

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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THE BRAVEST BATTLE.

"The bravest battle that ever was fought!
Shall I tell you where or when?

On the maps of the world you will find it
not,

'Twas fought by the mothers of men.

"Nay, not with cannon or battle shot,
With sword or noble pen;

Nay, not with eloquent word or thot
From the mouths of wonderful men!

"But deep in a woman's walled up heart—
Of a woman who would not yield,
But, bravely, silently bore her part—
Lo! there is that battle field!

"No marshalling troops, no bivouac song,
No banner to gleam and wave;
But oh! these battles, they last so long—
From babyhood to the grave.

"Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on the endless wars,
Then silently unseen goes down.

"Oh! ye, with banners and battle shot
And soldiers to shout and praise,
I tell you the kingliest victories
Are fought in these silent ways.

"O spotless mother in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born!"

SHOULD THERE BE ANY CHANGE IN THE REPRESENTATION IN THE SOUTHERN BAPTIST CON- VENTION.

By O. L. Hailey.

"One characteristic of life is that it can adjust itself to a changing environment. Not every one can readily do this. He who can may be regarded as a progressive. He who cannot do this, easily becomes a reactionary. Reactionaries, whether they deserve it or not, are rather regarded with disfavor. Our old men are the ones in greatest danger of becoming reactionaries. It is an inspiring sight to see an old man who has kept abreast with the changing years and can look at present day conditions with the vision of a young man tempered with the wisdom of experience. As I write this, I have in mind our dear departed brother, Dr. J. B. Gambrell, as well as some dear ones of ripe years and wisdom who are still with us. Perhaps age is no guarantee of wisdom, but it is at least no handicap if one has kept up with the age in which he lives.

I think it is possible for conservatism, that happy characteristic that holds us when we are in danger of committing folly at the appeal of novelty, to be of great value to us; but I also believe that we may be so attached

to the past and so devoted to the traditions of the fathers that we may be inhospitable to ideas and changes that would be good for us and for the great causes we foster.

Our fathers who organized the Southern Baptist Convention, I think, were good and wise men. They did well in their day, but they could not see into the future with perfect comprehension of what the coming age was to bring us. I have heard our brethren plead the wisdom and the practices of our fathers as if they had been inspired. I do not think it is any reflection on them if we decide that changes may be wisely made,

It will be well to inquire why they organized the Convention and what they hoped to accomplish by it and how they planned to achieve it; but it is not to be supposed for a moment that they could have foreseen the

Crack Shots from Uncle Gideon's Rifle.

If some preachers do not take a good steady look upward they are going to let circumstances and conditions keep them from taking regular offerings.

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

conditions in which we live and labor, nor could they have remotely guessed many things that make up our situation today and constitute our present problems. If changes should be made, we ought to find how to make them. What would one think of a present day people who should try to live and travel and do business and send communications or even fight a war as those people did in their day. If changes can give us greater success, let us make them; but we ought to first be sure that it shall not mean merely change but real progress. Here we will discover the reactionaries, but they may be of exceedingly great value to us.

What is it we are seeking to do? Do these things call for the best wisdom and self-forgetfulness of which we are capable? Do we need more representatives or fewer? It is hardly possible to have larger representation. Then the question resolves itself into the simpler one: will we or can we do our work better with a smaller delegation or with a different type? As helping to decide upon this, it will be fair to ask whether those who do attend the Convention these days really do what they are supposed to do. I presume that a very large number of those who attend the Convention have their expenses paid by the churches or boards and that this is done and their absence from their churches or offices is borne with the understanding and expectation that they will devote their attention to the Convention and its work. There

are accompanying features of the gathering that are not quite directly the work of the Convention but may be regarded as a sort of by-product. Some of these things are valuable to the denominational life and work and some of them are not. Some are merely personal interests or pleasures. Some appear to treat their attendance upon the Convention as a sort of outing or vacation and would justify the trip because of the Convention and its accommodations.

Then, could we and would we do the really important and worth while things more efficiently if there were fewer in attendance or of a different type? Would the wider effect on the whole denomination and its life, solidarity and work be the better promoted by not having so many who give such half hearted attention to the real work of the Convention?

The two large purposes of the Convention, I think, are deliberation and inspiration together with the information that may be imparted and received at the Convention. In the present condition it is practically impossible to secure the most satisfactory deliberation or the most widespread inspiration. It would appear that some sort of change, either in the attendance or the method of the Convention, will of necessity have to be made. The progressive and the reactionary will here meet and measure their strength. A large part of conservatism's appeal lies in the realm of sentiment. No one would weaken sentiment, but it may become a source of very serious handicap. Here enthusiasm and judgment will grapple in the arena. No one would detract from the power of either. Here age, with its years of experience, will seek to temper the enthusiasm of youth. But we cannot escape the necessity of some sort of change. What shall that change be and how shall we make it are questions that I do not even undertake to answer, at this writing.

EVANGELISM.

"The word translated evangelist occurs three times in the New Testament (Acts 21: 8; Ephes. 4: 11; 2 Tim. 4: 5), and carries with it the thought of preaching the gospel in such a way as to arouse the hearers to an immediate renunciation of sin and to a full acceptance of Jesus as Savior and Lord. The word evangel means good news, glad tidings, the gospel. The word evangelical suggests that which is in keeping with the good news, calls attention to what is consonant with gospel truth, and asserts loyalty to the doctrines of salvation. The evangelist is the one who goes here and there proclaiming the evangel, preaching and promulgating teachings which are evangelical, so presenting the gospel as to call for a surrender to Jesus."—William Wistar Hamilton, in "Bible Evangelism."

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EDITORIAL

GOODBYE.

It is with great pleasure that the acting editor of the BAPTIST AND REFLECTOR turns over the pen to Dr. John D. Freeman, the newly elected editor of the BAPTIST AND REFLECTOR, who will take charge of the editorials for next week and will assume complete editorial control no later than June 1. We sincerely believe that in Dr. Freeman our paper now has the greatest editor in the Southern Baptist Convention. Heaven's richest blessings on him. Thanking our readers for their patience and kind cooperation during the period that your humble servant has endeavored to publish the BAPTIST AND REFLECTOR, we gladly say "good-bye," so far as editorial work is concerned.

THE OLD FASHIONED HOME.

When Almighty God was ready to start the human race he started with a family of one man and one woman in a home where children were welcome. When he was ready to destroy the world because of sin and to repopulate it with a better race he began with a family. When he got ready to start a chosen nation he started with a family. God said of Abraham "for I know him that he will command his children and his household after him and they shall keep the word of the Lord." When God was ready to start the New Testament churches on their world mission he required the officers both deacons and pastors to rule their own houses well. The family is God's plan of social order and human happiness. The people who disregard God's order of family life are following in the tracks of the dead nations of the past. Unspeakable sorrow awaits those who rebel against God in social and domestic life. Whoever contends for the old fashioned purity of the old fashioned home is God's patriot and statesman. The same blast that wrecks the family will ruin the state. God give us more family altars and better homes.

OVERFLOWING CHURCHES.

Paul pleads with the churches to abound in the work of the Lord. To abound is: to give bountifully; to overflow freely like an artesian well or a mountain spring; to leap outward impelled by an inward dynamic force that expresses itself in outward movement. Jesus spoke of salvation as "a well of water springing up into everlasting life." God plants the springs of living water within the souls of men in regeneration. That salvation expresses itself in outward deeds. Christian giving is an expression of the spiritual life that is within. Since God gives to us through His free grace let us give to others in the name of the Master. Let us show the spiritual life that is within by always "abounding in the work of the Lord." "See that ye abound in this grace also" the grace of giving. Where churches are declining in their financial gifts to the kingdom of Christ in this age of unprecedented prosperity there is room for suspicion that the spiritual pressure is low and that a Holy Ghost revival of internal spiritual heart power is needed. Let God's grace overflow through us by the preaching of the gospel into all the world. Everywhere souls are famishing for the water of life. "Give and it shall be given unto you."

THE DISTRICT ASSOCIATIONS.

The district associations are the first units in kingdom cooperation after we leave the churches. The vast majority of our associations are poorly organized. The efficiency of these smaller units determines in a large measure the strength of the state and southern organizations. The first year of our 75 Million Campaign received the finest cooperation from the district associations that Southern Baptists have ever experienced. This is evidence that we can work together as state and associational groups. There is, we believe, more responsibility on the officers of the district associations than any other group of unpaid workers. We can never hope to enlist the country churches apart from the associations. All of the churches are related in an organized way to the district associations but not so to the state conventions or the Southern Baptist Convention. We sincerely wish that we could have the money to put a state worker in each association, but our present income to state missions makes this plan impossible. To put an efficient missionary in each association in Tennessee would more than consume our budget for state missions each year. We are therefore compelled to appeal to the leaders in the associations to volunteer their services in developing the unenlisted churches.

RELATION OF STATE AND SOUTHERN CONVENTIONS.

The relation of the State Convention to the Southern Baptist Convention is the voluntary relation of one free advisory body to another of the same kind. Each is free and neither is bound by the acts of the other, so far as convention authority is concerned. The states need the Southern Baptist Convention as a medium of cooperation in their missionary programs. The Southern Baptist Con-

vention needs the states because its territory is determined largely by state lines. It makes its appeals to the states and challenges them as such for a part in the cooperative programs. It tabulates its work by states and looks to them for victory. A Baptist State Convention is co-extensive with the commonwealth. This does not mean union of church and state. It means Baptist cooperation in state groups. The Southern Baptist Convention is co-extensive with the southern states. It could afford to ignore the state idea altogether if the brethren could forget for the period of the Convention the states from which they came. We understand that the states as such are not represented in the Southern Baptist Convention. The convention is composed of individual messengers. To annihilate the state idea altogether in the Southern Baptist Convention would, however, mean endless confusion. We must succeed or fail together notwithstanding constitutional independence and religious liberty. We are bound together by the great commission. We are unified around the cross of Christ. We have a common task. Let us be kind, courteous and fair in our dealings. We are all working for the same Master in His world conquest.

UNCLE EBEN, THE BAPTIST.

Pahsun say de udder day dat onless de bruddern pay up a little better, he gwine to have to give anudder ice cream social but shucks, if'n he had any gumpshun, he'd know dat's what de folks am waitin fo.

Ole 'oman low dat it sho do seem funny ter her dat Sis Angerliner Johnsun never shout onless she got a bran new dress ter ware. But I tell her dat Angerliner am only thinkin' of de day when she will put on her long white robes an' wants ter form de habit, afo'time.

Dar ain't no uset in de smart folks talkin' erbout de 'visions in de ranks of Christyuns kase as long as folks air led into wrong idees, day sho ain't goin' ter git in de right path.

Dat Piece o' palin recker low to me tother day dat de bread and wine of de Lawd's Supper done had de substum of our Lawd in it when it am blessed at de alter, an' dat it blesses de sole by takin' de sperit into de body wid it. Now, I can't make out how a smaht man lack he seem ter be gwine believe dat stuff less'n he kin splain how kin a body's stomick digest a sperit and turn it into his soul fur food.

Pahsun git hole of a new book not long ergo an' in it he fine out a lot erbout de invisibel church. Den he try to preach us a gran' sermon on dat subjick. If'n he gits on that line once mo' I'se gwine ter have to mind him dat collud folks ain't much stuck on invisibel things.

Some folks low dat no serpent could git Eve ter eat a apple but shucks, one made me swaller one hole las' fall.

Brudder Johnsun pray so long an' so loud de udder night dat Sis Jackson's baby woke up when he quit.

Folks sho am pushed fur a argyment when dey lows as how "comin' up out of de water" mean "comin' erway frum de aidge of de water."

De sliden Elder am comin' roun' ter de Methodis' church nex' month an' de members air struttin fur ter make him think dey 'serves a better preacher nex' year.

News and Views

RESOLUTIONS OF THE NASHVILLE BAPTIST PASTOR'S CONFERENCE.

Whereas, Brother John D. Freeman has seen fit to sever his relations with the Belmont Baptist Church as pastor to accept the editorship of the BAPTIST AND REFLECTOR; and whereas, we believe that he has been led by the Holy Spirit to do this, and that he is especially fitted in every respect to serve the Baptists of Tennessee in this capacity, therefore be it resolved, that we, the Baptist Pastors' Conference of Nashville, rejoice in the success of the State Executive Board in securing so capable a man as we believe Brother Freeman to be, and we take great pleasure in pledging him our most hearty support in this new field of service.

R. E. Grimsley,
M. E. Ward,
A. M. Nicholson.

NEWS FROM THE BAPTIST MEMORIAL HOSPITAL.

During this good year 1925, the hospital has been pursuing the even tenor of its way, maintaining the high standard of service and dealing which it established for itself a good while ago. Recently it is endeavoring to do better than that. The purpose is to have the hospital not only to render the best professional service for all who come, but to be beautiful, attractive and restful for all who come. The lobby and hallways at the front have been beautified, new and better furniture put into certain rooms and in the sun parlors, and especially in the waiting room on the eighth floor, where anxious friends wait while loved ones are in the operating rooms. The cafeteria equipment has been made all white and attractive, and plans are now being made to put in a central diet kitchen from which all patients can be served better and more promptly; for that is the trying problem for all hospitals.

Recently there have appeared in the public press accounts of children with foreign bodies in the lungs being taken to Eastern cities where these bodies were successfully removed. It will be of interest and sometimes of importance for the people in our territory to know that this is done at our hospital constantly and with eminent success. There are skilled surgeons with us who make it a specialty. A few months ago anxious parents brought a little girl who had a small chain in her lungs that had been there more than a month, another had a grain of corn. These were removed promptly and the children went home in good condition. These doctors have regular museums of objects removed from children's lungs.

On May 21st, the largest class that has ever gone out from our Training School will receive their diplomas. There will be 58 graduates. This will make room for some high school and college graduates of this

year to enter. It will be well to make application early.

At this writing the hospital, under the management of superintendent Geo. D. Sheats, is arranging to open an emergency hospital at the auditorium in connection with the Southern Baptist Convention. Our hospital furnishes this service, and it is free, for the great gatherings in our city, such as the annual fair, the Confederate reunion, last June, and now the Convention.

M. D. Jeffries, pastor.

NEWS NOTES

Dr. O. L. Hailey is to preach the Commencement sermon at Adams, Tenn., on May 17.

On May 24, at 3:30 P. M., Dr. O. L. Hailey is to preach the Commencement sermon at the American Baptist Theological Seminary.

We are to have with us at Lebanon in a revival beginning October 18th, Mr. and Mrs. Virgil Reynolds, of Nixon, Texas, who will have charge of the music and singing throughout our meeting. It has been my privilege to have Mr. and Mrs. Reynolds

with me before and I have never seen them excelled as pastors' helpers. They are high class musicians, thoroughly consecrated to the Lord's work. They would be glad to spend three or four weeks preceding our campaign in Tennessee. Any church is fortunate to secure their help. They may be addressed as above. J. H. Hughes, Lebanon, Tenn.

J. W. Dickens, who has had a fruitful ministry of more than eight years as pastor of the First Baptist Church, Lafayette, La., tendered his resignation to take effect June 15. He will go into evangelistic and supply work.

THE MEETING OF THE MERTON AVE. BAPTIST CHURCH, MEMPHIS, TENN.

The meeting of the Merton Avenue Baptist Church, Memphis, Tenn., will begin on May 18th and run through the 31st. Evangelist De Garmo and his singer will hold the meeting. The spiritual atmosphere of the church is ideal for a great meeting. Join us in prayer for a great harvest. We had eight new members last month. Six by baptism. E. J. Hill.



DR. JOHN D. FREEMAN

Contributions

FUNDAMENTALISM VERSUS MODERNISM.

By Dr. W. M. Wood.

