peculiar work. He delights in healing the land. The only thing that stands between us and a healed land is the humbling of ourselves and praying and seeking the Lord's face and turning from our wicked ways. What a glorious condition will prevail in our State when God heals the land!

*Will Not Baptists Hear the Call and Follow the Recipe?* The eternal destiny of many depends upon our response. It may be your child, or brother or sister, or some neighbor or friend. Shall lost souls go down to eternal ruin for lack of prayer on my part? Shall redeemed souls in glory and saints strengthened with spiritual might here on earth owe their blessedness to my praying? The crucified Christ listens to hear it said, "Behold he prayeth." Let us not disappoint him.

*What to Pray For.* Let the burden of the praying be for a mighty spiritual awakening all over the State. Pray for the force of preachers, singers and personal workers in all the meetings. Pray for the office force in the mission rooms. How we do need the wisdom that comes from God! Pray for your own pastor, church, community. Pray for the salvation of the lost. Pray that sleeping churches may be awakened and set on fire with zeal for God. Pray that God's people may be moved to give their money for the work of His kingdom and to support all the enterprises of the kingdom. Pray that backsliders may be reclaimed and given spiritual power. Pray that our young people may be called into the ministry and to be mission-

aries. Pray in secret and in public and in the family circle. Let this be the mightiest campaign of prayer our beloved State has ever seen. Pray—that God's name may be glorified. And God's kingdom will come as it has never done before.

## WHY NOT?

By O. L. Hailey.

Every thoughtful and devout Christian must feel a deep concern over the divisions in Christianity. Many are asking if there is not some way to bring all Christians together. For it is sufficiently apparent that the Christian appeal to the rest of the world is greatly weakened by the divisions among Christians. This hurt is greatest at the point of appeal, when the claims of the gospel are presented. The world is asking why the followers of Jesus Christ cannot all get together. They all claim the same inspired book for their guide. All declare that Jesus Christ is their Lord. So, the inescapable question is on the lips of Christians, also. What is the reason for these divisions among Christians? One may not pass by these questions lightly, nor pass them away with a wave of the hand, or a shrug of the shoulder. Wherein lies the reasons for the conditions that are found today in the Christian world?

### Dr. Peter Ainsley's Word.

*The Christian Work* of New York, a most diligent and tireless advocate of what it calls "Christian Unity," has as one of its editorial corps, Dr. Peter Ainsley, a man of great learning and sincere devotion to his denominational affiliations. He has the following to say, in a recent issue: "There is a denominational inequality among Christians as definitely marked as inequality among races and society. Perhaps it has never been so clearly observed as in recent times. Because it is here, a multitude of questions arise—What produced it? Ought it to continue? Can it be changed? Is it Christian? If it can be regulated, how ought it to be done? If it is to be abolished, by what method can it be done? Does Christianity offer any guidance for its solution? If so, are we prepared to be really Christian in our approach to the problem?"

Again, he says: "The process of development, in these times evince a rapidity that was entirely unknown a century ago. Then, it was a group thinking together, and out of a group thinking together, Christian denominations were developed: now, a member of one of these denominations will, perhaps, change his own thinking in a single decade more rapidly from his denominational traditions than the group changed from other groups in a century. There are multitudes of instances of this character." One point must not be overlooked here. That is, how denominations happened to multiply. For, if it is manifest that there were no denominations at the first. And that we may see what he thinks is the cause and genius of the separate denominations, I wish to copy another quotation. And I, the more readily do this, because I think that Dr. Ainsley, in stating what he conceives to be the real cause of denominationalism, is, perhaps, unconsciously stating his own "sub-conscious at-



titude" in the matter. And if so fine a Christian gentleman, and brother, finds such to be the cause, possibly some others, as frankly honest, might confess to the same originating cause. But here is what he says: "The fact must be faced that, whether it is a matter of society, or race, or Christian denominations, it is practically the same issue. *It is the feeling of superiority.* I have done something to make me better than you are, or *I possess that which makes me better than you are, or simply a better-than-thou attitude.*" The underscoring is not in his article.

In a distinctly editorial deliverance, and when discussing the same general question, are these words: "We only argue that if we are to make a Church Universal, it must provide for all real followers of Jesus Christ. We have made the state large enough to include all citizens. We can make the church large enough to include all Christians. And we must." What a notion of a church. These writers seem to think that a church is simply an institution which man has made, just as a civil state is made. He seems to be wholly unaware that a church is a divine institution, planned and organized, and perfected and perpetuated by Jesus Christ, who "purchased it with his own blood," and gave it a commission that is world-wide and age-long. Now, if we understood and believed that men made the church which we exalt and to which we are committed, we might enter into conference with other Christian brethren who have originated other churches, which they confess are simply devices of men, developed through the ages. We might feel free to enter into conference with them to arrange some sort of a church concerning which we could all agree. And we are highly in favor of all the advocates of "Christian Unity," who have such churches, to get together, and make one great church. And we think it is to their eternal shame that they do not do it, and do it speedily. If we felt that we were devotees of such a man-made organization, we should be most insistent that all get together. It is their most solemn duty to do so. And on their own showing they are guilty of the blood of every man whom their divisions prevents from accepting Jesus Christ. They ought to get together without a moment's delay.

#### Their Way of Getting Together.

There has been, for a good many years, a movement originated, we believe, by a small group of formalists, known in this country as Episcopalians, a comparatively small "Church," and which is now calling itself "The World Conference on Faith and Order." Through this organization, most of the advocates of "Christian Unity" function. They are just now sending out a list of questions for discussion. The *Christian Work* carries this list of questions, though we have received them through the mail. This is their effort to set forth the scheme of Church Union. We quote some of these questions. They are very interesting to a Baptist, if not refreshing for their naivete. Here are some choice selections, which they propose, with apparent seriousness, to Baptists for discussion:

#### Faith and Order Questions on the Sacraments.

The Committee planning the World Con-

ference on Faith and Order has just sent out its first and last series of questions for preliminary discussion. The new series concerns the sacraments. It is as follows:

#### PART I. THE TWO RITES WHICH ALL CHRISTIANS CALL SACRAMENTS.

1. Should the united Church insist that all persons must be baptized before they can become members of the Church of God?

2. Is it agreed that baptism must be with water and in the name of the Father and of the Son and of the Holy Spirit?

3. May all other points about baptism (e. g., who may baptize?) be left to other authorities than the central authority of the Church?

4. (a) Will those who have hitherto disallowed infant baptism be willing to be members of the united Church along with those who make a practice of baptizing infants? and

(b) Will those who make a practice of baptizing infants admit that it is allowable within the united Church for individuals or communities to refuse to baptize persons till they can and do intelligently profess their faith?

(c) Are there any other difficulties about infant baptism? If so, what are they and can they be met?

5. Should the united Church insist on the Lord's Supper as obligatory on its members?

6. What is necessary for the celebration of this Sacrament in regard to (a) its matter (bread and wine), (b) its form (the words to be used), and (c) the minister of the Sacrament?

7. Is the holding of any doctrine concerning the Sacrament of the Lord's Supper to be regarded as necessary to its due celebration or due reception, or is the intention to do what the Lord did and commanded to be done sufficient for either or both?

#### Refuse to Consider.

There is a Parliamentary Procedure which, under certain circumstances, is resorted to in deliberative bodies. It comes up under a motion that the body "Refuse to Consider." That is the motion we would make at the present juncture. It scarcely appears necessary to state the reasons. But we would do so, but for the length of this paper. The subject seems to require some elemental treatment. For these dear brethren surely do not at all understand what is involved, when they propound such questions to Baptists. We are more than willing for those who are in man-made denominations to try what they can do in the premises.

We say this, not that we do not deeply desire a wholly united Christianity. For we do. But here is first an "impassible barrier," and a "bridgeless chasm." If our dear "Church Unionists" do not readily understand this, their education has been sadly neglected. Nor do we intend, here, to be facetious. It is a tragedy of the deepest seriousness. They utterly misconceive us, who think that real Baptists could for one single moment consent that such a subject could be seriously considered.

We are not in the same class, at all. We have no man-made church. We accept Jesus Christ as unchallenged Lord. It is His church, not ours. And we know no such thing as "Sacraments" as manifestly meant, in this

communication. We will gladly confer with anybody about getting back upon a Bible platform. And nothing outside of the Bible has any appeal to us, as "an authority." The Baptists have no "Central Authority" in the church except Jesus Christ. The whole proposition, as set forth by these ardent advocates of "Christian Unity" is utterly beyond the sphere of our activity. We love our brethren, but we love Jesus Christ infinitely more.

#### WHAT I SAW AT JEFFERSON CITY, TENNESSEE.

By L. R. Scarborough.

By the invitation of the First Baptist Church and Carson-Newman College, I had the joy of spending ten days with Pastor R. B. Jones, the church and the college. God gave us the breath and power of a great meeting. Seventy-five united with the church, sixty professed faith in Christ, a large number volunteered, probably 150 were reclaimed to the joys of salvation, and probably more than 150 agreed to begin and practice tithing.

I found Brother Jones a prince among pastors, strong, evangelistic, with the shepherd heart, and the preaching ability, and a strong leadership of his church. I found the college a really great Christian institution. President Sams and his noble faculty are doing a wonderful work in this section of our Southern Zion. It is probably the only college of A-1 standing in many hundreds of miles in the highlands of the South. It is in the center of a great Anglo-Saxon, pure-blooded, mountain people. It has grown during the presidency of Dr. Sams from a student body of 250, half of them high school students, to more than 600, all college students; and the building equipment has been probably more than doubled. They have about 75 preachers, taught and led by that prince among preachers and Bible scholars, Dr. J. L. Campbell. Someone has said that there are over 2,000 ordained Baptist preachers in the radius of 200 miles of Carson-Newman College. My, what an opportunity! And they are mountain men, made out of the stuff of the Truets and the McConnells, the Spillmans and the Browns.

They are engaged at this time in raising \$200,000.00 endowment. They need it; they ought to have it; they will wisely use it. The task of Carson-Newman College is titanic and a group of heroes are working at it.

Nearly every lost student was led to Christ. They have a list of probably 400 volunteers for various kinds of specific service in the Master's Kingdom. They are a joy to Baptists and certainly will be a crown to Christ.

Days of fellowship with these princely men and women in the heart of this great school and section of Baptists will be enriching to me the rest of my days.

I spent one hour speaking to the faculty and students of Chilhowee High School, one of our Home Board mountain schools out from Knoxville. Brethren Barton the president, and Lambright the dean, and splendid faculty of sacrificial, heroic men and women are doing a monumental work in this great mountain section.



How I thank God for our schools and the noble men and women leading them in the training of leadership for our Kingdom causes! Baptists ought to build these institutions into the very best.

### REVIVAL MEETINGS AT THE FIRST CHURCH, JACKSON.

By John Jeter Hurt.

The old First Baptist Church of Jackson is no stranger to revivals of religion. Times without number she has bowed before the throne and stretched lame hands to the Father in humble appeal that they might come upon us. Such prayers have been answered in the past; such prayers have been answered in the present.

Dr. M. E. Dodd, honored alumnus of Union University, pastor of the First Church of Shreveport, and trusted leader among Southern Baptists, has just spent eleven days with us. In fourteen different homes of the city our members met and prayed and counseled every night for a week before his coming. On the Tuesday night of his first appearance the auditorium was full and he had not spoken ten minutes before we knew the Spirit of God was upon him. Thereafter every nook and corner was filled every night. The days' meetings were held at 3:00 o'clock the first week and were changed to 11:00 o'clock the second week. But whatever the hour of meeting the main auditorium was full of eager listeners, and during the second week the Sunday-school auditorium was called into requisition to help seat the crowd at the day meetings.

Dr. Dodd needs no commendation as an expositor of the Scriptures. Those who heard him once know he has full confidence in the Word of God. With analytical mind, cogent reasoning and eloquent tongue, he speaks the message God has put upon him to deliver. His style is impassioned earnestness and he preaches until he gets through—which takes him anywhere from 45 minutes to an hour or more. But the people care not. What difference does it make about the ticking of a clock, when their hungry souls are being fed and their eagerness calls for still more.

This was the third revival in our church in the last fifteen months, and we have been trying to work the field faithfully in between times, nevertheless, there were seventy additions to our membership in this last meeting—a total of 315 during the last year and a quarter. Moreover, there were several young men at the University who surrendered their lives to the gospel ministry and a multitude of young men and young women stood around about the old pulpit on the last night dedicating their lives to any work, and field, anywhere the Spirit might call them at the end of the days of their preparation. That last service was one of the most heavenly I have ever attended. It was as quiet as the whispers of evening zephyrs, and as powerful as repeated shocks of electricity.

The First Baptist Church, Union University and the city of Jackson have had a real revival of religion. We all thank God and send abroad this testimony in order that those whom we love may rejoice with us.

### WANTED, AN EDITOR.

By O. L. Hailey.

And you say that there is a committee looking for an editor for the BAPTIST AND REFLECTOR? Surely they can find one, in almost any town. "Any body can run a paper," they say. And many who have never tried it, doubtless think that is practically true. And perhaps, it is true. But we want a paper "run" in a different direction from that in which many would run it. Our state wants a paper "run" up and not down.

Excuse this pale attempt at humor. The matter is of such serious importance, that it would not hurt if we smiled before we discuss it. Our needs are serious, and the matter is of the first importance to us. The Southern territory has several fine editors. But one can hardly say that there is an "out-standing" editor in the field. Why not Tennessee look for such. Ours is an important state, and we occupy no insignificant place in the Southern Baptist group. Our people would enjoy and appreciate a high-grade editor, one who would set the pace in denominational thinking, and be a sort of pioneer in the field of Baptist journalism.

