

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 91

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 21

NASHVILLE, TENN., THURSDAY, MAY 28, 1925

EVANGELISM, THE NEW NOTE.

Southern Baptists are beginning to wake up to the fact that they have neglected the first and most vital matter committed to their hands by our Lord. We have been so busy during the past six years raising money that the spiritual fires have burned low. We give here a few comments on Evangelism which we ask our preachers and laymen to study. Let us start a revival campaign before it is too late.—EDITOR.

AMERICA'S HOPE.

By J. L. Love.

"This is the hour when not a minute should be lost in the work of speeding the evangelization of America. It is the hour when every agency of the churches, pulpit and pew, men and women, by public testimony and personal work; when schools and culture, business and commerce, individual genius and social graces; when art, literature and money, should be laid without reservation on the altar for the decisive achievement of saving the Anglo-Saxon race and the evangelical gospel in order to fulfil God's purpose to save all nations. This is the mission of America. This is the meaning of being an American citizen."

WOODROW WILSON'S ESTIMATE.

"John Wesley's place in history is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man posed in spirit, deeply conversant with the natures of his fellow-men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century. His age was singular in its need, as he was singular in his gifts and power. The eighteenth century cried out for deliverance and light, and God prepared this man to show again the might and the blessing of his salvation."

EVANGELISM AND REGENERATION.

By W. O. Carver, D.D.

"Let every worker in every church make this an object of constant prayer. Then we shall have the greatest year of evangelism we have ever known. In this 'period of reconstruction' nothing is so much needed as regeneration. There must be the 'new creation.' The regeneration of the souls of men is the only foundation on which the recon-

struction of society can be effected. We can never again see our world safe until in a measure never known in the past it is saved. The world can be saved only by the individual method. Evangelism is the one hope, and it is urgent. Our Lord 'came to seek and to save that which was lost.' The world was never so consciously lost as now. Evangelism is our first duty."

PLACE OF EVANGELISM.

By Frank L. Wilkins, D.D.

"But are the churches of today living up to the Scriptural ideal? Theoretically we believe in soul-winning, but in fact it is far from the purpose of many of us. Much has been said and written by religious leaders of late about the 'coming revival.' God grant that it may come throughout the land!

Crack Shots from Uncle Gideon's Rifle.

It is easier to kick than to pull.

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

But before it comes, our churches must restore evangelism to its old New Testament position as the supreme enterprise of the church. It is important that we be evangelical and defend the fortress of the faith, singing, 'Hold the Fort,' but we must be evangelistic and storm the camps of the enemy, singing, 'Onward, Christian Soldiers.' To be evangelical is not to do simply garrison duty, carrying a glad inscribed, 'Orthodox,' pacing to and fro on 'the walls of Zion,' having simply the value of a 'standing army.' To be evangelistic is to break forth on the right and left and capture some of the enemy. The best defense of the fort is a campaign that routs the enemy. Oh, that every standing army in the list of our churches in America might become an invading force!"

MARKS OF TRUE EVANGELISM.

By Pres. L. R. Scarborough.

"If evangelism is to be what it ought to be it should have the following marks:

"1. It should be *Scriptural*. God's Word in its simplicity should be put into the hearts of our people by our preaching, teaching and personal work.

"2. It should be *doctrinal*. The people need to know the truth. Their souls should be clarified on the fundamentals. A doctrineless evangelism is a spineless and

powerless evangelism. It offers no rich motherhood to Christ's newborn babes. It takes doctrine to feed the souls of men, and to build them up in the service of Christ's Kingdom.

"3. It should be a *constructive* evangelism. Men should not only be saved, but made strong for heroic service. It should have an element of education in it. Conviction as deep as life should permeate our evangelism. Men should be turned to Christ's churches when they are saved and otherwise organized and trained in His service.

"4. It should be *denominational*. When a man is led to Christ he should be anchored to something. He should have a place to exercise his talents and a place and a method for the distribution of his money. The life of our whole Baptist body should be put into our evangelism.

"5. It should be a *compassionate* and *spiritual* evangelism. The emotions of the soul should be broken up by our preachers and God's people called to the Calvary and Gethsemane experiences. They should be shown Christ's spiritual visions which filled His soul when he wept over Jerusalem.

"6. It should be a *Spirit-endued* evangelism. Culture, consecration, scholarship, eloquence, personality, are all good in winning men to Christ. But spiritual power from God is the main thing. Pentecost resulted when God's people prayed to a spiritual endowment. All evangelism is hard this side of the power of the Holy Ghost. On the other side it is easy."

Mary, Queen of Scots, said, "I dread the prayers of John Knox more than an army of 20,000 men." What about your prayers? Sometimes they are not strong enough to move the dust from a neglected Bible.

The only thing that fully satisfies both hunger and thirst is righteousness.

Dr. Rogers, Corresponding Secretary for Arkansas, has the following on the front page of the Baptist Advance. We pass it on as worthy of serious consideration:

"Will Preachers Alone Read This?"

"If preachers do not keep all their standards high, VERY HIGH, we are headed for the rocks. I mean standards of downright honesty, whitest soul-and-body purity, hardest work, bravest loyalty, fearless courage, untainted optimism, highest doctrine, cross-like sacrifice, Paul-like soul-winning, boldest leadership—IF WE FAIL IN THESE, the denomination is headed for the rocks! It is! It is! Are we in danger? Christ's preachers were called of God and made to know what the churches ought to do and to lead out absolutely regardless of any difficulties! God save us! Our preachers! Our preachers! Our preachers!—J. S. Rogers."

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST
CONVENTION

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

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Entered at Postoffice, Nashville, Tenn., as second-class
matter.

Acceptance for mailing at special rate of postage pro-
vided for in section 1103, Act of October 3, 1917, author-
ized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in ad-
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Advertisements—One-inch or less, \$1.50 for each in-
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The Printed Address Label on each paper contains a
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flector.

EDITORIAL

Baptist stock seems to be selling at par these days. War-time inflation has been lost. We are getting about ready to win souls.

Some preachers seem to be more concerned about standing well in the community life than they are about leaning upon the strong arm of God.

A positive belief in the doctrines of the Bible, added to the consciousness of a definite experience of grace, is an absolute requirement for successful Sunday school teaching. Well might Paul have said, "How can they teach unless they know?"

We wonder why it is that the presence of a sinner in the congregation causes so many to shudder when the pastor denounces sin. The worst enemy any preacher ever had is the church member who is frightened every time his pastor speaks out against the sins which some members of the congregation are guilty of committing.

We have had so many "Big Drives" during the past few years that we are beginning to wonder if our preachers have forgotten that a "Good Shepherd" leads his sheep. The time has come when ten thousand Southern Baptists need to get in the lead once more in church life, and holding aloft the Light of the World, lead their people into a full and complete surrender to the will of the Great Shepherd.

We give our readers this week some comments on the matter of evangelism. The evangelistic fires have not died out in our Southland, but they are not spreading rapidly enough. Reports of great ingatherings are coming to us from many sources, but the thing that is needed now is a revival that will sweep into the rural sections where live the coming preachers, financiers, law-makers missionaries, Americans! Baptists cannot

grow in numbers without evangelism. We are coming more and more to be an urban people, but the South is still the home of rural schools. In 1920 there were eleven and a half millions of people in the cities and towns of the South, while there were twenty-five and a quarter million people in the villages and open country. Our city churches draw a goodly number of their members from the rural districts. By far the largest number of preachers come from the country. Surely, if we hope to hold our own and move forward, we must develop the rural sections, and in order to do this we must spend mission money in their evangelization.

THE W. M. U.

We give, this week, the report of the annual meeting of the W.M.U. of the South. It speaks for itself. From the days when our Lord was on earth setting forth by example and by precept the principles and practices that were to characterize his kingdom work, women have played an important part in Christian activities. The organization of our women into the various branches of the W.M.U. has proved to be a vital asset to our denominational life. It has given tremendous impetus to the study of missions and is rapidly becoming a great means of enlisting church members in all phases of stewardship. The W.M.U. is now training church members of all ages and is organizing them for active service for Christ.

The Southern Baptist Convention could learn some lessons of importance from the W.M.U. Reverence, dignity, earnestness, devotion, loyalty, characterize the sessions of the body of women. They have a vision of the world that is not lost in the midst of their annual meetings. Their vast system of teaching, which is conducted with so little cost, might well be copied by the convention. More ought to be said about their work from the floor of the convention than is possible during the brief period set aside for hearing their report. We are not yet able to estimate accurately the good that is being done through the work of the Union, but future years will make it more and more apparent.

THE MISERY OF THE CONVENTION.

On every hand we heard the complaints of the people regarding the difficulty had in hearing the proceedings. It can truly be said of our convention that it is more of a mass meeting than it is of an orderly convention. From nine o'clock in the morning until nine in the evening, the convention hall was filled with restless humanity. The vast auditorium, built with a view to the comfort of great throngs of people, proved to be a source of torment to multitudes who desired to hear what was being said.

One thing has been proved during the past five years and that is that the Southern Baptist Convention cannot find an auditorium that will care for its needs without the assistance of voice amplifiers. In the first place, it is demanding too much of the speakers to ask them to put forth effort enough to be heard above the din. For another thing, very few speakers can be heard, even when they exert themselves. Time after time, we wondered why the chair-

men of committees did not allow men with strong voices to read their reports. Time after time, the speaker was heard by less than half of the congregation. An amplifier with two horns would have made it possible for everyone to be heard and would have cost the convention nothing. Let it be hoped that the Committee on Arrangements will never accept another auditorium without demanding that the city equip it with amplifiers. Every messenger to the convention has a right to hear; every speaker has a right to be heard.

TENNESSEE'S EVOLUTION TRIAL.

Our papers are reporting much concerning the coming trial of a high school teacher of Dayton, Tennessee, who has been arraigned for violating the Anti-evolution law passed by the last legislature. We warn our Baptist people against being misled by the discussion that will be waged through the press during the next weeks. The courts of Tennessee and the Supreme Court of the United States have nothing to do with the doctrine of Evolution, and the decisions that are reached by the various courts regarding the case must be based absolutely upon the facts involved.

The business of the court of Dayton will be to ascertain whether or not the professor taught in violation of the new law. If he did then he must be fined as the law demands. Evolution as a doctrine or as a scientific principle cannot rightly be discussed in the court room further than to define the teaching of the defendant according to the law that has been passed. If the case goes to the Supreme Court of the state, it will be the business of that court to determine whether or not the Tennessee Legislature can pass a law regulating the matters that may be taught in tax-supported schools.

The part to be played in the trial by the Supreme Court of the United States, if the case goes that far, will be to say whether or not a state has the right to regulate its own education system. If the judges of the Supreme Court set themselves up as advocates of the doctrine of evolution and declare it to be a scientific fact which must be taught regardless of the wishes of the people of any community, of any state; then they will have overstepped their rights.

American Democracy is the issue at stake. "State's Rights flares up once more in this trial that will ultimately become a matter of nation-wide significance. Tennessee has a right to pass laws to prohibit the teaching of Anarchy in her tax-supported schools. She has a right to prevent the teaching of infidelity in her schools. She has a right to pass a law compelling the reading of the Bible in her schools. She passes laws at nearly every session of the legislature setting forth the authors, titles, etc., of the text books that are to be used in her schools. The constitutionality of these rights has not been denied. How then can the courts say that the legislature has no right to pass another law, the sole purpose of which is to regulate the public school system?

If the courts set the law aside as unconstitutional, they cannot do so on the grounds that Evolution is true. If they sustain the law, they cannot do so on the grounds

that Evolution is not true. Therefore, whichever way the case is decided, there will be no grounds for boasting. To be sure, if the law is declared unconstitutional, Modernists, infidels, and all their tribe will gloat over a victory won, and they will go forth without fear to propagate the soul-deadening, moral-destroying doctrine of brute-ancestry. But, if the case is decided in favor of the constitutionality of the law, let all Christians rejoice that America still retains her Democratic rights, chief among which is that of the state to govern its own affairs as it sees fit.

Let every preacher and layman keep before the public the fact that the thing on trial is not a doctrine, not a scientific hypothesis, but a fundamental principle of Democracy. If Tennessee has no right to pass a law preventing the teaching of Darwinian Evolution in its public schools, then it has no right to pass any law regulating its public school system. If the recently enacted Anti-evolution law is unconstitutional, then every law in the state that sets forth what shall and what shall not be taught in the public schools is unconstitutional. The court of Dayton ought to rule out of order every speech, every effort to bring before the juries discussions of the doctrine of evolution *per se*, and compel the attorneys to stick to the one relevant point, namely, Did or did not the defendant-teacher violate the law?

UNCLE EBEN, THE BAPTIST.

'Bout de onlies way I knows of ter git rid of a ongodly deacon is ter ondeacon him.

A white man stop me de udder day and axe me did I know I wuz sprung from a monkey. En I say ter him, no an' dey ain't nobody else as knows it but a fool, who is libbe ter know mos' anything.

Dey say as how money am de acid tes'. Rickon dey have in min' de fac' dat it make some people so sour.

Ole 'oman low as de onlies way ter git a woman fur to keep a secret is ter show her dat if she do so, she will stir up a passel of curocity among de udder wimmen.

You kin tell a man dat loves de Lawd by de way he gin his money. If'n he truly loves, he puts in his money an' never axes any priverliges. If'n he don' love de Lawd, he puts in his money an' den demands speshul rights fur ter see dat it am spent in a good way.

Deacon Johnsun low dat when a man done made enuf money fur to be able to give large gifts ter de Lawd, he got a right ter say how dat money goin' ter be spent kase it stands to reason as how he got mo' bizziness sents dan de man what ain't cumulated nothin'. I tell him dat he must not fergit dat de Good Book ain't never 'nounced no doom fur de pore folks an' dat when de postles wanted anything done, dey never axed de rich men how it orter be did.

Uncle Mose Aaron put a quarter in he pocket las' Sunday fur to go in de collexyun. When he got home, he foun' dat quarter in he sock. He say he gwine ter save dem britches, what he wore ter church, fur Sunday hereinafter.

De ladies been raisin' some money fur to repare de parsonage. It wuz de rule dat each one must make her own money by her labors. Sis Jackson brung her dollar en when

dey axe her how she make it, she say, "I got it frum my husban'." De president dens say, "Dat's not makin' it wid yore own labors, Sis Jackson," en she reply, "Is dat so? How cum I didn't make it by my labors? You all don' know mah ole man."

News and Views

FIFTH SUNDAY MEETING GILES COUNTY BAPTIST ASSOCIATION TO BE HELD WITH PULASKI BAPTIST CHURCH.

May 30, 31, 1925.

SATURDAY MORNING MAY 30

- 9:00 to 9:15—Devotional by A. C. Hughes
- 9:15 to 9:45—A New Testament Church and its origin by J. Bunyan Smith, L. M. Laten.
- 9:45 to 11:00—Its Essential Features Perpetuity, and Purpose, by L. A. Hatfield, H. W. Prosser.
- 11:00 to 11:30—The present day needs of my local church, by D. B. Booker.
- 11:30 to 12:00—Opportunity for individual services to the community, through the church, by M. L. White.
- 12:00 to 1:00—Lunch.

SATURDAY AFTERNOON

- 1:00 to 1:30—The layman and his place in the church, by R. L. Barshears.
- 1:30 to 2:15—Reality of the Christian Religion, by Tillman Newton, J. E. Ussery.
- 2:15 to 3:00—Why a church should function as a charitable institution in the community, by O. C. Markham, J. B. Ussery, etc., General discussion.

SATURDAY EVENING

- 8:00 to 9:00—Sermon on Stewardship, by J. C. Griffin, alternate, I. B. Coggin.

SUNDAY MORNING

- 9:00 to 10:00—General Discussion of Sunday School Work, by Jno. T. Zeigler and others.
- 10:00 to 11:00—Sunday School Address, by W. D. Hudgins.
- 11:00 to 12:00—The Bible the premise of all correct reason and science by J. Bunyan Smith.
- 12:00 to 1:00—Lunch.
- 1:00 to 1:15—Devotional, by J. P. May.
- 1:15 to 2:00—The Bible, the greatest epic of the ages, by H. W. Prosser.

Edgar W. Barnett, pastor of Seventh Church, Nashville, celebrated his sixth anniversary as pastor last Sunday. Brother Barnett is the third pastor in Nashville in point of service. Only Rev. W. M. Wood, of Edgefield Church and Rev. A. W. Duncan, of North Edgefield Church having served longer in the city than he.

