

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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HOW GOD CALLS MEN: A COMPARATIVE STUDY.

By Professor John R. Sampey, D.D.

- I. Isaiah's Vision and Call. Isaiah 6: 1-13.
 1. The Vision of the Holy One on the throne.
 2. Confession and cleansing of Isaiah.
 3. Isaiah volunteers to be Jehovah's messenger.
- II. Jeremiah's Call. Jeremiah 1: 4-10.
 1. Jeremiah hears the call in his soul.
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- III. Ezekiel's Vision and Call. Ezekiel 1: 1-3, 27.
 1. Vision of Jehovah on a throne borne by four living creatures.
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 3. Jehovah promises to make Ezekiel strong and bold to speak the message.
- IV. God's prophet a watchman or sentinel with heavy responsibilities.

The Christian ministry needs men who have heard the voice of God and who stand ready to declare the whole counsel of God. Special help is promised men who undertake the difficult task. Without capable and courageous leadership, God's people are as sheep without a shepherd.

What field of endeavor is comparable to the Christian ministry for the investment of a life?

"Religion is the sovereign interest of man. It is the strongest force in human history; it is the deepest fact in human nature. Modern scholars have brought us face to face with the universality and the momentousness of religion. . . . The most tragic chapter in the history of Europe is that which records the confusion of Christianity with alien and inferior cults, the resolution of the sublime religion of Jesus Christ into a vast compound of the true and the false, of the credible and the incredible. This degeneration has been brought upon the gospel of Christ because the teachers and preachers of Christ's religion have been, in many cases, unequal to the trust committed to them.

"Preachers are needed who are qualified to teach the ideas of Jesus. His idea of man, personal and social, His idea of God in his relation to men and races of men, His vision of eternal life in this temporal world and His conception of the kingdom of Infinite Love, are of supreme concern to our modern world. Is it not worth while to perpetuate this high teaching? And do we not need men of power for this service?

"The work of the preacher is not exhausted in the office of teacher. His great aim in the presentation of ideas is to affect the heart. His chief purpose is to make character after

the type of Jesus Christ. The success of this endeavor is essential to the life of civilized man. And only men great in character can render this supremely desirable and supremely difficult service; only they can create character of their own type; only they can fashion the hearts of men after the pattern of Jesus Christ.

"A second reason why young men of power should enter the ministry is found in the fact that strong men have been in this service from the beginning, and that strong men are in it today. The degeneration that I have referred to in history has been often resisted by these strong men, and, when it could not be wholly checked, it has been mitigated by them. The degeneration that we all fear is now in a large and hopeful way held back by men of strength. The apostolic succession

Crack Shots from Uncle Gideon's Rifle.

Mud rubs off much better when it is dry.

—J. B. Gambrell.

From G. E. Bryan's Note Book.

in the past pleads for the renewal in the finest youth of today. This company of brave contemporary servants of the supreme interest of society sends forth its appeal for reinforcements.

"In comparison with many other vocations, preachers are poorly paid, and when the preacher's salary is large, as it sometimes is, the human suffering and the great causes of human enlightenment and relief appeal to him with irresistible power, and thus absorb much of his income. Neither dignity in the general regard nor wealth is among the inducements that sing in the wholesome human heart.

"There is the satisfaction of a noble service, one into which an honest man may put his entire nature. When the day's work is done, the worthy minister may enjoy the reflection of having done much for which he has received no pay—much for which there will never be the least material reward. He may know that he has served his Father in secret because of his love for the service. The chance to do that is the exclusive privilege of no profession; but in the ministry it is, I believe, larger than in any other. This habit of doing good, with no prospect or thought of material reward, sets free in man's heart singing voices, and the music they make is not of this world.

"Another immense satisfaction of the preacher is the love that he may awaken in others for the highest things. Here we meet

the teacher's satisfaction. One cannot think of Socrates walking the streets of Athens with a band of elect youth about him, careless of dress and money and the poor prizes of the world, turning the thought of his generation to the dignity of the intellectual life, without seeing in that great rough face the light of a mighty satisfaction. And in the sphere of the spirit, in the same vocation, we meet Jesus. We see His soul in His eyes as He looks upon those whose love for the Eternal He has kindled. We hear Him say over one poor, wretched life that He had brought back to honor, 'I have meat to eat that ye know not of.' Such satisfactions all genuine servants of the mind and spirit will always have.

"There is still another satisfaction in the minister's life. I mean his unique relation to his kind. He is with his people in the great crisis of life. His sympathies enfold the families committed to his care when children are born, when these children grow up and enter the glorious but perilous world of youth, when they, in turn, build homes of their own; and again in anxiety, in misfortune, in bitter grief, and in death the heart of a worthy minister of Christ is with his people.

"The last satisfaction to which I call attention is that of overcoming difficulties. The ministry is classed economically among the non-productive professions. The clergyman's salary is provided from the savings of others who serve in the productive professions. The stipend is not usually large; it is somewhat uncertain. The minister's tenure of office is also uncertain. Altogether, these facts are apt to chill young men as they look forward to this service. This should not be. These are difficulties to be met and overcome. They may be overcome by the creative spirit of love. Some men have the power to open new industries, to get others to believe in them, and thus to add to the productive power of society. These men are leaders in creative industry. Similar to these men are those preachers who by the power of a great nature create new interest in divine things. Men of this stamp make themselves and their cause essential to the hearts and the happiness of their parishes. They become part of the life of their people, and in consequence their income, while not large, is sufficient and sure. Men of power have made the world: they will continue to make it; and, if the ministry is an unsatisfactory profession today, men of power should enter it, and shape its character by their creative spirit."—George Angier Gordon, Minister at the Old South Church, Boston.

Everything we do costs life. Life is raw material that goes into the goods we turn out. What do we transform life into? Amusement, pleasure, service, helpfulness, character?

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EDITORIAL

SALUTATION.

"Today is not yesterday: we ourselves change: how can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful; yet ever needful; and if memory have its force and worth, so also has Hope."—*Carlyle*.

In this brief statement from the great essayist, the newly elected editor of the Tennessee Baptist paper finds inspiration and comfort. Yesterday, he was pastor of one of the most virile and enthusiastic churches in the Southland; today, he undertakes to write his first official editorial for a denominational paper. Yesterday, he was busily and happily ministering to the needs of a family of believers in Christ; today, he undertakes to minister to the need of many hundreds of such families. Yesterday, he was preparing messages for deliverance from the pulpit; today, he is preparing messages for deliverance through the pages of a religious newspaper. Surely that is change!

The departure in life's work has not been easily made. Pastors will appreciate the feelings of fear, misgiving, longing, heartache, etc., that have come during the weeks while the matter of becoming editor of the BAPTIST AND REFLECTOR has been under consideration. Indeed, the change has been painful! There are ties that bind a pastor to a loyal, happy church that are as strong as steel. The love and close intimate relations that exist between pastor and church are to be found nowhere else. In giving up the pastorate for the work as editor, the writer feels a kindred pain to that experienced when he left the little country home in Arkansas, years ago, in order to go into the world of human endeavor, there to serve his fellow man.

However, he understands full well that change is needful. Someone has to give up the pastorate in order to do the other work of the Master. He who would shirk a duty,

because to perform it causes him pain, has not learned to "take up his cross and follow." Therefore, with a memory full of the treasured joys of the past years in the pastorate, we turn to the new field of labor, happily conscious of the fact that Hope is not a will-o'-the-wisp, and that in the future, directed by the Holy Spirit, there will be ample compensation for the losses occasioned by the change in fields of service.

WHAT IS THE BAPTIST AND REFLECTOR?

On the front page of the BAPTIST AND REFLECTOR are the words, "Organ of the Tennessee Baptist Convention." What do they mean? The dictionary says that an organ is an instrument or agency for the communication of views of a person or party. If that is true, then our denominational paper is the agency of the members of the Tennessee Baptist Convention for the presentation of their views concerning the matters for which the convention was organized. Since the convention was organized for the promotion of the interests of the Kingdom of Christ Jesus, the BAPTIST AND REFLECTOR should be the medium for the presentation of such views as pertain to the spreading of that kingdom. Furthermore, since the convention is a Baptist organization, its organ should promulgate Baptist views and principles.

Any matters, therefore, that touch and influence the life and work of the Baptists of Tennessee and that touch and influence the ministry of Baptists wherever Tennessee Baptists are concerned, thus become material for publication in the denominational organ. On the other hand, matters not germane to the purposes for which the Tennessee Baptist Convention was founded, cannot rightfully claim a place in the denominational paper.

HOW MAY WE HAVE A GREAT PAPER?

The success of any business organization depends in part upon the interest and support of the constituency which that organization serves. Any corporation, however rich it may be, will not long survive if the stock-holders lose faith in its integrity and begin to criticize it in the presence of the constituency upon which it depends for its business. Any corporation will succeed if it is founded to serve some need in society, and if its stock-holders are enthusiastic in their praise and support of its efforts. There is nothing more contagious than doubt and fear, save unbounded enthusiasm.

The BAPTIST AND REFLECTOR is more than a paper, it is an institution organized for the purpose of ministering to the spiritual needs of a great host of people. It does not belong to the editor nor to the Board of Managers nor to the Executive Board of Tennessee Baptists; it belongs to the Baptists of Tennessee. Therefore, its success or failure will be due, in part at least, to them. When the editor and the Business Manager have done their parts, it remains for the stock-holders to do that which is needed to insure success for the undertaking. What may they do?

First of all, they must read the paper. The world is old enough for people to have learned that an eye-witness is the safest one upon whom to depend for evidence. If Tennessee Baptists take their paper and read it, they will know for themselves whether or not it is measuring up to the requirements for a good denominational organ. If they do not take the paper, if they do not read it, they will have to depend upon what others say for their knowledge concerning it. The editor's only desire is that whenever a Baptist in Tennessee speaks of the paper, he may be able to say, "I know because I read it."

Secondly, they must support the paper. Each reader can be an asset and not a liability if he will throw himself into the task of enlarging the circulation and of enlisting readers. At this time, the paper has not the circulation it should have. Any business man will tell you that the paper cannot be published upon the income from a small subscription list. Furthermore, he will tell you that it is difficult to secure large numbers of paying advertisements until there is a large subscription list. A little bit of praise from the pastors and readers, a little bit of work on the part of every subscriber, will soon result in such an increase in circulation that we shall be able to make of the paper that which the people of the state so earnestly desire.

Thirdly, Tennessee Baptists can help the paper by being patient and sympathetic. A great house is not built in a day. A great pastor is not developed in a month or a year. No great institution ever sprang full-grown into existence. The BAPTIST AND REFLECTOR can and will grow and increase in usefulness, but time must be given for it to do so. Be patient with the editor. He will make mistakes as all other people do. He has his faults and his foibles. Overlook them. Go into the market and boost your own company until every Baptist is anxious to join hands with you in the promotion of the enterprise and within a year or two, we will have transformed the BAPTIST AND REFLECTOR.

Finally, remember that the editor is a minister of God and that he has not severed his relationship to the work of the Kingdom. He is not leaving the place of prayer because he is leaving the pastorate. He is not forsaking the pulpit because he is entering the editor's chair. He is merely extending his ministry to the state at large. He is assuming a heavier burden than that which he has laid down. Let everyone who reads the paper pray for him daily and the dynamic of united prayer will pulse through every word and sentence that come from his pen. With all the Baptists of Tennessee supporting the paper, it will become a mighty factor in the denominational life of the state and of the world. To that end, the editor pledges his heart, his hand, his brain, his very life!

THE POINT OF CONTACT.

The editor has in his possession a letter which he values very highly. He gives it to his readers because it touches Tennessee Baptist history of other days and because it reveals a little of the worth of one life to the kingdom of Christ, when that life is con-

secrated to the cause of winning souls. The letter is as follows:

Memphis, Tenn., May 6, 1885.

W. H. Freeman,
Mineola, Ark.

Dear Sir:

In reply to your card of the 1st, just received, will say, "Sweet Fields of Eden" is a new Sunday school song book in shaped notes and we have sold a great many of them. We can send them post paid for 30c per copy. We have a number of other good ones but think this one will please you.

Yours truly,

GRAVES & MAHAFFY.

When that letter was written, W. H. Freeman, grandfather of the editor, was a pioneer in southwest Arkansas. The Sunday school for which he desired song books, was held in a little log church house which he had erected on his plantation before the Civil War. He carried his Saviour with him to the wild unsettled country and like Abraham, pitched his tent and raised an altar. From the church that he built up in that community have gone out half a dozen preachers and scores of teachers and church officers and in that community Baptists have always been the leading folk.

Between the time when that letter was written and the day when the editor assumes his duties with the BAPTIST AND REFLECTOR, many important events have taken place. The work of Baptists has grown in a marvellous way. Their numbers have increased in the South four fold. Things of tremendous significance have taken place in Tennessee, of which the editor knows practically nothing. Baptists have struggled against untold obstacles, have endured as good soldiers of the cross and have won for themselves honor among men of the entire world.

It is interesting to know that forty years ago, Tennessee was furnishing the pioneers in Arkansas with song books and other religious literature and it is of more interest to study the history of one consecrated Baptist's life and see how it lives on and on through the lives of those who were won to Christ through his sacrificial love and toil. W. H. Freeman has been dead many years, but today his labors are being carried on in seven states and in scores of churches by his own offspring and by the children of others who were won to the Master in the Sunday school and church which he established on his plantation.

On the back of the letter, there is the outline of a talk which that godly deacon-Sunday school superintendent made that year to his school. It is as follows:

1. In Jordan—Matt. 3: 13-17.
2. In Jordan—Mark 1: 9.
3. Being Baptized—Luke 3: 21.
4. Into the water—Acts 8: 38.
5. Buried by Baptism—Rom. 6: 5.

Let us draw some lessons. First of all, the life that counts is the one lived for Christ. Secondly, every dollar spent in the training of boys and girls in Christian living, will bring big dividends in the future, both to the state and to the denomination that spends it. Thirdly, if you are a Baptist, be one. The only kind of people who amount to much for the promotion of Christ's kingdom are the ones who know

what they are and are not ashamed of it. W. H. Freeman was an old-fashioned, New Testament, Close Communion, Missionary Baptist and he was never ashamed of it. His preacher grandson has never found a reason for turning away from that kind of Baptist belief.

UNCLE EBEN, THE BAPTIST.

If'n some members could work as hard as dey kin grunt, dar would be a new day in Zion befo' long.

De onlies' reason I kin think of for folks wantin' ter sit in de back of de church is dat de debble in 'em don' want ter be brung too close ter de truf.

If'n a hypocrit am a person who 'tends ter be good in de church, what am de feller goin' ter be called who 'tends ter be good out'n de church?

If'n you tie a bad hoss wid a long rope, he'll sho hurt hisself. Looks lack preachers would larn dat de best way ter handle mean church members is ter give 'em plenty of rope.

Sam Jenkins low dat he didn't see why Baptists am so narrer in dey mines as ter keep other Christyuns from eatin' de Lawd's Supper wid 'em, en I say ter him, "Fur de same reasons dat make you so narrer in yo' mine dat you won't let me go to de lodge wid you. Yo' rules don' 'low you to let no one in 'ceptin' de ones who has been properly 'nitiated en our rules in de New Testament don' 'low us ter take no one in 'ceptin' such as is been properly 'nitiated. If'n you make yo' lodge a open comunyun lodge, you kill it, e nif'n we make our church a open comunyun church, we kill it."

Folks sho' am funny critters. When de wimmen take a notion to ware rale shawt dresses, de men turn 'roun en ware de bigges' britches dey kin buy. Jist a few years ago, de wimmen ware big skirts en den de men try to see how little britches dey kin ware en not split 'em open when dey bend de knees. But dar am always some consultations in every thing. Now, when de little girls wants to play "mamma" dey ain't got no skirts long enuf, but when de boys has to have new britches, one pair of de paw's makes 'em two pairs.

