

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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ONE COUNTRY AS AN INSTANCE OF THE BLESSED MINISTRY OF SOUTHERN BAPTIST RELIEF.

By J. F. Love, Corresponding Secretary.

(The following letter written to Dr. Rushbrooke gives some pathetic facts which will help some who have contributed to the Relief work of this Board, to understand a little of the blessedness of their ministry. The letter is from our honored Brother Attila Csopjak, of Hungary. Accompanying what he says about relief there is this note about mission work.

"As regards the work of our Mission I am pleased to let you know that interest in the Gospel has increased to such an extent this winter as never before. Our chapels are crowded, and in some districts even from Roman Catholic villages people trudge long distances to attend our meetings and in order to hear the Word. Thus we have every reason to hope that a great number will partake of baptism during the coming spring and summer." J. F. L.)

Referring to the relief of the poor in Hungary from November 16, 1924 to November 15, 1925, we beg to report as follows:

In this country, and particularly so in the towns, we may look for the cause of prevailing hardship in the depreciation of the paper currency.

With a view to economizing neither the government nor private employers pay a living wage, or anything like approaching a pay on which one could maintain oneself without cares. Officials and clerks hardly get one-half of their pre-war salaries. As instances it may suffice to mention that our Prime Minister's pay is only \$4,000 per annum, and this a minor clerk's annual income does not exceed \$192, or about \$16 per month.

Laborers earn about \$3.60 a week; while skilled artisans from \$5.00 to \$9.60 at most.

Thus our Baptist brethren are incapable to earn enough to maintain their widows, orphans and other poor, although particularly in and about Budapest readiness to sacrifice is so eager that several brethren actually give their tithe to the Lord. The tithe of \$3.60 is however but 36 cents a week, and therefore, even if 200 church members paid this rate, they would hardly cover the cost of heating and lighting of the chapel besides the pastor's stipend. Conditions are, of course, better in farming districts.

I would here like to mention market prices, and especially those of the most indispensable commodities:

1 Pound Flour	8 cents
1 Pound Sugar	16 cents
1 Pound Lard	30 cents
1 Pound Potatoes	2 cents
1 Ton of Coal Comes to	\$9.50

With such prices in the market our church members, who have no other means besides their wages have a hard struggle to fight, are oppressed by cares, and our poor suffer unbearable hardship. A workman with a family of five or six children is incapable of supplying his family with dry bread even. Thus these people deprived of their power of resistance fall ill and perish. According to recent statistics there are 70,000 consumptive people in Budapest alone, who are approaching death.

To illustrate our relief work I would mention a few instances:

Mrs. Tidrendszer, a widow, has six fatherless children. Her eldest daughter now lies in a hospital with an amputated leg. The widow works at a factory, her wages amounting to \$2.90 a week. On this income she could die of starvation with her children. Consequently she come to the Baptist weaving works in Kispest every afternoon, where she works from five till eleven. She earns another \$2.90 a week here. We add further

"Crack Shots from Uncle Gideon's Rifle."

It is not more harness we need but more horse.

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

95 cents a week to this out of the relief fund, and thereby she has \$6.75 a week in all to linger on. But it makes ones heart ache to look at her tired, weary body. She is next to fainting with hunger while at work. Mind, she gives one tenth of her income to the Lord, for the promotion of missions, orphanages, and religious literature.

Mrs. Lehotay, a widow, lost her husband in the war, maintains her four children. Her aged father is incapable to do any work, while her mother is now being taken to the lunatic asylum. She maintains her family by her needle. We help her with a few dimes monthly out of the Relief fund.

John Harmat, a very industrious, devout soul, is a factory worker. Has seven children. He buried his wife the other day and his children are now deprived of a mother. He makes \$2.90 a week. We employ one of his sons, a thirteen-year-old boy, at our Kispest weaving works, in order to assist the poor family somehow.

There being great lack of work we undertook feather-picking for our shop. The old women, an old man and a blind woman are at work there. This job is so unremunerative that they can hardly earn 50 cents a week at it. We therefore eke their wages out with a few dimes out of the Relief fund.

I do hope, however, that these conditions will only prevail until the Hungarian currency regains its pre-war rate of exchange, and we shall be able to calculate with smaller sums instead of these high figures. The government shows the best intentions, and supports the poor. They levied a famine tax in order to provide the needy with a warm meal in winter. Society as well has become more benevolent of late, and we have reasons to believe it was ourselves, who have shown them a good example. Notwithstanding, all this is not enough to allay the excessive need, while there is such a disproportion between labor and its reward. And we cannot expect it within one or two years to come.

STILL MAKING HISTORY.

Circulation Manager D. T. Brown, reports that the fifteen churches comprising Liberty Association have put *The Baptist Message* in their budgets, thus making Liberty the second association in the state to become 100 per cent on "The Honor Roll." Outside of two town churches, Homer and Haynesville, the churches of this association are in the country.

Brother Brown had the hearty and unanimous co-operation of all the pastors of Liberty Association. He reports, also, that all the churches entered enthusiastically into the campaign. *There was not a single instance where a church or individual opposed the plan of putting the paper in the budget. This is a splendid commendation of the intelligent and far-sighted Baptists of this association. They have a vision of the place of the Baptist paper in the Baptist homes.*

In a recent issue of *The Message* when we announced the fact that all the churches of Grand Cane Association had put the paper in their budgets and the association had become 100 per cent on "Our Honor Roll," that this was the first time in Baptist history that such a forward step has been taken—in other words, that it is a precedent in Baptist history! This statement has not been challenged; so we take it for granted that it is true.

And all the while there are other associations in Louisiana going forward making history. *May this tribe increase!—Baptist Message.*

BE FAIR.

Make this your motto for the year:

Be fair;

No matter what reports you hear,

Be fair;

It doesn't help you up the hill
To make some other's pathway hard;
You can't expect by speaking ill

Of men to win the world's regard—

Be fair;

—Bulletin First Church, Grinnell, Iowa.

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(Continuing the Baptist Builder)

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

EDITORIAL

GOVERNOR VETOES MOVIE BILL.

We thank God for a Christian governor with the courage of his convictions. The veto of the Memphis bill shows the real man in our governor. This together with his attitude toward the evolution bill should mark him as one of the foremost Christian citizens of America.

UNIFICATION AND FELLOWSHIP.

To Baptists the word unification does not mean union in the sense of a federal head with power to legislate and to enforce legislation. It means the voluntary coordination and co-operation of free and independent bodies and individuals in mutual and equitable programs for the common good of all. The Allied armies were not united in the recent world struggle but they were unified and that on a voluntary basis. Each nation retained its liberty and independence yet each joined in a common cause for the good of all. Each Baptist church, association or convention is free and is bound by the acts of no other body. Their co-operation is voluntary. It is not hard, however, for our people to co-operate because they are unified around the cross of Christ. They have in common, if properly related to our churches, and experience of grace, the same Holy Bible, "one Lord, one faith and one baptism." They all have the same great world commission and the same Holy Spirit to guide them in their work. With such unity, it is not hard to be unified in the Master's cause around the world. We really enjoy such blessed fellowship of service.

CAN TRUST THE AVERAGE BAPTISTS.

The majority of Baptists can be trusted to stand for the right. When conference, counsel and open discussion have cleared the

atmosphere, the average Baptists can see the right way. We are suspicious of those who are not willing to trust the opinions of the average Baptists. At this time when so many personal and denominational schemes are pressing to divide the unity of our people we believe it would be well for our co-operating Baptists to take stock. The spirit of Abraham in his dealings with Lot should be the spirit of Southern Baptists today: "Let there be no strife, I pray thee between me and thee; and between my herdsmen and thy herdsmen: for we are brethren." And again the spirit of Ruth in her relation to Naomi: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and they God, my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also if aught but death part thee and me." This is the spirit of co-operation, unity and fellowship that should be given new emphasis by Southern Baptists in this generation. Let the great masses of our people go straight forward.

THE MASTER'S PROGRAM.

To meet all the destitution in Tennessee, in the Southland, and in the rest of the world we have no other program than the one given in the great commission by our Lord. This program is three-fold in character. Christ has commanded us to make, baptize and teach disciples. Evangelism looks toward making and baptizing disciples. Enlistment looks toward teaching and training disciples. Enlistment and evangelism are Siamese twins in the great commission. They are indispensable in any real missionary program. The reason that so many programs fail is because we try to divorce these two inseparable parts of the commission. Let us go forward with the whole gospel to the whole world.

THE SALARY OF THE ACTING EDITOR.

Questions are being asked concerning the salary of the Acting Editor. Some have thought that perhaps he is receiving two salaries. We answer this suspicion by saying that he receives only one salary and that for his services as Secretary and Treasurer of the Executive Board. Not one penny has been or will be received by him for his services beyond this regular salary paid him as Secretary of the Board. The Board employs him for all of his time. He has been able to live on the salary they have paid him. If they are willing to ask him to give part of this time to the paper until an editor can be elected he is willing to serve as best he can without additional remuneration. He hopes, however, that the BAPTIST AND REFLECTOR Committee may soon be ready to report concerning a real editor.

THE W. M. U. AND THE PAPER.

We have been greatly encouraged by the efforts of our good women in the W.M.U. of Tennessee during the last several days to secure subscriptions to the BAPTIST AND REFLECTOR. The renewals and new subscriptions that are now coming in through this

effort and the propaganda from this office greatly hearten us. Why not make this paper the best in the land? It is ours and Tennessee Baptists deserve, if not the best, as good as the best. In regard to the BAPTIST AND REFLECTOR, let us adopt the slogan of Chicago: "Lay down your hammer and pick up a horn."

DR. J. H. SHARP GOES TO CARSON AND NEWMAN.

We have received a message from Dr. J. H. Sharp telling us that he has resigned the church at Harriman, Tennessee, to accept the Field Secretaryship of Carson and Newman College. Friends of Dr. Sharp will remember that he served in this relation once before to his credit and to the financial success of the school. While we regret to give him up as pastor we rejoice to see him go to Carson and Newman. This means victory for Carson and Newman and fellowship for the Unified Program in Tennessee.

HELP TO MAKE APRIL 19TH A GREAT DAY FOR OUR CAUSES.

Every Baptist working together at a great task is the imperative need of the hour. Our great Baptist host in Tennessee can and must save our causes from further serious embarrassment.

This can be done by bringing "all the tithes into the store house" on April 19th for our unified program. The orphanage the other day got together enough money to pay some bills long past due, one bill was *December's* grocery account. Our other denominational interests are suffering in like manner. The orphanage doors are now closed to admitting additional children, all because we are without money.

Let every church in the state in a great way put all of our causes on its program for April 19th.

W. J. STEWART.

FIRST BAPTIST CHURCH OF KNOXVILLE, TENNESSEE, AND CARSON AND NEWMAN CAMPAIGN.

Last Thursday evening a group of about one hundred men from the First Baptist Church met at the call of the pastor and together faced the Carson and Newman College emergency. Brief statements of the situation were made by C. H. Baker, chairman of the Board of Trustees, Dr. J. T. Henderson, former president of Carson and Newman College, and Dr. O. E. Sams, president of the College. A number of Carson and Newman College alumni and friends gave expressions of their appreciation of the Institution. A clear statement of the significance of the Rockefeller offer of \$75,000.00 if friends of Carson and Newman would pledge \$125,000.00 by July 1, 1925, to be paid by May 1, 1926, was made and emphasized.

The pastor of the church then expressed his appreciation for the loyalty of the men to every denominational interest—current expenses, building fund, and all missionary and benevolent enterprises. He insisted that he did not want any pledge to Carson and Newman, even in this crisis, if such a pledge would effect offerings to the denominational budget. He called attention to the fact that

next fall the regular annual canvass for all denominational work would be made and insisted that no emergency or special interest be allowed to interfere with the great program that we carry continuously. He appealed to the men to face the Carson and Newman crisis and care for it, but not to allow anything to hurt the present budget which we carry for this year, or lower their pledges to the budget for next year. At the close of this appeal more than \$40,000.00 was pledged. Numbers of men say that it was the greatest meeting ever held in the First Baptist Church of Knoxville. The pastor and others attribute the success of this effort for Carson and Newman College to the fact that emphasis was placed upon the importance of loyalty to the denominational budget and a frank appeal to care for the college as an emergency issue.

The First Baptist Church of Knoxville is now carrying a \$35,000.00 pledge to local work, a \$70,000.00 pledges to the 1925 program, and \$200,000.00 of pledges to a building fund. They are meeting these pledges, for the most part, by regular weekly offerings. I might add that there is a wonderful spirit of loyalty and co-operation throughout the congregation and we are baptizing people almost every Sunday evening.

Sincerely,

F. F. BROWN.

EVANGELISM.

"Preceding and accompanying the task of building our Christian schools, we must keep faithfully and practically in mind our primary task of evangelism, the work of winning souls from sin unto salvation, from Satan unto God. This work takes precedence of all other work in the Christian program. Salvation for sinners is through Jesus Christ alone, nor is there any other name or way under heaven whereby they may be saved. Our churches, our schools, our religious papers, our hospitals, every organization and agency of the church should be kept aflame with the passion of New Testament evangelism. Our cities and towns and villages and country places are to echo continually with the sermons and songs of the gospel evangel. The people high and low, rich and poor, the foreigners, all the people, are to be faithfully told of Jesus and His great salvation and entreated to come unto Him to be saved by Him and to become His fellow-workers. The only sufficient solvent for all the questions in America, individual, social, economic, industrial, financial, political, educational, moral and religious, is to be found in the Saviourhood and Lordship of Jesus Christ."—George W. Truett.

UNCLE EBEN, THE BAPTIST.

Deacon Smith low as how de new styles am too shockin' fur folks ter look at but I been watchin' of him an' I notice dat he am pufectly wil in' ter be a shock-sorber.

Udder night at church, Sis Angerliner Johnsun pull off'n one of her new shoes fur ter ease her foot. Den she git happy and 'gin ter shout eroun' twill she stuck a splinter in her toe.

Uncle Mose Aaron low dat portionate givin' mean fur de rich ter bar'e de spenses of de pore.

When de pahsun preach a sermont on de Wider's Mite, Brudder Samuels low as how de 'oman must'a been pore fur sho' kase he ain' got but two chickens an' he know dat dar air a million mites in he chicken house.

Las' Summer at de babtizin', jist as Tom Jackson wuz lifted frum de water, a big moccasin drap off'n a limb not fur frum whar he stood an' he say, "Go way debble, you cain' hahm me now." But when dat snake 'gin ter swim to'wds him, he lose he faith.

Not long ergo, a man cum down to de mourners' bench when de pahsum axed all who wanted to be prayed fo' to 'vance to de alter. When de pahsum axed de man if'n he had he sins washed erway, he low dat he sposed so since he 'longed to de Methodist church. De pahsun tell de combregation what he say an' deacon Johnsun ris up an' sed, "Brudder, you am laborin' under a clusion ob mortal min'. You ain't had yo' sins washed erway, you'se jist been dry-cleaned."

If'n baptism wuz ter wash erway de sins of some peepke, dar sho' would be some pizened stream in de lan' gin babtizin' season wuz over wid.

Bout de onlies diff'unce I kin see twixt some Methodists and some Presbeteerans is dat de Methodists fall frum grace an' de Presbeteerans falls in grace.

News and Views

Raleigh Wright did the preaching and P. S. Rowland led the singing in a great meeting with the Inman Park Baptist Church, Atlanta, Georgia, Dr. S. A. Cowan, pastor. The co-operation on the part of pastor and people was most loyal. There were 104 additions to the church, and a general revival among the members.

"The problems which in this new order of life present themselves will not be solved except through a greater and constantly greater projection of the spirit of neighborhood and co-operation, which is the true basis of the Christian code."—Calvin Coolidge.

We are glad to call attention to singer J. A. Brown, of Chattanooga, Tenn. We have known him for years. He is pure gold. We understand that he has a few open dates in the near future. He plays the Aeolian harp. Our Tennessee pastors would make no mistake to use him.