"If the foundations be destroyed, what can the righteous do?" Psalm 11: 3.

"This is the victory that hath overcome the world, even our faith." 1 John 5: 4. R. V.

"Contend earnestly for the faith which was once for all delivered to the saints," Jude 3. R. V.

I have been asked by a committee of the Nashville Baptist Pastors' Conference to present a paper at this hour on any subject of my own choice.

Because there is much being said and also written at this time about Fundamentalism, Modernism, Rationalism and Liberalism, it might not be amiss to ask your thought for a short while to the consideration of the Baptist position on these agitating themes.

We are living in trying days of the world's history. Many are being shaken according to the testimony of the word in their faith. Paul foretold Timothy of this day.

"The time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers, having itching ears and they shall turn away their ears from the truth and shall be turned unto fables. 2 Tim. 4: 3, 4.

"As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobates concerning the truth." The world war revealed a great many things to us that are startling in the sight of God's sacred truth.

We found our nation and our schools at the beginning of the war pretty thoroughly honeycombed with German rationalism.

The pose of the so-called scholarship has made many a first-class knave out of those that are wise above that which is revealed. Paul's instruction to Timothy is here appropriate. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called; which some professing have erred concerning the faith." 1 Tim. 6: 19, 20. There is a fight on that must be finished between fundamentalism and modernism. The false teachers of science call themselves Modernists, but they are not modern.

They call themselves liberalists, but they are not liberal. They call themselves Rationalists, but they are not reasonable. Sheep skins cannot hide the wolf of Modernism.

Their motto: "Free to differ but resolved to love," was inspired by the devil, who is ever trying to unite what should be kept separate and to divide that which should be kept united.

There can be no compromise between fundamentalism and modernism. Oil and water will not mix. Truth and error cannot have fellowship. There can be no truce made when God's sacred truth is at stake. The hour has arrived when men must choose be-

tween fundamentalism on the one hand and modernism on the other.

I take delight in styling myself a Fundamentalist. I have no compromise to make with modernism even should it cost friendship and position. I can speak with authority about one church and one pastor in Tennessee. Our doors are not open for modernists. No evolutionist need to apply for fellowship and if there should be one hiding under cover within, it would be to his interest to remain in hiding if he desires a place in our ranks or else seek a church home among his own deceptive cult.

Modernists, evolutionists, liberalists and rationalists are of one blood and it is polluted blood. Fundamentalists are of a different school and are not and never can be in agreement with modernists. "Two cannot walk together except they be agreed." We have reached the parting of the ways. I am a fundamentalist. I am not a modernist.

Let us examine the tenets of these two schools.

I. What is the Creed of the Fundamentalist?

First, we believe in the inspiration of the Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16.

By the Scriptures we mean that collection of sixty-six books, from Genesis to Revelation which, as originally written, does not contain and convey the word of God but is the very word of God.

We mean by inspiration that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

We believe in the plenary inspiration of the Bible. There is no spotted inspiration. Much war is being made upon the old Book, but it has stood the test of time and not one fragment has even been chipped from the Gibraltar of divine truth.

Jesus believed the story of Jonah and the whale and used it as a proof of his own resurrection. "For as Jonas was three days and three nights in the whale's belly so the son of man was three days and three nights in the heart of the earth." Matt. 12:40.

Second, we believe in the Virgin birth of Jesus.

He was begotten of the Holy Spirit in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can be born of woman and that he is both son of God and God, the Son. Deny this and you deny the incarnation.

"Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive and bear a son and shall call his name, Emmanuel." Isa. 7: 14.

(1.) It is a prophecy according to the above quotation.

(2.) It is a historical fact. Matt. 1: 25.

(3.) This was necessary to the incarnation.

Third, we believe in the deity of Christ.

He is God's son. He was not only a good man but a divine man.

He claimed divinity for himself. Hear him.

"I am the son of God." John 10: 36.

"I am from above." John 8: 23.

"I am not of this world." John 17: 16.

"I am the resurrection and the life." John 11: 25.

"I and my Father are one." John 10: 30.

"I am the door." John 10: 9.

"I am the good Shepherd." John 10: 14.

"I am the way, the truth and the life." John 14: 6.

"I am the bread of life." John 6: 48.

If he was not God's son, he is false in his claims and could not be a good man and should be repudiated by us as the Saviour of men.

Fourth, we believe in the substitutionary death of Christ to make an atonement for the believer in Him.

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon him our nature, yet without sin, honored the divine law by his personal obedience, and by his death made a full and vicarious sacrifice for our sins; that his atonement consists not setting us an example by his death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the just for the unjust, Christ, the Lord, bearing our sins in his own body on the tree that having risen from the dead, he is now enthroned in heaven and uniting in his wonderful person the tenderest sympathies with divine perfection, he is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

He took our place. "He was wounded for our transgressions; he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed." Isa. 53: 4-7.

His sacrifice was universal. His atonement was particular. His atonement is limited by the faith of the believer. The reason all are not saved is because all will not believe.

Fifth, we believe in the resurrection of Christ from the dead.

We believe in the bodily resurrection of Christ; that He ascended to the right hand of the majesty on high, that as our high priest he is mediator between God and man.

"He is not here, he is risen. Come see the place where the Lord lay." There are some monumental evidences of his resurrection.

(1.) Our faith. It is a faith in a living Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17.

(2.) The church. Every church is a monumental evidence of a risen Lord. The perpetuity of the Christian faith is predicated on a living Lord.

(3.) Christian baptism. "Therefore we are buried with Christ 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 also be in the likeness of his resurrection." Rom. 6: 4, 5.

(4.) The Lord's day. We meet on the first day of the week and not the seventh be-

cause Christ arose from the dead. Matt. 28: 1.

Sixth, we believe in the immanent, physical and literal return of our Lord. Acts 1: 11.

II. The Creed of the Modernists.

These modernists are the disciples of Descartes and Darwin. The two camps are irreconcilable. Modernism is philosophy pure and simple.

First, the modernist as a disciple of Descartes believes in the divine immanence. They are practically pantheists.

Pantheism denies any real personality of God and regards all the processes of nature and human history as a self-evolution of the One who is the all.

It is decidedly antagonistic to the scriptural doctrines of the true personality of God and man.

The Bible makes the universe dependent upon God. Pantheism makes God dependent upon the universe. It is wholly unscriptural and devilish.

Second, the modernist as a disciple of Charles Darwin looks upon the Bible as an evolution. The Christian is a disciple of Jesus and holds with Christ that the Bible is an inspiration.

Third, the modernist enamored of the evolution theory seeks to develop the natural good in man and trusts to education and environment for redemption.

The Christian believes that man is a sinner by nature and wholly evil. The Christian accepting the teaching of Jesus hopes for salvation only through regeneration of the Holy Spirit and the shed blood.

Fourth, the modernist clings to Descartes philosophy of divine immanence, counts himself divine by nature and makes the inner consciousness the court of last appeal.

The Christian believes the Bible to be a divine revelation reckons himself human and sinful and looks to the Christ of the scriptures as his one and only Lord and to the teachings of Christ as constituting the authoritative basis of both creed and conduct.

The result is that all modernists oppose all dogmas, discard all fixed doctrines and trust the philosophy of the day to fix the fact to fate while the fundamentalist turns to a book, the teachings of which he believes to be as stable as the north star, the light from which will never fail, "till the day dawn and the shadows flee away."

III. Is There Any Middle Ground.

I answer in the language of the scriptures, "Be not ye unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel?"

Oil and water cannot mix. Light hath no part with darkness. There is no common ground. Christ says, "He that is not with me is against me." There can be no reconciliation except in Christ. There can be no fellowship until the modernist surrenders his hellish infidelity and falls at the foot of the cross in penitential tears and renounces his philosophy and accepts the crucified redeemer.

IV. What Should be the Position of the Church on this Issue?

There is but one possible position. Without delay we should put the evil leaven out. "Put away that evil one." "Come out of her, my people that ye be not partakers of her sins, and that ye receive not her plagues." Carry the war into Africa. Smite hip and thigh like Samson did the Philistines.

Our position as fundamentalists is supported by three chief witnesses. I have not time to discuss them. I mention them and close. These are our witnesses.

(1.) Critical and historical science as applied to the N. T.

(2.) Christian history.

(3.) Christian experience.

Amen.

WHITHER THE TRIBES GO UP.

By Geo. W. McDaniel.

The record of Southern Baptists for the conventional year has closed. What is written. We can neither call it back to cancel half a line nor wash out a word of it. For all our successes and achievements we should be humbly grateful to God. For all our shortcomings and failures we should be deeply penitent. From all of our mistakes we should learn lessons that will make us wiser in the future. Experience is an expert teacher and wise are they who learn of her. To the school of experience individuals, churches and denominations must go. Its discipline is something painful, often costly, but there seems to be no other educational system to take its place.

We shall find the Home and Foreign Mission Boards, the Education Board and the three Southwide educational institutions in debt. With perhaps the sole exception of Georgia, the State Boards are also in debt. There are those who say that debts are good things when the money has been spent for worthy objects and assets have increased disproportionately with its debts. There is some force in this position. However, it must be clear to any calm and judicious mind that our debts are too large and are necessarily impeding the progress of our work.

What shall we do? For one thing, we can tighten our belts and take hold of our task with firmer grip and renewed determination.

For another, we can stand *together* under the load as one man. We have a common faith and a common cause. All the debts are ours, that is they are the debts of Southern Baptists. The churches and individuals are the ones upon whom denominational obligations rest.

By rightly viewing and dealing with the situation we may strengthen the ties of brotherhood that bind us. A farmer with a large family had two boys and two girls away at school. The younger children were at home. Those seven years of age and over were in the public schools. The spring rains put the crops badly in the grass. When vacation came all his children went after that grass with plows and hoes. They were soft at first, and for several days had blistered hands, sore muscles and stiff joints. At night they were tired and hungry. They ate heartily and slept soundly. When the day

was ended they would talk about how the grass was disappearing and the crops were growing. Three weeks of arduous, united toil cleaned the crop. That fall the father gathered a large and profitable harvest of cotton and corn. The four children returned to college and a fifth one was also sent. Next year the oldest son was graduated, became self-supporting, and contributed to the education of the younger children. After thirty years that oldest son loves to tell about the grassy year when every member of the family worked in the fields and saved the crops. Meeting the emergency as they did brought out the best in those children and strengthened the family ties that bound them.

Southern Baptists have large and rich fields which have borne bountiful harvests. Just now the grass chokes the growth of the crops. By joining in hard effort we can clean our fields, clear more ground, and gather an unprecedented religious harvest. Woe be to the Baptist who lies in the shade while his brothers labor in the field. Woe be to the Baptist who stands aside and blames others for the grass, but puts not his hand to the plow. Those grassy fields are a double reproach to him.

Another thing that can be done at Memphis is to place responsibility for the denominational program more heavily upon the churches. These churches, through their representatives, made the Unified Program for 1925. It was carried to the people before it was passed upon by the Convention. The churches are the strength or weakness of that program. The pastors are the leaders of the churches. Oh, that every pastor and church might feel the weight of that program pressing upon their shoulders! Then we should lift it with a shout.

Once more, in our meeting at Memphis we may devise a practicable way of enlisting our laymen as our women are enlisted. The women are better organized and informed. Consequently, they are more efficient. The undeveloped and untouched resources of the Baptist laymen of the South are enormous. Some of our laymen have the vision and are leading nobly. The Convention must encourage and help them in every practicable way. To bring our Baptist men into a co-operation proportionate to that of the women would free us from debt, hearten the Secretaries, Boards and Missionaries, stimulate all the work, and send us forward with irresistible power. Once the men begin in large numbers to practice tithing and stewardship, the denomination will have needed funds for its program.

Much emphasis will be laid upon evangelism and sound doctrine, and rightly so. It is no disparagement of these that I urge the most prayerful, earnest, thorough and sustained effort to reach and train the Baptist laymen of the South in stewardship and denominational interest and loyalty. Christ wants their thought, time, influence and substance. The Convention sorely needs them. Here is almost our most serious weakness and our most challenging opportunity. A practical way to begin with a layman is by persuading him to attend the Convention. We want the laymen to attend in large numbers. The larger the number the better.

May Southern Baptists meet at Memphis in brotherly love, in the spirit of prayer, in

dependence upon God and willingness for him to have his way. May we say with Moses: "If thy presence go not with me, carry us not up hence."

THE GENESIS OF CHRIST'S CHURCH.

By L. R. Scarborough.

It is difficult to put one's finger on the exact place in the life of Christ where He established His church. The fact is, the formation of Christ's first church was a process and it covers in its development the whole period of Christ's ministry. Its organization was not completely finished until after Pentecost when the deacons were added; but it is certainly true that Christ in His own personal ministry established His church.

1. *Its Nucleus*—John 1: 35-51. Here we see Christ taking two baptized believers and under His leadership going out to win others to live in Christ. This is a soul-winning organization and constitutes the nucleus of His church.

2. *The Institution of Baptism*—Matthew 3: 1-17. John the Baptist was sent of God to institute the ordinance of baptism. He had baptized many before he baptized Jesus; but when he baptized Jesus, Christ certainly gave His endorsement to this, the first ordinance of His church. It is a church ordinance and it became so in subsequent history in the New Testament.

3. *The Call of the Apostles*—Matthew 4: 18-25. Here we see the Savior calling out the first and special officers of His church—the apostolic group.

4. *The Law of the Inner Life of His Church Given*—Matthew, chapters 5 and 7. In the Sermon on the Mount Jesus gives the inner law of life and conduct to this group whom He was organizing into a church.

5. *Laying the Doctrinal and Evangelistic Foundations*—Matthew 16: 18. Here the Savior lays upon the eternal rock of personal faith in the Lord Jesus Christ the doctrinal foundation of His church and declares that so militant and strong it shall become on this foundation that it will be an irresistible army sweeping away even the gates of hell.

6. *The Institution of the Second Ordinance: The Supper*—Matthew 26: 17-30. Here we find Jesus gives to His church, and puts it on the inside, the Supper as the second memorial of His death, His resurrection, the second ordinance of His church.

7. *The Price He Paid for His Church*—Matthew 27. Paul in Acts 20: 28 says that He purchased the church by His own blood and this is the price He paid for His church.

8. *Gave It Its Marching Orders*—Matthew 28: 18-20; Mark 16: 15-20. Here the Savior gives His world-wide missionary, educational and benevolent commission and sets out the world-encompassing task of His church and churches.

9. *He Promises Victory*—Luke 24: 49 and Matthew 28: 20. He gives to His church the guarantee of permanent and eternal victory, even the abiding and continued presence of His own divine self.

10. *Tarrying for Power*—Acts 1: 8-14. Here He sets His church to the task of prayer for power, waiting and praying for the enduring Spirit.

In these steps during Christ's earthly ministry we find the genesis of Christ's first church. When He ascended He left the church some of its officers, the apostles, not to be permanent, to be sure; its foundation of faith; its laws of life; its two ordinances; its commission; its great world-task; the terms and conditions of admittance; the new birth based on repentance and faith in Christ; He left it its great central, dynamic theme and power—Jesus crucified, buried, risen, coming again—; He gave it the promise of the Holy Spirit. After He ascended, this unit and growing corporate organization called out and appointed an officer to take Judas' place—Acts 1: 15-26. This was the act of the church. Then in the first chapter of Acts we find this church well organized, already established under the personal ministry of Christ and by Him set to the task of evangelism; and through the Holy Spirit it held its first great meeting. Then in Acts the sixth chapter we find the organization completed by the addition of deacons; and so it had two sets of officers—pastor and deacons; two ordinances—baptism and the Supper; a democratic form of organization, as was shown in the election of Matthias to take Judas' place and the election of the deacons. The church itself was the authority in these appointments. Thus, we can see that through the process of years Jesus Himself organized His church and under the direction of the Divine Spirit deacons were added to the organization after Pentecost. It can in all the highest sense claim Christ as its organizer and central authority and power.