President J. T. Warren of Hall-Moody Junior College brought sunshine into the office Monday morning when he came with his usual smile into the "composing rooms."

1,229 tithers signed up is the record of the First Church, Shreveport, Dr. M. E. Dodd, pastor. Out of 2,200 resident members 1,726 have pledges for 1925 to Current Expenses and Missions.

Calvary Baptist Church, Nashville, is now engaged in a meeting with Brother Wade House, of Orlinda, Tenn., doing the preaching, assisted by Brother Mead Hendrix, of Lewisburg, singer. Pastor W. H. Vaughn is very optimistic over the outlook.

The editor enjoyed the privilege of preaching the commencement sermon for the Orphan's Home last Sunday. Seven of the children are to be graduated this week from the Junior High School. They are, Rosa Smith, Sara Jane Gary, Minnie Madden, Agnes Sparkman, Robert Underwood, Raymond Crouch and Garnett Vining. No finer group of young people can be found in any school in the state, and Tennessee Baptists have cause for real pride in these children of theirs.

Mrs. W. E. McGregor, wife of Pastor McGregor of Bulls Gap, Tenn., was given a delightful surprise last week when the Missionary Society of the Baptist Church assisted by the Society of the Methodist Church gave a miscellaneous shower in her honor. The affair was given in the apartment of Mrs. H. W. Burkheimer in Gilleys Hotel. Many beautiful and useful gifts were presented to Mrs. McGregor, among which was a set of silverware, presented by the ladies of the Methodist Society. Mrs. McGregor was married to Pastor McGregor April 9th, her brother, Rev. T. U. Fann, of Kentucky, officiating. Brother McGregor has been pastor of the Bulls Gap Church for the past eleven years. The BAPTIST AND REFLECTOR congratulates them upon this happy celebration in honor of their marriage.

ORDINATION SERVICE.

William Douglas Hudgins, son of Mr. W. D. Hudgins, Sunday-school Secretary of Tennessee, was ordained to the gospel ministry on the 4th day of May at Carson and Newman College, where he is now finishing his junior year. This was his twentieth birthday.

In the recent inter-collegiate oratorical contest, Mr. Hudgins won first place. He bids fair to make a great gospel preacher. He is now pastor at Providence church. His home training has been of the highest quality. His school life has been far above the average.

It rejoices our hearts to see strong young men coming into the kingdom. The battle is so fierce at this time reinforcements are needed on every hand. We feel sure that all of Tennessee rejoices with Mr. W. D. Hudgins and his good wife in giving to the world a preacher of the gospel. Let us pray the Lord of the harvest to thrust in more efficient laborers.

Contributions

RESOLUTIONS AND ACCEPTANCE OF RESIGNATION OF DR. JOHN D. FREEMAN.

After due, deliberate and prayerful consideration, our pastor, Dr. John D. Freeman, has reached a definite conclusion that it is God's will that he resign the pastorate of Belmont Heights Baptist Church of Nashville, Tennessee, and offer his services to the Master through the editorship of the BAPTIST AND REFLECTOR, and in such action he feels that he will be in a position to do a greater work and be a means in God's hands of bringing the gospel message to a greater number of people as editor of that paper than in being pastor of this church.

Since his connection as pastor of this church, Brother Freeman has proved himself worthy as a pastor, choosing at all times the side of right rather than seeking popularity; has wrought well as a leader in our building campaign; has impressed the church and community with his deep religious convictions and his fidelity to the teachings of Christ and the Bible; has shown his ability as an organizer in all departments of the church and Sunday school; has exemplified in his life and preaching the characteristics of a great preacher; has untiringly labored for the growth of our church and for the spread of the kingdom in this part of Nashville; has wielded an influence for good with the members of this church and the community at large that will last throughout eternity; has been a benefactor in the advancement of many civic organizations in the city. Therefore, be it resolved:

First, That we, the members of Belmont Heights Baptist Church, express to Dr. Freeman our confidence and deep appreciation for the work that he has accomplished while pastor of our church;

Second, That we are aware of the great loss of his leadership as pastor of this church, and express our deep regret at his resignation and his passing from us as pastor.

Third, That we wish for him unbounded success as editor of the BAPTIST AND REFLECTOR, and in any other work in which he may engage, and assure him of our prayers and cooperation in his new lines of labor.

Fourth, That his good wife and their lovely daughter, Georgia May, have endeared themselves to the church and we express to Mrs. Freeman our sincere appreciation of her untiring efforts and labors as a pastor's wife.

Fifth, While we regret in many ways to surrender our claim on Brother Freeman as our pastor, we accept his resignation in accordance with his recent request and we pray God's blessings upon him and his family, and, individually and as a church, request that we be remembered by them in their daily devotions.

Sixth, That a copy of these resolutions be spread upon the minutes of Belmont Heights Baptist Church, a copy be furnished the BAPTIST AND REFLECTOR for publication, and a copy be furnished to Bro. Freeman.

May 13, 1925.

OUR HOSPITAL.

By Ben Cox.

The Baptist Memorial Hospital, Memphis, has had much to do with my life for a dozen years. Indirectly, the hospital was one of the causes of my removal to Memphis. An Arkansas pastor, I had for some time been a member of the Board of Trustees, but had not found it possible to attend.

While present at the Arkansas Convention one year, my very dear friend, Dr. Thomas S. Potts, then hospital superintendent, shook his finger in my face, and said, "Ben, you owe it to the hospital to come to our next meeting." I was so impressed I said I would come, and I did come.

Brother George Showers took me down to the prayer meeting at Central Baptist Church that night. The church being pastorless, I was invited to make a talk. This started our acquaintance which ripened into a pastoral relationship in a few months. I knew only four people in the church, Dr. and Mrs. Potts, and Mr. and Mrs. Showers.

I have rejoiced much at the prominent part Central Church has had in the hospital work. Five of her men are now on the hospital executive committee, Messrs. Jennings, Dockery, Porter, Carr, and Binford.

It has been a great privilege to me to visit many hundreds of patients in the hospital, and some of the sweetest experiences of my life have been while there. I have been a patient there four times, am leaving today May 3, after the longest visit I ever had, coming in on April 15, with an attack of pneumonia.

I shall always thank God for the wonderfully kind treatment I have always received here as a patient, and especially from the consecrated and efficient band of nurses on the fifth floor. My days have started out with more brightness because of the inspiring songs which came up to my window from the morning prayer meetings, and a special blessing came one morning in the song, "God Will Take Care of You." Of course I have been marvelously helped by our hospital pastor, Brother Jeffries. He knows how to say the right thing at the right time. In my judgment he is filling the place God wants him to fill.

All who are interested in the hospital should be very thankful for the wonderful work being done by the superintendent, Geo. T. Sheets. I met him first at the General Hospital soon after I came to Memphis, and I have been in close touch with him ever since. It was a great joy to me when he became superintendent of the Baptist Hospital. He seems to have a grasp on the situation in a great way. He knows doctors, he knows nurses, he knows the public. The Lord is using his consecrated common sense striking fashion.

REFLECTIONS FROM SOUTHERN BAPTIST CONVENTION.

By T. W. Callaway, Pastor Baptist Tabernacle, Chattanooga.

Returning from the Southern Baptist convention, many of us have had time for

reflection upon the happenings of the brotherhood. Rejoicings and sorrows have intermingled; rejoicings because of Spiritual victories, and sorrows because of lamentable failures. Let us not whine at the failures, but make them stepping stones to future successes.

We wish to discuss an apparent error in our denominational activities. Isn't it an evident fact that our methods of work begin at the wrong end—that we work from the top down rather than from the bottom up? Is not the servant dictating policies to the master?

For example: Our boards come to the Southern Baptist convention stating their wants; then the convention, through the state secretaries, convey their declarations to the associations and pastors; and thence through the pastors to the members of the local churches.

Now, is not the reversal not only Baptistic, but a remedy for our ills? Suppose the local churches, after an every-member-canvass, go to the association with its promises for co-operative benevolences, and after tabulating them place in the annual minutes; then the association report to the state convention through its minutes what is to be expected, and the results likewise tabulated and published in the state minutes; then the secretaries of the respective states report to the Southern Baptist Convention what is to be expected from their constituency; then the Southern Baptist Convention tabulate results, reporting to the boards just what to expect, with instructions that they can go so far and no further.

Results:

1. Local pastor will not want to go to the association with pledges not met, hence activity in churches.

2. Moderator will not want his association found wanting, hence visits and gets in personal touch with local churches.

3. State secretaries will know what to expect, and if not forthcoming, investigates leakage.

4. Southern Baptist convention hears from its boards regarding their stewardship, and holds them accountable for living within their designated means.

A CORRECTION.

Owing to a misinterpretation placed upon a letter we received from Cosby, an error was made in a statement of the donation to the institution accredited to Mrs. B. O. Duggan, of the First Baptist Church at Knoxville, and she asks that the credit for the \$30 check be given not to her but to the Kingston Pike Group of the W. M. U. of the First Baptist Church at Knoxville. This group of consecrated ladies is supporting a splendid student at Cosby and Mrs. Duggan was the bearer of the check. The suit of clothes for one of the boys was given by Mrs. R. L. Harris, the much beloved president of the W. M. U. of the First Baptist Church.

If we thought of God's glory first—as in the Lord's prayer—and gave the secondary place to our needs, we should please God and gain our petitions better than we do.—Fausset.

Here is Convention's Plan for Paying Our Debts

TO THE SOUTHERN BAPTIST BROTHERHOOD:

The Southern Baptist Convention has again committed itself without reserve to the principle of a cooperative program as offering the best and only method of properly maintaining all our Kingdom enterprises and paying our denominational debts.

Accordingly, to its newly-appointed Commission on the Cooperative Program the Convention has entrusted the initiative in raising funds sufficient to care for the needs of all our general Baptist work—state missions, home missions, foreign missions, ministerial relief, and Baptist schools, orphanages and hospitals. Your Commission believes this method embodies good common sense and offers a practical solution of all our financial problems. As members of the Commission we would cordially recommend to all our churches everywhere the acceptance of this method as their working plan for the following reasons:

1 Because it is the New Testament plan. It asks every one to give every Lord's Day as God prospers, taking the tithe as the measure of the proportion of our giving.

2 It is a practical solution of our financial problems. \$5,000,000 (possibly \$11,500,000 for State and South-wide objects) is indeed a modest objective, but if this amount be realized for distributable purposes for South-wide activities from the contributions during this Convention year, it will very substantially reduce the debts of all institutions and activities, and especially of our Home and Foreign Mission Boards, and maintain our work in a creditable way.

3 It provides for the maintenance of all of our activities with reasonable adequacy. We call special attention to the fact that provision is made for the building program of the Southern Baptist Theological Seminary which anticipates the payment of a moderate sum through a period of years.

4 Not only the Convention itself is committed to this plan, but the state and Southwide institutions and activities accept this as the best and only method of financing these enterprises because it provides for our regular systematic support of all of them by all of the churches and individuals rather than the few.

In view of these facts we call upon our interested and informed brethren and sisters to give worthily as God has prospered them, both of their money and their time and effort in enlisting others. The accomplishment of the task depends not simply upon the proportionate and even sacrificial giving of a limited number of our brethren and sisters, but upon the enlistment of the great number who do not now give. We call upon our pastors, laymen, deacons, Sunday school superintendents, W. M. U. workers, B. Y. P. U. officers, and heads of institutions and activities, to give themselves at once to this Kingdom task.

Your Commission does not believe there is any reason for great discouragement. God is blessing our work at home and abroad and general business and world conditions are now more favorable than for several years.

We would call upon our people to humble themselves before God and to pray every day for our denomination that God will give to us the spirit of unity, hope and confidence.

Your Commission, as the creature and the servant of the denomination, gives itself to the work committed to it by our Convention with faith in God, faith in our brethren and sisters and the Kingdom necessity of doing God's work in this way.

In publishing this appeal we would urge upon our churches that beginning in June and continuing every month throughout every year they contribute weekly as large an amount as possible for our general denominational causes represented in this Cooperative Program, this amount to be forwarded each month to state headquarters and there distributed among the various causes upon the basis of the percentages agreed upon.

COMMISSION ON CO-OPERATIVE PROGRAM

J. E. Dillard, Ala., Chairman
C. E. Burts, General Director
J. F. Love, Sec. For. Mis. Bd.
B. D. Gray, Sec. Home Mis. Bd.
I. J. Van Ness, Sec. S. S. Bd.
Wm. Lunsford, Sec. R. & A. Bd.
J. W. Cammack, Sec. Ed. Bd.
J. T. Henderson, Sec. Laymen's Movement
Mrs. W. J. Cox, Pres. W. M. U.
Miss Kathleen Mallory, Cor. Sec. W. M. U.
E. Y. Mullins, Pres. Southern Bapt. Theolog. Seminary

L. R. Scarborough, Pres. Southwestern Bapt. Theo. Seminary
B. H. DeMent, Pres. Bapt. Bible Inst.
D. F. Green, State Sec. for Alabama
J. S. Rogers, State Sec. for Arkansas
S. B. Rogers, State Sec. for Florida
A. C. Cree, State Sec. for Georgia
B. P. Rodman, State Sec. for Illinois
C. M. Thompson, State Sec. for Kentucky
E. D. Solomon, State Sec. for Louisiana
W. H. Baylor, State Sec. for Maryland
R. B. Gunter, State Sec. for Mississippi
A. J. Barton, State Sec. for Missouri
C. W. Stumph, State Sec. for New Mexico

J. B. Rounds, State Sec. for Oklahoma
C. E. Maddy, State Sec. for North Carolina
C. A. Jones, State Sec. for South Carolina
O. E. Bryan, State Sec. for Tennessee
F. S. Groner, State Sec. for Texas
R. D. Garland, State Sec. for Virginia

Members at Large

Mrs. Chas. M. Thompson, Tennessee
Mrs. J. Clyde Turner, North Carolina
Mrs. Elsie Harrison, Arkansas
G. W. Puryear, Arkansas

John E. Briggs, District of Columbia
J. D. Adcock, Florida
W. H. Major, Georgia
C. C. Allen, Illinois
W. S. Farmer, Kentucky
J. H. Tharp, Louisiana
E. H. Marriner, Mississippi
R. M. Inlow, Missouri
A. L. Maddox, New Mexico
R. J. Bateman, North Carolina
C. C. Morris, Oklahoma
W. J. McGlothlin, South Carolina
J. H. Anderson, Tennessee
J. H. Pace, Texas
J. T. Watts, Virginia

THE CONVENTION AS SEEN BY THE EDITORS.

Perhaps no group of men attending the Southern Baptist Convention watched its procedance with more interest than did the editors of the denominational papers. In order that our readers may know their opinions in regard to the convention we give this digest of their reports.

Editor Johnson of the *Biblical Recorder* says that "it is with unfeigned sorrow that he is forced to say that this was the poorest and most unsatisfactory session he ever attended." The spirituality of the convention was on the lowest level that it has been since we began to attend its session. . . . Up to the time the writer left, which was Friday night, little attention had been given to the matters of supreme importance, such as the depths which are paralyzing all our work, and the discussion for methods of relief for the boards." He gives as the causes for the unsatisfactory nature of the convention: First, the meeting of the Baptist Bible Union just pre-eding the convention. Second, the discussion of the question of a Confession of Faith, which according to his opinion occupied the thought of the messengers throughout most of the first two days of the session.

Editor Newton of the *Christian Index*, says, "Nothing had been done to face the serious problems before us." He says this concerning the action of the convention up until Thursday evening session. "We had chased monkeys all days and apparently lost sight of the great world about us and the Father in Heaven. There had been all too much of the squeaking of personal ambition and all too little of the Christ-mindedness which everyone really sought to discover. Divisive questions had been thrust upon the convention which needed to be united in the King's business. . . . And the convention paid heavily. Thursday night when we went back to the auditorium there were signs of the disintegration of the convention. . . . One great victory had been won, the convention had refused to be stampeded."

Editor Masters of the *Western Recorder* was impressed with the seriousness of the situation that has arisen on account of the large attendance at the convention. He says, "If Southern Baptists were children, it might be possible for them to keep on believing that the larger the number of thousands who, once a year, pile up in the convention city and in the convention hall with messenger badges on, the more surely will democracy be preserved. . . . But Southern Baptists are not children. . . . While we prize highly its inspirational function and concede that large crowds are indicative from that angle, we call attention that in recent years the legislative functions of the convention have become so numerous that the inspirational function is almost practically destroyed. The convention sermon remains the one sure opportunity for a man to whom God may have given a message to challenge and inspire that great concourse. . . . Whatever mistakes we have made in our convention for a number of years have been mainly traceable to our inexcusable haste and our tacit surrender of deliberative discussion by the floor of the body."