We call further attention to Robert W. Hailey as singer. He is the son of Dr. O. L. Hailey and grandson of Dr. J. R. Graves and a very efficient helper in a meeting. He can be reached at Nashville in care of his father.

Professor W. B. Miller, a returned missionary, who has been teaching Spanish and at the same time finishing the Ph.D. work in Peabody, will soon be ready to accept a pas-

torate or to take a place in one of our schools. The financial conditions forbid his return to Cuba. He would fit in fine among Spanish speaking people of the west or would make a good pastor. We gladly recommend him to the brethren. He can be reached at Peabody College, Nashville, for the next few weeks.

* * *

Dr. J. L. Campbell of Carson-Newman College preaches the Baccalaureate Sermon before the Northern Baptist Theological Seminary, Chicago, on May 17th, and on the following day delivers the annual address.

* * *

Rev. Bunyan Smith is one of the most alert and progressive young pastors among us. He leads his church in construction work as some others do. At Friendship Church, near Hartsville, he has just closed a week's Bible Conference in which he had the services of several brethren, some from Nashville and some from Murfreesboro. His people responded well and express great satisfaction and the community has been greatly blessed.

* * *

The BAPTIST AND REFLECTOR office has received the following telegram: "Have accepted Field Secretaryship Carson-Newman. Resigned pastorate here yesterday.—J. H. Sharp."

* * *

Rev. Tom Roberts, pastor of Grace Baptist Church of Nashville, who has recently been confined in the Baptist hospital where he underwent an operation for appendicitis, was in the office Monday morning with his usual smile. We are glad that Brother Roberts has recovered and is now able to be about his work.

* * *

A splendid ten days' revival meeting has just closed at the Decherd First Church, the pastor, Rev. A. L. Bates, conducting it. The largest crowd in the history of the church attended this meeting. The pastor preached on doctrinal subjects every evening except the last, when by unanimous vote of the congregation he preached on "Why I am a Baptist."

* * *

Forty subscriptions to the BAPTIST AND REFLECTOR were received in a single day last week, twenty renewals and twenty new subscriptions.

REVIVAL MEETING AT DAVIDSON.

Davidson is a mining town in the Cumberland Mountains in Middle Tennessee of about seven hundred souls.

The meeting was conducted by the pastor of the church, which resulted in fifty-eight professions and twenty-nine approved for baptism, and the fellowship of the church greatly improved.

There was much bitterness and strife before this meeting.

This is my first year as pastor and the work is beginning in a great way. We are happy and hopeful and grateful for the great blessings showered upon us in this meeting.

Yours in His Service,

J. P. BILYEU, Pastor.

Allgood, Tenn.

Contributions

CALLS THAT JUSTIFY SPECIAL CASH OFFERINGS IN APRIL.

By Frank E. Burkhalter.

Many people are asking why the Headquarters Committee of the 1925 Program, in co-operation with the state secretaries, are asking the Baptist churches of the South to observe Sunday, April 19, or some other Sunday in the month, as a day of special cash offerings for the 1925 Program. The writer ventures to answer that question by offering the following reasons which appeared to justify this request:

1. Thousands of our churches did not put on the budget for the 1925 Program and their members, therefore, will have no part in the support of the causes embraced in the Program unless they are enlisted in making special cash offerings.

2. Hundreds of churches which took the canvass for the Program did not reach all their members and these unenlisted members should be given another opportunity to share in the support of our general missionary and benevolent enterprises with special cash contributions.

3. Thousands of members who subscribed to the 1925 Program and are meeting their subscriptions are able to do something more for those causes and will do more if the need of their so doing is set out to them and the appeal is made.

4. Every interest embraced in the 1925 Program is sorely in need of larger cash receipts. Many of them have already retrenched their programs and some of them will have to retrench further unless more funds are forthcoming. We do not believe our people, when informed, will be willing for us to take a backward step in any department of our organized, co-operative work, and this special offering was devised as one means of providing additional funds that would not otherwise have come in.

And may the writer be permitted to refresh the memories of his readers on the urgent needs and challenging opportunities which confront our boards and institutions on every hand in the hope that they will do their best during this closing month of the Convention year for the 1925 Program, embracing as it does all our co-operative work, both state and Southwide:

State Missions: In the South there are, on the average, 4,292 pastorless Baptist churches, 5,443 Baptist churches have no house of worship; 6,592 churches have no Sunday school, over 16,000 no young people's work and over 14,000 no organized woman's work; 9,000 churches did not report a single baptism during 1923.

Home Missions: Over 13,000,000 persons, 10 years of age and over, residing in the South, belong to no church and make no pretension to religion. Of this number 7,000,000 are of Baptist preference. In the South are 4,234,152 persons of foreign birth or parentage who need the evangelical gospel. To both these groups Baptists, as the leading denomination in the South,

is under peculiar responsibility to carry the gospel.

Foreign Missions: On its 17 foreign fields the Foreign Mission Board is unable to make any advances because of lack of resources. The missionaries on the field are calling for over 300 new workers but the Board can not send any of them until its receipts are greatly enlarged. It has scores of trained young people on its waiting list ready to go when Southern Baptist churches provide the money.

Baptist Schools: In our 118 Baptist schools and colleges, nearly 40,000 young men and women are studying to prepare themselves for lives of usefulness. Included among these students are thousands of candidates for the ministry and missionary service. For these schools to secure the best equipment and provide the best instruction they must be reinforced.

Ministerial Relief: The Relief and Annuity Board is ministering as best it can to more than 1,000 aged preachers and their dependents, whose average age is 73, and whose average stipend is only \$12 per month. If Southern Baptists will provide \$400,000 for the board this year, Mr. Rockefeller will add \$100,000.

Other Benevolences: The 24 Baptist hospitals, ministering to thousands of sick and suffering, and the 19 orphanages caring for 4,000 homeless boys and girls—and which have recently been compelled to close their doors to 3,000 other applicants because of lack of room—need reinforcements, as do the three Homes for Aged Baptists in Missouri, Maryland and the District of Columbia.

It will thus be seen that there is an urgent need for every dollar that Southern Baptists can give. Funds that are provided in these special offerings during April will be divided among all the causes mentioned above on the ratio adopted for the 1925 Program. Southern Baptists could easily provide \$1,000,000 in extra offerings this month and be the richer for so doing. May it be when April 30, when the Convention books close for the year, rolls around that our Lord will be able to say of each of us as he said of Mary of old: "She hath done what she could."

WHAT THE EDUCATORS REALLY ADOPTED.

By Albert R. Bond, Secretary, Southern Baptist Education Association.

A number of incorrect reports have become current regarding the action of the Southern Baptist Education Association at its meeting in Memphis, Tenn., February 3-5, 1925. Many inquiries have come to us about the facts. As Secretary of the Southern Baptist Education Association, it has seemed to me pertinent for me to give a brief statement.

The Southern Baptist Education Association was organized about fourteen years ago. It is composed of representatives of our Baptist schools and others who may be specially interested in education under Baptist direction in the South. It holds an annual conference, usually in January or February. For the past three years it has met in Mem-

phis because this city seemed more centrally located.

The association is wholly a deliberative body. It has no legislative functions, nor does it seek any. It is not officially connected with any Board of the Southern Baptist Convention. Its purpose is to discuss matters that will help the schools attain their best service to the denomination. The program always consists in a series of addresses for which each speaker is wholly, solely and personally responsible.

The association gave form to its aim in the original draft of its purpose when it was first organized. That purpose is: "To arouse and unify Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help to seek to standardize, and to increase the efficiency of, all our schools."

Some years, though not every year, the Proceedings have been printed. Selected addresses, and not all, were thus published. For the eight years that I have been its secretary, I do not recall that all the addresses of any session were published.

The addresses are delivered and discussed. There is never any vote to adopt an address, as the deliverance of the association. Occasionally, motions have been passed requesting that certain addresses be printed without such action indicating that the association officially, or unofficially adopted the views set forth in the address. Sometimes, the association has desired to go on record as favoring or opposing certain things. In such cases special committees have drawn the requisite resolutions. Actions upon such resolutions can be the only method by which the association expresses its mind.

At the Memphis meeting the association did not adopt or formally approve, or disapprove, any address that was delivered. It did vote to ask the Educational Board to consider publishing one address, but such vote neither gave approval, or disapproval, of the positions taken by the address.

The only formal action taken by the Southern Education Association was the unanimous adoption of a paper, prepared by President W. J. McGlothlin of Furman University, and President Rufus W. Weaver of Mercer University. This paper set forth the firm adherence of our educators to the faith and traditions that are sacred to Southern Baptists. This paper was published, under the title, "The Ideals and the Objectives of Southern Baptist Educators," in all our Baptist papers in the issue of February 19, or February 26, 1925. I have not seen a single adverse criticism of it. Whatever other representations have been made that have purported to have been the action of the association are incorrect and untrue to fact.

THE ETHICS OF THE DANCE.

By O. E. Bryan.

The dance cultivates that which is lowest in the human race. It tends toward the abnormal development of the sexual nature. The normal individual needs restraint rather than development in this direction, and especially is this true of the young. The best of individuals need restraint. The evils of

the dance are not to be considered alone from the standpoint of evil that is manifest in the beginnings of this amusement under parental protection. It is to be considered in its tendencies and graduation and the growth of the habit in the life of the individual through the years to the time when restraint are not present and when loving friends are not there to protect. Step by step is the tempter's method in leading souls astray. The beginnings are usually modest, mild and seemingly innocent. We must glance through the whole picture to the end and see the finished product before we are able to pass judgment on many amusements. We will have to follow the tendencies to their culmination. This can be done by studying social conditions in any city.

The dance is a menace to the individual. It dissipates his body, mind and soul and weakens his possibilities for final victory in the great battle of life. The dance weakens the individual's resistance to subtle temptations and takes the keen edge off of modesty and innocent refinement.

The dance is a menace to the home. Many of the divorce cases of our courts are traceable to the dance for their beginnings. Husbands and wives become engaged by jealousy because of the intimate relations growing out of familiarity on the ballroom floor. Furthermore, the home has been blighted by the sons and daughters who have gone astray through the influence of the dance. There are many young people who laugh at the old-fashioned ideals of their parents. These are the young people who drift away from the old-fashioned home and its ideals. Such homes are the very foundation of the church and State. The same storm that sinks the craft in which the family sails will sink the Ship of State. The decay of domestic life has been the forerunner of the fall of every nation, as can be clearly seen by studying the wrecks along the pathway of history. The rich Nile Valley could not save Egypt—her domestic life had decayed. Culture could not save Greece—her domestic life had decayed. Legislation could not save Rome—her domestic life had decayed. Militarism could not save Germany—her domestic life had decayed. The same subtle influences that undermine the home are the influences that are digging the foundation from beneath our own national structure. The greatest patriot and statesman is the one who contends for the old-fashioned purity of the old-fashioned home.

The dance is a menace to the schools. Its fascinations and charms tend to the diversion of the mind from the text-books to the frivolous, the light and the gay. The abnormal development of the sensual nature in childhood is a clear diversion from the fundamentals of the best training through the years that have past. The most mature people need restraint, to say nothing of that period in the life when the whole being is plastic and is shaped for the future for good or bad by the environment of home and school. If children are taught to dance in the schools, some of them will dance in the clubs and lodges, some of them will drift even to the public dance halls, where the great unclassified masses mingle, and some

of them will go further in the dance to where all sense of shame is lost.

The dance is a menace to business. The young men and women who dissipate in the abnormal physical exercises of the dance are, as a rule, not fit for business on the following day. We have seen this tested in large business offices where the highest efficiency was required. Furthermore, the expense in dress and other incidentals connected with the dance are more than the average young person can afford. We have known young men to break down in business life on this point. The business world needs steady nerves, cool brains and honest hearts.

The dance is a menace to the church. We challenge the social world to produce one church member who is a habitual dancer and at the same time is a soul-winner. The highest privilege of the church is to win souls to the Master. We have seen dancing people in the choirs. We have seen them teaching Sunday-school classes, but we never saw one in earnest prayer and supplication, with Bible in hand, try to lead a soul to Christ.

Dancing members weaken the spirituality of the church. We know churches that would be strong spiritual forces if it were not for the few of their leaders who freeze their pastors and churches by their willful continuance in this evil. Like Salome and Herodius they would call for the head of the preacher before they would give up their pleasure. Like John the Baptist, it would be far better to die right than to live wrong.

Because of the growing tendencies in our cities toward the European ideals of social life and because of the decay of the domestic life following the tendencies of the nations that are past, and because of our great responsibility and unequalled opportunity, let us stand as men for pure, social life, striking with no uncertain hand each tendency that leads our young in the wrong direction. Yet, let us be loving, tender and gentle toward those whose lives are now bound by the fetters of a fascinating habit that holds stronger than chains of iron. They need our sympathy, our prayers and our help. We should endeavor to win them from this wrong by exemplifying the true spirit of Christ in dealing with them.

WHAT A SERMON IS.

A sermon is not a manufactured product, but a spiritual creation. It is not a machine which a man can construct in his sermonic shop, and set running in the pulpit like the electric toys which one sees sometimes on the corner of the city street. A sermon is an exhalation, a spiritual vapor emerging from the oceanic depths of the preacher's soul. It is an emanation, an efflux, an effluence flowing from an interior fountain hidden in the depths of personality. It is an efflorescence, an outflowing of beautiful things whose home is in the blood. It is a perfume from spiritual roses blooming in the garden of the heart. It is a fruit growing on the tree of a man's life. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Make the tree good. A sermon is the life-blood of a Christian spirit. A preach-

er dies in the act of preaching. He lays down his life for his brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Preaching is a great work. To do it as God wants it done, the preacher must be a good man, full of the Holy Ghost and of faith.—(Dr. Charles E. Jefferson, quoted by Dr. J. F. Newton in *Some Living Masters of the Pulpit*.)

WHAT MADE JESUS WEEP?

By L. R. Scarborough.

There are three weeping scenes in the ministry of Jesus—one when He stood at the grave of Lazarus. His heart was deeply touched at the ravages of death in the hospitable home at Bethany. It broke His loving heart. Another of which the record is in Hebrews, where it says "with crying and tears," speaking of Christ in His general attitude toward a lost world. The time of this special incident is not mentioned. The indications are it is the description of Christ's constant attitude toward men out of the saving grace. The third incident is when He stood on Olivet and looked over the wicked city of Jerusalem and wept.

What made Jesus weep? I answer:

1. His deep, abiding compassion for a lost world. He as the "Lamb slain from before the foundation of the world" and especially during the period of His earthly incarnation and all during His Gospel ministry, His loving heart went out after multitudes of men wherever He saw them in sin, in ignorance, and in superstition. Their diseased bodies, their blighted minds, their sin-sick souls touched Him to the very depths of His divine and human compassion.

2. He saw the real condition of men; that they were lost, under God's wrath, dead in trespasses and sins, hopeless, Godless and imperilled by death, both physical and spiritual; and over their imperilled doom He wept bitter tears of compassion.

3. He not only saw their condition in sin and sorrow; but He saw their eternal doom. Their destiny startled Him and wrung the tears of sympathy from His bleeding heart. He saw the endless sufferings in a world separate from God for all those who neglected light and life which God had embodied in Himself for them.

4. He saw all their losses in this life and the life to come and the wastes of their lives. He saw the tragedy of the barren fig tree, of the wasted life, of the soul with an imperiled destiny; and that vision helped to break His heart.

5. He saw all the gains in the eternal life which He had brought—the sorrowless home, the darkless heaven, the nightless day of eternal happiness offered to these sin-blinded souls, all of which they rejected and spurned and turned away from. He saw what these men and women now rejecting the love He had offered would be and would become through the Gospel and through the characters built by the Gospel, if they would only accept Him. But the city had rejected Him; Jerusalem had spurned Him; they were already plotting His death. He held out to them in His hands soon to be nail-riven the

joys of the endless life and they refused them and spurned them, and their refusal helped to bring bitter tears to His blessed heart and eyes.