Some folks wonder why a preacher feels dat de Lawd lead a man to one place en den befo' long lead him to annudder place. If'n dey knowed anything erbout deyselves, dar mout be a answer fur 'em.

News and Views

LET ALL BAPTISTS DO LIKEWISE.

Money Planned for Funeral Flowers is Sent to Mission Board.

From Rev. C. M. Thompson, Jr., pastor of the Baptist Church at Barbourville, Ky., the Foreign Mission Board of the Southern Baptist Convention recently received a check for \$40, representing the money that would have been spent for flowers at the funeral of Mrs. M. L. Williams, aged member of the congre-

gation, had not Mrs. Williams, just prior to her passing, requested the president of the Woman's Missionary Society to see to it that in the event of her death the money which her friends might spend for flowers was given to foreign missions instead. The request was observed in its entirety.



Dr. Harry Clark, who for the past four years, has been education secretary for Tennessee Baptists, is leaving Friday for his new field of labor. He will teach during the Summer School at Furman University, in which school, he now occupies the chair of religious education. During his years in Tennessee Dr. Clark has won an abiding place in the affections of hosts who have heard him speak. We regret to lose him, and congratulate Furman University heartily upon securing the services of so splendid a scholar, teacher and Christian layman as he.

MR. W. D. HUDGINS ACCEPTS STEWARDSHIP PROGRAM.

By O. E. Bryan.

We are glad to announce that Brother W. D. Hudgins has accepted the Department of Stewardship under the Executive Board of Tennessee in connection with his present program. This places most of our Educational work in the churches under one head. So far as we know, Tennessee is the pioneer in this co-ordination of the Departments. The Laymen's Movement has heartily endorsed Brother Hudgins as layman stewardship Secretary for Tennessee. This gives him the direction of the Laymen's work, the Sunday school work and the B. Y. P. U. work in Tennessee together with the cooperation of the W. M. U. He was duly elected as Stewardship Secretary by the Administrative Committee of the Executive Board of the Tennessee Baptist Convention at a recent meeting. He has accepted this work and has already launched a campaign of organization in the associations. We look forward to unprecedented cooperation among Tennessee Baptists along Stewardship lines. No one in Tennessee has the love and confidence of more people than Brother Hudgins. All of us are glad to cooperate with him because we believe he is God's man. We greatly rejoice in this new relation.

Contributions

A FOUR-FOLD ANSWER TO MODERNISM.

By L. R. Scarborough.

Southern Baptists stand almost 100 per cent against modernism. This is true in their pulpits and in their schools and seminaries. I do not know of a Southern Baptist pulpit that teaches modernism. I do not know of a single college or seminary faculty among our Southern Baptists that stands for modernism. Here and there there may be a few teachers or preachers somewhat in the drift. They are very few and far between; and, so far as their drift is known, they are unpopular with their constituency. I have great confidence in the orthodoxy of the Baptist ministry and the Baptist teachers among Southern Baptists. It is true in the hearts of the great mass of nearly four million of their membership. They are now offering a four-fold answer to the fallacies of this departure from the truth of the gospel.

Answer Number One.

The first great answer Southern Baptists are now making against the fallacies of modernism is a declaration of faith approved by the Southern Baptist Convention almost unanimously, in which the fundamentals of New Testament truth are pronounced without compromise, camouflage or dodge. This pronouncement, without binding authority upon any church or any conscience, is a declaration of what Southern Baptists believe. It is positive and constructive. It is not a disclaimer. No man can sanely say that in any particular this document dodges. It is not a creed. It is a declaration of faith. I can point out twelve great, constructive Baptist broadsides against the fallacies of modernism in this declaration of faith. Whoever accepts these twenty-five articles conscientiously is four-square against modernism, anti-supernaturalism, rationalism and evolution. There is no standing ground in this pronouncement for the evolutionists. I could wish that every Baptist pastor in the South would read carefully and discuss co-operantly this great document in the pulpit of his church. I should be glad to see every church in the South unanimously vote to make it their articles of faith. It would be an unanswerable argument against modernism. It would be instructive to the young. It ought to be inspirational to all our people.

Answer Number Two.

The second great, constructive answer to modernism found in the sound, gospel, orthodox Baptist pulpits and Baptist schools in the South. There are around 27,000 Baptist pulpits there are 116 Baptist schools, and three great Baptist seminaries, with thousands of teachers in them; and practically unanimously these are filled by lovers of the truth as revealed in the New Testament; and friends of Jesus Christ will accept without hesitation every article in the Memphis declaration of faith. These pulpits and

professorships form a mighty, impregnable bulwark against the tides of modernism. Through these places of teaching and preaching we are lifting up a great standard against all those who oppose or would seek to destroy the gospel of the Lord Jesus Christ. These orthodox preachers and teachers are going on in a great, constructive proclamation of the truth, implanting its saving grace in the hearts of hundreds of thousands of our people. I thank God that Southern Baptists are almost 100 per cent against modernism and are building a constructive wall against its enrollments.

Answer Number Three.

The third great answer Southern Baptists are giving to the fallacies of modernism is a co-operative, constructive program for financing all the causes and institutions fostered by our people. This program includes all our causes, seeks to enlist all our people, is based on Bible stewardship, calls our people to tithing, sets up a New Testament order of giving based upon the voluntary principle of the New Testament—regular, that is, weekly; proportionate, that is the tithe; systematic, that is, according to the budget. It seeks to honor the treasury of Christ's churches and it gives a fair percentage to all the causes and will, if adopted by our churches and conscientiously practiced in a great, systematic, liberal way, bring a full support for all our institutions and movements now and provide for large growth in the future. Orthodoxy alone won't save our people. We cannot be orthodox in our faith and be loyal to the New Testament without proving our faith by our works. Any man or church who refuses to assume the responsibilities of the work of the Kingdom of God has no right to dictate the doctrines of our faith. Our only way out from the embarrassment of our debts and the pressing obligations, financial and spiritual, that are now on us, is for every pastor, church, schools, and all of our other forces to get behind this co-operative program and bring our churches up to the practice of New Testament stewardship in its practical application in the church budget; and this will be a great answer against the fallacies of modernism.

Answer Number Four.

Probably our greatest answer to modernism at this time is a Southwide and a world-wide, united, co-operative effort in evangelism. The untruth of modernism will be burned up in the hot fires of New Testament evangelism, fed and fanned by a great Southwide, passionate effort to win men from their sins. This can be done by Home Board, Foreign Board, Education Board, State Boards, Associational Boards, organizing to win souls. It can be done by pastoral evangelism, domestic soul-winning, open-air meetings, street-corner revivals, tabernacle and tent soul-winning campaigns. It can be done by constant, perennial prayer for permanent soul-winning purposes. It can be done by the enduing power of God coming down on a faithful, aggressive, co-operant people.

My prayer is that we will lift up these four mighty standards against the enemies of the gospel. Let this four-fold answer be the answer of Southern Baptists.

Some Pressing Perils.

As I see the situation, we face some dangers and I would caution the brotherhood against them.

1. Destruction of confidence in leadership. Our leaders are true to the truth. They are doing their best against great difficulties. He who seeks to destroy the confidence of the people in the chosen leaders of the churches and denomination, by innuendoes and misrepresentation, is aiding the cause of modernism. Such conduct sows the seed of suicide and will cause people to lose confidence in such critics.

2. We are in great danger of being obsessed by anti-evolutionism. Many of our people have a brain spasm on this matter now. I pray for sanity and ballast to our people. We must remember that we have other enemies of the truth besides evolution. If we destroy the confidence of our people in our schools and boards and leaders by an obsession against evolution, we will "kill the goose that lays the golden egg" and destroy ourselves. Positive, aggressive construction is far better than too much negation and non-co-operation.

3. There is great danger that many of our churches will allow local emergencies to kill the spirit of worldwide co-operation. When a church allows itself to get so many local paid helpers or gets under too big a building program, howsoever great the emergency, that the church cannot do its part in the statewide and worldwide program, it is courting death and sowing the seeds of suicide in its own life. If our leadership in our churches does not guard at this point, they will destroy our denominational causes; and with such a policy destroy themselves. Christ's command to preach the gospel in Jerusalem was not stronger than his command to preach the gospel to the uttermost parts of the world.

4. We are in great danger of the destruction caused by a critical mind. I urge our people to play off of criticism and play on co-operation. Constructive co-operation is what we need now more than destructive criticism.

5. There is great danger that we will soft-pedal the denominational program and not put on the budget and not call our people back to co-operative measures, away from pleasure-loving self-indulgences. We need to pray and win souls, organize to win souls, and organize our people to systematic, proportionate, regular and liberal giving and bring all the tithes and offerings into the storehouse of God. If I understand anything about our situation, I believe this is the way out now and I commit myself to this program unhesitatingly and with all I have got. Will you join me?

THE PHILOSOPHY OF STATE MISSIONS.

By J. D. Gambrell, D.D.

Underlying all the teachings of Christianity is a persuasive reasonableness. Whatever is commanded has back of it a good reason. The whole course of revelation is reasonable from a proper viewpoint, though it is but foolishness to the wise of this world.

The philosophy of missions is simple. The

scheme of divine redemption contemplates and goes upon the plan of the reincarnation of the spirit and life of Jesus in the hearts of the people. Every convert is a Christian. Christ has formed in Him the "hope of glory," and what Christ is to do in the world and for the world He does through those into whose hearts he puts His own life and passion.

It must follow then necessarily that every human heart which has been made the habitation of the spirit and life of Christ will have in it also the passion of Christ for the lost. The call of the renewed soul for other lost souls is only the outgoing of the passion of Christ, who came to seek and to save that which was lost. There can be no such thing as vital Christianity in the hearts of people that does not have with it this call of the redeemed for the lost. That is the very essence of Christ's mission in the world. Wherever the seeking note of the gospel dies out in a human heart or in a church there is there a stagnation of the Christian life.

This simple philosophy is demonstrated in the life of converts in innumerable ways. The little girl who was converted at the "mourners' bench" and who immediately arose and went through the great congregation looking for her brother, was a normal convert. She had, in her measure, the same divine compassion and love that moved the Saviour to come and to seek the lost. Therefore, all Christianity is normally missionary. Normal conditions may be perverted and regenerated people may be misled by false teaching, but deep in every saved heart is the longing for the salvation of other people.

Churches Missionary Bodies.

All real churches are missionary bodies. They come together under the Spirit's leadership in the hearts of converts; they come together moreover under divine law, and for a definite purpose. That purpose is to uphold and spread the gospel. A church is a divine institution for conserving and making the most possible of individual Christian life. Churches do not exist merely to exist. It is saying but little for a church to say that it has the divine order in organization and the New Testament forms of worship, if that is all. There is such a thing as having the forms of godliness and denying the power. Every church by its nature, according to the deep philosophy of its own life, must face out and seek the lost. A church must be expansive. It must have the spirit of conquest. It must lose itself in its heaven-given task of serving others, or else the church itself will stagnate, and given time enough, pass out of existence, even as innumerable anti-missionary churches have done.

The Salvation of the Churches.

It is worth while to emphasize with all possible strength the fact that a church must grow to live. One of the most searching questions that can be put to modern Christianity is, what shall the churches do to be saved. The question is clear and the answer comes in two parts. The church must uphold the doctrines taught in the New Testament. That is the first part of the one answer, and the second part is the church must preach these doctrines to others and win converts. A church that does not do

these things must inevitably forfeit the divine blessing, lose the divine power and pass, maybe, to the condition of a Sunday club or a mutual admiration society.

Recognizing that churches are only organizations instituted by divine authority, but recognizing further that churches under their charter and according to Scriptural precedent should co-operate in the furtherance of their one great mission of maintaining sound doctrine and winning converts, we come to another question which may be profitably considered.

Limitations of Territory.

The Scriptures recognize territorial fields. The gospel was to go out from Jerusalem by preaching in Judea, in Samaria, and then to the uttermost part of the earth. The Scriptures recognize racial distinction in missionary enterprises. Peter was an apostle to the Jews; Paul to the Gentiles; so today when we recognize certain territorial limitations and proceed in an orderly way to compass the earth with the gospel, we are not without Scriptural precedent, we are working along the line of common sense as well. But it must be insisted upon, always, that there can be no division as to the spirit of missions. The gospel is for one race as well as another, but there may be recognized territorial limitations for convenience, and for the better working out of the great problem of evangelizing the human race.

In America the state is the unit of sovereignty. The people of any given state have nearer relations with each other than with people in other states. They have a political life that belongs to the state; moreover, every state has its state feeling, a very proper thing and a very potential thing, when not carried too far. For a Virginia man to be very much a Virginian need not mean that he has any sort of antipathy to New York or South Carolina. State feeling may be used for the noblest purposes. There is a state patriotism, and the right kind of patriotism is the very next thing to religion. Indeed, it is the function of Christianity to create and grow the proper patriotism in any land where it is propagated.

It is not unreasonable, but highly proper in working out our religious problems to work along the general currents of human life. Baptists have not always been wise at this point. If we had always been as wise as the apostles were, we would have made ourselves strong in all the centers, in order that the influence of the gospel going out from the centers should go along all the commercial arteries of the country, sanctifying, preserving, uplifting and utilizing all the great forces that control the life of a great people. I am insisting that there is a good reason, a profound philosophy in working out religious problems in harmony with the general forces that affect the lives of the people so far as those forces can be sanctified and used to advantage.

The Baptist Policy in the State.

It is, therefore, most reasonable and has worked to the greatest benefit that in every state the Baptists have perfected state organizations. These have a double purpose, first, to spread the gospel over that state, to develop and conserve them; and in the second place, to turn all these forces on the wider fields beyond.

In every state it has been found good to have a trinity of agencies to carry out the purposes of the general state organization. These agencies are the state paper to diffuse information and to help correlate and conserve the different forces of the denomination on that territory. With the paper it has been highly expedient to have a state college around which the educational sentiments of the state could be rallied, thus not only training religious leaders for the state but promoting unity throughout the commonwealth. So potential are state lines in the thinking of the people, and much more in the feeling of the people, that it has been found that nowhere could the Baptists of one state be strongly rallied to an institution of learning in another state. Every effort at this has been a signal failure, or only a meager success. I once heard Dr. Robinson, many years president of Brown University, discuss this question with much strength and clearness, citing many examples to show that the State feeling mastered the American people to such a degree that no strong constructive educational work could be done with the masses across state lines. The underlying philosophy has been hinted at. Certainly we need not misunderstand it. And with the paper and the college there has always been needed a State Mission Board, for the very reason that you cannot transfer across state lines in any marked degree the interest of masses of people except through state organizations themselves. This trinity of agencies, the paper, the State Board and the college, have been the most potent in the denominational life of every state.

Some Criticisms of Baptists.

It has often been said by people who are not Baptists that the Baptists' idea of church government does not lend itself to successful organization. The indictment is false. The Baptist principles underlying all organizations in the Kingdom lend themselves admirably to the most perfect organization and the most perfect handling of all the forces. It is voluntary. In it there is no human authority and there cannot be. Baptist polity leaves everybody free to act under the divine impulse of love; not against divine law, but with it. Because this is true, Baptists have uniformly, voluntarily framed their missionary organizations along those lines most conducive to harmony and efficiency. The churches in a given territory have affiliated themselves in associations. In many cases these associations have followed county lines, and if everything else is favorable, there is a distinct gain in this, because there is a county feeling, though it is much less distinct than state feeling. Baptist policy, recognizing everywhere the voluntary principle, is just as good and useful, and adaptable as the amount of grace and common sense among us can make it. The trouble never has been in any deficiency in the organizing principles of Baptist cooperative work, but in lack of applying those principles to their full length and working them out with energy. We have never yet in any great way worked our own principles for all they are worth, and that is the problem awaiting us now.