A state paper, now, occupies a most important and strategic position. Of course, the editor must lead in the promotion of our organized work. That goes without saying. But there are some other things that ought to go with saying. We need a Baptist who can hold up a high standard of doctrinal teaching, church loyalty, Scriptural practice and a wide-embracing brotherhood. At the present, we need an exponent of Bible teaching and practice. He should be able to hold aloft a Christian sympathy for all believers in Jesus Christ. But at the same time, he should lead us in adhering snugly to all New Testament ideals in faith and practice. He should be able and willing to defend the Baptist position on all doctrinal and practical lines, and not wait for some one to urge him to do it. His deep devotion to Jesus Christ and his Word should make him recognize every departure from what God has required as a distinct challenge to his editorial faithfulness. For our people want, and many need some faithful and intrepid leader, who, without losing his poise or sweet spirit of brotherhood, would advance at the challenge of any advocate of false teaching, or that in which lurks the seeds of departure from the claims of Jesus Christ.

We want some one who can recognize our worthy and faithful brethren wherever they labor, and whether they send in large reports or not, and whether they have what appears to be "splendid success." Many of our worthiest laborers are in important fields that do not show quick returns. His eyes should be on the faithful workers, to give them cheer. And if some hard-pressed brother is struggling with odds that are almost too great for him, let him feel that the editor, as a fellow-soldier, is close by his side, and will call to his aid such support as he can.

Then, we would like a man who keeps his eyes on the "far flung battle line," and can give us warning of things that are coming. The world is so interlocked, now, that we cannot escape the influences that are at work

on other parts of the field. Let him give faithful warning, and wise counsel, that we be not overtaken by some sudden and arrant error. Then let him draw around him the strong and true among us, who shall make such a company that no faithful witness need ever feel himself alone.

You say that you will have to ask the committee to send to heaven for such a man. Well, now, God could make him out of some whom he has nearby. Possibly God has already started him to us. Let us ask him.

### GREETINGS FROM NORTH CAROLINA.

By Lloyd T. Wilson.

Four months have almost come and gone since I left Nashville and the office of Corresponding Secretary of the Executive Board to return to the pastorate. During these months I have read with deep interest every item I have seen in the dear old paper that had any reference to the work being done in the State. I have also had quite a number of personal letters from dear friends in the State, which I have read with great delight. I have regretted to note some changes and have rejoiced to hear of others. The going of my beloved friend and co-laborer, T. W. Gayer, will be a distinct loss to the State, but the coming back of Chesley Bowden will be a great gain. I congratulate my dear friends at Humboldt in their good fortune. Bowden will make a worthy successor to their former brilliant pastor, the beloved Marriner.

I have rejoiced to see how Dr. Bryan has taken hold of things as my successor in office and am sure he will lead Tennessee Baptists in a great way. It was a joy to me to have him follow me in the work because I knew him so well and felt the Board could not make a mistake in calling him to the place at such an important time. I am expecting the work to go forward marvelously under his leadership.

My strength has come back gradually since my operations and I am hoping to be entirely over the effects of the hospital experience in two or three more months and then to be stronger than I have been for years. I am almost doing a man's work now and am happy to be back in the pastorate. The work in the church has moved in a beautiful way. Last Sunday was our greatest day. We had 509 in Sunday school and in the two preaching services we had overflowing congregations with 13 additions for baptism and 2 by letter. At the morning hour the church voted to purchase a fine lot nearly three blocks out on Main Street for a new location. The lot is 167 feet on Main Street and runs down the side street (Ray Street), 221 feet, making it large enough for the new church and a new parsonage. The price of the new lot is \$28,200.00. As soon as we can get this paid for we hope to begin the new church. It is estimated that the present church property and parsonage can be sold for something like \$85,000.00. This amount will help us much towards the cost of the new building.

We have had additions nearly every Sunday since the beginning of the present pastorate, the total to date being 52. We are expecting many others soon. Mr. R. D.



Garland, corresponding secretary of the State Board of Virginia, is to be with us in special evangelistic meetings to begin the first of April. We are confidently expecting great things from this meeting. We have four other Baptist churches in the city and they will also be in meeting at this time. I feel sure that this simultaneous campaign will mean much for our cause here. The city is growing in all directions and we estimate that there are over one thousand Baptists here that have not united with the local churches.

The BAPTIST AND REFLECTOR has had many fine articles in it during the winter months, but I have read nothing with so much interest and delight as the addresses that were delivered at the Jubilee Convention. All were very fine, but there were two of them that greatly appealed to me. I refer to particularly to the one by my beloved friend and brother, Dr. A. U. Boone and to the brilliant and beautiful deliverance by the gifted president of the W. M. U., Mrs. W. J. Cox. I must congratulate the good women of Tennessee for keeping this great woman in office and yet if I were a woman I would nominate her for the presidency of the W. M. U. of the Southern Baptist Convention. I don't know of a woman anywhere who could fill the place as Mrs. James successor quite so well as Mrs. W. J. Cox, of Memphis.

We need no mystical pointing out of the shadows, no blindness to facts, only a will to serve the right, a readiness to accept the imperfect, and eyes to see the beauty that surrounds us.—Drake.

## NASHVILLE SUNDAY SCHOOLS TO HOLD BAPTIST FIELD DAY, MAY 9.

By Frank E. Burkhalter.

With a view to promoting a closer acquaintance and fellowship among the Baptist Sunday schools of Nashville, as well as to encourage a wholesome social life among the pupils and develop in them a fuller understanding of Baptist principles and the contribution Baptists have made to the world, the schools, under the leadership of the Superintendents' Council, have agreed to hold an elaborate Baptist Field Day at Glendale Park Saturday, May 9.

Entertainment in the form of athletics contests for all departments above the Primaries, and games and stories for the Primaries, will occupy the early afternoon of the day, and upon the conclusion of these features the people will come together for an inspirational address by Dr. George W. McDaniel, president of the Southern Baptist Convention, on "What Baptists Have Done for the World." This address will be followed by a picnic supper in which each school will provide and spread its own meal on space designated to it by a committee in charge.

Following the supper a pageant in six scenes will be presented that will serve to depict some of the cardinal doctrines maintained by Baptists and some of the outstanding events in Baptist history. It is probable that the scenes representing Baptist doctrines will symbolize the preaching of John the Baptist that repentance must precede

salvation; the election of a successor to Judas as establishing the Baptist form of democratic church government; and the stoning of Stephen as illustrating loyalty to principles; while some of the events in Baptist history will probably include the burning of John Huss as representative of the Baptist opposition to infant baptism; the trial of the Baptist preachers in Virginia for preaching the gospel and their defense by Patrick Henry as typical of the Baptist contention for civil and religious liberty; and the persecution of Baptists in Roumania today as symbolizing Baptist willingness to undergo persecution for a principle.

A grand procession will either precede or follow the pageant in which every phase of the general missionary, educational and benevolent work of the denomination will be set forth.

Elaborate preparations are being made for the occasion by various committees and the program promises to be a highly educational and inspirational one. Baptists from other cities who would like to witness the program are cordially invited to do so, though of course all visitors will be expected to provide themselves with their own lunch. The boys and girls of the Tennessee Baptist Orphans' Home will be the guests of the Nashville Sunday schools for the day.

As the window is the proper medium to let the light of the sun into our apartments, so the understanding is the proper medium for conveying the spirit's influence to the soul.—A. Clarke.

# SOUTHERN BAPTIST ASSEMBLY RIDGECREST NORTH CAROLINA

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**STUDY COURSES**—Study Courses will be offered in Sunday School Teacher Training; B. Y. P. U.; W. M. U. Manual; Missions; Vacation Bible School, and others.

**SPEAKERS**—The following speakers have accepted places on the Program; others will be added: Geo. W. Truett; Geo. W. McDaniel; Miss Juliette Mather; M. B. Adams; J. W. Cammack; John E. White; Miss Emma Leachman; J. W. O'Hara; H. G. Noffsinger; F. H. Leavell; Miss Margaret Frost; S. P. Brooks; W. H. Knight; M. A. Huggins; J. C. Wilkinson; H. E. Watters; W. L. Poteat; W. W. Williams; L. R. Scarborough; Dr. W. C. James; Mrs. W. C. James; Miss Kathleen Mallory; B. H. DeMent; W. J. McGlothlin; Miss Mary Ward; C. E. Burts; R. J. Bateman; Wm. Lunsford; Mrs. J. M. Dawson; C. E. Maddry; R. L. Moore; B. W. Spilman; A. T. Robertson; T. B. Ray; J. F. Love; W. O. Carver; W. W. Hamilton; I. J. Van Ness; M. E. Dodd; L. W. Newton; H. L. Grice; V. I. Masters; T. E. Peters; Mrs. Geo. T. Rowe.

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**INFORMATION**—For information regarding accommodations, hotel prices, rent of cottages, write Rev. R. F. Staples, Ridgecrest, N. C. For other matters write

EDUCATION BOARD, SOUTHERN BAPTIST CONVENTION — Birmingham, Alabama

J. W. CAMMACK, Corresponding Secretary

ALBERT R. BOND, Editorial Secretary



## Christian Education

Harry Clark, Nashville

### THE NEW HALL-MOODY.

It is now "HALL-MOODY JUNIOR COLLEGE," we are glad to state. At the last meeting of our State Executive Board, Hall-Moody was authorized to change its name from Normal School to Junior College. We have already heard favorable comment from University authorities on this change, and we are satisfied it will mean much to the future of the institution.

### A CITY THAT CAN BE PROUD.

The people of Rochester, New York, have put over a wonderful community campaign that has captured the attention of the entire nation and which stands as a challenge to Jackson, Murfreesboro, Jefferson City, and Martin. Our Baptist College, the University of Rochester, made a dramatic appeal to the people of Rochester on the ground that the institution was of service directly or indirectly to the whole city and that, with a larger development, it could be worth even more. As a result, all denominations joined in the startlingly successful campaign. It was as marvelous as the Liberty Bond campaigns during the recent war, for it swept the entire city until more than 12,000 citizens had made contributions. That means that one out of every five families or one out of every twenty-five citizens had become a voluntary supporter of a Baptist College! Men who had never attended college a day in their lives and those who had no children to educate gladly spent days in soliciting subscriptions. The list of the subscribers is startlingly wide in its range because it varies from the aristocrat of the old established families to the recent immigrants. Now only business houses donated but even labor unions.

#### Then Came the Climax.

Unexpectedly, Mr. Eastman turned over millions to the college because he said he was inspired by the widespread support that the university got from the masses of the people. Millionaires like to give to an institution which is heartily supported by its own people. Because of the successful Carson-Newman campaign, six years ago, which was so wonderfully and enthusiastically participated in by the masses of the Baptists of East Tennessee, the Rockefeller Board was inspired to give Carson-Newman a conditional gift of \$75,000. If the present Carson-Newman campaign is highly successful and is participated in by the citizenship of East Tennessee, there will come some amazing gifts that are not now dreamed of!

### SOME WONDERFUL FINANCIAL CAMPAIGNS.

The nation was startled when a college president stated five years ago that the day would come when we would have universities with a billion dollars endowment. He said that this would seem no more remarkable in the year 2,000 than a million dollar endow-

ment did in 1850. We now read that the University of Pennsylvania has on a campaign for \$42,000,000 to be raised in celebration of the 200th anniversary of its founding by Benjamin Franklin 35 years before the American Revolution. We confess that this amount staggers our imagination.

Hampton and Tuskegee Institutes for negroes have each received a million dollars each from George Eastman, the kodak manufacturer, provided each one of them would raise \$5,000,000 more. That seemed a large amount for negro schools, but John D. Rockefeller, Jr., has just given \$1,000,000 to help them raise the sum.

The University of Chattanooga has just received a promise of \$50,000 from Adolph S. Ochs, the famous New York publisher, for the endowment of a professorship in City Government. This is on condition that they raise \$150,000 more. In view of our campaign for \$125,000 for Carson and Newman, one wonders whether this Northern Methodist college at Chattanooga can hope to raise this sum in a territory where there are so few Northern Methodists. The answer is that they have already raised \$100,000 of it.

The Y. M. C. A. College at Vanderbilt University has laid plans for an endowment of \$500,000 and has secured a donation of \$25,000 a year for five years from the fund established by the wife of John D. Rockefeller.

### THE JACKSON REVIVAL.

There has certainly been a season of refreshing as a result of the great revival conducted at Union University by our beloved M. E. Dodd of Shreveport, Louisiana. At the end of his great series of sermons it was found, as a result of a survey, that the student body was 100 per cent in its identification with religious work. Of the student body 75 per cent are now volunteers, a remarkable showing for this institution. This enables us to see how important it is for us to sustain Union University by large appropriations. During the revival meeting several students volunteered for the mission field and two new students volunteered for the ministry.

### BY REQUEST.

By request we print the following hitherto unpublished information from the new Education Bill which is now before the Tennessee Legislature, because many of our young people wish to know just what they have to do to secure licenses to teach. We are happy to report that *our denominational colleges will receive the same recognition as the State University* as long as they maintain the same standards. Beside the certificates which can be secured by examination, this new law recognizes eight certificates: (1) a life-time professional certificate for a county superintendency is given to a college graduate who has had 27 quarter hours in methods of teaching and who has had at least 24 months of experience as a teacher; (2) a permanent professional certificate, as a high school teacher, is given to college graduates who have had 27 quarter hours in methods of teaching, but they must have had at least 1-3 of a year (18 quarter hours)

in any subject that they propose to teach; (3) a permanent professional certificate as school supervisor is given to a college graduate who has had the 27 quarter hours in methods of teaching and 24 months of experience in teaching and who is 24 years of age; (4) a permanent professional certificate as elementary teacher is given to those who have had two years in college and have had 18 quarter hours in methods of teaching; (5) a professional certificate good for four years as a teacher in a two-year high school is given to those who have had two years of college training and have had 18 quarter hours in methods; (6) a professional certificate good for four years for teachers in elementary schools is given to those who have had one year of college work with 9 quarter hours in methods; (7) a limited training certificate good for only one year as a teacher in an elementary school is given to any graduate of a high school who has had 1-3 of a year's work in any college with 3 quarter hours in methods; (8) a limited training certificate valid for one year in elementary schools for any graduate of an approved high school who has had one course in methods. However this last certificate will not be good except in the county in which the high school is located. We are glad to report that the legislative committee was kind enough to amend this last certificate and make it open also to graduates of good private schools.