COMPLETE STANDARDIZATION OF CARSON AND NEWMAN, AND DON'T FORGET UNION UNIVERSITY.

By E. K. Cox, Gloster, Miss.

As one who feels deep concern in the affairs of our denomination in my state, I have watched with intense interest the progress of the effort to make Carson-Newman College standard. There is every good reason in the world for doing this and not one against it. There is no Baptist school in the world that offers greater opportunity at the present than Carson-Newman. There is none other so well located for the building of a mighty Baptist stronghold. It has the greatest Baptist constituency to be found in the South, the Baptist center of the world.

It is the logical place for the building of an institution that shall reach and train the mighty, virile Baptist host of our great highland region. If I were a rich man with money to invest for the kingdom of God, I can think of no place where it would return such dividends down the centuries as in a great school for the Christian training of that goodly company of pure Anglo-Saxon blood. Such a school as Baptists are building at Jefferson City will send forth a constant stream of preachers, missionaries, and Christian workers of every class. I thank God for what the school has meant in the past, and as I think of the work of Dr. Campbell with his varied qualifications and his unwavering fidelity to the Old Book as he leads the young preachers, and the ideals of Dr.

Sams for the future, I rejoice in the days to come. I shall never forget one conversation with Dr. Sams a little while after he came to the presidency, in which he unfolded the dream of his heart concerning the school, that under God, he hoped to build, *I decided then that he had come to the kingdom for such a time and my mind has not changed.*

If the words of one who loves every hill of old East Tennessee, would have any weight, I would say as I look back from my work in another state, that the biggest task right now before the Baptists of East Tennessee is found in the work being undertaken for Carson and Newman College.

And now may I say a word for the school at the other end of the state? Old Union must have more support than she is getting. I spent nearly four years in the closest touch with the work there, and it was always a marvel how Dr. Watters and his faculty accomplished what they did on amount that they had. Make Union University Standard and furnish the necessary equipment and Dr. Watters will give the Baptists of West Tennessee the biggest school in the great lower Mississippi valley, he knows how.

Union has rendered valiant service through the years and deserves the best that our people there are able to give them. Another thing, in this time of uncertainty and doubt about the faithfulness of many schools to the great fundamentals, and to the purposes of their founders, our people need have no fear so long as G. M. Savage, I. N. Penick and others of the same kind, shape the religious teachings of the school.

It has been my privilege during more than twenty years spent in the ministry there to know the Baptists of Tennessee as but few men know them, I have been closely identified with the two schools mentioned, being an alumnus of Carson-Newman, and having served on the Board of Trustees for Union; and it is my deliberate judgment that our people are just beginning to realize the tremendous value of these schools to our work. I would not for one moment detract from the splendid work that has been done by our peerless school for women at Murfreesboro, or that splendid Junior College, Hall-Moody at Martin, but it is imperative that the schools I have mentioned be made standard at the earliest possible moment. Tennessee Baptists are a mighty people and will not fail once their hands are fully put to the task.

We have just closed a glorious revival in the First Baptist Church of Columbia, Tenn. Brother R. W. Hailey, of Nashville, led the singing and the pastor did the preaching. The meeting ran for eleven days. God was with us in great power. Twenty-seven united with the church and there are others who expect to join Sunday. Eight joined last night, six of whom are adults. Twenty-six of the twenty-seven came by baptism, and there are other adults amongst them.

Brother Hailey is a splendid leader of singing in a revival meeting. He is a hard worker, faithful to his task, and consecrated to God. His work with the children deserves special mention. At the junior service, which he conducted, he had as many as two hundred and twenty-six at one service. The children became much attached to him and

many of them were led to make professions of faith in Christ. Many of the truths Brother Hailey taught these children will be with them when they are parents and grandparents. We pray God's richest blessings upon Brother Hailey in all his work. Brother Hailey can be reached at the Baptist Sunday School Board, Nashville, Tenn.

F. G. Lavender.

The Commencement at Judson College will begin Friday, May 22, and go through Monday, May 25.

Will you kindly allow a Georgia pastor to speak a word about one of your Tennessee evangelists, Rev. L. O. Vermillion, of Jackson.

Brother Vermillion came to our church April 19th and preached twice daily for two weeks. Our church was revived and 39 persons were added to our membership. Brother Vermillion preaches a plain gospel sermon, entirely free from all sensational abuse or "clap-trap" methods. He is a man of poise and dignity, easily catching the ear of his hearers and holding it. I cannot commend too highly Brother Vermillion to any pastor or church in need of evangelistic help, if they desire good gospel preaching. Brother Vermillion tries to lift up the name of Jesus above all other names and leaves the church in good condition to move forward after he is gone. We had Brother E. A. Patterson, of Leeds, Ala., to conduct the song service. He may not be the best in the South, but I am sure there are very few his equal and fewer still his superior.

R. W. Eubanks.

DR. INZER WILL NOT BE BACK FOR SOUTHERN BAPTIST CONVENTION.

News has just come that Dr. and Mrs. Inzer will not return from their European tour in time to attend the Southern Baptist Convention as they had planned. They will leave London about May 10th arriving home about May 20th. Dr. Inzer writes that it will take him a lifetime to tell of his wonderful trip, and he regrets very much that he will not be able to attend the Convention. The following letter was recently received by the First Baptist Church:

Milan, Switzerland, April 10th
Our Very Dear Friends:

This week has run away from us before we were aware of it. We have been in such interesting places and have seen so much that is beautiful, historical and worthwhile. It is so that you can actually see so many masterpieces in a day that you finally wear out and give some of them a passing glance. But on the whole we have been careful and very appreciative. The wonderful paintings have been to us the greatest source of inspiration. Today, for instance, we have seen "The Last Supper" by Leonardo Da Vinci. It was worth coming a long way to see. The Art Galleries are full of Bible inspired pictures from creation to Revelation, especially all the important events in the life of our Lord. It is a temptation to spend all our money buying copies of these masterpieces.

For size and richness St. Peter's in Rome is the outstanding church we have seen. It

would take pages to describe it. I shall not attempt it now. Next to St. Peter's, and yet more magnificent in its style, is the great Cathedral at Milan we have just seen today. At the top of the highest pinnacle, some five hundred feet, there are now 145 spires and more to follow. 5,000 statues and hundreds and thousands of carvings and rich ornamentations. It is all of white marble. The art glass windows are beyond description. They picture the entire Bible in detail, it seemed to me.

We spent much time with our Missionary in Rome, and saw all our churches and work there. Will report on this later.

I stood on the spot in the public square in Florence where Savonarola was burned to death as a protestant martyr. It was a sacred place to me, more so now than ever since I have seen this country.

Oh how much there is to write, and yet there is Switzerland, France, Holland and England to come yet, but by the time you read this letter we will be getting ready to start for dear old America. We miss our people and church. The trip is in every way worth while, great, but there is no place like home, and there are no people like our people.

Anticipating the home-coming, and with love and Christian greetings to all, we are,
Yours in Him,

JOHN W. INZER.

The First Anniversary of Rev. F. M. Dowell as pastor of First Baptist Church, McMinnville, Tenn., was celebrated April 19. The reports are that God has wonderfully blessed this church in many ways.

A GREAT MEETING AT HULBERT, ARK.

We are singing "Praise God from whom all blessings flow!" I am sure that the Baptists in Tennessee, Mississippi, Texas and elsewhere, as well as in Arkansas, will rejoice with us in our efforts to evangelize the great Delta section of Arkansas, and plant churches, in that destitute section of the state.

About fourteen months ago, a Baptist Church was constituted at Hulbert, Ark., with eight women and three men as charter members. Up to April 15th, last, we had sixteen members, on the ground, ready for action, and in the spirit of prayer. On that day, Brother L. T. Grantham, pastor-evangelist; and Singer, H. C. Rushing, of the Seminary, Fort Worth, Tex., began a tent meeting at Hulbert. We used the tent because we had no house of worship, and to have a meeting, at this time, we were compelled to use a tent.

At the close of the third service, two young people professed Christ and united with the church. Thus, the "frozen assets" of the kingdom began to become liquid, and from day to day, the Lord added unto the church, such as were being saved.

At first, there were not so many in attendance; but as the meeting progressed, and news of God's power spread abroad, the number increased and greatly multiplied, until the big tent was full to overflowing.

The several denominations, represented at Hulbert, came, and with us, sang and prayed

and wept, as the Spirit moved upon our hearts.

In this connection, we wish to acknowledge our sincere gratitude to Brother George Alexander, a Methodist brother, for the use of the lot on which the tent was placed. His good wife, too, rendered valuable service, in many ways, during the meeting. We are also indebted to Brother H. W. Graham, Presbyterian, in a very special way, for his untiring interest, assistance and cooperation. These are but a few of the many whose kindly interest, sympathy and help, made possible one of the greatest revivals, it has ever been my privilege to witness.

During the ten days of service, fifty-four united with the Baptist Church, and a goodly number professed Christ and will unite with churches of other denominations.

Thirty-nine of our fifty-four, joined by experience and baptism; three by statement and twelve by letter. Thus, our number increased from sixteen to seventy; with untold good to every living soul in this community.

The "joy bells" are indeed ringing in our hearts, and we seek, more and more, to 'Glorify God in our bodies and in our spirits, which are His.'

Again, we sing, "Praise God from whom all blessings flow."

R. D. MAUM, Pastor,
First Baptist Church.

Hulbert, Ark.

Southwestern Baptist Theological Seminary will have its eighteenth annual commencement May 26-29. Among the features of the occasion will be the commencement address Tuesday evening by Dr. James W. Lynch, professor in Wake Forest College, North Carolina. Congregational singing, the invocation, and special music will precede the address.

On Wednesday evening, May 27, the School of Gospel Music of the Seminary will render "The Holy City." This occasion each year draws music lovers from points throughout Texas and adjoining states. The Choral Club of the Seminary Hill Church and the Seminary orchestra will assist in the program.

Another special occasion will be the address to the School of Religious Education, delivered by Dr. John L. Hill, of Nashville, Tenn. During this part of the exercises Fred Terry, class representative, will also read a paper.

The Baccalaureate address will be delivered by Dr. Robert G. Lee, of New Orleans, La., at 10 o'clock, Friday, May 29th. The Training School hour is arranged for Thursday night with Mrs. W. C. James, president of the Southern W. M. U., speaking. The class address will be given by Miss Lucy Lagow, class representative.

Throughout the commencement exercises the periods will be interspersed with music, with special introductions, and with the awarding of degrees to the graduates in the various departments of Seminary work. There will be 110 graduates. In the course of commencement week there will be a Senior-Alumni luncheon, a campus social and band concert, and a reception to the graduates tendered by President L. R. Scarborough.

Christian Education

Harry Clark, Nashville

YOUR PUBLIC SCHOOL TEACHER FOR NEXT YEAR.

It is a vital problem that your community faces when it considers the employment of your public school teacher for next year. If he or she is frivolous, your boys and girls will be likely to imitate the unstable qualities rather than the worthy attributes which the teacher may possess. If your teacher ignores church duties, stays away from preaching and takes no part in Sunday school, that example will nullify much that your preacher seeks to accomplish. For that reason you want a teacher who is both earnest and deeply religious. As to his or her denomination, Baptist would certainly not want to monopolize all the school positions, because we do not believe in carrying religion into politics and uniting church and state. However, it is startling to see that in many sections of this State, where the Baptists are in the large majority, they have allowed all the school positions to be filled by the more alert members of other churches. A Baptist teacher of the right sort will mean a great asset in your Sunday school and your BYPU. In one town in this State where the Baptist church was barely alive, a young Baptist girl was employed as the primary teacher in the public school. She put new life into the entire church through her work with the

young people's societies. How much would it be worth to secure a teacher of that sort for our school? The best way to get a good Baptist teacher is to write to our Baptist colleges and ask them to recommend to your school board one of their students who is not only a scholar but a sincere Christian.

BAPTIST SCHOOLS GO IN FOR SOUL WINNING.

By Frank E. Burkhalter.

More than 20,000 young men and women in attendance upon the 117 Baptist institutions of learning in the South have volunteered to engage in personal soul-winning as they have opportunity during the summer vacation, and many hundreds of others have decided to dedicate their lives to the ministry, missionary work and other definite forms of Christian service as a result of a special evangelistic service held in practically all these schools at noon, Wednesday, April 15, according to advices received from Dr. J. W. Cammack, secretary of the Education Board.

Persuaded that the schools should be a force as well as a field for evangelism, Dr. Cammack communicated with the heads of all the Baptist schools in the South early in March, suggesting that at noon on April 15 they hold a special evangelistic service in their institutions in which an appeal should be made to the unsaved to give their hearts to Christ, to all who felt the call to give their lives to special Christian service in any form to make public declaration of their decisions,

and to all others who would to join the "Every One Win One" movement by pledging themselves to do their very best to win at least one person to Christ during the vacation period.

Special preparation was made for the service in nearly all the schools, with the result that the response on the part of the students exceeded the expectations of those who were promoting the appeal. This special evangelistic appeal represents an effort on the part of the Education Board to co-operate fully with the plans of the 1925 Program Commission, which is seeking just now, among other things, to inculcate a spirit of soul-winning among all the forces of Southern Baptists. It is the hope of the Commission that the evangelistic response on the part of the Baptist schools is the forerunner of the greatest revival Southern Baptists have ever known.

IT ISN'T EASY.

To apologize. To begin again. To admit error. To be unselfish. To face a sneer. To be considerate. To endure success. To keep on trying. To profit by mistakes. To forgive and forget. To think and then act. To keep out of the rut. To make the best of little. To shoulder deserved blame. To subdue an ugly temper. To maintain a high standard. To recognize the silver lining—but it always pays in the end.

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For Catalog Address

E. L. ATWOOD, President,

Murfreesboro, Tennessee

THE BAPTIST FAITH OR WHAT BAPTISTS BELIEVE AND STAND FOR

By M. P. Hunt, D.D.

(Address delivered at Memorial Service, May 29, at old Providence Church.)

The widely known and admired T. T. Eaton of sainted memory was wont to say, "If it be a sin to be proud that I am a Baptist, then I hope to die a sinner." There was a holy daring in the utterance that shocked some. It was simply his way of putting teeth into his statement of his certainty of the correctness of the Baptist position. Sure it is, the Baptist who is not proud of his faith gives those of like faith with him little chance to be proud of him. Nor can I conceive how a man who does not glory in his faith can have the smile of God. The progress of God's kingdom has always been, at the hands of believers who gloried in their faith. As a rule Christians who are as much at home in one communion as another are not of much force in any. It may sound big and broad for one to say, "I love and esteem all faiths alike," but such a deliverance marks the deliverer as a weakling in the kingdom of God. Dr. A. T. Robertson says of Paul that he trod softly and willingly became all things to all men if by any means he might win some; but at the same time he carried a big stick, Rooseveltian-like, of principles and this he wielded with terrific force as there was occasion. To believe, as all thorough-going Baptists do, that ours is the faith of the New Testament without subtraction or addition, that we have the gospel without dilution or pollution, gives backbone to our faith and zeal to our efforts as propagandists. Whenever a Baptist joins another church that the family may be together it is indicative of two things, namely, that the church or churches of which he has been a member and the pastor or pastors under whose ministry he has set have both failed to ground him in the faith as it is in Jesus. For the want of indoctrinations we have lost thousands and have still with us myriads who have no high sense of appreciation of the heritage that is theirs. Baptists have most prospered where they have with holy zeal stood foursquare for the faith once for all delivered to the saints. Conviction is wrought by conviction. Under God, in this hour, I would help all of you Baptists to have a sense of appreciation for the faith that is yours and at the same time help, if I may, the friends of other faiths who are with us to see and appreciate our viewpoint. So profound are my convictions that I am in a measure born down by the responsibility of this occasion. My heart's desire and prayer to God is that I may so bring and present my message as to gain at all hands a thoughtful, unbiased hearing. To that end, I remind you who are not Baptists that I am asked specifically at this time to state the Baptist position, and you must expect of necessity to hear that which is not in accord with your faith. All I ask or crave is that what I say be judged by the Book and not by your prejudices or preconceived opinions. In no single address can all the ground be covered; it would take a good size volume to do that. That Baptists hold much, very much, in common with other evangelicals is well understood. It is not so well understood, however, that some of the things now held in common by all evangelicals were at one time held alone by the Baptists. Some of these will come out in the message of the hour. When all of this has been said it still remains that the Baptist faith is radically and fundamentally different from that of all others. On this ground alone can their continued separate existence be justified. If as Baptists we hold no truth that is not held substantially by others, then we should merge into the life of other faiths and help to answer our Lord's prayer. "That they may all be one; even as thou Father art in me and I in thee, that they also may be in us; that the world may believe that

thou didst send me." If I make clear my contention that Baptists do, in fundamentals, differ from all others, and that we have as a people, already rendered services in behalf of the truth as it is in Christ, of incalculable value and that we still have a message for the world and mission in the world, then let us from this good hour with renewed zeal and determination devote ourselves to our divinely given task.

