

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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Dr. Alldredge Makes Discovery

Finds Statement from Poet Coleridge Concerning Darwin

We are indebted to Dr. E. P. Alldredge of the Sunday School Board for a very interesting statement from the pen of Coleridge, the great English poet of the last century. The statement was found in the Baptist Almanac for 1851, a copy of which Dr. Alldredge recently added to the collection which he is making for the board. The statement is as follows:

"Dr. Darwin possesses perhaps a greater range of knowledge than any other man in Europe and is the most inventive of philosophical men. He thinks in a new train on all subjects—but religion. He bantered me on the subject of religion. I heard all his arguments and told him it was infinitely consoling to me . . . to find that the arguments of so great a man, adduced against the existence of a God and the evidence of revealed religion, were such as had startled me at fifteen, but had become the objects of my smile at twenty. Not one new objection! Not even an ingenious one!"

This statement from Mr. Coleridge was published in the Almanac about eight years before Darwin brought out his "Origin of Species." Dr. Alldredge points out four remarkable things about the statement:

(1) "It is all strikingly new . . . as if it might have happened in 1926."

(2) "It shows the aggressive attitude of anti-Christian scientists. Not Coleridge but Darwin introduced the subject of religion. So-called scientists continue to invade the field of religion about which they confess they know nothing!"

(3) "It positionizes Darwin. Some of his modern apologists speak of him as a Christian and 'more Christian than some fundamentalists,' etc. But here is the published account of Darwin's interview with Coleridge in which Darwin argues against the existence of God (atheism) and against revealed religion (infidelity)."

(4) "It is the same old straw being threshed over again. Not a new argument in the whole line of contentions."

Dr. Alldredge further says, "If one goes back to the fathers of German Rationalism, Christian Wolff (1679) and Reimann (1728) and goes through the literature of the so-called "Illumination" which was fostered by Frederick the Great—back to the leaders of English Deism, to the Age of Reason by Tom Paine—he will find there every basic contention and nine-tenths of the phraseology of the radical

critics and modernists of our day. If the program of thorough-going modernists of our day is to be accepted, then we must apologize to every leader of infidel thought for the past two hundred years and make haste to elevate them to sainthood in the churches."

The account of the interview between the great Christian poet and the sceptical scientist is interesting indeed. And from it we may draw two inspiring lessons.

1. We are not the first fundamentalists in our religion who have been faced by sceptical science. We thank God that Coleridge did not offer any compromise with Darwin. We imagine that we hear from the past day a clamor from certain Baptist quarters against putting the interview into the Almanac because "Evolution might be proven to be true." We imagine we can see the faint-hearted preachers turning from their God-commissioned task to propagate the heresies of the agnostic

scientist simply and solely because they appeared to be reasonable. And we do not have to imagine in order to see the sowing time that has produced the listlessness of English churches with its concomitant, a puerile effort to save the day for modernism by herding all the churches back to Romanism!

2. When an investigator gets his eye so close to a microscope that he forgets to look about him, he is dead sure to be misled in his scientific conclusions. Let our preachers cry aloud and spare not as we wage the crusade against materialism which fastens the souls of youth upon the physical and turns their minds from the verities of life as a whole. No man will be made a sceptic by the study of science provided he is not made a slave of one single field of science and to one little line of investigation in that field. Give a man's soul a chance to stand upon the mountain peaks of life and view the whole of life's realities and you will never have an infidel. Bind a man's soul to the sordid task of trying to prove that the evolutionary hypothesis is true and you will have nothing else but an infidel!

"Revival or Collapse"

By R. J. BATEMAN, Member of Committee on Evangelism

"Evangelism is the one answer to our great denominational questions." These are the words spoken to this writer by one of the greatest college presidents in the Southern States. The more I think these words over, the more they become to me the words of the prophet. We have aggravated, important denominational questions and every wise and thoughtful man among us is looking for the best answer.

When you come to think of it, much is said in that one sentence. This educator was seeing the whole field. He was thinking of the appalling problems and deliberately said, "There is one answer." If these words are true, then the call is coming from our greatest thinkers. It must be that we must get back to the evangelistic message or it seems that the program is beginning to end. It seems to me that this pre-eminent call is one that pastors nowhere can longer escape. It must mean a call to the church to her opportunity for greatest service. The church that fails in evangelistic zeal will fail to answer the community's greatest need. If we fail here, all of our equipment will go for naught. If we fail here, all of our standards of organization will go for little or

nothing. If we fail here, the large crowds, attracted by beautiful services and brilliant speaking, will pass out of the churches and back into the world without being permanently helped.

I think Isaiah must have had some such vision as that in his mind when he beheld Isreal in a similar plight. Seeing it thus, he said, "Awake—shake thyself from the dust—put on thy beautiful garments." These disconnected phrases show many a church as God must see her today. Her vital wires are grounded in the dust in which she sits. Her apparel is dust-covered by her surrounding contacts. When will the churches come to this great and ever-important call of going after God's enslaved people with their garments beautiful and their strength perfect? Here and here alone is the answer to our great questions of denominational success. It is the answer to the present, with our crushing debts. It is the answer to the future with our opening fields. Shall we go in for a great evangelistic program? It seems to me that none of us can afford to postpone the acceptance of the challenge.

If the denomination would rally to this opportunity, there are some things neces-

(Continued on page 4.)

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

Judging from press dispatches telling of crimes that once would have filled Americans with horror, Clarence Darrow and Garfield Hayes are going to have plenty of the kind of work their lawyer hearts delight in.

The Jacksonville, Fla., Journal of the issue of February 15th was made up of twelve sections of twelve pages each, or the equivalent of 4,600 ordinary book pages. Yet Floridians are so accustomed to big things they expect a fellow to read a paper like that while he is eating his breakfast.

EDITOR MASTERS DEFENDS TENNESSEE

We are grateful to Editor Masters of the Western Recorder for a splendid editorial in the issue of February 4th on "Concerning Tennessee's Anti-Evolution Law." Dr. Masters explains the content of the law and gives a good resume of the conditions that produced it. He not only congratulates the state upon its law, but congratulates her upon the class of enemies she has made by the passage of the law. He says, "We regard such legislation as that of Tennessee Tennessee's own affair, and we are proud of Tennessee. Those who differ, it seems to us, owe it to that great state and to fair-mindedness to give due consideration to the viewpoints presented. These views are by no means abstruse or involved. But, astonishing to say, they have been almost entirely without expression in tens of thousands of words which have been published. The 'other side' has largely had its own way."

It is true and why? Because Tennesseans are too big to lower themselves to the level of some of their traducers. Mcken and Bernard, and our own (ig)noble Dr. Neal, with their muck-raking propaganda, have sought by pernicious misrepresentation to slander the state and her citizenship, but Tennesseans rest too secure on their great past and on their pres-

ent power to be worried. We are living in an age of slander, but just as George Washington will come through it all, glorious and dynamic as the Father of his Country, so will Tennessee outlive every slander now being hurled at her fair name, outlive the very memory of those who shriek with glee over the blatant falsehoods and caricatures of her enemies!

TENNESSEE'S BLUE LAWS.

A comedy of farces is being enacted in our state these days and the only ones being charged for the show are the innocent young people who are being given some lessons in anarchy that are as sure to bear fruit in years to come as conditions remain what they promise to be.

After many years of sound sleep Tennessee's officers of the law have roused to find that they have been ignoring the enforcement of one of the statutes of the state. As soon as the courts of the land had ground out a decision declaring the laws against the barter and sale of merchandise on the Sabbath to be binding, an effort was launched to prepare the voters to demand a repeal of the law. Shrewdly indeed did the politicians work their trick while those who know nothing of the invisible wheels of political corruption that grind day and night in practically every center of population, either rubbed their hands with smug content or clenched their fists in rage.

One section of the state allowed business houses to run wide open without molestation. Another sought to enforce the closing law. In another warnings were issued by officers and nothing was done to back them up. Nashville had several arrests and the next day the judge turned them all loose because something was wrong with the warrants! And while this farce was going on among officers of the law another was taking place on the sidelines where sympathetic people were chafing because motorists had found themselves stranded without gas!

What does it mean? It simply means that we do not have the right kind of laws or else people are not going to obey what we have. Good church members run their stores wide open on Sunday catering to the whims and fancies of people rather than run the risk of losing their patronage. Good church members either purposely or thoughtlessly delay until Sunday before securing food, drugs, cold drinks, cigars, gasoline, etc., when every one of them could be purchased the day before. And good church members cry the loudest sometimes against any effort on the part of God's people to close up business on Sunday and take a day of rest.

It were better many fold not to have laws than to have them flagrantly violated with impunity by every individual who can raise his voice to cry, "My personal liberty is being taken from me!" Only absolute anarchy can result from the present tendency among us. And anarchy means social chaos, nothing less. Social chaos means national death. We cannot go on as we have been doing since the war. Either we

must enforce our laws or we shall reap a mighty whirlwind of crime. The worst enemy America has today is the man who cries out for personal liberty and that cry is at the base of practically all our crime.

The murderers who shot down the policemen in St. Paul had as much "personal liberty" to do so as the bootlegger has to sell whisky in Nashville, or for that matter as the scofflaw has to buy it. The degree of crime is different, but the "personal liberty" element is the same. If one man can violate the law with impunity because it infringes upon his liberties, then every man can. And the officer, or the state that winks at crime because certain laws interfere with the liberties of libertines, is guilty of cultivating the seed of Bolshevism in our midst. It is a time for some straight thinking along this line and some strong preaching, too. If we want a land of undisturbed "personal liberty," we must go where others do not dwell, for in America it will either be law enforcement or anarchy. Choose you this day which will infringe least upon your liberties.