A Great Loss and Why.

In the planting and developing of the cause over the country, we have suffered a great loss, at a single point. Many of the associa-

tions took up their associational work and pushed it with vigor, planting churches over the territory, which these several bodies assigned to themselves. Having done this the missionary life of the association was allowed to stagnate through inactivity. The great lack was a connection of the associational life outward into the larger life of the denomination, thus giving to the people in their associated life, in their church life, in their individual life a broader outlook and a stronger impulse toward the uttermost parts of the earth. The State Mission Board, beyond any other agencies we have had, were adapted to and have been effective in connecting the associations with the work beyond their own borders. In many cases this has been difficult because of long seclusion and that provincialism that grows up with seclusion. But as the State Mission enterprise has been pressed, more and more unceasingly have the associations and the churches in them and the people in the churches, been helpfully related to the larger life of the denomination by becoming a part of the missionary enterprise of the world. It has been through the State Mission Boards' occupying the vantage ground, as they do, that the associations and the churches have been brought into contributing relations with the Foreign Board, with the Home Board, and have become interested in missions around the world. The great general boards are too far off. They do not enjoy the strong bond of sympathy that always exist among the people in the same state, with the same civil life and largely the same social life and still more largely the same religious life. The strongest auxiliaries of the general boards in the denomination are State Boards, which with a powerful pull, bind the whole denomination of a section North or South into a great missionary movement.

It is well that all the associations may represent themselves in the Southern Baptist Convention, but it is certain that what is done in that way to bring the churches into practical cooperation will never be anything like as much as can be accomplished persuasively through the State Board acting in cooperation with the State paper and State school, or schools.

A Good Model.

I do not go beyond proper limitations when I venture to say that the military organization is the model for the world. There is very much of militarism in the New Testament, and if we only keep in mind, all the time that all the organizations which we foster are voluntarily held together by a common spirit and a common purpose, with common tasks, we will not take any risk in perfecting our organization on the highest model in the world. The New Testament everywhere makes much of two things, and one is never merged into the other. First, individualism, and then cooperation. No organization is right if there is not in it a free play for individualism. No organization for Christian service is worth while if it does not minister directly to cooperation. In the churches the individual has free play and yet cooperates under the law of the Master with his fellow members. We have an organization where the individual can be worked at, and we must come as quickly as possible to the place where, in every enterprise, we are

prosecuting, every member of the church will be in it according to the measure of his ability, just as in a battle every soldier is to stand in his place and do his part.

But there are companies and regiments and brigades and divisions, all of them useful, just as we have churches now, and associations and state conventions and general bodies. Along this chain there is not a link that is stronger than the State Mission link, which brings all the Baptists in a state together for the conquest of that state, and then leads all the Baptists of that state out beyond for the conquest of the world.

A FOX HUNT AND A FIGHTING DOG.

By Geo. W. McDaniel.

Some men relax on the golf links. It must be a fascinating game. I am afraid to take a golf stick in my hand. Some relax with the hook and rod. Fishing is restful. I never caught a dozen fish in my life and have no qualifications for the Isaac Walton club. I learned to ride horseback in Texas at the age of four and have kept up horseback riding to this day. A Ford car is my necessity, not my pleasure. I love a horse. Perhaps my taste is uncultivated, but I do not love an automobile.

In my boyhood I always had at least two dogs. It was a sad day when I had to leave my dogs and go away to school. The men who kept dogs in that South Texas town where my boyhood was spent were my friends and so were their dogs. Every dog in their packs would follow me. Those men often upbraided me good-naturedly for running jack rabbits with their hounds on Saturdays. They were kind enough, however, to blow their horns for me early on the nights they were going fox-hunting. When a broke dog which I had hunted all Saturday after jack rabbits opened on a rabbit, one of the hunters would say: "You little brat, you are to blame for that. We ought to take your clothes off and thrash you." I would laugh and reply something like this: "He has got a good note hasn't he? I was just training his voice."

So it came about that my recreation has been with horses and hounds. When my ministerial and hunting friend, Rev. A. Mack Parrish of Taylorsville, Kentucky, invited me to stop over with him on the return from the Memphis Convention, and *unbend*, I accepted with alacrity. In his hospitable home, with his lovely wife and three daughters, I unloaded all responsibility for three days. Editor Masters has asked for an account of that visit. So, here it is.

Monday night Mack Parrish, Bellwood Wigginton and I went hunting. We started from the kennels at sun down with fourteen dogs. Our destination was the Salt River bluffs, where the river makes a sharp bend beyond Ober Lee Station. Eleven dogs were held in leash, lest some of them jump a rabbit and scatter. Rambler, Lead and Blue Gal, three wide hunters that cry nothing but a fox, were turned loose. We knew they would strike a fox, and nothing but a fox.

I have always found it so in school, church and state. You have to depend for the start upon the experienced, the tried, the true. There must be a few who know what they are

about and how to do it. This fact of common experience is overlooked by some brethren in their criticism of the Lord's work.

But, I must not digress; back to the hunt. Rambler opened in ten minutes. His tongue is a musical chop and the way he barked indicated a hot trail. Lead joined in quickly. His tongue opens coarse and loud, ending in a long shrill tenor—the most beautiful voice I ever heard on a dog. Blue Gal's high singing note was heard as quickly as she could get to Rambler and Lead. Never was a sweeter trio heard than rolled over Salt River bluffs.

The three hunters began to unleash the eleven other dogs. They could hear the three dogs trailing and were charging to go. The moment a dog was loosed he sped like the wind for those three dogs. It was thrilling to hear each dog as he reached the front dogs. One dog had the bad habit of barking before he smelled the fox. He was a babler. Two dogs, Brack and War Cry, were individualists who wanted to start something themselves. One went one way and one another. One trailed by himself all night, much to our disgust. The other trailed by himself for a while until the pack came right by him and then he put in. His big voice, which sounded raucous by itself, was like a bass drum in the pack. How much better it sounded in the pack! Within fifteen minutes twelve dogs were in full cry. Some of them were dogs that never dwell but push on fast. They were about to get a run on Reynard.

The hunters stood on a hill above the bluff. Listen! Josie has pressed ahead and is running hard. Blue Gal, Lead and Rambler are close on her heels. The other dogs discover that the fox is running and they change their notes to chops and squeals and put forth their utmost speed. Convention weariness was over with me. I forgot that a parliamentary question was ever raised. There were no "noes." Everyone was crying "aye," "aye" and it was good to be there. It was so hearty and unanimous,—except for that one dog which kept on his selfish trail.

At the end of an hour the dogs were so closely packed that you could have covered them with a blanket. They did not make a lose or break a cry. Mack said it was an old red and an all night runner. But the fox never raided a henery that could run all night before that flying pack. Two hours and twenty minutes were all he could stand and he went to his den in the earth.

We turned our faces homeward. I reflected as follows: There are babbling Baptists—they give tongue when they do not have the track. There are Baptists like Brack—they waste time trailing alone, but when the pack comes near in full cry they do fall in and stay in to the end. There are Baptists like War Cry—they go their selfish ways, making much noise, but never get in with the pack or add to the pleasure of the race. They seem to enjoy themselves but they mar the chase.

A PLEA FOR COOPERATION.

By J. F. Love.

The Foreign Mission Board is, as all well informed Southern Baptists know, in great need. The Board has economized in admin-

istrative force and expense and the missionaries have for two years been denied requests for such material equipment as church buildings, school and hospital necessities, residence in which to live etc., and many of these faithful workers are now in sore distress. A multitude of young people who are begging to be sent to the fields have been denied appointment, and ought not to be sent until the Board's debt is removed or greatly reduced.

Where can the Board look for relief in a time like this? This is a serious question. I would not attempt to answer it without long and serious reflection. I have given it this and now give my answer to the brotherhood for their reflection. The answer is this: The only sure hope of relief and support for the Foreign Mission Board and its work is in the hearty and increasing co-operation of Southern Baptists. I would, therefore, admonish those who love foreign missions to support our Co-operative Program, using their influence to the utmost to strengthen the unity, harmony and co-operation of all our people in the plans of work which are now agreed upon by the denomination.

Surely the combined wisdom and the conclusions thus reached in conference ought to have weight with us all. Moreover, the plans of co-operation adopted by the Southern Baptist Convention and by the State Conventions acknowledge gladly and plainly that individuals and churches are left to exercise their rights and freedom to designate gifts to any object which they themselves may choose without breaking with denominational co-operation. It is suggested, and the suggestion ought to have due consideration, that everybody should first support the Co-operative Program and that designated gifts should be over and above a liberal support of that program.

Foreign missions is in a desperate state of need, and to allow foreign missions to suffer disaster at this marvelous hour in foreign mission opportunity would be a lamentable incident in Southern Baptist life. But there is one other thing which would be more lamentable and more disastrous, namely, the division of Southern Baptists. The united life of our great and beloved denomination is pending and there is not one among us who ought to count his life or his interests dear to himself if by their surrender he can save denominational unity, harmony and co-operation. The truth which we hold and the mission work which we love need a united denomination to save them. To whom shall we go if we cannot depend on Southern Baptists?

The Foreign Mission Board is willing to risk its interest on the co-operative plans of Southern Baptists, as perilous as is our present circumstance. We do not seek to build up this enterprise at the expense of Baptist co-operation, peace, harmony and brotherliness. If the Foreign Mission Board can do this, then certainly there is not any other enterprise which cannot do it. Foreign Missions has already waited until its condition is perilous, but we are willing to wait on the co-operative effort of all our people. Let us all wait and work together. Together Southern Baptists can do anything that they ought to do.

Therefore, I make the following admonitions:

1. Let each of us try to build his work into the life of the denomination. Some things may suffer temporarily, and foreign missions has suffered, but in the end the denomination will not let anything die which ought to live if the thing is built into the life of the denomination. Those things which we build around ourselves will pass when we pass, and that may not be long.

2. Let every denominational enterprise take its chances under the co-operative plans of the denomination. Let no institution which is participating in the co-operative campaign start a campaign for itself.

3. Let us start no more institutions which cannot be taken care of out of the general co-operative funds.

4. Let every object participating in the campaign get exactly the per cent of collections that is assigned to it in the published allocations. For one I believe that we can now expect this. All of us see our past mistakes and I believe that all who made them are ready to correct them.

5. Let us forgive and forget and put on throughout the denomination a campaign of goodwill among our brethren and sisters. All of us have made mistakes. No one should, therefore, dare to neglect his duty because some one else has made a mistake. God will not excuse us if we plead such an excuse. I for one believe that all of us want to do right. In the strength of this conviction I can trust every one of the three and one-half million Baptists of the South. I can follow them in plans which they have adopted even though those plans do not always and in all particulars please me. I can love every one of them, and am glad to have the privilege of working with them, praying for them, and rejoicing with them in the triumphs of our beloved denomination, and triumphs are assured if we work together like brethren and sisters in the fear of God, loving the things of the denomination more than we love our own ways and wills. I plead, therefore, with all my friends and all our Baptist people for good fellowship and a royal comradeship in the best service every one of us can render to our beloved denomination.

PREACHERS DEFENDED IN SPEECH BY UPSHAW.

**Congressman Tells Memphis Kiwanians
His Own Feelings.**

"I have been referred to as a 'former evangelist,'" Congressman William D. Upshaw told the Kiwanians at their luncheon yesterday. "I want it distinctly understood that I am not an ex anything. What I was I am.

"Frankly, taking you Kiwanians into my confidence, one reason I have never been ordained to preach, I have wanted to feel free as a layman to help lick the other fellow who jumps on preachers; whenever I hear a blind, stingy parasite say that 'a preacher always hears the call where the biggest salary is,' I want to be free as a layman to lash him with my tongue or crack him with my crutch and remind him that he is one of the 'nuts' that do not pay him any of the salary. And when I hear another blind parasite say that 'preachers' children are the worst chil-

dren in the world,' I love to be free as a layman to look him in the face and tell him 'without mental reservation or purpose of evasion' that he is an unmitigated fool or an unmitigated liar—either all or both.

"If one child of a preacher goes wrong, you tell the world; but you hear nothing of the ninety and nine who live on in the modest beauty and the conquering glory of their God-fearing lives, going out from the sacred influences of family altars and sacrificial parental example, making a positive gulf stream of blessing through the social, spiritual, educational and political life of the nation, fructifying every shore that it touches.

Call Preacher Packhorse.

"Verily, the faithful preacher is the pack horse of community life. He restrains the erring, marries the loving, comforts the sorrowing, buries the dead, and then usually sinks into his grave without money enough to purchase his own winding sheet, because like his Master, he has loved humanity better than he has loved worldly preferment or the 'yellow glare of gold.'

"Thinking how preachers, Bibles, churches, and schools give fundamental value to our homes, our property, and everything that is worth while in our treasured civilization, I love to be free as a layman to crown the underpaid preachers and teachers as the most unselfish men and women the world has ever seen."—*Commercial Appeal*.

SPLENDID YOUNG PREACHER ORDAINED.

The First Baptist Church of Jackson, Tennessee, announced the setting apart to the full work of the ministry Rev. Robert Kimbrough Bennett, which took place on Wednesday evening at the regular prayer meeting hour. The pastor, J. J. Hurt, was assisted in this service by his Brother George W. Hurt of Virginia, and John D. Freeman of Nashville. The local ministers who were present and took part are: G. M. Savage, H. E. Watters, J. R. Mantey, I. N. Penick, W. L. Howse, J. O. Dearing, C. L. Knight, R. E. Morrison and Ira Cole. Brother Bennett is a student in Union University and has a promising future before him. He is most cordially commended to the brotherhood. He has a splendid talent for singing, both as pastor and evangelist.

W. L. HOWSE, Clerk of Council.

Owing to a cancelled engagement Singer James B. Cambron has June 7-28 open. Any one desiring his services address him at 1209 Forrest Avenue, Nashville, Tenn.

Mr. B. B. Bowen, of the First Church, Memphis, was in the office Saturday. He has been a member of this church since 1872 and has been reading the BAPTIST AND REFLECTOR for nearly 50 years. He is a traveling salesman and upon reaching home at the end of each week finds delight in reading the pages of the BAPTIST AND REFLECTOR.

Dr. A. U. Boone, First Church, Memphis, and his son, W. C. Boone, First Church, Owensboro, Ky., will leave this week for an extended tour through Europe and the Holy Land.

THE PROBLEM OF THE SECULAR PRESS.

By Chas. F. Leek, Publicity Secretary,
Southern Baptist Theological
Seminary.

Just a few stragglers out of the 10,000 Baptist visitors were left in Memphis Monday morning to read the Commercial-Appeal's final write-up of the Southern Baptist Convention. A large number of the messengers had been subscribers to one or more of the three Memphis dailies during their stay, but their subscriptions did not include the Monday issue.

Messengers to this, the seventieth session of the Convention, no doubt recognized that the handling of religious matters by a secular press presents a problem which cannot be ignored, the solution of which is a more intimate relationship between the Convention agents and the newspapers, with the Convention taking the initiative. Let it be said again, we cannot afford to ignore the secular press nor can we afford to suppose the secular press will deal accurately with religious matters under the present circumstances. We, indeed, want the secular press to report to the world the work of our great Christian democracy, but we want it done right.

Some would blame the secular press for its inaccuracies in religious matters. Blame is some folks' speciality. But blame only tends to separate when what we need, for greatest kingdom good, is understanding and helpfulness. There are two ways of dealing with errors. One is to magnify them by blaming and the other is to minimize them by sympathetic correction. We need the latter today.