Baptists and Catholics at Antipodes

Of all the Christian sects in the world, Baptists and Catholics stand at the two extremes. They differ the most radically and have the least in common. Between the position of the Baptists and that of the Catholics come all the other faiths. With Dr. Mullins let us ask, "What is the historic significance of the Baptists? What great principle have they contributed to the religious thought and the life of mankind? What interpretation of Christianity do they present which distinguishes them from all other Christian bodies?" Some might answer soul freedom, others the separation of church and state, while still others might point to their emphasis of individualism. None of these are sufficiently inclusive. Dr. Mullins finds the answer to his interrogations in the one phrase, "The competency of the soul in religion." Of course this means a competency under God, not a competency in the sense of human sufficiency. This competency of the soul under God is at once exclusive and inclusive. It excludes all human interference, all proxy in religion, all ideas of priestly or episcopal intervention. Religion is a matter between the individual soul and God. It includes all the rights of an absolute democracy, and constitutes every believer his own priest and king. The believer is answerable in religion to no one save his Lord. It is the indwelling of the spirit of Christ in believers that makes them competent for self government in religion, and democracy is the inevitable. The independence and autonomy of the local church is the Baptist philosophy of Christianity. The Scripture texts cited in support of our position but sustain our philosophy. Dr. Mullins sums up the Baptist position in these words: "The biblical significance of the Baptists is the right of private interpretation and obedience to the Scripture. The significance of the Baptists in relation to the individual is soul freedom. The ecclesiastical significance of the Baptists is a regenerated church membership and the equality and priesthood of believers. The political significance of the Baptist is the separation of church and state. All of these grow naturally and of necessity of the doctrine of 'The competency of the soul in religion.' Baptist doctrine of the competency of the soul in religion is based upon the belief that God is a person capable of revealing himself to man, and that man has a capacity for God and can be brought into communion and fellowship with him.

The Catholic Position

All who are in the least familiar with the Catholic position will readily admit that it is in direct antithesis to the doctrine of the competency of the soul as held by Baptists. Underlying the whole scheme of Roman Catholicism is the idea of the incompetency of the soul in religion. The soul's capacity to seek its own salvation by personal faith in Christ is denied in the Catholic doctrine of baptismal regeneration. With them, so-called baptism is necessary to regeneration, and this, except in cases when death is eminent and a priest cannot be had, must be at the hands of a priest. It is the same thing in the matter of the Lord's supper. Until the priest has blessed the elements and they are changed by his priestly touch into the actual body and blood of the Lord, they are nothing. Thus the spiritual gives place to the material and the priest holds a monopoly in the matter of the elements necessary to the communion. It is interesting to note that since the Council of Constance in 1414 our Catholic friends give only the bread to the laity, while the officiating

priests drink whatever of the wine is drunk. Strange to say, Cardinal Gibbons justifies this by the words of Jesus to the disciples, "Drink ye all of this."

(3) This peculiar confession also assumes that in prayer a man is incompetent to deal directly with God, and the priest must be there to pronounce absolution. (4) With them a man must have the help of the priest to die right, hence the sacrament of supreme unction. Baptists hold that God's grace in the soul fits it for translation to glory, while the Catholic thinks the priest with oil consecrated by a bishop, anointing the dying in the figure of the cross, on eyes, ears, nostrils and mouth, the palms of the hands and the soles of the feet, prepares the soul for its exit. (5) The traditions of the church, together with the doctrine of papal infallibility is against all private interpretations of the Scripture. So you see how completely and radically Catholics and Baptists differ.

The Protestant World Inconsistent

Protestantism is a mixture of the Baptist and Catholic positions. In many things the Protestant world is now with the Baptists, but in some things it still clings to the rags of Catholicism. As, for instance, the episcopacy, infant baptism and baptismal regeneration. They are all unscriptural, and first saw light in the Catholic church and were nourished by its unscriptural conception of the incompetency of the soul in religion. In holding to the doctrine of justification by faith the Protestant world is at that point one with the Baptists, while in baptizing their children into the church in unconscious infancy they are one with the Catholics. In the matter of civil and religious liberty, the Protestant world in America is now in full sympathy with the Baptist position, while those churches which have the episcopal form of government get the same from the Catholics. Take the Disciples who are less than a hundred years old, and they are one with Baptists in the matter of believers' baptism; but at the same time one with the Catholics in holding baptism to be essential to salvation.

If time would permit, much more might be said showing the inconsistent attitude of the Protestant bodies and how they wobble between the Baptist and the Catholic position. I take up next, the matter of infant baptism, which is excluded from our faith by the doctrine of the competency of the soul in religion, and in what I shall have to say, the inconsistencies of the Protestant world will be further manifest. The scholarship of the world is agreed that infant baptism is not to be found in the New Testament. Yea, more; history tells the story of its rise. Paganism had certain rites and ceremonies which were in some respects analogous to baptism and the Lord's supper. There was a note of the mysterious about these rites, which the babes, weaklings in Christ, recently converted from paganism, naturally brought over with them and transferred to baptism and the Lord's supper. Thus you see how these ordinances came to be colored by their superstitions. In paganism the office and function of the priesthood loomed large, and this paved the way for the sacerdotal in the early church. Then, too, the advocates of the sacerdotal got more or less encouragement from the place of the priesthood in the Old Testament economy. Moreover, the gospel idea of immediate relation between God and man was so foreign to pagan thinking as to be all but inconceivable. All of these influences and tendencies combined to obscure the one all sufficient sacrifice and the sole priesthood of Jesus. Thus from a small beginning grew up the marvelously wondrous system seen in the Catholic church of today. Early in the departure there was applied to baptism and the Lord's supper mystical, or better, perhaps, magical efficacy. Thus it came about as early as the second and third centuries that remission of sins was connected with baptism. In the early departure, repentance and faith were

required, though actual remission of sin occurred in baptism.

Justin Martyr, the first Christian apologist, born in Palestine in 114 and martyred at the hands of Marcus Aurelius between 162 and 168, in his first apology "taught that we are regenerated in baptism." This doctrine of baptismal regeneration paved the way for infant baptism. If the adult is regenerated in baptism, then sin being original, makes it necessary that infants be baptized, lest they die unregenerated and be lost. Thus it was that the practice of infant baptism crept in, which at first was, of course, by immersion. Not only so but they also gave them the communion. The New Testament symbolism of vital union with Christ gave place to the idea of a magical efficacy. The simple gospel preacher of the New Testament became a priest. Sacramentarianism and sacerdotalism usurped the functions of a spiritual religion. The priesthood done away with in Christ our great high priest was restored and Jesus was no longer the all sufficient sacrifice. Gradually, as pointed out, the hierarchy of Catholicism developed. The two original sacraments were multiplied to seven. They are Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony. Baptismal regeneration put all outside of the church outside of the kingdom and between every soul and God intervened the priesthood. "Faith passed," says Mullins, "into a long eclipse." Absolution of the priest takes the place of forgiveness. The dark ages came on apace. My brethren, do you not see how this practice of infant baptism reversed God's plan for a church in the world and put the world in the church? Now a church in the world is a good thing, but woe betide us when we take the world, unregenerated, into the church. A ship in the water is a great sight, but you let the water into the ship and how pitiful her plight. The various Protestant faiths that practice infant baptism have all difficulties in finding a satisfactory statement of their ground for so doing. As to the why and efficacy of the practice they are by no means agreed, but to it most of them attach a magical significance, and in most instances the children are counted in the church. I regret that time will not permit going into this matter in more detail. Suffice it to say there are today many who are banking on their infant baptism, so-called, for deliverance from final condemnation. Baptists look upon infant baptism as one of the great curses of the ages. That among our Protestant brethren it has been more observed in the breach than in the practice, is in a measure due to the Baptists' position. The grief of some of their leaders as to this should be to us Baptists an occasion of rejoicing.

Separation of Church and State

Mr. Bryce in his "American Commonwealth" remarks that "It is an accepted axiom by all Americans that the civil power ought to be not only neutral and impartial as between entirely different forms of faith, but ought to leave these matters entirely on one side, regarding them no more than they regard the artistic or literary pursuits of the citizens." Mr. Bryce goes on to say, "Of all the differences between the old world and the new this is perhaps the most salient." Mr. Bryce might have gone farther and added it was not always as now in the new world. Who that does not recall that in the beginning Congregationalism was the state religion in the colonies of New England, save Rhode Island, and Episcopalianism in Virginia." In Virginia Baptist suffered imprisonment, whipping, persecution, unjust taxation and all sorts of indignities, all of which but whetted their zeal for liberty, and to this end they left no stone unturned. Ceaseless agitation and a continued stream of petitions finally won the day, and the establishment was disestablished. To be sure they had in Washington, Jefferson and Madison great statesmen who championed their cause. At certain stages of the fight the Presbyterians were with them and made noble deliverance; (Continued on page 16)

SUNDAY SCHOOL

Edited by

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

The following schools in Tennessee have reached the Standard. Alexandria; First, Fountain City; Central, Fountain City; Second, West, Jackson; Gillespie Avenue, Knoxville; First, Lebanon, Eastland, Grace, Inglewood, Belmont Heights, Nashville; Orlinda; Union Avenue, Speedway Terrace, Memphis. Second, Jackson and Union Avenue, Memphis have both qualified for AA-1 Standard, but have not been enrolled yet on account of some late reports coming in.

Last week in April we fell down in diplomas, but held up well in book awards. We sent out 326 book awards but only 20 diplomas. Let our churches all over the state help us to put on the 3,000 diplomas for this state during 1925.

We have 24 standard Intermediate classes in the state. We ought to have 200. Let us get busy meeting these requirements. Send in your class and let us help them to meet this high standard.

During April we sent out 107 diplomas in this state. We want 3,000 for the year. We will have to pick up a lot if we reach our goal.

CLASSES REGISTERING DURING APRIL

Senior and Adults

Ruben Ross Memorial, Red River, Adams, Rev. H. M. Crain, teacher. Business Men's, Bolivar, M. Robinson, teacher. Phoebean, Union Avenue, Memphis, Katharine B. Cole, teacher. Alathean, Judson Memorial, Nashville, Mrs. S. P. De Vault, teacher. Fellowship, Prescott Memorial, Memphis, Normal, L. C. Skipper, teacher. The U. S., Second, Newport, B. R. Vinson, teacher. Woman's, First, Newport, Mrs. Evans, teacher. Willing Workers, First, Richard City, Mrs. C. T. Ross, teacher. Agoga, First, Shelbyville, E. R. Hix, teacher.

Standard Classes, Senior and Adults
Live Wire Convention, Second, Jackson, C. L. Skinner, teacher. Euzelean, Union Avenue, Memphis, Guldma Aylesworth, teacher. Amoma, Union Avenue, Memphis, Byrdie Wright, teacher. Eunice, Union Avenue, Memphis, Mrs. J. K. Graves, teacher. Comrade, Union Avenue, Memphis, J. K. Graves, teacher.

Standard Departments

Young People's Union Avenue, Memphis. Adult, Union Avenue, Memphis. Home, Union Avenue, Memphis.

The training school just closed at West Jackson was a success from several angles. The attendance was large and enthusiastic. More than 200 enrolled in the three classes. Classes were taught as follows: Elementary, Miss Collie, Manual, Mr. Milton, Building the Bible Class, the writer helped by Dr. Guy. So many favorable things about West Jackson school that ought to be mentioned, we do not attempt to give space for all of them. The outstanding points might be mentioned. First, the absolute loyalty of all to their pastor. Dr. R. E. Guy. We have never seen more beautiful loyalty on the part of any church to their pastor. Then the willingness on the part of all to cooperate in a common church program. The attendance of the teachers and officers upon their general meetings such as the teacher's meeting, workers' Council etc. More than 50 there at the meeting on Friday night, an hour before the training school was to begin. It was a real joy to be associated with them. We also greatly enjoyed the privileges of the home furnished us by Dr. and Mrs. Gobelett. They are delightful

people and Mrs. Gobelett is one of the most faithful and interested teachers in the Sunday school.



Little ANNETT BARCLAY, a member of the Highland Park Baptist church, Cradle Roll Dept., Chattanooga, Tenn. She was three years old February 26, 1925. She began attending Sunday school when five weeks old, never missing a Sunday during the three years. Won a Bible when two and a half years old, always on time and collection and deportment 100 per cent. Do you know of any better record of a baby?—Lona Tucker, supt., Cradle Roll Department.

Rev. F. M. Dowell, McMinnville, writes, "Sorry that you could not be with us last Sunday. We had a very good day. Our people are very much enthused over the prospects for the future of our church. We are to have a meeting tonight at which time we will decide upon the location of our new church building. Our church was never in better condition than now and we look to the future with hope and great anticipation."

The young people of Watauga and Holston Associations are making great plans for the encampment to be held in that section in June the last days. They have united their efforts and are cooperating in this movement in a great way. We are trying to secure for them a splendid faculty of teachers and speakers for that occasion.

It was our pleasure and privilege to attend the Great Field Day at Glendale Park last Saturday, and while we were not permitted to remain through the entire program we enjoyed it very much and pronounce it a decided success. The program was well arranged and carried out with decision and effectiveness.

STUDY COURSE AWARDS FOR APRIL

Teacher Training			
Associations	Diplomas	Other awds.	Total
Beulah	10	10	10
Big Emory	6	6	6
Big Hatchie	2	20	22
Duck River	1	1	1
Holston	1	1	2
Jefferson Co.	139	139	139
Knox Co.	1	50	51
Nashville	11	39	50
New Salem	18	18	18
Nolachucky	1	1	2
Ocoee	18	18	18
Robertson Co.	2	2	2
Sevier Co.	3	9	12
Shelby Co.	3	32	35
Stone	1	1	1

Union	10	26	36
Wilson Co.	5	5	5
Madison Co.	12	37	49
Gibson Co.	2	3	5
East Tenn.	13	58	71
Total	59	497	555

B.Y.P.U. Study Course Awards

Beulah	1	4	5
Big Emory	1	1	1
Chilhowee	28	12	40
Duck River	2	2	2
Holston	1	22	23
Holston Valley ...	3	3	3
Jefferson Co.	78	78	78
Knox Co.	127	109	236
Nashville	28	19	47
Ocoee	2	2	2
Robertson Co.	23	30	53
Shelby Co.	52	26	78
Sweetwater	1	1	1
Union	7	7	7
Watauga	14	14	14
William Carey	10	6	16
Wilson Co.	18	12	30
Madison Co.	42	1	43
Gibson Co.	3	53	56
McMinn Co.	21	4	25
Out of State	1	1	1
Total	371	390	761

Stewardship Awards

Chilhowee	5	5
Knox Co.	25	60
Total	25	60
Total of all awards during April:	470 diplomas; 890 seals; total 1,360.	25 tithers.