CONCERNING UNION UNIVERSITY PROGRAM

O. E. Bryan, Cor. Sec.

Brethren from West Tennessee have been asking questions concerning the resolution passed by the Executive Board of the Tennessee Baptist Convention giving Union University the right to put a man in the field for special finances at this time. Following is the resolution as adopted by the Board: "Moved that the Board of Trustees of Union University be authorized to put a man in the field to make a personal solicitation, and not public appeals to the churches but with appeals to individuals only, for the purpose of raising money to take care of the present emergency in the financial affairs of Union University."

Members of the Executive Board will remember that their Secretary has not been in favor of any appeals apart from the Unified Program but when the Convention or Board has spoken he has endeavored to cooperate in a loyal way.

We trust that Dr. J. H. Sharp will receive kind and brotherly treatment in West Tennessee and that he may be used of the Lord in saving a great institution.

HOME MISSIONS

This is the Week of Prayer of the W. M. U. for Home Missions. We are coming soon to the special Sunday in the year when we stress the work of our Home Mission Board. Dr. Gray has been setting forth both through advertisements and news stories, the needs of the Board and the fields that are served by it. We call special attention to these bits of information and urge our people to pray and work that we may lighten the debt upon this Board and further reduce the debt on the Foreign Board.

Let us bear in mind that the four special Sundays in the year for offerings from

our schools are in perfect keeping with the Unified Program, in fact, they are a part of it. We gave a liberal offering to the Orphans Home during the Christmas time. The last Sunday in March is Home and Foreign Mission Day. We observe the days for two purposes; first, to teach our people about them, and, secondly, to enlist all our people in giving to them. Let superintendents and pastors be not afraid to press the special offering for Missions and to seek to enlist everyone not pledged to the unified program in making a worthy gift.

ABOUT RESOLUTIONS AND OBITUARIES

We are compelled to call attention once more to the fact that the Baptist and Reflector does not publish resolutions and obituaries as regular copy. We will not deviate from the rule of the Board of Managers for anyone. The rate for obituaries is one cent for every word over 100 words. The rate for all formal resolutions is one cent per word for every word. It will help us in the office and prevent delay in publication if our contributors will send money with copy. No resolutions will be published except under these terms whether they come from the little church in the wildwood or from the largest church in the city. Please pity your editor and not embarrass him by sending copy for free publication!

B. AND R. HONOR ROLL

The campaign for subscribers has produced results, but so far reports have been entirely too incomplete for us to make any accurate estimate as to what the final outcome will be. In every case where the pastor has used his encouraging influence we have secured a splendid report. Run as is the Baptist and Reflector there is but little hope of any large increase in circulation in any community unless the pastor gets behind the load, encourages the people to push and sets an example by soliciting either from the pulpit or through personal interviews subscribers.

Our observation during the campaign has led us to conclude that a pastor can get more subscriptions in ten minutes during the opening exercises of the morning worship than can be secured in any other way save through a well organized, systematic canvass of the field by trained workers.

We take pleasure in giving the report of churches whose lists have come in already:

| Church-Location-Pastor. | Number. |
|---|---------|
| McMinnville, McMinnville, F. M. Dowell..... | 18 |
| Seventh, Nashville, Edgar W. Barnett..... | 8 |
| Whiteville, Whiteville, W. M. Fore..... | 19 |
| Belmont Heights, Nashville, W. M. Wood..... | 30 |
| Lockland, Nashville, J. C. Miles..... | 21 |
| First, Paris, John Buchanan..... | 25 |
| Seventh, Memphis, I. N. Strother..... | 5 |
| First Covington by W. C. Daniels..... | 12 |
| Chamberlain Avenue Chattanooga, G. T. King..... | 6 |
| First Lafollette, B. D. Bowers..... | 14 |
| Bethel, Goodlettsville, by W. V. Webb..... | 5 |
| Greenbrier, Greenbrier, Wm. McMurray..... | 36 |
| Orlinda, Orlinda, by B. Y. P. U..... | 18 |
| Doeville, W. H. Hicks..... | 12 |
| South Pittsburg, by Roy Woodfin..... | 7 |

| | |
|-------------------------------------|---|
| Rogersville, John R. Chiles..... | 3 |
| Dyersburg, Mrs. Fannie Harwood..... | 3 |
| LaFollette, A. M. Stephens..... | 2 |

Other lists have been sent in by Fountain City, Knoxville, 4; Mrs. Idella S. Hill, Humboldt, 4; J. W. Joyner, Memphis, 6; W. D. Powell, Chattanooga, 7; R. H. Langford, Memphis, 4; W. H. Reed, Dyersburg, 5; P. L. Ramsey, Jackson, 3. We have just received a letter from First Church, Memphis, which states that the list from there will be about 100. We are rejoicing in the results obtained so far, but too few pastors have helped us out.

We are going to continue to push the matter. We do not want to tire our readers with appeals for help, therefore we are going to try to hire them to help us.

We have run another month without a deficit. The complete report will be given next week. Based upon the deficit for 1925, the paper has saved state missions more than \$2,000 during the past three months, enough to keep a missionary in the field an entire year. Based upon the deficit for last year we have saved \$1,200, or enough to keep four Baptist Churches a whole year with half-time preaching instead of fourth-time preaching. Is it worth while to back up the paper? We leave pastors to answer the question and the only satisfactory answer will be a big list of new subscribers from your churches. Selah! Thanks in advance!

The paper must have 10,000 subscribers before the close of this convention year.

GOOD WORD FROM BROTHER FARMER

The editor was made to rejoice last week when he received a good letter from Brother T. H. Farmer, President of The Peoples Bank of Martin. In the letter Brother Farmer says: "The B. and R. gets better all the time. In fact, it is the best Baptist paper (or any other kind) I know of anywhere. I have been reading the paper under various names and under the management of our beloved editors of the past for more than forty years and I unhesitatingly say that the paper is now at the zenith of all its years. Your editorial in the last week's paper on "Gossip and Scientific Gossipers" is fine and actually worth the price of a whole year's subscription."

The editor appreciates such encouragement as this letter contained. Readers do not know how trying it is for an editor to grope his way in the dark, seeking for light on the subject of making a paper that the people like. He may be using features that no one cares for but he cannot know unless they write and tell him. For instance, we have introduced what we feel to be an interesting feature under the heading "Thirty-Five Years Ago." Certainly it is interesting to the editor, but is it so for others? He has no way of knowing unless they write and tell him. We are always glad to have kindly criticisms and happy indeed when we receive such good words as these from Brother Farmer.

"Baptists will not ride a horse without a bridle."
—J. B. Gambrell.

The sure sign that spring is about here is the pre-lenten note heard from many sources. While others are spending their spiritual energies celebrating the offspring of a heathen festival, let Baptists plan to celebrate every Lord's Day, every resurrection day, every day in the year by pushing the New Testament program of soul winning. It is a sure sign of weakness when a Baptist preacher waits for Easter in order to launch a campaign for new members of his church.

THIRTY-FIVE YEARS AGO

(Extracts from Baptist and Reflector of thirty-five years ago.)

Dr. John H. Eager wrote from Italy: "On the morning of January 22, we woke to find eleven inches of snow on the ground in Florence, trees bowed down under their strange weight and the dome of the Cathedral like a great snowball."

W. W. Gardner has just removed from Hickman, Ky., to Osceola, Ark., where he is pastor of the Baptist Church.

The first church of Jackson boasts of a fine Sunday school with six officers and eighteen teachers. Second Church, Jackson, is three years old. Rev. G. T. Webb is the pastor.

The Baptist Book Depository has been moved from Knoxville and will hereafter be known as the Baptist and Reflector Book House.

"A professor in a well-known university says that the use of liquor and tobacco is decreasing among young men students and even the use of tea and coffee."—Woman's Tribune. (How dreadfully different that day was from ours!—Editor.)

The Baptist Church of Murfreesboro advertised fifty pews for sale.

The church at Maryville has called Rev. J. K. Pace for half time.

The report of the Foreign Mission Board for the month of February will show a falling off in receipts as compared with the report of 1890. During the month, a year ago, the receipts were \$10,982.36. The report this year will show receipts of \$8,885.78, a falling off of \$2,096.58.

First church, Paris, has erected and paid for a brick church worth \$3,000.

Central Church, Chattanooga, voted unanimously to move the location of the church house to a site on McCalle avenue.

Concord Association will hold its next fifth Sunday meeting with Central Church, Nashville.

JUDSON COLLEGE NOTES

Since Judson College, Marion, Ala., founded 1838, is one of the oldest Baptist colleges for women in the world, and the high standards that are maintained by the institution are recognized by its membership in the Association of Colleges and Secondary Schools of the Southern States, the following announcements made by President E. V. Baldy will be of interest to our Baptist readers as well as to the public generally:

Founders' Day will be observed on April 7th with appropriate exercises in the Alumnae Auditorium. The principal speakers for the occasion will be Hon. Ray Rushton and Mr. D. F. Green, both of Montgomery, Ala.

Interesting plans have been made for the commencement season. The baccalaureate sermon will be preached by Dr. J. W. Phillips, pastor of the First Baptist Church, Mobile, Ala., at eleven o'clock in the morning, May 23d. In the evening Mrs. J. Carter Wright, President of the W. M. U. of Alabama, will deliver the missionary address before the Ann Hasseltine Missionary Society. The baccalaureate address will be delivered before the graduating class on the evening of May 24th by Dr. Rufus W. Weaver, President of Mercer University, Macon, Ga.

"To be ignorant of what happened before you were born is to be forever a child."—Cicero.

"REVIVAL OR COLLAPSE"

(Continued from page 1.)

sary, or at least in this writer's experience, have proven wonderfully helpful in evangelistic work. First, our leaders must become thoroughly aroused and committed to this necessity. Our Sunday school experts who are holding institutes, and speaking here and yonder shall carry the summons of this necessity, in all that they do and leave the seed planted wherever they stop. Our Mission Secretaries, both Southwide and state, should carry this conviction in their hearts. There is no better missionary address than that which stirs the hearts of the people for the unsaved. Above all, our pastors must be deep and passionate in their convictions on this matter. If these forces of leadership can be united in the realization of this necessity then the great revival has already begun.