Editor Tinnin of the *Baptist Message* sees the convention as a very fine one indeed. According to him, "The spirit of the meeting is the very best. The great majority of the messengers are undoubtedly for a constructive, world-wide, Kingdom program. A few of the brethren evidently are disturbed over certain heretical tendencies and would make the supreme thing in our denominational program the drawing up of heretic proof Confessions of Faith; but most of the Baptists seem to believe that Southern Baptists are still orthodox."

Concerning the action of the convention on the Confession of Faith, Editor Routh, of the *Baptist Standard*, "There was a considerable element in the convention opposed to the adoption of any confession of faith whatever, and this large group had no opportunity to be heard. They should have been accorded the privilege of presenting their views. The primary question before the convention was not the form of a confession of faith, but whether any confession of faith should be adopted. The convention had no opportunity to discuss that question."

In regard to the previous question he says, "In parliamentary procedure, the previous question is generally considered as the last measure to which democratic bodies will resort to cut off prolonged discussion only of very important questions."

Editor Mitchell of the *Florida Baptist Witness* feels that the mistake of the convention lies in the fact that no provision was made for taking care of the debts of the various denominational boards. "We had all hope," he says, "that the secretaries or some one else could point the way out, but such was not the case. All seemed to recognize that the situation was serious, but so far as could be seen there was no feeling of panic, but on the other hand the brethren were willing to present a solid front, stand at attention, and wait for marching orders."

Editor Stealey of the *Oklahoma Baptist Messenger*, while somewhat optimistic about the convention as a whole, does not feel so well about the action taken in regard to the Confession of Faith. He, along with others, bemoans the fact that the convention is so large as to be unwieldly. "But," he says, "we are doing big things for God nevertheless, and in some way we must work out a basis of representation that will give opportunity for more deliberation and clear agreements. And to reach understandings we should abolish forever the use of 'The Previous Question,' which is sometimes used at the psychological moment by the partisan who cuts off debate and the opportunity to reach satisfactory understandings."

He disagrees with Dr. Mullins concerning the issue that was before the committee on Baptist faith and message and says, "When the facts are known it will be seen that the minority was contending for one vital issue that has been before us for several years and is still before us and will never be settled until it is settled right. Dr. Mullins succeeded in getting the impression across to the convention that I was simply a quibbler for an insignificant point." . . . This he claims, was not a true representation of the facts. "The result of Dr. Mullins' speech would have been dissipated had I been given

three minutes, but the Previous Question was called which prevented my opportunity to put an entirely different light on the situation and also prevented strong brethren who were prepared to defend the minority report from speaking. We are happy to believe that most of those who voted for the majority report thought they were voting against evolution."

Editor Mitchell of the *Florida Baptist Witness* perhaps gave a good summary of the convention when he said with seeming sarcasm, "In the language of another, where two or three were gathered together, there were four or five different opinions." This he said in speaking of the debts of the board, but we feel that it is perhaps applicable to the convention as a whole. Every loyal Southern Baptist must have felt at times a keen heart-ache produced by the conflicting opinions which were set forth freely on every hand. While the convention went along in the usual way, and while there was much of wholesome fellowship, yet there were evidences of decided growth on the part of the restless and dissatisfied, and certain it is that the prevention of public discussion did nothing to retard this growth.

One thing stands before us as a mighty challenge. Our Home and Foreign Mission Board are swamped by debts, and their work is hopelessly crippled. We can not let the conditions continue. We must eliminate these debts in order that our denominational workers may be free to carry on their labors and to help spread the Kingdom of our Lord. Unless we can rally our forces around these two agencies which gave rise to the convention, then we know not whither to turn our faces. The world is waiting for the Baptist message. It is ours to answer the questions, What shall that message be? and How far shall that message go? If we are loyal to the Word of God, we need go no further than the words of Jesus for our answers.

NEWS NOTES.

BROTHER HERBERT HEYWOOD.

By Ben Cox.

I have had the pleasure for quite a while of being in very close touch with Bro. Herbert Heywood and his estimable wife, and they have made such an impression on me that I am constrained to announce that they are available for evangelistic or pastoral work. Mr. Heywood is a fine preacher and he and his wife are splendid singers. Mrs. Heywood has an especially fine repertoire of gospel songs which she sings with peculiar fervor, touching the hearts of her listeners for God. They are indefatigable workers, and I can heartily recommend them to any church. They can be reached at Central Baptist Church.

Gospel Singers, Mr. and Mrs. J. L. Blankenship, of Dallas, Texas, are at present assisting Pastor Gordon Barnett in a splendid meeting with the First Baptist Church, of Dublin, Texas. The Blankenships have recently sung for three great meetings: First Church, Ensley, Alabama, which resulted in 123 additions; First Church, Graham, Texas, with 112 additions and Trinity Church, Houston, with 156 additions.

The church at Perry, Fla., Rev. J. E. Cook, pastor, has closed a great revival. There were 111 additions to the church. The pastor was presented with a new car. He was assisted in the meeting by Evangelist T. O. Reese, D.D., superintendent of the Reese Evangelistic Staff, and singer Theo. H. Farr, both of Marbury, Ala.

A letter from W. L. Lee, clerk of Citywide Baptist Church, Montgomery, Ala., bears the news of a glorious revival in which over one hundred were added to the church. J. A. Brown, of Chattanooga, led the singing. Pastor Livingston S. Mays did the preaching.

H. E. McKinley and Mrs. McKinley have just closed a successful meeting at Waycross, Ga., where pastor N. H. Rich, is engaged in the erection of a new building. There were 25 additions. Bro. Luke Rasher, pastor of Central Church, Atlanta, did the preaching. The McKinleys are now with Rev. T. C. Crume, at Jellico, Tenn.

The First Baptist Church of Pine Bluff, Arkansas, of which Bro. Selsus E. Tull is pastor, has recently experienced a glorious revival. The meeting began on April 26th and closed on May 10th. There was a total of 145 additions to the church. The preaching was done by Bro. Clyde C. Morris of Ada, Okla., and the singing was led by Prof. Wm. J. Work, who is now the music director of the church at Pine Bluff. Bro. Tull says of Bro. Morris: "I regard that Bro. Morris is one of the greatest pastor-evangelists of the South. He preaches a great sermon filled with the purest evangelistic passion. He accomplishes gloriously the thought of the oft-quoted expression, 'hiding behind the Cross.' In sending this note to the Reflector, Bro. Tull includes his greetings to his many friends in Tennessee.

A letter from Brother Morris, expresses appreciation for Dr. Tull's work as pastor and laborer, and says of the church, "It is the most enthusiastic church I ever labored with, and their devotion to the pastor is beautiful indeed."

STONE BAPTIST SUNDAY SCHOOL CONVENTION.

Representatives from eight organized churches of the Stone Association met in response to a general call at Brown's Mill Church for a two days' session and at the close of the Sunday afternoon session took definite steps toward permanent organization by electing G. F. Gentry, Cookeville, superintendent and Buck Gentry, of Cone Creek, secretary. The churches were grouped and group superintendents elected over each group. These general officers, together with the group superintendents, constitute an executive committee whose duty will be to perfect the organization by fixing a time and place for next meeting and arranging a program and speakers.

The committee will also draft a constitution for the new organization.

There was a larger crowd present at this meeting and a good time had by all. A splendid lunch was served on the ground both days, and much enthusiasm manifest. It was a real joy to be in this great meeting.

A card from Dr. John Inzer states that he expected to be in his pulpit, First Church, Chattanooga, last Sunday. He promises some sketches from his trip later on.

Wm. S. Dixon, the Baptist Gospel Singer, of Wheaton, Ill., has already had so far this season dates in seven different states and the blessing of the Lord has been upon his work. After attending the Southern Baptist Convention at Memphis, Tennessee, May 13th to the 17th, he goes for several campaigns with Baptist Churches in the State of Louisiana, the first one of which will be at the First Church, Winnsboro, La., of which Rev. Albert H. Cullen is pastor.

Rev. G. C. Hedgepeth, pastor of Reedy Creek, a full-time country church, R. F. D. Marion, S. C., and a man whose heart is with country pastors and churches, is planning to spend the month of July in Memphis and surrounding territory. Pastors of rural churches in search of some one who understands their problems and wants to help them, secure his services for one or more revival meetings. It will be recalled that he was one of the speakers at the recent session of the Southern Baptist Convention.

MISSOURI PASTOR MAKES SPECIAL EFFORT FOR MISSIONS.

Dr. R. M. Inlow, pastor Frist Baptist Church, Sedalia, Mo., recognizes the importance of the present crisis in Home and Foreign Missions, and recently led his church in making a splendid supplemental offering to these Boards of more than \$1,000. The church has only recently completed a new edifice, and this offering in addition to regular gifts, is a token of real sacrifice. The pastor told the story of a young friend, bound to the homeland because there were not adequate funds to send him to the foreign field, and the special offering was the result.

Partly explaining and partly expressing Dr. Inlow's missionary zeal is the fact that his own daughter is now on the mission field of Cuba.

In a recent effort to attain maximum Sunday school efficiency on the basis of new equipment, the attendance rose gradually to the 1,000 mark, for which number of pupils the plant is able efficiently to provide adequate facilities.

Three teacher training classes have been conducted by the pastor since Christmas, with an average attendance of over 50 and a total number of awards of 125. No outside help is sought, the pastor has no assistant in a membership of 1,500 members, which means that membership co-operation is gratifyingly uniform. This co-operation is doubly essential in view of the large call upon Dr. Inlow's time for state-wide and South-wide service on various boards.

A. G. Burns, Church Reporter.

DR. MAYS' MEETING AT MONTGOMERY.

The revival at the Citywide Baptist Church, corner Madison avenue and Union street, Montgomery, Ala., will close tomorrow night. The revival has been in progress three weeks.

Over 100 have joined during the revival.

The celebrated gospel singer and harpist, J. A. Brown, of Chattanooga, has been of great service to the pastor during this revival. They are friends of many years standing, and the harpist left other calls to come to Montgomery and assist his friend, Dr. Livingston T. Mays.

At every service Dr. Mays has preached with all the earnestness of his soul. He has delivered two sermons daily to the large crowds that came. The church has been greatly strengthened.

Dr. Mays returns heartfelt thanks to the harpist, and to all those that helped him in his work. Dr. Mays denied himself the great privilege of attending the Southern Baptist convention at Memphis. He said he had rather remain in Montgomery, and save one soul to Christ, than attend all the conventions in the world.

The revival signalizes the first revival in the beautiful new church, completed a little over a month ago. The church has been unusually blessed. It is a much better building than the members expected; it was built in less time than the contractor guaranteed; it is in a convenient location for people living in any part of the city, and the number of people attending each service has far exceeded expectations.

A nation-wide evangelist, Rev. Ray Palmer, D.D., who is now located at 161 Briarcliff Road, Atlanta, Ga., has just closed a great meeting with the West End Baptist Church, Newberry, S. C. We believe that our church has been greatly strengthened through the preaching of Christ Jesus by this servant of the Lord.

Dr. Palmer preaches a fearless, full gospel. He lays the sins of men and lifts up Jesus, the crucified One, the only remedy for sin and way of life. His deep, rich experience, which has come to him, through the years of his ministry, add pathos and vividness to his messages. His illustrations are true stories which have come for the most part under his own observation and give force and freshness to his sermons. He uses no clap-trap methods of getting people into the church, but depends absolutely on the Word and the Holy Spirit to convict and lead.

There were many additions to our church during the meeting. Dr. Palmer's ministry has led him over a wide field. He has preached in 36 states in the Union. He was for five years with the evangelistic force of the Home Mission Board of the Southern Baptist Convention. He has also been pastor at Jefferson City, Mo., Portland, Ore., Ogdon, Utah, and other places. He knows how to sympathize with the pastor wherever he goes to hold meetings.

I understand from Dr. Palmer that he has some time open through the summer and fall for meetings, and any pastor and church would do well to secure his services for meetings.

Blessings upon him and you.

Yours very truly,

C. E. Thomas, Pastor,
West End Baptist Church, Newberry, S. C.

The true secret of happiness is not to escape toil and afflictions, but to meet them with the faith that through them the destiny of man is fulfilled.

SOUTHERN BAPTIST CONVENTION REPORT

(Continued from last week)

Friday Night.

Robt. H. Coleman of Dallas, Texas, in charge of the preliminary program of music, called the delegates to prayer as the first number on the program, himself leading. Sang "Higher Ground."

Robert Harkness of Australia, pianist for Evangelist C. M. Alexander, presided at the instrument during the evening. Sang, "He Lives on High." B. B. McKinney of Fort Worth, Texas, rendered a solo, Prof. E. O. Sellers of New Orleans, La., rendered as a solo the selection, "Hallelujah for the Cross."

J. Fred Schofield of Birmingham, Ala., sang "Roll Billows, Roll." Charlie Butler and wife rendered "There Is None Other Name" and "I Am Bound for the Promised Land." The Bible Institute quartet sang "May the Lord Depend on You."

Rev. T. V. McCaul of Gainesville, Fla., read Psalm 40 and prayed.

Foreign Missions

Although operating under a reduced budget, the Foreign Mission Board of the Southern Baptist Convention has made marked advance in many of its fields during the past year, it was reported to the Convention to night by Dr. J. F. Love of Richmond, corresponding secretary. A total of 12,134 baptisms were administered on the field during the year, while 31,429 members were received by letter, bringing the total in membership of the foreign churches to date to 117,723.

A total of 1,101 churches now exist on the foreign fields, of which 291 are self-supporting and 722 of which have their own houses of worship. In addition to these regular churches a total of 2,899 have mission stations which are operated by representatives of the Board.

The Sunday School work of the foreign field is represented by 1,573 schools, with an enrollment of 84,511 pupils. The secretary also reports 461 women's missionary societies and 510 young people's societies. The contributions in the native churches for the year totaled \$391,841.

The number of American missionaries on the field has grown to 618, while the number of native workers is 2,443. A total of 846 mission schools are operated by the missionaries, in which there is an enrollment of 32,124 pupils. The schools include 39 kindergartens, 650 lower elementary schools, 76 higher elementary schools, 41 middle schools, 5 colleges, 11 normal and training schools, 6 women's training schools and 18 theological schools.

In the medical work of the Foreign Mission Board there are 36 foreign physicians and nurses and 88 native physicians and nurses. These operate in 16 hospital buildings in which a total of 279,201 treatments were given during the past year.

Song—"Rescue the Perishing."

Dr. Solon B. Cousins, Virginia, presented the report on the report of the Foreign Mission Board, and the report was discussed by Secretary J. F. Love, while a number of missionaries at home on furlough made brief addresses.

The following missionaries of the Foreign Mission Board, at home on furlough, are in attendance upon the

Convention and were seated upon the platform at the Friday evening session: Rev. W. H. Carson, Africa; Rev. W. H. Clarke, Japan; Miss Flora Dodson, China; Miss Sarah Frances Fulghum, Japan; Rev. and Mrs. R. A. Gallimore, China; Rev. and Mrs. J. L. Hart, Chile; Rev. A. E. Hayes, Rev. J. R. Hipps and Miss Bertha Lee Hunt, Brazil; Miss Clara U. Keith, Africa; Rev. John W. Lowe, China; Miss May Perry, Africa; Rev. E. M. Poteat, Jr., Miss Bennie Ray, Dr. and Mrs. W. E. Saltee, Miss Annie Sandlin, Miss Bertha Smith and Miss Lila F. Watson, China; Rev. and Mrs. N. F. Williamson, Japan, and Rev. Hoyt E. Porter, Russia.

Those presented were Rev. W. H. Carson of Africa; Norman F. Williams of Japan; R. S. Jones of Brazil and John W. Lowe of China, all of whom spoke briefly.

The Convention did the unprecedented thing of reversing itself on adjournment, prolonging the session long enough to hear a plea from Rev. W. C. Barrett of North Carolina that Southern Baptists pray their way through the critical situation confronting its mission agencies.

At adjournment, Dr. J. L. Gross of Houston, Texas, offered prayer.

Saturday Morning.

Brief were the devotional exercises of the Convention on the morning of the fourth day when at 9:00 o'clock they were introduced. Two thousand or more were present at that early hour. Prof. J. E. Reynolds of Fort Worth, Texas, led in singing "Tis So Sweet to Trust in Jesus." Rev. E. A. Fuller of Greenville, S. C., read 1 Cor., 13, offered appropriate comment and prayed. Sang "Hallelujah, Thine the Glory."