Since the bill has not been published, and since we have hundreds of young people who are anxious to know just how they must plan their education in order to prepare to teach, the above has been published at the request of our college presidents.

### PAROCHIAL SCHOOLS.

We are eagerly watching to see the decision of the United States Supreme Court in the case relating to parochial schools which has been appealed from the Federal Court in Oregon. The Oregon law would compel all children between eight and sixteen to go to public schools instead of private and denominational schools after September, 1926. Both Catholic and Protestant denominational educators and a private military academy brought suit and secured an injunction in the lower Federal Courts in Oregon, claiming that this would deprive parochial and private schools of rights which are guaranteed by State and Federal constitutions and which the state had recognized in charters incorporating those schools. The decision in this case will be very momentous, and we are eagerly awaiting its announcement. We are glad to see that the Oregon people recognize the importance of the denominational colleges. We believe they have made a mistake in their legislation against denominational schools, and Baptists as well as Roman Catholics would have to close their mountain mission schools if such legislation became general. If they lose the suit, the denominations in Oregon would, in our judgment, still have the right to run "week day Bible schools" to supplement the public schools, and would thus be able to give their young people definite denominational training before and after school hours.



# OBEDIENCE TO A HEAVENLY VISION

The Story of a Case of Obedience

By J. B. Gambrell, D.D.

It was characteristic of Paul, when he saw the heavenly vision on the Damascus road, to obey it without any hesitation or questioning. Paul was a great man before he was a Christian, and one of the most important marks of any great man is fidelity to the truth, as he sees it.

It comes to me more and more how good it is that all the principles set out in the Scriptures may work just as well today in our lives as they worked in the lives of the ancient worthies. That is one thing that attests the Scriptures divine. You may try any part of the Bible and it will work.

## A Touching Story

The Acts of the Apostles would better be called the Acts of the Spirit, and the same Spirit who worked mightily in Peter, Paul and Lydia, and the rest of them in that day, will work just as well today. I have seen things as striking as anything you read of in the Scriptures. Let me give an imperfect sketch of one scene in a far Western camp-meeting. There came into the meeting one day a couple who had been married only a few months. The man was as fine a specimen of physical manhood as you would ever wish to see, and withal a manly fellow, though he did not believe there was any truth at all in what we preached. In fact, infidelity was very strong in that part of the country, and this young fellow had fallen in with the current and had plenty of company. His wife was a small woman with a sweet face, in which you would not see any strong line of courage.

I sat on the platform, and Pastor Truett was preaching. I saw the effect in the young wife's face, when an arrow from the preacher's bow inflicted a deadly wound. Her husband saw it too, and began to whisper to her. I did not know what he was saying, but I saw that the young woman was dissenting from him. As he whispered she shook her head, and gave to the preacher undivided attention. I afterward learned what he said and what she said. He said: "Wife, I do not want you to be influenced by this meeting; there is nothing in it; it is a kind of hysterics, and we are getting along just as happily as any two people could. I do not want you to be troubled; let us go." But she shook her head, and she stayed, and he stayed. When the meeting was over, they walked together and he, being much taller, was stooping and speaking to her, and still she shook her head. He said to her, as they went away: "Now, we will not come back here any more, if you are going to be all wrought up and have a lot of trouble and give me trouble; there's no good in it."

They had reached home, and she faced him. It was a decisive hour. Eternity hung on it. After hearing him for a moment, the scale would be turned. It depended on her word. What did she say? Here is what she said: "Husband, God hath spoken to my heart today, and I know it, and I must hear him. I am going back to the meeting."

The husband was a gentleman, and he came with her. Shortly after, she was radiantly and gloriously converted and testified. Even more than her words did her face testify, for it had a superhuman halo over it. The husband, stout of heart, said to her: "Now, wife, the preacher said if you are converted and saved you will be saved always, and baptism is not going to save you, and joining the church won't save you. I do not want you to join the church. If you do, you will be in, and I will be out; we will be separated as long as we live, for I will never be a Christian. I don't believe in it." There was another decisive moment.

The wife looked him in the face and said: "Husband, I know my duty. I know baptism is not going to save me. I am already saved, but I have promised Jesus to obey him and follow him. I know my duty, and I am going to follow Jesus and join the church today." And she did.

The next scene was at the baptizing. There was a long line of people to be baptized in a beautiful place—a mountain stream. They were all going down in the water at once, the little wife with another woman in front. They had gone but a few steps in the water, when the wife whispered to her companion, then came back, reached forth her hands to her husband's shoulder, who stood there with a shawl to throw over his wife when she came out of the water. She looked in his face and said: "It nearly kills me to leave you, but I must follow my Saviour." The great, stalwart man fell on the sand like one shot, and we left him there praying.

It was a whole year before we went back. When we got on the campground a year later, the wife was there, and the husband, and she was talking to him. He was under conviction, and had been for a whole year. Two or three days passed, and he was converted and baptized. They were walking by where I stood under a tree just coming up from the place of baptizing. I spoke to them and said: "May I give you young people a word of advice? Commence right now to have family worship." The husband by this time had seen the heavenly vision and was not disobedient to it. He said: "We have already begun that. We had family prayers last night." What did it? Decision, whole-hearted devotion to duty as duty was revealed.

The sequel of all of it was that this husband's whole family was won to the faith. The little wife won the battle because she lived up to the light shown her.

The weakness of the churches today lies in the fact that even the leadership in many of them is half-hearted. We will come to a glorious day everywhere when every man turns his face toward the light and looks for the vision, and when he sees it, is not disobedient to it.—Baptist Chronicle.

## THE VOICE OF HISTORY

By Rev. J. B. Lawrence

Come, dearly beloved, and let us have a heart-to-heart talk on one of the commandments of our Lord and Master. Do you love him? Then you want to obey him. Your desire is to know what he wants you to do. Having discovered his will concerning his children there is but one thing left for you that is to obey him.

What I want to talk to you about at this time is the command wrapped up in the great commission. Christ says: "Go ye into all the world and disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." The question I want to bring is this: Are we fulfilling that command in its entirety? In order to fulfill that command we must not only "Go into all the world and disciple the nations" but we must also "baptize them." We are not left to make our own message. Christ gave the message. Neither are we left to make our own baptism, Christ gave the mode and the formula, and designated what kind of people were proper subjects. If we change either the mode, the formula, or the subjects we have invalidated baptism. It is of this that I wish to speak to you, oh, child of God.

In my studies I find the historians of international reputation in all denominations acknowledge with one united voice that baptism in the primitive church was administered by immersion and by immersion only. Among these historians are the following: Bellarmine, Muratori, and Kraus, among the Roman Catholics; Waddington, Stanley and Geike, among the Episcopalians; Neander, Kurtz, and Moshim, among the Lutherans; Venema, among the Dutch Reformed; Schneckenberger, among the German Reformed; Presence, among the French Reformed; Schaff, among the Presbyterians; Fischer, among the Congregationalists; Wesley, Clarke and Benson, among the Methodists.

I find also that all the denominations which sprinkle descended from the church of Rome. The Lutherans, Reformed, Presbyterian, Episcopalian and other churches seceded from the

Church of Rome. The Methodist church came out of the Episcopal. All these churches sprinkle or pour. It is a significant fact that wherever the Church of Rome held sway there we find sprinkling for baptism but throughout Christendom, wherever the Pope of Rome has not borne sway, there no other mode of baptism has ever been known but immersion. Take the Greek church, representing nearly one-third of Christendom, and that church has always practiced immersion—amid the storms of Siberia, Armenia, Russia, and other lands, perhaps the coldest civilized climates of the world. The Catholic church admits that the primitive mode was immersion, but she asserts that she had the right to change it.

I find the first instance of baptism in any other way than immersion was about the middle of the third century, when one, Novatian, was sick and was baptized by having water poured about him, so that he was as completely drenched as if he had been immersed. The first public authority for sprinkling was given about 811 by Pope Steven II. Some of the French clergy called on the Pope saying that there were some infirm and some too small to be baptized by immersion, and asked if sprinkling would not suffice. The Pope replied: "If such were cases of necessity, and if the sprinkling were performed in the name of the Trinity, it should be held valid." We hear no more about sprinkling until the first council of Ravenna, in the year 1311, decreed that either immersion or sprinkling was valid baptism.

I find also that the Westminster Assembly of Divines, who met in 1643, were appointed as a commission by Parliament, to compose a confession of faith. Baptism was among the subjects under hot discussion. Twenty-four voted for retaining dipping, but twenty-five voted for sprinkling or pouring water on the face, and the next year Parliament sanctioned this decision, and decreed that sprinkling should be the legal mode. If that one majority, secured through the vote of Dr. Lightfoot, which decided against immersion, more than 250 years ago, had been on the other side, there would have been quite a change in the complexion of ecclesiastical history.

I find that sprinkling did not come into full use in the church, either of England or Scotland, till after the Reformation. Edward VI and Queen Elizabeth were both immersed, while James I was sprinkled. It was through the influence of James I that sprinkling came into practice in England. After Cromwell's time, the English church became the State church. And the Episcopal church today, while she practices sprinkling, yet retains in the prayer book directions for immersion.

Such, dearly beloved, I find to be the facts of history. I write them

down impassionately. I did not make the history. I have simply given the facts as they are. The voice of history on this question is this: Up to the middle of the third century nothing was known but immersion; from the middle of the third century to 811 only an occasional baptism by pouring and that by special permit of the Pope; from 811 to 1311 sprinkling was allowed only in cases of necessity; and in 1311 sprinkling first came to be the legal mode, made so by the council of Ravenna. From this voice of history it is evident that Christ commanded immersion and that the first church practiced immersion. All history affirms this. It is also evident that the Pope of Rome commanded sprinkling or pouring first and this was made legal by a council of the Church of Rome, 1311. All history affirms this. To whom are we obligated, the Lord Jesus Christ or the church and Pope of Rome?

## DOING THE IMPOSSIBLE

"Stretch forth thine hand!" But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the will. The Lord's imperative was the demand of the impossible! Yes, but the man obeyed. "He stretched it forth." What he had been unable to do he did at the bidding of the King.

Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that the Lord will provide the needful power for its fulfillment. When we begin to obey we release the power and we discover that the requisite ability has been given by the gracious Master who gave the call.

Let us, therefore, not fear the decree of the Lord. If "his commandments are exceeding broad," his love is exceeding deep. He will not mock our souls. He will not make us thirst and then hold the water beyond our reach. He is faithful who called thee. Rise to obey, in all thy lameness, and thou shalt find that thy feet and ankle bones receive strength.—Dr. J. H. Jowett.

"There is no surer way to receive the full sweetness and blessing of the gospel than to carry it to some hungry soul."—Maclaren.

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## WHY BAPTIST SCHOOLS?

By President W. J. McGlothlin, Furman University, Greenville, S. C.

Some of our Baptist people seem to have doubts as to the expediency and wisdom of our efforts to build up and maintain a system of strong schools under denominational control. Some say we should leave all educational work to the State. Some fear that our schools have become too narrow and bigoted, others that they have swung away from the denomination and are too liberal and indifferent to the denominational interests. Others doubtless oppose them solely in order to justify themselves in their refusal to patronize or support their own denominational schools. Others contrast them unfavorably with the great plants and tremendous resources of the state institutions.

Certainly our denominational schools are not perfect, never have been and never will be. Their trustees, presidents and professors are of common clay, with faults and failings, like the rest of the denomination. Possibly they are sometimes too narrow, and, it may be, sometimes, too broad. They may have sometimes been lacking in gratitude to the denomination, but too often they have received little to be grateful for. Until recently they have been left by the denomination to struggle pitifully for a bare existence. And yet they have lived, the oldest of them, for nearly a century now, and are at present vastly stronger and more promising than ever before in their checkered but noble career. Do we still need them? Yes. Why?

## Why Baptist Schools Are Needed

1. Because we need the Christian religion and the schools are one of our main bulwarks for its defense and one of the chief agencies for its propagation.

2. Because we need the Baptist denomination.

3. Because we need pastors and evangelists, and most of our educated pastors and evangelists come from our Baptist schools. We should have Baptist preachers if there were no Baptist schools, but there would not be so many of them nor would they be so well prepared for their work. In our own schools our young preachers get acquainted with the work and workers with whom they must cooperate in the future as they could never do in the State schools. If training in the denominational history, traditions and genius as well as in our views of Scriptural teachings is important for the Baptist preacher, our schools are important.

4. Because we need lay and women workers who will give their whole time to religious service, and we shall never get many of them from the State schools. They need the contacts which our own schools give them. As time passes this need will increase, and nothing but our own colleges, seminaries, and training schools can supply the need. Our colleges, seminaries, and training schools must do it.