While the kingdom interests have been slow recognizing the secular press as a kingdom asset, the secular press, in its search for news, has reached over into the kingdom realm and has garnered data for widespread news stories. Lacking in religious training, void of a religious vocabulary, and not having the Baptist point of view, the secular press has innocently or otherwise been found making the gravest of errors.

For instance, it's going to take a good deal of explaining and publicity to set the country and the world right on the action of the Southern Baptist Convention relative to the Statement of Faith and Belief, for many Associated Press reports were misleading. Correction in our church papers, in the Baptist state papers, in our pulpits and in tracts will not reach all of the people who have been reached through the secular press.

We can hardly hope to correct every mistaken idea, but we can plan now to avoid a similar occurrence, by establishing a closer relationship between the denomination and the press. We might even go so far as to try to educate the secular press on our polity and policies. We believe the men in control would welcome a right approach on these matters. Let us say it with compliments and not with blame.

But we began with a reference to the Monday morning story in the Commercial-Appeal. It's a unique article for a secular newspaper. It uses language appropriate to the occasion and subject, and is a gospel message in itself.

"Ten thousand Baptists," the story begins, "have been here in Memphis during the past week, here on business of their great denomination, here in the service of their Master." Speaking of the great Sunday afternoon mass meeting the story says, "What drew them there? The old, old story of the Saviour who died on the cross, told with all the compelling fervor of a man who speaks from the conviction of his heart."

Mind you, it was a front page news story in a secular daily. The secular press is a denominational problem today: let's make it a denominational ally and power of tomorrow!

SEMINARY DAY IN THE SUNDAY SCHOOLS.

By Pres. E. Y. Mullins.

The observance of Education Day, or more specifically, Teachers' and Preachers' Day in the interest of the Southern Baptist Theological Seminary building fund in the Baptist Sunday Schools of the South on Sunday, June 28th, is an event of great importance to Education and to the Seminary in particular. I am sending this word to the pastors and superintendents and teachers of our schools to request them to co-operate heartily in the plan. The literature covering the Day has been prepared by the Sunday School through its regular publications and circular literature has been sent to pastors and superintendents, so that the desired information will be in the minds of those in position to carry out the program.

I wish to emphasize here the fact that the Seminary desires very much to place a tablet in one of the buildings of the new group now under construction on the new site, bearing the names of every Sunday School in the South which has contributed to the building fund as much or more than \$10.00. The names of the contributing schools will be placed in groups, indicating by gradations the amounts given by the respective schools from the largest contributions down to the \$10.00 minimum.

It is important that the name of each Sunday School be sent with its contribution in order that we may have it for our records. The tablet will certainly be placed in one of the buildings in the event that the contributions of the Schools are sufficient to pay approximately the cost of one unit of the new group of Seminary buildings. I am pleased to note that from many quarters the indications are coming that there is interest on the part of pastors and superintendents in this Day.

We are praying and hoping that God will use it mightily, not only to raise money for the Seminary building fund, which is so sorely needed at the present time, but also as an inspiration to boys and girls and young people, generally, to consecrate themselves to Christian work and to be used of God in the advancement of His Kingdom on earth.

THE HOUSE BY THE SIDE OF THE ROAD.

By Sam Walter Ross.

There are hermit souls that live withdrawn
In the peace of their self-content;

There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let my live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by,
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope
The men who are faint with the strife;
But I turn not away from their smiles nor their tears,
Both, parts of an infinite plan;
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height,
That the road passes along through the long afternoon
And stretches away to the night,
But still I rejoice when the travelers rejoice,
And weep with strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by;
They are good, they are bad,
They are weak, they are strong,
Wise, foolish—So am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

A DIAMOND IN THE ROUGH.

"A diamond in the rough,
Is a diamond—sure enough
For before it ever sparkles
It is made of diamond stuff.
"Of course, someone must find it,
Or it never will be found,
And then someone must grind it,
Or it never will be ground.

"But when it's found and when it's ground
And when it's burnished bright,
That diamond's everlastingly
Just flashing out it's light."

Among the recent additions to The Reese Evangelistic Staff are Rev. and Mrs. Herbert Haywood. Brother Haywood knows how to both win the lost and to build up our Baptist Zion. His wife is very effective as an evangelistic singer and in personal work. They make a strong team, and will be ready for protracted meetings after the Convention. They may be reached care of the Central Baptist Church, Memphis, Tenn.

CHRIST FULFILLS DIVINE ORDINANCES

By. J. H. Osment

In the twenty-third chapter of Leviticus, Moses commands the Israelites to observe seven annual ordinances on certain set days; besides their seventh day sabbath, their seventh year land sabbath, and their fiftieth year national restoration jubilee.

Each of these set feasts or ordinances of God typified some certain event, to be fulfilled by Jesus Christ the Son of God in his work of redeeming lost men from eternal death; therefore Jesus must fulfill them on their exact set day, and when fulfilled their mission or purpose is finished and the ordinance ceases.

So it may be interesting to some to consider the work of our Lord Jesus Christ and see how and when he fulfilled some of these ordinances and promised to fulfill the others in completing man's redemption.

The feast of the passover was the first ordinance given to the Israelites, and it was to be observed on the fourteenth day of their first month annually, and was in memory of the time when their first born were saved from death by the shed blood of the lamb. And this ordinance was fulfilled by Jesus, The Lamb of God who taketh away the sin of the world, when he was slain on the cross at Jerusalem on that very same fourteenth day of the first month.

And as Jesus lay in the tomb and rested from his work during the sabbath day, he thereby fulfilled the sabbath day of rest ordinance; and also the feast of unleavened bread, which began on the fifteenth day of the first month and continued for seven days; and Jesus continued this ordinance in his church through the use of unleavened bread and wine, to show forth his death and suffering until he come again.

The ordinance of the first fruits had no set day, seemed to be controlled by the ripening of the grain

crop each year; but when Jesus arose from the tomb on the third day after his burial, he was then the first fruits from the dead unto eternal life; and the many saints who arose from the tomb after his resurrection, were the first fruits unto God and the Lamb, and were the fulfillment of this ordinance.

Then counting from the day of the first fruits unto fifty days, came the ordinance of pentecost; which was fulfilled by Christ on the first pentecost day after his resurrection, by the baptism of the Holy Spirit given to his disciples, empowering them to know the truth and to preach the gospel.

The ordinance of blowing trumpets comes on the first day of the seventh Jewish month, and has never yet been fulfilled by Christ so far as I know; but I believe he will fulfill this ordinance by sending the angel of God with a great trumpet on the first day of the seventh month, the sounding of which will raise the dead in Christ, and the changing of his saints that are living, that all may meet him in the air.

The day of atonement comes on the tenth day of the seventh month; and this ordinance will no doubt be fulfilled in the judgment day of Christ's disciples, at which time he will have completed the redemption of his true disciples from eternal death.

Then on the fifteenth day of this same seventh month comes the ordinance and feast of Tabernacles for seven days, and this will be fulfilled while Christ has his resurrected and judged saints gathered with him up in the air, that they may have a season of great rejoicing in the camps of our Lord.

In Leviticus 24th chapter, Moses commands the Israelites to observe every seventh year as a land sabbath of rest, after they had entered into possession of the land. Just what this ordinance may signify under Christ, and how he will fulfill it I do not know; unless possibly it may signify a whole sabbath years' time of

rejoicing and preparation in the air, before Christ descends with them to begin his righteous reign over the earth.

Then in the 25th chapter of Leviticus, Moses sets another year, to be observed every fifty years in restoring all business matters to their original standing, and is called the jubilee year. No doubt Christ will fulfill this ordinance in restoring completely the land of Palestine to the Jews, and establishing his own throne on his Father David's place at Jerusalem for a thousand years.

We notice, too, that this jubilee year begins on the tenth day of the seventh month, at the feast of the atonement; and if the atonement is fulfilled in the judgment, we can see that the restoration of all righteousness begins at the judgment of his saints, and continues on through the year of the jubilee rejoicing, and his thousand years' reign.

This view being true, Christ will necessarily come again on a jubilee year; but I do not know what jubilee year, nor for certain when the next jubilee year will occur, but Bro. G. C. Savage says it will occur in 1943.

HIS BIT OF WORK

"Oh, John, John," exclaimed the father, shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay, too!"

"There's more in the work, my boy, than in the pay," said the father. "The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something that I heard today.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there

and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"Today the young man was walking through the great and beautiful building that the city had just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'there's my bit of work!' And taking off his cap, he gazed at it and said reverently: 'Thank God, I did that job well!'

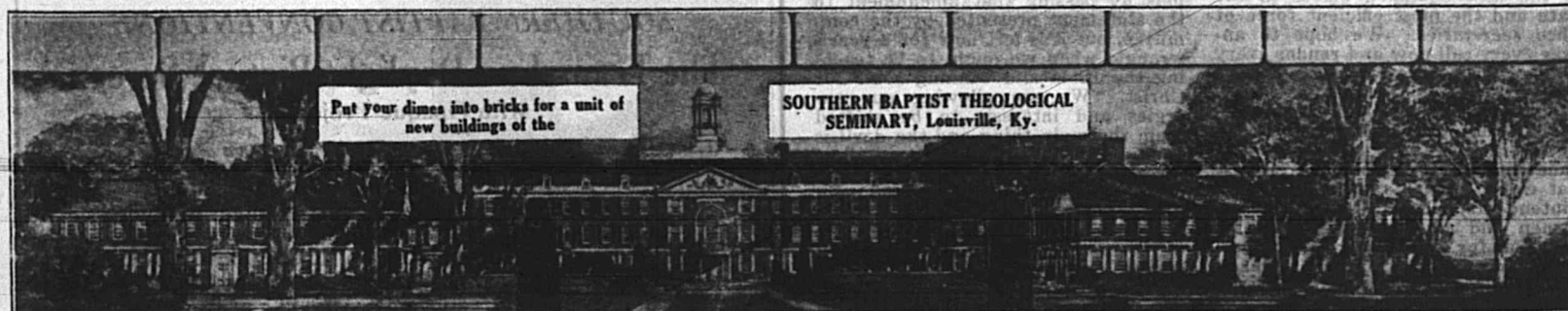
"Right wages and just treatment for our workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that needeth not to be ashamed.' That young man, toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy the workman?"—Baptist Banner.

Johnny: "What was your sister angry with you about?"

Willie: "She sent me to the drug store to get some cold cream. That was the coldest I could get."

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Gives You a 30 Day Tour of
ENGLAND — BELGIUM — FRANCE
EUROPE
Ten other Tours of longer itinerary at various prices up to \$1045.
PALESTINE
Wonderful Cruise on Special Steamer
Sailing June 9th. \$625 and Up
In our Personally Conducted Parties,
you "Travel Free From Worry."
Write today for illustrated itineraries.
THE WICKER TOURS, Richmond, Va.



Put your dimes into bricks for a unit of new buildings of the

SOUTHERN BAPTIST THEOLOGICAL SEMINARY, Louisville, Ky.

Copies of this attractive collection card, for "putting dimes into bricks," may be had in any quantities desired from the EDUCATION BOARD, Birmingham, Ala.

Preachers' and Teachers' Day in the Sunday School Sunday, June 28, 1925

For this Special Day a unique and attractive program has been prepared. It provides the occasion for three vitally important things:

1. Recognition and appreciation of the faithful services of the pastor and officers and teachers of the Sunday School.
2. Presentation of the story of the Southern Baptist Theological Seminary; and opportunity for making a special offering to its Building Fund for the proposed new plant, a part of which is now under construction.

3. Emphasis upon the call to the ministry and missionary service, the pastors of the Convention being urged to preach a special sermon on the subject in connection with the Special Day.

President Mullins is challenging the Sunday Schools of the Convention to furnish the money for one unit of the new buildings, and proposes to place in the building a suitable memorial, giving the names, classified according to amount given, of all the schools which have contributed ten dollars or more.

Complete material for observing the day may be had FREE upon request from

THE BAPTIST EDUCATION BOARD, Age-Herald Bldg., Birmingham, Ala.

SUNDAY SCHOOL

Edited by

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

Three fine training schools reported this week as follows: Mr. W. C. Milton has been making a campaign at Sharon with Bro. Cox and Supt. Campbell. A religious census was taken and plans laid to reorganize the school from top to bottom next Sunday. Several classes have been added and the Six-point Record installed. The teachers will make a united effort to reach all the constituency in the next few weeks.

Mr. D. N. Livingstone has been at Church Hill with Bro. Watson and reports a good school. Dave always gets results where he goes. However, his aim was entirely different to Mr. Milton, as he was planning for a round up of Evangelism and Stewardship.

Miss Collie, Miss Jacobs and the writer have been in McMinnville last week in a good school. The young ladies were there for full time and had classes in the afternoons as well as at night while we worked in the office during the day and ran up at night for the class work only. The credit is due the girls for the success of this school. They each did most excellent work and enlarged their circle of friends. I have never found a finer bunch of young people than I found at McMinnville, especially the Intermediates.

We have reorganized our office at Tullahoma and added another half-time stenographer. The work has grown until the large room now used was too small and so we have taken another room in our home for an office and bought some new furniture. Now we boast of having one of the best equipped offices in the state and the most efficient force of office secretaries. We hope to answer every call now and render every possible aid to the workers over the state.

The books in the office are all being overhauled and new filing lists made up. We, therefore, request that every available address of superintendents, B.Y.P.U. presidents, laymen and all other live wires be sent to us for our mailing lists. Complete books of records are being made for each line of work and we hope to be able to do much more efficient work hereafter. Let all reports and all other matter pertaining to the administration of both Sunday school and B.Y.P.U. be sent to us and just as soon as we can we will get prepared to handle the Stewardship Work that has been recently thrust upon us by the Board.

THE STEWARDSHIP WORK AND THE LAYMAN

Two weeks ago the State Board voted into our department the work of the Stewardship Department. We were already caring for the records and fostering the Study Courses in Stewardship and issuing a beautiful diploma. Now we will revamp the course and press it as never before. We also are at work on an organization of men to put on this program following the same plans as in the Sunday school and B.Y.P.U. work. Each association will be organized by the selection of a leader and group leaders and the local committee will be asked to put on their own program and we will cooperate with them. The Laymen have asked us to foster their organization using Laymen, which we are planning to do. We want two men upon whom we may depend for any kind of personal work. As soon as we get this new work going we will issue a statement of our plans and suggest a program for the local associations. It is our honest judgment that we must get back to the local units for all our

program making. The churches must make their own plans and the individuals must have a part in the making if we ever expect them to cooperate in carrying out these programs.

To my mind the devil never enjoyed himself better than he is at present sitting idly by watching our Christian world waste their time and energies arguing and discussing evolution. You cannot go any place but that you hear men of all walks of life wasting their time arguing over this thing the world at present calls evolution. Boys talk it, girls talk it, teachers in schools talk it, railroad men on trains discuss it, drummers around the hotel lobbies and the passenger stations talk it, merchants talk it, farmers talk it, preachers discuss it. The sad part of it all so many half way believe or make out they believe it. The majority know nothing about it and cannot meet the arguments of those who have brought in this discussion. Our boys and girls in school learn to think it an evidence of intelligence to favor it. What will be the outcome of it all? The courts, now, are allowing the evil to get in its work there and some are permitting spectacular debates over the question when the law is plain. If the people have no longer a right to say what shall be taught their own children we are in a bad way in this country. To invite men from all over the world to come to a town for a long drawn out debate over a question that involves simply a question of law is out of the question and bids evil for the whole country. We were in favor of our Convention settling that question at Memphis by passing that amendment to the statement presented by the committee, but it is left now for a year's wrangle when we ought to be teaching the Bible and winning souls for Christ. We are allowing our energies and interests to be shifted from the main thing and the devil is gloating over it. Too often we allow ourselves to be sidetracked and locked in the switch. We have left the main item of the commission and gone after secondary matters. In our gifts we are letting the things mentioned in the great commission lag while we are giving large sums of money to other causes. Please let us get back to the main line and spend our energies teaching the Bible. The best cure for heresy is the Bible. If you want a boy to believe the Bible have him read it or teach it to him. We are spending too much time talking about the Bible and not talking the Bible. We teach too much about the Bible and not enough of the Bible itself. Do not allow the devil to get you off the main line.