The Granger County Sunday School Convention met last week and report a fine program. It was not our privilege to be there this time on account of some complications in our engagements, but we were represented by Dr. R. B. Jones of Jefferson City and we feel sure that the program did not suffer from our absence.

Many associations are planning their conventions and getting ready for definite work for the summer. If you have not organized your association please let us aid you in getting the organization started.

Write us for help on all lines of Sunday school and B.Y.P.U. work.

We now have blanks for the council meetings showing reports of departments and officers, etc.

We paid a visit to Stewart County last week and had a fine time. We find the work there going in great shape. Bro. Clifton Bridges is doing a magnificent work in Dover and surrounding county. We spoke twice on Saturday and three times Sunday before catching the boat to Cumberland City. When we got off the boat at Cumberland City we found a bunch of young people there waiting for us and had arranged for us to speak to the church at 5:30 before catching the train in to Guthrie. We greatly enjoyed these young people as well as those at Dover. A Sunday school convention is being planned to meet at Big Rock in June and a training school at Dover in August.

It was our extreme joy to be present at the ordination services of our own boy, Douglas, last Monday night.



JESSIE DANIELS
Vice-President East Tennessee

at Jefferson City. Dr. Dance brought a very fine message and Dr. Jones delivered the charge. The entire service was a delight and, of course, it being our own boy and the only preacher in the family we were extremely happy. I am sure that our friends will join us in praying that he may make a great preacher and faithful servant.

"The Sunday schools furnish today the great agency by which spiritual ideals may be made a part of the lives of the younger generations of Americans."—Calvin Coolidge.

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Round-trip tickets will be sold each Sunday, May 10th, to September 27th, inclusive, at rate of one fare plus 25c between all stations where one way fare is not more than \$6.00, with minimum round-trip fare 75c. Tickets limited to date of sale returning.

J. E. Shipley,
General Passenger Agent.

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.



MONROE E. CLINTON
President B.Y.P.U. Conception

YOU ARE INVITED AND WE ARE COUNTING ON YOU

You are invited to attend the Tenth Annual B.Y.P.U. Convention to be held in Knoxville, Tenn., June 24-27. We urge that you take advantage of this opportunity and accept this hearty invitation from our hosts, the Knoxville Young People. You are invited; you are wanted; you are needed. Let's Go!

The Knoxville B.Y.P.U.'s are planning to entertain a minimum of one thousand (1,000) delegates and as many more as want to attend. There is no limit—except the sky. However, in order to insure getting a place to rest your head, apply early and avoid the rush. Entertainment on the Harvard plan—lodging and breakfast free, in the nicest and best homes in Knoxville! For all this luxury, there is only one requirement—each person must register and deposit one dollar (\$1.00), with our treasurer, Mr. Emmett Rolston, at the time they are assigned to their home on arrival in Knoxville. Do not send any money in advance! Just take the \$1.00 along to Knoxville with you and leave it with Mr. Rolston. He will take care of it and see that it goes into the general fund to defray all Convention expense. Write to Mr. Willet D. Anderson, Chairman Homes Committee, First Baptist church, Knoxville, at once, for home reservations.

The Convention will open at 7:00 p.m., Wednesday, June 24, with our State Chorister, Mr. Albert Ling, in charge of the song service. Thursday morning service will be from 9:00 a.m. to 12:30 p.m.; Thursday afternoon, from 2:15 p.m. to 4:00 p.m.; Thursday night, 7:00 p.m. to 9:15 p.m. Friday morning from 9:00 a.m. to 12:30 p.m.; Friday afternoon, no service, simply turn yourselves over to that live, wide-awake Knoxville bunch and they will do the rest; Friday night service 7:00 p.m. to 9:15 p.m. Our State Secretary, Mr. Preston, has arranged the best program ever selected for a State Convention. You know what that means—such speakers as Dr. Wm. Russell Owen, Dr. Jno. L. Hill, Dr. O. E. Bryan, Dr. F. F. Brown, Dr. Lloyd T. Wilson, and a brilliant array of others. You can't afford to miss this convention. Social recreation, mental inspiration, spiritual elevation!

The Nashville, Chattanooga & St. Louis Railway will operate special train, Memphis to Knoxville, via Nashville, in connection with the Southern Railway from Chattanooga. Watch for the special schedule! In

addition to this special statewide train service, extra equipment on regular trains as needed will be furnished on request. All aboard for Knoxville! Let's Go!

Everybody's thinking it! Everybody's talking it! Everybody's going! How about you?

THE TENNESSEE CENTRAL SCHEDULE TO KNOXVILLE

Dear Mr. Preston:

Referring to our conversation this morning, I give you below schedule showing our passenger train service, from certain points on our line, to Knoxville, Tenn., as follows:

Lv. Nashville	9:00	9:45
" Lebanon	10:13	10:51
" Shop Springs	10:28
" Watertown	10:43	11:19
" Carthage	10:45	4:15
" Cookeville	12:40	1:07
" Algood	12:49	1:18
" Monterey	1:40	2:05
" Crossville	2:35	3:01
" Crab Orchard	3:00	3:26
" Rockwood	3:45	4:04
" Harriman	4:45	4:50
Ar. Knoxville	6:45	6:55

From Clarksville and Ashland City there is no connection for our morning departure out of Nashville, and



ROBERT E. MILES
Vice-President, Middle Tennessee

passengers to attend your convention at Knoxville using our line would leave Clarksville at 5:00 p.m., and Ashland City 6:08 p.m., arriving Nashville, 7:25 p.m., at which they would connect with our No. 4, leaving Nashville at 9:45 p.m., arriving Knoxville 6:55 the following morning.

The Tennessee Central has a through sleeping car Nashville to Knoxville on the night train, and if a sufficient number can be gotten together for any particular date and train, we shall be glad to provide special sleeping car or coach equipment on either of the trains above mentioned, Nashville to Knoxville, for your accommodation.

The one-way fare Nashville to Knoxville is \$8.32, and the sleeping car fares are as follows:

Lower berth	\$3.75
Upper berth	3.00

If we can furnish you with any further information, or cooperate with you in any way, with the view of working up a large attendance for the meeting at Knoxville, I shall be pleased to have further advice from you in the matter. Very truly yours, J. E. Shipley, General Passenger Agent.

SOME LATER A-1 UNION REPORTS

First Junior Union of East Chat-

Conquering Confidence

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LOOKING TOWARD THE HEIGHTS

O. C. S. Wallace Cloth, \$1.60

The cultured pastor of Eutaw Place Baptist Church, Baltimore, opens his heart to students. Accepting an invitation to speak before the College of William and Mary, Dr. Wallace delivered these sermons to the college community. They are thoughtful, intellectual, spiritual; they made a wonderful impression on an exacting and cultured audience. One rejoices that the pure gospel, preached in love and power, loses none of its appeal before supposedly thoughtless youth and reputedly intellectual highbrows. The rest of us, too, will find refreshment in this choice volume.

SETTLED IN THE SANCTUARY

W. W. Landrum, Cloth, \$1.25

This is a collection of short sermons for special occasions by one of the most versatile preachers among Southern Baptists. Out of long pastoral experience in important centers, Dr. Landrum assembles his best deliverances on subjects adapted to the requirements of services for special days and in honor of certain relationships. The topics are well chosen, the treatment is clear and suggestive, the applications are wholesome. Preachers and other speakers will find here some very helpful material for those occasional addresses which claim the attention of public men.

THE NEWSPAPER AND RELIGIOUS PUBLICITY

R. B. Niese Cloth, \$1.25

The author of this book, news editor of *The Tennessean*, Nashville, and an active Baptist layman, maintains the position that the daily press is eager for religious news and that the relatively small space given to religious items is due to the failure of workers properly to report the news from their respective fields. The volume, therefore, becomes a sort of guide for those who would become reporters of religious news. In the language of a sympathetic expert, Mr. Niese informs, advises, instructs; you will be interested in this introduction to a new and very important subject.

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Advanced Intermediate B.Y.P.U. of North Chattanooga Baptist church.

JEFFERSON COUNTY B. Y. P. U. CONVENTION, DANDRIDGE BAPTIST CHURCH, MAY 24, 1925

Program—Morning

- 9:30 Sunday school lesson, John Slomp.
- 10:30 Reports from B.Y.P.U.'s by presidents.
- Appointment of nominating committee for Associational B.Y.P.U. officers for year.
- Appointment of other committees.
- 10:50 Special music, Dandridge young people.
- 11:00 Address—"For Jesus' Sake," W. P. Hall.
- 11:20 Convention singing led by Ray H. Dean.
- 11:30 "The Baptist's Place in the World Program," Prof. E. W. White.
- 12:00 Dinner on ground. Everyone bring basket lunch.
- 1:30 Special music by New Market B.Y.P.U.
- 1:45 Three 10-minute talks by young people.
- 1. "Organizing a Union for Jesus' Sake," Miss Ada Pollard.
- 2. "Dedicating Our Pleasures," John Preval.
- 3. "His Will—Mine," Miss Ruth Banks.
- 2:15 Demonstration program by Nance's Grove B.Y.P.U.
- 2:35 Business session. Report of committees. Election of officers.
- 2:45 "Singing for Jesus' Sake," J. P. Carter.
- 3:00 "The Spiritual Uplift of Our State B.Y.P.U. Convention," Miss Robbye Ballard.
- 3:15 Closing prayer.
- (State B.Y.P.U. Convention meets at Knoxville, June 24-26.)



GERALD WEBB

Vice-President, West Tennessee

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

President.....Mrs. W. J. Cox, 115 N. Evergreen, Memphis
 East Tenn. Vice-Pres.....Mrs. E. L. Harris, Fountain City
 Middle Tenn. Vice-Pres.....Mrs. C. E. Burtis, Kensington Apts., Nashville
 West Tenn. Vice-Pres.....Mrs. M. G. Bailey, 1217 Overton Park, Memphis
 Cor. Sec. and Editor.....Miss Mary Northington, Headquarters for W. M. U., 161 8th Ave., N., Nashville

DEPARTMENTAL LEADERS

Y. W. A. and G. A. Leader.....Miss Cornelia Rollow, 161 8th Ave., N., Nashville
 R. A. Leader.....Rev. L. S. Sedberry, Lewisburg
 S. B. Leader.....Mrs. Hattie Baker, Martin
 Treasurer.....Mrs. J. T. Altman, 1594 McGavock St., Nashville

DOMESTIC LIFE IN HOUSE BEAUTIFUL

So often we think of housework or domestic work as drudgery, but the domestic life here is one of the things which makes House Beautiful, beautiful.

Under the direction of the capable and efficient Miss Warren, the girls have learned to love the work and make it a vital part of their training.

One of our own Tennessee girls has helped in a beautiful way. When Miss Warren was sick and had to go home for a few months, Miss Addine Gregory, of Johnson City, took up the work and carried it forward in a very successful way, until Miss Warren's return a few weeks ago.

If you have ever stood near a bee hive in the morning and watched the bees come and go, buzzing softly and contentedly on their way, all working together yet each doing its own work, some going to one flower, some to another, some going to this place and some to that, others storing the nectar away to be turned into delicious food, the whole accomplishing its work with satisfaction, you can imagine the work at the Training School. Some girls serve the meals, others clear away the tables, others wash the dishes, while still others reset the tables. In other parts of the building, sweeping, dusting and assorting the clean laundry are going on. The work is soon done and each girl passes on to her class work and her field work, happy and satisfied at the close of the day that at least her house work has been "to the honor and praise of His glory."

Maggie Whaley.

WEST TENNESSEE W.M.U.

The West Tennessee W.M.U. met with the First church, Jackson, on April 20-21.

On Monday afternoon the West Tennessee Executive Board met at the church, Mrs. M. G. Bailey, presiding. Miss Margaret Buchanan conducted the devotional, stressing the honor and privilege of being "laborers together with God." Miss Mary Northington stated that the West Tennessee field worker will be on the field in July and August, and requested that all superintendents plan the best time they could work with them. Mrs. Bailey told of the plans for the Southern Baptist Convention in May and how they had prayed for power to overcome every difficulty, and said that she expected great things to happen in His name.

Evening Program

After an organ prelude by Mrs. A. W. Prince, Mrs. Mortimer G. Bailey, vice-president, West Tennessee W.M.U., called the West Tennessee W.M.U. to order.

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

Mrs. David M. Carson of Jackson gave a most gracious welcome to the delegates, to which Mrs. L. M. Short of Brownsville, responded.

The following visitors were present: Mrs. W. C. James, president, W.M.U. Auxiliary to S. B. C., Miss Bonnie Ray of China, Mrs. A. B. Gallimore of South China, Miss Mary Northington, Miss Margaret Buchanan, Miss Jessie Dye and the following state Young People's leaders: Mr. Sedberry, Mrs. Hattie Baker and Miss Rollow.

Vocal solo, "The Beautiful Garden of Prayer," Mr. Thornley Jobe.

Dr. J. J. Hurt introduced the speaker of the evening, Dr. O. E. Bryan, State Secretary, who made a wonderful address on "Go," impressed on his hearers the great importance of the missionary work.

The Jackson City Y.W.A. gave a beautiful pantomime, "O, Zion

Haste!" with Mrs. Edward E. Talliaferro, soloist.

Tuesday Morning

The devotional "Stewardship," conducted by Mrs. John Jeter Hurt.

Prayer—Mrs. J. R. Gardener.

Telegram of Greeting was read from Mrs. W. J. Cox, president of Tennessee W.M.U., who could not be present because of the illness of her mother. Miss Jennie Dye talked on the "Good Will Center of Memphis," and the wonderful possibilities of this work was impressed on her hearers. Miss Dye requested that her volunteer co-worker, Miss Harrison of Memphis, come forward and be introduced to the convention.

Mrs. M. G. Bailey, divisional vice-president, West Tennessee, gave an address on "A Priceless Plate of P's."

Prayer led by Mrs. M. G. Bailey. "Echoes from Afar" by Miss Bonnie Ray of China. She told of some of the results of the 75 Million Campaign in China. "Needed more workers to lengthen the cords and strengthen the stakes." She told of the great difficulties in hospital work, before the hospitals were so beautifully equipped, and how happy the doctors and nurses are when the White Cross supplies come in, for it is one of the great evangelizing forces in China. She spoke of the needs of her field and said, "I won't speak of money; for you know we need money. But we do need more workers. Won't you help us by praying that the nurse that is so much needed and ready to go may be sent, but funds are lacking. We need your prayers that we



TENNESSEE GIRLS IN TRAINING SCHOOL
 Upper—Misses Richardson, Phillips and Frost.
 Lower—Misses Gregory, Whaley and De Lozier.

This was an unfolding of a personal surrender to Christ—saved for service. Prayer, promise, possession. I know whom I have believed, peace. She said that as a result of answered prayer, the W.M.U. of Memphis was organized. Later the Shelby county association was organized. This was a most inspirational address, and demonstrated clearly the Christian's need of the "Priceless Plate of P's."

A beautiful vocal duet, "Tarry with Me, O Saviour," sung by Mrs. E. A. Talliaferro, and Mr. Thornley Jobe, was greatly enjoyed by all present.