5. Because we need leadership in our local churches. If there is one need greater than another in our church, it seems that competent leadership is the greatest. We need men for deacons, Sunday school officials and teachers—men of character and culture—leaders in missionary activities and benevolences, leaders in the worship, leaders in every form of service which the church renders; we need women to lead in the multiplied and ever-increasing activities which are so characteristic of them at the present day. Our schools can furnish the training necessary to effective local leadership better than any other agency we possess. We could get absolutely no special training for this service from the State schools. Our own schools have not done, and doubtless are not yet doing, all that should be expected of them in this regard, but nothing else has done anything at all. And in our criticisms of the services of the schools to the churches let us never forget how little the churches have done for the schools. The failures and faults on

one side are not greater than those on the other.

## Baptist Schools Produce Missionaries

6. Because we need missionaries for our world-wide work. Information is not available by which to determine the exact percentage of our missionaries who were educated in our own schools, but it is safe to say that at least nineteen out of every twenty, or ninety-five per cent of the whole number are products of our own schools. A more impressive argument for the importance of our schools can hardly be imagined.

7. Because our own schools furnish us with our educational and denominational leaders. Look about you over the South. Where is there a president of one of our colleges, a state secretary, or secretary of a Southwide board or convention, a superintendent of hospitals and orphanages, an editor of one of our papers, a professor in a seminary, or a leader in any other important position who was not educated in one of our own schools? The half dozen who may be found were educated in other than our own schools because of proximity to some other school or some similar accidental circumstance.

It is a fact beyond all possibility of question that the leadership of our denominational, educational, and religious work generally, both at home and abroad, is almost solidly and unanimously in the hands of men and women who were educated in our own schools. They were selected for their important positions not because they were educated in our schools but because they were the most competent leaders that could be found for the positions. If our denomination is important, our schools are important, for the denomination's entire work is led at this moment by men and women who were educated in our own schools. No intelligent man or woman can love the denomination without supporting the schools.

## Schools Contribute Christian Culture

8. But the support and service which our schools render to the denomination are not their sole, possibly not their most important, service. They are our chief means of contributing to the common Christian culture of our age. Multitudes of men and women who have studied in our schools are spread abroad throughout our land as an important leaven in the body politic and the general social order. As members of the cabinet, senators, congressmen, governors, state officials, members of legislatures, federal and state judges, presidents and professors in state universities and colleges, leaders in the state school systems, members of school boards, editors and newspaper writers, business men, lawyers, doctors, farmers, what not, they are carrying the leaven of Christian culture from our schools into the whole of human society. And not often do they fail to let their influence count for the ideals they imbibed in some Baptist college. The graduate from one of our Baptist schools whose faith fails, whose moral life breaks down, who becomes a force for evil rather than good is rare indeed. Our colleges constitute our best agency for carrying into the world of government and affairs, into the cultural, social, business and industrial life of our day our views of men and things.

## WHEN THE NINETY AND NINE WAS FIRST SUNG

Do you know the circumstances under which Mr. Sankey sang for the first time "The Ninety and Nine"? Says one of our journals: "At a great meeting recently in Denver, Mr. Ira W. Sankey, before singing 'The Ninety and Nine,' which perhaps of all his compositions, is the one that has brought him the most fame, gave an account of its birth:

"Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a news-stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell on a few little verses in the corner of the page. Turning to Mr. Moody he said, 'I've found my hymn.' But Mr. Moody was busily engaged and

did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap-book.

"One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on 'The Good Shepherd.' At the close of his address Mr. Moody beckoned to his partner to sing. He thought of nothing but the Twenty-third Psalm, but that he had sung so often. His second thought was to sing the verses he had found in the newspaper, but the third thought was, how could it be done when he had no tune. Then a fourth thought came and that was to sing them anyway.

"He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second verse the same way. He tried and succeeded; after that it was easy to sing it. When he finished the hymn the meeting was all broken down and the throngs were crying.

"Mr. Sankey says it was the most intense moment of his life. Mr. Moody said he never heard a song like it. It was sung at every meeting, and was soon going over the world."—In Tune with the Infinite, Illinois Baptist.

## THE HOME BOARD AND HOSPITALS

H. F. Vermillion

Some criticism has been offered against the Home Mission Board for founding and conducting the Tuberculosis Sanatorium at El Paso and for contributing to the establishment of the New Orleans Hospital.

Be it known to all concerned that the Home Mission Board did not choose its task in connection with either of these institutions. The Board has faithfully and dutifully tried to discharge obligations placed upon it by the Southern Baptist Convention in connection with these institutions. But the Home Board did not initiate the movement for either of them nor assume any relation to either of them until requested by the Convention to do so.

It might be well to say also that it was more than two years from the time the Southern Baptist Convention took up question of the establishment of the Tuberculosis Sanatorium before any objection was offered to it by any Baptist paper or through any Baptist paper. A review of the files of the Convention and of the Baptist papers will verify this statement.

If brethren opposed to the Home Board's connections with these hospitals will offer some constructive and practical suggestions for completing these institutions and operating them without further burdening the Home Mission Board, they will render a good service to the denomination.

There have been a great many incorrect statements concerning this matter published and these statements have been prejudicial to the interests of the Home Mission Board and the hospitals.

Praise may puff up a shallow nature, but it always brings something of humility to a deep one. Love and commendation are sweet, but just because they are worth so much the

true and earnest spirit is touched with a sense of its own unworthiness as it receives them, a longing to be better fitted for the trust reposed in it. It is not the flash of scorn but the light of love that reveals us to ourselves and stirs us to our best effort.—Selected.

There are two kinds of freedom—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

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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 .. 161-8th Ave. No., Nashville  
Address all general correspondence to Sunday School and B. Y. P. U. Department,  
at Tullahoma.

## B.Y.P.U. NOTES

Simultaneous Associational B.Y.P.U. Conventions, May 30-31, 1925.

Key Note: "For Jesus Sake."

Every association is urged to put on a B.Y.P.U. Convention, if possible, at that time.

Among the associations planning conventions, May 30-31 are: McMinn County at Etowah; Shelby County at Bartlett; Nashville and Davidson County (near Nashville); Wilson County at Mt. Juliet; Riverside at Livingston, Knox County, Chilhowee and others.

The Beulah Associational Convention will be held at the First Baptist Church of Martin, Tennessee, April 25-26. Miss Bessie Bruce is Secretary of the convention. Dr. J. E. Skinner is pastor-host.

Rev. Boa Si Ding of China, one of our native Chinese missionaries now studying at the Louisville Seminary, will have some free dates between May 19 and May 31 in Tennessee. This would be a splendid opportunity for some of our B.Y.P.U.'s, and in fact the whole church, to hear a message straight from China. He makes a very fine impression. Write him. His address is 247 New York Hall, Louisville, Ky.

### Suggestions for the Simultaneous B.Y.P.U. Programs May 30-31

1. Hold the convention either one or two days, i. e., Saturday night and Sunday or either day.
2. Advertise through the county papers and in the nearby city dailies. Put posters in store windows and at cross roads.
3. Have "dinner on the grounds."
4. Have some good chorus choirs furnish some good singing for the occasion. This will boost the attendance.
5. Begin on time. Run it in a businesslike manner. Close earlier than the schedule calls for rather than later.
6. Boost the State B.Y.P.U. Convention June 25-28, in Knoxville.
7. Boost for the Baptist Assembly at Ovoca, July 22-31. Urge some to drive through and camp out for the whole 10 days.
8. Boost the pastor. Boost the local church. Boost the associational work. We should do it all "For Jesus' Sake."
9. Boost for our Unified Program for 1925. Our work must not be permitted to slip back.
10. Have some of the following subjects discussed:
  - "Going to College for Jesus' Sake."
  - "Tithing for Jesus' Sake."
  - "Taking our Places in the World's Program for His Sake" (The 1925 Program.)
  - "Organizing a New Union for His Sake."
  - "Teaching a Sunday-school Class for his sake."
  - "Dedicating our Pleasures."
  - "Singing for His Sake."
  - "The Spiritual Uplift of our State B.Y.P.U. Convention."
  - "Christian Fellowship at Ovoca."
  - "To China for Jesus' Sake."
  - "His Will—Mine."

It is hoped that between 5,000 and 10,000 young people may be blessed by these simultaneous gatherings May 30-31.

### STATE B.Y.P.U. CONVENTION KNOXVILLE—JUNE 25-28

Suggested Program May 30-31

(Either Saturday night and Sunday or any other two days of that week).

Saturday Evening, May 30

Key Note: "For Jesus Sake."

- 7:00 Praise Service.
- 7:30 Inspirational Address "For Jesus' Sake."
- 8:00 Special Music.

- 8:10 Playlet: "Why go to College," "Farmer Brown's Conversion," "The Heroine of the Ava," or something similar. (Free upon request.)
- 9:10 (1) Associational B. Y. P. U. Reunion.  
(2) Fostering the State B.Y.P.U. Convention, Knoxville, June 25-28.

### Sunday Morning, May 31

- 8:30 Group Conferences.  
(1) Junior B.Y.P.U.  
(2) Intermediate B.Y.P.U.  
(3) Senior Officers and Committee members.  
(4) Group Gatherings and Programs.  
(5) Bible Readings.
- 9:30 Sunday-school Hours.  
Sunday-school lesson taught to visitors by some one splendid teacher—or all merge into the local Sunday school service.
- 10:30 Reports from local presidents of the association.
- 11:00 Special Music.
- 11:00 Address: "The Unchanging Christ."
- 11:40 Convention singing.
- 11:45 Address: "The Baptists' Place in the World Program."
- 12:15 Dinner on the Grounds.
- 2:00 Opening Service. Special music by visiting choirs and others.
- 2:30 Three 10-minute talks by young people.  
(1) "Organizing a Union for Jesus' Sake."  
(2) "His Will—Mine."  
(3) "Dedicating Our Pleasures."
- 3:00 Demonstration Program.
- 3:20 Business Session.
- 3:30 Inspirational Address.
- 4:00 Christian Fellowship.
- 6:00 A Model Weekly B.Y.P.U. Meeting.
- 7:00 A Model Song and Praise Service.
- 7:20 Address: "The Spiritual Uplift of our State B.Y.P.U. Convention" (by some young person who has been there).
- 7:35 Special Music.
- 7:45 Address: "The Last Step" (Self-Renunciation) ("He Went Forward a Little"). Please adapt this to your associational needs.

### BOOST YOUR PARTICULAR UNION

Boost and the world boosts with you;  
Knock and you're on the shelf;  
For the world gets sick  
Of the one who will kick,  
And wishes to kick himself.

Boost when the sun is shining;  
Boost when it starts to rain;  
If you happen to fall  
Don't lie there and bawl;  
Get up and boost again.

Boost your Union's attendance,  
Boost it and make it climb,  
For the chap that's found  
On the topmost round  
Is the booster every time.

—Selected.

The Friendship B.Y.P.U.'s of Hartsville are now planning to have weekly meetings. Up to this time they have been meeting every two weeks but now that they are thriving and blossoming into real wide-awake B.Y.P.U.'s they find that it will be advantageous to meet each week.

### PRESCOTT MEMORIAL ON THE MAP

The local B.Y.P.U. Training School at Prescott Memorial Church, Normal, was one of the best on record, with an average attendance of 110. Classes were taught by Rev. Jas. H.

## HANDY KIT OF THREE FOR PREACHER, TEACHER, LAYMAN

### Book of Daily Devotions

By W. B. Crumpton and associates. 380 pages.  
Leather, \$3.00; cloth, \$2.00.

An aid and stimulus to family worship; a valuable guide to private personal devotions.

### Baptist 1924 Handbook

By E. P. Alldredge, Secretary Survey and Statistics.  
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It brings you vital information from all corners of Southern Baptist territory at home and abroad. It will encourage, enthuse and inspire you.

### Nave's Topical Bible

Our special imprinted edition, No. C Index, Cloth Library Binding, \$7.75; No. L Index, French Morocco, divinity circuit, \$10.75; No. 7 Index, Real Morocco, divinity circuit, calf, silk lined, \$14.75.

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A Set of Working Tools  
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Men and Women of all Ages

BAPTIST SUNDAY SCHOOL BOARD  
NASHVILLE, TENN.



Oakley, Mrs. Birdsong, Misses Erickson, Bilderback and Gaulding—and 98 pupils passed the examinations. Prescott Memorial is on the map. Mr. H. W. Fisher says: "Look out next quarter for an A-1 B.Y.P.U. at Prescott."

This is a splendid report, and should be an inspiration.

### IF WE BUT KNEW

If we but knew that through the closing door  
Some one we love would enter nevermore,  
Would we not hasten with our richest store?  
If we but knew!

If we but knew that from the market place  
Soon we should miss some kind, familiar face,  
Would our cold greetings not be touched with grace?  
If we but knew!

Dear Jesus, patient, understanding,  
kind,  
We are thy lost sheep in a winter wind,  
Forgive us that we are so willful, blind,  
Teach us to know!

"Which is the way to Ottawa, my lad?"  
"I—I don't know."  
"Which is the way to Topeka, then?"  
"I—I don't know."  
"Well, can you tell me how to get back to Wichita, then?"  
"I—I don't know."  
By this time the drummer was quite impatient and said to the boy:

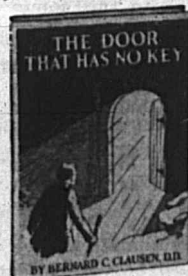
"Say, you don't know very much, do you?"

To which the lad retorted:  
"No sir; but I ain't lost."

### Sermons for Real Americans

## The Door That Has No Key

By BERNARD C. CLAUSEN, D. D.  
Pastor of the First Baptist Church, Synagogue, N. Y.