The second thing necessary is that the prophets of God must proclaim this message to the people. "How can they hear without a preacher?" The people are ready to respond to this great call when they are called. The pastor is the only man on earth who can make this call in the most effectual way. His place is indeed a place of opportunity, but it is also a place of tremendous responsibility. Let the people pray that the pastor may be lead to preach on this great theme. Let him get his people charged with this electric passion. Nothing will do this but preaching on this great subject.

The third thing we must have is an organization. Much has been lost because the church was not organized for her task. A campaign of prayer should be organized—when every home becomes a temple and every Christian father a priest; when the cottages become places of prayer. Some member of the church, gifted in organization, should come to the aid of the pastor and organize units and by special prayer and interest get these called workers together. Secure information by census or otherwise, which will let you know your responsibility in your community. Then see to it that a special, personal message goes to each detached Christian or unsaved person in your community with such careful preparation for each visit as that they must prove fruitful. Follow this organization through a series of meetings, preferably led by the pastor; tabulate the results with care and you will observe from the first effort the profitable difference. Any church which will administer her work in this way will never go into this sort of task unorganized.

The great by-product of Christian effort in evangelism is the discovery of Christian workers of whom we know nothing before. How these souls will grow under this sort of effort! It is the work Christ led in and His Divine personality still lives in it. The greatest loss of a church is shown by the fact that so few of her members are capable of leading others to Christ. Conclusions drawn from recent statistics in this field will shock the most conservative among us to serious thinking.

Please observe the following facts as to the number of Christians required to lead one soul to Christ within the year. Oklahoma lead the South in the last census and used ten Christians a whole year to win one soul. New Mexico and Louisiana followed next and used eleven to win one. Arkansas used thirteen to win one. In Texas and Tennessee it took fourteen a year to win one. In South Carolina and Illinois, though somewhat removed, one from the other, each used fifteen to win one. Mississippi used sixteen to win one; while in Kentucky and Florida and North Carolina, more than seventeen were required to win one. The work seems a little more difficult in Missouri and Georgia, for each of these used twenty to win one. It seems still more difficult for our brethren in Virginia, for in the Old Dominion, it took twenty-one to win one. It was still more difficult for our brethren in Alabama, for they used twenty-two to win one; while the success of evangelism in Maryland and the District of Columbia, was more difficult than in any other States, as they used twenty-six to win one.

If you will carefully contemplate these alarming figures, you readily realize that if any business in the world showed such a small yield for amounts invested, we would expect nothing but bankruptcy. There isn't a good business man among us, if his investments did not bring in better yield than that which we have just recited, who would not call his investments in after the first year. When we read these figures we think that our School friend was right, "Here is the only answer to our great denominational questions."

Our fourth need in this great program of evangelism is to "follow the commission through." We must teach them "to observe all things whatsoever I have commanded you." The evangelistic program that does not include the teaching and training services of the Church has failed in a most vital place. It is much like bringing a child into this involved, intricate and strange life and leaving him to find his own way through it. Jesus points out the fallacy of such a program when He insists that we "teach them" as soon as we "make disciples," of them.

May we urge that the pastors and religious leaders help us get back to the original fountain of religious zeal, which was, is and ever will be the great evangelistic message. If this program can be inaugurated and preached with faith and zeal, it will as surely follow as the day follows the night that religious efficiency of every kind, plenty for every need, and wisdom for every problem, will come down upon us in unstinted abundance.

Asheville, N. C.

Two Scotchmen decided to become teetotalers, but McGregor thought it would be best if they had one bottle of whiskey to put in the cupboard, in case of illness.

After three days Sandy could bear it no longer, and he said, "McGregor, I am ill."

"Too late," said McGregor, "I was ill all day yesterday!"

THE WORK OF AN EVANGELIST

B. T. Kimbrough

Let us heed
The charge of Paul to Timothy,
Before the watchful eye of God
And Jesus Christ, who Judge will be
Of quick and dead at his appearing
And kingdom.

Preach the word,
Though season may be in or out,
Yet instant be at every time;
Reprove, rebuke, put sin to rout;
Exhort with all longsuffering
And doctrine.

Teach the truth,
Though doctrine sound is not endured;
Desires spring up in evil minds,
And itching ears will not be cured,
Where lust leads in their choosing
False teachers.

Heal the sick,
The Great Physician came to save;
Yea, even though they turn away
Their ears from truth, and only crave
Forgetfulness of pain by turning
To fables.

Watch all things;
Endure afflictions as did Christ;
What he began, take pains to do,
The work of an evangelist;
By doing this complete the proof of
Thy ministry.

Louisville, Ky.

CLOSE COMMUNION

Our observation has taught us that Close Communion is the milestone at which many Baptists become weak and worthless and others drop out of the Baptist race. Nor is this surprising in view of the misunderstanding and ignorance that prevails concerning this question.

One of the difficulties has been that many have tried to accept this doctrine without acquainting themselves with the Scriptural basis upon which it rests. Unfortunately, some of our ministers are more or less to blame for the looseness of their congregations on this question. They have assumed that their people were settled in their views on this subject, and hence have neglected to discuss it in the pulpit. A few, knowing the unpopularity of the doctrine, have studiously avoided it; while still others have not themselves believed in the practice of restricted communion. In spite of this, we believe that the worth, yea, the very life of a Baptist church is dependent upon the Scriptural observance of the Lord's Supper. If evidence for this statement were lacking, it could be found in the fact that unrestricted communion has always been attended with disastrous results to Baptists. We cheerfully challenge any and all advocates of open communion to show a single exception to this rule. If, therefore, it be true that unrestricted communion and Baptist decadence, have gone hand in hand, it would seem that we could hardly be too vigorous in our contention for the proper preservation of this ordinance.

If the celebration of the Supper is considered apart from its Scriptural setting, and from what is necessarily involved in its observance, then we might rightly consider it of no great importance. But when viewed in the light of its consequences, there is no doctrine or practice among us of greater or more far reaching importance. With Baptists, at least, restricted communion is a testing of a standing, or a falling church.

The question of believer's baptism is the determining factor in the inclusive and exclusive terms of participation in the Lord's Supper. The inevitable corollary of open communion is open baptism, and from this conclusion there is no possible escape.

No one can logically contend for believer's baptism, and at the same time justify open communion. Restricted communion and restricted baptism must stand or fall together.

We believe there could be nothing more important and timely than a revival of preaching on this subject.—The American Baptist.

PUBLIC OPINION

WOW!

"With our present system, the Southern Baptist Convention cannot become a deliberative body. The programs are practically made before we come to the convention and there is no time for general discussion, and possibly it is just as well that it remain as it is, for without specific preparation the speaking might be worse than it is, which would be a calamity."—The Builder First Church, Shawnee, Okla.

WHAT KIND OF RELIGION?

The devil is perfectly willing for us to be religious, very religious, provided we will have such religion as he approves. It is getting to be quite the fashion now in certain high-brow circles to declare that we must cure the defects of Christianity by cutting out all that is fundamental or essential in Christianity and making a religion on which all can unite—not only all Christian groups, but Jews, Mohammedans, Buddhists, etc. Such a suggestion is about as sensible as to propose to remove a man's heart to cure heart trouble. If we ever pursue such a course in religion, the result will be a religion that meets the approval of the devil, but it will not be Christianity, and it will have no way of salvation.—Baptist Advance.

READ THE REFLECTOR!

Every member of our church ought to subscribe for and read our State paper, "The Baptist and Reflector." The New Testament gives us our marching orders, but it takes the religious paper to furnish news concerning the campaign. It was not enough during the World War for us to know that our forces had gone out to do battle. We were so much interested that we wanted all the information we could get from the front. When we become as much interested in the spiritual world's war as we were in the material world's war, we will subscribe for and read eagerly a paper that gives us the latest news.—Go Forward, First Church, Jackson.

GIVE THE DEVIL HIS DUE!

Hold your breath, readers! We are going to hand a little bouquet to the atheists! A short time ago we noted in this paper the effort of the atheists to secure a charter, in which their declared purpose was to be a wrecking company, and they have been frank enough to describe their aims as purely destructive.

Just lately we have come into possession of a more extended account of their objectives. One of these is "to stop the bootlegging of religion into the public schools."

This is a worthy objective. The citizenship of this nation is beginning to realize that we have a "new religion with a new God,"—to quote Dr. Straton. This new religion is no other than evolution; and the descriptive term "bootlegging" exactly fits the methods which the evolutionists adopt in getting their false hypothesis into the schools.—The Bible Crusader.

BUILDING THE ASSOCIATION

By J. C. Griffin

No doubt many of us fail to appreciate the importance of the association in Baptist life. It stands closest to the churches as the body through which they may co-operate in their work. Its life and work therefore concern us in a unique way. We wish not only to set forth some suggestions looking to the mobilization of our forces through the association but to show some of the methods being used for the purpose of bringing our people together. We are concerned with the majority of our people and not with the minority.

The effort of the church is to enlist as many of its members as possible in the work of the kingdom and this should be the purpose of the association. Only it deals with churches and not with individuals directly. If we fail in the church, we fail in the

association and we will fail in the State and in the Southern Baptist convention. And we are not going to enlist our churches until we pay some attention to them. The little church down at Dog Trot or Scarce Geese would like for some one to listen to their letter, setting forth the work of the year. They would like for their pastor to have a chance to speak.

We must build up our associations by enlisting our people. The pastor of the little church would like to have a chance to speak during the associational meetings, Fifth Sunday and other. And he does not want to be put on the program on Friday night before the meeting begins. If you are not interested in listening to the masses, to the majority, they will not come to hear the few who think they can do the job alone. The majority have the Lord's wealth in their hands and if we never call on them until we want an offering, we will fail to get that.