ADD 3,000 PUPILS DURING EVERY WEEK

Remarkable growth of Southern Baptist Sunday Schools Was Experienced Last Year

More than 3,000 new Sunday school pupils were enrolled by Southern Baptist Sunday schools every week during the last year, according to a report by Dr. E. P. Alldredge, of the Survey Department of the Baptist Sunday School Board. Much of this growth is due to the development of large schools, a total of 53 additional schools having passed the 900 mark during the year.

This achievement gives to Southern Baptists a total of 222 Sunday schools with 900 or more pupils, the average for the total number of schools so listed being much higher than 900. Eight of these schools have approximately 2,000 each, four of them 3,000 each, two of them 4,000 each, while one has 4,593, and

the largest of them all, the First Baptist Church, Dallas, has 6,050.

The number of schools having 900 or more pupils is listed by states, comprising the territory of the Southern Baptist Convention, as follows: Alabama, 14; Arkansas, 6; District of Columbia, 2; Florida, 7; Georgia, 18; Southern Illinois, 6; Kentucky, 15; Louisiana, 1; Missouri, 19; Mississippi, 6; North Carolina, 13; Oklahoma, 17; South Carolina, 11; Tennessee, 12; Texas, 44, and Virginia, 31.

The State-wide Superintendents' and Officers' Conference Ovoca, July 23 and 24.

Let every superintendent and officer plan to spend the entire nine days at Ovoca taking in the superintendents conference, the organized class conference and the state encampment. Nothing will be of so much real service to you. It will serve as a vacation and rest as well as inspiration and instruction.

State-wide Superintendents' Conference, Ovoca, July 23 and 24.

We now have all kinds of equipment for the Six-point Record and will be glad to furnish you what you need. We have a contract now where-by we can furnish the Individual Envelopes at \$1.75 per thousand, and the Class Report Envelopes

at \$2.50 where as many as a thousand are ordered at a time. Books, slips, and other material at reasonable prices.

Nine big days at Ovoca, July 23 to 31.

Spend your vacation at Ovoca in July and get your money's worth.

The Smoky Mountain Preachers' School will be held again at Smoky Mountain Academy sometime in July or early August.

Superintendents Conference, Ovoca, July 23 and 24.

The Johnson City Baptist churches are planning to put on a City-wide Enlargement Campaign beginning June 14th. Mr. Milton will be in charge of this campaign with Mr. Livingstone, Miss Collie, Miss Sturdivant, Miss Chase and myself helping. A complete census will be taken of the city and every church will be organized to reach the Baptist preferring that particular church. If this is properly done every Baptist preference in Johnson City will be reached for the Baptist Sunday schools. Mr. Lee F. Miller is in direct charge of this local organization and backed by the superintendent, G. T. Wauford and pastor, L. M. Roper. We are expecting a great time in Johnson City that week.

BINGHAM MILITARY SCHOOL

ASHEVILLE, N. C.—"The Land of the Sky"

132 YEARS OF SERVICE. Unexcelled climate. Buildings one-story brick cottage plan—for safety, sanitation, and service. Small classes allow individual attention. Ideal school life. Professional teachers of ability and experience. R. O. T. C. Unit, under U. S. Army Officer. All forms of athletics.

COL. R. BINGHAM, Supt. Emeritus.

COL. S. R. MCKEE, Supt.



DID YOU SEE IT

at the

SOUTHERN BAPTIST CONVENTION?

The Trans-Lux Daylight Picture Screen

with Opaque Projector

Used on the rostrum at the Southern Baptist Convention and in the booth of the Educational Department of the Foreign Mission Board.

It is a wonderful advance in picture illustration. No slides, no darkened rooms required. Pictures from books, post cards, diagrams, script—anything are thrown directly on the screen in daylight or artificial light. This equipment is without rival in the field of church instruction. It works like magic in the Sunday School, lecture-room, social meeting and pulpit.

Our Convention Offer is extended until July First.

Write us at once if you wish us to mail you information about the proposal by which you can have a free trial of this machine before you decide whether you will purchase it.

EDUCATIONAL DEPARTMENT

FOREIGN MISSION BOARD, RICHMOND, VA.

Deaf? A post-card brings joy of good hearing again

Amazing Invention enables deaf to hear instantly

Sent on Ten Days' Free Trial

Some folks imagine that deafness is merely a personal annoyance. But it's far more than that. It ruins the disposition. Upsets the nerves. And taxes the health.

Now science has proven it is needless to remain deaf. A remarkable little personal hearing aid has been perfected by a group of New York scientists. Immediately restores good hearing even to the poorest ears. Results are immediate—there is no waiting—no delay—no danger. You hear at once—clearly, distinctly, naturally.

The inventors are so sure you will be elated with this wonderful little discovery that they

offer to send it to you without a string of any kind—for ten days' free trial. No red tape—no deposit—no C.O.D.'s of any kind. To take advantage of this liberal trial offer, simply write to the Dictograph Products Corporation, Department 1303-W, 220 West 42nd Street, New York City. In justice to yourself, please do this now.

If you have lost hope through other methods, we are even more anxious to have you try this remarkable little invention. For it will not fail you; and there is nothing for you to lose. Simply send name and address now.

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

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 161-8th Ave. No., Nashville
Address all general correspondence to Sunday School and B. Y. P. U. Department,
at Tullahoma.

ANNOUNCEMENT REGARDING HOME ASSIGNMENT RESERVA- TIONS FOR STATE B.Y.P.U. CONVENTION.

The attention of B.Y.P.U. members
all over the state is called to the fact

the Livingston Convention last Sat-
urday and Sunday. They report a
great meeting.

A definite service this summer:
1. Organize a new union.
2. Teach a training class.
3. Teach a Sunday school class.
4. Put on a demonstration pro-
gram.
5. Put new life into your union.
6. Organize an associational
B.Y.P.U.

Dr. W. F. Powell of Nashville spoke
at the Mt. Juliet Convention last Sat-
urday morning to a packed house.
This was one of the many fine meet-
ing held this past 5th Sunday.

Our new editor and his wife, Dr.
and Mrs. John D. Freeman, made a
trip to Orlinda for the Convention
last Sunday afternoon. Vice-presi-
dent Robert E. Miles and others ac-
companied them.

Send your names in to Mr. W. D.
Anderson, 407 Richard St., Knox-
ville, Tenn., for a home assignment
for the Convention.



Secretary ED S. PRESTON, of
Marion, N. C., who is leading the
B.Y.P.U. forces in western North
Carolina. Mr. Preston will deliver an
address and conduct a conference in
exchange work with his brother who
will have charge of the music at the
North Carolina State B.Y.P.U. Con-
vention at Salisbury, June 16-18.

that less than one month remains un-
til the Convention convenes at the
First Baptist Church, Knoxville, June
24-26. All those who think they
can attend the Convention, and de-
sire home entertainment, should send
in their names at once. Please in-
clude with your request any special
information as to how you would like
to be assigned, that is, if you wish
to be assigned with someone else, give
their name also, or if you have any
special preferences, let us know in
time, and we will do all that is pos-
sible to comply with each individual
request. One person may send in a
list of several names, in such cases,
acknowledgment of request will be
made only to the person sending the
letter, and they in turn can tell the
others in their own church, whose
names they include.

Requests are acknowledged as
quickly as they come in, but final
assignments—that is, the name of
the person and their address, with
whom you are to stay—are not sent
you, but are retained and given you
by the Home Assignment Committee
upon your arrival in Knoxville. This
prevents much confusion, which
might otherwise arise, should assign-
ments be made direct upon request.
Please send your names in at once
to Willett D. Anderson, Chairman
Home Assignment Committee, 407
Richard Street, Knoxville, Tennessee.

Ovoca, July 23-31—A Happy Va-
cation Among Happy Folk.

Knoxville is preparing for 1,500
young people, June 24-27.

Dr. C. E. Burts, general chairman
of the 1925 Cooperative Program,
spoke at the Bartlett B.Y.P.U. Con-
vention Sunday, besides speaking at
Central, Speedway and Bellevue
churches of Memphis.

Miss Roxie Jacobs and Miss Zella
Mai Collie were at McMinnville this
past week. A group of leaders, in-
cluding Rev. P. B. Baldrige of
Sparta and others, were present at



DR. LLOYD T. WILSON, of High
Point, N. C. Dr. Wilson, our former
Corresponding Secretary, will be
back among Tennesseans once again.
"The Challenging Hour" will be the
title of his address on Friday. Dr.
Wilson was a former Knoxville pas-
tor, serving at Broadway Baptist
church.

Special train for Knoxville, leaves
Nashville at 8:30 a.m., Wednesday
morning, June 24, and arrives in
Knoxville at 4:30 p.m. The first ses-
sion of the Convention is 7 o'clock
Wednesday night, June 24.

Don't fail to hear Dr. John L. Hill
on the first night of the Convention,
speaking on "Our Crowning Asset."

Get out those Ovoca snap shots
and show them to your friends. It's
nearly time to renew those old
friendships again.

SUNDAY SCHOOL NOTES

We had the privilege of attending
the Watauga Sunday school Con-
vention last Saturday and Sunday
and greatly enjoyed the visit back to
Watauga. There is not a man in all
Tennessee whom we love more dearly
than Brother W. H. Hicks and none
has been more faithful in his field and
done more good in his association. A
more faithful servant cannot be
found. It was a real joy to meet him
again and enjoy his fellowship. Many

The Consequence!

—if America should Fail

The Consequence!!

—if America proves Faithful

Revelations of conditions local and world-wide that
should be made known immediately to every Chris-
tian, young and old, are set forth in

Today's Supreme Challenge To America

By JAMES FRANKLIN LOVE . . \$1.25

A Clarion Call—
A Convincing Argument—
An Arousing Appeal—
To Christian America

Clip this ad, write name and address fully, and send
as an order to

BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH NASHVILLE, TENNESSEE

others we also enjoyed while there.

Superintendents Conference, Ova-
ca, July 23, 24.

The programs are out for the But-
ler Encampment which bids to be the
largest and best of the Mountain
Encampment yet held. Holston and
Watauga Associations are cooperat-
ing in this Encampment.

Superintendents Conference, Ova-
ca, July 23, 24.

Christian Education Day June
28th. Let us back up our schools.
This Special Day is a part of our de-
nominational program. The money
goes to all our schools according to
the agreed allocation unless the
church sees fit to designate. In this
case it will go to the object desig-
nated.

Superintendents' Conference, Ova-
ca, July 23 and 24.

WHY HE COBBLED SHOES

A characteristic story is told about
Dr. Carey. The pioneer missionary
to India before he left this country
was a shoemaker, or rather, as he
himself put it, a "cobbler."

He used to go about from village
to village preaching, with his soul
filled with the love of God. One day
a friend came to him and said: "Mr.
Carey, I want to speak to you very
seriously."

"Well," said Mr. Carey, "what is
it?"

The friend replied: "By your go-
ing about preaching, as you do, you
are neglecting your business. If you
only attended to your business more
you would be all right, and would
soon get on and prosper, but as it is
you are simply neglecting your busi-
ness."

"Neglecting my business?" said
Carey, looking at him steadily. "My
business is to extend the kingdom of
God. I only cobble shoes to pay ex-
penses."—Selected.

Oh, yes! Did you put up the
B.Y.P.U. poster in your church? It
announces the convention. Inquire
about it if you don't see it or write
to Tullahoma for one.



Dr. John W. Inzer, of Chattanooga.
Dr. Inzer is pastor of the First Bap-
tist Church of Chattanooga and has
but recently returned from a trip
through the Holy Land. His ad-
dress will be entitled, "The Chal-
lenging World" and will be delivered
on the closing night. Dr. Inzer was
formerly National Chaplain of the
American Legion.

WOMAN'S MISSIONARY UNION OFFICERS

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THE SOUTHERN BAPTIST PROGRAM OF 1925

If you would save the boys and girls
 In China and Japan,
 If you would help dark Africa
 And every other land
 To know that Jesus died for them
 And loves them every one,
 Then give to missions every week
 And it surely will be done,
 For the Southern Baptist Program
 Of Nineteen Twenty-Five
 Is our plan of work for Jesus.
 We should give at least a tithe.

If you would like our own dear land
 To truly live for God,
 If you would help the orphans
 And our preachers, old and good,
 If you would help our Baptist Schools,
 And our hospitals with kind deeds,
 Then try in nineteen twenty-five
 To meet Home Mission Board needs
 For the Southern Baptist Program
 Of Nineteen Twenty-Five
 Is our plan of work for Jesus.
 We should give at least a tithe.

If you would help to win our state
 For Jesus Christ our Lord,
 And strengthen all our Baptist work
 Through our own State Mission
 Board,
 In fact, if you want your very own
 church
 To obey our King's command,
 Then do your part, though large or
 small,
 Let us give as best we can,
 For the Southern Baptist Program
 Of Nineteen Twenty-Five
 Is our plan of work for Jesus.
 We should at least give a tithe.
 (Alabama Baptist.)

OUR YOUNG PEOPLE

Recommendations made at S. B. C.
 in Memphis

To lead our young people into
 paths of joyous responsibility and to
 train the children for world-wide
 service, it is incumbent upon
 Women's Missionary Societies to pro-
 mote mission interest among our
 young people by:

1. Maintaining in every church of
 the Southern Baptist Convention a
 full graded W.M.U., namely, Sun-
 beam Band for children 3 to 9 years
 of age; Girls' Auxiliary—Junior
 G.A., 13 to 17 years; Royal Am-
 bassador Chapters—Junior R.A., 9 to
 13 years, Intermediate R.A., 13 to
 17 years; Young Woman's Auxiliary,
 17 to 25 years; where there are Bapt-
 ist girls in academies and colleges,
 the College or Anne Hasseltine
 Y.W.A.; where there are Baptist
 nurses, the Grace McBride Y.W.A.

2. Encouraging organizations to
 reach the A-1 class on the Standard
 of Excellence under the direction of
 consecrated leaders chosen after
 prayerful consideration, trained
 through the correspondence courses
 offered for leaders and counselors by
 W. M. U. from Birmingham head-
 quarters.

3. Circulating WORLD COM-
 RADES in all homes where there are
 children, provision being made by the
 W.M.S. for sufficient copies to use in
 the program preparations; ROYAL
 SERVICE to be used for local
 Y.W.A. and Grace McBride Y.W.A.'s,
 the College Y.W.A. Bulletin for Ann
 Hasseltine Y.W.A.'s.

4. Hearing monthly reports from
 each organization to show activities
 and to indicate possibilities for
 further aid from W.M.S. through the
 circle appointed to foster each or-
 ganization.

5. Selecting one person to be
 church's director of young people's
 organization of W.M.U. that she may

correlate activities of the counselors
 and of the circles which foster the
 different organizations. She may be
 a vice-president of the W.M.S. or a
 salaried worker.

6. Urging attendance upon quar-
 terly young people's rallies of W.M.U.
 organizations, upon summer assem-
 blies where mission classes are
 taught, upon state, district and as-
 sociation Y. W. A., G.A., R.A. Camps,
 upon G.A. and R.A. State Confer-
 ences, and of Y.W.A.'s upon second
 Southwide Y.W.A. Camp, Ridgecrest,
 N. C., 16-26, 1925.