Each chapter is an enlivening breath from the hills, surprising in freshness, full of wholesomeness and vigor. In discussing some real big questions for Christian Americans, the author seeks the channel of honest fairness between the cowardice that would say only pleasant things, and the partisanship which takes those from whom it differs at their worst.

\$1.25 net

### OTHER BOOKS BY DR. CLAUSEN

Preach It Again, \$1.25 net  
The Miracle of Me, \$1.25 net



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## WOMAN'S MISSIONARY UNION OFFICERS

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 S. B. Leader.....Mrs. Hattie Baker, Martin  
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### "ARE YOU REALLY PROMINENT OR ARE YOU 'JES PROMNADIN'?"

Hambone says: "A good menny folks what dey calls 'prom'nent' am nothin' but jes' 'prom'nadin' folks!" You may not acknowledge the existence of this trait in your make-up but it is there. May I come just a little closer home and wonder if there is not a responsive chord struck in your own soul when I say that in the gatherings of our associational, district and State meetings each one of us feel as we hear reports of other societies a longing to be "prominent"—not just a "promenador."

Now we resolve as we study and hear reports that our society shall occupy a place at the top next year—we decide when the thrill of the crowd is on and our enthusiasm is high that we will go back home and work harder, pray more and we fully believe that our society will take the banner next year. We will surely be "prominent" next year. Now, "next year" is on us, is passing, and the calls have come in such desperation, can it be that we are content "to jes' promenador?"

What calls? I hear some sister ask. The most urgent ones right now are first, our Training School at Louisville; second, our Margaret Fund; third, our Bible Fund.

About our girls—they are our girls—being trained at our training school for service in our Master's vineyard, to represent us where we cannot go? Surely, surely, we will call our societies together and plan to meet every penny of our apportionment. Women of our W. M. U. of Tennessee, Y.W.A.'s G.A.'s this is our golden hour. Only women and girls know how to make a supreme sacrifice and, please God, there shall be no rest on our part until we have done our duty for the Training School girls. There are no funds in the 1925 Program for them, it is our obligation, our privilege and we must keep the faith. Can our Lord count on you, and you, and you? I answer, "Yes, my part may be little but my Lord shall not be disappointed in me."

I know he can count on every girl, every young woman, every woman who loves him. Let us give until it hurts and then we have done nothing compared to what he sacrificed for us.

Second; our Margaret Fund. What a name to conjure with! In it are bound up tears, joys, heart-aches, ambitions, disappointments, sacrifice. It is not given to us even to comprehend what it means to send child after child back to the homeland to be educated. One mother wrote a friend and said after she had sent the last five children to this country to be educated—"all other hardships pale beside that of being separated year after year from one's children."

How many of us who are mothers could walk this road of service with these missionary mothers who do truly give up all?

Our Sunbeams are supposed to give especially to this cause. Mothers, Sunbeam Leaders, let us talk to these children about these other children. Let us make it possible for them to give, and help to keep these "children of sacrifice" in school. But one example will mean more than all we can say, so let us give and thank God for the opportunity.

Again I say, let us give until it hurts, knowing that our Master is sitting over against the treasury as in the days of old and counting on us.

And now the other "special"—our Bible fund, our R. A. Special. When we stop and think for only a minute, we are shocked at our own indifference with regard to these objects, and yes, may I say it—our ignorance.

Do we ever think, or go to the trouble to find out what our Bible Fund is—why we give it? Are we not content to "promenade" again? Did you know that for every dollar we give, our Sunday School Board gives one, and that our missionaries on foreign fields, in the homeland, struggling churches, Good Will Centers and numberless other worthy objects are furnished with Bibles, just because you and I gave of our money?

Women of Tennessee, it is a call to you—the time is short—let each one stop and think and act before the time has passed. Do not forget, first, our Training School; second, our Margaret Fund; third, our Bible Fund. Let us give, let us pray, let us work and let us not forget to send in our reports, remembering "the night cometh when no man can work."

Mrs. W. F. Powell.

### IN ITALY

Southern Baptists were the first to enter Italy after the war of 1870 when the country was opened to Protestants.

#### Florence

Florence, "the lily of the Arno," was the first city visited where we found a Baptist church. Our building is 400 years old, an old theatre, but it is well built and an attractive place of worship. The pastor is a converted priest and has served this church for ten years. We were interested in the "Time Table" posted on the door. On Monday evening they have prayer meeting, Wednesday, Bible study and Friday, young people. The pastor said during the war he did not have a man in his church, but now his church is growing.

#### Rome

In every city we found large Catholic Cathedrals and to see the great art treasures of the world these were visited. In Rome we viewed St. Peter's, the largest in the world. There were no pews in the great church except in the little chapels on the side. We saw many men, women and children kissing the bronze toe of Peter, but when we went into the chapel we found more priests in the service than worshippers.

On the same day we were in the First Baptist church of Rome and found more people there than in St. Peter's. It was a real joy to see the personnel of that gathering. Such bright young people and intelligent, well-to-do men and women. It is not easy to be a Baptist in Rome for no Catholic will trade with a heretic, so we have only strong Baptists in our churches.

The Seventy-Five Million Campaign made it possible for us to buy a central location for our church and to build an orphanage. How we thanked God for the campaign when we saw the location of our present building.

We visited the Coliseum, where the early Baptists were burned at the stake and thrown to the lions as they sang, "Onward, Christian Soldiers," and thanked God for the zeal of those martyrs.

Close by is the Mamertine prison, where Paul was kept and where he wrote some of his letters in our New Testament.

As we went from one Catholic church to another we felt like crying, "Turn on the light." Truly, the Romans of today are in need of the gospel as much as the Chinese.

In visiting Scala Santa (Holy Stairs) said to be from Pilate's house in Jerusalem, we saw all classes of people ascending these twenty-eight steps on their knees, kissing every step, saying prayers. It was while

on these steps that Martin Luther arose and said, "the just shall live by faith," walked down the stairs and started the Reformation.

At the base of the stairs there is a figure of Judas kissing Christ. We could not help but feel that the Master was being betrayed in all form and ceremony there.

Close by is the baptistry built by Constantine. It is a large pool showing the early Christians immersed. Our Baptists in Rome say that other denominations have a hard time explaining why they cease to immerse.

One hundred people in Rome at the last census registered as non-Catholic. It is our opportunity.

If you want to be better informed on our work, order "Baptists in Italy" from the Baptist Sunday School Board. It is written by Mr. Chiminelli, our pastor in Rome, and is a delightful mission study.

### ANNUAL MEETING OF WEST TENNESSEE W. M. U.

First Church, Jackson, April 20, 21, 1925

Monday afternoon—Executive Board Meeting, 4 P.M., April 20.  
 7:30 Organ Prelude, Mrs. A. W. Prince.

Devotional, "Back to Bethel," Mrs. G. M. Savage.

Prayer—Dr. John Jeter Hurt, pastor First church, Jackson.

Welcome—Mrs. David M. Carson.  
 Response—Mrs. L. M. Short, Brownsville.

Recognition of Visitors.  
 Vocal Solo, "The Beautiful Garden of Prayer"—Mr. Thornleigh Jobe.

Introduction of the Speaker of the Evening—Dr. John Jeter Hurt.

Address, "Go Forward"—Dr. O. E. Bryan, State Secretary.

Pantomime, "Oh Zion Haste"—Jackson City Y. W. A., Mrs. Talliaferro, soloist.

Closing Prayer—Mrs. W. C. James, President W. M. U. of the S. B. C.

**Tuesday A. M., April 21, 1925**  
 Nine o'clock

Devotional, "Stewardship"—Mrs. John Jeter Hurt.

Prayer—Mrs. N. R. Gardner.

Report of Sec. Treas.—Mrs. L. M. Short.

Roll Call of Associations.

Prayer—Miss Bonnie Ray, China.

"Good Will Center of Memphis"—Miss Jessie Dye.

"A Priceless Plate of P's"—Div. Vice-Pres. Mrs. M. G. Bailey.

Duet: "Tarry With Me, Oh My Saviour"—Mrs. Talliaferro, Mr. Jobe.

Address: "The Vision and a Task"—Mrs. W. C. James, President W.M.U. of S.B.C.

**Tuesday Afternoon**  
 2:00 "Echoes from Afar"—Miss Bonnie Ray, Pingtu, China.

Open Forum—W.M.U. led by Miss Mary Northington, State Cor. Sec'y.

Y.W.A. led by Miss Cornelia Rollow, State Y.W.A. and G.A. leader

S.B.B. led by Mrs. Hattie Baker, Martin, State Sunbeam Leader.

Address: "The Heart of a Boy"—Rev. L. S. Sedberry, State R.A. leader.

Reports of Committees.

Consecration Hour—Mrs. W. B. Crenshaw, Supt. Shelby Co. Ass'n.

**Young Peoples Evening**  
 5:30 Y.W.A. and G.A. Banquets—Miss Laura Grady, Toastmistress.

5:30 R.A. Banquet—Rev. L. S. Sedberry, Toastmaster.

7:30 Program in charge of Miss Laura Grady, Young Peoples Leader of West Tennessee.

Both banquets are free, but please notify Mrs. C. M. Thompson, Jackson, how many to expect from your organization.

### MIDDLE TENNESSEE W.M.U. DIVISIONAL CONVENTION Lebanon, April 23, 1925

9:30 Devotional, Mrs. J. M. Moore.  
 9:45 Conference, "Standard of Excellence," Miss Northington.  
 10:15 "Unenlisted Ambassadors"—Rev. L. S. Sedberry, Lewisburg.  
 10:30 "Why Mission Study?—Mrs. Austin Crouch, Murfreesboro. Discussion on Mission Study, Mrs. R. K. Kimmons, Nashville.  
 11:00 "Visions and a Task"—Mrs. W. C. James, President of the W.M.U. of the S.B.C.  
 11:40 Consecration Service—Mrs. W. F. Powell, Nashville.

#### Afternoon

1:00 Devotional, Mrs. Eustace Williams, Shelbyville.  
 1:15 Business, Superintendents' reports.  
 2:00 Address—Miss Bonnie Ray, China.  
 2:30 "What the summer encampment means to our young people"—Miss Cornelia Rollow, Nashville.  
 2:45 "Personal Service," Miss McCullough.

### MIDDLE TENNESSEE YOUNG PEOPLES EVENING Lebanon, April 22, 1925

Two banquets will be enjoyed at the Middle Tennessee W.M.U. Convention at Lebanon. The R.A.'s will be in charge of Rev. L. S. Sedberry, State R.A. Leader, the price per plate fifty cents. All boys whether members of the R.A. or not are invited to attend this banquet, provided, they notify Mrs. J. G. Hughes, Lebanon, by April 20th. Mr. Sedberry promises a most interesting program.

Miss Rollow will be in charge of the Y.W.A. and G.A. banquet and announces her program as follows:

**Y.W.A. and G.A. Banquet**  
 Music—Tennessee College Glee Club.

Study—Miss Grace Saunders, Edgfield, Nashville.

Prayer—Miss Frances Middle-swartz, Clarksville.

Report—Miss Mary Northington, Cor. Sec. of Tennessee W.M.U.

Music—Tennessee College Glee Club.

"Inasmuch"—Miss Grace Eoff, Tullahoma.

"Enlistment," Miss Viola Rochelle.

"Giving," Mrs. W. C. James, President of W.M.U. of S.B.C.

Music—Tennessee College Glee Club.

Price of Y.W.A. and G.A. banquet, fifty cents per plate, notify Mrs. J. G. Hughes, Lebanon, by April 20th the number of plates to reserve for your organization.

**Young People's Program**  
 Lebanon, April 22, 7:30

Devotional—Mr. L. S. Sedberry, State R.A. Leader, Lewisburg.

Music—Lebanon G.A.'s.

Welcome Address.

Response.

Music—Tennessee College Glee Club.

Address—Miss Bonnie Ray, Pingtu, China.

**G.A. MOTHER AND DAUGHTER BANQUET OF FIRST CHURCH**

One of the most beautifully appointed affairs of the season was a Mother and Daughter banquet held at First Baptist Church in the dining room with 150 mothers and daughters present.

The occasion was the closing of a membership campaign of the Girls' Auxiliary of the church. Banners were presented to the groups making the highest percent of increase.

The four groups are named for Tennessee missionaries and the Frances Leavell girls won the first banner, the nine and ten-year girls. The second banner went to the thirteen and fourteen-year old group called the Ruth Randall.

Special mention should be made of the work of the eleven and twelve-year girls, who are going forward in all phases of their work. The fifteen and sixteen-year old girls were in charge of the general arrange-



ments. Miss Viola Rochelle was toastmistress.

The girls of the different groups gave toasts to the mothers and to the Circles of the Womans' Missionary Union which were responded to by Mrs. Hight C. Moore and Mrs. R. L. Alexander, president of the W.M.S. and the leaders of the Circles.

Guests who brought greetings were Mrs. W. J. H. Wallace, counselor of the Y.W.A. and Miss Mary Northington and Miss Cornelia Rollow.

Music was in charge of Mrs. J. A. Wands. Little Miss Ruth Zander' solos were the attractive features of the evening, as was the service of the little "page" Miss Gene Blair.

The Valentine idea was carried out in all the details, the room being decorated most attractively in red hearts by the Business Women who also served the dinner.

The tables were beautiful with spring flowers and candles. Mrs. W. F. Powell counselor for the organization expressed thanks for the wonderful co-operation and support given by the W.M.S. made a plea for active support of all mothers present, assuring every one of the great joy the G.A.'s feel in bringing together such a gathering.

This G.A. in it's present graded from has only been in operation since October, but has grown in a marvelous way. The year-round Mission Study is one plan which the girls respond to and bids fair to be a great factor in the molding of the lives of the girls.