The common people are more intelligent than they are given credit for being. They know a dry sermon when they hear one. They know a Christian when they meet one. They want to contribute to State, Home and Foreign missions, but they are going to have to be recognized at other times than the giving times. We ministers are to be blamed in a large measure for conditions. We treat the masses of church members like the mother who would not let her boy go into the water until he had learned how to swim. Let us not be so foolish. Let us give our weaker churches, their members and pastors, proper recognition upon our associational programs and we will see our meetings grow.

The greatest battles are to be fought out in our associations. There, our enemies are to be met and conquered. The few cannot conquer. Who ever heard of a single officer going to defeat an army? Gideon went with his army of three hundred, God's chosen ones. We must have help when we wage the warfare against Satan. We talk about co-operation, but our trouble is that some of our people do not co-operate. And we pastors need to learn that we have not co-operated until we have helped our weaker brethren in a financial as well as in a spiritual way.—This may seem hard, but if you do not think it true, answer me.

Jesus Christ came to earth to seek and to save that which was lost. He organized his disciples to that end. If we are going to carry out the Gospel plan, we have to function as a unit in Christ, and this we can never do until we have learned to bring all our churches together through the association.

BRINGING YOUR SON UP OR DOWN

How to Bring Down a Son

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey and allow him to return home late at night.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morals.
6. Teach him to expect pay for every act of helpfulness to others.
7. Let him spend Sunday hours, between services, on the street.
8. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

How to Bring Up a Son

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Be careful to impress upon his mind that making character is more important than making money.
7. Live Christ before him all the time; then you will be able to talk Christ to him with power.
8. Be much in prayer for his salvation and spiritual growth.—William L. Laumaster, Bulletin First Church, Steele, Mo.

DR. BROUGHTON CHANGES HIS MIND

To My Friends in the Southern Baptist Convention: I feel under ordinary circumstances a general letter from me to the Baptists of the South would be presumptuous, but inasmuch as I sent out last summer a general statement that at the coming convention in Houston I proposed introducing a resolution declaring that Southern Baptists did not accept any theory of evolution that regarded man as having descended from any lower form of animal life, I feel that I may be pardoned for sending another, saying that I have changed my mind—not about evolution, but the resolution.

I have thought much about the matter and tried to get the will of God about it. I have also thought through our great denominational problems, and I have arrived at a very clear opinion that our convention should lose no more time debating the evolution question.

Now somebody will say: "Yes, he has been worked on by the powers that be." Well, I cannot help what people say; I have always been a sort of target to test the marksmanship of my friends, and I have comforted myself with the thought that it is sometimes less hurtful to be the target than the marksman. But let that be as it may, I do want to say that not one man or woman has even hinted that my proposition was unwise—not one. I have been surprised at this, for I have friends intimate enough to say anything to me. A number have urged me on, and I value their wisdom very much. But the more I have thought and tried to pray about it, all the more strongly I feel that we have as a convention gone far enough, even as far as any convention of Baptists can go.

I feel more. I feel absorbed with the idea that our next convention should allow nothing to sidetrack us from our great missionary spirit that called us into being and has held us together.

I feel more. I feel that on Sunday afternoon the convention and all the folks round about should come together in the biggest mass meeting ever, in the interest of our Home and Foreign Mission enterprise; that at that great gathering every missionary of our two boards that can be brought together be on the platform; that Drs. Gray and Love be in charge of their respective groups, and not only present the missionaries, but make the addresses—Dr. Gray for Home Missions and Dr. Love for Foreign Missions. If this program is worked and the people know it beforehand, the delegates will all stay over Sunday, and the greatest day that Southern Baptists ever saw will be that day. It will be the occasion looked forward to with prayer and expectation. It will be the right day—Sunday; and it will have the right background—the missionaries; and it will have the right speakers—the two burdened Secretaries. Let the churches have the preachers morning and night, and let the convention have this great mass meeting with missionaries and heart-heavy secretaries, and heaven will hover over Houston that day.

This is how I have changed my mind.

Suppose the program committee take this suggestion into their arrangements.

Wonder how our editors feel about it.

LEN G. BROUGHTON.

Jacksonville, Fla., January 13, 1926.

OPEN LETTER TO DR. LEN G. BROUGHTON

By Selsus E. Tull

In the midst of the evolution discussion going on throughout the land, there were multitudes who were made to rejoice some months ago when you made known your purpose to introduce a resolution at the next Southern Baptist Convention so worded as to put the convention on record against the evolution doctrine. That same multitude is now disappointed that you have undergone a change of mind and that you announce that you will not now champion such a resolution before the convention at Houston.

Since your change of position is now under review in a number of our denominational papers,

and because you are a prominent spokesman among Southern Baptists whom we all admire, I take this means of asking you publicly the following questions on the general issue:

1. Was your first impulse to introduce your proposed resolution in the next convention actuated by the fact that the discussion at Memphis last year caused a division of mind and a distraction of purpose in the work and fellowships of the convention which you desired to rectify?

2. Do you now believe that the desired harmony of thought and feeling can be restored in the next convention by simply ignoring the division that was stirred up at Memphis?

3. You propose instead of your resolution against evolution to plan a great mass meeting on Missions and Evangelism. Do you think that such a substitute move will settle the evolution agitation in the convention? And do you mean thereby to imply that those who want the convention to go on record against evolution are quibbling over a minor issue and are not as enthusiastic for the great mission causes as others?

4. Since the evolution issue is up, and there remains a decided unhappiness over the way the matter was handled at the last convention, is it not a wiser and more brotherly policy to get the disturbing thing out of the way first, and then throw the whole united sentiment of the convention into your proposal to major on Missions and Evangelism?

5. Do you have any assurance that your "change of mind" will be characteristic of all the members of the convention, and that, therefore, nobody else will introduce the kind of resolution which you first proposed? Have you only desired to eliminate yourself from the proposal?

Of course you will recognize that these questions are somewhat "leading," so I will now supplement them with a few remarks.

If real harmony is the thing that is now sought within the ranks of Southern Baptists, the way to go at the matter is to first define the cause of the evident division. When this is determined, it then becomes a simple question of propriety and honest dealing as to the way the disturbance can justly be rectified. There are hundreds of serious and noble brethren in the convention who will resent, and justly so, any move suggestive of the idea that their convictions on a vital doctrinal issue should be ignored or suppressed. To undertake to divert the issue by a substituted challenge to co-operation on the great mission cause will not answer the case. Such a course is wholly irrelevant. Those who are against evolution are just as much missionary as any others. To dare to intimate the contrary will be to make a bad matter worse. On the other hand, those who feel that the convention ought to define its position on evolution in unqualified and unmistakable terms are not a type of fellows who can be "blown off the trail" by a sound of the horn in another part of the field. Such a move would place us in the serious danger of dallying with men of honest purposes and determined convictions by what may appear to them like a specious appeal. Can you by any sort of logic prove that missionary co-operation is more fundamental to the peace of Southern Baptists than doctrinal agreement?

There is another interesting and even queer side to this whole situation. From nearly every direction comes the answer that there exists little or no evolution in the ranks of Southern Baptists—that the convention is overwhelmingly against evolution. If that really be true, then it ought not to take five minutes for you to read your original resolution and pass it through the convention with a shout. That would successfully dispose of the whole matter, put everybody in a good humor, and clear the way for all the rest of the time of the convention to be given, in glorious harmony, to our great world-wide enterprises.

The "Doctrinal Statement" adopted by a majority of the convention last year is now a thing of past history. No member of the minority now desires to amend or to re-open that document.

The majority leaders declare that they fought to keep the evolution declaration out of the body of the confession. They loudly protest that they are against evolution. Since all this is true, then as a matter of justice and brotherly fairness should not the majority now join the minority in a separate resolution that will put the convention absolutely in the clear on the evolution issue?

Dr. Broughton, what is now the reason why that should not be done? If the Southern Baptist Convention is overwhelmingly against evolution, then why should it not be allowed to express itself by an open and unhampered vote on the issue? What is the element in this case that needs to be covered up? Why this fear of open discussion? Why should the peace of the convention be jeopardized, keeping it from declaring what it believes on an issue that is stirring the whole religious and educational world? What sort of dangerous propriety is this that has crept into our ranks that has intimidated the great Southern Baptist hosts to where we are afraid to do our duty under a great crisis? Who is the enemy behind the scenes that is dictating our policies? Are we afraid of ourselves or are we scared of the evolutionists?

Another interesting item in the case appears in the fact that those who are now crying "peace" and "quit your agitation" are usually those who voted with the majority at the last convention. Does it show a real brotherly desire for "peace" on their part for them to try now to ignore the conscience of a thousand of their brethren of the minority since they avow that their only contention at Memphis was upon the place where the evolution clause should appear in the body of the Confession? Can any possible appeal to, and arousal of, missionary zeal justify a policy to suppress an expression of conscience on a very different contention? If a majority of the convention is against evolution, and if the peace of the convention depends upon the convention going on record against evolution, then the leaders of the majority in the last convention have a glorious and God-honoring opportunity to save the peace of the convention if they have the cause and not themselves before their eyes.

But, greater than all other considerations is the main thing involved in this whole situation. The evolution doctrine involves God. The evolution doctrine involves Jesus Christ. The evolution doctrine involves the missionary ideal. Can the convention expect God to bless its missionary enterprises if it winks at or passes over undenounced a tendency, a theory, that is abroad in the world whose insidious purpose is to rob God of His Creatorship and to steal from Jesus His claims to Divine Sonship? What kind of a spirit or enthusiasm can you expect to pervade your proposed missionary rally at Houston if we sidestep our great and imperative duty to vindicate God's name before the blasphemous infidelity of this present age? This is the crux of this whole issue before the convention. The case is deathly serious. God is on trial. The Bible is on trial. The Baptist conscience is on trial.