Rev. W. A. Jordan, pastor of the Central church, New Orleans, La., presented a resolution instructing the Home Mission Board of Atlanta, Ga., to deed to the church its property, all debts having been discharged and the church having grown to be self-sustaining with 425 members.

Evangelism

That Southern Baptists are going in for more vigorous activity in soul-winning was demonstrated in the adoption of a report on evangelism by Dr. Len G. Broughton of Florida, which instructed the Home Mission Board to re-establish its department of evangelism, discontinued some months ago, and give every possible encouragement and aid to the cause, employing a secretary of evangelism, to be paid a salary as large as that received by the corresponding secretary of the board. This secretary shall call into the duties of evangelism as strong a corps of preachers as can be had.

Time, Place and Preacher.

For the first time in many years the convention had only one invitation for the meeting of 1926. Houston, Tex., "the New York of the West," brought to the convention an earnest invitation from the Baptist Churches, Chamber of Commerce and other organizations of that city urging the body to hold its next session there. By the adoption of a report of the committee on Time, Place and Preacher, presented by Dr. Norman W. Cox, of Savannah, Ga., the invitation of Houston was heartily accepted and the next session will be held there beginning

Wednesday before the third Sunday in May, 1926, at 10 a.m. The annual sermon will be delivered by Dr. F. F. Brown, of Knoxville, Tenn.; alternate, Dr. Geo. W. Clarke, of Louisiana. An effort by Dr. F. C. McConnell, of Atlanta, Ga., to forestall acceptance of the Houston invitation by referring the item of the place to the executive committee proved unsuccessful, the vote against it being overwhelming.

Statement of Faith.

Like Banquo's ghost, the statement of Faith and Message adopted by the convention Thursday afternoon, would not down. Evidently some of the delegates were not satisfied with the way the matter stands. Efforts by Rev. J. W. Lee, of Batesville, Miss., to fix the interpretation of the part of the statement referring to "The Fall of Man," dealing with the how of man's creation, were ineffectual. A paper by Rev. M. A. Phillips, of Crowley, La., was adopted Friday afternoon disclaiming that any possible endorsement of evolution could be drawn from the statement. Dr. J. W. Porter, of Lexington, Ky., sought to present a resolution Friday night expunging from the report a paragraph dealing with "Science and Religion," but was ruled out of order on the ground that the whole statement had to be reconsidered to allow the introduction of his resolution. The same disposition was made of a similar resolution by Rev. Allen H. Autry, of Arkansas. Dr. C. W. Duke, of Tampa, Fla., had a little better success with a kindred resolution. His paper came to a vote, but was overwhelmingly voted down.

National Baptist Memorial.

The National Baptist Memorial Church in Washington, D. C., being erected by the Baptists of America in the nation's capital. A quota of \$175,000 each from the Northern and Southern Baptist conventions was placed in each convention budget for the memorial, which is in honor of religious liberty. Dr. T. Clagett Skinner, of South Carolina, read the report on the matter, and it was adopted. The construction of the main exterior has been completed and it is sought now to complete the interior. The memorial began in 1917. Early in its construction it was known as a memorial to Roger Williams, as the reputed organizer of the first Baptist Church in America. There being a large element of Baptists in the South who do not accept the statement that Roger Williams founded the first Baptist Church in America to be historically correct, it was decided to drop the name of Roger Williams in connection with the building and designate it only as a memorial to religious liberty. The objectors to the Roger Williams idea refused to permit their money to be used in the memorial. They contended that history does not show that Roger Williams was even a Baptist.

Woman's Work.

Woman's Work was given splendid recognition in a report read by Rev. W. Marshall Craig, of Petersburg, Va., and a stirring address by Revs. Ira D. S. Knight, of Suffolk, Va., and Missionary W. Eugene Saltee, of China.

Vice-president A. U. Boone, of Memphis, was presiding and called

to the platform Mrs. W. C. James, of Russellville, Ky., retiring president of the Woman's Missionary Union of the South, and her successor in that office, Mrs. W. J. Cox, of Memphis. When they were introduced, the delegates arose en masse in their honor. Each of the ladies spoke briefly and appropriately, despite the feeling of many members of the convention that it is a violation of the positive prohibition of the Bible for women to speak in that fashion in a mixed assembly. However, the delegates holding that interpretation of the Scripture offered no public protest. Dr. Boone explained that years ago he had baptized Mrs. Cox and united her in marriage to Dr. W. J. Cox, of Memphis.

Denominational Press.

Dr. S. M. Brown, of Kansas City, Mo., reported for the committee on the Denominational Press, enforcing the value of the printed page as denominational propaganda. His paper was supplemented by a forceful address from Judge W. A. Frost, of Louisville, Ky., business manager of the Western Recorder.

Relief and Annuity.

Dr. William Lunsford, of Dallas, Tex., presented a digest of the annual report of the board of ministerial relief and annuity, which is caring for approximately 1,086 aged and indigent Baptist preachers in the Southland. The board's condition was reported to be prosperous. Rev. T. V. McCaul, of Virginia, read a report of the committee to consider the board's report and a brief address by Dr. H. L. Winburne, of Arkadelphia, Ark., followed. Dr. R. M. Inlow, of Missouri, offered prayer at adjournment.

Saturday Afternoon.

A more extended musical program was rendered at the beginning of the afternoon session under direction of Prof. I. E. Reynolds, of Texas. The negro, John H. Smiley, of Louisville, Ky., sang "Nothing Between." The Mississippi College Quartet, composed of Tom Doty, W. L. Cooper, Dave Taylor and H. L. Fortesberry, rendered "Sweet Peace, the Gift of God's Love." L. H. Harbor, of Memphis sang "I'm Satisfied With Jesus." Devotions were led by Dr. W. M. Seay, of Atlanta, Ga., who read John 20, and prayer offered by Dr. Ben Cox, of Memphis. Singing Evangelist Sam Rufus Raborn rendered a vocal solo.

Edwin Thompson Smith, 11, of Palmyra, Mo., said to be the youngest messenger to the convention, was introduced to the organization by Rev. C. M. Truex, pastor of the church of which the boy is a member.

Boards Nominated.

Dr. W. O. Carver, of Louisville, Ky., submitted the report of the committee to nominate the members of the boards of the convention. The following from Tennessee were made state members on the board: Foreign Mission Board, J. H. Anderson, Knoxville; Home Mission Board, Dr. E. L. Atwood, Murfreesboro; Board of Ministerial Relief and Annuity, Rev. J. H. Buchanan, Paris; Education Board, Dr. H. E. Watters, Jackson; Hospital Commission, A. E. Jennings, Memphis; Executive Committee of Convention, Rev. J. R. Johnson, Maryville; Social Service, Newell Sanders, Chattanooga.

Other Reports.

Reports from the committees on social service by Dr. A. J. Barton, of Kansas City, on correlation of convention work by Dr. W. M. Seay, of Georgia, and on preservation of Baptist history by Dr. A. J. Holt, of Florida, consumed the time of the convention in the late afternoon hours.

Memorial Service.

In memory of Geo. W. Norton, of Louisville, Ky., treasurer of the convention, who had passed away since the last convention, a touching service was held, in which Dr. W. W. Landrum, of Russellville, Ky., delivered a beautiful eulogy on the stalwart Christian character of the lamented and useful servant of the Lord. On motion of Dr. H. L. Winburn, of Arkadelphia, Ark., the eulogy was ordered printed in the convention's minutes. Dr. Z. T. Cody, of South Carolina, led in a fervent prayer of thanksgiving to God for the life and labors of the brother.

Rev. L. E. Barton, of Virginia, read a telegram of greeting from the Negro Baptist Convention of the South in session at Newport News, Va., and suitable response was ordered to be sent by the secretaries in behalf of the convention.

At adjournment, Rev. Fleetwood Ball, of Lexington, Tenn., offered prayer.

Saturday Night.

Prof. I. E. Reynolds, of Fort Worth, Tex., directed the musical program for the session, the service beginning as early as 6:45 o'clock.

Fifty negroes, including some of the best negro voices in Memphis, led by Rev. J. W. Bailey, of that race,

were brought to the rostrum in the preliminary song service before the evening session, and almost set the delegates wild with delight by singing their folk lore songs, "Shine for Jesus," "Couldn't Hear Nobody Pray" and "Swing Low, Sweet Chariot." Prolonged applause followed every number and it was with great reluctance that the members of the convention consented for them to leave the platform, being appeased by the assurance that one of their race, John H. Smiley, of Louisville, would sing a solo, "Lord, I Want to Be a Christian in My Heart," which he did splendidly.

The Baptist Bible Institute Quartet sang "I Want My Life to Tell for Jesus."

The only layman to hold devotional exercises during the convention was Geo. E. Hays, of Louisville, Ky., who officiated in that capacity Saturday night, reading Luke 15, and leading in prayer. He did the job as well if not better than many a preacher could.

Among the many musical numbers that have been rendered during the convention, none has appealed to the delegates more favorably than the solo by Mrs. Katherine Bass Cole, of Memphis. She has been for some years in the teaching force of the Southwestern Baptist Theological Seminary, Fort Worth, Tex.

President Geo. W. McDaniel, of Virginia, reported development in the work of the Committee on World Peace.

Dr. E. Y. Mullins, of Louisville, Ky., announced inability to get satisfaction as to the meeting of the committee to report on a change in

the basis of representation to the convention, and asked further time upon the promise to "do better," as he expressed it.

A resolution by Dr. W. E. Mitchell, of Kentucky, provided that 17,000 copies of the convention minutes be printed and that the secretaries receive the usual remuneration for their services.

The report of the treasurer, Geo. W. Norton, Jr., of Louisville, Ky., was read by Secretary J. Henry Burnett, of Tennessee, who also read a cablegram of greeting from the Havana Baptist Church, Havana, Cuba. The message referred to I Pet. 1:2.

President McDaniel read a letter of thanks from the Near East Relief of New York for help rendered by Southern Baptists.

Dr. Hardy L. Winburn, of Arkadelphia, Ark., offered the resolution of thanks to the Baptists and all others in Memphis for hospitality shown the convention.

Co-Operative Program.

Dr. L. R. Scarborough, of Texas, read a brief paper bringing to the attention of the convention the work of the commission on Co-Operative Program among Southern Baptists for 1926, and Dr. C. E. Burts, of Nashville, general director, delivered one of the best speeches of the entire convention on the outlook and duties for Southern Baptists. At its conclusion the audience sang lustily, "Praise God from Whom All Blessings Flow."

The Southwestern Quartet of Fort Worth, Tex., sang "The Old Rugged Cross."

The closing moments of the session were devoted to a mass-meeting in behalf of foreign missions, when Dr. T. B. Ray, of the Foreign Mission Board, introduced a large number of missionaries, both male and female, who are at home on a furlough, and Hoyt E. Porter, of Russia; J. W. Lowe, of China; A. R. Gallimore, of South China; J. B. Hipps, of China, and A. E. Ingram, of Brazil, made brief, thrilling addresses. Miss Frances Fulghum, of Japan, sang "I Gave My Life for Thee" and "God's Purpose." The effect was electric.

Dr. A. U. Boone, of Memphis, offered a fervent prayer for the Lord's blessings on the missionaries.

Enspiriting closing remarks were delivered by President Geo. W. McDaniel, of Virginia, and the convention reached final adjournment with prayer by Joshua Levering, of Baltimore, Md., who was present when the body met in Memphis in 1867.

Sunday.

The Lord's Day afforded the Baptist preachers from the Southland opportunity to occupy the pulpits of Memphis, which were freely tendered them. Many great gospel messages were delivered.

A throng estimated to number 15,000 people heard Dr. Geo. W. Truett, of Dallas, Tex., in the City Auditorium Sunday afternoon at 3:30 p.m., the sermon being broadcast by Radio Station WMC of the Commercial appeal.

At night, Dr. M. E. Dodd, of Shreveport, La., preached to as great a throng in the same place.

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For Catalog Address

E. L. ATWOOD, President,

Murfreesboro, Tennessee

SUNDAY SCHOOL

Edited by

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

A splendid program has been arranged for the Watauga Encampment which meets at Butler June 28 to July 3, 1925. The Holston Association has joined Watauga in putting on this encampment and a much larger number from both association will attend this meeting.

The daily schedule will be as follows:

- 8:30 Study Classes.
1. Sunday School Manual, Miss Myrtle Sturdivant.
2. Building the Bible Class, Mr. Livingstone.
3. Stories and Story Telling, Miss Collie.
4. Pilgrims Progress, Mr. W. H. Preston.
5. Intermediate B. Y. P. U. Manual, Douglas Hudgins.

- 9:30 Recess.
10:00 Study Classes as before.
11:00 Noon-day Address by Special Speakers.

- 2:30 Special Classes.
1. W.M.U. Study Course, Mrs. J. Frank Seiler.
2. Sunbeams, Miss Helen Chase.

Afternoon

Recreation and games. Activities led by members of faculty.)

Sunset

Daily Devotions on the ground led by special leaders selected.

Evening

- 7:30 Special Services of Song, Demonstration.
8:15 Lecture.

Special Speakers

Monday and Tuesday, noon and night, Dr. L. M. Roper; Wednesday, noon and night, Dr. O. E. Bryan; Thursday, noon and night, W. D. Hudgins; Friday, noon and night, Dr. E. A. Cox.

Entertainment will be furnished in the school dormitories at a very reasonable rate. Let everyone in reach attend this great week of instruction, inspiration, fun and fellowship.

The State-wide Superintendents and Officers Conference will meet at Ovoca (near Tallahoma) July 23 and 24. A fine program is ready and will be printed next week if possible.

Among those to appear on this program are Mr. Arthur Flake, Dr. J. L. Hill, Dr. E. P. Aldridge, Mr. A. L. Todd, Mr. Herman Wilhite, Mr. H. W. McNeely, Mr. John D. Davis, L. G. Frey, O. E. Turner, and a number of others not yet settled. Let every officer and teacher who can attend this meeting and remain over for the Organized Class Conference on the day following and the Encampment the next week. These are to be ten big days for Tennessee Baptists.

Don't go wrong on the dates for the Encampment July 25 to 31. We begin on Saturday with an Organized Class Conference and Sunday will be given to laymen and adult work. The week following will be the regular Encampment proper. A fine array of speakers has been secured and a good time in store for every one. Among those expected on this great program are Mr. J. T. Henderson, Knoxville; Dr. F. F. Brown, Knoxville; Dr. J. R. Hobbs, Birmingham; Dr. R. S. Jones, of South America; Dr. J. L. Hill, Nashville; Rev. J. R. Black, Harlan, Ky.; Mr. W. W. William, Jacksonville, Fla.; D. J. H. Buchanan, Mr. Russ Hill, Middlesboro, Ky.; Dr. L. M. Roper, Johnson City; Dr. I. J. Van Ness, Nashville; Dr. Tidwell, Waco, Texas; Dr. Henry Alfred Porter, Atlanta; Dr. O. E. Bryan, Nashville; Miss Zella Mae Collie, Dr. J. D. Freeman, Mr. D. N. Livingstone, Mr. W. H. Preston, Miss Roxie Jacobs, Mrs. C. D. Creasman, Miss Bess Acree, and many others. This is to be the best program we have ever had. Let everybody be-

gin planning now to attend this great meeting.

Ten Big Days at Ovoca, July 23-31.

We now have blanks for reports to the Workers' Conference, both departmental superintendents and teachers. If you need them let us know.



MR. ALBERT F. LING, of Chattanooga, State B.Y.P.U. Chorister, who will have general charge of the music at the State Convention.

Ten Big Days at Ovoca, July 23-31.

This week we have training schools on at McMinnville, Sharon and Church Hill.

A Sunday school convention has been planned for Stewart county to meet at Big Rock the third Saturday and Sunday in June. It is our privilege to be on this program and we are expecting a good time.

Ten Big Days at Ovoca, July 23-31.

The Old Unity Association composed of about 16 churches left in Chester county and nearby sections, will organize a Sunday school convention at Henderson on fourth Sunday in June. We expect to be with them at this meeting and from this beginning we hope to see the old Unity Association reorganized for definite work for the Master.

Ten Big Days at Ovoca, July 23-31.

Please report to this office all new schools organized or changes in officers so we may have a complete mailing list of superintendents and other workers. This also applies to the B.Y.P.U.'s. Please help us to keep in this office the most up-to-date and efficient working list as any department of any state.

Ten Big Days at Ovoca, July 23-31.

Articles of Faith.