7. Magnifying the importance of
 the graded Union in every S. B. C.
 church through public promotion ser-
 vices.

PROGRAM FOR JULY W. M. U. QUARTERLY MEETING ASSO- CIATIONAL YOUNG PEOP- LE'S LEADER IN CHARGE

Song, "Onward, Christian Sold-
 iers." (Devotionals, Eph. 6: 11-18, led
 by an R.A. Prayer by associational
 young people's leader. Song, "The
 King's Business."

"Glad You're Here," by a Sun-
 beam. "Happy to Be Here," by a
 G.A.

Recitation, "Put on the Whole
 Armor of God" by four R.A.'s (found
 in Baptist and Reflector, June 4).

The "How" of a successful Sun-
 beam Band, by a Sunbeam leader.
 "Why I Like My Sunbeam Band,"
 by a Sunbeam.

Song, "The Y.W.A. Standard of
 Excellence."

"Helpful Suggestions from my
 Y.W.A.," by a Y.W.A. girl.

Review of a new mission study
 book for a Junior organization, by a
 good story teller.

Prayer, Remembering the Mission-
 ary on the Prayer Calendar.

"The Southern Baptist Program
 for 1925," by three G.A.'s (Baptist
 and Reflector, June 4).

The summer assembly, Ovoca,
 June 26-31. Echoes from Ridgecrest
 Y.W.A. Camp. Song, "Y.W.A. How
 much you Mean to Me."

"Why Have an R.A. Chapter?" by
 an R.A. A new song for the R.A.'s
 (June World Comrades, page 20).

The G.A. song, "We've a Story to
 Tell to the Nations."

The W.M.U. Training School, by a
 Training School student. Song, "Ser-
 vice," Y.W.A. girl. Prayer. Lunch.

Afternoon Session

Song, "Revive Us Again," the
 W.M.U. hymn for the year. Devot-
 ional "Echoes of Love," by a G.A.
 girl (June World Comrades, page
 37).

Playlet "Work While You Work,"
 by Y.W.A.'s Intermediate G.A.'s and
 R.A.'s (Order additional copies from
 the Home Mission Board, Atlanta,
 Ga.)

"Why Go to a Baptist College," by
 a college girl.

Special music.

Superintendent in Charge.

Echoes from the Southern Baptist
 Convention. Plans for the new year
 (especially stressing the plans for
 the young people, mentioning the
 apportionment for all organizations.)

Business.

Closing prayer.

JUNE 16-26, 1925

Miss Y.W.A., you will miss a good
 time if you are not at Ridgecrest
 Y.W.A. camp. Days are flying by so
 write immediately to Miss Cornelia
 Rollow, 161 8th Ave., N., Nashville,
 for application blanks, next write to
 Miss Juliette Mather that you will
 be there June 16, for the ten happy
 days of Camp.

RECITATION: "PUT ON THE WHOLE ARMOR OF GOD"

(An exercise by four boys)

No. 1

Put on the whole armor of God,
 That ye may be able to stand,
 And follow the path where he trod
 Who gives you the royal command.

No. 2

Stand, therefore, with truth girt
 around.
 The breastplate of righteousness
 take,

The Gospel of peace for your sandals
 be found
 For Christ the Redeemer's dear
 sake.

No. 3

Then take, above all, as your shield
 The faith that will conquer the foe,
 Warding off fiery darts on the field,
 Protecting wherever you go.

No. 4

Salvation, the helmet divine,
 The sword of the Spirit be yours;
 Your all to the Captain resign,
 Who glorious triumph assures.

In concert

Put on the whole armor of God
 That ye may be able to stand—
 Helmeted, shielded, and shot,
 A glorious, victorious band.
 —Julia H. Johnston.

EXTRACTS FROM THE PLAN OF WORK ADOPTED FOR 1925- 26 FOR WOMAN'S MISSION- ARY UNION, S. B. C.

Fundamentals

1. Watchword: "Go ye into all the
 world; and ye shall be my witnesses."
 Mark 16: 15; Acts 1: 8.

2. Hymn: "Revive Us Again."

3. Chief Aims: (1) Prayer—indi-
 vidual and united; (2) Bible study;
 (3) Mission study; (4) Enlistment
 and training for service; (5) Or-
 ganized personal Service: soul-win-
 ning; (6) Systematic Proportionate
 giving.

4. Moral Standards: We declare
 ourselves on the side of all the forces
 of righteousness: mission fundamen-
 tals; world peace; patriotism; enforce-
 ment of national prohibition; Sabbath
 observance; sacredness of the home;
 maintenance of the family altar; high
 womanly ideals of speech, dress and
 conduct; better industrial conditions
 for women and children; public
 health; universal education and
 Christian Americanization.

Prayer—Individual and United

At least six times, under varying
 conditions, Christ definitely com-
 manded his followers to pray and
 likewise he set the example of pray-
 er. We, therefore, especially urge:

1. Maintenance of family altars.
 2. Regular use in our homes and
 society meetings of Calendar of pray-
 er in "Royal Service."

3. Nine o'clock hour for daily
 united prayer for victory in the
 year's program.

4. Prayer groups in every society,
 remembering to pray constantly for
 laborers to be thrust into the harvest
 field.

5. Cottage prayer-meetings con-
 ducted wherever conditions of home
 or neighborhood indicate the need.

6. Observance of Entire Weeks of
 Prayer.

Mission Study

In mission study we would urge as
 the chief objectives:

1. At least one book a year studied
 in each W.M.S., preferably in each
 circle, effort being made to have the
 study of foreign mission book pre-
 ceding observance of January Week

of Prayer and of home mission book
 before the March Week of Prayer.

2. At least one class during the
 year in each Y.W.A., G.A. and R.A.,
 awards to be made only after exam-
 ination with books closed; and for
 Sunbeam Band regular study, pref-
 erably in story form, of a mission
 book, oral test permitted for Sun-
 beams.

3. Study classes and missionary
 story hours respectively for women
 and young people at summer assem-
 blies.

4. Earning of awards described in
 the leaflet "Mission Study Courses,"
 with emphasis upon significance of
 the honor certificates which are
 awarded for the teaching of mission
 study classes to those already holding
 the two large silver seals.

5. Systematic reading of mission
 books and securing of reward cards
 and stamps. See lists of study and
 reading books in W.M.U. Year Book
 and October issue of "Royal Service"
 and "World Comrades." Collateral
 reading in connection with mission
 study classes will broaden and deep-
 en interest.

6. Building up of missionary li-
 braries under supervision of W.M.S.
 but for use of all W.M.U. organiza-
 tions in church.

7. White Cross supplies to S.B.C.
 foreign hospitals. This work is an
 outcome of the study of the books on
 medical missions.

8. Missionaries' Library Fund to
 be raised as a free-will offering at
 each state W.M.U. annual meeting to
 supplement the libraries of women
 missionaries who have gone from the
 state to foreign fields.

9. Supplementing missionary li-
 brary in each denominational school
 in state.

10. Cooperation in Church School
 of Missions and holding of all-day
 institutes on mission day.

Apportionment

The apportionments for the year
 are: (1) for the remaining eight
 months of 1925 the apportionment
 for each state W.M.U. for the 1925
 Program of Southern Baptists shall
 be 10 per cent increase over the state
 W.M.U.'s regular gifts during the

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The Indianapolis Cancer Hospital,
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past twelve months to the Baptist 75 Million Campaign and to the 1925 Program of Southern Baptists; (2) the apportionment of each state W.M.U. for the three following W.M.U. specials—Current Expense Fund of the W.M.U. Training School at Louisville, Ky., Margaret Fund and Sunday School Board Bible Fund—shall be the state's apportionate part of \$22,674. Each state W.M.U. should see to it that its part of this total for W.M.U. specials is duly forwarded to the W.M.U. treasurer at least quarterly in the same way that amounts for these three funds have been forwarded to her in the past year. The total apportionment of each state W.M.U. shall, therefore, be the result. Each state is urged to divide its total apportionment among the various W.M.U. organizations for women and young people in the state, the aim for each organization being at least a 10 per cent increase over its regular gifts to the causes mentioned in (1).

In keeping with the policy of the state, the Current Expense Fund of the W.M.U. Training School at Louisville, Ky., the Margaret Fund and the Bible Fund of the Sunday School Board need not be included in the 1925 Program of Southern Baptists but, as W.M.U. specials, may be over and above the pledges made to these denominational programs. The Lottie Moon Christmas Offering for China and the Thank Offering for Home Missions shall not be included in the 1925 and 1926 Programs of Southern Baptists but shall be over and above the pledges to said programs. The W.M.U. Executive Committee shall be authorized, after conference with the Foreign and Home Mission Boards, to decide what stations in China shall be given the Lottie Moon Christmas Offering and which phases of home mission work shall receive the March Thank Offering.

The special envelopes for these offerings should be generally distributed, carefully ingathered and the offerings promptly forwarded according to the state's policy. The record of such offerings should be carefully kept and reported as such.

Likewise, each state W.M.U. is urged to plan for its special season of prayer and offering for state missions.

McMINN COUNTY QUARTERLY MEETING

The W.M.U. Quarterly meeting met with Etowah First church, April 28, with Mrs. Moody presiding. After devotional service, minutes were read and adopted. Splendid reports were read by the presidents. Fourteen societies reporting. Mission study report was read by Mrs. Moody in the absence of Mrs. Foster. Young People's report was read by Mrs. Ruth Roberson, our young people's leader for the association. Personal service report was read by Mrs. Mahan. Mrs. Prather spoke on "The Treasurer in the Missionary Society." Miss Rollow brought an inspiring message on "The Challenge of Youth."

Brother Black of Englewood delivered a very forceful sermon. Bro. Waggoner led in prayer, after which we partook of a most bountiful lunch which had been prepared by the ladies of the hostess church.

The afternoon devotional was conducted by Miss Ruth Culpepper of Wetmore. Then followed the reading of the young people's reports. Sixteen organizations reporting. Miss Forrest, a G.A. girl of Niota, gave a splendid reading. A report of the divisional meeting at Knoxville was given by one of the G.A. girls of Athens. Miss Rollow brought another helpful message in the afternoon, using Psalms 78:9. Mrs. Moody told us some of the outstanding features of the meeting in Knoxville.

The women and young people of this great church gave a playlet impressively demonstrating personal service. Bro. Livingstone led in prayer. We were again honored with the presence of many of the pastors also Bro. Livingstone and Bro. Sharp. Bro. Sharp spoke briefly on the Carson and Newman campaign.

A rising vote of thanks was given

the ladies of this church for their overflowing hospitality. Not one thing was left undone to make the meeting a success. Adjourned to meet with Calhoun church next quarter.—Secretary.

FAMILY PRAYERS

The custom of family prayers is almost forgotten. Our modern rush is driving it into the limbo of the past. But nothing has come to take its place, and nothing else can ever do what it can do for the home. Family prayers call for the hearty and loving support of every member of the family. Every member of the family should have some definite part in them; that is the Christian Endeavor way. A revival of family prayers would be one of the greatest contributions that Christian Endeavor could make to the welfare of America.

OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

WINFIELD SHIPE

By J. Pike Powers, D.D.

The subject of this notice was born April 2, 1858, and he received his early training at his old home, and at Gravelton Academy in Knox County, Tennessee, and in the State University at Knoxville.

He taught in the public schools of Knox County for several years after his graduation. He was converted at the age of thirteen years, and joined the Union Baptist Church near his old home, and retained his membership therein nearly all of his life. Impressed by a divine call to enter the gospel ministry, he was licensed to exercise his gifts, in 1887, and soon afterwards he was solemnly ordained and set apart to the full work of the ministry of the gospel of Jesus Christ.

His first pastorate was at Roseberry, near Mascot, Tennessee, but his gifts and graces soon induced other churches to call him, and his work extended to Union, Monroe, and Loudon counties.

He was perhaps the greatest historian in this section, familiar with sacred and profane history, religious and secular, and illustrated his sermons largely by reference to historical subjects. He became very popular as a public speaker, and was frequently in demand for memorial addresses, baccalaureate and other special sermons. It is said that he had given over two thousand funeral discourses.

Under a strong, rugged physical manhood; he possessed a gentle, tender, loving heart, which drew and held his friends securely. When his funeral was held on Monday the 11th of May at the Central Baptist Church at Fountain City, where his honored brother, Dr. J. C. Shipe is the pastor, more than 1,500 people gathered on a dark, rainy morning to pay tribute to his memory, and to express their sympathy for the bereaved family. Like Barnabas of old, "He was a good man, and full of faith and the Holy Spirit, and a great multitude was added to the Lord." Yes, he was a good man; good to his family—provident, loyal and loving; good to his church—faithful and true, and self-sacrificing; good to his community and state—considerate of their interests, upholding and supporting their laws and institutions.

It is no wonder that he was highly respected and consulted, and his advice sought by neighbors and friends, because of his knowledge and sound judgment, and willingness to help others. He will be greatly missed. May the God of all comfort graciously minister to the bereaved widow, and children, and to all who are exercised by this dispensation of divine providence.

"The silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, the wheel is broken at the cistern; man goeth to his long home, and the mourners go about the streets."

LANNOM

The dark-winged angel has visited us, claiming for his victim our beloved brother, H. C. Lannom, whose death came in the first hours of the early morning, May 4, 1925.

He was born September 8, 1851, in Rutherford County, Tennessee. He was converted at the age of 14 and joined the Fellowship Baptist church, and lived a beautiful Christian life. Always gentle and kind, meeting everyone with a smile. He was a member of the Shelby Avenue Baptist Church at his death.

The gentle voice of brother Lannom with its sweet chords of sympathy and love will be heard no more in the activities of the home life. The life of the deceased shone with unbounded brilliancy along the various paths that duty called—yet he speaks to us today in the sweet memories of the past. He strengthened many a thirsty soul by his never-tiring love, abiding influence, and hundreds of lives have gone out into the world bettered by his having lived.

There is no balm in this life for a bereaved heart like human sympathy. By his never failing love and sympathy for others he was a father to the orphan, a comforter to the bereaved and a strength to the weary by the wayside. His life was beautiful, his death glorious and triumphant.

A lofty soul has gone to its reward. May we ever keep his memory green, not with tears for his going, but by taking his life for an example.

A widow, Mrs. Mattie Lannom, five children, Mrs. Edd Warren, Burdine Lannom, Miss Bertha Lannom, Miss Euphemia Lannom and Mrs. Ben L. Northern and one sister, Miss Ellen Lannom, are left to mourn their loss. "To them heaven is nearer than ever before."

'Tis a blessed thought that ere long they shall all be a reunited family in a home where there are no separations and heartaches, where all is peace and joy. If we could part the curtains or push aside the veil that separates time from eternity, and all God's workings see, we would interpret all this sorrow and sadness and for each mystery could find a key.

God knows best. "Thy will be done."

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

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Don't Hide Them With a Veil; Remove them With Othine—
Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.
Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.
Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee. We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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Session Begins September 9, 1925. For information address Rev. J. C. Hanley, President.
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Attractive Round-Trip
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Round-trip tickets will be sold each Sunday, May 10th, to September 27th, inclusive, at rate of one fare plus 25c between all stations where one way fare is not more than \$6.00, with minimum round-trip fare 75c. Tickets limited to date of sale return-ing.
J. E. Shipley,
General Passenger Agent.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE FOR MAY 31

Memphis, Central	1,394
Knoxville, First	1,184
Chattanooga, First	963
Memphis, First	910
Memphis, Temple	902
Memphis, Bellevue	815
Chattanooga, Tabernacle	624
Knoxville, Broadway	622
Nashville, Grace	554
Jackson, West	530
Nashville, Eastland	518
Chattanooga, Highland Park	509
Jackson, First	476
Maryville, First	466
Nashville, Edgefield	452
Chattanooga, Clifton Hill Tabernacle	429
Nashville, Belmont Heights	418
Nashville, Immanuel	416
Alcoa, Calvary	406
Chattanooga, Taylor Street	403
Knoxville, Euclid Ave.	400
Memphis, La Bell Place	394
Memphis, Prescott Memorial	386
Rossville	375
Paris, First	370
La Follette	362
Humbolt, First	352
Central of Fountain City	348
Knoxville, South	336
Chattanooga, Central	326
Chattanooga, Avondale	323
Knoxville, Island Home	312
Nashville, North Edgefield	311
Memphis, Highland Heights	306

MEMPHIS

Calvary Church: J. A. Barnhill, pastor. Pastor preached morning and evening. Fine crowds, good interest. 2 additions by letter. 180 in S.S. Good interest in B.Y.P.U. work.