I am wondering if it is not time for Southern Baptists to stand on Olivet by the side of Jesus and see what He saw and feel as He felt and share with Him the sorrow of His awful vision of man's imperiled ruin and doom. I am sure that if the pastors and other workers among God's people in the South would for one long day and prayerful night stand with Jesus and look over our sinning lost, the darkness of their souls, the love they have for sin, their imperiled and embarrassed characters and their destinies certain of ruin, eternal, hopeless and Christless, I am sure that they would have the compassion Jesus had and would plan and purpose and organize for and pray for a great Southwide movement for the salvation of men. And it is to this end that I write these brief words to my brother pastors throughout the South. Dear pastors, Sunday school teacher, Christian worker anywhere, are you burdened for souls; do you really care whether men go down to hell or not? I am not talking about how you teach, nor how you preach; I am talking about what your conduct shows in the way of winning men to Christ. May God send us to our knees and call us to tears and burdened hearts for the unsaved of our homeland and for the lost to the uttermost parts of the world.

A VISIT TO VIRGINIA INTERMONT COLLEGE.

President H. G. Noffsinger has established the rule of having an annual evangelistic meeting for the students and faculty of V. I. College. The influence of the meeting upon the moral and spiritual life of the college community and the definite results, year after year, have confirmed him in the conviction that such a meeting is a vital part of an adequate program for a Christian college. To a pastor this seems logical and normal, but to many a college president, even to some presidents of Christian colleges, an evangelistic meeting in the college chapel is incongruous with the dominant purpose and daily routine of college life.

President Noffsinger can speak with the authority of an expert and he is held in high esteem among the presidents of junior colleges. At the annual meeting in Cincinnati about a month ago he was elected president of the American Association of Junior Colleges, an honor that was bestowed upon him in recognition of what he has done to establish a high standard for the junior college and to demonstrate in V. I. what honest, thorough work a junior college can do. This honor is the more conspicuous when it is remembered that many of the colleges in this Association are not denominational colleges, but state and private schools.

The evangelistic meeting at V. I. this year began March 23rd, and closed Saturday morning March 28th. There were three short services each day: a half-hour for chapel at 8:30 a.m. when all the students were present; 45 minutes just after dinner

each evening at 6:30, when all the students and faculty again came together; and 25 minutes for the morning watch at 7 a.m. Perhaps the surest proof of the genuine interest in the meeting was the attendance of more than a hundred girls at the last morning watch, Saturday morning. It is not easy for young people to get up morning after morning in time to come to a sunrise prayer-meeting. All these early meetings for prayer except one were conducted by some student or some member of the faculty. It is surely a fine thing in these days to see a progressive, efficient college president or teacher stand up to lead a prayer meeting for the students and to know from their eager attention and ready response how sincerely they believe in that leader and appreciate his comradeship in the spiritual life.

The best part of the whole meeting was the many conferences with students, one at a time and in groups. They came by scores for personal interviews and the preacher was forcibly reminded again of the unsuspected depths of spiritual earnestness to be found in gay girls, still in their teens. They have their frivolities and weaknesses, but life is real and earnest for most of them. Some of these bright, earnest girls have had sorrows and trials and bitter disappointments; for them life is tragic and sorrowful, but most of these girls even are brave and still loyal to high ideals.

There were two notable hours during this meeting: the hour Thursday night when more than two-thirds of all the students came forward and stood with bowed heads to dedicate themselves afresh to the Lord; the hour at chapel Saturday morning when four of the girls, not Christians, for whom many prayers had been offered, came out for Christ to the great joy of all their friends.

It is my increasingly strong conviction that every one of our Baptist Colleges should provide for just such a meeting each year and that we should elect as presidents and teachers in these schools only the men and women who will take an interest in the spiritual welfare of the students and co-operate in such definite Christian work as this. There has never been a time, surely, when young people in college so much needed spiritual sympathy and understanding, and guidance in the spiritual life by teachers of broad culture and rich experience in the knowledge of God.

LEWIS N. ROPER.

DAYS OF REVIVAL AT MARTIN.

By L. R. Scarborough.

I had the joy of eight intensive days with Pastor Skinner and his good church and Hall-Moody College at Martin, Tenn., in a revival season. Prof. B. B. McKinney of the Southwestern Seminary School of Gospel Music, was with Pastor Skinner some days before I got there. The pastor had been preaching and the meeting was already in progress.

There were days of intensive prayer, burden-seeking, deep fellowship with God, and then the revival came. All the forces in the college and the great strength of the church put themselves back of the meeting and it broke out in great power just as Mr.

McKinney and I had to leave. I got there on Thursday and had to leave on the next Thursday. A large number had professed and joined the church before I left. Many, many others gave their hearts to Christ, as Dr. Skinner carried the meeting on until the close of the week. There were some notable conversions.

My delight was very great in the fellowship of this distinguished pastor and soul-winner clear to the tips of his fingers, and with his splendid church and college. President Warren and his noble faculty, with the preachers in the school and other Christians, gave their best cooperation. The Lord saved practically all of the unsaved students. How I bless God for the great school and the wonderful work it is doing for the promotion of Christ's Kingdom! How I thank God for such pastors as Dr. Skinner! He preaches the old truth in the passionate fires of evangelism.

The meeting was entirely too short. This closed a month away from the Seminary—a week in Chicago lecturing at the Northern Theological Seminary, the Moody Bible Institute, and the Pastors' Conference of Chicago and twelve days with Pastor Jones at Jefferson City.

I got back home finding the Seminary "running in high," and everything going beautifully, and a number of professors out holding meetings with God's blessings on them. The Southwestern stands and is now praying for a worldwide revival. May this time of soul-winning come in the world around.

ORTHODOXY IN THE PRACTICE OF STEWARDSHIP WILL SOLVE OUR FINANCIAL PROBLEMS, BAPTIST MEN ARE TOLD.

During the brief program of the Tennessee Baptist Men's Convention, held with the First Baptist church, Nashville, April 6 and 7, a number of interesting and vital things were said by the pastors and laymen participating in the discussion, but none was more significant than a statement attributed to Dr. George W. McDaniel, president of the Southern Baptist Convention, to the effect that when Baptists become as orthodox in their methods of church finance as they are in their method of baptism they will not only solve all their financial problems but will become the most efficient body of Christians in the world. This statement was quoted by T. J. York, of Chattanooga, during his discussion of the weekly offering.

Another and similar declaration was that made by J. H. Anderson, prosperous and consecrated merchant of Knoxville, to the effect that Southern Baptists are in the financial straits they face today in regard to their general work as a result of their following man-made programs rather than the Scriptural plan of tithes and offerings for the support of our churches and denominational enterprises. Mr. Anderson said he had had an active part in the projection and support of previous money-raising campaigns, but he had come to the conviction that for Baptists to attain an adequate and permanent support of the Lord's work they must come to the Lord's plan of bringing both tithes and offerings into the Lord's treasury, rep-

resented today by the treasury of the local churches.

Would Develop Men of Churches.

The Convention had for its aim the making of a distinctive contribution toward the fuller enlistment of the men of the churches in active service in their churches and in support of the whole denominational program. Stewardship was emphasized by many speakers—stewardship of money, yes; but stewardship, also, of time, talents, personality, example, and life itself. If the whole life of the men can be dedicated to God in loyal stewardship then all the other phases of stewardship will be manifested, it was set out. The men of the churches will do when they are adequately informed on the needs of the work and their responsibility thereto, it was declared by W. D. Hudgins, of Tullahoma, state Sunday-school secretary, and many others.

One of the means proposed by the convention for the fuller information and enlistment of the men was embodied in a resolution petitioning the Southern Baptist Convention to strengthen the work of the Laymen's Missionary Movement to where it could enlarge its literature program and employ an additional field worker, and suggesting to the various state conventions the advisability of employing a competent field worker to give his whole time to the development of the men of the churches in somewhat the same manner that the field workers of the Woman's Missionary Union are developing the women of the churches. When the men, who handle most of the money of the families, are adequately informed upon missions, stewardship, and the various other matters of the Kingdom, they will respond with the support in something of the same manner that the informed women respond, it was pointed out.

Attention was given also to the development of the spiritual life of the men, to their preparation for active duties as deacons, co-operators with the pastor in all the work of the church, in Sunday-school work, in the programs of their district associations and state and general conventions, men who have had large success along these various lines of enlistment and development giving the convention the benefit of their experiences.

The Convention program was of an unusually high order. Beginning with the address on Monday night by Dr. John Jeter Hurt, of Jackson, on "Men and the Kingdom" and following immediately by a message from Judge R. B. Williams, of Lawrenceburg on "Men and the Church," an unusually high standard was maintained. Frequent opportunity was given for impromptu discussion from the floor at the hands of any who cared to speak and these discussions proved quite as interesting as did the set speeches.

Rev. W. B. Miller, missionary to Cuba, now studying in Peabody College, brought an eloquent plea for the conservation of recent advances on all the mission fields, he pointing out that within the last five years the missionaries had baptized as many new converts as there were members on the field at the beginning of that period, after seventy-five years of missionary effort.

While the majority of the speakers were

laymen, a few pastors had regular places on the program and Dr. C. E. Burts, representing the 1925 Program, and Dr. O. E. Bryan the state mission work in Tennessee, made appeals for the largest possible support of the general denominational enterprises on the part of the men. Dr. Harry Clark, educational secretary, claimed the loyalty of the men for the Baptist educational institutions of the state, pointing out that it is from these institutions that the denomination gets practically all its trained preachers, missionaries and other special religious workers.

Music had a large part on the program. The Tennessee College Glee Club under the direction of Prof. Blake Carlton, and the Vaughan Male Quartet from Lawrenceburg, under the direction of Prof. W. W. Combs, made special contributions in this direction.

The men who attended the convention obtained a larger vision of the possibilities of Baptist men when they are informed and their lives and resources consecrated to the Master and they resolved to go back home and do more than they have ever done before for the fuller enlistment of their brethren and their churches.

H. E. Mullens, of Nashville, State Chairman, was in general charge of the plans for the Convention. He is showing splendid efficiency in this department of our work. This is his first year to serve as chairman. We thank God for him.

WHY NOT?

By E. B. Hatcher.

Why should not our Southern Baptist Convention definitely give itself to the task of setting our people throughout the ranks to studying the Bible?

Our Convention chariot after its splendid five-year dash over the hills and valleys toward the 75 Million heights seems to be halting at a stiff ascent on the hillside. It looks as if at this particular time the mere trumpet-call for funds from denominational headquarters is not sufficient to empty a flood of shekels into the missionary treasury and yet never was there a time when the shekels were so imperiously needed as now, when the world-missionary call is sounding so loudly and urgently. Oh, we do need millions of dollars to meet the thrilling opportunities and needs that are now challenging Southern Baptists. This crazed and sin-stricken world is aching for Christ and His salvation, but they know it not. Southern Baptists have the gospel, but not the money with which to send it. What shall we do?

Look again at our Convention. Its constituency is a mighty host, but somehow we cannot arouse them. The Convention is our only agency for challenging and enlisting Southern Baptists as a whole. The Convention now must do more than blow its bugle for money. It must go deeper than that. Classes in stewardship and mission-study, budget campaigns and other such machineries are excellent, but they do not reach the roots.

Suppose the Convention should plan to send Southern Baptists directly to the Bible and there give God a chance to speak to them. Would they not there hear a trumpet-call to

hilarious giving such as no mere denominational headquarters could give? Why should not our Convention build for the greater future and not merely waste its lungs in clamoring for short-lived campaigns of giving? The gifts will come in overflowing measure if the fire is kindled in the Southern heart on the altar of God's word.

Our Convention has the machinery for inaugurating and perpetuating a Southwide movement among all our people for Bible study. Let us go down to rock-bottom and lay foundations for the larger future. Let us prepare at once for an epidemic of schools in which next summer the children can be gathered and day by day taught the Bible, for which they will be found to be eager and hungry—but these are mere details. Our Convention, if it could once grapple the matter with its might and main, would work out its wise plans, and I believe would start a movement that would prove epochal in our missionary and denominational activities.

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS.

May 1—April 1.

	1924	1925
Alabama	\$20,739.93	\$27,155.30
Arkansas	12,025.11	4,677.98
Dist. of Columbia ..	6,200.85	6,301.06
Florida	15,683.89	21,513.69
Georgia	2,720.55	56,963.77
Illinois	2,010.00	2,348.64
Kentucky	55,106.69	52,101.81
Louisiana	14,538.64	14,925.32
Maryland	13,459.32	10,691.89
Mississippi	33,526.01	44,729.25
Missouri	16,662.74	17,457.19
New Mexico	1,547.84	1,444.17
North Carolina ...	53,617.60	61,688.78
Oklahoma	17,742.66	11,844.58
South Carolina ...	23,892.62	13,243.97
Tennessee	26,714.70	29,127.77
Texas	264.14	18,519.85
Virginia	74,937.02	101,039.61
Miscellaneous	2,136.83	5,638.49
	<u>\$443,527.14</u>	<u>\$ 01,413.12</u>

Fifth Sunday meeting of the Big Emory Association met with Wartburg Baptist Church on Saturday and Sunday, March 28 and 29.

Rev. D. W. Lindsay preached Saturday morning on "The Field Is the World." Rev. J. H. Sharp preached Saturday night on "Why I Am a Baptist," and on Sunday three fine sermons. Saturday afternoon Rev. L. A. Hurst spoke on "How to Have a Revival," Rev. L. W. Clark on "Gathering Up the Results of Our Revivals," and Glenmore Garrett on "Our Revivals, the Life of the Churches." Rev. I. C. Whaley spoke on "The Country Church, a Problem and a Blessing."

On Sunday afternoon Mrs. King Johnson, accompanied by Mrs. G. L. Turpin and Mrs. J. H. Sharp, spoke on "Woman's Work" to the women and girls.

Rev. Leonard McCrackin, a ministerial student of C. N. C., preached Sunday night on "Witnessing for Christ." Pray for us.
GLENMORE GARRETT, SR.

Christian Education

Harry Clark, Nashville

CARSON-NEWMAN COLLEGE NOTES.

The Campaign to raise \$125,000 is being earnestly pushed in East Tennessee and we are eagerly watching for news of its final successful consummation. The success of this campaign is fundamental to the future success of the Baptist cause in East Tennessee! In this month the campaign will be presented to the citizens of Chattanooga.

Letters from all over the United States have poured in upon Dr. J. L. Campbell complimenting him upon his series of seven articles on "The Bible Under Fire," which he published in the BAPTIST AND REFLECTOR. They urge that these be put in book form.

There are now two hundred students enrolled in the Bible Department under our beloved Dr. Campbell.

NEWS FROM UNION UNIVERSITY.

The Women's Missionary Society at Friendship, Tennessee, has voted to establish a student loan fund of \$100 a year. They intend to keep this up indefinitely; and we can foresee what a wonderful help this will be to deserving college students. We sincerely hope that the example they have set may be followed by many other communities. It is pleasing to see how thoroughly West Tennessee recognizes the importance of Union University to the success of the Baptist cause in the western part of our state.

A group of University students went to Illinois to work in the devastated area which had been ravaged by the terrible tornado which was described recently in the newspapers.

We are interested and glad to know that one of Union's best students will return there this fall. J. C. Dance who graduated in 1923 from Union and finishes his degree of Master Theology this year in Southwestern Baptist Theological Seminary at Ft. Worth, Texas, will have charge of the Freshmen English at Union University. He is so well known to the churches of West Tennessee that we are sure that he will be in great demand for Sunday services.

HALL-MOODY COLLEGE NEWS.

Our public school men of Tennessee were heard commenting most favorably at the meeting of the Tennessee State Teachers' Association upon the great progress that Hall-Moody Junior College is making in raising its standards and improving the quality of its work. Although called a Junior College, it definitely exceeds the standards for such institutions. Next fall it will have one of the very best and strongest freshmen faculties to be found in any of the colleges of the state, private or public. There will be five teachers, every one of whom will have the Masters degree and teach wholly in the college department. This will be a stronger faculty than will be found teaching freshmen and sophomore classes in many of

our most heavily endowed southern institutions. In many of the big universities, often such classes are taught by students who are working for their higher degrees.