I am afraid of God. I am ten thousand times more afraid of God than I am of all the evolutionists on earth. The Southern Baptist Convention owes God everything. Who says that the convention owes evolution anything? To my way of thinking, I am unable to see how the convention can prayerfully look to God to prosper its enterprises until this divisive issue is settled in the eyes of men and angels.

I am sorry you have changed your mind. You are leaving the field for some smaller man to do the thing which you first proposed. This great matter cannot stand like it is!

Pine Bluff, Ark.

Man (to barber)—Don't cut my hair too short—people will take me for my wife.—Clipped.

Pat—Would you accept a pet monkey?

Judy—Oh, this is so sudden. I'll have to ask daddy.

TENNESSEE HOOSIER SPEAKS

H. M. Coffey, Native Son Raises Voice From Indiana.

Tennessee remains unimpeachable in the minds of her native stock, despite all of the bombs of adverse criticism and ridicule hurled at her by self-appointed monitors, who are inspired from a foreign throne of unproven science, who when confronted with the four square question, are forced to admit that they argue for science as the master of God, rather than the fact that God is the master of science; and further admit that the only reason they have for believing the Darwinian theory of evolution is by faith. Is it not much more wise to have faith in the book that teaches the plan of living by which all mankind will be justified, that has foretold true events all down through the ages, than it is to have faith in a theory of the past and present which offers no hope for the future?

When John Sevier, a revolutionary general and first governor of Tennessee assembled his little army of "over mountain" men with himself in prayer each morning before entering battle, he knew well what they were fighting for, were building a state upon a foundation that could not be shattered by men who believe in the dictates of science alone. To import an idea into Tennessee that conflicts with the Bible, and creates a cause for infidelity and atheism, would be to take away the foundation of Tennessee. Yea, it would declare John Sevier and his comrades and their sacrifice vain and void.

I feel sure that Tennessee can easily challenge any other part of the world to show a more glorious history than her own. Despite the fact that the Eastern and English capitalists forced the slavery problem upon her, and caused her to secede, which she bitterly regretted to do, it is still a Union State. Tennessee always has been a Union State, and it always will be such. Could any one doubt the loyalty and sincerity of the thousands of Tennesseans who went into the Union army? Who can doubt the loyalty of the thousands of Tennesseans who cried for peace and the Union up to the last moment, and then went into the Confederate army? Did those Tennesseans who were in the Confederate army leave college, their business and their peaceful homes and stake their lives in war for slavery? Did they stake their lives for the gold and silver of the world? No! they did neither! Those Tennesseans knew well the things that were sure to follow sudden emancipation of the negro slaves, and they went into the Confederate army under the solemn and sincere conviction that they were going into war to save their race from pollution—to maintain the endowments which they had received from Almighty God.

Those who would doubt the loyalty and patriotism of even that Confederate branch of Tennessee let them investigate carefully the history of the state during the first ten years following the close of the Civil War, and they will learn that under the careful and prayerful leadership of the Confederate General Nathan Bedford Forrest of Tennessee the entire Confederate forces of the South were heart-pledged anew to the Union. Let the world remember that Tennessee declares peace at any price except the price of God and liberty, but when these two are sought from her she is all war. Governor John Sevier, Presidents Jackson, Polk and Johnson, General Nathan Bedford Forrest, Colonel Alvin York, hero of the World War, are only a few of the many patriots of Tennessee. These men and their lives are true examples of the loyalty and patriotism of Tennessee.

I feel sure that Governor Peay expressed the sentiment of more than seventy-five per cent of the citizens of Tennessee when he wrote: "The statute, I have no doubt, is entirely constitutional. We have the right to say through our law making body that the faith of our children shall not be destroyed by teachers who poison their minds with stuff that no science has established and which belongs in no reputable textbook.

"Tennessee needs no sympathy nor commiseration. Our state has taken a great and forward position which deserves and will certainly receive

in due time the admiration and appreciation of the Christian world.

"I have a profound contempt for those who are throwing slurs at Tennessee for having this law. In my judgment any state had better dispense with its schools than with its Bible. We are keeping both."

Most certainly Tennessee's educational institutions are not hindered in the least by the act of the anti-evolution law, and our church schools, and our Bible which are the cornerstones of our state are protected by the law. I can not believe otherwise than that the other states, and all America, and possibly the rest of the world will eventually think, and look upon Tennessee as a state with educational institutions of sound teaching and learning.

I have the faith that Tennessee will ever stand as high as her mountains against the teaching to her children any unproven science that conflicts with the Holy Bible, and lessens their faith in the inspired word of God, the master of science, and all things. Tennessee has, and always will, continue to attend to her own business.

NEWS NOTES FROM THE FAR SOUTHWEST
By L. O. Vermillion

The City-wide Training School for the Baptist Young People in El Paso is just coming to a close. There has been an enrollment of more than two hundred young people taking the various courses offered. It is commonly reported that this is the largest and best school in the history of El Paso.

A new Baptist church was added to the list of the Valley February 21. Canutillo, Texas, is the location. Bro. Fred Cole, the missionary of the Association in the West End, is the mover. This is a prosperous community in the extreme western tip of Texas. It will no doubt be the most western church in the State.

The influenza has interfered greatly with the work of our churches in El Paso. All of the family of this scribe have had their turn with it, and two of them are yet confined to their beds.

Rev. H. F. Vermillion of the Baptist Tuberculosis Sanatorium is in New Orleans this week attending the meeting of the Hospital Commission.

There is considerable apprehension over the attitude of the Federal Government of Mexico in deporting the foreign workers, priests, preachers, and teachers. So far this order has not affected our Baptist people. Some think that it is due to the fact that our government is absolutely democratic and consequently does not in any way cross the constitution of Mexico, and if there should be any deportation of workers it would be more to keep from showing partiality than because of our conflict with the constitution. The mayor of Juarez says that the Baptist work there is in no way conflicting with the constitution or laws of Mexico.

The Hogg-Williams evangelistic team is to begin a meeting in El Paso the 28th of February. Practically all of the churches will co-operate. None will give way their Sunday services at the morning hour, and none of the suburban churches will give up their evening services. The meeting is purely co-operative and no financial obligation is to rest upon the individual churches. Immanuel has no official connection with the campaign other than to urge our people to go and get all of the good out of it that they can get.

The evidences of spring are here. The folks are working on their lawns and the grass and flowers are beginning to grow. The farmers have the whole earth turned over in the valley and are watering it for their spring planting. Already the fields of alfalfa and small grain have covered the earth with green where the farmers have these crops growing.

There is every outward sign of one of the best years in the history of the valley. We had cold enough to kill off or retard the pests. Moisture enough to insure early spring grass all over the ranges and to guarantee a reserve water supply in the storage reservoirs which are the high mountains that are forest covered and hold the snow and ice until the warm weather is far advanced in the lowlands, gradually releasing it to flow into

the rivers. The summer rains in the mountains will supply the flow for the late summer and fall. The wisdom and goodness of God is manifest in placing these great and high mountains in the midst of the deserts to feed the streams and make the valleys to blossom as the rose.

More than twenty thousand people crossed the line into Juarez this past week to attend the Mardi Grau festival. That is those that did not go to get drunk. All restrictions were lifted. I am exceedingly thankful that there was not a repetition here of the Tia Juana affair that brought reproach upon both the United States and Mexico.

Reports from our Baptist work in Arizona indicate a very healthful growth, a soundness in the faith and spirit of evangelism.

GREAT HOSPITAL COMPLETED

Catholic City Learns of Baptists for First Time.

The editor had the privilege of being in New Orleans recently and of being entertained in the new Southern Baptist Hospital. This institution has been looked forward to for many years and is now a reality. A handsome eight story building has been completed and is ready to receive patients. It has 218 private rooms and five wards of six beds each, giving it a capacity of 250 patients. Fifty-six rooms have private baths and there is a nursery with thirty-six baby beds. There are six major operating rooms, seven minor and two delivery rooms. The sterilizers are of the concealed type, this being the second hospital in the South to install such equipment.

The building has sixteen solariums (sun parlors) and many other features that will add to the comfort and welfare of the patients. Every floor in the building is covered with the new rubber tile, save the operating rooms and some others which have the porcelain tile. New Orleans citizens donated two whole city blocks for the buildings at a cost of \$85,000. The street between the blocks was closed by the city. More than forty prominent physicians and surgeons are on the staff of the new institution.

The chapel was furnished by a Baptist, the X-ray department by a Catholic, the superintendent's office by a Presbyterian, the business office by a Methodist, the reception room by an Episcopalian, while several bed rooms were furnished by Jews. One whole floor is set apart for the treatment of children and another for maternity cases. A splendid cafeteria will care for nurses and others, it having a capacity of 200 meals per hour. The laundry is large enough to care for 12,000 pieces of work a day. Two great boilers heat the plant and provide steam and hot water. These burn 20,000 gallons of crude oil per week.

The hospital has a complete pharmacy, a barber shop, twenty-eight telephones with local exchange, a floral shop, a vegetable garden and a poultry farm. The building is erected upon 856

piles driven fifty-seven feet below the floor of the basement. All buildings are fireproof and modern in every respect. The plant is worth at least a million dollars.

Mr. Louis J. Bristow is superintendent of the new institution and he has everything well organized for the beginning of work. Owing to delays on the part of the contractors the building could not be opened February 16th, as was planned, but it was nearly enough finished and furnished for the editor to see exactly what it was going to be like. The very latest hospital beds have been installed and all other equipment is of the newest designs.

We look for the institution to have a great history. New Orleans is a Catholic city. Tens of thousands of her citizens knew absolutely nothing about the people called Baptists until very recently. Now, they are opening their eyes. Great banking institutions of the city are anxious to get Baptist bonds and other securities. Property about the hospital grounds has increased in value more than 30 per cent since the building was begun. Our churches are filled at their services. The Bible Institute is conducting weekly services at forty places in the city and hundreds of souls are being saved. We ought to thank God that we have gained so strong a foothold in this priest-ridden city, wherein it is said that even some of our colored Baptist preachers administer "extreme unction" to their dying members!