#### ATTENTION G.A. AND Y.W.A. COUNSELORS

If you have any new suggestions or helpful ideas in regard to your young people's work that you feel will be instructive to other counselors, send in to Cornelia Rollow, so that we may have an "Exchange Column" in our Baptist and Reflector. Address 161 8th Ave. N., Nashville.

#### MEMPHIS GREETING TO W.M.U. OF S.B.C.

The Woman's Missionary Union of Memphis and Shelby County sends greetings to all W.M.U.'s in the eighteen States included in S.B.C. We are so happy that you are coming to Memphis for the Convention May 12-18, 1925. So eagerly are we anticipating this occasion that we find the members of Memphis W.M.U. impatient for the time to arrive.

We believe you will find joy in the fellowship of earnest women from all over the South. Memphis wants you, Memphis expects you, Memphis will welcome you, Memphis will do her best to take care of you. Her hotels, her boarding houses, her homes are open to you. Besides this, the hearts of Memphians are saying, "We need you, your coming will be an inspiration to us."

You will be interested to know that in Memphis we have thirty-three splendid public schools, the best private parochial schools in the South, three branches of the University of Tennessee, dental, pharmaceutical and medical, which rank with any like institutions in the country. Memphis has West Tennessee State Normal School, Southwestern University and five business colleges. Don't fail to visit our splendid parks, which cover 1,300 acres. Our zoo is the third largest in the United States. The Baptist Hospital stands in our midst as a "Beacon Light" casting its rays into three States, being owned by Baptists of Mississippi, Arkansas and Tennessee.

It is interesting to note that the first Baptist church was organized in Memphis in 1839 with eleven members. It has grown to be the mother of thirty-nine other Baptist organizations with a total membership of eleven thousand.

The S.B.C. met in our city for the first time in 1867. It came again in 1889. Since then thirty-six years have passed and Memphis has the great honor and privilege of entertaining this body again in 1925. That meeting in 1889 left us a great and abiding blessing, for our unusual growth in membership has proven that fact. Here you will find a church going people with one hundred and

six white churches and one hundred and forty colored churches.

Memphis has a population of 211,056 and is surrounded by one of the richest of agricultural regions. One need not fear to come to Memphis in the month of May, the time of birds and flowers, for our water, climate and health records are unsurpassed.

Our three large daily papers, especially the "Commercial Appeal" which has the largest circulation of any daily paper in the Southland, will keep the "folks back home" informed of the splendid meetings held during the W.M.U. Convention. But you come and be here in person that you may receive a blessing and an inspiration, to take home with you, such as you could get only at the S.B.C.

Headquarters for W.M.U. delegates will be at the Chisca Hotel. The W.M.U. meetings will be held in the beautiful, commodious First Baptist Church, while the S.B.C. meetings will be held in our new two million dollar auditorium, with seating capacity of 13,000. Mrs. W. J. Cox, State president W.M.U. and local chairman of W.M.U. arrangements, with the other scores of good W.M.U. workers, will be at your service to make your stay both pleasant and profitable.

Chisca Hotel rates are: one person \$3.50 with bath; one person \$2.50 without bath.

For hotel reservations write: Mr. Jack Gates, chairman, Hotel Committee, Columbian Tower, Memphis, Tenn.

Reservations in private homes can be secured for \$1.50 per day, which includes room and breakfast. For private home reservations write: Mr. J. E. Dilworth, chairman, Committee on Private Homes, 493 S. Main St., Memphis, Tenn.

We are suggesting that those who are going to stop in private homes, if possible, should arrive in the daytime.

Again we must tell you that our hearts and homes and city will give you a hearty welcome. We await your coming. "Blessed be the tie that binds"—yes, there is the binding tie—the love of our heavenly Father. This is why we want you in our midst. Are you coming?

Mrs. E. W. Hale, Publicity Chairman, W. M. U., Memphis, Tenn.

#### PROGRESS AT GROVE CITY CHURCH, KNOXVILLE

By H. E. Howard, Secretary

In six years and nine months, there has been about 356 additions to Grove City Baptist Church. And about \$2,500.00 given to the various mission causes. The church has raised and paid out to all the causes fostered by the church, about \$21,300. The church has been remodeled on the inside; and covered and the two spires completed.

The church was paying the pastor \$600.00 per year but now it is paying \$1,560 per year. He held revivals and supplemented his salary making it average about \$2,000 per year.

Before he went there, they were giving very little to missions. The church has been united under his administration. The church and pastor have worked harmoniously together.

He leaves the church of his own accord, and against the will of the church. We regret to give him up. He leaves the church in a prosperous condition. There are no divisions and no strife in the church.

Soph.: "I shall never marry until I find my direct opposite."

Junior: "Well, there are a good many real intelligent men around here."

#### 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.

Bailey: Whereas, the Grand Master of the universe has seen fit to call our most beloved sister, Mrs. W. C.

Bailey, from our midst, who was born June 12, 1879, died March 2, 1925; whereas, the Woman's Missionary Society has lost a true and faithful sister, the community a most worthy citizen; whereas, the family will miss her from their circle; be it resolved, that we extend our sympathy to the friends, relatives and bereaved family and invoke the blessings of God, the Father, upon them in their sorrow. Be it further resolved, that a copy of these resolutions be spread on the minutes of the W.M.S., a copy furnished the Baptist and Reflector for publication, and a copy sent the family.—W. M. U., Mercer Baptist church, Mrs. G. M. Terry.

Cecil: Miss Rocio Cecil fell asleep in Jesus on the 19th of February, 1925, and went away to be with her Lord. Her father and mother had preceded her a few years ago. She professed faith in Christ when a small girl and united with the Walnut Grove Baptist church. Later she joined the First Baptist church of Cleveland with her father and mother. Later she went into the organization of the Big Springs Baptist church of which she was a member when she died. She left two sisters and five brothers to mourn the loss.

Miss Rocio turned away from the pleasures of a young life and took upon herself the cares of the home and lived a beautiful sacrificing life for her loved ones, doing all that she could do to make them happy.

Our hearts go out in sympathy for the brothers and sisters in their bereavement.

She is gone but not forever. She lives with loved ones upon high; She is gone but not forgotten, no never, never;

For we shall meet her again in the sweet bye and bye.

L. A. Hurst.

**SORES** BOILS, CUTS and BURNS have been healed since 1820 with

#### Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

**BABY'S COLDS** are soon "nipped in the bud" without "dosing" by use of—  
**VICKS**  
VAPORUB  
Over 17 Million Jars Used Yearly

#### 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.

**The Baby's Smile**  
A peaceful, restful slumber; a beautiful, bright disposition; a perfectly regulated digestion, and  
**Mrs. Winslow's Syrup**  
GO HAND IN HAND  
All are necessary to the baby's health and happiness. Mrs. Winslow's Syrup—a safe, harmless, effective corrector of digestive disorders for babies and little children. Non-narcotic, non-alcoholic, open formula.  
At all Druggists



*Your doctor advises internal cleanliness*

**HE** WILL tell you that the first results of constipation—headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time these poisons may cause the breakdown of health and lead to serious disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

#### Why Physicians Favour Lubrication

Medical science has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. For sale by all druggists.



**Nujol**  
REG. U.S. PAT. OFF.  
For Internal Cleanliness



# PASTORS' CONFERENCES

## SUNDAY SCHOOL ATTENDANCE, MARCH 22, 1925

|                                 |       |
|---------------------------------|-------|
| Nashville, First                | 2078  |
| Allen Fort Bible Class          | 1,193 |
| Memphis, Central                | 1,495 |
| Knoxville, First                | 1,164 |
| Knoxville, Bell Ave.            | 1,013 |
| Chattanooga, First              | 1,006 |
| Memphis, Temple                 | 902   |
| Memphis, First                  | 901   |
| Memphis, Bellevue               | 865   |
| Knoxville, Broadway             | 749   |
| Knoxville, Fifth Ave.           | 749   |
| Jackson, First                  | 669   |
| Etowah, First                   | 654   |
| Jackson, Second                 | 591   |
| Maryville, First                | 591   |
| Memphis, Union Ave.             | 579   |
| Jackson, West                   | 569   |
| Chattanooga, Tabernacle         | 543   |
| Knoxville, Deaderick Ave.       | 534   |
| Nashville, Grace                | 534   |
| Memphis, La Belle Place         | 506   |
| Knoxville, Lonsdale             | 485   |
| Knoxville, Euclid Ave.          | 468   |
| Chattanooga, East               | 453   |
| La Follette First               | 453   |
| Chattanooga, Clifton Hill       | 450   |
| Nashville, Immanuel             | 450   |
| Nashville, Edgefield            | 447   |
| Nashville, Belmont Heights      | 425   |
| Knoxville, Central of Ftn. City | 407   |
| Paris, First                    | 397   |
| Knoxville, Oakwood              | 401   |
| Rockwood, First                 | 397   |
| Chattanooga, Central            | 392   |
| Harriman, Trenton St.           | 385   |
| Nashville, Judson Memorial      | 375   |
| Knoxville, South                | 368   |
| Elizabethton, First             | 368   |
| Cleveland, First                | 362   |
| Memphis, Prescott Memorial      | 356   |
| Alcoa, Calvary                  | 353   |
| Chattanooga, Avondale           | 350   |
| Chattanooga, St. Elmo           | 337   |
| Lenoir City, First              | 337   |
| Humboldt, First                 | 335   |
| Knoxville, Island Home          | 316   |
| Nashville, North Edgefield      | 310   |
| Memphis, Highland Heights       | 305   |
| Nashville, Park Ave.            | 300   |

## MEMPHIS

Boulevard: Pastor J. H. Wright preached at both hours. 260 in SS, 6 by letter, 1 baptized, 75 in BYPU. Training school closed, between 70 and 80 taking the course. Great day. House crowded, had to bring chairs, a number turned away. Dr. Miller B. Wood of Edgefield Church, Nashville, will be with us next Monday in our meeting.

Joseph Pappia, Italian Missionary: Did not preach this week on account of the revival of Dr. Brown's church. Present in SS, 32; families prayed with, 10; tracts distributed, 28; visits made, 50.

Eudora: Pastor Whaley spoke both hours. "Sins Against the Holy Spirit," and "Luke's Gospel." 59 in SS.

Fisherville: Pastor W. L. Smith preached both hours. Good crowds. 71 in SS at Forest Hill.

Seventh Street: Pastor I. N. Strother preached in morning. "The Office of the Holy Spirit," and choir in charge of the evening service. 256 in SS, 2 by letter, 1 for baptism. About 48 in unions.

Prescott Memorial: Pastor J. H. Oakley preached to great congregations at both hours. 356 in SS, 2 by letter, 132 in BYPU. Fifty prayer-meetings this week, preparatory to the revival which begins next Sunday. One Jewish funeral. Conducted vesper services at Normal.

Highland Heights: Pastor E. F. Curle preached to full house at both hours. 305 in SS, 135 in 4 unions.

Bellevue: W. M. Bostick, pastor. Dr. E. E. George preached morning hour, H. S. Hughes evening hour. Pastor out on account of operation. 865 in SS, 3 by letter. Good unions.

Greenland Heights: Pastor Lovejoy spoke at 11 a.m. Brother W. L. Norris at night, good interest shown. 40 in SS.

Central Avenue: Pastor J. P. Horton spoke both hours. Good congregations. 91 in SS, 2 good unions.

Hollywood: Pastor Burk spoke both

hours, large congregations. 181 in SS, 2 splendid unions.

McLemore Avenue: M. D. Jeffries supplied both hours. 288 in SS. Ex. Pastor Willis C. Furr has accepted as associate pastor of Central Church.

Germantown: J. W. Joyner, pastor spoke both morning and evening. 40 in SS. Two fine congregations.

LaBelle Place: Pastor D. A. Ellis spoke at both hours. 506 in SS, 6 baptized, 2 for baptism. Very large congregations.

First: A. U. Boone, pastor; Dr. W. W. Hamilton preached. 901 in SS, 155 in BYPU, 12 by letter, 35 for baptism. Meeting continues.

Union Avenue: Pastor Hurt observed the seventh anniversary. 579 in SS, 2 for baptism.

Brunswick: Pastor Schultz spoke both hours. 43 in SS.

Temple: Pastor J. Carl McCoy spoke at both hours. 902 in SS, 227 in BYPU's, 2 by letter, 1 for baptism, 5 baptized.

Merton Avenue: E. J. Hill, pastor. Very fine congregations. 180 in SS, 72 in BYPU, baptized 5.

Speedway Terrace: Pastor Norris Palmer preached at both hours. 204 in SS. A successful training school last week, 51 taking examinations.

New South Memphis: Pastor Norris preached morning hour and at Greenland Heights for Pastor Lovejoy at night. Protracted meeting. 170 in New South Memphis Church, 1 by letter, 1 marriage. Will celebrate three anniversaries April 12th. First, entering new basement, third year of pastorate, twenty-fifth anniversary of marriage of pastor.

Bartlett: Pastor W. F. Carlton preached at both hours. "We Would See Jesus," and "Our Inheritance. Good SS and BYPU.

Central: Pastor Cox away at Hot Springs. Associate pastor Furr preached at both hours. 1,495 in SS, 18 received.

Yale: Pastor L. E. Brown spoke at both hours to good congregations. 108 in SS, 2 good BYPU's.

## NASHVILLE

Park Ave.: A. M. Nicholson, pastor; "The Saviour in the Midst of our Sorrows" and "The Son of God in Tears." Two baptized; SS 300; BYPU No. 1, 11; No. 2, 36; INT. BYPU 36; Jr. BYPU 18.

Third: W. Rufus Beckett, supply; "Regeneration" and "Witnessing to Jesus." By letter 2; SS 289; BYPU 14.