The out-look for the summer school at Hall-Moody was never as bright. Every day reservations for rooms in the dormitory or in the homes of the town are made. The work has been thoroughly recognized by the State Department of Education.

THE TENNESSEE COLLEGE GLEE CLUB.

One of the notable features of the recent Laymen's Convention was the singing of religious music by the well known Glee Club from our splendid women's college at Murfreesboro. These young women are in great demand all through the state, and they invariably make friends for the institution. If you desire a splendid concert for your community, be sure to write to President Atwood, for the young ladies come without any expense to your community except for their necessary travel bills.

At all four of our Baptist Colleges your son and your daughter are being daily developed mentally, physically and spiritually.

THE ECONOMY OF SMALL INSTITUTIONS

If a man is seeking to give money to a institution where the greatest results will be gotten from his donation, it is best for him to give his money to small colleges. Carefully collected statistics show that the expense of running an institution grows two and a third times in per capita cost as fast as its enrollment. There are wealthy institutions like Haverford, which are spending \$750 per year for each student. To show the great range of expenditures per student and to reveal how extravagant many of the large institutions are in the cost of operation, we give the following government statistics on 507 colleges.

- 29 had an income from \$3,075 to \$14,618 and their per capita cost was \$75
- 54 had an income from \$15,000 to \$25,000 and their per capita cost was \$120.
- 122 had an income from \$25,000 to \$50,000 and their per capita cost was \$145.
- 102 had an income from \$50,000 to \$100,000 and their per capita cost was \$185.
- 92 had an income from \$100,000 to \$250,000 and their per capita cost was \$210.
- 56 had an income from \$250,000 to \$500,000 and their per capita cost was \$335.
- 30 had an income from \$500,000 to \$1,000,000 and their per capita cost was \$375
- 14 had an income from \$1,000,000 to \$2,000,000 and their per capita cost was \$450
- 8 had an income over \$2,603,000 and their per capita cost was \$100.

The government specifically stated that it made a careful investigation to see how

much these largest colleges spent on research work, and it had found that the percentage spent on this was very low. Practically all their money is spent on operating the colleges. The conclusion is definite that the smaller institutions are much more thriftily administered and their finances are watched far more carefully to prevent leaks!

We acknowledge with thanks the highly attractive commencement invitation of Smoky Mountain Academy. There are only three graduates this year but if they measure up to the quality of previous graduates, they will delight the heart of their principal, Miss Mayme Grimes.

OUR THANKS TO PROF. AND MRS. DUGGAN.

Our Mountain Mission Schools have no better friends than Prof. and Mrs. B. O. Duggan of the University of Tennessee. Prof. Duggan is well known throughout the state because of his service for four years as State High School Inspector and because of his work as an investigator of rural conditions in several of our counties. These two good people recently spent a day and night at Cosby Academy. Mrs. Duggan surprised the principal with a check of \$30 and a suit of clothes for one of the boys who is having a hard struggle to remain in school. Prof. Duggan in his characteristic, business-like way, that is well known to all the high school principals of Tennessee, went on a tour of inspection of the whole plant. He found the boys' dormitory in great need of a new supply of mattresses. Next Sunday he presented this matter very vigorously to his Bible Class at the First Baptist Church at Knoxville, which is taught by that great layman, Ben Morton. He told them that he would be one of ten men to furnish one mattress each. The class quickly took up his proposition. By the kindness of Brother J. H. Anderson, he was able to get these mattresses at wholesale price. Prof. R. L. Marshall writes that the boys are thoroughly enjoying their new mattresses and that Prof. B. O. Duggan and his good wife are exceedingly popular at Cosby Academy.

THE OBSTACLE RACE.

By Malcolm MacQueen.

If things don't seem to be going just right
And troubles come thick and fast,
Don't give up the battle as cowards might do,
But fight till the trouble has passed.

An obstacle in your path to success
Is nothing to fear or to dread,
But is something to conquer or to remove
And then you should forge ahead.

Be taught by the spider, that small insect,
That taught Bruce of Scotland so well;
And what may seem formidable to you
May oft be an empty shell.

So keep on going, whether you win or loose,
Just push ahead with vim;
And by pushing hard with steady work
You're pretty sure to win.

"LEARN NOT TO GO BEYOND THE THINGS WHICH ARE WRITTEN"

1 Cor. 4: 6 (R. V.)

Where God Speaks Let Men Keep Silent

By W. D. Nowlin, D.D., S.S.D.

The Scriptural Act of Baptism Requires:

I. WATER.

"Here is water what doth hinder me to be baptized" (Acts 8: 36). "Can any man forbid water that these should not be baptized" (Acts 10: 47.)

Then the scriptural act of baptism requires "WATER."

II. MUCH WATER.

"And John was also baptizing in Enon near to Salim BECAUSE there was MUCH WATER there (Jno. 3: 23). "And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the RIVER OF JORDAN" (Mark 1: 5). Then, the Scriptural act of baptism requires "MUCH WATER."

III. GOING DOWN INTO THE WATER.

"And they went DOWN BOTH INTO THE WATER both Philip and the eunuch, and he baptized him" (Acts 8: 38). Then the Scriptural act of baptism requires "GOING DOWN INTO THE WATER."

IV. A BURIAL.

"Therefore we are BURIED WITH HIM BY BAPTISM into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 4, 5, 6). "BURIED WITH HIM IN BAPTISM wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12). Then, the scriptural act of baptism requires one to be "BURIED IN BAPTISM"; and raised "IN THE LIKENESS OF HIS RESURRECTION."

V. COMING UP OUT OF THE WATER.

"And Jesus when he was baptized went UP straightway OUT OF THE WATER" (Matt. 3: 16). "And when they were COME UP OUT OF THE WATER, the Spirit of the Lord caught away Philip that the eunuch saw him no more" (Acts 8: 39). "And it came to pass in those days, that Jesus came from Nazareth to Galilee, and was baptized of JOHN IN JORDAN. And STRAIGHTWAY COMING UP OUT OF THE WATER, he saw the heavens opened, and the Spirit like a dove descending upon Him" (Mark 1: 9, 10). Then, the scriptural act of baptism requires a "COMING UP OUT OF THE WATER."

It will be observed that I have not taken one Scripture which mentions "baptism" and another which mentions "burial" and put them together to make out a case. I have not taken one Scripture which speaks of baptism and another which speaks of "going down into the water," nor have I taken one Scripture which mentions baptism and another which speaks of "coming up out of the water" and put them together to make out a case, but I have taken the Scriptures which speak of "BURIED IN BAPTISM," and "THEY WENT DOWN INTO THE WATER," and "AND HE BAPTIZED HIM," and "AND JESUS WHEN HE WAS BAPTIZED WENT UP STRAIGHTWAY OUT OF THE WATER." No, the case is made out in the Scriptures. It takes no juggling.

Which of the two, IMMERSION or SPRINKLING, meets the conditions of the scriptural act of baptism? Let us put them both to the test and see.

Immersion Requires:	Sprinkling Requires:
I. Water.	I. —? Yes.
II. Much Water.	II. —? No.
III. Going down into the water.	III. —? No.
IV. A burial.	IV. —? No.
V. Coming up out of the water.	V. —? No.

Thus it will be seen that IMMERSION has every element of the scriptural act of baptism: "Water," "Much water," "Going down into the water," "Buried in baptism," "Coming up out of the water." Things equal to each other are equal to the same thing; therefore IMMERSION is equal to the scriptural act of baptism.

Sprinkling, possessing as it does, only one element of the scriptural act of baptism—water—is not equal to, and therefore can not be the scriptural act of baptism.

To say that immersion is equal to baptism and that sprinkling is equal to baptism is equivalent to saying immersion and sprinkling are equal to each other, which is quite absurd.

"If a man love me he will keep my words" (Jno. 14: 23). "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6: 46). "We ought to obey God rather than men" (Acts 5: 29). "Whatsoever he saith unto you, do it" (Jno. 2: 5). "If ye know these things happy are ye if ye do them" (Jno. 13: 17).

A Prayer

That those who read this leaflet may read these Scriptures carefully and prayerfully, and then do, promptly and faithfully, what they teach.

CONFESSION OF FAITH ADOPTED BY THE AMERICAN BAPTIST THEOLOGICAL SEMINARY, NASHVILLE, TENNESSEE

(This Rings Like Old Pide's Bell.—Our Negro brethren give no uncertain note in their confession of faith. It would pay some white preachers to take notes on this confession.—Acting Editor.)

1. The Authority of the Scriptures. Baptists believe that the Bible is the Word of God in the highest and fullest sense, and is the sole authority in determining the faith and practice of God's people; that the sixty-six books of the Bible are divinely and uniquely inspired, and that they have come down to us substantially as they were under inspiration written. These Scriptures reveal all that is necessary for us to know of God's plan of redemption and human duty. We deny the statement that other books are similarly inspired, and exalt the Bible to an unchallenged throne in our confidence. These Scriptures do not require the authorized interpretation of any church, or council, priesthood or pope; but are divinely intended for personal study and interpretation, under the guidance of the Holy Spirit.

2. The Sovereignty of God. Baptists believe in one true and living God, the Creator and Sustainer of all things, who is infinite, eternal and unchangeable in every spiritual excellence, and who is revealed to us as Father, Son and Holy Spirit—three in one and one in three, as the essential mode of his existence.

3. The Deity of Jesus Christ. Baptists believe that the Son is the promised Messiah of the Old Testament, Jesus Christ, who was born of the Virgin Mary, given to reveal God, died to redeem man, rose from the dead to justify the believer, and is now at the right hand of God as our Advocate and Intercessor and at the time the Father keeps in His own power. He will return in visible, personal and bodily form for the final triumph of His people and the judgment of the world.

4. The Personality of the Holy Spirit. Baptists believe that the Holy Spirit is a person not a mere influence, who has been sent from God to convict the world of sin, of righteousness and of judgment, to regenerate and cleanse from sin, and to teach, guide, strengthen and perfect the believer, and that He is Christ's only Vicar on this earth.

5. The Depravity of Man. Baptists believe that man came into this world by direct creation of God and not by evolution and that he was created innocent, but that being tempted by Satan, he sinned, and hereafter all men have been born in sin, and are by nature children of wrath. The original tempter was Satan, the per-

sonal devil, who with his angels has been since carrying on his work of iniquity among the nations of the earth. The essence of sin is non-conformity to the will of God, and its end is eternal separation from God.

6. The Freeness of the Way of Salvation. Baptists believe that a way has been provided whereby men born in sin may be reconciled to God. That way is in Jesus Christ, whose death atoned for our sin and through union with Him we become partakers of His merits, and escape the condemnation of God's holy law. The atonement becomes personally effective through the foreordination and the grace of God, and the free choice and faith of man. "I am the way, the truth and the life; no man cometh unto the Father but by me." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

7. The Evangelization of the World. Baptists believe that it is the first and greatest duty of Christ's people to give the whole Gospel to the whole world, without regard to race or color or creed. "Go ye, therefore, and disciple all the nations; baptizing them into the name of the Father and the Son and the Holy Spirit; teaching them to put into practice all things whatsoever I have commanded you, and behold, I am with you always, even unto the end of the age." (Matt. 28: 19-20.)

"Go you into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark 16: 15-16.)

"And He said unto them: Thus it is written and thus it became necessary for Christ to suffer; and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name to all nations." (Luke 24: 46-48.)

8. The Democracy and Independence of the Churches. Baptists believe that a New Testament Church is an organized body of baptized believers in Christ; equal in rank and privilege; administering its own affairs under the headship of Christ; united together in the belief of what Christ has taught; covenanting together to do what Christ has commanded; and voluntarily cooperating with other churches of like faith in carrying out the great commission of Christ; that it has Christ, and not the pope or some ecclesiastical body, as its head; that it has for its officers, pastors (also called bishops and elders), and deacons and not priests and prelates; that it has for its teacher and guide the true Vicar of Christ, even the Holy Spirit; and that it is not only independent of all other churches, councils and conventions, but is separate from the State.

9. The Integrity of the Ordinances. Baptists believe there are only two church ordinances—Baptism and the Lord's Supper. Baptists believe that personal believers are the only Scriptural subjects of baptism, and that immersion, or dipping or burial in water, and resurrection therefrom is the only Scriptural act of baptism. They believe that the Lord's Supper is the partaking by the church of bread and wine, as memorial of the Lord's death, and our expectation of His return. The bread typifies His body; the wine typifies His blood. Baptists deny the actual presence of His body and blood in the bread and wine.

10. The Progress of the Saints. Baptists believe that the Christian life begins with conversion. Conversion has several aspects, including repentance, faith, regeneration and justification. Repentance implies a deep and sincere change of thinking, feeling, willing toward sin and God, and faith is the surrender of the entire personality, of thought, feeling and volition to Jesus Christ as Saviour and Lord. Regeneration is the act of the Holy Spirit by which the sinner is born again, and his whole being is radically changed so that the believer becomes a new creation in Christ Jesus. Justification is the judicial act of God by which the sinner is declared forgiven and freed from the condemnation of his sin, on the ground of the perfect righteousness of Christ, imputed by grace and

power of God. The new life begun in regeneration is never lost, but by the grace and power of God and the faith and cooperation of the believer is constantly brought nearer to that state of perfect holiness which we shall experience in heaven.

11. Liberty of Conscience. Baptists believe that every human soul has the inalienable right to approach and worship God for himself and of his own free will and choice, and without any priestly meditation or parental proxy; that complete religious liberty and full self-determination, without any civil or ecclesiastical compulsion or restraint, is the absolute right of every church of the Lord Jesus Christ and every individual worshiper of a Supreme Being, whether it be a child or an adult.

12. The Lord's Day. Baptists believe that the Lord's Day (under the old Jewish regime called the Sabbath), is a Christian institution appointed for conscientious observance, and should be devoted to the nurture, development and training of the spiritual life, being freed as far as possible from worldly pursuits and amusements, the works of mercy and necessity only having the right-of-way on this day.

13. The Destiny of Man. Baptists believe in the final resurrection of all men, both the just and the unjust; and that those who here believe unto salvation shall be raised to everlasting life in heaven, those who here disbelieve shall be raised to everlasting condemnation in hell.

14. The Supremacy of Loyalty. Baptists stand for vital and distinctive truths, to many of which other denominations do not adhere, and that we cannot compromise these truths without disloyalty to the Scriptures and our Lord. They believe that they should cooperate with other denominations in so far as such cooperation does not affect these truths, but no union with them is possible, except on the basis of acceptance in full of the plain teaching of the Word of God.



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SUNDAY SCHOOL

Edited by

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

Reports from the schools over the state show that many of them observed Mission Day and that large gifts were made for the carrying of the Gospel to the ends of the earth. Our schools will respond to these general causes if we do not ride them with so many things that we tax their patience. Let us not ask too much of the schools.

THE EAST TENNESSEE CONVENTION

The East Tennessee Sunday School Convention has just closed its most successful session. The convention met at Maryville on Tuesday night, April 7, and ran through Thursday afternoon. The motto "Spiritual Efficiency" was carried through every part of the program. Every talk rang true to this idea. Dr. Roper set the pace on the opening night with a most inspiring and helpful address on "Spiritual Efficiency," and this was followed throughout the two days without a single let down except where the writer took the place of Dr. Van Ness who had not agreed to come. Every speaker with this one exception was present and did a fine job. The crowds were large and enthusiastic. The spirit the finest at all. The conferences were well attended and very helpful. The music was good and the speeches the best. Among those who rendered most excellent service on this program were Dr. L. M. Roper, J. Harvey Deer, F. F. Brown, O. E. Bryan, R. B. Jones, Herman Wilhite, Miss Willie Jean Stewart, Miss S. Louise Russell, Miss Roxie Jacobs, Mrs. Lucy Cooper Johnson, Mrs. Sanford, E. G. Price, Miss Hattie Potts, Mr. W. H. Preston, D. N. Livingstone, H. D. Rule, W. G. Mahaffey, T. L. Cate, Dr. B. A. Bowers, O. E. Turner, E. H. Peacock, and the young people from Elizabethton and Harriman, who took part in the debate. They made splendid appeals for the young people's work as well as the organized class activities. Altogether this was the greatest convention we have ever had. Mr. E. G. Price of Morristown, was elected president, Mr. Herman Wilhite, vice-president, Mrs. Lucy Cooper Johnson, secretary and D. N. Livingstone corresponding secretary for the next year. A committee was appointed to draw a constitution and bring about a more thorough organization for the promotion of our Sunday school work of the future. The next session will be held at Morristown, April 6, 7 and 8, 1926.