JUST ONE YEAR AGO

By A. Robertson

Lines dedicated to the Ridgedale Baptist Church of Chattanooga, Tenn., on the occasion of the first anniversary, January 10th, in the magnificent new building corner Dodds and Bailey avenues.

Just one year ago, with sighs and with tears,
We left the old house where for many long years
We had worshipped, and prayed, and worked with
a will

To build up a church that grew larger until
The house got too small for the workers, and so
We just had to leave it, just one year ago.

Just one year ago, with hopes beating high,
We came to this building that rears to the sky,
Its gables, and towers, that stand as a proof
That God blesses people who don't stand aloof;
But bravely, and boldly, in faith onward go,
Just as Ridgedale folks did, just one year ago.

Just one year ago, and throughout all the year,
We've worked without faltering, worked without
fear;

God's blessing has held us, His promise holds true,
Do great things for Him, He'll do great things for
you.

So we pledge ourselves fresh, still onward to go,
And do more than we hoped for, just one year
ago.

Keep Up with Religious Affairs!

Some interesting things are happening in the world. A university professor has published a vicious attack against our Bible! Dr. Neal of Tennessee University fame and Dayton trial shame, has insulted the citizenship of Tennessee and the dignity and integrity of the evangelical ministry of the great state! A good brother has come out with the suggestion that the Southern Baptist Convention be divided with the Mississippi River as the dividing line! The Southern Baptist Convention will meet before long and interesting

things are bound to happen! Do not fail to read your Baptist and Reflector and learn the truth about these things. And what is equally as important, tell your brethren in the churches about these important events and get them to subscribe now. Your editor is getting in trim for a series of editorials and articles that will make interesting reading. Send subscribers and more subscribers! There will be more spiritual fun to be had through the pages of the Baptist and Reflector during the next few months than any one ever secured for the little sum of two dollars.

THE NEWS BULLETIN

NEW ZEALAND WARS OVER READING BIBLE IN PUBLIC SCHOOLS.

A copy of the New Zealand Bulletin has come to our desk. It is filled with a discussion of the advisability and the propriety of reading the Bible in the public schools. A list of the names of members of Parliament who voted against the bill to allow the Bible to be read is given, and strong pressure is brought to bear, through the columns of the bulletin, to get the information to all concerned. Statements from Henry Ford, the late Premier W. F. Massey of New Zealand, Sir John Parker, Minister of Education, and other noted men are given in support of the bill. The widespread and growing immorality among school children is given as one of the greatest reasons for the passage of the bill.

SLAVES BEING SET FREE.

Americans have grown so far away from the days of slavery that they seldom think of the subject, save in terms of our Civil War. Very few of us ever think that it is possible for slavery to exist in our world, but it does, and the battle for freedom goes on apace. The Baptist Times of England gives a recent report of the efforts of the ruler of Nepal, an independent state between India and Tibet, to free the slaves in his nation. There are 53,000 of these owned by 15,000 men. The Maharaja has spent already more than \$2,000,000 in purchasing their freedom and will continue his work until all are set free. He has adopted a much wiser and more economical plan than was followed in our own nation.

DR. CALLAWAY ATTACKS INFIDELITY

Chattanooga Preacher Spares Not.

In a recent sermon delivered from his pulpit in Tabernacle Church, Dr. T. W. Callaway paid his respects to Luther Burbank and Thomas A. Edison by showing the littleness and meanness of their utterances against revealed and experienced religion. He also made some very vigorous denunciations of the Congregational church of San Francisco that opened its pulpit to Mr. Burbank for the deliverance of his tirade against the supernatural. Among other things, Brother Callaway said, as reported in the Chattanooga Times:

"We have infinitely more respect for the infidels, Messrs. Edison and Burbank, than we have for the Congregational church in California that permitted Burbank to defile the sanctuary with his blatant blasphemy and crucify Christ afresh in the home of his supposed friends; or the ministers in Protestant pulpits who hold to the same belief, and yet, for the sake of the loaves and fishes, prostitute their high calling as ambassadors of Christ by making Him the son of an outcast woman."

LOUISVILLE SEMINARY READY TO MOVE; MARRIED STUDENTS' APARTMENTS

By Chas. F. Leek

The middle of March has been set for the removal of the Southern Baptist Theological Seminary to its new and modern suburban home and September 21st, the opening of next session, has been set as the date for the opening of apartments for married students. Another recent announcement that gladdened many hearts was the definite decision to break ground immediately for apartments for married students which are to be ready for the opening of next session.

The new home, modern throughout, provides everything for the comfort

of the faculty and students. In Norton Hall office space has been allotted for the administrative force; a faculty center and faculty offices have been provided in the faculty wing; and properly lighted and ventilated classrooms are in the scheme. The students have various rooms for their necessary activities while each man has a single bed room with hot and cold water. Each room is an outside room facing the large open court or the surrounding residential section of Crescent Hill. A manager's apartments, guest rooms and infirmary are also provided here.

The married men's apartments are to include hot and cold water, electric lights, heat, janitor services, gas stove for cooking, laundry in basement, and a large part of other necessary furniture.

BIBLE CONFERENCE AT LIVINGSTON

By A. B. White

We enjoyed our Bible Conference very much. It has put new life in our people, and all seem to have resolved to live better lives and to work better for the church and Sunday school.

Clyde Widick, Tullahoma, brought a very interesting study on prayer and love. G. L. Ridenour, Carthage, gave a wonderful study on the book of Jonah. Then we had with us from Franklin, Brother Smith whom we delighted in hearing. W. H. Preston that great worker for young people came and gave the young folks a task and told them how to perform the task. Brother Williams from Ripley brought a great message on the Democratic principles of the Baptist Church. Then came our much loved David Livingston, who brought a great soul-stirring message that did our hearts good.

All had a great time during the conference and want to have one every year.

DR. BAILES GOES TO LAKE-LAND, FLA.

Dr. Porter M. Bailes accepts the call to the First Baptist Church of Lakeland, Fla., and moves on the field the first of March. He closes a most successful pastorate of nine years at the First Baptist Church of Greer, S. C. He led the state last year in the number of additions to churches having had 702 under his ministry. Last year was the banner year for his own church with 170 total additions and a net increase of 131. The First Baptist Church of Greer has developed wonderfully under his ministry from 208 members to 820; from \$3,000 annual contributions to \$26,000; from salary of \$1,400 to \$3,600, with a paid assistant of \$1,200. Only the larger field and greater opportunities induced him to give up a pastorate which has been so fruitful.

FATHER AND SON WORK TOGETHER IN NEW ORLEANS

W. W. Hamilton, Jr., has accepted the call to the Napoleon Avenue Church of New Orleans and will begin his services there some time soon. His father, W. W. Hamilton, Sr., is pastor of St. Charles Avenue Church and was for many years superintendent of the department of evangelism of the Home Mission Board. The going of his son to the great city adds another virile pastor to our work. Brother John Huff is getting a splendid start at First Church. Dr. Hamilton has long ago established a point of contact with the great city and has done a splendid work. Wister, as the junior Hamilton is known to many of us, will find a hearty welcome and a wonderful field of service.

GOSPEL SINGERS LICENSED

The editor had the pleasure of speaking during the Editors' Conference to Coliseum Place Church of New Orleans which is now pastorless. During the service the church licensed as gospel singers Brethren E. C. Edwards and Marion Shawberger. So far as we know this is a novel thing for a church to do, but why not? We would not ordain a gospel singer, but a church can do much to safeguard the brotherhood in this day of professionalism by giving to gospel singers the recognition represented by such license.

DR. L. E. BARTON GOES TO ALABAMA

Church at Andalusia Calls Union University Man.

Word has just been received from the clerk of the First Church of Andalusia, Ala., to the effect that Dr. L. E. Barton has accepted the call of the church and will begin his work the first of March. Dr. Barton is a native of Arkansas, having been born at Jonesboro. His brother, A. J. Barton, is secretary of missions in Missouri, while another brother, P. C. Barton, is one of the most highly honored laymen of Arkansas. He is a graduate of Union University and of the Southern Seminary and is a splendid pastor and preacher. We congratulate the Alabama brotherhood upon the coming of this servant of God.

NOTED WOMAN DIES

Miss Laura Drake Gill died February 3rd at Berea College, Ky., at the age of 65 years. Miss Gill was a woman of splendid qualities and a consecrated life. She was at the head of the Foundation School of Berea College and in this position did a wonderful work in helping the boys of the mountains to realize their ambitions. She taught them manners and manliness, according to President Hutchins, and in addition led them to love and appreciate good literature and art. Often she had them in her home for Sunday breakfasts and other meals at which times she used her culture and charms to lead the lads into that feeling of ease and poise in cultured surroundings, without which no one can express himself to the best advantage. She will be greatly missed by this great school.

ANOTHER CALLED MAN ORDAINED

Brother H. G. Moser of Chattanooga Changes Ranks.

Chattanooga, Feb. 16.—"Our church has ordained to the gospel

ministry Rev. H. G. Moser of this city whom we are glad to have to come with us," states Pastor T. W. Calloway of the Baptist Tabernacle. "Brother Moser has been for about twelve years an ordained minister of another denomination, but believing the Baptist doctrines, he came of his own accord, asked to be re-immersed, stating that he wanted to go all the way with the Baptists." Brother Moser will spend his time for the present in acting as supply for churches needing his help. He can be had by writing in care of the Baptist Tabernacle, Chattanooga, Tenn. The Baptist and Reflector welcomes this good brother and rejoices that he has had the courage to do as God has commanded.