Judson Memorial: R. E. Grimsley, pastor. "My Father" and "Growing a Girl." SS 375.

Grace: Tom L. Roberts, pastor. "The Glory of the Cross" and "Tennessee Legislature and Evolution." SS 534; BYPU 27; INT. BYPU 30; Jr. BYPU 20.

Radnor: Geo. L. Stewart, supply; "Prayer of Moses" and "Confessing Christ." S. C. Reid spoke at both hours. SS 104; BYPU 24.

Edgefield: W. M. Wood, pastor; "How the Devil Works" and "The Man who Wins." SS 447; BYPU 26; INT. BYPU 31; Jr. BYPU 13.

Immanuel: Ryland Knight, pastor. "The Man with the Axe" and "The Story of Ahab." SS 450.

Union Hill: H. F. Burns, pastor. "Go ye into all the World and be ye also ready."

Calvary: W. H. Vaughan, pastor; "Rebuilding the Temple" and "The Resurrection of the Dead." SS 225; BYPU 26; INT. BYPU 18.

North Edgefield: A. W. Duncan, pastor. "On Mt. Olivet, with Jesus" and Dr. Harry Clark on "Enlarge the Place of Thy Tent." SS 310; Sr. BYPU 18; Jr. BYPU 52.

Grandview Heights: S. W. Kendrick, pastor. "Heaven" and "Recognition." SS 215; BYPU 21; INT. BYPU 18; Jr. BYPU 22.

Lockeland: J. C. Miles, pastor. "Be Diligent" and "When Trouble doesn't Trouble." One by letter; SS 285; Good BYPU's.

Belmont Heights: John D. Freeman, pastor. "The Greatest Thing"

and "God's Kind of Husband." For baptism 1; by profession 1; SS 425; BYUP 31; INT. BYPU 20; Jr. BYPU 19.

Seventh: Edgar W. Barnett, pastor. "Why a Revival" and "The Faithful Saying." SS 235; BYPU 30; INT. BYPU 12; Jr. BYPU 23. Began a series of revival services with W. C. McPherson and James B. Cambron leading the song service. Fine congregations. Good interest.

## CHATTANOOGA

Lupton City: W. T. McMahan, pastor; no morning service, Rev. Booth on "He Took Me Out of the Pit" Psalm 40. By letter 3; for baptism 2; SS 89.

E. Chatta.: J. N. Bull, pastor; "Faith Controlling Our Lives" and "Ebmehlich and Naomi's Mistake." SS 453.

First: John W. Inzer, pastor; Dr. O. E. Bryan, Nashville, on "God's Unspeakable Gift" and "The Church and the Family." By letter 1; SS 1,006.

Tabernacle: T. W. Calloway, pastor; Dr. J. P. McCallie on "Why I Believe the Bible Is the Word of God" and Mr. Boyd Hargraves "Experience to Holy Land." SS 543; BYPU 94.

N. Chatta.: Wm. S. Keese, pastor; T. F. Calloway "The Master Motive" and "Sowing and Reaping." For baptism 8; SS 253. Meeting under good headway, continue all week.

Central: W. L. Pickard, pastor; "Jesus, Man's Saviour" and "God's Commandment Eternally Right." SS 392; BYPU 72. Mission spirit fine. Subscriptions good.

Burning Bush: R. R. Denny, pastor; "Transfiguration" and "Preparation to Meet God." SS 60; BYPU 60. These are estimates.

Tyner: A. J. Palmer, pastor; "The Impelling Power of the Christian Faith" and "The Redeemed Witnessing for Christ." SS 78; BYPU very good.

Bell Ave.: H. M. Linkous, pastor; "Digging Wells" and "The Unbeliever." Baptized 6; SS 143; BYPU 36.

Shoal Creek: A. G. Frost, pastor; "What Defiles a Man." SS 18.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Prayer" and "The Lay Preacher—Philip." SS 144; BYPU 74.

Ebenezer: Dan Quinn, pastor; "Risen Christ" and "What I Have Written, I Have Written." By restoration 1; SS 75; BYPU 25.

Clifton Hills Tab.: W. R. Hamie on "Introducing Jesus" and "Christ in You." SS 450. Pastor just returned from a 4-months' vacation to Florida.

Chamberlain Ave.: G. T. King, pastor; "God's Unspeakable Gift" and "Thou Art the Man." SS 182.

St. Elmo: U. S. Thomas, pastor; Mel G. Leaman on "The White of an Egg" and "The Wandering Bird." SS 337. 23 additions during day. Great revival in full swing with Rev. Mel G. Leaman preaching.

Avondale: T. G. Davis, pastor; "Faith and Self Denial" and "A Young Man with a Purpose." By letter 2; SS 350; BYPU's good.

Alton Park: T. J. Smith, pastor; "Go Work in My Vineyard" and "Preach the Gospel of Christ." In SS 203. The Rossville BYPU rendered a fine program.

Oak Grove: J. N. Monroe, pastor; "Saltless Salt" Matt. 5: 14 and "The Common Salvation" Jude 3. By letter 1; SS 156; BYPU good.

Post Chapel: H. N. Blanchard, chaplain; "True Religion" and "Thou Shall Not Steal." SS 79.

Dayton: W. A. Moffitt, pastor; "Election, an Evangelistic Doctrine," and James Moffitt on "God Is Lord." SS 102; BYPU good.

Red Bank: J. A. Maples, pastor; "Faith Refusing Deliverance" and "The Fear of Man Bringeth a Snare." SS 205; BYPU 45.

## KNOXVILLE

Kingston: D. W. Lindsay, pastor; "The Trial of Jesus" and "The Second Coming of Christ." In SS, 177; in BYPU, 60; good day.

Broadway: B. A. Bowers, pastor; "God with Us Yesterday, Today and Forever." Meeting in charge of Billy

Sunday Club at night. In SS, 749; in BYPU, 138; in Int. BYPU, 38; in Jr. BYPU, 48.

Deaderick Ave.: Claude Sprague, pastor; Carson-Newman by Miss Hannah and Miss Gibson. In SS, 534; in BYPU, 138.

Clinton: C. A. Ladd, pastor; Campaign of Carson-Newman and "The Good Confession." In SS, 217; in BYPU, 40; in Jr. BYPU, 30.

Gillespie Ave.: J. K. Smith, pastor; D. A. Webb on "The Sevenfold Virtue of the Blood" and "Holding the Word of God." In SS, 265; in BYPU, 38; in Int. BYPU, 20; in Jr. BYPU, 25.

Third Creek: W. E. Conner, pastor; "The Resurrection" and "Christian Liberty." In SS, 142; good day.

Mt. Olive: S. C. Grigsby, pastor; Preaching by Neill Acuff on "The Church" and "The Judgment." In SS, 186. Pastor away in Carson-Newman campaign.

Immanuel: A. R. Pedigo, pastor; "The Church and Her Workers" and "Making Things Right." In SS, 265.

Fifth Ave.: J. L. Dance, pastor; "Church Lion" and "The Ninety and Nine." In SS, 747; in BYPU, 175; for baptism, 2; baptized, 2; by profession, 4.

Beaumont Ave.: D. A. Webb, pastor; "Degrees in Heaven" and "Paying the Rent," by Rev. J. K. Smith. In SS, 174; for baptism, 3.

Grove City: F. R. Barnaby, pastor; "The Place of Blessing" and "Salvation on One Condition." In SS, 204; in BYPU, 32; in Int. BYPU, 30; baptized, 1; by letter, 2.

Elm St.: E. F. Ammons, pastor; "The Church at Laodicea" and Luke 19: 5. In SS, 170; in BYPU, 30.

Central of Bearden: Robt. Humphreys, pastor; "What Prevents a Revival" and "What Will Promote a Revival?" In SS, 196.

Ball Camp: A. B. Johnson, pastor; "Where Dwellest Thou" and "Action." In SS, 106; in BYPU, 44. Church voted to build Sunday school rooms.

Central of Fountain City: J. C. Shipe, pastor; "The Rent Veil" and "Is it Nothing to You?" In SS, 407; in BYPU, 65; in Int. BYPU, 31; in Jr. BYPU, 26.

Euclid Ave.: J. W. Wood, pastor; "The Church at Corinth" and "The Saving Work of Christ." In SS, 468; in BYPU, 90; by letter, 4; great day. Inskip: W. D. Hutton, pastor; "The Victorious Christ" and "Where Art Thou?" In SS, 107; in BYPU, 49; SS collection, \$36.50. Much sickness in community.

Bell Ave.: Jas. Allen Smith, pastor; "Kadesh Barnea" and "The Last Thing." In SS, 1013; for baptism, 2; baptized, 1; by letter, 2. All the church in a training school for the week.

South Knoxville: J. K. Haynes, pastor; "The Companionship of Jesus" and "Personal Work." In SS, 368; in BYPU, 55; in Int. BYPU, 20; in Jr. BYPU, 41; good day.

Island Home: C. D. Creasman, pastor; "Baptism" and "Hannah." In SS, 316; in BYPU's, 58.

First, Fountain City: J. Herman Barnes, pastor; "Soldiers" and "Danger of Delay." In SS, 187; 3 active unions; by letter, 2.

Washington Pike: No pastor; Evangelist R. C. Hutton on "Sons of God" and "The Book." In SS, 163; in BYPU, about 100; by profession, 1.

Smithwood: Chas. P. Jones, pastor; "Risen Life of the Believer" and "Broken Cisterns." In SS, 270; in BYPU, 71.

Lonsdale: W. A. Atchley, pastor; "The Pathways of Glory" and "The Righteousness That Saves." In SS, 485; in BYPU's, 145; by letter, 2.

First Baptist: F. F. Brown, pastor; Dr. C. W. Elsey, Cumberland College in morning on "Things That Accompany Salvation" and pastor at night on "John's Question—Answers of Jesus." In SS, 1164; by letter, 1.

Oakwood: W. G. Mahaffy, pastor; "Waiting for Jesus" and "The Importance of Repentance." In SS, 401; in BYPU, 30; by letter, 2.

## MISCELLANEOUS

Bethel, Robertson County: A. L. Bates, pastor. "The Need of a Spiritual Vision," and "Christian Desire." Senator Whitfield spoke to BYPU at night. 2 funerals and much sickness in community.



First, LaFollette: Preaching both services by pastor. "I saw the Lord, High and Lifted Up," and "Two ways." 453 in SS, 175 in BYPU's, 2 for baptism, 36 baptized. Great crowds, fine day.

Riceville: T. R. Waggener, pastor. "The Resurrection and Heavenly Recognition," and "Calling Upon God While He is Near." 69 in SS, 41 in BYPU. Splendid report from the treasurer on church finance.

Paris, First: J. H. Buchanan, pastor. "Christian's Crowning Doctrine," and "Putting on the Brakes." 407 in SS, 85 in BYPU; 2 by letter. Second largest crowd in big auditorium tonight, 1,200.

Rockwood, First: L. W. Clark, pastor. "Jesus Only," and "Spiritual

Indifference." 397 in SS, 73 in S., 52 in Int., and 47 in Jr. BYPU's. 2 100 per cent departments in SS.

Dresden. Rev. I. N. Hale, pastor preached Sunday morning and evening to splendid congregations. Fine SS and 2 BYPU's. The pastor spoke at County's Teachers meeting at High School Saturday morning, preached at Hodges Chapel Saturday afternoon and Sunday afternoon.

First, Cleveland: C. F. Clark, pastor. "Servants Unto Obedience," and "Accepting and Confessing Christ." 362 in SS, 3 by letter.

First, Jackson: Rev. John Jeter Hurt, pastor. Judge W. A. Owen on "The Four Square Man." No services evening. 669 in SS, training service, 205.

Rev. L. D. Summers has resigned as assistant general secretary of Missions in Arkansas and returns to the duties of financial secretary of Jonesboro, Ark., which position he had previously held. He continues his residence at Jonesboro.

Rev. T. N. Hale of Dresden, Tenn., employs Sunday afternoons in preaching for Shiloh and Hodges Chapel churches near Dresden. We have been honored with an invitation to assist him in a meeting at the latter church beginning July 26.

A revival is to be held in Boulevard church, Memphis, Tenn., beginning Sunday, March 29, in which the pastor, Rev. J. H. Wright, will be assisted by Rev. W. M. Wood of Edgefield church, Nashville, Tenn. Extensive preparations are being made for a vigorous evangelistic campaign.

Rev. Giles C. Taylor, an enlistment evangelist of the State Mission Board of Arkansas, died March 13, in the Baptist Hospital at Little Rock, Ark., from influenza followed by pneumonia. He was stricken while in a revival at Cave City, Ark. He was a faithful minister of the Word.

Rev. Geo. H. Crutcher of the Baptist Bible Institute, New Orleans, La., lately assisted Rev. E. P. J. Garrott in a meeting at Conway, Ark., resulting in 25 additions, 13 by baptism and 12 by letter. Epidemics of mumps and influenza interfered with the work.

In the revival recently held with the First church, Hot Springs, Ark., of which Dr. Gordon Hurlburt is pastor, Dr. W. C. Reeves of Clarksville, Tenn., did the preaching resulting in 30 additions, 17 by baptism. P. S. Rowland of Macon, Ga., led the singing. Tennesseans are not surprised that the folks consider Dr. Reeves one of the leading pastor-evangelists in the South.

Evangelist L. O. Vermillion of Jackson, Tenn., who has been with the Home Board for five and a half years, was able to see results in his work from January 1, 1924 to January 1, 1925, of 450 professions of faith and 509 additions to the churches. He is still in the field of evangelism and available for meetings.