The ladies of the Convention rose as Mrs. W. C. James, president of the W.M.U. of the Southern Baptist Convention came to the platform. She gave a wonderful address on "A Vision." She said, "A task without a vision is drudgery." A vision without a task is ashes. We must have a vision of God's will for the entire world. We must know what God wants us to do—a vision for the individual. We must have a vision of the task or the task may become a drudgery to us. Women, let us help our Mission Boards so that the work may be carried on. We need to get the vision of our task if our work is to be joyous for the Master." She stressed the bigness of our work, when she said that there were 22,000 missionary societies in the S. B. C., and that they were doing big things to get a vision of the work. Over 90,000 took mission study seals, last year. After a delicious luncheon served in the church dining room, by the ladies of the church, the Convention opened at 2 o'clock.

Song "Throw Out the Lifeline."

may find a point of contact whereby we may reach these people and that we may be patient in the work.

In the open forum, led by Miss Mary Northington, our most efficient state secretary on W.M.U. work, much inspiration and information was gained for the work.

Mrs. Katherine Bass Cole, whose sweet voice has stirred so many hearts and made them want to be better men and women as they listen to her gospel singing, favored us with a vocal solo.

The R.A. state leader, Rev. L. S. Sedberry, gave an excellent address on "The Heart of a Boy," and made us realize that we have too long neglected the training of our boys for service. He said, "Too long have we said 'boys will be boys,' let us now say 'boys will be men' and train them for the Master's service."

Mrs. M. G. Bailey was re-elected divisional vice-president, Mrs. L. M. Short, re-elected secretary and treasurer, Mrs. Herman L. Thompson, Young People's leader. Mrs. W. B. Crenshaw conducted the consecration hour, in her usual delightful way.

YOUNG PEOPLE'S DIVISIONAL MEETINGS

"A task without a vision is drudgery; a vision without a task becomes ashes." Truly have the young people of West, Middle and East Tennessee received a greater vision of the work of our Woman's Missionary Union and a vision of the great needs in the homeland and in foreign lands in the three divisional meetings, and will rise to meet the task that is awaiting them in a glorious way.

The Y.W.A. and G.A. banquets were well attended. In Jackson about 150 were present, in Lebanon 160 and in Knoxville 400. The programs were most attractive and the spirit of fellowship was indeed beautiful. Toasts, given by the girls, music and inspirational messages were enjoyed at all three banquets.

The three R.A. banquets were great successes. All were well attended, with splendid programs. The boys are truly interested and are a wide awake group. Tennessee is going forward in R.A. activities. We are beginning to realize that our boys have been neglected. Soon the "boys will be men" and the world needs men informed along missionary lines.

It was truly a gracious privilege to have Mrs. W. C. James, president of the W.M.U. of the S. B. C. and Miss Bonnie Ray of Pingtu, China, in our three meetings. Their messages were glorious, giving us a greater vision of the needs and filling our hearts with renewed zeal to be of service, to truly "give of our best to the Master." Mrs. James spoke on "Giving," bringing to us the needs of Roumania, Hungary and of our Southland, and Miss Ray spoke of the needs of China, giving us a clearer vision of the joy in being a soldier of the Cross.

In Jackson it was a joy to have Mrs. A. R. Gallimore of China to bring a message at our young people's session. Jackson was fortunate in having both Mrs. Gallimore and Miss Ray for the evening's program.

The conferences were most helpful. It is well to know the problems of the various organizations, to "diagnose" the ills, and when possible, apply the remedies.

In Jackson and Knoxville, impressive pageants were given by the city Y.W.A.'s. They were beautifully given and were very effective.

The divisional meetings were well worth while, reaching a great number of young people, giving to them a greater vision of service, and impressing indelibly upon their hearts that "He that would be greatest among you let him be servant of all."

—Cornelia Rollow.

DIVISIONAL MEETING OF THE EAST TENNESSEE W.M.U.

Gaily adorned with purple and white iris, the magnificent new First Baptist church of Knoxville was the place for meeting for the East Tennessee W.M.U. on April 23, 24, with Knox county association as hostess.

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Our Nearest House will supply your needs

Our new vice-president, Mrs. R. L. Harris, was in the chair. Nineteen associations were represented by more than 600 delegates. Mrs. W. C. James, retiring president of the W.M.U. of the S. B. C., and Miss Bonnie Ray of Pingtu, China, were special guests of honor; our state secretaries, Miss Mary Northington and Miss Cornelia Rollow, Rev. L. S. Sedberry, state R. A. leader, and Mrs. C. D. Creasman state chairman of personal service were also present.

The weather was ideal; every possible courtesy was extended; the program was unusually fine, so we are sorry for all who missed the meeting.

The first session began on Thursday evening at 7:30 and was featured by a challenging address on "Facing the Future," by Dr. O. E. Bryan, corresponding secretary of the State Mission Board.

Friday was a full day, but from the devotional hour at 9 o'clock through the consecration service at 2 p.m. the entire program was greatly worth while.

The feature of the morning session was the wonderfully simple inspirational address of Mrs. James on "The Vision and Task," while in the afternoon Miss Bonnie Ray told us of our splendid hospital at Pingtu, China.

The following officers were unanimously elected for the coming year; vice-president, Mrs. R. L. Harris; secretary, Mrs. H. C. Christenberry, treasurer, Mrs. F. W. Condon; Young People's Leader, Mrs. Roy Shipley.

The young people's part of our meeting began on Friday evening with two banquets. The Y.W.A. and G.A. banquet was smoothly served at 6:30 in the large U. T. class room of the church, which was attractively decorated in green and white. Mrs. C. C. Goode, young people's leader for Ocoee Association, presided graciously and efficiently as toast mistress and a splendid program was well carried out.

The room in which the R.A. banquet was served was elaborately decorated in blue and gold. Rev. L. S. Sedberry, R.A. leader for Tennessee, presided, and a most interesting and inspiring program was carried out.

Reassembling in the main auditorium at 7:30, Mrs. Roy Shipley, Young People's leader for East Tennessee, conducted an impressive program for the young people. The playlet "Challenge of the Cross" was strikingly presented by Knox county Y.W.A., and Miss Bonnie Ray in attractive Chinese costume, gave many interesting experiences of her life as an evangelistic missionary in China.

Our next meeting will be held in Chattanooga, April, 1926, with Ocoee Association as hostess.—Mrs. J. O. Phillips, secretary.

RELIGIOUS ACTIVITIES OF THE UNION UNIVERSITY PASTORS SUNDAY, MAY 3

G. M. Savage met his regular appointment in Mississippi and reports a good service with splendid attention and interest.

H. E. Watters went to Wickliff, Ky., for a morning service and returning preached at night to a good congregation at Hollow Rock Junction. One funeral.

I. N. Penick had good time at Bells with two fine congregations.

W. A. Hembree taught a class in Sunday school and preached one sermon at Rock Hill.

L. R. Hogan closed the week with a commencement service at Mason Hall and an address before the Y. M. C. A. Bible class in that city. He preached commencement sermon at Pope High School yesterday.

Thos. Siler returned from a debating tour at Clinton, Mississippi, and preached one sermon to his people yesterday morning.

R. E. Morrison was at his Cotton Grove appointment for one service yesterday morning and reports a good service.

Reggie Ray preached two sermons on the streets Saturday and one Sunday.

Ira C. Cole met his regular appointment Sunday with good service.

Millard Pratt at Poplar Corner observed the Lord's Supper with his people and preached to a good crowd at the evening hour.

R. W. Manker at Somerville Sunday morning taught a class in Sunday school, preached two sermons.

F. A. Weeks spoke before the B.Y.P.U. in the city.

W. L. Howse met his regular appointment at Cordova. The Sunday school contributed ten dollars for the new church. B.Y.P.U. and Sunday school each give the first Sunday collection to the building fund.

Virgil Rose held two services with his people and made a B.Y.P.U. address.

NOTHING CAN TAKE THE PREACHER'S PLACE

"Nothing can ever take the place of the preacher, whose office always will be the highest and most necessary office under heaven," said Dr. Clarence Edward Macartney of Philadelphia, moderator of the Presbyterian General Assembly, in an address to the graduating class of the Presbyterian Theological Seminary here Monday.

"As long as man is what he is, as long as the mind of man says to itself, 'whence came I?' have no fear about the work of the minister playing out. For a minister who knows what the everlasting gospel is and preaches it to the people and who with his own pure and unselfish life adorns the doctrine which he proclaims, heaven itself has nothing to offer as a substitute.

"The new generation of ministers have it in their power to decide whether the gospel is to be driven out of the churches and take refuge in Bible schools, gospel halls and street-corner preaching. Today no thoughtful man can speak to students going out into the ministry without reminding them that they will have to fight for the faith within the church itself.

"Nor can this be done without suffering great reproach. Let no man take a hand who cannot endure the shafts of scorn and the epithets taken from the liturgy of execration.

"Christianity lives by its great doctrines. Nothing more preposterous or unhistorical or illogical or un-Christian could be advanced than the popular cry of the day—I do not contend for doctrines. They amount to nothing anyway. Just live the Christian life and try to make the world about you better. Think of such folly being pronounced today from church papers and Christian pulpits. Did Paul just call upon his converts to make the world better and let the great truths about Christ and the way of salvation go? Or did he throw all the powers of his magnificent intellect and all the enthusiasm of his great heart into the arena of Christian doctrine and its defense, against its foes, whether they bore the name of Christian or not?"—Nashville Banner.

THE OLD PREACHER'S LAST SERMON

Burdened with years of labor, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren. Tears were flowing freely from many eyes. He roused a little, murmuring something none could understand. "Raise my head," he said. "Is it time for the sermon? The lights are burning and the song seems to have died away." All voices were hushed as he continued: "Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor lowly ones who dwell in cabins remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promise my children to come home—but that mansion is my home. I'm too weary to preach long tonight, my brethren.

"What is that I hear? The music should not begin before the sermon is over—strange voices, too—no, not strange, 'tis the wife of my youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest!" He opened his eyes. In them was a far-away look, but what he saw none of the watchers could tell. Raising his hand, solemnly he said: "Let us pronounce the bene-

diction. May grace, mercy and peace abide—" An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of the watchers. The old preacher had preached his last sermon.—Selected.

CHEAP LITERATURE

A father was asked one day to subscribe for the denominational paper. He said, "No, it is too high; I can get literature cheaper than that." He did get some other literature, which was given to him by an organization that claimed to be religious. Two or three years after that time the same father, now a broken-hearted man, told a friend that his only boy had been led astray by certain teachers of heresy, and, he feared, was lost forever to the cause of Christ. He said, "I wrote to my boy to know where he got started on that road, and he wrote back to me and told me that he had read some literature which had been given me." That father, like many another father, found that cheap literature is, after all, very costly. It is the poorest economy in the world to deprive growing boys and girls of the best literature, and because such literature is cheap, put into their hands books and papers which are degrading.—Ex.

God hath not promised
Skies ever blue.
Friendships unchanging,
Always for you,
God hath not promised
Sunshine without rain,
Joy without sorrow,
Peace without pain.
But He hath promised
Strength from above,
Unfailing sympathy,
Undying love.

Reilly: "Pat was drowned yesterday."

Fitzpatrick: "Couldn't he swim?"

Reilly: "Yes, but he was a union man. He swam for eight hours and then quit."

Professor: "Why do editors call themselves 'we'?"

Student: "So the man who doesn't like the article will think there are too many for him to lick."—Mount Union Dynamo.

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.

FRONTIER BAPTIST PREACHER'S WIDOW DIES

Nocona, Texas.—Mrs. Zilpha Louvenia Coltharp, 80, born in McMinn County, Tennessee, March 1, 1845; married Rev. O. J. R. Coltharp, deceased, 1870; removed to Texas, 1872; died after a long illness March 1, 1925. Mrs. Coltharp, the oldest of nine children, is survived by four sisters. Mrs. Esther Coltharp, Mrs. Luey Stakley, Misses Mattie and Eliza Lee, and two brothers, W. R. Lee and T. B. Lee, Madisonville, Tenn.; and three of her eight children, R. L. Coltharp, Tell, Texas; Mrs. Lena Hynde, and E. O. Coltharp, Nocona, Texas.

Mrs. Sallie Harvey, daughter of W. G. and Avazena Smith, was born March 4, 1854, died March 29, 1925; was converted at an early age, and joined the Mt. Zion Baptist Church, of which she remained a member until her death. She was laid to rest in the Mt. Zion cemetery. She leaves a husband and eight children to mourn her loss. Her departure has left a vacancy in the home, church and community that cannot be filled. It was sad, to the dear ones, when the death angels took mother so suddenly away.

She is sleeping, sweetly sleeping, Though we're sad and feel forlorn;

But at last with happy greetings We'll meet her in the resurrection morn.

Her sister, Mollie Sellers.

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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SUNDAY SCHOOL ATTENDANCE FOR MAY 10

Memphis, Central	4,100
Memphis, First	1,579
Knoxville, First	1,257
Chattanooga, First	1,178
Memphis, Temple	901
Memphis, Bellevue	860
Knoxville, Broadway	768
Johnson City, Central	762
Chattanooga, Tabernacle	621
Maryville, First	614
Chattanooga, Highland Park	604
Memphis, Union Ave.	595
Jackson, First	556
Knoxville, Deaderick Ave.	539
Jackson, West	499
Chattanooga, Clifton Hill	480
Alcoa, Calvary	471
Nashville, Edgefield	440
Knoxville, South	425
Rockwood, First	414
La Follette, First	407
Chattanooga, Avondale	393
Clarksville	386
Nashville, Judson Memorial	378
Chattanooga, St. Elmo	378
Chattanooga, Central	370
Nashville, Belmont Heights	347
Lenoir City, First	345
Memphis, Prescott Memorial	344
Knoxville, Island Home	341
Knoxville, Oakwood	318
Smithwood	301

KNOXVILLE

First: F. F. Brown, pastor; McNeil Poteat on "The Highway to God" John 14 and Girls' Night. SS 1,275; BYPU 175; baptized 6; by letter 5. Broadway: B. A. Bowers, pastor; "Mother's Unfailing Love" and "The Challenge of the Cross." Presented by Mrs. C. D. Creasman. By letter 1; SS 768; BYPU 75; Int. 20; Jr. 36; Adult 25.

Oakwood: W. G. Mahaffey, pastor; "Behold My Mother" and "The Unavoidable Christ." Baptized 1; SS 318. Splendid day. Church sending pastor and wife to the convention, expenses paid.

Island Home: C. D. Creasman, pastor; Mother's Day program and "The Ghost of a Good Man." SS 341; BYPU's 58. Good day in spite of rain.

South Knoxville: J. K. Haynes, pastor; SS 425; BYPU's 99 and a fine crowd at the morning hour, rain hurt our services Sunday night.

Deaderick Ave.: Claud E. Sprague, pastor; "Mother" and "God." For baptism 1; SS 539.

CHATTANOOGA

Tabernacle: T. W. Calloway, pastor. "The Ideal Mother," and "Father." 621 in SS, 1 for baptism.

First: John W. Inzer, pastor. Morning Dr. W. F. Powell of Nashville on "A Mother's Prayer," and evening Dr. H. F. Joiner, Rome, Georgia on "We Would See Jesus." 1,178 in SS, 1 baptized.

Chickamauga, Ga.: Geo. W. McClure, pastor. "The Need of the American Home," and "Mother's Program." 138 in SS, 80 in BYPU. Great crowds.

Woodland Park: E. G. Epperson, pastor. "Mother and Home," and "Ransomed Sins." 203 in SS, good BYPU, 2 by letter.

School Creek: A. G. Frost, pastor. Morning Mrs. Murphy on "Mothers." 28 in SS.

Avondale: T. G. Davis, pastor. "Going the Second Mile," and "Sin Laid on Christ." 393 in SS.

Post Chapel: H. N. Blanchard, pastor. Hon. Geo. W. Chamlee on "Mother," and "Duty to Mother." 100 in SS. Good services.