The other conventions meet this month. The West Tennessee conven-

tion on this week at Jackson and the Middle Tennessee Convention meets at Columbia, April 21-23. The program for the Middle Tennessee convention is the best ever gotten out and we trust that we may have a record attendance. Let us make it 400 and beat East Tennessee one time.

TAKE SPECIAL NOTE OF THE FOLLOWING MEETINGS

Middle Tennessee Sunday School Convention, April 21-23.

Simultaneous associational convention last Sunday in May all over the state.

B.Y.P.U. State Convention, Knoxville, June 24-27.

Statewide superintendents' conference, Ovoca, July 23, 24.

Statewide Organized Class conference, Ovoca, July 25, 26.

State Baptist Encampment, Ovoca, July 26-31.

Let everybody arrange to take their vacation during that ten days at Ovoca and spend the time in good fellowship and spiritual uplift.

The training school at Maryville, following immediately the East Tennessee Sunday school convention closed Sunday night with a recognition service conducted by Mr. Livingstone. This school was not so well attended as usual but many things interfered. Altogether, however, it was a good school and some good was done in spite of the handicaps.

Miss Collie has just closed a training class at Medina. More complete report will be made later.

We are sorry to note the sickness of Miss Mildred Hicks, Maryville, who was not able to attend the convention nor training school. She and Miss Self both were in bed all the week and missed the convention and school but both are taking the exams just the same. Just like them.

*We had the pleasure of visiting Englewood last Saturday and go over with the committee their blueprint for the new church house at that place. It is a great joy to know that they are planning to build a beautiful, well-equipped church building there.

If your association wants a rural worker for the summer please let us know at once about it, for we are making engagements now for all the workers we will employ. We would like to place a worker in any association for two months and a half on condition that the association pay

only half of the expense. This will mean \$150 for the entire summer. If the destitution is such that the association cannot do this we will try to make arrangements for the work anyway. Write us your needs.

We are glad to report the results of the West Point Bible conference in the following letter from Bro. Liven-good:

Bible Conference

The first annual Bible conference of the Lawrence and Indian Creek Associations held with the Baptist church at West Point was a glorious success. The services of the first day started the conference in high. They were very inspirational.

Mr. W. D. Hudgins, Tullahoma, came Sunday morning; Mr. W. C. Milton, Jackson, came Monday morning; Rev. L. S. Sedberry, Lewisburg, came Tuesday night; Rev. J. W. Roberts, Winchester, came Wednesday night; Rev. J. C. Collum, Lawrenceburg, came Thursday afternoon; Rev. J. B. Alexander, Petersburg, came Thursday afternoon. The above men were the regular lecturers and special speakers, and the following ministers also attended some of the services: Rev. L. M. Latin, Minor Hill; Rev. M. J. Taylor, Mulberry; and Rev. J. R. Griffin, Minor Hill. All of the speakers were at their best at the conference and the West Point folk appreciated them. There was a full house at nearly every service.

This conference has set the local church on fire with enthusiasm. Mr. Milton helped us to organize a Senior B.Y.P.U.. We also made plans to take a religious census of West Point Saturday, April 4. We expect to grade our Sunday school after the returns of the census have been gone over.

The minister and laymen of both associations who failed to attend missed one of the greatest meetings that ever came to this section of country. Many have already expressed their regrets for not attending.

We are planning to have another conference here next year.—Marvin O. Wayland (for Pastor, C. O. Liven-good).

Dr. Penick writes: "I am embarrassed at your continued helpfulness. I believe that Alamo is getting leaders now who are determined to reach the standard. Bells has also moved

forward in a great way. The new houses greatly help us."

Free Book About Cancer

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

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Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.



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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.

The Shelby County Associational B.Y.P.U. Convention will be held the 30-31st of May at Bartlett, Mr. Geo. A. Baird of Memphis, is associational president and is working up a splendid program. It will be our pleasure to be there at that time.

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

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

Miss Roxie Jacobs and Miss Zella Mai Collie organized an Intermediate Union at Brownsville recently.

Two More Associational Conventions were held in East Tennessee, March 28-29. One at Bluff City; the other at Erwin.

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

The McMinn Annual B.Y.P.U. Association will be held at Etowah May 30-31.

GETTING AN ASSOCIATIONAL B.Y.P.U. ORGANIZATION STARTED

Carry on a publicity program to stir up interest in general B.Y.P.U. work. Get a list of the pastors and live wires in each church. Have a meeting with the leaders and plan a program for the association using as many churches on the program as possible. Have it in some country church so that more of the country folks will attend. Order literature from the Baptist Sunday School Board (free literature) for distribution at this meeting. This rally could take place on Sunday afternoon and night with inspirational addresses, demonstrations and lot of special music. At this meeting complete the organization according to the associational pamphlet. Have the association divided into four or five groups with a vice-president over each group. Have a large map of the association with churches marked. Let some key church or churches

sponsor B.Y.P.U. work in their group and have quarterly district meetings. Have one or two general meetings during the year of all the association.

SOME THINGS TO PROMOTE IN EACH ASSOCIATION

1. Local training schools whether the church has a B.Y.P.U. or not.
2. Organization of new unions.
3. Demonstration programs.
4. State wide projects—such as encampments, state convention, state paper, etc.
5. A-1 unions.
6. Volunteers for definite service, etc.
7. Church attendance and support.
8. Consecration in every day living.

REV. P. B. BALDRIDGE, PASTOR OF THE SPARTA AND DOYLE CHURCHES WRITES

Early in March we had a general rally at Sparta of our three B.Y.P.U.'s of Union Association. The Bear Cave, the Doyle and the Sparta B.Y.P.U.'s with the Bear Cave union rendering the program. The Baptist Hall was crowded to its utmost capacity with the young people and their friends from these three churches. We plan a similar meeting on the second Sunday evening in April with the Doyle B.Y.P.U. leading the program. The Sparta B.Y.P.U. will again be the host. At this meeting we hope to organize an associational B.Y.P.U.

KNOXVILLE PREPARING FOR GREATEST TENNESSEE YOUNG PEOPLE'S CONVENTION

President Hollis Loveday of Knox County and his Executive Committee met last Sunday afternoon to discuss plans for the entertainment of the 1,500 delegates and visitors expected at the Knoxville Convention, June 24-27.

Committees have been appointed to look after every phase of the work. Already, under the leadership of our former State president, Willett D. Anderson, homes are being solicited from among the many Baptist congregations of the city.

Mr. Ed Bailey, the Knox County Treasurer, is in a "receptive attitude" and from all appearances, the visitors will receive a royal welcome with some rare entertainment features for the recreational hours of the convention.

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Written in the author's very best style and carrying a distinct flavor of gospel life and appeal, this book, for which many have impatiently waited, reflects Dr. Scarborough's long and successful career as a winner of souls. Chapters are brief, illustrations vivid. Multitudes will welcome this book and will give it first place in their library.

Having been adopted as Study Course books their worth for general reading is thereby greatly increased.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



A complete list of committee chairmen will be given in a later issue. Knoxville invites you to attend. The date is June 24-27.

Another date to plan toward! Ovoca—July 22-31—Watch for announcements!

Dr. William Russell Owen, pastor of the First Baptist church of Macon, Ga., will be one of the principal speakers at Knoxville—June 24-27.

Another Headliner will be there—Dr. John L. Hill, of Nashville.

The Bell Avenue B.Y.P.U. of Knoxville has just published an attractive B.Y.P.U. annual. It's a 16-page record of the year's work and the plans ahead. We wish to congratulate the training department director, Mr. W. A. Coleman and the young people for this and other forward work they have promoted during the past years. This was the first B.Y.P.U. organized in Knox county.

Your secretary is in Riceville this week in a Training school.

We had a good meeting with the Pleasant Grove church last week in the Chilhowee Association. Bro. J. R. Dykes is the pastor.

Remember Columbia April 21-23.

Associational Conventions May 30-31—Attend the one nearest you!

AT COLUMBIA

A debate, a playlet, fine speeches, inspiration, music, demonstrations. Get the auto full of folks and come over. Send names to Prof. D. M. Myers, Columbia.

Ovoca—July 22-31.

SPRING POSTERS

With the feeling of spring in our bones, let us freshen up the B.Y.P.U. room with colorful posters. Flowers and birds found on Dennison crepe paper can be cut out and pasted on cardboard so as to give a pleasing effect. Young people crave variety in everything; consequently it is not well to allow their room in the church to "wear the same dress" year in and year out.

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 R. A. Leader.....Rev. L. S. Sedberry, Lewisburg
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GOOD REPORTS FOR ROYAL AMBASSADORS

Many new chapters have been organized, 19 since January first. Many have answered the call for reports and show good work. However, there are many that have not reported and they are urged to send in reports immediately so they may be included in the annual report. Please send in a report of some kind, whether good or bad to the State Leader, and don't forget the treasurer's report to Mrs. Altman.

Big plans are being made for the banquets at Jackson, Lebanon and Knoxville. Some write that they are coming full force. Every chapter in the state should have at least two representatives. Elect them as soon as possible and report their names to the State Leader.

The Bible Fund will provide Bibles for hundreds of boys who do not have them. Don't forget to send it to Dr. O. E. Bryan, 161 8th Ave., N., Nashville, Tenn. and mark "Bible Fund."

"Sing, sing, sing!
 We are servants of the King.
 Let's get busy and do something!"
 L. S. Sedberry.

Lewisburg.

CAMPAIGN FOR SUBSCRIBERS

Some of our best societies are in class B. because they failed to secure subscriptions for the Baptist and Reflector. We can do anything we want to do, if we want to do it bad enough. Organize your teams, go after subscribers. Have a race for new ones. Lamenting "it can't be done," means failure, go to it friends and you will win.

If you win your required number by April thirteenth, wire Miss Northington, and your record will be changed. Our report goes to Mrs. Mallory the fifteenth but we can wire an additional one the thirteenth. Don't lose the first place by a half point to the work.

YOUNG WOMAN'S AUXILIARY REPORT

Act I (Scene W.M.U. office, Miss Rollow seated at desk.)
 Miss Rollow—Sighs and shakes her head.

(Enter Mrs. Altman.)

Mrs. Altman—Good morning, Miss Rollow.

Miss Rollow—Good morning, Mrs. Altman.

Mrs. Altman—I hope your mail has been more encouraging this morning than mine was.

Miss Rollow—That is just what I wanted to talk to you about. Of all the questionnaires I have sent out so few have been returned with the information I so much needed to make up my report. What shall I do?

Mrs. Altman—Well, Miss Rollow, if you can think of any method to use to bring in the information you want and need, do tell me that I may use it in getting reports that I must have.

Miss Rollow—Let us continue to hope that the women and girls will surely come to our aid. They must realize that by sending in these reports is the only way we have of knowing what their organizations are doing, if they are "dead or alive." If they only knew that the winning of a loving cup in Memphis at our S.B.C. depends on each society sending in reports, I believe they would respond.

(Enter Miss Northington.)

Miss Northington—Good morning, You don't look very happy this morning, what is the matter?

Mrs. Altman—We are worrying about the report we will have to make

this quarter. So many of our finest Y.W.A.'s and other organizations have failed to send in their reports and we feel sure they are doing splendid work but have kept silent about it.

Miss Northington—I have just returned from visiting some of those churches whose reports have failed to come in—but they are coming. The girls and Counselors say they are not going to embarrass the State officers. I am really counting on them.

Mrs. Altman—That does sound encouraging and I do hope you are right.

ACT II.

((Scene same as first, Mrs. Altman at desk.))

Mrs. Altman (soliloquizes)—Miss Northington was so cheerful and optimistic last week, I wonder how she feels this morning to know this is the last week, the last day, the "eleventh hour" and so few reports. Sometimes I think if it were a more difficult task the girls and women would really try harder to get their reports in.

(Enter Mrs. Ginn.)

Mrs. Ginn—Good morning, Mrs. Altman. How about reports?

Mrs. Altman—Good morning, Mrs. Ginn. We might all take a holiday today, the work is unusually light, so few reports.

(Enter special delivery boy.)

Boy—Mail for Mrs. Altman, Miss Northington, Miss Rollow.

Mrs. Altman—Fine! Reports and questionnaires coming in, twenty of them.

Mrs. Ginn—I wish Miss Northington would take me with her on some of her "speaking tours." You know what I would say? (Sings to tune of "Ain't Gonna Rain No More.")

"Won't you ever report no more, no more,
 Won't you ever report no more?
 Tho' you may do your best
 How you 'spect us to guess
 If reports come in no more?"

(Enter Western Union boy.)

Boy—Message for Mrs. Altman. (Telephone rings.)

Mrs. Ginn—at phone Hello! Long distance? President of Y.W.A.? What church? All right, fine. Good bye. Isn't this fine news an A-1 Y.W.A. I feel now that we will have splendid reports, they are at last coming in.

Miss Rollow—Hurrah! for Tenn.'s Y.W.A.'s, just watch us get that loving cup at the S.B.C. They are better late than never. Mrs. Altman, now listen to the song I have been singing to our girls all over the State.

(Tune "O Zion Haste.")

O, girls report the work you have been doing,
 Send in reports to our State Treasurer,
 This urgent call to you we are renewing
 Hear and then answer! Send them in to her!

(Chorus.)

Send your reports in,
 Send them we plead,
 This is a challenge!
 Now rise and meet our need!

FIELD WORK

The Fifth Sunday meeting of the Giles County Association was held at Minor Hill, fifteen miles from Pulaski. The women of the church invited your secretary to be present, as the pastor had organized them into a W.M.S. and they wanted to know more of the work. We were happy to speak Friday night and Saturday morning. Thoroughly interested are the women and we believe they will have a strong society.

Three of the women took us to Pulaski for a meeting Saturday afternoon. We were glad to greet the W.M.S. and plan for an associational meeting April 17 in Pulaski, when we hope to organize the Giles County W.M.U.

The McNairy County W.M.U. met at Selmer on the fifth Sunday. The superintendent, Mrs. E. A. Saunders, planned the program and presided over the meeting. The attendance was small, but all present seemed to enjoy the program.

A day in Memphis conferring with our State president, an evening in Jackson, perfecting plans for the West Tennessee meeting, then we were off for Beech River.

On March 31st, at Parsons, the Beech River W.M.U. held its regular quarterly meeting. It was pastor's day and the talks by Brethren Lowery, Jennings and Morrison were most helpful. This church has grown wonderfully and now has a splendid building and full-time preaching.

On April the first we were not fooled, but truly surprised when we reached Junction City and saw the beautiful brick Baptist church with S.S. rooms and yet the church organization is just a year old. We never knew before there was anything at "Hollow Rock Junction" but a ham sandwich and a cup of coffee, but now that the railroad shops have moved there, a splendid city is being built. The South Western District W.M.U. held its quarterly meeting there.

The women decorated the church most artistically and the luncheon was one that might have been served in the loveliest home. Brother Huckabee was present and added very much to the program. A splendid talk was made by Brother Holland Boyd. We are expecting the Junction City Church to take its place as one of the best churches in West Tennessee.

Mrs. Swindell, our superintendent, was happy because every organization in the association was represented.

Wilson County W.M.U. met with Shop Springs on April the second, with a large attendance. Pastors Skinner and Hughes brought helpful messages. We were impressed with the large placard in the front of the church, giving the amount in the budget for each item of expenses in the church and for missions. Fifty per cent goes for missions, and fifty takes care of the local work. "It pays to advertise" and we believe it pays to itemize the expenses for missions and the church.

Great plans are being made for the Middle Tennessee convention at Lebanon. They are expecting three hundred. Let us not disappoint them.