We hope to have the recent statement of our Doctrinal Beliefs printed in a pamphlet and will teach them in our various schools as a drill and round table discussion. It is our conviction that these should be taught everywhere and to all our members. No church nor individual ever amounts to much unless they have some real convictions.

Ten Big Days at Ovoca, July 23-31.

Some Principles and Policies.

We are just as anxious as anyone can be to make all our schools and B.Y.P.U.'s standard, but we would

not sacrifice efficiency and standards in order to count Standard those that do not meet the requirements. We are fully convinced that we are inclined to loosen up on the requirements in our eagerness to count numbers of standard schools. When a school is counted standard let it really meet the goal set.

In securing study course awards let us not lower the standard of examinations just to get numbers of seals and diplomas. We want 3,000 diplomas for Tennessee this year, but we would prefer 300 instead if we have to lower the standard of the work done in order to get the 3,000. Let us lift rather lift than lower every standard and requirement.

Ovoca is a magic word!

Ask some one who has been there!

Ten Big Days at Ovoca, July 23-31.

We have a large number of people who have taken a part of the Normal Manual but who have not finished the course. We will be glad to furnish examination questions privately to any one who wishes to finish this book or take any other book in the course. It is better to take the work in a class under a teacher but it is not necessary to do that. We have a correspondence course that makes it possible for anyone to take any book in the courses at home and in private at any time. Write us for information.

We note with interest the growth in the Sunday school and church at Cookville. They had more than 300 the last Sunday and much interest centers about the Organized Class there.

Ten Big Days at Ovoca, July 23-31.

Brother D. L. Sturgis, Bolivar, writes:

Dear Brother Hudgins:
Am enclosing a program of our dedication services which we had yesterday. Had a wonderful day with three great sermons by Dr. L. T. Wilson and great song services by Charlie Butler. Had the biggest Sunday school we ever had, 327. Had 46 the first Sunday I was here in 1920.

Wish you could have been with us. With very good wishes, I am,
Yours very truly.

Ten Big Days at Ovoca, July 23-31.

The Sunday School and Missions.

"The part the Sunday school has taken in helping to finance the great missionary program of the church is interesting and suggestive of the possibilities which are involved in further developing and sustaining our program in missionary education."—Dr. Ed F. Cook, Secretary Department Missions and S. S. Extension, M. E. Church, South.

The program for Christian education is in process of making and will be mailed out in a very few days. June 28 will be Christian Education Day and a short program will be suggested and gifts asked for to go to all our state schools according to the allocation agreed upon. No other Special Day in June nor Special Gift asked for by the Sunday school department. We observe each year four Special Days as follows: March, Home and Foreign Missions; June, Christian Education; Sept., State Missions, and Dec., Benevolences. We give each year the December program to the Orphanage. We ask only one day each year for our schools. Let every school observe this day and have those young people who have been away from home to school seated on the platform and any who may be going next year. Let those from the schools have a word to say about their respective schools and make much of those going. If you have girls or boys who have not money to secure an education let the men of the Organized Classes help them by furnishing the money.

Ten Big Days at Ovoca, July 23-31.

Special Notice.

Many who merit diplomas in the B.Y.P.U. courses have been held up

on account of not having the new diplomas. If you have failed to receive your award you will understand that this is the reason.

We now have railroad certificates for all those who wish to attend the Knoxville Convention and will be glad to send to any address asking for them. Write us in time so you will have no trouble getting the reduced rates. Rate will be granted from all stations in Tennessee for one and one-half fare for round trip.

You do not have to go to the convention on the special train in order to get the rates. The low rate ticket is good on any train going in that direction.

Write also for blanks to fill in the names of your delegates. Homes will be furnished delegates first.

Who's who in the kingdom of heaven? Not he who merely prophesies, and casts out demons, and does many mighty works, and says Lord, Lord—but he who really does the will of the Father who is in heaven.

The world is suffering from a disease for which governmental agencies offer no remedy. Party platforms propose no cure for sin—they only deal with outward manifestations of an inward cause. Parties have no medicine that will cleanse the heart. The church offers religion as a panacea, the only panacea, for all the ills of the day. "Back to God" is its slogan, "Back to the Bible," the only infallible guide, and "Back to Christ," the Great Physician, the Saviour of the individual and the hope of society.—Bryan.



MR. EMMET D. ROLSTON, of Chattanooga, our State B.Y.P.U. Convention Treasurer, whose business it will be to finance the convention. Pay him your registration fee upon arrival.

Professor Pierce was giving the class a lecture on "Gravity."
"Now," he said, "it is the law of gravity that keeps us on the earth."
"But, Professor," inquired Pete, "how did we stick on before the law was passed?"—The Baptist Student.

"Are you the defendant?" asked the judge.
"No, Boss," replied Mose, "I ain't done nothin' to be called names like dat. Ise gotta lawyer here."
"Then who are you?"
"Why, Ise de gentleman who took de chickens."

Sympathetic Person: "Hallo! What is the matter, little boy? Are you lost?"

Little Boy: "Yes, I am. I might have known better'n to come out with grandma. She's always losin' somethin'."

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Edited by

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

OUR B.Y.P.U. CONVENTION SPEAKERS.

Knoxville, June 24-27

Dr. John L. Hill will be the main speaker of the first night. Dr. Hill is connected with the Baptist Sunday



MISS MARI ANNA LANIER, recording Secretary of the Tennessee State B.Y.P.U. Convention.

School Board at Nashville, as book editor. He recently came from Georgetown College, Georgetown, Kentucky, where for the past several years he has held the office of Dean. Dr. Hill has already won a great place in the hearts of the Southern Baptists as one of its foremost layman speakers. He will bring a great message at this time and later on in the convention.

Dr. William Russell Owen, pastor of the First Baptist Church of Macon, Ga., and one of the South's premier pulpit orators. Dr. Owen is a former president of the B.Y.P.U. convention of Georgia, and is a great friend of the young people. The two addresses Dr. Owen will give at the Knoxville Convention are: "The Charm of the Unchanging," and "At the Foot of the Cross."

Dr. John W. Inzer, of Chattanooga, one of our leading pastors who has been spending some weeks recently in Europe and the Holy Land, always brings a great message. He will deliver a message on "The Challenging World."

Dr. Lloyd T. Wilson, of High Point, N. C., beloved former State Corresponding Secretary, who is returning to meet old friends and speak on "The Challenging Hour."

Rev. David N. Livingstone, of Sweetwater, Tenn., will be among his own folks. Our Rev. Livingstone always rings true. His subject at this convention will be "The Challenge of an Old-time Faith."

ASSOCIATIONAL CONVENTIONS

Bartlett, May 30, 31.
Eldad (near Trenton) May 30, 31.
Winchester, May 31.
Mt. Juliet, May 30, 31.
Benton, May 30, 31.
Friendship Church (Bledsoe) In June.
Rogersville, May 30, 31.
Etowah, May 30, 31.
Christianburg (Sweetwater) May 31.
Greenville, June 3-7.
Donaldson (Davidson county) June 14.
Pulaski, May 31.

Watauga Association, May 29-31.
Sharon (Beulah) May 31.
Friendship Association, May 29-31.
Eagleville, June 13, 14.
Orlinda, May 31.
Clarksville, May 31.
Morristown, June 14.
Livingston, May 30, 31.

The Sunday School and B.Y.P.U. Rally at Thompson's Chapel

The Sunday school and young people's workers of Giles County met last Sunday at Thompson's Chapel, near Pulaski. Quite a large crowd was in attendance. The convention enjoyed a good program and voted to grade the Sunday schools of the association. Mrs. Haney of Minor Hill gave an address on women's work. Your State B.Y.P.U. Secretary had the privilege of being one of the speakers. Mr. Tillman Newton was in charge of the program.

A letter was received recently from Dr. J. Mansfield Bailey of China, who spoke very enthusiastically of his work there and wished to be kindly remembered to the Tennessee people.

The Giles County Sunday school superintendents were enthusiastic about coming to Ovoca for the Sunday school superintendents convention to be held there in July.

The program for the Ovoca meeting will be published soon. We are looking forward to an even finer time than we had last year, if that is possible.

THE BENTON PROGRAM

The Polk County B.Y.P.U. Convention meets at Benton Station, May 30, 31. They have several splendid features. On the first night, addresses by Revs. J. E. Johnson, R. A. Thomas, Charles E. Taylor, and a model B.Y.P.U. program along with the Ocoee quartette will make a fine program for Saturday. On Sunday, special music and a series of fine addresses will make it a great day.

Railroad Certificates Now Ready.

The railroad certificates for the B.Y.P.U. Convention at Knoxville are now ready at the Tullahoma office. They will be furnished free upon request. This insures you the reduced round trip rate to the convention. Write for them at once.

Rev. Wm. R. Hamilton, Jr., 337 New York Hall, Louisville, Ky., is graduating from the seminary in a few weeks. Bro. Hamilton has been one of our finest summer workers and we trust that we may be able to keep him in some pastorate in Tennessee.

The Carthage B.Y.P.U. Convention has been changed to Rome, May, 30, 31.

Ed. S. Preston of North Carolina has issued a new B.Y.P.U. song book, containing special songs for Seniors, for Juniors, for Intermediates—Social and Encampment songs, toasts and yells.

The Murfreesboro Training School.

Your secretary had the privilege of spending a week recently at the First Baptist Church of Murfreesboro and Tennessee College. A splendid group of young people carried on the work during the week. About thirty Juniors attended in the afternoon. A number of Senior awards were presented to the local young people and college ladies.

Dr. and Mrs. Austin Crouch have won their way into the hearts of the Murfreesboro people and the work they are doing there deserves high praise. At the college, Dr. E. L. Atwood, President, with his splendid

corps of teachers, has done much to develop the wonderful spirit which exists in this school. Few Tennesseans realize that Tennessee College is the only standard college for girls in Tennessee. The members of the faculty have degrees from noted schools. The student body is governed largely through the plan of self-government. The students are thoroughly loyal to its ideals. Our impression of Tennessee College is that it is a school of loyalty and purpose, where the heart may throb as the head is taught to think. It is a safe place for any parent to send a daughter.

On May 2nd an attractive field day program was presented by the young ladies of Tennessee College. It consisted of all kinds of track events, tennis tournaments and was concluded with a banquet in the evening. Miss Mary Hannah Tucker was chosen best all-round student and awarded the loving cup. Miss Minnie Fairfield of Newport, Tennessee, received special mention in the same connection.

The Beulah Associational B.Y.P.U. Convention met at the First Baptist church of Martin, in April. The program was unusually fine and was enjoyed by splendid audiences of young people. Dr. J. E. Skinner, pastor-host, Dr. Harry Clark, Rev. Henry Huey of Newbern, Secretary W. H. Preston, President J. T. Young and others spoke.

The playlet, "The Three Visitors," was presented in an exceptionally pleasing manner by the Union City young people.

The hospitality of the Martin people is unsurpassed.

An auto ride with a "Gypsy Tea" on the Hall-Moody campus, closed the Saturday afternoon program.

Mr. Grady McCorkle of Obion was elected president for the coming term

and Obion selected for the next meeting, the last Saturday and Sunday in October.

Eldad Baptist Church (East of Trenton, May 30 and 31.

Saturday, May 30—Evening Program

7:30 Praise Service.
7:45 Address, Wm. H. Preston, State Secretary.
8:30 Special Music, Milan B.Y.P.U.
8:40 Playlet, Dyer B.Y.P.U.
9:40 Announcements and closing—Preston Ramsey, Eldad.

Sunday, May 31

10:00 Sunday School, led by teachers of Eldad.
10:30 Conference.
11:00 Special Music, Salem church.
11:10 The Baptist Place in the World Program, Sec'y W. C. Milton.
11:40 Special Music, Humboldt B.Y.P.U.
11:50 The Unchanging Christ, C. O. Chandler, Martin, Tenn.
12:20 Appointment of committees.
12:30 Fellowship.
(Dinner on the grounds served by Eldad church.)

Afternoon

2:00 Afternoon Conventional Singing, led by E. E. Green.
2:15 Six-Minute Talks—
1. Organizing a Union for Jesus' Sake, Dyer Union.
2. His Will—Mine, Bethel Union.
3. Dedicating Our Pleasures, Humboldt Union.
4. The Kind of Sermon I Like, Gibson Union.
5. The Vision of Life, Trenton Union.
2:45 Reports for all unions and churches.
3:00 Inspirational Address, C. L. Bowden, Humboldt.
3:45 Business.
4:00 Adjourn.

3 New Study Course Books Of Unusual Interest From Our Press This Month

SOUTHERN BAPTISTS WORKING TOGETHER

E. P. Alldredge Board, 60c; paper, 40c

As Secretary of the Department of Survey, Statistics and Information of the Baptist Sunday School Board, Dr. Alldredge is a most admirably qualified author. Apparently, he has left nothing out; all phases of the great co-operative work of Southern Baptists are crowded into 150 pages. This eagerly sought volume teems with facts, figures and stories that grip and thrill.

WORKING WITH JUNIORS

Mrs. C. D. Creasman . . . Cloth, 60c; paper, 40c

This book has grown out of a real need for a teachable, readable, inspiring and practical book on Junior methods. Because of her experience in revising two years' Junior Graded Lessons and superintending Junior Departments in several Sunday schools, the author is admirably fitted to write this volume. She has given us a safe, sane and thoroughly up-to-date study of the pupil and the curriculum, and she shows how to use the lesson material and the program so as to win the hearts and lives of boys and girls for Jesus Christ.

GOSPEL DOCTRINES

W. T. Conner Cloth, 75c; paper, 50c

This book is "different." The author deals not with the whole range of Christian doctrines, but rather, as the title implies, with the doctrines of the gospel. The book is no "dry-as-dust" treatment, but has in it a vital breath. It is kindling, quickening, evangelistic. While the book is designed especially for study-course uses, it will offer refreshing and inspiring reading for any lover of the things of Christ.

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WOMAN'S MISSIONARY UNION CONVENTION

Memphis, May 12-14

Young People's Session—Reported
by Mrs. C. D. Creasman, Knoxville

The Young People were given the first place on the W.M.U. program at Memphis, for the very first session was theirs. It was held at the Municipal Auditorium, where the stage was wonderfully adapted for the presentation of the pageant which was given by the young people of Memphis. When the curtain went up, Mrs. W. C. James, Miss Juliette Mather and Miss Cornelia Rollow, our own state Y.W.A. and G. A. Leader were seen sitting on the platform, while behind them was a large chorus choir. Mrs. James called the meeting to order and then turned it over to Miss Mather, who in turn introduced Miss Rollow as the leader of the devotions for the evening. Miss Rollow spoke on, "The Heavenly Vision," in her usual impressive way and prepared the hearts of all present for the message of the pageant which followed.

"An Open Window to the World," was the name of the pageant. It was given under the direction of Mrs. J. Carl McCoy, of Memphis, assisted by Mrs. Laura Scherer Hines. Mrs. Robert Tapin had charge of the music which added greatly to the effectiveness of the Pageant. While there were hundreds of people taking part, the pageant moved on with smoothness and artistic effectiveness which proved the unusual ability of those who planned and staged it. There was no attempt at spectacular display, but the message of the pageant was given in such a way as never to be forgotten by those who looked on.

In the first episode, "The Awakening," a typical, superficial young woman, Martha Smith, received by mistake a Y.W.A. poster, "An Open Window to the World." This caused her to think and she saw herself as a useless and selfish girl.

Then came Miss Y.W.A. introducing the Y.W.A. ideals, Prayer, Bible Study, Personal Service, Mission Study and Stewardship as companions who would keep any girl happy and busily contented. In the second episode, "The World Beyond the Window," at the suggestion of Mission Study, Martha looked out on the needy people of the world. She saw the immigrants in their strange costumes, the mountain school children with their books and lunch baskets, the negroes singing, "Couldn't Hear Nobody Pray," the Indians in their war dances. Then she saw the people of the different foreign nations worshipping idols and those of Roman Catholic countries persecuted for reading the Bible. Then opportunities for leadership passed before her, as little Sunbeams in frocks of yellow, singing, "I'll Be a Sunbeam," as Royal Ambassadors in boy scout suits giving yells and their watchword, as Girls Auxiliaries singing their song and giving their ideals and as Young Woman's Auxiliaries, who represented their work with a beautiful pantomime of "Oh, Zion Haste." Then she saw a procession of states giving statistics of W.M.U. organizations. After this wonderful view of the "World Beyond the Window," Martha in the third episode, "The Triumph of Service," decided to devote herself to serving the world and its Redeemer. A procession of the alumnae of the W.M.U. Training School, scores of young women who are proving in their lives the triumph of service, made a very fitting and a

very beautiful closing scene to the pageant.