GRACIOUS WORD FROM COLORADO

We acknowledge with pleasure the receipt of a letter from Mrs. Fannie Brown of 4146 Raritan street, Denver, Col., and take pleasure in giving our readers a few extracts from the same. If one so far away from home finds a need for the paper, what ought those at home to do about getting their friends to take it? We leave you to give the answer. Mrs. Brown says in part:

"You are giving us an excellent paper. It meets a special need with me because of the strong articles on Baptist doctrines. I am no less a typical Southern Baptist than when I came to Colorado six years ago. The 'Origin and Characteristics of a New Testament Church,' by W. C. Skinner, also articles by Paul R. Hodge and others were fine. I trust that the Lord may move some Southern preachers who know Baptist doctrines and who have the courage of their convictions to come out this way."

WE NEED CHEAPER BOOKS

Pastor Makes Plea for Poor Preachers

Pastor J. E. Atkinson of Huntsville writes a plea for the preacher who has little income with which to meet the actual needs of life and yet who needs books in order that he may be better prepared for his ministry. He says, "For some time I have been thinking over the matter of books as advertised in our denominational papers. They evidently have a small circulation where there should be a large one. There should be a wide circulation, especially among rural church members. It seems to me that the authors are failing to do the thing they have in mind, namely, to inform us on sub-

(Continued on page 16.)

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THE CROSS AND UNITY

(Sermon delivered by Dr. Ben Cox at the meeting of Colored Missionary Society in Central Church, Colored, of Memphis, Sunday afternoon, Jan. 31, 1926.)

Every Friday afternoon, with a party of friends, I am in the habit of visiting the General Hospital and the Baptist Hospital. Have been doing that for a number of years. While I am leading the song service, about a half dozen ladies go into the wards giving out tracts, until we leave usually about three tracts with each patient, white and black. When we went into the large ward of colored women at the General Hospital Friday, one of the patients beckoned to one of our ladies. When she reached the bedside the patient told her that they wanted to sing us a song. I said, "Fine, let's have it right now." She called to a young woman across the room to start it. I shall never forget the sight as this sick woman leaned upon her elbow and started the song, "Be Not Dismayed What'er Betide." It brought the tears to our eyes as we listened to the sweet song joined in by nearly all the patients in that large ward. While our friends were singing that song Friday, I thought of the meeting that was to be held here today, and I said to myself and also to some of our party, "There's the key-note for my address next Sunday afternoon. It is very true, my friends, that our only hope is in the spirit of that song, that God is the only one who can take care of us as individuals. We shall succeed and be happy as individuals, only as we are in proper touch and tune with Him. Without Him we shall be powerless, with Him we shall be powerful.

That is also our only hope for the proper sort of family life and the proper sort of family life is of tremendous importance in this great country of ours, for no country can be greater than the homes in that country, and it's one thing to have a house, another to have a home. You are better off with a home of two rooms than in a house with twenty rooms. The great need of the country is good home keepers more than house keepers. Sometimes I am encouraged as I see hanging up in different homes this motto: "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." I am old fashioned enough to believe that we are badly in need of a rebuilding of the family altar. Our homes cannot be what they should be without it.

And certainly, the spirit of this song is our only hope for success in our church life. In these days we need emphasis upon the old fashioned text: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." Brother Beagle, our great

need in the Southern Baptist Convention is this very thing. The mottoes at our convention were every one good ones, but there was not a single motto that emphasized one of the most important, if not the most important commission of Jesus. You remember, after reminding them that the harvest was plenteous and the laborers few, He did not say, send out missionaries, but He did say, "Pray ye therefore, the Lord of the harvest, that He thrust out labourers into His harvest." And brethren, no man is a real missionary for the Lord who has not been thrust out by the Lord. We need to pray this prayer honestly and earnestly, and not simply say it, for it's one thing to say your prayers as you know, and another thing to pray.

You remember the story of the old man who was saved in a meeting. He stood up and said, "Brethren, I have been saying my prayers for seventy years, but now, bless the Lord, I have learned to pray." If we can really pray the Lord of the harvest to thrust out labourers into His harvest, it means that we ourselves are willing to be such labourers if the Lord wishes; it means that we are willing for our sons and daughters to be sent if He so desires. And after the question of self and kin is settled, the money question will be found a minor matter. If we really pray the Lord of the harvest to thrust out labourers, we shall realize that all we are and all we have, and all we hope for must be placed on the altar for that purpose.

The spirit of this song is our only hope for proper conditions in our different races. Neither the Negro nor white man can make a success of his race without the help of this Lord who promises to take care of us.

The spirit of this song is tremendously important when it comes to our inter-racial relationships. The best place in the world to settle problems is at the foot of the cross. There is no difficult negro problem, or other problem but what can be settled speedily and satisfactorily there. There is a wonderfully good light at the cross enabling us to see things in their true fashion.

I wish to pay a tribute to Connie W. Anderson, the negro janitor of the church of which I am pastor. He has complete charge of serving the free meals to working girls and others. I should say he has served a total of about half a million. He had been here six years when I came thirteen years ago. He is stronger now with the people than he was then. Some of the most prominent members of Central Church would be willing to get up in the night time to fight for him, if necessary. When the little baby came to bless his home, some of the women took delight in preparing baby clothes, and making doll clothes at Christmas for his children's dolls. All classes of people in that old church have the utmost confidence in him. We have no problem there. He is one of the best friends I have in the world, and everything runs smoothly because we settle our problems at the Cross.

In making our hospital visits one day, Mrs. Holcomb, the wife of a druggist, said to me, "I find Chunky is here." Said she, "Chunky has

been working for the city government about forty years; is a man of very fine character. Would you mind calling on him to lead in prayer?" I said, "Certainly." So I called on him. Before he prayed, however, he called to a young man who was asleep in another bed, and after waking him said: "Hold up your hand, we are going to have prayer." (I had made the proposition to all who wished to be prayed for to hold up their hands.) The young man aroused held up his hand for prayer, and Chunky led in a prayer I shall never forget, especially, one expression. When he came to praying for me, he said, "Lord, make him a Samson in Jesus." Think of it! Gathering up the strength of the old text and placing it all in Jesus. The reason we got along so well with Chunky was because Chunky and all of us met at the Cross. So it is all along the line with our inter-racial relationships.

Not only that, at the Cross is the only place we can find real Christian unity—and unity is of tremendous importance in this matter of inter-racial relationships. You remember the Bible says, "Five of you shall chase a hundred, but a hundred of you shall put 10,000 to flight." You notice there that when five shall chase a hundred, it means that one takes care of twenty; whereas, when a hundred put 10,000 to flight, one takes care of one hundred, or five times as many, so that all these fives are multiplied five times when they are united. When you were boys and girls you delighted in singing the song:

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the blessed land."

When Mrs. Cox and I were on the way to Jerusalem, we stopped at Malta. We left the boat at about 9 o'clock. Nine big barges filled with coal surrounded us. The men started unloading. Their process was very primitive. Each of them had a basket holding about a bushel of coal. He filled his basket, put it on his shoulder, walked up a plank, dumped the coal into the side of the ship. I said to a shipman, "Surely they don't expect to unload all those nine barges before 4 o'clock, our time for leaving?" He replied that's their only method. I said to my wife, "We will never get off on time." But when we came back at a quarter to 4 we were surprised to see that eight barges had been emptied entirely and the ninth almost. I was impressed as never before at the power of united effort.

Perhaps you remember the story of Erskine, the great traveler and writer. He said, "I stopped at an inn once where there were lots of fleas. I never slept in a bed in my life," said he, "where there were so many fleas." Those fleas were so numerous and so ferocious, if they had only been unanimous they would have pulled me out of bed." Erskine was just em-

phasizing the tremendous power of unity. Sometimes we lack in the proper sort of unity for trivial reasons. I read once a little verse I think I shall never forget.

"Six and nine had a falling out,
I don't know what 'twas all about,
One said to the other, 'O, fi,
You know you're worth three less than I.
Then said the other with a pout and a frown,
You're nothing but six turned upside down."

And indeed, that's all nine is,—six turned upside down. It is either nine or six according to the stand from which you view the figure. There is sometimes an unnecessary lack of unity because one says it's six, and the other says it's nine, while both are looking at the same figure. We shall have no trouble about six and nine when we meet at the Cross, in a real Christian unity, for Jesus says, you remember: "I, if I be lifted up, will draw all men unto me." And it is true, no matter what be the color of our skin.

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows,
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."
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| D. N. Livingstone, East Tennessee | Miss Roxie Jacobs, Junior and |
| Miss Zella Mae Collie, Elementary Worker | Intermediate Leader |

SUNDAY SCHOOL NOTES

Miss Collie has been in a training school at Pulaski this last week with fine results.

Mr. Milton and Miss Collie are at Trezevant this week in a training school and an enlargement campaign. We are looking for results to come from this week's work.

Mr. Livingstone is conducting a school at Dandridge this week. Dave always gets results.

We are striving to enlarge our attendance for the state this year 15,000 or more. We want to make the total for 1926 200,000. Let each church help by making a definite effort to add a certain per cent to their attendance.

New Hope, Giles County, has just qualified for the A-1 Standard. This is a country church away from the railroad and with just a one-room building. If this church can meet the standard, any church may.

ANNOUNCING

The East Tennessee Sunday School Convention at Morristown, April 6-8.

The West Tennessee Sunday School Convention, Martin, April 12-14.

The Middle Tennessee Sunday School and BYPU Convention, at Clarksville, April 20-22.

Splendid programs are planned for each of these great meetings, and a good time is promised to all who attend. Let each church plan to send the superintendent and officers to this convention.

RURAL WORK FOR 1926

It has been decided that we will furnish rural workers only where associations make application for them and where the leaders of the associations agree to back up the worker and help to make engagements for him. If your association desires a summer worker, let us know about it at once, and we will engage a man for the place. The Sunday School Board goes fifty-fifty with our board in all this work.