PLAYLET

The playlet given on this page was presented by the Judson Memorial Y.W.A. at the City Y.W.A. meeting at Calvary Church. There is a lesson in it for all organizations. Report, friends, report. Return the questionnaires and your treasurers' report. April showers of reports will bring flowers for Tennessee at the convention.

LAST CALL

All aboard for the W.M.U. Divisional meeting. Send your name today to the hospitality chairman. Tell her how many of your R.A.'s and Y.W.A.'s will attend the banquets. It will be unfair to wait until you get there to tell them, so write today.

Jackson—Evening of 20th all day 21st, young people's banquet, 5:30 the 21st. Write Mrs. Chas. M. Thompson, Jackson.

Lebanon—Young people 5:30 even-

ing on the 22nd, all day the 23rd. Notify Mrs. J. A. Hughes, Lebanon.

Knoxville—Evening of 23rd, all day 24th. Young people evening of the 24th. Write Miss Ina Frost, First Baptist Church, Knoxville.

OVER 300 IN MISSION STUDY CLASS

In one class at the Nashville First Baptist Church over 300 women met every day for a week and studied a book on prayer taught by Mrs. W. F. Powell. From ten thirty to twelve each morning the women came and their souls were stirred by the messages given by Mrs. Powell. Truly the women in Nashville have learned the power of prayer. We trust they will "advance on their knees."

DON'T'S FOR YOUNG PREACHERS

By W. H. Baylor, D.D.

Don't Live Beyond Your Income

You income may be small and you will be tempted often to go into debt, but do not mortgage the future. Pay as you go. If you can't pay much, don't go far. Be careful about your financial obligations. A preacher that owes everybody has influence with nobody. Your credit as well as your character should have your careful and constant attention. Debt is the demon that often drives one to despair. Of course, churches do not always pay adequately and promptly, but never hide behind their sin to justify yours. Better have few things, than owe many people. The preacher that will not or does not pay his debts is discredited before the whole community. He must be as much above criticism and suspicion in his relation to his financial obligations as in his relation to women. Many will show you the easy road into debt, but you will have to discover alone the difficult way out.

Don't Be a Stingy Person.

The pastor who lives within his income will be in a better position to swell the income of the church. Teach your people by example how to give as well as how to live. Let no member of your church outstrip you in proportionate giving. Some may give more because they have more, but let none give more because they are more generous. Of course, you will give liberally to all missionary and benevolent objects, but the pastor who does not contribute to current expenses because he does not want to seem to be helping pay his own salary, is really afraid of taking a little from his salary. Tithing is a sane, satisfactory and scriptural method which will help to solve many church financial problems. Preach and practice it!

Don't Preach Your Doubts.

Your people will not be concerned about these, but they will be tremendously interested in learning what you believe and what God's Word declares. Preach a positive gospel. That does not mean simply declaring dogma, but it does mean "declaring the whole counsel of God." "He taught them as one having authority, and not as their scribes." Men will go far to hear the prophet who proclaims God's truth in no uncertain sound, but will take much pains to avoid the disclaimer who doubts.

"Preach thou the Word!

This work thy labor is. God's Word declare

To doomed earth, that sinful man may live.

Thy word forbear, however eloquent
 Thy tongue, it will impart no life to man.

His Word declare, that Word omnipotent

Breathes out the power of God. The dead shall hear

And live: the soul revived shall bless his God

And thee, God's minister. Be faithful thou,

For every season has its needs, each soul

Its wants, and thou must instant be to pour

The balm of God upon the weary soul."

Don't Preach So Much AGAINST Things as FOR Principles.

Make virtue so attractive that vice will require little attention. Commend the right much more than you condemn the wrong. A constructive message will upbuild. We may take so much time in denouncing the manifold evils that we shall have little time for portraying the abounding good. To preach what we stand for rather than denounce what we are against, will mean more to the upbuilding of the Kingdom. To lift the light is the best way to dispel the darkness. Of course, we recognize the sins and evils about us, but to point man to the Deliverer from these is better than describing and denouncing them. The attractive Christ will win. Be an announcer of good tidings rather than a denouncer of evil things.

"And I, if I be lifted up from the earth, will draw all men unto myself."

Don't Be Tempted On Any Occasion, Not to Preach Your Best.

Do not allow a rainy day or a small congregation to keep you from giving the message you have prepared. The size of the audience may be disappointing to the preacher, but the preacher should not be a disappointment to the audience. To substitute something else for the prepared discourse because few people are present is unworthy of a minister of Jesus Christ. The preacher who substitutes when few are present on unfavorable days, will soon discover that the few will learn to stay at home on good days without sending substitutes. The minister who does not always do his best will not deserve the best. If we undervalue the few, we shall not reach the many. Of course, you will not preach too long and will always stop when you are through. Usually a preacher can finish his subject in thirty minutes—another thirty minutes tacked on to this will finish his audience, and if he continues these performances, he will soon finish himself! A preacher, like a railroad, should have good terminal facilities.

Don't Be Looking for a Larger Field—Another Call.

The one constantly looking for another place usually neglects his present place. If your church is not what you want, make it so. Fields made to order and to your exact liking do not exist. The man himself should shape and mould his church until it approximates the ideal. Do not look so much outward towards vacant pulpits with beseeching letters to your friends to commend you; rather look upward for more power, pleading with Christ to transform the present pastor and church. This is your lifetime job if God wills. The pastor who uses his church as a stepping-stone may be fashioning a tombstone—for himself and his church.

Don't Flirt With Other Churches or Threaten Your Own Church

The preacher who courts a call, or allows a call when he knows he will not accept it, does a dishonorable thing. A man called of God to be His messenger, should at least deal fairly and frankly with churches. To allow a "call" simply because it will make your people think more of or do more for you, is to be guilty of an unjustifiable thing. One may gain a passing notice, but he will also gain an unenviable reputation. Then, too, no pastor should threaten to resign in order to test the loyalty of his people. This threat or resignation should always be met with prompt and unanimous acceptance. The sooner such a foolish pastor moves on, the better. Resign when you are ready, but mean it and stick to it!

Don't Be a Pessimist.

Do preach a gospel of life and hope. Do not look on the dark side of things, for there is a bright side and God is on that side. Samuel Johnson used to say that it was worth a thousand pounds a year to look on the bright side. Do it and you will always have this additional income! The discouraged preacher never leads a victorious host. It is impossible for the hopeless one to inspire hope in others. Believe in yourself, more in

your people and most in your Lord. To have faith in your cause and to speak encouraging words to your people, will make the battle more easily won. The note of victory in your message will not only change the atmosphere, but will change conditions. Don't decide an important question when discouraged, for your decision will unquestionably be wrong. Some preachers have resigned when discouraged over the difficulties confronting them. This is always a mistake. To flee before the difficulties means we shall always be on the run. The field that has no difficulties has no opportunities.

Don't Deal In Off-Color Stories.

The story that is off-color should be off duty and retired. Do not tell a story to men that cannot be repeated in the presence of women. People may laugh at your story while you are tell it, but they will afterwards laugh at you for telling it. You had better miss the laugh of the few, than lose the respect of the many. The preacher who has the reputation of telling smutty stories, rarely becomes a spiritual force in a community. Have a fund of good humor and a store of good stories, but avoid absolutely every story that is questionable! Not only do not tell them, but refuse to listen to them. They corrupt and debase.

Don't Lose Your Temper in Public.

Better not lose it any time or anywhere, but whenever a preacher loses his temper in public, he has lost his cause. You'll have many occasions which try you, but to use the occasion is to abuse the opportunity. When one becomes irritated and speaks in anger, he is sure to say things he will regret. You will have to do a lot of explaining afterwards, and one is always in a sorry fix when he is ever trying to justify and explain his position. Self restraint and calmness under provocation will gain those who may not quite agree with you, while to show petulance and anger will alienate your strongest admirers. If ever tempted to speak in anger—don't.

Don't Overlook the Bible When Looking for Texts.

It is well to talk with people and scan the newspapers when you are thinking of your subjects, but the Bible still remains by far the best text book. To look over the pages the daily paper among the sermon topics of ministers, one might suppose that some of the preachers had been reading only the newspapers and talking with men, rather than reading the Bible and talking with God. To be an interesting and helpful minister, one should talk with men and keep up with the current thought of the world, but the Word and the Author of the Word cannot be neglected.

Don't Be Jealous of Your Fellow-Ministers.

Thank God that others are being used of Him in doing large things. Rejoice if others can do better and rise higher than you, but do your best. Although your best may not accomplish as much or take you as high, glory in the triumph of others. The little soul rarely attains great heights. Be generous always towards your brethren. Then, too, do not criticize your predecessor. His method of work might be quite different from yours, but wisdom will hardly die with you. Many things will need to be changed, but don't try to tear down everything he has set up—certainly not within the first six months! Remember he left behind a few good things and many good friends. Display always the noble and generous spirit.

Don't Scold and Don't Deal in Personalities.

The scolding preacher never helps anything but always hurts somebody. Most likely the very people you want to reach will not be present to hear what the others have to endure. One word of commendation is worth a thousand of condemnation. If the fault-finding and scolding preacher has his place, it is most assuredly not in the pulpit. Then, too, never deal in personalities in the pulpit. It's a mean thing to compel the whole con-

gregation to listen to your discourse intended for two or three individuals. Moreover, it is cowardly. Speaking of dealing in personalities, we are reminded to say that the preacher should not, except on the rarest occasions, refer to himself or family. This has been done by some ad nauseam. Avoid it!

Don't Be Professional, Artificial or Sensational.

Yours is a calling. Speak as a man to whom God has spoken and through whom he is speaking. Be genuine. Your visits should not be counted by the number, so much as measured by their helpfulness. The perfunctory act may ease your conscience, but it never satisfies a hungry soul. The professionary is always artificial. Be no imitator. We may imitate Christ, not men. You want individuality, not similarity. Be yourself, using good commonsense, without which you are hopeless. The word "sensational" is of course, used in the present day meaning of that word. Jesus was sensational, and so is the gospel, but the modern sensationalist is most likely not attracting in the same way. Be up-to-date, but to hold men, you must not lose your hold on God.

Don't Belittle Little Things.

Many preachers have considered some most essential things as non-essential. People will pay much attention to and judge us largely by things that some ministers neglect.

(1) Take the matter of personal appearance. The Lord may not have endowed you with a good looking face and form, but you may at least present a good appearance. There is positively no excuse for a preacher to dress in a slovenly manner. He may not have fine clothes, but he should be neat. He may avoid being a dude without going to the other extreme. Carefulness as well as cleanliness may be next to godliness. To appear in the pulpit or among your people with soiled linen or unpolished shoes or unbrushed clothes or in any way in an untidy manner, will undoubtedly militate against the minister. Be careful always and everywhere of your personal appearance.

(2) One may also fall into the habit of being careless in his speech. Both in the pulpit and out, the preacher should pay much attention to his English. Your congregation may never learn how much Latin or Greek or Hebrew you know, and may soon forget that you hold a diploma from some institution of learning, but they will note and remember, if you are careless in your use of the mother-tongue. One may accomplish wonders by his goodness and forcefulness and brilliancy who violates many rules of English, but he could accomplish vastly more by giving attention to correct speech.

(3) Your general bearing in the home when you call and your manners at the table will mean much. At the table, the preacher should not attract much attention to himself and must be attentive to those about him. We have actually known a few preachers who ate with their knives and used a toothpick at the table! Others have used the toothpick in the parlor or sat with one in the mouth while talking to the company assembled. We were told of a visiting preacher who sat in the pulpit and picked his ears with his eye glass frame! Needless to say he did not receive the call to that church. There are many so-called "little things" which we might mention, but we forbear. The preacher should always have a gentlemanly bearing, remembering that he is expected to be an example to others in all things.

Don't Be Lazy.

It may not be your fault that you are not brilliant, but it is your fault if you are indolent. Genius is hard work. Success is not accidental. The young man with the gift of speaking fluently, may be tempted to neglect study, but he does so at his own peril and the peril of others. The pastor with no one to keep tab on him and no one to whom he must report, may quite easily fall into the habit of neglect. As sure as he does, there

will be a reckoning day for him! An indolent preacher cannot please God or serve man. Compel yourself to do the things you should, whether study, visitation or whatever duty is before you. Do the hard thing first!

Don't Neglect the Sick and the Sorrowing.

The pastor with the real shepherd heart must necessarily win his way into the hearts of his people. In order to preach well to his people, he must know them, and he cannot possibly know them unless he meets them in their homes. Of course, he will not show favoritism, but impartially visit all and be the friend and helper of every one. Naturally you like some people better than others, but do not show it. The universally loved pastor must be the absolutely impartial pastor. Especially should he minister to the sick, pointing them to the Great Physician. There will also be those with broken hearts and hopes and lives to whom he must go and direct to the loving and strong Burden Bearer. In doing this the Physician will be his health and the Comforter his strength. The prayer of the pastor for and with these will never be forgotten. He is forging chains that will bind him to his people, but better, he is linking them to the Almighty One. Then, too, do not neglect the children and the young. When we grow away from them, we have grown old indeed.

Don't Betray a Confidence.

Your people will learn to trust you and will confide in you as you value their confidence. When your people believe in you, you have an asset indeed. Not until then are you in a position to render the highest and fullest service to them. Your people will need to share many secrets with you. Guard these jealously! The pastor who would betray a confidence given in the privacy of the home, is unworthy of the name. Teach your people to trust you that you may help them.

Don't Fail to Keep Your Appointments.

Meet your engagements promptly. The minister who is careless regarding his appointments will soon learn that others will not respect his word. Be prompt—whether a business appointment, a church service or a social engagement. If your church service is scheduled for eleven or eight o'clock, it is not fair to begin five or even three minutes later. Answer your letters promptly also. Many preachers are great sinners here. Ask the layman and the other preacher if this is not true!

Don't Allow Any One to Dictate Your Messages.

The message from above will better suit us mortals below. A God-given message will beat every time a man-directed one. You are to be master of the pulpit because you have walked and talked with the Master before entering the pulpit. The truth is to be spoken in love—bravely always, lovingly ever. Don't be a coward. Never run from duty nor from difficulties. Your business is to overcome difficulties, and to solve problems. The line of least resistance may allure you because easy, but it rarely leads to the desired goal. Get your orders from above, then, with love towards all and malice towards none, do and say the thing heaven directs.

Don't Fail to Pray.

You must study in order to reach thinking men—you must also pray in order to reach the loving God. It is easy to neglect this, but the preacher must not. He prays for and with others in public and private; he will, however, lose refreshment and blessing if he shall neglect his own private devotion. Talk frequently and familiarly with the Father that you may speak interestingly and effectively to men. "Behold, he prayeth." There is power in prayer, but the preacher who neglects it will be clothed with weakness. A pastor to others, he must not neglect himself. Let the Father speak often to his child through his Word, that you may the better talk with him at the Throne of Grace!

PASTORS' CONFERENCES

FOR APRIL 12

Nashville, First	2,097
(Allen Fort Class	1,210)
Knoxville, First	1,276
Chattanooga, First	1,063
Memphis, First	956
Jackson, First	819
Memphis, Bellevue	817
Knoxville, Fifth Ave.	789
Knoxville, Broadway	768
Etowah, First	708
Jackson, First	648
Jackson, West	644
Chattanooga, Highland Park ..	625
Chattanooga, Tabernacle	600
Memphis, Union Ave.	585
Nashville, Grace	570
Nashville, New Hope	538
Knoxville, Deaderick Ave.	534
Chattanooga, East	527
Clarksville	525
Memphis, La Belle Place	503
Nashville, Immanuel	500
Rossville, First	488
Nashville, Edgefield	480
Chattanooga, Clifton Hill	475
Central of Fountain City	437
Nashville, Belmont Heights	431
Memphis, Prescott Memorial	424
La Follette, First	415
Rockwood, First	412
Humboldt, First	401
Cleveland, First	400
Chattanooga, Avondale	400
Paris, First	398
Harriman, Trenton St.	392
Nashville, Judson Memorial	390
Alcoa, Calvary	388
Chattanooga, Central	373
Knoxville, South	371
Nashville, Park Ave.	341
Lenoir City, First	337
Sweetwater	330
Chattanooga, Ridgedale	325
Nashville, North Edgefield	323
Knoxville, Island Home	308
Memphis, Highland Heights	305
Nashville, Lockeland	304
Knoxville, Oakwood	303
Memphis, Boulevard	300

NASHVILLE

Park Ave.: A. M. Nicholson, pastor; "Prayer" and "When Jesus Comes." Baptized 1; SS 341; BYPU No. 1, 15, No. 2 22; Int. 22; Jr. 23.