Central: W. L. Pickard, pastor. "Mother's Power," and "Safety in Time of Storm." 370 in SS, three BYPU's. Attended Ocoee W.M.U., gracious meeting on Wednesday.

Burning Bush: A. R. Dennys, pastor. "Mother and Home," and John 7:37. 136 in SS, Good BYPU's. Had an all day's program, lunch on ground.

Oak Grove: J. N. Monroe, pastor

"Mother," Ex. 2:9, and "Sin In Disguise," John 15:22. 178 in SS, good BYPU.

Chamberlain Ave.: G. T. King, pastor. "Behold Thy Mother," and "The Marks of the Lord Jesus." 203 in SS, good BYPU.

Alton Park: T. J. Smith, pastor. "Behold Thy Mother," and "And He Was Cleansed." 264 in SS, good BYPU. 1 by letter, 1 baptized, fine day, good services at both hours.

Highland Park: J. B. Phillips, pastor. Dr. H. J. Joyner on "Mother," Dr. W. F. Powell on "The Hour is Come." 604 in SS, 4 additions to the church.

St. Elmo: Mel G. Leaman, pastor; "Seven Phases of the Spirits Work," and Bro. Maples on John 3:16. 378 in SS, 2 baptized.

East Lake: W. C. Tallant, pastor. "Blessedness of Motherhood," and "Not There When Jesus Came." 259 in SS, 97 in BYPU.

Clifton Hills Tabernacle: W. R. Hamic, pastor. "Mother and Father Program," and "Rejoice That Names Are in Heaven." 480 in SS, 1 by letter, 4 for baptism, 1 baptized. Revival began, T. J. Smith, pastor of Alton Park preaching.

Red Bank: J. A. Maples, pastor. "The Mountain-Top Vision," and Mel G. Leaman on "The Second Coming of Christ." 244 in SS, 45 in BYPU, 8 by letter. Opened new church with large audience.

Tyner: J. H. Palmer, pastor. No preaching. Pastor disabled by recent operation on throat.

NASHVILLE

Judson Memorial: R. E. Grimsley, pastor; "Mother" and "The Unserved Church Member." By letter 1; SS 378; BYPU's good.

Park Ave.: A. M. Nicholson, pastor; "The Word of God" and "The Inspiration of the Bible." SS 237; BYPU No. 1, 15, No. 2, 15; Int. 25; Jr. 18.

Calvary: W. H. Vaughan, pastor; "Go Home and Tell your Family" and "The Brazen Serpent." SS 145; BYPU 10; Int. 12.

Belmont Heights: Jno. D. Freeman, pastor; "Mother's Saviour" and "Paul's Great Boast." For baptism 1; profession 1; SS 347; BYPU 66; Int. 30; Jr. 24.

Grandview: S. W. Kendrick, pastor; "Our Mothers" and "Mother's Love." For baptism 5; baptized 4; profession 5; SS 195; BYPU 25; Int. 16; Jr. 12. Received on profession of faith, a senior high school graduate, also a Methodist preacher was received and baptized making four baptized for the day.

Edgefield: W. M. Wood, pastor; Dr. J. L. Hill on "Coming to Jesus." SS 440; BYPU 21; Int. 25; Jr. 10. The pastor preached the commencement sermon for the Franklin, Ky., high school at 11 a.m.

Third: W. Rufus Beckett, pastor; "Motherhood" and "The Glorious Gospel of Christ." SS 250; BYPU 26; Jr. 26. Fine program in the morning by the SS and church. The BYPU featured "Mothers' Day" at night.

North Edgefield: A. W. Duncan, pastor; "Five Elements necessary to Christian Development," and "The Pilate's of Today, Who Delight in Scourging Jesus." Baptized 30; SS 220; BYPU's 86. The Jr. BYPU rendered a splendid program on "Mother."

Immanuel: Dr. Ryland Knight, pastor; "The Mother at the Cross" and "Rev. Y. H. Shahbaz, Persia, spoke."

Lockeland: J. C. Miles, pastor; "Born of the Flesh vs. Born of the Spirit" and "Look and Live." Profession 1; SS 245; BYPU good.

MEMPHIS

New South Memphis: Pastor Norris preached both hours. Good crowds. 190 in SS, 2 by letter. Good BYPU.

First: Dr. Pettengill preached at 11 a.m., Pastor Boone at 7:30. 1,579 in SS, 4 by letter, 2 for baptism.

Speedway Terrace: J. Norris

Palmer, pastor. 202 in SS. Evangelist J. B. DeGormo preached at 11 a.m. on "Breaking Alabaster Boxes." 2 by letter, 1 for baptism. Evening service cancelled on account of Mr. Bryan's address at the auditorium.

Calvary: J. A. Barmbill, pastor. Pastor preached morning and evening, observed Mother's Day. 147 in SS, 4 BYPU's, good crowds.

Central: Pastor Cox present. Frank Norris preached, 4,100 in SS.

Temple: Pastor J. Carl McCoy spoke at the evening hour, Dr. C. P. Stealey, editor Oklahoma Baptist's Message spoke at morning hour. 901 in SS, 197 in BYPU's, 2 for baptism.

Highland Heights: Pastor E. J. Curle preached, good day. Rain reduced SS; only 265. No Unions, all went to hear Mr. Bryan.

Boulevard: Pastor J. H. Wright preached both hours. 186 in SS, 1 for baptism. Have up a temporary SS room.

Merton Ave.: E. J. Hill, pastor. Good congregation both hours. 142 in SS, 3 good BYPU's, 1 by letter.

Union Ave.: Pastor Hurt spoke at both hours. 595 in SS, 3 baptized, 1 for baptism, 1 by letter.

Hollywood: Pastor Burk spoke both hours, splendid congregations. 121 in SS, 3 for baptism, 1 by letter.

Prescott Memorial: Jas. H. Oakley, pastor. Dr. G. B. Ross preached at 11 a.m., Dr. Blaisdell preached the Messick School sermon at night. Pastor preached George R. James High School sermon, at Eads, Tenn. 344 in SS.

Germantown: J. W. Joyner, pastor. No service at morning on account of commencement service, good congregation at night.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours, good service. 40 in SS.

Eudora: H. T. Whaley, pastor, spoke both hours. "Crowning Christ," and "The Word of the Cross." 65 in SS.

Seventh Street: Pastor I. N. Strother preached. 250 in SS, Mother's Day observed in SS.

Yale: Pastor L. S. Brown spoke morning and evening. Good crowds. 94 in SS, 2 BYPU's.

Joseph Pappia Italian Missionary: Times preached, 2; present in SS, 33; families prayed with, 9; tracts distributed, 23; visits made, 51.

Bellevue: W. M. Bostick, pastor. Taylor party closed 3 weeks revival. Great meeting, great results. 850 in SS, good unions.

MISCELLANEOUS

Lenoir City, First: W. C. Creasman, pastor; "Our Mothers" and "A Blank Page in God's Book." SS 345; baptized 3. Good attendance.

New England, Ga.: Evangelist R. D. Cecil supplied. "Pure Religion" and "Unfeigned Faith." Usual SS.

Smithwood: Chas. P. Jones, pastor; "Death of Youth" and "Law Against Murder." SS 301; BYPU's 86.

West Jackson: R. E. Guy, pastor; spoke at both hours. T. C. Gardner of Texas spoke to BYPU members. SS 499; BYPU's good.

Bethel, Robertson Co.: A. L. Bates, pastor; "Mother" and "The Spreading of the Gospel."

Oakdale: L. A. Hurst, pastor; "Mother" and "Selling Jesus." Large congregations. SS 253; baptized 1; Pastor will attend S. B. C.

New Friendship: T. R. Waggener, pastor; "Commission" and "Cross Bearing." SS 87; BYPU 64; by letter 4. Church made promise to Carson and Newman Endowment Fund.

Fountain City, First: J. Herman Barnes; "The Church" and "Mothers." SS 185; 3 active BYPU's. The young women had charge of the evening service, acting as ushers, taking the collection and conducting the devotional. We had a great day. My church is sending me to the S. B. C., paying all the expense.

Alcoa, Calvary: J. H. O. Clevenger, pastor; Mothers Day program, mothers in charge and "Early Culture Recommended," special sermon to 8th grades of Bassell and Spring Brook Schools. SS 471. Special music by our new orchestra. Great throngs of people, fine day.

Paris, First: Jno. H. Buchanan, pastor. Prayer meeting 98; SS 220;

3 BYPU's 88; by letter 2. Dr. F. M. Powell of Louisville, Ky., Southern Baptist Theological Seminary preached both morning and evening. Very rainy day. Big crowds.

La Follette, First: Pastor on "The Power of a Mother's Love" and "Be Not Deceived, God Is Not Mocked." SS 407; BYPU's 170. The SS and BYPU Institute conducted by Bro. Livingstone and Mrs. Lucy Johnson was a great success, 67 in all took the work and passed on examination.

Monterey: W. M. Griffith, pastor. "The Challenge of a Heavenly Vision," baccalaureate sermon for high school and "A Treacherous Path." SS 203; BYPU 17; Jr. 14. Rainy day. School exercises at high school.

Kingston: D. W. Lindsay, pastor; "The Heavenward Life" Col. 3:1-11 and "The Lifted Christ." SS 127; BYPU 38; Jr. 25.

Rockwood, First: L. W. Clark, pastor; School sermon at 11 a.m. and Rev. J. P. Massengill on "Even as You Are." SS 414; for baptism 1; by letter 2; BYPU's 168. Delivered the baccalaureate sermon for Grand View High School 2:30 p.m.

Maryville, First: J. R. Johnson, pastor; preached at morning and baccalaureate sermon for high school at night. SS 614; for baptism 4; baptized 3. Good attendance.

Oneida, First: Jno. T. Jenkins, pastor; special Mothers' Day service. No evening service on account of Methodist revival. SS 237; good unions. Through the kindness of the church the pastor goes to the Convention.

B.Y.P.U. NOTES

BE ONE OF THE 100 A-1 UNIONS

Dear Group Captain: "A hint to the wise is sufficient." A whirlwind finish is always thrilling to the onlookers; but, many a race has been lost because the runner waited too late to put on speed. Then again, what is truer than "A stitch in time saves nine?" A more truthful maxim has never been uttered than this.

One of the most important things in having an A-1 group, is that of being able to get in touch with your members on momentary notice. To do this means to keep an accurate record of their street addresses, telephones, etc. Let's go! Be A-1!

MAKING THE STANDARD

Beginning last Sunday "To Make the Standard" is the slogan of hundreds of B. Y. P. U.'s in the South. Or aim is to reach the high mark of a thousand A-1 unions during the second Quarter. Not a week must be lost if a union is to climb upward toward the mark of an A-1 union during May and June. Begin now. Strike out for a goal that's new.

"The things that haven't been done before

Are the tasks worth while today
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail

At the jeers of a doubting crew
Or dare you, whether you win or fail
Strike out for a goal that's new?"

JUNIOR-INTERMEDIATE SUGGESTIONS

The Use of Group Markers
Leaders, by all means, separate your union into well-defined groups. These may be numbered, lettered or designated by various methods, one of which is to use neat slender stands on which is placed the number of the group. Another way is to make markers for the walls to be used opposite the groups. These may be suggestive of the seasons or various months.

THE TITHER'S SURPRISES

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.

3. At the ease in meeting his own obligations with the other nine-tenths.

4. At the ease in going on from the one-tenth to larger giving.

5. At the preparation this gives to be a faithful and wise steward over the other nine-tenths.

6. At himself in not adopting the plan sooner.

No family circle is complete without an unseen figure, without the presence of Jesus Christ, not as an occasional visitor, but as a continual guest.—Selected.

A determined-looking man entered a barber shop and demanded a "hair-cut without conversation."

"Excuse me, sir," said the man in charge, but—

"I won't excuse another word," interrupted the customer. "I've just left my regular barber because he was too talkative, and I insist on you cutting my hair without chatter."

When the click of scissors had been going on for about ten minutes the man in the chair found that his head was looking like a well-known scrubbing brush.

"What do you mean by this?" he roared.

"It's the best I can do, sir," replied the man. "I never cut anybody's hair before in my life. You see, the barber has gone out to lunch."

AMONG THE BRETHREN

Fleetwood Hall, Lexington

The church at Heavener, Okla., secures as pastor Rev. E. W. Westmoreland of Crossett, Ark., as pastor. He has served the church at the latter place five years.

In the recent revival in the First Church, Grenada, Miss., Rev. H. L. Martin of Indianola, Miss., assisted Rev. W. E. Farr and there were 51 additions, 27 by baptism.

Rev. A. H. Clark, the pastor, did the preaching, and Singer H. V. Reynolds led the music in a revival at Cuero, Texas, recently resulting in 70 additions, 40 the first week.

Draper Street Church, Shawnee, Okla., of which Rev. T. B. Holcomb, a former Tennessean, is pastor, at present enjoys a gracious revival, Rev. J. T. Jones doing the preaching.

Rev. Arthur Fox of Mayfield, Ky., lately assisted Rev. E. F. Lyon of Vernon, Texas, in a revival resulting in 146 additions, 77 for baptism. A new \$100,000 building is to be constructed by the church. Dr. Fox was invited back for a meeting in April, 1926.

The First Church, Waxahachie, Texas, is in the midst of a great revival, the pastor, Rev. W. H. McKenzie, doing the preaching. Singer H. Virgil Reynolds is in charge of the music. The first week there were 105 additions, 75 for baptism.

In the revival which was concluded lately in High Street Church, Somerset, Ky., the pastor, Rev. T. C. Duke, had the assistance of Dr. W. D. Nowlin of Arcadia, Fla., with L. H. Heady of Louisville, Ky., as singer. The visible results were 54 additions, 42 by baptism. There were manifold gracious results that figures cannot express.

Rev. H. M. Herron has resigned as pastor at Jacksboro, Tenn., to accept a call to Irvine, Ky. He served at Jacksboro three and a half years, doing a great work.

Dr. R. H. Pitt of the Religious Herald says: "If the Southern Baptist Convention should undertake to promulgate any creed or confession, claiming that it was 'properly authorized,' or 'authorized' or for that matter had any semblance of authority, it would simply announce its own funeral."

I'm the plumber and just come to look at a leaking pipe."—Western Christian Advocate.

William Jennings Bryan said at a tea in his beautiful Miami winter home:

"Science with its Darwinian theory and so forth, takes all the poetry and beauty out of life. It's like the guide."

"A romantic lady said to a guide: 'And so this is "Lover's Leap," is it? What a magnificent yet horrible precipice! Uh! And why is it called "Lover's Leap," if I may ask?'

"It's called by that name, mum," said the guide, as he bit off a large chew of tobacco, 'because an old maid proposed to a good-looking young feller here on this spot, and he guv a yell and jumped off.'"

A draft of Missouri mules had just arrived and one new buck private made the common and sad mistake of going too near one of them. His comrades caught him on the rebound, placed him on a stretcher and started him for the hospital.

On the way the invalid regained consciousness, gazed at the blue sky overhead, experienced the swaying motion as he was being carried along and shakily lowered his hands over the sides only to feel space.

"My gosh!" he groaned. "I haven't even hit the ground yet!"

In the recent meeting with the First Church, Savannah, Ga., in which Dr. Norman Cox was assisted by Evangelist Louis Entzminger, there were 139 additions. The church has had no better meeting in all of its long history.

On May 24 Dr. C. E. Burts of Nashville, Tenn., will deliver the commencement sermon of Bethel Female College, Hopkinsville, Ky., and Dr. M. D. Adams, president of Georgetown College, will deliver the baccalaureate address the following day. This is an inspiring program.