WEDNESDAY MORNING Reported by Mrs. J. R. Johnson, Maryville.

Many delegates and visitors were seated in the commodious and beautifully decorated First Baptist Church, when promptly at 9:30 o'clock, Mrs. W. C. James, the efficient president of our W.M.U. for the past nine years, with a quick and decided tap on the table with her gavel, called the meeting to order and from the great organ pealed forth the familiar hymn which we adopted for our very own during the past year, "Oh, Zion Haste."

Miss Bonnie Ray, China, in her splendid voice and beautifully enunciated words, read to us from the third chapter of the Gospel of John, after which Mrs. Laura Lee Patrick of Georgia, led in prayer.

The program as printed was taken up and voted the order of the day. We were fortunate in having quite a number of our women missionaries with us and pleased to have them stand for recognition.

Mrs. W. J. Cox, Memphis director of all the many beautiful and helpful things that were so graciously done for the benefit of delegates and visitors, our own State president for the past year, and now the newly elected president of the W.M.U. auxiliary to the Southern Baptist Convention, in her own pleasing way gave us a most hearty welcome to the convention and to Memphis.

The reports of our secretaries were printed and given to us in an envelope, along with our badges and other valuable literature, but Miss Kathleen Mallory, our corresponding secretary for the past thirteen years, who is ever eager to make every service attractive, asked the convention to read her report in unison. Miss Mallory reported that Tennessee exceeded her quota for Royal Service subscriptions by 330. Total subscriptions in Tennessee are 4,462, in the South 63,446. Tennessee was second in number of new societies organized. Texas was the only state that organized more. We were second in number of large silver seals, and second in loving cup A-1 society contest. It is fine to be second, but why not first?

Miss Juliette Mather, Young Peoples Leader and College Correspondent, read a splendid report. Miss Mather reported 11,338 subscriptions to World Comrades. Forty-five college Y.W.A.'s reported A-1, those in Tennessee being Hall-Moody, Tennessee College and Union. We have 12,191 Y.W.A.'s, G.A.'s, R.A.'s and Sunbeams.

Mrs. W. C. Lowndes, treasurer, read her report, saying that \$2,972,065 had been given this year. Of this amount, Tennessee gave \$217,378. We lacked only forty dollars of our apportionment for W.M.U. Specials, which includes the Training School, Margaret Fund and the Bible Fund. Next year the apportionment of each society for missions is a ten per cent increase over the gifts of last year.

Miss Blanche White, formerly field secretary of the W.M.U., but now corresponding secretary of Virginia, gave a short report of her last eight months work for the general union.

Committees were appointed and the nominating committee elected. We heard splendid reports from Miss Ethel Winfield, from the W.M.U. Literature Department and from Mrs. P. A. Eubank, Personal Service Chairman. Mrs. Eubank reported 2,061,525 visits, 7,464 conversions witnessed, 13,900 Bibles distributed.

Helping in night schools, clean up crusaders, inter-racial activities, services in jails and penitentiary, rides for shut-ins, mission study classes for negroes, classes for illiterates, beautified church grounds are some of the activities reported by the different states.

Mrs. Maude R. McLure, South Carolina, spoke on "Practical Plans" and gave us many helpful thoughts on personal service. She emphasized the fact that organized personal service was work done under the direction of a committee and that no social or friendly visits should be reported, but only those done in the name of Christ, for the up-building of the kingdom.

WEDNESDAY AFTERNOON

The afternoon services were devoted to our three schools. Mrs. A. J. Aven reported for Baptist Bible Institute, Mrs. F. S. Davis for Fort Worth and Mrs. George B. Eager, for the W.M.U. Training School in Louisville. Two new principals were introduced, Mrs. W. B. McGarity, of Fort Worth and Mrs. Janie Cree Bose, of Louisville, for the W.M.U. Training School. The faculty of the schools were introduced also our beloved Mrs. Maud R. McLure, Kentucky most reluctantly gave their state secretary, Mrs. Rose, to the Training School, and all were happy to welcome her as this new principal.

WEDNESDAY EVENING

Reported by Mrs. R. K. Kimmons,
Nashville

Wednesday evening we gathered at an early hour in the First Baptist Church to hear our home and foreign missionaries. It is always a joy for us to meet face to face with those who are in the front ranks and who represent us both at home and abroad.

Miss Clara Keith, of Africa led the devotionals, reading the 50th chapter of Isaiah. She impressed upon us the need for greater co-operation at home and declared that the missionaries strength lies in the prayers of the people back home.

The first home missionary introduced was Mrs. W. B. Miller, who for seven years had labored with her husband in Cuba, but because for lack of funds they cannot return at present. She sketched her work briefly and told of the many opportunities for service in Cuba, impressing the fact that we had given Cuba her freedom, but had not given Cuba our Christ.

Miss Anna Merryman, teacher in our mountain school, Watauga Academy, outlined the need for missionary work in the mountains and spoke encouragingly of her work.

Miss Emily Black and Miss Maude McCalip, missionaries to the Cubans in Tampa, Florida, said that we would have to be familiar with the living conditions of the Cubans before we could really understand the work to be done.

Miss Mary E. Kelly, Good Will Center worker of Christopher, Ill., and Miss E. Bothenger, of St. Louis, workers among foreigners, pled for more workers for the foreigners at our doors. Miss Ruby Mayer, worker in cyclone district, gave a splendid report of her work.

the fires that burns in the home, burns in the hearts of the people and pled with us to go home and establish family altars, the foundation that will stand, and to do our best to make America Christian, then do our best to keep America Christian.

After Mrs. Katherine Bass Cole sang, the foreign missionaries were introduced. Mrs. A. G. Gallimore, of South China, spoke of the eagerness on the part of the Chinese to learn, but that an anti-Christian movement had been started with paid workers who were trying to blot out Christianity in China.

Miss Annie Sandlin, Shiu Chow, China, in speaking of her work, desires to go further into the interior and take Jesus to every Chinese.

Miss Pearl Caldwell brought us greetings from the W.M.U. of North China, and told of the loyalty of the Chinese women in their gifts to the 75 Million Campaign. Miss Bonnie Ray, of Ping Tu told of the work of the Bible women in China, and of the need for more of such workers, who so often can get entrance into Chinese homes and hearts where foreigners fail. Miss Flora Dodson, Canton, brought us a message of joy for the privilege of serving her Lord and Master in China. She said that hers was not sacrifice, but just joy in service. Miss Bertha Smith spoke of two new experiences at home, one of the W.M.U. Convention, the other, the opportunity to vote. She stated that she was more concerned about the kind of homes we had, rather than the ticket we voted, and that when a Chinese man is won, an individual is won, but when a Chinese woman is won, a home is won. Her work is to train girls to make Christian homes.

Mrs. J. L. Hart, missionary to Chile, said when the Southern Board took over the work that they faced the same situation Solomon did when he was made king. They had plenty of material, but they had to build. She emphasized the work done among the ministerial students in Chile.

Mrs. Williamson was introduced from Japan. She said that Japan was such a small nation, they could not boast of their teaming millions, but she wanted us to love Japan for Christ's sake, and asked us to remember that the Japanese are trying to do as Americans do. Miss Frances Fulgam, kindergarten teacher in Fuluoka, Japan, said that a nation progresses on the feet of its little children, and that the children of Japan, living close in the factory smoke, need the sunlight of God's

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love in their little hearts. Miss Clara Keith, nurse in Africa, first gave us her message in the native tongue, then proved herself a charming interpreter. While trying to help the body she has helped the souls of many natives.

Mrs. Ullian Leavell, of China and Dr. Carter, of Mexico, were recognized in the audience.

After the First Baptist quartette sang, Mrs. Eugene Sallee, of China, spoke to us. She said that her heart was filled with joy as she thought of the one million S. B. C. women who girdled the globe with their gifts, sons, daughters and prayers, but her heart was made sad when she remembered that only two per cent of the Chinese women could read and only five per cent had ever heard of Jesus. She related many touching incidents of her work, declaring that China would be her home and that her time should be spent in teaching that nation the joy of knowing Jesus.

This closed our session and we were dismissed with prayer.

THURSDAY

Reported by Mrs. C. M. Thompson, Jackson

The last day's session of Woman's Missionary Union was called to order by the president, Mrs. W. C. James, promptly at 9:30 o'clock, and the meeting opened by singing the hymn, "O Zion, Haste." Miss Frances Fulghum, of Japan, led a most delightful devotional, reading John 3: 16. In her comment she spoke of this Scripture as the "Love verse," and said that nothing in the whole Bible so gripped the hearts of the Japanese children.

Mrs. G. G. Byars, of South Carolina, whose voice of wonderful sweetness, charmed the convention so many times, sang, "One Day He Is Coming," after which minutes of Wednesday's sessions were read and approved.

The proposed change in W.M.U. By-Laws, Article 6, making the fiscal year end with the calendar year, was introduced in the form of a motion to this effect. Miss Kathleen Mallory, corresponding secretary and Mrs. W. C. Lowndes, treasurer, in explanation, went on record as favoring the measure, while others opposed, and a spirited discussion followed. The final vote in favor of the change was unanimous.

Mrs. James stated here that the Executive Board had suggested that the question of time and place for holding the annual W.M.U. meeting be thrown open for discussion without recommendation. There were those who favored continuing to meet in conjunction with the Southern Baptist Convention, while others voiced the opinion that it would be a progressive move to separate, and hold the W.M.U. meeting at a different time and place. An hour of discussion failed to lead to a solution of the problem, and the matter was referred to a committee composed of the vice-presidents of the General Union and the State corresponding secretaries, to make investigation and report at a later date.

Visitors recognized at this time were: Dr. Cammack, of the General Education Board, who introduced Dr. Wiley, of Oklahoma, missionary to the Indians. He came pleading for the support of two additional teachers. Mr. Jacob Gartenhaus, worker for the Home Mission Board, told of his work among the Jews throughout the South. Dr. I. J. Van Ness, announced a gift of \$10,000 from the Sunday School Board to Woman's Missionary Union, same to be used in cooperative effort to reach the women in country churches thus far untouched. A burst of applause greeted this announcement, and the challenge was accepted enthusiastically.

A Mrs. Simmons, negro settlement worker, made a strong plea for help and encouragement of the negro in our own communities.

The Plan of Work for 1925-26 was introduced by Miss Kathleen Mallory, but was postponed for discussion until afternoon.

The new watchword for the year, "Go ye into all the world; and ye

shall be my witnesses," was repeated in unison; and Convention stood while the new hymn for the year, "Revive Us Again," was sung.

In the absence of Dr. F. F. Brown, of Knoxville, who was scheduled to deliver an address on "Missions, the Motive Power of all W.M.U. Work," but was called home by a death message, Dr. John Lowe, of China was invited to the platform. Using, "Lest We Forget," as the keynote of a brief talk, he urged that we not forget to pray, to live the Christ life in living for others, and to keep open doors at home and abroad. He spoke further of the great need for re-enforcement on the foreign field, and paid glowing tributes to Misses Lottie Moon and Grace McBride, pleading that we follow in their train.

Adjournment for lunch came here.

Convention re-assembled promptly at 2:30, and was opened by the singing of the new hymn, "Revive Us Again," following which Mrs. C. W. Daniels, of China, led in prayer.

Discussion of the Plan of Work was resumed, and with a few minor changes report adopted as read.

Report of the Margaret Fund Committee was made by Mrs. Frank S. Burney, of Georgia. This fund cares for the education of the children of foreign missionaries. She recommended that the work be given more conspicuous place on both State and Associational programs; and that a telegram of greeting be sent to Mrs. Chambers in New York, whose initial gift made the fund possible.

Following the Nominating Board, Apportionment, Enrollment, Press and Resolution Committees made annual reports.

A touching Memorial Service was held.

Motion made by Miss Mallory that the W.M.U. incorporate under the laws of the State of Alabama, such a measure being advisable, on account of the removal of the general offices from Baltimore to Birmingham. Carried.

Mrs. W. J. Fox and her committee of twenty-five Memphis women who had worked so untiringly in planning for the success of this Convention were presented at this time, and were accorded a rising vote of thanks.

Mrs. W. C. James here gave her annual report and address. She told of the great growth of the W.M.U. since first she became associated with its work, and declared that during the last twelve years the organization had thoroughly justified the faith of its founders. Her resignation, after nine years of faithful, efficient service, was regretfully received.

The election of officers was the next order of business, and Mrs. W. J. Cox, president of Tennessee W.M.U., was the unanimous choice for the high office of president of W.M.U., Auxiliary to the Southern Baptist Convention. Other officers elected were: Miss Kathleen Mallory, corresponding secretary; Miss Juliette Mather, young people's secretary and college correspondent; Mrs. W. C. Lowndes, treasurer; Mrs. H. M. Wharton, recording secretary, with Mrs. Sumpter Lee, assistant.

Dr. W. C. James and Dr. W. J. Cox were escorted to the platform and duly recognized.

Mrs. Davis, of Texas, in behalf of Woman's Missionary Union, in a very feeling manner, presented to Mrs. James a "love gift" from Baptist women of the South, representing a sum of more than \$6,000.00, to be used by Mrs. James as her judgment may direct, to advance the cause of missions on the foreign field.

Miss Mary Northington, Chairman of the Committee on Time and Place, recommended that the Woman's Missionary Union to meet next year in conjunction with the Southern Baptist Convention, but that the time be moved forward one day, and the opening session be held on Monday evening. Motion carried.

After a period of Intercession led by Mrs. Julian P. Thomas, of Virginia, the 37th annual session of Woman's Mission Union, adjourned.

A judicious silence is always better than truth spoken without charity.—Selected.

UNION UNIVERSITY

PASTORS' CONFERENCE

Pastors' Conference reports on the Union University preachers.

G. M. Savage was encouraged with both of his services at Mercer. The B.Y.P.U. and Sunday school were very fine.

H. E. Watters delivered a school address at Big Rock last Monday. He preached the commencement sermon at Wilson, Ark., yesterday morning.

F. A. Weeks taught a class at the First Church Sunday school and assisted in the B.Y.P.U. work at the evening hour.

Millard Pratt preached at Poplar Corner to two good congregations and reports an interesting time.

M. B. Howard met his regular appointment at Falcon with two sermons.

E. B. Abbington had two fine congregations at Woodville.

P. B. Baldrige, of Doyle College spoke to the Men's Bible Class in Memphis at the morning hour and preached at the Second Baptist Church at the evening hour. Reports a good time.

R. E. Morrison preached one sermon at Good Hope, near Falcon. Congregation large, and interest good.

Thos. Siler preached at Walnut Grove near Bolivar.

J. O. Dearing went to Maury Junction and held two services with good interest.

Cordova W. L. Howse preached to two small audiences, many of the members going into Memphis to the Convention. Good services. Two additions by letter.

I. N. Penick reports the usual services at his Alamo appointment.

MCKINLEY'S DYING PRAYER

In the afternoon of his last day on earth the President began to realize that his life was slipping away, and that the efforts of science could not save him. He asked Dr. Rixey to bring the surgeons in. One by one the surgeons entered and approached the bedside. When they were gathered about him the president opened his eyes and said:

"It is useless, gentlemen; I think we ought to have prayer." The dying man crossed his hands of his breast and half closed his eyes. There was a beautiful smile on his countenance. The surgeons bowed their heads. Tears streamed from the eyes of the white-clad nurses on either side of the bed. The yellow radiance of the sun shone softly in the room.

"Our Father which art in Heaven," said the President in a clear steady voice.

The lips of the surgeons moved. "Hallowed be thy Name. Thy kingdom come. Thy will be done."

The sobbing of a nurse disturbed the still air. The President opened his eyes and closed them again.

"Thy will be done in Earth as it is in Heaven."

A long sigh. The sands of life were running swiftly. The sunlight died

out, and rain drops dashed against the windows.


"Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil."

Another silence. The surgeons looked at the dying face and the friendly lips.

"For Thine is the kingdom, and the power and the glory forever."


"Amen," whispered the surgeons.

There is no man worse fooled than the one who thinks that profanity strengthens his argument.