Inglewood: Howard M. Eastes, pastor; "The Lord's Supper" and "Fishers of Men." SS 76; BYPU 30.

Calvary: W. H. Vaughan, pastor; "Every Member Giving" and "The Great Honor of Service." SS 251.

North Edgefield: A. W. Duncan, pastor; "The Resurrection Life" and "In Memory of Christ." SS 323; BYPU 18; Jr. 49. Special meetings will begin April 19, Rev. J. H. Sharp will do the preaching and James Cambron will lead in song.

Seventh: Edgar W. Barnett, pastor; "Second Coming of Christ," "Be-setting Sins" and "Is It Right to Dance?" For baptism 6; baptized 13; by letter 1; profession 6; SS 234; BYPU 19; Int. 17; Jr. 30. Bro. McPherson preached. Meeting closed. House packed last night. Sixteen received for baptism, 6 by letter, and 6 under watchcare. Bro. James Cambron led the singing to the delight of our people.

First: W. F. Powell, pastor; "Christianity's Gift to the World" and "What Will the Resurrection Mean to You?" For baptism 5; baptized 2; by letter 7.

Edgefield: W. M. Wood, pastor; "The Risen Christ" and "The One Foundation." By letter 2; SS 480; BYPU 26; Int. 27; Jr. 14.

Grace: Tom L. Roberts, pastor; Dr. G. C. Savage in morning and pastor at night. SS 570; BYPU 25; Int. 30; Jr. 40.

Radnor: Jno. W. Jamison, supply; "Peace with God" and radio service. Dr. Powell's sermon. SS 125; BYPU's good.

Immanuel: Ryland Knight, pastor; "Christ and Immortality" and "New Life." SS 500.

Grandview: S. W. Kendrick, pastor; "Resurrection of Christ" and "The Great Magnate." SS 227; BYPU 20; Int. 18; Jr. 16.

Lockeland: J. C. Miles, pastor; "The Fruits of the Resurrection of Christ" and "Eyes that See." SS 304; BYPU's good. Awarded 76 BYPU and SS diplomas and seals from our training school.

Belmont Heights: John D. Freeman, pastor; "God Rests His Case and Asks a Judgment" by O. L. Hailey and a Cantata presented by the choir. SS 431.

Judson Memorial: R. E. Grimsley, pastor; "Resurrection" and "Motherhood." By letter 1; SS 390.

KNOXVILLE

Broadway: B. A. Bowers, pastor. "The Risen Christ," and "Alive Forevermore." 768 in SS, 108 in BYPU, 25 in Int., 35 in Jr., and 38 in Adult union, 19 baptized, 1 by letter.

Central of Fountain City: J. C. Shipe, pastor. "All Things New," and "Whole Hearted Service." 437 in SS, 58 in Sr., 41 in Int. and 30 in Jr. BYPU. 1 for baptism, 1 baptized, 1 by statement. Splendid day.

Third Creek: W. E. Conner, pastor. "Overcoming Life," and "The Secret of Prayer." 133 in SS.

Inskip: W. D. Hutton, pastor. Sermon by Bro. C. S. Dillon of Murfreesboro on "My Pastor When I Was a Boy," and "Christ's Mission on Earth," by pastor. 142 in SS, 59 in BYPU, 61 in prayer meeting, SS collection \$70.24. Splendid crowds at both hours.

Ball Camp: A. B. Johnson, pastor. "Resurrection," and "Return." 127 in SS, 32 in BYPU. Large crowds, fair interest.

Beaumont Ave.: D. A. Webb, pastor. "Gathering and Presentation," and "Christian at the Judgment Seat of Christ." 208 in SS.

Island Home: C. D. Creasman, pastor. "Three Aspects of the Resurrection," and "The Remission of Sins." 308 in SS, 57 in BYPU.

Immanuel: A. R. Pedigo, pastor. "Occupy Till I Come," and C. A. Thomas on "His Conversion." 250 in SS, 31 in BYPU.

Fifth Ave.: J. L. Dance, pastor. Musical program by SS, and "The Appeal of the Church." 789 in SS, 7 for baptism, 6 baptized, 8 by letter, 15 additions.

Gillespie Ave.: J. K. Smith, pastor. Gen. 13: 11, and 2 Kings 25: 30. 235 in SS, 44 in Sr., 24 in Int., and 28 in Jr. BYPU. 1 by letter.

Central of Bearden: Robt Humphreys, pastor. "The Resurrection," and preaching by Bro. J. B. Napier. 224 in SS.

Deaderick Avenue: Claude E. Sprague, pastor "Resurrection," and "The Gospel." 534 in SS, 3 for baptism, 2 baptized, 7 by letter, 6 professions, 1 reclaimed. We have every prospect for a great meeting. Pray for us.

Grove City: T. R. Barnabey, pastor. "A Religion That Works," and "Pay Day." 175 in SS, 30 in Sr. and 40 in Int. BYPU. 4 for baptism, 1 by letter, 1 by statement.

Clinton: C. A. Ladd, pastor. "Paul's Experience," and Musical program at evening service. 252 in SS, 70 in Sr. and 40 in Jr. BYPU. Good services.

Oakwood: W. G. Mahaffey, pastor. Luke 7: 24, "He Could Not Be Hid," and "What Must I Do to Be Saved?" 303 in SS. Good day. Meeting to continue for two weeks or more. Dr. Motley reached us Monday. Carl M. Cambron doing splendid work.

Lincoln Park: H. F. Templeton, pastor. "The Lord Is Risen Indeed," and "Walking With God." 264 in SS, 74 in BYPU, 4 by letter.

Elm Street: E. F. Ammons, pastor. "Some Directions for Young Christians," and "Nature of True Religion." 201 in SS, 38 in BYPU, 1 baptized.

Calvary: N. F. Jones, pastor. "The Living Hope," and "Self Surrender." 190 in SS, 48 in BYPU. Large congregations.

First, Florence, Ala.: R. L. Motley, pastor. "Were Christ Still Dead,"

and Quarterly observance of the Lord's Supper.

South Knoxville: J. K. Haynes, pastor. "The Resurrection," and "A Convicted Sinner." 371 in SS, 50 in Sr., 25 in Int., and 19 in Jr. BYPU. 16 for baptism, 11 baptized, 2 by letter. Fine crowds.

First: F. F. Brown, pastor. "Easter Sermon," and "Easter Cantata." 1,271 in SS, 4 baptized, 4 by letter.

Smithwood: Chas. P. Jones, pastor. Rev. D. N. Livingston on "How to Spend My Life," and pastor on "The Second Commandment." 284 in SS, 92 in BYPU, 2 for baptism, 4 by letter. Training school this week.

MEMPHIS

La Belle Place: D. A. Ellis, pastor; spoke at both hours. Great congregations. Meeting closed with 87 additions. Baptized 25; others to be baptized Wednesday, Thursday and next Sunday. SS 503. Great interest in all departments.

Yale: L. E. Brown, pastor; spoke morning and evening to the largest crowds we have ever had. Profession 1; by letter 1; SS 101; 2 good BYPU's.

Central Ave.: J. P. Horton, pastor; "The Resurrection of Christ" and the BYPU's put on special program at night. SS 109; BYPU's good.

Union Ave.: Bro. Porter at morning on "Russia" and pastor at night. SS 585.

New South Memphis: Pastor Norris and people had a happy day. Celebrated three anniversaries. First on entering new basement, third anniversary of pastorate, and twenty-fifth anniversary of pastor and wife's marriage. Gift of silver from church to pastor and wife. SS 215. Dr. Jeffries preached great message.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to unusually large congregations. Conversion 1; for baptism 1; Baptized 13; SS 424; BYPU. \$600 added to pastor's salary. Mrs. J. L. Birdsong elected as church missionary and general helper. Building committee appointed to erect SS department. Work growing.

Boulevard: Meeting closed Sunday night. Bro. Wood left us Friday night. By letter 19; for baptism 37; baptized 20; total for meeting 56; SS 300; 3 fine BYPU's. Overflow crowd last night. Bro. Wood did a fine work.

Highland Heights: E. F. Curle, pastor; preached at both hours to fine congregations. SS 305; 4 fine unions.

Joseph Papia, Italian missionary: times preached 2; SS 37; families prayed with 10; tracts distributed 21; visits made 45.

Fisherville: W. L. Smith, pastor; spoke both hours. SS 55.

Forest Hill: W. L. Smith, pastor; SS 81. Bro. Alf D. Mason spoke at evening hour.

Brunswick: J. C. Schultz, pastor; no preaching SS 45; BYPU doing good work.

Bellevue: W. M. Bostick, pastor; preached morning hour and special musical program at evening hour. SS 817; by baptism 6; by letter 8; good unions.

First: Pastor Boone preached to large congregations. By letter 3; baptized 13; SS 956.

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 1,066; BYPU 195; by letter 2.

Eudora: H. T. Whaley, pastor; "An Objective" and "The Atonement." SS 80; for baptism 2.

Merton Ave.: E. J. Hill, pastor; preached both hours. Fine congregations. Splendid interest. For baptism 1; SS 200; good unions.

Seventh St.: L. N. Strother, pastor; preached. SS 275; good unions.

CHATTANOOGA

Lupton City: W. T. McMahan, pastor; night "Salvation Complete." SS 79. Night service consecration hour. 50 signifying their desire to live closer to the Lord.

First: John W. Inzer, pastor; Dr. Henry W. Battle on "Atonement" and "Suppose Christ Had Not Risen."

By letter 1; for baptism 3; SS 1,063; BYPU's good. Cable received from Dr. Inzer at Rome with Easter greetings.

Bell Ave.: H. M. Linkous, pastor; "Glad Tidings." By letter 4; for baptism 1; SS 182.

E. Chatta.: J. N. Bull, pastor; "The Addition of Religion" and "Paul's Last Words to Timothy." By letter 3; for baptism 14; baptized 14; SS 527. We have had a great meeting, about 70 professions.

Central: W. L. Pickard, pastor; "The Glory of the Resurrection" and "The Heaven-Home." By letter 2; for baptism 9; baptized 9; SS 373; BYPU well attended. A gracious spiritual meeting.

Shoal Creek: A. G. Frost, pastor; preaching by Forrest Sutton. SS 21. Post Chapel: H. N. Blanchard, chaplain; "The Saviour's Easter Greeting" and "God's Gift of Love." SS 87. Very good Easter service.

Chickamauga, Ga.: Geo. W. McClure, pastor; "The First Easter."

N. Chatta.: Wm. S. Keese, pastor; "A Voice from Beyond the Grave" and "The Plan of Salvation." SS 248; BYPU 65.

Tabernacle: T. W. Callaway, pastor; "Is Christmas, Good Friday and Easter of the Bible or of Romanism." and "The Man in the Glory." By letter 2; for baptism 5; SS 600.

Dayton: W. A. Moffitt, pastor; "The Ten Appearances" and no service account of revival meeting. SS 112.

Chamberlain Ave.: T. G. King, pastor; "Free Exchange of Soul" and "He Is Risen." SS 217; for baptism 6. Conversions 50.

Clifton Hills Tab.: an address by Mrs. Marie Warren on "The Crucifixion" and Pastor on "The Second Death." For baptism 4; SS 475.

New England, Ga.: Evangelist R. D. Cecil on "If Christ Be Not Raised" and "Seeking Things Above." SS 35.

Alton Park: T. J. Smith, pastor; "The Risen Lord" and "Standing by the Cross." By letter 1; SS 280; BYPU 44. Fine services.

Woodland Park: E. G. Epperson, pastor; "He Prayeth for You" and "Chief Cornerstone." By letter 1; baptized 2; SS 167; BYPU good.

Cloud Spring: J. A. Hudlow, pastor; "The Resurrection" and "The Second Mile." SS 77. We graded the SS. Work going well.

Highland Park: J. B. Phillips, pastor; "Short Talk after the SS Program" and "What About the Devil, Is There Any Such Personage, or Is It All a Myth?" Baptized 3; SS 625. Ten additions to the church.

Avondale: T. G. Davis, pastor; Bro. Pshabaz on "A Story of Butcheries of Christians in Persia" and Lem G. Leaman on "The Price of a Revival." SS 400. Meeting's in progress led by Evangelist Lem G. Leaman.

Tyson: J. H. Palmer, pastor; "Why I Believe in the Resurrection" and "Making Aestitution." SS 101. Services deeply spiritual. A consecration service at the close of the evening hour.

East Lake: W. C. Tallant, "A Workman Approved of God" and "Time for Thee to Reap." SS 252; BYPU 74. Revival meeting on.

Red Bank: J. A. Maples, pastor; "Spirit Driven Men" and "God's Blockade of the Road to Hell." SS 188; BYPU 40.

Ridgedale: W. E. Davis, pastor; "Victory in Spite of Opposition" and "Yielded Life." By letter 5; SS 323 largest in history of church. First service in new church building. Afternoon held a "house warming service." Monday starts a three weeks' meeting with Dr. Albert F. Deddow of San Antonio, Texas, preaching.

MISCELLANEOUS

LaFollette, First: D. B. Brown, pastor. "Partnership With the Lord," and "That I May Know Him and the Power of His Resurrection." 415 in SS, 165 in BYPU's, 1 baptized, 140 in prayer meetings Wednesday evening. WMU free-will offering, (brick fund) on new church, \$1,341.00.

Sweetwater: O. D. Fleming, pastor. "The Power of the Resurrection," and "The Exalted Christ." 330 in SS, Jr., Int. and Sr. BYPU's.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

It develops that Rev. J. P. Harrington, who had served Calvary church, Memphis, Tenn., for a few weeks as pastor, returns to Crystal Springs, Miss., his former pastorate.

At last account there had been 50 additions to Boulevard church, Memphis, Tenn., as a result of the revival in which Rev. W. M. Wood of Nashville, Tenn., assisted the pastor, Rev. J. H. Wright. The church was filled at practically every service.

Rev. Luther Rice Burrell and wife of Jonesboro, Ark., venerable and highly esteemed servants of the Lord, will attend the Southern Baptist Convention in Memphis, thence to Baldwin, Miss., to visit a daughter and other relatives.

During the first two weeks of the revival at La Belle Place church, Memphis, Tenn., in which the pastor, Dr. D. A. Ellis, was assisted by Dr. C. B. Waller of Little Rock, Ark., there were 80 additions to the church. Dr. Waller went home for services Sunday, April 12, but returned this week to continue the work.

Dr. L. R. Scarborough of Fort Worth, Texas, is to assist Dr. W. W. Hamilton of St. Charles Avenue church, New Orleans, La., in a revival beginning Sunday, April 19. It is hoped during his engagement to break ground for the first unit of the proposed handsome new church plant which will be rapidly pushed to completion.

The services at New South Memphis church, Memphis, Tenn., last Sunday were of a triple anniversary character. It was the third anniversary of the pastorate of Rev. W. L. Norris, the twenty-fifth anniversary of the marriage of Bro. and Sister Norris and the first anniversary of entering the new \$12,000 basement of the church. An all-day program of singing and preaching was rendered.

Dr. Geo. H. Crutcher of the Baptist Bible Institute, New Orleans, La., has been called to the care of the church at Winnfield, La., as supply for the summer.

A splendid revival has just closed at Highland church, Shreveport, La., in which the pastor, Rev. Wallace Wear, was assisted by Evangelist John W. Ham of Atlanta, Ga. There were 41 additions, 29 by baptism. Bro. Ham gave an extensive treatise for six consecutive days on the book of Romans.