Spring Hill Church near Trenton, Tenn., ordained three deacons on the afternoon of Sunday, April 26. They were Dr. M. D. Ingram, J. E. Taylor and V. L. Lawler. Rev. H. A. Todd of Trenton delivered the charge, the pastor, Rev. Grant Huey, led the ordaining prayer. In the council were the following deacons: B. F. Harwood, chairman; Dr. T. L. Austin, secretary; C. P. Pybass, Malcolm Jetton, Sam Cooper, Nat Crenshaw, J. H. Mifflin, J. C. Carlton, John Norvel and Homer Roberts.

Rev. E. B. Atwood resigns as pastor of the First Church, Quanah, Texas, to accept the position of associate professor of Bible in Simmons College, Abilene, Texas. He was one of the most brilliant students that were graduated from the Southern Baptist Theological Seminary, Louisville, Ky. He and Dr. E. L. Atwood of Murfreesboro, Tenn., are brothers. The change is effective June 1.

In the recent revival conducted by Evangelistic L. O. Vermillion of Jackson, Tenn., in Jefferson St. Church, Dublin, Ga., there were 39 additions to the church. Rev. R. W. Edwards, the pastor, is rapidly improving from a recent illness.

Dr. Carter Helm Jones of the Second Church, Atlanta, Ga., lately aided Rev. L. E. Binns in a meeting with the First Church, Moultrie, Ga., resulting in 111 additions. Scarcely in the history of the church have such crowds waited on a man's ministry during a revival.

Dr. J. B. Phillips of Highland Park Church, Chattanooga, Tenn., is to assist Rev. W. M. Wright and the First Church, Paris, Texas, in a revival beginning May 31. P. K. Browning, educational director of the church, will conduct the music.

Sid V. Taylor has been elected financial and educational director of the First Church, Mangum, Okla., and his wife will direct the music of the Mangum church.

Rev. Charles Herbert Mount, a Tennessee product, has lately left the pastorate at Booneville, Miss., to accept a call to Beaufort, S. C., finds his work most pleasant and progressing satisfactorily.

Rev. J. Dean Crain of the Second Church, Columbia, S. C., lately assisted Rev. J. S. Cobb of Green Street Church, Spartanburg, S. C., in a revival resulting in 67 additions, 42 for baptism, and 25 by letter.

The State of Alabama is to have a full-time secretary on laymen's work among the Baptists. Verily, of making secretaries there is no end. It is being urged that every other Southern State follow the example of Alabama. In most states Baptists would do well to properly support the good secretaries they already have.

Rev. W. H. Popper of Yuma, Tenn., has accepted the care of Ridge Grove Church, five miles northeast of Lexington, Tenn., to which he will preach every fifth Sunday and hold a revival in the summer.

Jonesboro College, Jonesboro, Ark., to which Prof. J. N. Mallory went as president from Union University, Jackson, Tenn., will have a commencement sermon on May 24th by Dr. Austin Crouch of Murfreesboro, Tenn., and a baccalaureate address by Dr. A. J. Barton of Kansas City, Mo., a native of the town of Jonesboro. The enrollment of the school is 242.

Mt. Ararat Church near Darden, Tenn., has decided to hold its annual revival beginning August 2. The pastor, Rev. W. L. King of Parsons, Tenn., has been invited to do the preaching.

Rev. Claud L. Hill has resigned as pastor of the church at Charleston, Ark., effective May 17th, when he will enter evangelistic work.

Rev. E. L. Cole preached in a revival with his church at Merrillton, Ark., recently resulting in 55 additions, 39 by baptism. During the six months of his pastorate 81 have been added to the church.

Georgia Baptists are celebrating the tenth anniversary of the career of Arch C. Cree as corresponding secretary of missions. They have, indeed, been eventful years.

Dr. Albert Henry Newman of Mercer University, Macon, Ga., delivered an address at the commencement of Rochester Theological Seminary, Rochester, N. Y., which was its 75th anniversary and also the 50th anniversary of Dr. Newman's graduation there. He went on the same trip to Toronto, Canada, to the commencement of McMaster University, which he assisted in founding in 1881 and where he taught for twenty years.

Dr. L. B. Warren of Atlanta, Ga., the blind evangelist, lately assisted Rev. H. M. Fugate in a revival at Tattall Square Church, Macon, Ga., resulting in 79 additions, 63 for baptism. It was a truly great meeting.

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PRESIDENT E. V. BALDY, A.M., D.D.

(Continued from page 9)

at other times they were on the side of legalized ecclesiastical privilege. In those days it is well to remember our Methodist brethren were not yet free from alliance with the established church, and hence could not enter the lists in the cause of the complete separation of church and state. As to Roger Williams, there were just two steps; his banishment for holding to and preaching the Baptist doctrine of soul liberty and the complete separation of church and state, and his final obtaining of a charter for Rhode Island and "the beginning of a new era in the world's spiritual career." Mullins tells that before the Revolution, nowhere in America, save in Rhode Island and among the Baptists of Virginia and in a few great minds such as Madison and others like him, had this novel and far reaching conception taken root. "Men in general regarded the separation of church and state as a doctrine of anarchy and chaos, and honestly believed that its practical application would quench the sun of religion in the heaven of man's spiritual hopes." If some one may be thinking that Maryland should be mentioned as standing for religious liberty, I have but to remind you that such is not the case. What Maryland granted was toleration, not liberty. Two wholly different things, I do assure you. Baptists must reject mere toleration on the same ground that the colonies rejected taxation without representation. When I think of what Lewis Craig, John Waller and hundreds of others endured in Virginia, and of what Roger Williams, Thomas Gould, Obediah Holmes and many others suffered in Massachusetts, I begin to have some realizing sense of the price at which our liberties in Christ were established. But for the Baptists and the fine spirits that joined with them, this country would today most probably be cursed with a state church and all the evils connected therewith. As it is, the leaven of the soul's competency in religion, and of civil and religious liberty is working in the whole earth, and the day of autocracy is doomed. Let us thank God for the men of that early day who were sufficiently untrammelled to let the New Testament say what it meant and mean what it said.

The Baptist Faith the Indigenous Faith of the World

Dr. A. T. Robertson has said, "Give a man a New Testament and a good working conscience and a Baptist is the sure result." Instances are on record where several denominations have been seeking to get into their faith a new convert, and as a rule whenever it is announced that the individual sought after is making a study of the New Testament and will let that guide him, it is generally conceded that that means Baptists have won. Dr. Mullins in his "Axioms of Religion," p. 136, tells how Oncken and his friends in Hamburg, Germany, in 1834, coming into the new life in Christ, and being without ecclesiastical guides, they shut themselves up to the study of the New Testament with the result, a Baptist church. Baptists, he points out, had a similar origin in Russia. He goes on to tell us that in Mexico and Brazil, Baptist churches have sprung spontaneously into being. In his recent trip over Europe he came again and again upon the same thing. In Roumania, Spain and other countries where he found groups within the state churches gathering for the deepening of the spiritual life and giving themselves to prayer and the study of the New Testament, they came unconsciously to the Baptist position. That is to say, when they formulate their findings, though knowing nothing of the Baptists, their position is one of substantial agreement. It is significant that men coming to the Baptist position are always seeking a near approach to God. That is to say, a redeemed soul anxious to know and do God's will and willing to lay aside every prejudice and be guided alone by the New Testament unerringly comes to the Baptist position. Having occupied the time allotted me and only in the most indirect way Baptists believe the Bible to be God's

spoken of the thought, I take it in the minds of the committee in assigning me my subject, I crave further indulgence to speak of some of the fundamentals of the faith of Baptists as touching a New Testament church. Inspired word. Yes, I know that there are problems and questionings here. But it remains, thank God, that a sound Baptist still holds to the Book as the sheet anchor of his faith. Had it ever occurred to you that a Bible that presented no problems, when you take all the facts into consideration, is unthinkable? A Holy God, a sinful world with all the diversified views of mankind and a Bible to which no one takes exception, is out of the question. When the radicals, the modernists and the rationalists have all done their utmost the old Book abides. After forty years in the ministry, the last thirty for the most part in the centers where the currents of thought run strong, I am here to say to you that I believe in the Book today as never before. Do not be disturbed by criticisms of the Book that you may hear or read; but rather test it by experience and know that it is true. If an individual were to ask for our creedal statement, I would give them the New Testament. We take it without subtraction or addition.

2. As to the Church. From the New Testament we gather as to the church: (1) That it is composed of regenerate people. "Ye must be born again." "If any man be in Christ Jesus he is a new creature." With Baptists, a man is not a fit subject for church membership until he has been born again. It is not easy to hold firm at this point. The temptation is to head in the other direction.

In less than a hundred and fifty years after the apostles had gone to glory the churches they planted were teaching baptismal regeneration. Tendencies among us squint today in that direction. Repentance has not the emphasis among us it once had, and that is now sadly needed. The mourners' bench is all but gone and for it we are the losers. In myriads of our new converts the evidence of the new life is sadly wanting.

(2) Baptists find in the New Testament church just two ordinances—baptism and the Lord's Supper. (a) Baptism always follows conversion, and is designed to symbolize the faith of the believer in a crucified, buried and risen Saviour, and at the same time to symbolize the death and burial of said believer to sin and his resurrection to a new life in Christ. The word baptism and the description of the ordinance both make plain that it is immersion of the believer in water in the name of the Father, Son and Holy Spirit. Being a church ordinance, it is administered by the authority of the church. (b) The Lord's Supper we find to be an ordinance of the church designed as a memorial of Christ's vicarious atoning death, a symbol of the soul's life in him, and a prophecy of his coming again. In and of itself it has no sacrificial merit. Being a church ordinance, Baptists do not go around taking it to the sick and infirm. Such a custom Baptists look upon as calculated to give it a significance never designated by our Lord.

3. Bishops and Deacons. Made up the Roster of the Officers in a New Testament Church. Study, prayer, preaching and visitation the functions of the pastor. His the spiritual interests of the church. Deacons were born out of a necessity, and are the preachers' assistants. They were called into being to do certain things that the preacher might have more time for the more spiritual duties. It was never designed that they should think it their chief job to guide and boss the pastor.

4. The New Testament church was a pure, simple democracy. When she did business, all were on a level. The big I and little you has no place in a Baptist church. Every member has the same ability or influence. It guarantees to each the right to a voice and to make his influence and ability count for what it is worth. The very democracy of the Baptists guarantees the autonomy of the local church. Association and conventions

have no authority beyond the advisory. They are simply voluntary cooperating agencies.

5. Baptists Believe in the Supreme and all Glorious Headship of Jesus. "One is your Master, even Christ."

6. The very genius of the Baptist faith makes us missionary. We are not missionary primarily because the New Testament says so. Just as the mission spirit gave Christ to the world, so it thrusts us out if we have the spirit of the Master. You cannot be a genuine Baptist without being missionary. We are all the fruit of missionary endeavor. So also is the New Testament. It was missionary endeavor that called for and brought it into existence. Every book in the New Testament was written by a missionary for missionary readers. The reason some churches are dying is because they have lost the missionary spirit. Many preachers who have failed to stress missions are going to have much to answer for at the judgment bar of God. A gospel that is not worth propagating is not worth keeping at home.

7. Baptists, while believing strongly in the correctness of our position, yet recognize as brothers in Christ all who give evidence of faith in Christ and the indwelling of God's spirit, and do with all such, to the extent that no compromise of principle is involved, cooperate in movements for humanity and kingdom uplift. I was not born or raised a Baptist. Far from it. My father's efforts to proselyte his neighbors to the Presbyterian faith as to baptism is primarily responsible for my being a Baptist. And I shall never cease to be grateful for the Providence that led me where I am, and if I had a million lives I should gladly give them all to the Baptist ministry.

Book Reviews

By J. R. Johnson

Essentials of Prayer, By Edward M. Bounds. Fleming H. Revell Company. \$1.25, pp. 143.

The Bounds Spiritual-Life Books are well known throughout the country as among the most devotional and yet intellectual in print. The author is a specialist in prayer and it is said of him that he "surpasses any man in living the life of prayer, that history records." *Essentials of Prayer* is a companion volume to "The Reality of Prayer" which came from the press in 1924. This volume covers many phases of prayer and in each instance gives one of the most helpful discussions for pastor or layman that this reviewer has yet come across. No one can make a mistake in buying the volume. It ought to be read by thousands.

Nature Sermons, By Charles E. Jefferson, D.D., LL.D. Fleming H. Revell Company. \$1.50.

The author says, "The object of a genuine sermon is edification—the building up of the soul in God." So the aim of his nature sermons is to lift the mind and heart Godward. This he does in the most admirable and helpful way. One wonders after reading these sermons why he had not seen the majesty and glory of God in so wonderful a way before. These are neither nature essays nor lectures, but real sermons as much as if taken from the Word of God. They will stir the mind, enrich the soul and build up the devotional life. A few of the subjects are: The Rainbow, Deserts, Storms, Shadows, Mists, Odors, Lakes. By all means read this book.

Introduction to the Textual Criticism of the New Testament, By Prof. A. T. Robertson, M.A., LL.D. Sunday School Board, Nashville, pp. 300.

This volume is exclusively for the Bible student, and will be most appreciated by those who have had some study in Biblical Criticism; yet the author has made his work so clear and interesting as to appeal to pastors and teachers in general. It has been said of this work, "Dr. Robert-

son has not in all the range of his many volumes written anything of greater help or importance to the New Testament student." He has given to the public in this volume the fruitage of his illustrious scholarship and extensive research for many years in this important study. No minister in this day of criticism, and questions about the Bible can afford to be without this authoritative work which includes all the new discoveries. The work has many reproductions of early texts and an extensive bibliography.



"The boss offered me an interest in the business today."

"He did?"

"Yes; he said if I didn't take an interest pretty soon that he would fire me."

A young man selling poultry thought he would try his mountain friends first, so he came up to an old mountaineer and said, "This is a fine place to raise poultry." The old man looked up and replied: "Poultry! I'd like to see you do it. The blame chickens would eat them up."

A speaker was addressing a meeting in a provincial hall. Half way through his speech, which he felt was going rather well, a voice cried out from the back: "Speak up, mister, we can't hear you."

Instantly a man sitting in the front row shouted back: "Sit down then and thank heaven you can't."

Rastus—"Yo done said yo' could lick me."

Jasper—"Umhum, I sho' did; want to see me demonstrate?"

Rastus—"No; I's jus' gathering statistics."

Dealer—"I sells you that coat at a great sacrifice."

Customer—"But you say that of all your goods. How do you make a living?"

Dealer—"My friend, I makes a small profit on the paper and string."—London Tit-Bits.

A bride recently went into a provision shop and said to the proprietor:

"I bought three or four hams here a month ago and they were very fine. Have you any more of them?"

"Yes, madam," said the owner. "There are ten of those hanging up there now."

"Well, if you are sure they're off the same pig, I'll take three of them," said the bride.

Motorist—"I am exceedingly sorry I killed your dog, madam. Will you allow me to replace him?"

Miss Oldun—"Oh, sir! This is so sudden!"

"Have you Moore's poems?" inquired the miss.

"I think so, little girl; I'll look in a minute," replied the clerk in the bookstore. "By the way, here's a fine new story just out. It's called 'Just One Kiss' and—"

"I want Moore," she interrupted haughtily.

A young woman who came to Columbia to take her degree of Doctor of Philosophy, married her professor in the middle of her second year. When she announced her engagement, one of her friends said:

"But, Edith, I thought you came up here to get your Ph.D.?"

"So I did," replied Edith, "but I had no idea I would get him so soon.—Everybody's Magazine for April.

Miss Bourne—"Dear me, Tommy, how dirty your hands are! What would you say if I came to school with hands as dirty as that?"

Tommy—"Please, miss, I'd be too polite to mention it."—Liberal Leaguer.