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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR MAY 24

Chattanooga, First	1,163
Knoxville, First	1,034
Knoxville, Fifth Ave.	685
Knoxville, Broadway	650
Chattanooga, Tabernacle	594
Jackson, West	575
Jackson, First	532
Chattanooga, Highland Park	518
Nashville, Immanuel	476
Nashville, Edgefield	449
Chattanooga, Clifton Hill Tab.	447
La Follette, First	422
Clarksville	413
Nashville, Belmont Heights	387
Rossville, First	384
Fountain City, Central	350
Chattanooga, Avondale	347
Chattanooga, Central	347
Paris, First	337
Rockwood, First	337
Alcoa, Calvary	336
Knoxville, Island Home	330
Nashville, Park Ave.	330
Knoxville, South	321
Knoxville, Oakwood	309
Nashville, North Edgefield	303

NASHVILLE

Third: "The Flourishing Kingdom" and Rev. W. C. Lloyd preached on "Walking With Jesus." SS 289; BYPU 31; Jr. BYPU 18; by letter 1. Inglewood: Howard M. Eastes, pastor. "A triumphant Church" and "Converting a Soul." SS, 77; BYPU 32.

Shelby Ave.: C. E. Pennington, pastor. SS, 187; BYPU good. Conversions since last report 22, by conversion 18; baptized 4.

Park Ave.: A. M. Nicholson, pastor. "The Power of God Unto Salvation" and "The Labor of Others." SS 330; BYPU No. 1, 21; No. 2 25; Int. BYPU 27; Jr. BYPU 23.

North Edgefield: A. W. Duncan, pastor. Bro. Coulter spoke at the morning hour on "Work among the Lepers." The pastor spoke at the evening hour on "Pure and Undeified Religion." SS 303; Sr. BYPU 21; Jr. BYPU 48.

Seventh: Edgar W. Barnett, pastor. "A World-wide Revival" and "The Universal Proclamation." baptized 1; SS 185; BYPU 16; Int. BYPU 18; Jr. BYPU 13. The pastor's sixth anniversary.

Belmont Heights: Jno. D. Freeman, pastor. "Things Worth Knowing" and "Jesus at the Door." SS 387; BYPU 32; Int. BYPU 24; Jr. BYPU 26.

Immanuel: Ryland Knight, pastor. "The Importance of Prayer" and "The Story of Jezebel." For baptism 3; SS 476.

Radnor: Protracted meeting in progress, W. C. McPherson in charge. N. W. Randolph leader of sing. 125 in SS; 40 in BYPU. Two additions—one for baptism, one by letter.

Edgefield: W. M. Wood, pastor; SS 449; Sr. BYPU 30; Int. BYPU 30; Jr. BYPU 11; baptized 1. "Fundamentalism" and "The Enduring Possession of a Believer."

Lockeland: J. C. Miles, pastor. "Going On to Perfection" and "A Solemn Warning." For baptism 2; by letter 3; by profession 6; SS 276; BYPU good. Our tent meeting goes on. The pastor doing the preaching. Evangelist song leader, Joe M. Cambron, in charge of music.

CHATTANOOGA

Lupton City: W. F. McMahon, pastor. No service in morning, evening "A Young Man's Call." 1 by letter.

First: John W. Inzer, pastor. "The Sacred Rock on Mount Moriah" and "Palestine Today and the Return of the Jews." 1,163 in SS, 2 by letter, 8 for baptism, 11 baptized. Capacity houses at both hours, and many turned away.

Highland Park: J. B. Phillips, pastor. "What About Sin? Is There Any Such Thing, or Should We All Join Mother Edly?" and "What About Hell? Is There Any Such

Place, If So What Kind of Place Is It?" 518 in SS, 5 additions to the church.

Otewah: L. H. Sylar, pastor. "Grace of Unselfishness." 84 in SS. Avondale: T. G. Davis, pastor. J. L. Dance on "Boast Not of Tomorrow." 347 in SS, 2 for baptism, 2 baptized. Good day.

North Chattanooga: Wm. S. Keese, pastor. "Little Foxes That Destroy the Vine," and "Fundamentalism and Evolution." 1 by letter.

East Lake: W. C. Tallant, pastor. "Let the Peace of God Rule in the Heart," and "Jesus Human and Divine." 210 in SS, 82 in BYPU.

Chickamauga, Ga.: Geo. W. McClure, pastor. Commencement sermon, and "Who is on the Lord's Side?"

Red Bank: J. A. Maples, pastor. "Gethsemane," and "Lost Opportunities." 154 in SS 3 good BYPU's. 8 by letter, 12 for baptism, 4 baptized. Meeting has been in progress for two weeks with Mel G. Leahman preaching.

Post Chapel: H. N. Blanchard, pastor. "Paul," and "Encouragement in Well Doing." 60 in SS.

Central: W. L. Pickard, pastor. G. W. McClure on "Meeting the Trust the Lord Gave Us," and pastor on "Fidelity to the Name and Work of God." 347 in SS, BYPU well attended. Pastor preached commencement sermon at Chickamauga, Ga.

Bell Ave.: H. M. Likous, pastor. 128 in SS, 13 in BYPU, 1 by letter.

Clifton Hills Tabernacle: W. R. Hamie, pastor. "The Voice of God," and "Asleep Amid the Storm of Hell." 447 in SS, 6 by letter, 5 for baptism, 1 baptized. Great revival conducted by T. J. Smith, pastor of Alton Park.

Tabernacle: T. W. Calloway, pastor. Evangelist Dick Huston, on "Evangelism," and "The Bible." 594 in SS.

Chamberlain Ave.: G. T. King, pastor. "The Fountain of Life," and "Be Sure Your Sins Will Find You out." 200 in SS, 1 conversion.

Oak Grove: J. N. Monroe, pastor. "Christian Love—The Greatest Thing in the World," and "There Is No Difference."—Rom. 3: 22. 139 in SS.

Cloudsprings: J. A. Hudlew, pastor. "The Convention Congregation," and "Salvation By Grace." 83 in SS.

Alton Park: T. J. Smith, pastor. "God Will Supply All Our Needs." 230 in SS, good BYPU. Our revival begins next Sunday, Rev J. H. Graham to do the preaching.

KNOXVILLE

Cedar Grove: R. H. Lambright, pastor; "God Our Father and Creator" and "Jesus the Christ."

Mt. View: John O. Hood, pastor; "Winning Souls" and "Neglect." SS 195; BYPU 24.

Elm St.: E. F. Ammon, pastor; "God's Gracious Engagement" and "Saul's Conversion." By letter 2; profession 2; SS 126; BYPU 30.

Grove City: F. R. Barnaby, pastor; "Price of Power" and "Sowing and Reaping." For Baptism 2. Three conversions at close of evening service.

Calvary: N. F. Jones, pastor; "Characteristics of a Strong Church" and "Financing the Kingdom of God." SS 154; BYPU 14; Jr. 18.

Budget institute program this week. Lincoln Park: H. F. Templeton, pastor; "Echoes from S. B. C." and "Old Time Religion." For baptism 1; by letter 1; SS 232; BYPU 15; Jr. 35. One under watch care.

Inskip: W. D. Hutton, pastor; "The Complete Christ" and "The Lord's Fold." For baptism 1; SS 120; BYPU 49. SS collection \$37.21. Splendid day.

Bell Ave.: J. Allen Smith, pastor; Dr. C. P. Jones on "Saul's First Prayer" and Rev. R. E. George on "Follow Me."

Smithwood: Chas. P. Jones, pastor; morning, Rev. O. E. Turner and night pastor on "The Eighth Commandment." SS 241.

Fifth Ave.: J. L. Dance, pastor; no preaching. SS 685.

Central of Bearden: Robt. Humphreys, pastor; "The Basis of Our Faith" and Romans 1: 16. SS 205. Three additions since last report.

Golden Heights: J. S. Williams, pastor; "You Want True Men" and "The Way." SS 40.

Oakwood: W. G. Mahaffey, pastor; Mrs. Mahaffey made report Women's Work, S. B. C. and "Echoes of the Convention." For baptism 1; by letter 3; SS 309; Int. 9; Jr. 20.

Island Home: C. D. Creasman, pastor; "Forward" and "The Whole Duty of Man." SS 330; BYPU's 60.

Immanuel: A. R. Pedigo, pastor; "Convention" and Bro. Napier on "Neighbors." SS 268; Int. 20. Memorial service in afternoon.

South Knox: Dr. J. S. Henderson spoke 11 a.m. on "Stewardship" great message. Pastor at evening hour. SS 321; BYPU's good.

First: Dr. F. F. Brown, pastor; "Spiritual Growth" 2 Peter 3: 18 and baccalaureate sermon. Knoxville High School. For baptism 8; by letter 2; SS 1,034; BYPU 85; Int. 40; Jr. 35.

Beaumont Ave.: D. A. Webb, pastor; "The Souls of Martyrs" and "Physical Changes." SS 160; BYPU 25.

Central of Ftn. City: J. C. Shipe, pastor; "Running the Race" and no services at night account of pastor being away. SS 350; BYPU 64. Baptist SS association met with us in the afternoon.

Gillespie Ave.: J. K. Smith, pastor; D. A. Webb preached at the a.m. service "The Lost Seeking Christ." SS 232.

Broadway: B. A. Bowers, pastor; Dr. O. E. Sams on "Needs of Carson-Newman College" and J. H. Sharp on "Christian Education." SS 650; BYPU 75; Int. 18; Jr. 26.

MISCELLANEOUS

Paris, First: John H. Buchanan, pastor. "Manhood Crowned in Jesus," and "The Scars of Sin." 337 in SS, 50 in prayer meeting, three BYPU's, 1 by profession, 2 by letter.

First, Jackson: R. E. Guy, pastor. Pastor spoke at both hours. 575 in SS, 1 for baptism, 1 by letter, good BYPU's.

Kingston: D. W. Lindsay, pastor. "First Love Forsaken," and "A Solemn Question." 157 in SS, All three BYPU's well attended, 1 by letter.

Rockwood, First: L. W. Clark, pastor. "The Reception of the Gospel." 337 in SS, 6 baptized, 1 by letter, 108 in BYPU, 8 approved for baptism.

Bethel, Robertson Co.: A. L. Bates, pastor. "Giving the Best," and "The Redeemer Speaking." 86 in SS, 2 BYPU's. Preaching mission Saturday night, 1 profession, 1 addition, 45 in SS.

Alcoa, Calvary: J. H. O. Clevenger, pastor. "Gleanings From Southern Baptist Convention," and "Discouragements vs. Encouragements." 336 in SS.

LaFollette: D. B. Bowers, pastor. "Baccalaureate Sermon at School," and "The Fight of the Soul, and the Water of Life." 422 in SS, 4 baptized, 160 in all BYPU's.

Rossville, J. E. O'Quin, pastor. "Enduring Trial" and "Barabbas or Jesus, Which?" 384 in SS, 4 by letter.

Riceville: T. R. Waggner, pastor. "The Passover," and "House Building." 84 in SS, 40 in BYPU. Church voted to improve property.

MEMPHIS

We are very sorry the Memphis Pastors' Conference reports did not reach us in time for publication.

HE GOT HIMSELF IN ALSO

The following incident was told by Gipsy Smith in one of his sermons during his meetings in Nashville, Tenn.: "One night the eloquent minister, Dr. Charles Beery, sat in his

study with his slippers on. Everybody had gone to bed in the house. It was after 2 o'clock, and he was reading and thinking. He was a great student. The bell rang, and he went to the door. It was in his first church, I should tell you, after he left college. He went to the door, and there stood a typical Lancashire girl with a shawl over her head and a pair of wooden shoes, which they call clogs in my country, on her feet. "She said, 'Are you the minister?'"

"Yes," he said.

"Well," she said, come quickly: I want you to get my mother in."

"She was weeping. In telling the story to Dr. Jowett and to me, he said: 'I thought her mother was in a drunken brawl,' and said, 'If it is a case of that sort, you must get a policeman.' She said: 'It is not a policeman I want. My mother is dying, and I want you to come and get her into heaven.'"

"He stood there, he said, and wondered what he should do. He said he looked at her and said, 'Where do you live?' and she told him. It was a mile and a half away. It was after 12 o'clock at night, and he said, 'Isn't there a minister nearer?' She said: 'Yes, but I have come to you. My mother is dying.'"

"He stood hesitating, wondering what the people would think if they saw him walking through the streets at that hour of night with a girl with a shawl over her head. He said: 'I thought more of my reputation than I did of that dying woman. But while debating, she caught hold of my sleeve and said: 'O man of God, make haste! My mother is dying. Make haste!'"

"I got ready and went with her, and when I got there, it was a house of shame downstairs, with men singing their low songs and jokes and drinking, and upstairs the woman lay dying. And when I got in the room where she was lying, I began to talk to her about the Jesus I knew, and all I knew about Him was the Jesus of history and the Jesus of example, and Jesus the teacher."

"She wasn't interested, and tossed about on that pillow like a ship at sea in a storm, and she looked at me through her tears and said: 'Mister, that is no use; that is no use for the likes of me. I am a sinner. My life is lived. It is no example. I have wasted my life. I haven't a chance. I can't live; I am dying. Can't you tell me of somebody who can have mercy on a poor sinner, and save her and forgive sin?'"

"Instantly I knew I was in the presence of a dying woman, and I had no message, I had no gospel, I had nothing to tell her. I was helpless. Here I was in the midst of sin and death, and I had no message; my ministry was no good to her."

"I saw it. And for the sake of that woman I jumped back to my mother's knees and began to tell that woman what my mother had taught me as a child, that Christ died on the cross for poor sinners because He loved them and that He was able to save the uttermost, and she looked at me through her tears and said: 'Now you are getting at it; now you are getting at it. Tell me some more.' I told her the story, and I got her in. Blessed be God, I got her in, and I got in myself, and my ministry was revolutionized. I got myself in."—Western Recorder.

Two golfers sliced their drives into the rough, and went in search of the balls. They searched for a long time without success.

A woman watched them with sympathetic eyes.

At last, after the search had proceeded half an hour, she beckoned to them and said sweetly: "I hope I'm not interrupting, gentlemen, but would it be cheating if I told you where they were?"—Boys' Magazine.

There is more life in one grain of wheat than there is in a bushel of chaff.—Selected.

One reason why some men don't believe in shouting about religion is that they don't have enough religion to shout about.

"What's the matter, little boy? Are you lost?"
 "Yes, I a-a-am; and they can't afford to lose me either; cos' I'm the o-only one they've got."

An Irishman, who had become wealthy a few years after landing in New York, decided to go back for a visit, taking with him a dozen boon companions. There was too much feasting and drinking aboard ship, and the third day out the Irishman died. They buried him at sea, weighting his body with two sacks of coal.

"Faith, an' what'll the devil say whin he sees Mike bringin' down his own fuel?" remarked one of his late pals, sad-eyed and in sorrowful voice.

A motorist who was touring in Ireland one day met a native who was driving a donkey and cart. Thinking he would like to have a little fun at the Irishman's expense, he began:

"What is the difference, Pat, between your turnout and mine?"

"Oh, not a great deal," promptly replied Pat. "Shure, the donkey's in the shafts in the wan, and on the sate in the other."

Hubby had fallen down the steps and his wife was anxiously bending over him.

"Oh, I'm sorry. Did you miss a step?" she inquired, with much concern.

"No," he growled; "I hit 'em all."

—Answers, London.

What More is Needed?
 "Have you any proof he hit you in the eye?"
 "Why, here it is in black and white!"—Georgia Tech. Yellow Jacket.

The Man: "I paid five dollars to a palmist yesterday. She described you exactly, and said we should be married within a month."

The Girl: "How extravagant you are! I could have told you that for nothing!"

Dick—"But why are you going to that poky old place for your vacation?"

Jack—"Well, I have only a week and I want it to seem like a month."

Life.
 "Miriam," he said, "I have seen the doctor. He tells me I must give up smoking at once. It's imperative, he says; one lung is already nearly gone."

She flinched, a look of agony came over her pale, young face.

"Oh, honey, can't you hold out a bit longer until we've enough coupons for a new rug?"

Magistrate—"With what instrument or article did your wife inflict these wounds on your face?"

Wilkins—"With a motter, yer Onner."

Magistrate—"A what?"

Wilkins—"A motter; one 'f these frames wid 'There's No Place Like Home' in it."

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. T. F. Lowry of Parsons, Tenn., has resigned that pastorate effective Sept. 1. He has done faithful service with those loyal people.

Rev. E. O. Cottrell has resigned as pastor of the Second church, Hopkinsville, Ky., after doubling the membership of the church and erecting a \$30,000 building. He has no definite plans for the future.

A revival recently conducted by Dr. J. W. Gillon of Winchester, Ky., with Rev. H. C. Bass at Dothan, Ala., resulted in 101 additions to the church, 60 by baptism. H. M. Pippie of Shelby, N. C., led the singing.