Rev. H. W. Stigler has resigned the care of the church at Ridgeley, Tenn., to accept a call to Marlow, Okla., effective May 1. He is now in a meeting with West Hickman church, Hickman, Ky., going thence to Seventh Street church, Memphis, Tenn., for a similar engagement. He has preached for the Ridgeley saints eleven years and counts them a great people. We regret to see him leave the state.

Dr. Spencer Tunnell of La Grange, Ga., beloved in Tennessee, lately assisted Rev. J. A. Crumbley in a revival at East Point Ga., resulting in 107 additions, with more to be added as a result of the meetings. It is a joy to know of the blessings of the Lord on his labors.

Evangelist John R. Hazelwood of La Grange, Mo., during a tour of revivals in the winter was engaged at Oak Hill and Frilly, Fla., Lone Wolf, Okla., and Gentry, Ark. He had some real good meetings with a very gracious revival at Gentry, where Rev. W. F. Lillard of Tennessee is pastor.

Rev. H. L. Janes of the First church, Cordell, Okla., rejoices in professions and additions at almost every service. The handsome new house was finished and occupied for the first time on Sunday, April 12. It will be dedicated in the near future. Bro. Janes will assist in meetings in Tennessee during July and August.

Rev. Lyn Claybrook of the First church, Canyon, Texas, has just closed in his church one of the best teacher training schools in the history of the church. God has wonderfully put his blessings on Bro. Claybrook's labors since he became pastor of the church eighteen months ago. Concrete is being poured into the first of the basement of a magnificent new church to cost approximately \$100,000.

Prof. Carey J. Huckaba of Huntington, Tenn., and Miss Sara Helen Mulherin of Mercer, Tenn., are to be married at Mercer on May 12 at high noon. The bride is the daughter of M. B. Mulherrin and wife and the groom is the son of Rev. O. F. Huckaba and wife of Huntington, Tenn. They are estimable young people.

Evangelist L. C. Wolfe of Muskogee, Okla., is doing the preaching in a revival with Rev. Hooks at Belzoni, Miss. Singer A. H. Doty of Jackson, Miss., has charge of the music. A great ingathering is confidently expected.

Rev. J. W. Mount, born, reared and educated in Tennessee, has accepted the care of the church at Greenburg, La., and the church at once decided to build for him a new parsonage.

M. M. Welch, who for more than 25 years was office secretary of the Home Mission Board, Atlanta, Ga., passed to his heavenly reward on April 4. He was a good, true servant of the master.

Dr. Joe L. Gross lately assisted Rev. D. L. Griffith and Trinity church, Houston, Texas, in a revival resulting in 157 additions, most of them by baptism. Singer J. L. Blankenship and wife had charge of the music.

Rev. W. A. Bowen of Lubbock, Texas, in which the pastor, Rev. T. L. Holcomb, was assisted by Rev. J. B. Leavell of the First church, Houston, Texas, there were 100 additions to the church, 87 by baptism. L. C. Riley of Mansfield, La., led the music.

Central church, Greenville, S. C., where Rev. S. T. Matthews is pastor, recently enjoyed a meeting in which Dr. John F. Vines of the First church, Roanoke, Va., did the preaching, resulting in 80 additions. It was pronounced one of the best revival seasons in the history of the church.

Dr. Harry Clark, secretary of Education among Tennessee Baptists since 1921, has accepted the position of professor of education and dean of the summer school of Furman University, Greenville, S. C., effective June 9. What a loss to Tennessee!

Rev. William L. Ball of Spartanburg, S. C., lately held a revival at his old pastorate, Tabernacle church, Richmond, Va., where Rev. R. Aubrey Williams is pastor, resulting in 76 additions. It was a meeting greatly beneficial in several ways.

One hundred and seven additions, many volunteers for definite Christian service and a spiritual awakening in the whole church resulted from the revival which recently closed in the First church, Memphis, Tenn., in which Dr. W. W. Hamilton of New Orleans, La., assisted the pastor, Dr. A. U. Boone. Large crowds constantly heard Dr. Hamilton.

Having previously signed the bill forbidding the teaching evolution in Tennessee, Gov. Austin Peay on last Saturday vetoed the bill to permit the opening of picture shows in Memphis, Tenn., on Sunday. Every upright, law-abiding, Christian citizen of Tennessee has a right to be proud of the fact that Austin Peay is Governor of Tennessee. Thank God for him! Baptists find peculiar delight in the fact that he is one of their number.

Dr. H. A. Todd of the First church, Trenton, Tenn., accompanied by his good wife, recently spent some days at Centralia, Ill., visiting their son. They are held in high esteem in southern Illinois where Bro. Todd was formerly pastor.

Prof. J. Homer Caskey, secretary of the faculty of Baylor University, Waco, Texas, of which Dr. S. P. Brooks is president, has been forced to resign from the faculty of Baylor University because of teaching evolution. Let the good work go on.

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RESULTS OF SELF DEPRECIATION.

By H. A. Brown.

There can be no doubt that there are a great many people in the world who have an exaggerated opinion of themselves and their power to bring things to pass. If we could buy some people for what they are worth and sell them for what they think they are worth we would have a good surplus on which to do business. Solomon says "Seest thou a man wise in his own conceit there is more hope of a fool than of him." But while there are many who overestimate themselves and their ability there is an equally large number who underestimate and depreciate themselves and their power to do things.

Humanity is divided into two great classes the "Try company" and the "Can't Company." When any great work is to be done or any new land to be possessed the "Try company" say "We are able, let us go up at once and possess it." But the "Can't company" say "It just can't be done, we are unable, we are insufficient and unwilling." The Can't company has often stood in the way of progress along many lines of human activity in the course of the world's history. The most to be pitied of all the people I know are those who have no power of initiative, no confidence in themselves to undertake things for God—no vision of the better things yet to be. They speak of themselves as "empty vessels—mere worms of the dust"—fit only to be crushed under the foot of men.

None of us who have ever read David Copperfield can possibly forget the famous "Uriah Heep." He was so humble, so unworthy, so conscious of inferiority to others, so disposed to crouch at their feet and want to be pushed away like a whining cur. There was a dullness about his eye, an ungainliness about his walk, a clamminess about his handshake that made you want to avoid him. There is such a thing as overdoing the matter of advertising our self-depreciation. It reacts on us in the estimation of our friends. In one of Shakespeare's plays he makes one of his characters say the following of himself "I shall do my friends no injury; for I have none to lament me, the world no injury for in it I have nothing only in the world I fill up a place which may be better supplied when I have made it empty."

We may make such a "poor mouth" about ourselves, our inability and incompetency that our friends will feel like eliminating us from consideration when anything worthy of being done is about to be undertaken. We have known preachers to prejudice their hearers against their sermons by making excuses and apologies for themselves before they announced their texts. Parents make a mistake when they allow or encourage their children to think in terms of failure in connection with what they undertake to do. It will help them to say "What other folks can do why with patience may not you."

Pastors may do their people harm by encouraging them in thinking they cannot do what they are able to do and ought to do. I knew a pastor once who was always telling his people they were too poor to build a nice church building or give to missions or Education and the result of all this depreciating talk was that the members came to feel that they were candidates for the "Poor House" although they lived in ceiled houses, wore good clothes—drove fine horses—ate good food, and slept in feather beds in summer time.

Paul said, "I have fought a good fight and kept the faith." He was not bragging either—he was telling the naked truth and in so doing he helped thousands of others to win. He said, "I can do all things through Christ who strengthens me." All things are possible to them who believe. Let us take courage—fight the good fight of faith—and lay hold on eternal life.—Biblical Recorder.

REPORTS OF RELIGIOUS COUNCIL UNION UNIVERSITY.

The Religious Council reports for the month of March that the twenty

ministerial students and members of the faculty reporting have preached one hundred and forty-one sermons, conducted four prayer meetings and made twenty-four S. S. addresses. Other services fifty-two. One funeral. One conversion and baptism reported and four additions.

The religious activities of the school consist of twenty noon prayer meetings and five Thursday night services. The groups of young ministers have held twenty street services with good interest among the people who gather to hear these sermons. The young ladies in each of the two dormitories have conducted twenty-six prayer services with gratifying results.

The special encouraging feature of our religious interest is the pledging on the part of the girls for some devotion in their rooms daily. In Crook Hall thirty-seven of the girls have joined this band while at Lovelace twenty-four have done so.

The young men in Adams Hall meet in groups for prayer services at ten each night after the school work is done. This indicates that a good wholesome religious condition prevails among the students. The Student Religious Council is planning for the next year work under the encouragement that comes from the results of the efforts of this session.

Union University pastoral and preaching work.

Antioch, H. A. Turner. One service. Good interest.

Cordova, H. L. Howse. Two good services. Five Sunday school. Church house burned last Monday. Plans for new building were begun with much enthusiasm.

Cottage Grove, R. E. Morrison. One service. Sunday school reorganized.

Malecus, L. R. Hogan. Large congregation at all the services. Splendid Sunday school and B.Y.P.U.

Osborn Creek and Wheeler Miss., S. M. Savage. Grand services at both churches.

Poplar Corner, W. M. Pratt, sick. J. H. Jones supply. Five services including a funeral. Good interest.

Sileron, Thos. Siler. Good services Sunday morning.

Somerville, R. W. Manker. Two good services. Excellent congregation.

Wickliff Ky., H. E. Watters. Two good services addressed. Law and Order League in the afternoon.

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.

Faithful Unto Death.

This foreword is a beautiful climax to an earthly pilgrimage for ninety-two years. She had played her part in life's drama. On March 17th, despite all that loving daughters, friends and physicians could do, the spirit of our beloved sister, Lucinda Woodward, was borne on the wings of angels to the beautiful beyond, there with loved ones gone before, to await the resurrection morn. She had led a consistent Christian life, and was the oldest member of the Erwin Baptist Church.

We tender our sincerest sympathy to the sorrowing family, and commend them to the great and loving Father, who alone can comfort their hearts.—Missionary Society.

Mrs. Annis Kitzmiller was born May 5, 1840, and died with a complication of diseases at her son's home, Zed Kitzmiller, Jan. 18, 1925. Age 84 years, 8 months, 13 days.

Mrs. Kitzmiller was before her marriage Miss Annis A. Cox. She became the wife of Henry Kitzmiller Oct. 2, 1856. To this union fourteen children were born, seven survive. Her husband preceded her to the grave 11 years.

In early life she professed faith in Christ and united with the Buffalo Ridge Baptist Church. Later she removed her membership to Fordtown Church and was a leading member for

several years. When Beulah Baptist Church was organized she was one of the charter members, where she remained a true and faithful member until death.

She was an unusual mother and grandmother, always interested in the affairs of her loved ones.

Her departure has left a vacancy in the home, the church and the community that cannot be filled.

It was sad to her dear ones when the death angel called for mother.

She sleeps beside her husband in the Beulah Cemetery there to await the King of Glory to gather up the redeemed of earth.

Farewell dear; but not forever.

There will be a glorious dawn; We shall meet to part—no never!

On the resurrection morn.

Committee: Mrs. E. F. Hall, Miss Lottie Coffman, and Miss Barbara Millhorn.

Miss Dixie White. At the family residence in Dyersburg, Tenn., about midnight March the 9th Miss Dixie White died. She was born and reared near Newbern, and had lived in Dyersburg but six years. Just 23 years old and full of life and ambition for the things worthwhile. Why she had to go at such an early age will remain a mystery until we all meet round the Throne of God.

She was a teacher in the Dyersburg schools, member of the First Baptist Church and a teacher in the Sunday school, worker in the B.Y.P.U., president of the Y.W.A. and useful in any place.

She will be missed in church, in school and at home. A mother, two brothers and three sisters survive her. One of the largest crowds that ever assembled at a funeral service gathered at the First Baptist Church where her funeral services were held.

Her Pastor.

Mrs. Emma Harrell Underwood was born March 27, 1880, died March 15, 1925, was converted at an early age. She lived a consistent Christian life, and died in the full hope of a blissful immortality. She was a devoted wife and a kind neighbor.

It was indeed a pleasure and an inspiration to know her, and while we grieve and miss her presence, we realize that our loss is her gain.

We will cherish her memory and the hope of meeting her again in that Eternal abiding place, not made with hands. She was the wife of Prof. R. H. Underwood, who has been the beloved, faithful and efficient Superintendent of our Sunday school more than seventeen years.

Therefore, be it resolved (1) that we, the members of the Oakwood Baptist Church, extend to the bereaved husband and relations our heartfelt sympathy and condolence in their dark hour.

(2) That a copy of these resolutions be sent to the Baptist and Reflector, and copy be spread on the church minutes, and a copy be sent the husband.

Committee:

(Mr.) A. L. Farmer,

(Mrs.) Robt. J. Webb,

(Mrs.) Jas. H. Henry.

OUR EVANGELISTIC SITUATION

By W. Y. Pond

Since in recent days the brethren are having something to say through the Standard concerning evangelism, I feel that, as one of the former evangelists, I should have a word to say in regard to this important phase of our endeavor.

I rejoice over every agency and activity we, as Baptists, are fostering for the spread of the Kingdom. Our great system of schools, our Orphanage and Sanitarium, our W.M.U., B.Y.P.U., B.S.U., and Sunday school work, each, no doubt, hold a vital place in ushering in the Kingdom. If we can have these mighty agencies to function in the capacity for which they were created, surely we shall hasten the coming of our Lord. Every agency should have for its objective, either directly or indirectly, the winning of the lost to Christ. If any agency we have does not thus function, we should abandon it. "If the

salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out" (Matt. 5: 13).

For several years we have pressed the matter of education, organization and stewardship of money. This, we should have done and not left undone the weightier matters, such as calling out the called, preaching the Gospel against sin, and calling sinners to repentance. Any thinking man can see that there is a spiritual death on in the land. We are not in debt because we have no money, but because we are lacking in the evangelistic spirit. The spirit of worldliness, selfishness and lust is everywhere. Many of God's prophets have become silent against the sins of their people, and are without a burning passion to lead men to Christ. I am afraid that sometimes we rejoice more when we raise a thousand dollars than we do when a soul is saved. God give us a passion for lost souls!

The panacea for our terrible state of affairs, both in the local churches and in our denominational work, is a genuine revival of spiritual religion. A spiritual revival is to a church what steam is to a locomotive. Organization and equipment are necessary, but without steam a locomotive is powerless. Let us get up steam! There should be kindled on the hearth of all our institutions a great flame of evangelistic fire which would melt the hearts of God's people and send them after the lost. Every organization and agent of the churches and denomination needs to be impassioned with a conviction and spirit to bring men to Christ. These questions need to be asked and answered: When do we need a revival? Now. Where do we need a revival? With the preachers, deacons, all leaders, church members, and among the lost. How shall this be brought about? (1) We must see the need; (2) we must want a revival; (3) we must plan for a revival; (4) we must work for a revival; (5) trust God to send a revival; (6) pray for a revival; and (7) expect a revival. Read 2 Chronicles 7: 14.

Oh! for an hour when God's people will gather the Holy Manna and will slake their thirst with the water from the Rock. When they shall see the beauty of the Lily of the Valley and the luster of the bright and Morning Star. When they shall march beneath the cloud by day and camp by its glare by night. When they shall answer the call of God to "go forward," and set their hearts on the Promised Land. Then our seas will divide and the rivers will stop; walls of opposition will crumble and giants will fall as grain before the sickles.

Let us go up at once and possess the land; for we are well able to take it. Let no man's heart fail him, for the victory is coming. Let our State Board employ some real God-called evangelists who, under God, can man the field in constructive evangelism, men who are not afraid to denounce the devil and his imps, and at the same time point people to Calvary. Now is the time for a people with a spiritual message to possess the land.—Baptist Standard.



Townly. "Do you often have to rush to catch your morning train?" Subbubs. "Oh, it's about an even break. Sometimes I am standing at the station when the train puffs up, and other times it is standing at the station when I puff up."—Boston Transcript.

Teacher—"Who was that who laughed aloud?"

Pupil—"I did, sir; but I didn't mean to do it."

Teacher—"You didn't mean to do it?"

Pupil—"No, sir; I laughed in my sleeve, and I didn't know there was a hole in my elbow."