Merton Ave.: E. J. Hill, pastor. Evangelist De Gormo preached. Meeting closed last night with 28 additions. (18 for baptism.) In SS 212. Good unions.

Highland Heights: Great meeting. Rev. L. D. Summers is with us in revival. 40 additions. In SS 306. Four good unions. 28 for baptism.

Prescott Memorial Baptist Church: Pastor Jas. H. Oakley, preached at night. Dr. Shahbaz of Persia preached in the morning. Large congregations. Three baptized. In SS 386. Good unions. Fine interest. One wedding.

Bellevue Baptist: W. M. Bostick, pastor. Pastor preached at morning hour. Dr. C. E. Burts preached at evening hour. In SS 815. Two approved for baptism. 1 by letter. 40 baptized since last report.

Greenland Heights: Pastor, Chas. Lovejoy spoke at both hours. Good service at night. SS small last two Sundays.

Central Ave: Pastor J. P. Hortan preached both hours. Good congregation. In SS 120. Good BYPU's. 4 secured by baptism. 3 by letter. Revival continues through week.

Yale: Pastor L. E. Brown spoke morning and evening. 8 for baptism. 1 by letter. In SS 715. Two fine BYPU's. Bro. O. F. Huckaba of Huntingdon, Tenn., closed out a 12-day evangelistic campaign Friday night. He did some great old gospel preaching. Our church is in better shape now than at any time in its history.

Evergreen: In SS 36, increase 10. 7:45 p.m., preaching services. Foreign mission offering. Good attendance.

Zion: J. W. Joyner, pastor. Had fifth Sunday meeting. Saturday and Sunday, two fine days. All enjoyed the meeting very much. Two good BYPU's.

Joseph Papia Italian Missionary. Preached two times. In SS 28; prayed with 9 families; distributed 24 tracts; made 48 visits.

First: Pastor Boone preached. Three by letter. Three baptized. One of these for church at Manare Ark. In SS 910. Pastor leaving for journey to Bible Lands. Junior pastor T. C. Wyatt will be in charge.

Boulevard Baptist Church: Pastor J. H. Wright preached at evening service. Nine brethren spoke at the

11 o'clock hour on "The Past Six Years of Service With Pastor and Church." Received 3. 2 by letter, 1 for baptism. In SS 265. Good BYPU's. Church adopted plans for a new S. S. Building.

LaBelle Place: Pastor D. A. Ellis spoke at both hours. One letter. In SS 394.

Temple: Pastor J. Carl McCoy spoke at both hours. In SS 902. In BYPU 151. 2 by letter.

Seventh Street: Pastor I. N. Strother preached. In SS 245.

Union Ave.: Pastor Hurt spoke at the morning hour. Bro. Shahbaz at night. 1 baptized, 2 for baptism. 1 by letter. In SS 509.

Eudora: H. T. Whaley, pastor. S. P. Poag conducting revival. Fine services. In SS 73.

Central: Dr. C. E. Burts, morning, and associate pastor, Rev. W. C. Furr, night. In SS 1,394. Nine additions. Eight baptisms.

Speedway Terrace: Pastor Norris Palmer preached both hours. In SS 223. BYPU put on model program at the Shelby County BYPU at Bartlett on Sunday afternoon.

New South Memphis: Pastor Norris preached both hours. Good crowds. Six asked for prayer. In SS 158. WMU divided into three circles.

KNOXVILLE

First: Dr. F. F. Brown, pastor. "Contributions of the Past," by Dr. E. Y. Mullins, Louisville, Ky. 1,184 in SS, 90 in Sr. 30 in Int., and 30 in Jr. BYPU's.

Oakwood: W. G. Mahaffey, pastor. "Echoes From the Convention," and "Echoes From Sunday Services at the Convention." 215 in SS, 23 in Sr., 7 in Int., 15 in Jr. BYPU. 1 for baptism, 2 baptized.

Central of Fountain City: J. C. Shipe, pastor. "Why I Am a Christian," and "The Church of Tomorrow." 348 in SS, 112 in BYPU. Closed pastorate today.

Fifth Avenue: J. L. Dance, pastor. "Some Dangers Confronting an Awakened Sinner" and "Continuing Disciples." 9 for baptism, 9 baptized, 4 by letter, 2 surrendered for evangelistic service.

Euclid Avenue: J. W. Wood, pastor. J. N. Bull on "The Virgin Birth," and "Justification By Faith." Afternoon to men on "Sin." 400 in SS, 60 in BYPU. Revival going on, good interest, second week.

Ball Camp: A. B. Johnson, pastor. "Home," and "Echoes From Convention." 119 in SS, 32 in BYPU. 4 by letter. Spoke at Valleygrove at 2:30.

Island Home: C. D. Creasman, pastor. "Some Things We Know," and "Heavenly Wisdom." 312 in SS, 52 in BYPU.

Gillespie Avenue: J. K. Smith, pastor. "Heaven's Riches," and "Be Not Deceived: God Is Not Mocked." 219 in SS.

South Knoxville: J. K. Haynes, pastor. "Miracles," and "The Value of Difficulties." 336 in SS, 40 in Sr., 20 in Int., and 16 in Jr. BYPU. 1 by letter. Good day.

Elm St.: E. J. Ammons, pastor. E. L. Hutchens on "What It Means to Be a Christian," and "Chickens Will Come Home to Roost." 2 for baptism, 2 by letter, 5 by statement. We are in a great meeting, 21 conversions.

Baumont Avenue: D. A. Webb, pastor. "Missions," and "The Great Christian Virtue." 161 in SS, 1 by letter.

Lincoln Park: H. F. Templeton, pastor. "Happy Is the Man Whose Hath the God of Jacob," and "Seeking the Lost." 231 in SS, 40 in BYPU, 3 by letter. Received 2 under watch care.

Central of Bearden: Robt. Humphreys, pastor. Romans 13: 14, and Romans 10: 9, 10. 201 in SS.

Inskip: W. D. Hutton, pastor. "A Master Builder," and "Hell or Future Punishment." 108 in SS, 50 in BYPU, 1 for baptism, 4 baptized, 50 in

prayermeeting, SS collection \$31.80. Good day for so many to be attending decoration services at several places.

Broadway: B. A. Bower, pastor. "Shall We Follow Fosdick and Park Avenue or Christ?" 622 in SS, 3 by letter.

NASHVILLE

Grandview: S. W. Kendrick, pastor. "The Great Invitation," and "The Coming Day." 220 in SS, 25 in Sr., 12 in Int., and 16 in Jr. BYPU, 24 for baptism, 22 baptized, 1 by letter, 24 professions. This report is for past three Sundays. Good day Sunday, 1 Methodist received on professions of faith.

Belmont Heights: Jno. D. Freeman, pastor. "God's Kind of Home," and "The Brilliant Path." 418 in SS, 76 in Sr., 30 in Int., and 26 in Jr. BYPU, 1 profession. Pastor closed his work with the church to assume his duties as editor of the BAPTIST AND REFLECTOR.

Athens: Eli Wright, pastor. Fifth Sunday Meeting Friday night, Saturday and Sunday all day. Great meeting, dinner on ground 2 days. Crowd estimated at about 1,000 people.

Immanuel: Ryland Knight, pastor. "The Vine and the Trellis," and "The Story of Isaiah." 416 in SS, 1 for baptism, 2 by letter, 4 baptized.

Inglewood: Howard W. Eastes, pastor; "A Marvelous Faith," and "The Enduring Possession of a Believer." 69 in SS, 30 in BYPU.

North Edgefield: A. W. Duncan, pastor. "Some Lessons to Be Learned at Mother's Knee," and "Jesus Christ, Who Abolished Death." 311 in SS, 18 in Sr., and 51 in Jr. BYPU.

Third: W. Rufus Beckett, pastor. "The Drummer and His Samples," and "A Lost Opportunity." 284 in SS; 35 in Sr. and 22 in Jr. BYPU's, 3 by letter.

Edgefield: W. M. Wood, pastor. "Life's True Memorials," and "The Judgment." 452 in SS, 21 in Sr., 31 in Int., and 10 in Jr. BYPU's, 1 by letter.

Eastland: Britton Ross, pastor. "The Comfort of the Lord," and "The Testimony in a Pile of Rocks." 518 in SS.

Park Avenue: A. M. Nicholson, pastor. "Man In Eden," and "The Power of Sin." 293 in SS, 24 in Int., and 20 in Jr. BYPU.

Radnor: W. C. McPherson, supply. "The service of God," and "The Thief of Time." 130 in SS, 30 in Sr., 20 in Int. BYPU. 7 for baptism, 14 professions. Meeting continues, fine interest.

Seventh: Edgar W. Barnett, pastor. "Confession of Sin Essential to a Revival," and "Why Did Jesus Die?" 177 in SS, 13 in Sr., 20 in Int., and 17 in Jr. BYPU. 1 by letter.

Grace: Tom Roberts, pastor. "A Memorial to All Generations," and "Jesus the Producer." 554 in SS, 1 profession, 2 by letter, 1 baptized.

CHATTANOOGA

First: John W. Inzer, pastor. "What One Sees in Jerusalem Today," and "Paul in Athens, and Athens Today." By letter 1; baptized 4; SS 963.

Red Bank: J. A. Maples, pastor; "Dry Bones" and BYPU in charge. For baptism 1; SS 170; 3 good BYPU's.

Daisy: J. A. Maples, pastor; "Herod and John the Baptist." SS 116.

East Lake: W. C. Tallant, pastor; "The One Needful Thing" and "Woman Why Weepest Thou?" SS 223; BYPU 85.

Chickamauga, Ga.: Geo. W. McClure, pastor; "God's Love" and "Prodigal Son Stepping from Death to Life." Good day.

Cloud Springs: J. A. Hudlow, pastor; "Christ's Strength Made Perfect in Weakness" and "Fasting and Prayer." SS 93.

Bell Ave.: H. M. Linkous, pastor; "Wanted—A Man" and "How to Die Well." For baptism 1; SS 128; BYPU 12.

Clifton Hill Tab.: W. R. Hamic, pastor; "Seeing Jesus" and "Going Away." By letter 1; for baptism 2; SS 429.

Alton Park: T. J. Smith, pastor;

"If God Be True—Every Man a Liar" and "That Day Shall not Come Except there Come a Falling Away." For baptism 1; baptized 1; SS 226; BYPU good. Revival began, Rev. J. H. Graham to do the preaching. The outlook for revival is great.

Central: W. L. Pickard, pastor; "The Power of His Resurrection" and "Taking Off the Masks." SS 326; BYPU well attended and fine work.

Taylor St.: J. N. Bull, pastor; Bro. Royall Callaway on "Recent Graduate Baptist Bible Institute, New Orleans." SS 403.

Tabernacle: T. W. Callaway, pastor; "Fundamentalism vs. Modernism." Evangelist Dick Huston preaching under tent. SS 624.

Avondale: T. G. Davis, pastor; "Elements of Strength in Church Life," and "Regeneration." SS 323; 3 good BYPU's.

Oak Grove: J. N. Monroe, pastor; "Confessing and Denying Christ" Matt. 10: 32, 33 and "Christ, the Intercessor" Rom. 8: 34. SS 144; BYPU good.

Highland Park: J. B. Phillips, pastor; "What About Heaven? Is There Any Such Place, if So What Kind of Place Is It?" and "What Should a Sensible Man Do When He Sees Conditions as They are Surrounding Him and He Has an Open Bible Before Him?" SS 509; joined church 12. Pastor leaving for revival meeting with First church, Paris, Texas.

MISCELLANEOUS

Rossville: J. O'Quinn, pastor; A. G. Frost, on "Man's Ministry" and "Watchmen of Zion." Baptized 4; SS 375.

Monterey: W. M. Griffith, pastor; "The Craving of a Lonely Heart Satisfied" and Bro. W. C. Milton on "The Work of the First Baptist Church and the Reasons for Its Wonderful Success." Baptized 4; by letter 1; SS 241. Our training school begins today and will be taught by Bro. Milton and Miss Roxie Jacobs.

West Jackson: R. E. Guy, pastor; "Prayer" and "Saving Our Home." Revival starts today, Dr. D. A. Ellis of Memphis to do the preaching. Mr. Carl Camron to lead the singing. By letter 2; for baptism 2; SS 530. Good attendance in BYPU's.

Maryville, First: J. R. Johnson, pastor; preached at both morning and evening services. SS 466. A series of four sermons given by pastor on Sunday nights beginning tonight.

Alcoa, Calvary: J. H. O. Clevenger, pastor; preaching by Rev. J. R. Dykes and pastor on "Sleepless Hours." For baptism 1; by profession 1; SS 406. Morning hours pastor at Home Coming at New Market.

Decherd, First: A. L. Bates; spoke in morning at Winchester SS and BYPU convention. "The Challenge of Christ to the Church." Good SS and 2 BYPU's. Good day.

Paris, First: John H. Buchanan, pastor; "God's Who's Who" and "Jesus is calling." Prayer meeting 70; SS 370; BYPU's 60; by letter 1; by baptism 1.

Kingston: D. W. Lindsay, pastor; "God's Presence and Rest" Ex. 33: 14 and "The Two Ways" Matt. 7: 13, 14. SS 154; all 3 BYPU's well attended.

THEN WHAT?

A preacher tells the story of a young man who was led to give his heart to God by the means of two simple words, "Then what?"

A man to whom the young fellow was talking asked him what he was going to do with his life.

"Oh, I'm going to finish high school," he said.

"And then what?" came the words.

"Oh, after that I'll go to college."

"And then what?"

"Oh, then I expect to take up a career as an engineer."

"And then what?"

"Why, I'll try to climb to the top of my profession."

"And then what?"

"Well, I suppose after I've reached the end of my life I'll die."

"And then what?"

But the young man had no answer to that question. He turned away, but the question stayed with him,

haunted him. He got no relief from it until he had faced the question of what he would do. He got no satisfaction until he had made himself right with God.

A business expert says that all business men are divided into two classes, "let's goers" and "then whaters." The "let's goers" are the ones whose business rise is often spectacular. They start off with a bang and are the envy of the business world at times. Yet they start without thinking their plans through, and usually their failures are as spectacular as their rise.

The "then-whatters" are the ones who sit down and think a proposition through step by step before they

start. They are often thinking while their more active brethren are letting off their rockets of activity. And they are well under way when the others have collapsed.

These two words "then what" ought to be a motto for everyone who really wants to make the greatest success in any undertaking. Hang them up where you can see them the first thing in the morning and the last thing at night and all during the time between.

"What could be more sad," said the schoolmistress, "than a man without a country?"

"A country without a man," answered the pretty girl.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. A. J. Gross has resigned as pastor of the church at Silver City, N. M., that he might enter Baylor University, Waco, Texas, June 1.

Central Church, Memphis, Tenn., has decreed that Dr. Ben Cox, pastor, go to Europe and has placed in his hands the expense money. He expects to leave early in June.

The church at Perryville, Tenn., has called Rev. L. W. Carlin for full time, he has moved on the field and is actively leading the Lord's hosts there. They are to begin at once the construction of a new church building.