Dr. Lawrence Tyndale Lowrey of Memphis, Tenn., has been chosen to succeed his uncle, Dr. W. T. Lowrey, as president of the Blue Mountain Female College, Blue Mountain, Miss., and has accepted. He is a son of Prof. Booth Lowrey and a grandson of the founder of the school, Gen. M. P. Lowrey.

The recent death of Dean W. E. Farrar of Mercer University, Macon, Ga., brought sadness to the hearts of many Tennesseans who were associated with him while he held the chair of Latin and Greek in Union University, Jackson, Tenn. He was a good, faithful man.

Rev. William S. Keese has resigned as pastor of North Chattanooga church, Chattanooga, Tenn., effective at once. His plans have not been disclosed. He has long been identified with Baptist growth in Chattanooga and his movements will be of wide-spread interest.

Dr. Curtis Lee Laws and wife of New York City have returned from their long trip abroad and he resumes editorial charge of the "Watchman-Examiner," while Dr. Frank Goodchild, who has been in charge during Dr. Laws' absence, resumes his former position as corresponding editor.

The health of Dr. O. C. S. Wallace of Eutaw Place church, Baltimore, Md., being rather uncertain, his church ordered him to take a complete rest for several months. Rev. Tillman B. Johnson of New Rochelle, N. Y., is supplying in his place very acceptably.

Rev. J. W. Dickens, formerly pastor of the Second church, Jackson, Tenn., has resigned the care of the First church, Lafayette, La., effective June 15. He will do the work of an evangelist until established in another pastorate.

Dr. Sam P. White of the First church, Shelbyville, Tenn., delivered the commencement sermon of the Middle Tennessee Normal at Murfreesboro, Tenn., last Sunday. That is a decided honor shown this worthy brother.

Rev. L. O. Leavell of the First church, Ripley, Tenn., on a recent Sunday preached the commencement sermon of the high school at Coldwater, Miss. Missionary Hoyt E. Porter of Russia supplied for him at Ripley in his absence.

The pulpit of the First church, Humboldt, Tenn., was occupied on Sunday, May 17, by Rev. Warren R. Hill of Hereford, Texas. He was a former Humboldt boy, having been born and reared in that city. He graduated at Union University, Jackson, Tenn., and the Southern Baptist Theological Seminary, Louisville, Ky.

Union University, Jackson, Tenn., loses Prof. J. R. Mantey of the chair of Greek, who has resigned effective Sept. 1 to accept the chair of New Testament Interpretation in the Northern Baptist Theological Seminary, Chicago, Ill. He has also been serving the church at Stanton, Tenn., as pastor.

On Friday night, May 22, Dr. E. L. Atwood, president of Tennessee College, Murfreesboro, Tenn., delivered the class address to the graduates of the high school at Dyersburg, Tenn., his former pastorate.

Rev. O. F. Huckaba of Huntingdon, Tenn., remained in Memphis following the convention to assist Rev. L. E. Brown in a revival at Yale church, which is proving effective of great good.

Rev. W. H. Houghton has been called as pastor of Tabernacle church, Atlanta, Ga., to succeed Rev. John W. Ham, and it is believed he will accept. There were 1,200 in Sunday school on a recent Sunday.

Dr. B. P. Robertson of Senatobia, Miss., has been called to the care of the church at Hyattsville, Va., a suburb of Washington, D. C., and has accepted. The Mississippians regret to give him up.

Rev. E. E. Ballard has been elected circulation manager of the "Baptist Record" of Jackson, Miss., and has accepted. It is said he is especially gifted for the task.

On Sunday, May 17, the new \$30,000 church at Bolivar, Tenn., where Rev. D. L. Sturgis is pastor, was dedicated. Dr. Lloyd T. Wilson of High Point, N. C., preaching the sermon and Charlie Butler of Memphis conducting the song service. A mortgage of \$11,000 was burned by a committee in view of the audience. During the five years of the present pastorate there have been 199 additions to the church, 68 by baptism, and the church has given for all purposes \$49,350.58 of which \$7,167.70 has been for missions and benevolences.

Park Avenue church, New York City, of which John D. Rockefeller, Jr., is a member, called Dr. Harry Emerson Fosdick to the pastorate to succeed Dr. Cornelius Wolfkin, whose resignation is effective Jan. 1, 1926. Only 17 persons opposed the call. Dr. Fosdick insisted that the call be on three conditions: first, the church will no longer insist on the principle requiring immersion; second, it will open its membership to all Christians regardless of creed, and third, it will build a skyscraper structure with living quarters, club rooms and other institutional features. Yes, and the Lord said: "I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent."

It is of interest to his Tennessee friends to know that Rev. G. B. Smalley of Carthage, Miss., has returned to his home after remaining in the Baptist Hospital at Jackson, Miss., more than two months.

In appreciation of his 12 years' service as pastor, the members of Central church, Memphis, Tenn., are planning to raise a vacation fund of \$1,000 for their pastor, Dr. Ben Cox, to give him a trip of several months abroad.

Rev. H. A. Bickers, a graduate of Union University, Jackson, Tenn., and a student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, preached for the church at McKenzie, Tenn., on a recent Sunday. That good church has been pastorless since the resignation of Rev. W. C. Skinner.

Homer nods! In speaking of the closing benediction of the convention in Memphis, the "Western Recorder" says: "The benediction was pronounced by Dr. Lansing Burroughs, who had been a delegate to the convention at its meeting in Memphis 58 years ago." Beloved old Dr. Burroughs has been in heaven several years, where no benedictions are pronounced to dismiss conventions. Hon. Joshua Levering of Baltimore, Md., performed the duty at Memphis

to which the "Recorder" refers. Bro. Levering is well preserved for one of his advanced age.

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SOME REALITIES OF THE MISSION FIELD IN CHINA

By A. R. Gallimore

When one has spent a few years on the field he begins to realize in truth something of the meaning of the task. One of the realizations is that it is not all simply adventure and glory; there are real problems. China is a land of walls in more ways than one. Walled cities we find everywhere, but it seems sometimes that they are not so thick as the walls that keep the Gospel from the hearts of the people. But, as the great wall of China, which was built by the labor of slaves two thousand years ago, did not keep the Middle Kingdom apart from the world at large, just so the walls that often bar the influence of the Gospel do not always keep it from the hearts and lives of the people. The Holy Spirit is at work. But, there are walls.

There are realities of climatic conditions and other matters of adjustment to customs and conditions, and these all claim our attention. But there are some realities which we stress more particularly.

We are told that there are three main religions in China and we may know the general characteristics of these religions, but that is different from meeting these things day by day in the lives of the people. Confucianism became quite a bit more real when we saw the great Confucian halls and the ancestral tablets in the principal schools. Then it was very real when some of the students from our Baptist Boys' School in Ying Tak were stoned as they passed through the grounds of one of the government middle (high) schools, which had its quarters in an old Confucian temple. The warning at the entrance that Sunday afternoon was very real also: "This is the holy temple of Confucius; believers in the Christ doctrine must not pass." A conference the next day with some of the teachers in the school remedied the situation. Moreover this was meeting Confucianism face to face.

The bugle boys who passed us many times as we stopped to rest on our first trip to the country districts reminded us that Buddhism was a reality, that it has a real place in the lives of millions of people, and that it is something more than a subject to read about and study in books. The slimy temples and the uncouth priests are about what one would expect from teachings which are inculcated in the Buddhist system. Instead of giving their lives in service to their fellow men, the priests spend their time in needless meditation and study. Their sole thought is concerned with the means by which they may destroy the evil nature within them, instead of overcoming their base natures and using their powers for good. Jesus said: "I have overcome the world." What a contrast. Our experiences with Buddhist priests have not been unpleasant, however, and we have eaten with them of their vegetable diet in their monasteries. Our hearts go out to them and we do wish they might know our Christ. We think now of one who did come to know Him. He is now a Christian doctor and preacher. We were formerly a Buddhist priest. He is spending the rest of his life in the service of his Master.

When Jesus came into the world, one of the images which the Chinese worshipped was the goddess of mercy, and today her image stands in countless temples and wayside shrines. The goddess of mercy is one of the most popular of all the idols which the Chinese worship. At one time in the dim and distant past, about which the people themselves are uncertain, this goddess was a real person, the beloved daughter of a king. She loved people, but her parents were opposed to her marrying. She became a man and tried very hard to live the life of a virgin. But, in this effort she failed. Because of her interest in and her love for people she allowed herself to be overcome. In her shame and grief she drowned herself. After her death she was made a goddess and is so worshipped to this day. She appears in images on the

pedestal upon which she was seated when she was drowned.

Our contact with Taoism has not been quite so close as has been the case with Buddhism, although the gong in the old temple without our gate at Ying Tak still rings in our ears. Their teaching is called "the doctrine," which has done nothing for those who have accepted it. And yet the Word became flesh and dwelt among us, and is ever present with us in His Holy Spirit. Those who think that their lives are guided by this "doctrine" know nothing of Him who came that they might have life. We have visited some of the Taoist monasteries, among the largest one in South China, which is hundreds of years old, dating perhaps as far back as the time of Christ. We spent an hour or two in that beautiful old place at the foot of one of the highest mountains in the country, and we shall never forget the conversation we had with the priests. There were one hundred in this monastery. But in thinking of Taoist priests we can never get out of our minds the picture of the one who was deranged, the one whom we thought we wanted to see, until we met him on the narrow streets of the city. When the meeting came we did not know for a while what would be the final result, as the wild man flung a stick in every direction. What a spectacle he was with his long disheveled hair, his horrid face and his brilliant red, but filthy, clothing! A good friend of ours, a Christian, came to the rescue at the opportune moment and persuaded the demented priest to go down the street in the opposite direction, while we continued our course down to our book room amidst the smiles of the store keepers, who were highly amused. They knew that the old man meant no harm, but we were not so sure about it at the time.

And what shall we say of superstitions galore which vex the people all the time. We know not how many processions have marched around our compound in order to drive away the evil spirits within us. At the special seasons of worship our ears have tingled with the continuous din of drums and gongs day and night for days and days. Then when the great dragon, made of paper and cloth and borne on the shoulders of men, passes through the streets of the city, the people go wild with excitement.

It is only natural that people worship something. Men everywhere are religious. Not only are the images worshipped, but trees and rocks and stones are set up for worship. If one suggests that we ought to worship God only, we are told that they do worship god or the gods. There is no distinction between the singular and plural in Chinese, except as a classifier is used to distinguish numbers. When we mention the "true God," oftentimes He has never been brought to the attention of the one to whom we are talking. As were the Athenians, when Paul visited their city, the people among whom we work knowledge of our Lord and Saviour, have little shrines set up along the road sides for "the god of the orphan spirits." Thus nearly everything has some worshipful merit about it except the One whom all men ought to adore.

However, the reality of some of our problems does not end even here. Those who come into the churches have to be examined very carefully, or grievous mistakes will be made. We think now of a woman who wanted to be baptized to have her sins "washed away." A man who was a member of another church wanted to join the Baptist Church in a certain city because he thought baptism would save him. Also, it is sometimes difficult to tell if one has a correct idea of repentance, since there is practically no conception of repentance in the religions of China. A little boy who presented himself for membership in one of the churches, was asked if he were a sinner, and he answered in the affirmative. Some one asked what he conceived to be his greatest sin. The answer was "fighting." When did you fight last? "This morning," he replied. Although his fighting was not more serious than the fighting of boys

everywhere, yet the answer showed that he did not thoroughly understand the real meaning of repentance. Shall we not pray as Jesus prayed for his disciples, "I pray . . . that thou shouldst keep them from the evil."

YOUTHS OF TODAY SHOW INTEREST IN SPIRITUALITY

Students Frequently Ask Moral Aid, Declares Dr. Leavell

Memphis, Tenn.—Bold and dare-some as the youth of today is there has been found among the college students of the South an abiding interest in spiritual things, it was shown in the report of the Southern Baptist Convention, made by Frank H. Leavell, of Memphis, secretary of the Interboard Commission on Student Religious Activities.

The commission's visitors to the schools have been kept up late into the night by students asking, in private conference, for spiritual help, the report showed, and it is to furnish this kind of assistance as well as to aid the Baptist students in the shaping of their religious life and their fuller enlistment in the work of the local churches and of the denomination as a whole that the commission was established three years ago, it said.

More than 90,000 Baptist young people are studying in the various institutions of learning in the South, other than the public schools, and during the past year the commission has sought to minister to them through a series of state conferences and the establishment upon the local campuses of the Southern Baptist Student Union. This is a plan of work rather than an organization, which solidified the religious work of the various schools within a single state, and develops contacts and ties of Baptist fellowship in a more aggressive student religious activity.

A new emphasis upon spiritual matters, larger attendance upon church services and other evidence of religious growth have followed the launching of the student unions in both Baptist and state institutions.

A total of 92 schools were visited personally by representatives of the commission during the year, while in the thirteen state conferences held during the fall and winter months a total of 194 institutions were represented, with 481 students contributing to the programs of those conferences the student viewpoint on the various campus problems under consideration.

As a result of the larger interest in the spiritual welfare of the students brought about by the work of the commission a number of the state mission boards are putting on state secretaries for student work and employing religious workers for the students, especially at state institutions, the report stated.

On the part of both students and instructors, it was shown, the most hospitality has been manifested toward the plans of the commission for a fuller enlistment of the students in religious life and the commission hopes as soon as possible to enlarge its numbers of visiting secretaries and its program for conferences and the dissemination of literature.

Prayer

Prayer is the peace of our spirit. The stillness of our thoughts; the rest of our cares; the calm of our tempest.

The Angels

Angels served God and ministered to men when they proclaimed Christ's birth.—Presbyterian of the South.

Strength

Strength is born in the deep silence of long-suffering hearts, not amidst joy.—Mrs. Hemans.

"Last night I made an awful mistake."

"That so? How come?"

"I drank two bottle of gold paint."

"How do you feel now?"

"Guilty."



"Ah's got a railroad job, now."

"What is it, Rastus?"

"Well, yo' knows de man dat taps de train wheels, t' see if dey's all right?"

"Yes."

"Well. Ah's his listener."—Portland Express.

Temperance Lecturer—"What is the curse of Britain today? What brings man bleary-eyed to his work? What makes women neglect their children. Yes—and what is wrecking 'arf the 'appy 'omes in our land? What is it gentlemen?"

Voice from the Crowd—"Cross-word puzzles!"

Judge—"Why did you run down this man in broad daylight on a perfectly straight stretch of road?"

Prisoner—"Your Honor, my windshield was almost totally obscured with Safety First stickers."—Ohio Northern Review.

Clerk—"If the boss liked to get off on Saturday afternoons as well as I do, I'll bet he wouldn't work."

Another Clerk—"Yes, and if he liked to get off as well as you do, he wouldn't be boss."

On a farm in South Georgia is posted this sign:

"Trespassers will be persecuted to the full extent of 2 mean mongral dogs which ain't never been ovari soshibil with strangers and 1 dubbel barrel shot-gun which ain't loaded with no sofy pillers."—Everybody's.

Mike—"This is a great country, Pat."

Pat—"And how's that?"

Mike—"Sure, th'sign in the post-office sez yez can buy a foive-dollar money order for three cents."

A very small boy was trying to lead a big Saint Bernard up the road.

"Where are you going to take that dog, my little man?" asked a passer-by.

"I—I'm going to see where—where he wants to go, first," was the breathless reply.—United Presbyterian.

Grocer—"What was that woman complaining about?"

Clerk—"The long wait, sir."

Grocer—"Well, some people you never can please, anyhow. Yesterday she complained of the short weight."—Exchange.

Colored Rookie—"I'd like to have a new pair o' shoes, suh."

Sergeant—"Are your shoes worn out?"

Rookie—"Worn out! Man, the bottoms of mah shoes are so thin ah can step on a dine and tell whether it's heads or tails."

"Have you seen a stray fox terrier about, my boy?"

"Little black-and-white one?"

"Yes."

"With a stubby tail an' sharp nose?"

"Yes."

"Ears stuck up?"

"You describe him exactly."

"I ain't seen him, mister, but I know the sort you mean."—Tit-Bits.

First Co-Ed—"The cheek of that conductor. He glared at me as if I hadn't paid my fare."

Second Co-Ed—"And what did you do?"

First Co-Ed—"I glared right back as if I had."

Judge (to prisoner condemned to death)—"You have the legal right to express a last wish, and if it is possible it will be granted."

Prisoner (a barber)—"I should like just once more to be allowed to shave the District Attorney."—Comad.