Rev. C. C. Morris of the First church, Ada, Okla., celebrated the sixth anniversary of his pastorate, March 15, 1925. During that time there have been 1,205 additions, 591 by baptism and 614 by letter. The net church membership now is 1,125. The church has raised and paid out for home expenses \$51,354.38 and for missions and benevolences \$33,028.78. A new church is under construction to cost \$110,000. The Sunday school has an enrollment of 970. We congratulate Bro. Morris.

## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Winston Borum accepts the call to the First church, Ruston, La., resigning as educational director of the First church, Shreveport, La.

The preaching is being done by the pastor, Rev. J. W. Mayfield, in a revival at the First church, McComb, Miss., which at last account had already resulted in 48 additions in five days.

Dr. Zeno Wall of Goldsboro, N. C., is to assist Rev. W. H. Morgan in a revival at Hartsville, S. C., beginning April 5. They are congenial yoke-fellows, having been co-pastors in Mississippi.

Rev. W. R. Cooper of Lowrey Memorial church, Blue Mountain, Miss., was lately complimented with an addition of \$600 to his salary. Strong inducements were made him to leave that pastorate for another. They love him thereabouts.

The Taylor evangelistic party consisting of Rev. Charles Taylor and his two sons, Charlie and Laurie, has concluded a revival with Rev. W. A. Borum and the First church, Natchez, Miss., resulting in 132 additions, 88 by baptism.

Rev. C. M. Crossway, who is field agent for the Southern Baptist Theological Seminary of Louisville, Ky., in Tennessee, resigned the care of the church at Marlow, Texas, to accept the work after having served there four eventful years.

Pine Street church, Richmond, Va., lately held a revival in which the pastor, Rev. L. J. Powell, was assisted by Rev. G. C. Smith of Petersburg, Va., resulting in 110 additions, 78 by baptism. Bro. Smith's preaching is acclaimed to be of a very high order.

Rev. W. L. Norris of New South Memphis church, Memphis, Tenn., is assisting in a meeting at Greenland Heights church, Memphis, Tenn., of which Rev. Charles Lovejoy is pastor. Stephen Shannon is leading the music.

Charles Levi Truett aged 95, father of Dr. Geo. W. Truett of Dallas, Tex., died March 13, at the home of his other preacher son, Rev. J. L. Truett in Whitewright, Tex., where he had lived since 1889. His good wife preceded him to the heavenly home a few years ago. He leaves five sons and one daughter. He was veritably a saint on earth.

Dr. H. P. Hurt of Union Avenue church Memphis, Tenn., celebrated the sixth anniversary of his pastorate last Sunday. Since he went to Union Avenue the church has grown from a membership of 125 to more than 800. A new \$53,000 Sunday school annex has been completed and the Sunday school, with E. L. Bass as superintendent, has been developed to AA-1 Standard, being the only one of that standard in the city and one of six such schools in the South.

Dr. A. C. Dixon of University church, Baltimore, Md., is preaching for four Sundays at 4 p.m., in his church, sermons on "Fundamentalism Compared with Modernism." He is decidedly a Fundamentalist and a man after our own heart in that regard.

Rev. Andrew Potter of the First church, Enid, Okla., began a revival Sunday in his church, doing the preaching. On Rally Day, March 15, there was an attendance of 2,200 at Sunday School and 13 additions during the day.

Dr. Ben Cox of Central church, Memphis, Tenn., has been forced on account of illness to take a much needed rest which he is doing at Hot Springs, Ark. His assistant, Rev. W. C. Furr, is in charge during his absence.

After serving for eight years as pastor of Broadway church, Houston, Texas, Rev. Lucius Robertson has resigned to devote his energies entirely to evangelistic work. He is a good preacher and an aggressive worker.

Dr. R. G. Lee of the First church, New Orleans, La., lately assisted Rev. J. A. Easley in a revival at Glasgow, Ky., resulting in 45 additions. Bro. Lee is classified as a man of broad scholarship, great eloquence and deep consecration.

Dr. Geo. W. McDaniel of the First church, Richmond, Va., and president of the Southern Baptist Convention, is in the midst of a great revival in the church at Wake Forest, N. C., where is located that great institution, Wake Forest College.

The columns of the Religious Herald are being enriched each week by the publication of a serial story from the facile pen of the gifted Dr. M. D. Jeffries of Memphis, Tenn., on "How a Boy Grew to Be a Man." It is a reminiscence of his eventful life. How we covet it for this paper!

Dr. L. O. Dawson, chairman of the committee on Order of Business of the Southern Baptist Convention, is distressed in arranging for the Memphis convention because of the multiplicity of objects asking for a hearing between Wednesday and Sunday. In our opinion a return to the old order of beginning on Friday and running over two days beyond Sunday would greatly aid in solving the problem.

In the recent revival held with Hollywood church, Memphis, Tenn., there were 41 additions, 28 by baptism, 13 by letter. Rev. L. P. Fleming of Obion, Tenn., did the preaching and did it well. He is a splendid evangelist, thoroughly sound and persuasive in his appeals. In the seven months Rev. J. R. Burk has been pastor, there have been 76 additions. The church is to begin the erection of eight new Sunday school rooms in a few days.

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### THE BAPTIST FUTURE IN BRAZIL

J. F. Love, Cor. Sec'y.

This is the third and last of the articles which we set out to write following the National Baptist Convention in Rio de Janeiro in January.

The future will be, of course, for causes and individuals much as they make them, but there are many things in the present situation and outlook of our Baptist people in Brazil on which to rest an optimistic forecast. I will name some of these things.

1. First, we have made a promising beginning. The work in Brazil was started by Dr. W. B. Bagby, still on the field, in 1882. We have at this time some 325 churches and more than 25,000 church members. Most of these churches have a fairly good Baptist organization, including Sunday schools and other departments with which we in the States are familiar.

2. We have on the ground men and women of ability, missionaries and Brazilians, to do a big business for God. It would be a pleasure if time permitted to give our readers some account of several Brazilian pastors, some of whom have had training in this country, and all of whom are devoting themselves and their culture to a fervent witness for Christ among their people. My own life has been greatly enriched by fellowship with these Brazilian pastors. They have been brothers indeed and for every one of them I cherish an affectionate regard and find it easy to pray for them. On my recent visit and before landing, Brethren Soren and Ginsburg informed me that I was invited to be the guest of the Brazilian churches at the beautiful Gloria Hotel during my stay in Rio. This was the first time that I have ever had this courtesy shown me or stopped at a hotel while visiting one of our great missions.

3. We have some greatly useful institutions in Brazil. At Rio de Janeiro, the Federal capital, is Rio College and Seminary with a well-trained and devoted faculty and an enrollment of some 700 students. The Compound for this institution is one of the most beautiful school sites I know, and it is fitting that it should be so in the beautiful Federal capital Rio de Janeiro. At Pernambuco in the North Brazil Mission we have another great school with an enrollment almost as large as that at Rio de Janeiro and devoted to the religious culture of preachers, lay students and women in training for Christian service, and doing its work with a purpose to make these students positively and actively Christian and intelligent Baptists. We have also the school for women at Sao Paulo, which has recently erected a beautiful building well adapted to take care of girls, many of whom come to it from some of the best families in this prosperous section of Brazil. Academies doing excellent work are located at Victoria, Campos, Belle Horizonte, etc. All these schools are accomplishing a great work, needing chiefly better equipment to enable them greatly to increase their benefits to Brazil. In addition to these schools some 10 of the 151 self-supporting churches in Brazil maintain parochial schools at their own charges. We are rapidly creating a great contrast between our church

membership and the Roman Catholic church membership through the work of these schools.

4. We have in Brazil a ripe field. I have never seen a people anywhere more responsive to gospel appeal when that appeal is presented in its simplicity and in fervently evangelistic passion. I believe that this fact alone of Brazil's readiness for the gospel would, if we could get it to our people as it really is, bring forth from the soul-loving people of our churches such a stream of foreign mission contributions as we have not seen. A field that is ripe cannot wait.

5. Brazil is not only a ripe field, but it presents a capable people. No one can associate with the Brazilian people and not be impressed with the precociousness of their children and the alertness of the people generally. Capable men and women are found among our converts and among our students. Bring Brazil to Christ and train her people for his service and the world will look with admiration upon this brotherhood.

6. The agreements which were reached in the Brazilian Convention, to be done with strife and to lend no encouragement to those who foment strife, have in them great possibilities. May the God of all grace enable all of our people, Brazilians and missionaries in Brazil, to keep this sacred compact. It issued out of agonizing prayers and will set our Baptist work forward greatly if it is carried into full effect.

7. Another fact which has promise is the confidence which our missionaries and Brazilian brethren have built up with the intelligent officials of Brazil. For instance, a customs official at the port of Rio de Janeiro, in passing the baggage of a Baptist visitor there was heard to say, "These missionary folks never deceive us." I wish the New York customs officials would, as a rule, show a missionary representative as much courtesy as the Brazilian customs man shows him. Sometime ago a draft by this Board was placed in the hands of a Brazilian branch of one of our great American banks. Those in charge of this institution had not become familiar with this Board's drafts and sought to assure themselves by cabling to the New York House to know what it knew about the Foreign Mission Board of the Southern Baptist Convention. The answer returned was as nearly as I can produce it this: "One of the soundest foreign mission boards in America, and one of the few that is meeting its obligations."

Let me say in closing that with the fraternal relations which exist between this Board's representatives and the Brazilian brethren, and with the prospects which this field gives, the Foreign Mission Board feels a new and deeper interest in Brazil and in all South America, and entertains high hopes of marvelous results from such investments there as the denomination enables the Board to make.

Another article will discuss our South American work as a whole.

#### MINISTERIAL RELIEF PROGRAM

The above subject is one that I am not as familiar with as I should be, due to the fact that it has not been brought to the attention of our church as much as it should have been.

Ministerial relief has been sadly neglected by our organization, as the ministers are timid about bringing to our attention so personal a mat-

ter, therefore, the churches have not caught the vision of what their relationship should be toward their pastors, when their lives have been spent in the service of our Lord and Master.

Matthew 10: 10. "Nor scrip for your journey, neither two coats, neither shoes nor yet staves; for the workman is worthy of his meat."

Every institution that is worthy and successful, makes provision for their employes when they have given them the best years of their lives. The employe can give the very best service unhampered with thoughts of the future, for he knows it is provided for, therefore, he is loyal to his employer and gives the very best that he is capable of giving to the business whatever it may be.

Would any one turn a horse or even a dog away to starve, or shift for himself when he has given you devotion and service all of his active and beneficial life? No, you would not if you have any heart, and was worthy of the name of man, you would see that they were fed and watered and taken care of as long as they lived.

Then why do we as members of the church and professed Christians fail to make ministerial relief a permanent issue in the churches? The pastor gives his life and the very best of his life to teach you and I the ways of love and salvation of the Christ who died on Calvary's Hill for you and me.

Always at our command, the night is not too dark or stormy for the man of God to leave his warm bed and family to come to you or me and comfort us in sorrow and administer to our needs as best he can, with a loving spirit and sympathy.

We are not worthy of the name of Christian if we fail to catch the vision of the minister, his life and needs, then minister to them.

They are many young men who feel the call to service but fight it, because he reflects back over the life of his old pastor and sees the hardships and the fight he has to make to enable him to serve his Master, and the seeming neglect of his needs by people who are called Christians.

One way for our rural churches to overcome our negligence of our duty to the church, and lack of funds to help foster all our program, is for each farmer in this church and all the rest to plant one acre next season for the Lord. Get me, for the Lord. Then each member that is not a farmer give the equal in money of the acre of the farmer. We would be much happier, and every time the farmer went to work in this acre, he would think this is God's, and I must do my best, he would also let his mind dwell on the things, that his Lord has done for him, and be in a Holy mood all the time he is at work on God's acre. You will have a better crop, and if any of you are sorry that you have tried this let me know and I will pay you twice the value of the acre of cotton.

Oh, if we could only catch a vision of God's goodness to us I believe we would wake up, get in the harness of duty and be much happier.

A cold invitation does not win. There must be warmth and glow and heart-appeal.

Fault-finding is never accepted as a mark of intelligence.—Selected.

Where the anchors that faith has cast  
Are dragging in the gale,  
I am quietly holding fast  
To the things that cannot fail;  
I know that right is right  
That it is not good to lie;  
That love is better than spite  
And a neighbor than a spy.  
—Washington Gladdon.



Barber: "Your hair is getting quite gray."

Customer: "I'm not surprised. Hurry up!"

But It Didn't Follow Her to School.  
Mary had a little lamp—

It was well-trained, no doubt;  
For every time that John came in,  
The little lamp went out.

Saving Him Pain.—Boy to his Dad:  
"Dad, can you sign your name with your eyes shut?"  
His Dad: "Certainly."  
Boy: "Well, then, shut your eyes and sign my report card."

Patron (crossly): "Say, waiter, what are these black specks in my cereal?"

Waiter (after a close inspection): "Dunno, sir, unless it's some of them vitamins every one is talking about now."

Old Lady—"O, conductor, please stop the train. I dropped my wig out the window."

Conductor—"Never mind, lady; there is a switch this side of the next station."

"All who want to go to heaven please rise," said the Sunday-school superintendent.

All arose except Johnny.

"Don't you want to go, Johnny?" she asked in surprise.

"Not yet."

A red-haired boy applied for a job in a butcher shop. "How much will you give me?"

"Three dollars a week; but what can you do to make yourself useful?"

"Anything."

"Well, be specific. Can you dress a chicken?"

"Not on three dollars a week," said the boy.

The Maiden's Prayer.—"Dear Lord, I ask nothing for myself! Only give mother a son-in-law."

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