The Boulevard church, Memphis, Tenn., appropriately celebrated last Sunday the sixth anniversary of Rev. J. H. Wright as pastor. During the six years the first unit of a new church and a commodious parsonage have been constructed.

Rev. W. C. Pierce, of Cattlettsburg, Ky., formerly a Tennessee pastor, was recently aided in a revival by Rev. W. C. Ashford, resulting in 53 baptisms and others approved. Among the number were three husbands and their wives. Bro. Ashford is a successful evangelist.

Rev. D. M. Gardner of the First Church, Ensley, Ala., was lately assisted in a revival by Rev. J. P. Boone of Tuscaloosa, Ala., resulting in 123 additions. J. L. Blankenship and wife, of Dallas, Texas, led the singing.

There were 145 additions to the First Church, Pine Bluff, Ark., in which the pastor, Dr. S. E. Tull, was assisted in a revival by Rev. C. C. Morris, of Ada, Okla. They were former students at Union University, Jackson, Tenn., and there laid well the foundation for such great usefulness.

It was announced at the Southern Baptist Convention that J. H. Anderson puts a check for \$750 every Sunday into the treasury of the First Church, Knoxville, Tenn. And yet in the eyes of the Lord, some widow in that church may give more every Sunday.

Rev. G. Houston Wood, aged 80, of Parsons, Tenn., a veteran minister of the gospel, went to his heavenly reward Friday night, May 29th. He preached the gospel in the by-ways and hedges for many years doing unaccountable good in Beech River Association. The burial occurred at New Prospect Church, Saturday afternoon, after services conducted by his pastor, Rev. J. T. Bradford, of Darden, Tenn.

Prof. E. E. Wood, of Cumberland College, is an avowed evolutionist, it is stated, who prefers to believe in the monkey-man, rather than the "mud-man," as he sneeringly refers to the Genesis account of creation. It looks like, in the process of making, solid ivory was the material used in the head construction of some men. Pity!

After completing a new house of worship, Rev. T. J. Latimer has resigned as pastor at Port Gibson, Miss., effective June 1. His plans have not been revealed.

James Coleman Vick is the name of a son and heir born to Rev. M. C. Vick and wife of the First church, Clarksdale, Miss., on May 20. Their hosts of Tennessee friends will join us in congratulations and best wishes for the little stranger.

Dr. Harold Major of Gaston Avenue Church, Dallas, Texas, is, during July and August, to supply the pulpit of the First church, Boston, Mass. His many Tennessee friends will hasten to congratulate the Bostonians.

Rev. L. T. Mays, formerly a Tennessee pastor, recently preached in a revival in city-wide church, Montgomery, Ala., of which he is pastor, resulting in over 100 additions to the church. Singer J. A. Brown of Chattanooga, Tenn., led the music.

Evangelist John W. Ham of Atlanta, Ga., is to preach during July in Central church, New York City, and during August in Tremont Temple church, Boston, Mass. He has supplied the latter for several years. It is hard for them to do without Ham.

The degree of Doctor of Divinity was conferred by the trustees of Union University, Jackson, Tenn., last week on Prof. J. R. Mantey, who is leaving the institution to teach in the Northern Baptist Theological Seminary, Chicago; Rev. F. H. Peoples of Ripley, Tenn., a Methodist preacher who is an alumnus of the school and Rev. J. D. Freeman of Nashville, Tenn., the new editor of the Baptist and Reflector.

The Fifth Sunday meeting of Beech River Association held with Mt. Ararat church, near Darden, Tenn., was a signal success. Revs. W. F. Boren, J. W. Barnett, J. T. Bradfield, J. Y. Butler, L. W. Carlin, Joe Jennings, G. W. Kolwyck, C. A. Morrison, A. U. Nunnery, Z. R. Overton and the writer were the preachers present and participating in the program. The pastor, Rev. W. L. King, was elected chairman and Rev. J. T. Bradfield, clerk. Missionary, doctrinal and inspirational themes were discussed. Rev. C. A. Morrison delivered the missionary sermon on Sunday to a great throng.

On Sunday afternoon, May 25, a number of men of the Strand Bible Class, Central church, Memphis, Tenn., drove out into Arkansas about 50 miles and held an evangelistic service at a little church beyond Earl, Ark. The music was conducted by C. L. Montgomery, with Mrs. Mabel Hendrix pianist, and H. S. Hughes, the associate teacher, brought the message. After the sermon and some personal work by men of the class, 14 professed religion, one of whom was a deputy sheriff of the county. It was a great spiritual occasion.

W. A. Chisholm, educational secretary of Gaston Avenue church Dallas, Texas, has resigned and has moved to Temple, Texas, to do a similar work in Bell County.

Prof. J. G. Lile, who for many years has had a professorship in Ouachita College, Arkadelphia, Ark., has resigned, effective Sept. 1, when he goes to become superintendent of the public school at Stephens, Ark. We hate to see him retiring from a Baptist school.

William R. Carrington, aged 75, of Parson, Tenn., loyal deacon in the church at that place, died Monday, May 25, of pneumonia. He was for 31 years treasurer of Beech River Association and no more faithful servant of the Lord ever labored in that territory. He is survived by his wife and four sons. The body was conveyed to Mt. Ararat church seven miles from his home, where the interment occurred after services by Rev. T. F. Lowry, Joe Jennings and A. U. Nunnery.

Rev. A. B. Cannady, pastor of the church at Vero, Fla., reports a good meeting in which he was assisted by Rev. T. F. Callaway of Macon, Ga., as evangelist and T. E. Bush as director of music. Besides a general revival in the church, 75 new members were added of which 54 were by baptism. These brethren are now

in a meeting with Dr. R. W. Thiot at the First church, De Land, Fla.

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DR. INZER MAKES INTERESTING DISCOVERY.

(The following extract from a sermon preached by Dr. John Inzer, of First Church, Cattanooga, is fascinating because of its suggestions. Christians will read it with interest and great profit.—Editor.)

In speaking of "The Temple Area," it is one of the most magnificent buildings in the world. As you enter the building you will see a large rock, oval shape, right in the center under the dome. A large uncut, uncovered rock stands up above the floor level. And if one entered who knew nothing at all about Bible history he would know at once that that rock was the center of attraction. This rock is, I judge, about thirty feet in diameter at its greatest width. The top surface is almost level and a native would tell you that it was once a threshing floor and a good one, too. And to this day they thresh out the grain just this way, driving oxen round and round on the heads of the grain piled on a flat clean rock until they trample out the grain. But why is this rock held to be so sacred and so greatly revered? Why did I uncover my head and weep and thrill in body and soul when I stood and looked upon this threshing floor rock in a Mohammedan Mosque? Rather strange you say? Well, hear my story and then judge:

A sample of Mohammedan faith: They believe this rock is the exact center of the earth. They believe that their great prophet Mohammed went to heaven from this rock, and that the rock tried to follow him. They show you the print of Gabriel's hand where he put it on the rock and held it back. They further believe that this rock is miraculously suspended in air on branches of a palm tree, and that from beneath it all the rivers of the world have their source, flowing forth to bless mankind. Of course, we do not share in any of these beliefs, but here is a thing we know and in which we share and join in designating this as one of the most sacred spots in all the world: The three great religions of the world flow out from this rock. Christianity, Mohammedism and Judaism. This rock is just about equally sacred to us all, for the Old Testament which is the foundation of the new is alike sacred to Jew, Christian and Mohammedan, so the history and glory of this rock is Old Testament history and glory, except Mohammed tradition. Its New Testament glory is yet to come, and may God grant that it may then be equally sacred to all nations when the Son of God shall once again set foot upon it.

Now, drop back to the foundation act of the Hebrew and Christian religion, Gen. 22: 1-20. God tells Abraham to go up to Mount Moriah to a place, He, God, has selected and offer his son Isaac (type of Christ) on an altar on the mountain top. He obeyed, but God stopped the human sacrifice and accepted a lamb sacrifice from the altar, from that spot. This is the same sacred rock.

Now again 2 Sam. 24: 18, out of Egypt over four hundred years, kingdom now established, David wants to build God a great house, not allowed to do so, but he is allowed to buy the building site and place of the altar of sacrifice. What site did he buy? The threshing floor of Araunah the Jebusite on top of Mount Moriah. There

he makes a great sacrifice and God stops the plague that was destroying Israel.

And now comes the Temple, its dedication in 8th Chapter 1st Kings. Where did Solomon pray? In front of the altar built on this same rock. A large hole was made through the rock and beneath the rock is a large cave, and I think once there was an underground drain from this cave so all the sacrificial animals were killed on this rock and their blood ran through the hole and back into the heart of earth from which God created man. So, from first to last, this rock is the place of sacrifice designated of God and accepted of God pointing ever to the coming of the one Lamb of God that would take away the sin of the world. It held the altar from Solomon's Temple, Zerubabel's Temple, and the restored Temple under the Maccabees and the great temple of Herod the great, the one standing in the very days of Jesus and most of His sermons were preached in the Temple Area in sight of this sacred rock.

Now then, listen and think with me. Would it not be natural for a Bible student to say at once: "Well this ought to have been the place of the crucifixion of Jesus"? But Jesus was not crucified there, we know that. When the Jews condemned to death they had no thought that they were making the supreme sacrifice for sin for all ages. They were getting rid of an imposter and an insurrectionist. Certainly he must not die within the walls of the Holy City, much less within the sacred precincts of the Temple. Now, behold the mystery of God; I offer you my most precious thought and discovery in Jerusalem for your earnest consideration. I could not accept the Calvary that is pointed out in the church of the Holy Sepulcher. Gordon's Calvary outside the present city walls, the rock hill that has a shape somewhat like a skull stood as fairly authentic until the discovery of what is known as the third wall. In the minds of many it is still held to, and has many points in its favor. But the third wall, a large portion of which had just been excavated a few weeks before our arrival, dared me to do some thinking of my own. If it were the outer wall of the city in time of Christ, then Jesus had to be crucified beyond this third wall. Of course, that eliminates Gordon's and the other Calvary.

I saw no hill of importance near by on that side of the city outside the Damascus gate. Our guide was an humble Christian gentleman who has been in Palestine thirty years. I said to him, "There is no suitable hill here for a Calvary." He replied: "When I came here there was a hill forty feet high, two hundred feet wide and three hundred feet long right over there (some few hundred feet from where we stood, on out beyond the third wall). "But where is that hill now?" "It has been cut almost entirely away in the last twenty-five years. Someone discovered that it was ashes and made the finest sort of mortar. It has been used up thus in building modern Jerusalem, and now you know where those ashes came from, for does not the Book say the ashes from the sacrifice must be dumped in a clean place outside the walls." "But what about the name of Calvary, the place of the skull?" "Well does it not say further, "Ye shall also take the head and all that

remaineth after the sacrifice out to the place of the ashes and there burn them." Do you think heads always fully consume?" And then I thought how plausible; that often the passers-by would see, here and there on the ash pile, hundreds of white heads of the sacrificial animals not fully consumed and so began to call it "The place of the skull."

What he said is exactly my conclusion of the matter. Then I had this surpassing thought: If this is the place where Jesus was crucified then the Son of God was sacrificed for all the sin of the world on the ashes of the temple sacrifices from the time of the dedication of the Temple! This was more wonderful in a way than if He had been crucified on the rock. There are more points to be brought out in this but time will not permit now.

However, let me say that there are many living witnesses in Jerusalem. I talked with several who can testify that this ash hill was there and has been cut away in the last twenty-five years.

And now, behold, on the death of Jesus the veil of the Temple was rent in twain, soon Jerusalem destroyed and not one stone left on another on Temple Area. I doubt if there was ever another sacrifice offered by the Jews to Jehovah from that rock from that day until this.

Conclusion: This is just one sample of the marvelous and mysterious things that the doubters, the materialists, freethinkers and radical Modernists must face and try to explain away when they try to disprove the Bible, the reality of God and the deity and atonement of Jesus Christ: That rock has its two thousand years of history amazing, mysterious, glorious. And it all just happened so in the course of human events. I believe it all came about under the hand of a great and blessed God who loved us and planned our redemption and gave His Son as our Redeemer. Jesus, supernatural, both God and man, the mystery, beauty, power and glory of God, Son of God, our Saviour, Revealer and Redeemer, God incarnate, Immanuel, God with us! And on His shoulders the governments and hopes of the world rest. There is no life and light apart from Him. Jesus alone is the world's one hope of peace and life, light and salvation and universal brotherhood. Beside Him there is no other. I have been to Jerusalem. Was I disillusioned. No, I was confirmed and convinced that Jesus is the Son of God, and the world's only hope of a Saviour.

TAYLOR PARTY CONDUCTS REVIVAL AT BELLEVUE BAPTIST CHURCH.

By W. M. Bostick, Pastor.

The "Taylor Party," consisting of "Dad" Taylor, business manager and spiritual counsellor, "Laurie" Taylor, master pianist, and Charles Forbes Taylor, singer, whistler, preacher, began a meeting with the Bellevue Baptist Church, Memphis, Tennessee, April 19, and concluded May 10.

This great evangelistic party came to us unknown except by reputation. But well did they sustain that reputation. Each excels in his place and work. "Dad" leads the prayer meetings and directs the personal work. His thirty-eight years of experience fit him pre-eminently for this phase of the work.

"Laurie" plays all of Charlie's accompaniments. This means that he must be ever alert and quick, for the young evangelist may at any moment glide into a gospel solo.

"Charlie" is one of the greatest evangelists I have ever known. He knows his Bible, believes every word of it, and preaches it with great conviction and confidence. No one has ever exalted Christ in a greater way than Charlie Taylor.

Every service was a real spiritual feast. Depending upon God, His Word, and the Holy Spirit, it could not be otherwise. The people came in great throngs each evening, often filling the auditorium long before time to begin.

Our church has received a great spiritual awakening. This is the opinion of the entire membership. During the three weeks' meeting one hundred and sixty-five (165) were added to the church. Over one hundred by profession of faith. The past two Sundays about fifteen more have united with the church. So we feel that spiritual waves were set in motion that will bring in a great tide of redeemed souls.

We know that any church that can procure the Taylor Party for an evangelistic campaign will be greatly blessed. They are God's men, doing faithfully God's work.



Two colored soldiers, whose crap game had been abruptly terminated by the C. O., were debating hotly as to whether the hastily gathered up cubes had shown six or seven points at the last inspection. Finally one doubled his fist, extended it to within an inch of the other's nose and announced:

"See dat fis, uselessness? Gin Ah hits yo' 'side de face wid dat, yo' gwine see down yo' back 'thout turn-in' yo' haid!"

"Huh! Am dat so, street sweep-in's? See mah foots? Once Ah kicks yo' wid dat, 'eve'y time yo' sits down yo' leaves a footprint."

Jake was a worthless and improvident fellow—"I gotta have a sack of flour; I'm all out, an' my family is starvin'."

"All right, Jake," said the grocer. "If you need a sack of flour and have no money to buy it with, we'll give you a sack. But, see here, Jake, there's a circus coming to town in a few days, and if I give you a sack of flour, are you sure you won't sell it and take your family to the circus?"

"Oh no," said Jake, "I got the circus money saved up already."—Progressive Grocer.

Five-year-old Humphrey was standing in the kitchen with his eyes upon a dish of cakes when his mother came in and found him.

"What are you doing there, Humphrey?" said she.

"I was just thinking, mother," replied the youngster.

"Thinking? Well, of what were you thinking? I hope you haven't touched those cakes?"

"That's what I was thinking about," came the ready answer. "I was wondering whether the cakes were good enough to be whipped for."

A woman got on a trolley-car and finding that she had no change, handed the conductor a ten-dollar bill.

"I'm sorry," she said, "but I have not got a nickel."

"Don't worry, lady," said the conductor, "you'll have just 199 of 'em in a minute."