DEFINITE AIMS THIS YEAR

Twenty thousand added to our enrollment.

Fifty standard schools for the State.

Two hundred new classes registered.

One hundred standard classes for the year.

Two thousand diplomas with six thousand additional seals.

Ten thousand conversions from the schools this year.

WELCOME

To the new daughter of our worthy editor!

Further "echoes" from the Bible conferences keep coming in, and we are pleased to quote as follows:

Rev. R. J. Williams, Ripley: "I thank you for the opportunity of having part on the Bible conference programs. I enjoyed every hour from the time I reached Dover on Saturday night until I closed at Monterey."

R. B. White, Livingston: "Our conference went off well. Some of the speakers failed to come, but those who did come made good. We are all thankful to you for sending these great men to us and hope that you will never leave us out hereafter

when you put on a program like this one has been."

W. E. Davis, Chattanooga: "I had a great time at Tazewell, and we had a great conference. It was well attended, and much good was done, I think. It was my first experience in this kind of work, and I enjoyed it, to the extreme."

Dr. A. F. Mahan, Etowah: "Our conference was a great success. We had twenty-two local preachers present besides the speakers. Many of them stayed through the entire week. The speakers were all good."

Rev. S. M. McCarter, Tazewell: " * * * But back to Tazewell. We had a good conference, and each speaker seemed to be at his best, and how the folks did enjoy them! We never had less than twenty-five present, and that was on Monday morning, and from that time on we had fine crowds and almost filling the house at night. I shall not brag on the men we had with us; but if you want to give us the same men next year, I feel sure we will have from a third to twice as many people out to hear them. Again the conference can be termed a success and will help much in the work of the Lord."

Dr. Tom L. Roberts, Nashville: "I was on the job at Columbia both days and spoke three times the last day."

Rev. W. M. McMurray, Greenbrier: "Many of the speakers did fail to come, but in spite of the disappointment we were blessed with a very fine conference. Those who were here did the very best work, and the church appreciates very much the efforts of them all. I may explain that Brother Duncan did come, but arrangements had been made with Brother Ewton before his arrival. I appreciate every man who came, and may I express the wish that you use Brother Ewton with his sermons on prayer every opportunity you have. God blesses these sermons."

LAYMEN'S NOTES

The laymen of the state will take particular note of the five big meetings scheduled for March 29th to April 2nd and attend the one or ones nearest to you.

Place of Meetings

Memphis, March 29; local director, Dr. W. J. Cox.

Jackson, March 30; local director, Mr. T. L. Thompson.

Nashville, March 31; local director, Mr. Harvey E. Mullins.

Chattanooga, April 1; local director, Mr. W. C. Smedley.

Knoxville, April 2; local director, Mr. O. E. Turner.

Subjects to Be Discussed

"The Activities of the Local Church," "Extension Work Over the Associations," "Personal Work," "Stewardship," "The Unified Program," "Missions," "Methods," and other interesting topics.

Speakers Who Will Be at Meetings

Mr. T. Russ Hill, Middlesboro, Ky.

Mr. W. E. Holcomb, Tupelo, Miss.

Senator A. L. Todd, Murfreesboro.

Judge R. A. Brown, Knoxville.

Dr. O. E. Bryan, Nashville.

W. D. Hudgins, Tullahoma.

J. T. Warren, Nashville.

Others who will be on one or more programs are: Mr. I. B. Tigret, Mr. A. V. Patten, H. E. Mullins, H. W. McNeely, H. B. Alexander, B. F. Jarrell, Judge W. A. Owen, O. R. Stansbury, E. G. Price, C. S. Steph-

ens, Dr. J. T. Henderson, E. H. Rolston, Judge Cliff Davis, Dr. R. L. Sanders, Lloyd Binford, Judge John W. McCall, W. H. Preston and others.

Conferences

At each of these meetings there will be conducted round table discussions so that everybody may have part and the most vital and practical things may be discussed.

Urgent Call to Laymen

We urgently insist that every layman who possibly can should attend one or more of these meetings. They will be greatly uplifting in many ways, and good fellowship will prevail throughout the entire program. At most places the men will lunch together and a good time had. The topic will be "The Kingdom."

Our motto: "The Kingdom for Every Man, Every Man for the Kingdom."

Many men are writing for tracts and helps on their respective lines of work. All this is very encouraging. Many of these will have to be written yet, but as rapidly as possible we will develop literature on this particular line of work and be ready to furnish any one who may call on us for it.

Write for the tract on "The Local Brotherhood" and study the work outlined for men, and then get your men together and organize them for a great program in your church and association.

We have tracts on the following for laymen: The Local Brotherhood; The Associational Organization for Laymen; Laymen in Action; The Sevenfold Program for Laymen; The Local Church Budget; The Every-Member Canvass; How a Farmer May Tithe; Questions on the Every-Member Canvass; Christian Stewardship; and a number of other kindred topics. We shall be glad to furnish any organized class officer, laymen's leader and others these tracts free.

The new Stewardship Diploma is ready, and we are sending them out every week. We also have a certificate which is given for the reading of certain books without written examinations.

Write us for any information you may want. If we do not have it, maybe this request will stimulate some one to get up what is needed.

SINGS FOR SOULS

JAMES B. CAMBRON
Gospel Singer

We wish to announce that Mr. James B. Cambron is now better prepared as a gospel singer since having taken special training this winter. He is a true Christian, a hard worker and loyal to both the Word and the pastor. He has open dates from March 14th. Address 1209 Forrest Ave., Nashville, Tenn.

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B. Y. P. U. NOTES

By W. H. PRESTON, Secretary

Just One Month Remains

Just one more month—March—remains to be traversed by the BYPU's of the South before the reports come in from those who have reached the A-1 Standard. Secretary J. E. Lambdin is hoping to have 2,000 A-1 Unions reported at that time. Your State Secretary wishes to be able to report 100 of these. Miss Jacobs promises to have the Junior and Intermediates' share of the number. We are depending upon the Seniors to do their part.

Your Secretary and the State BYPU Work

Although your State Secretary has accepted the presidency of Hall-Moody College at Martin, Tenn., it will not affect the present plans for BYPU work, as he will direct the work from Martin. After June 1st his full time will be devoted to Hall-Moody College, but he will oversee the presentation of the BYPU program at Ovoca on July 19-21 and will attend the encampment to follow. We know that the same loyal co-operation which has obtained during the past seven years will continue to be accorded the BYPU department at Tullahoma and its superintendent, our untiring, faithful and beloved leader, W. D. Hudgins.

Let's make this year's convention the very best—Ovoca, July 19-21!

Sequatchie Valley BYPU Organizes

The BYPU's of Sequatchie Valley met Sunday afternoon, Feb. 21, and organized an associational BYPU.

Miss Julia Crouch, Richard City, writes of the event: "We are hoping to accomplish much good through the organization—namely, by organizing BYPU's in churches where there are not any and by helping the weak ones to increase in strength. We have some able leaders back of it, and I believe it will grow."

The BYPU at Richard City is growing. The young people have more interest than ever before. The Sequatchie Valley BYPU Association will hold its next meeting at Richard City on March 21st.

PROGRAM, MARCH 1-5

New South Memphis Church, Rev. W. L. Norris, Pastor

(A sample of the many programs being put on in Memphis this month.)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth." (2 Tim. 2:15.)

Announcing the study classes and other attractive features of the B.Y. P.U. Training School, beginning Monday evening at 7:15, March 1st, at the church:

Monday, 7:15, devotional—Rev. W. L. Norris, leader.

Tuesday, 7:15, devotional—Mr. George Baird, leader.

Wednesday, 7:15, devotional—Miss Janey Bilderback, leader.

Thursday, 7:15, devotional—Dr. M. P. Kendrick, leader.

Friday, 7:15, devotional—Dr. A. J. Miller, leader.

Classes Beginning at 7:30

Senior Manual, Dr. M. P. Kendrick, teacher.

Intermediate Manual, Miss Janey Bilderback, teacher.

Junior Manual, Mr. George Baird, teacher.

"Plan of Salvation," Rev. W. L. Norris, teacher.

Special Features at 8:30

Monday—Special music, announcements, etc., solo, Mrs. J. W. Higginson.

Tuesday—Playlet, "The Three Visitors," LaBelle BYPU's.

Wednesday—Bible evening (drills, contests, etc., between classes).

Thursday—Inspirational address.

Friday—Expressions from the faculty and from the school.

West Tennessee Regional B. Y. P. U. Convention, May 1 and 2

The Annual Regional B. Y. P. U. Convention for West Tennessee will be held in the First Baptist Church of Memphis on Saturday and Sunday, May 1 and 2.

Already plans have been arranged for a splendid inspirational program. Secretary J. E. Lambdin of the Baptist Sunday School Board, who is now in charge of the B. Y. P. U. work in the South, has been secured to bring addresses on Sunday afternoon as well as on the opening day. Dr. O. E. Bryan, Corresponding Secretary for the state, will speak Sunday afternoon. His address is entitled "Christ Is All."

Judge Clifford Davis of the Municipal Court of Memphis, former state B. Y. P. U. president, will be one of the principal speakers, as well as several other outstanding laymen and pastors of the state.

Rev. Norris Palmer, pastor-director of the Memphis city B. Y. P. U. will welcome the visiting young people to the city.

State Vice-President for West Tennessee, Archie E. Farr, is in charge of the program, assisted by Mr. H. Gerald Webb, former city president, and Miss Nan Robuck, city president, along with all the pastors and young people of the city.

The program will begin on Saturday afternoon, May 1, at 2:30. The song service led by Mr. Gerald Webb. Addresses will follow, interspersed with special music, and a conference on "Methods—Tried and True." Mr. J. E. Lambdin will bring the closing address of the afternoon on the "Challenge to Service."

The Saturday night program will begin at 7 o'clock with an inspirational song service, followed by a few moments of meditation. Two short addresses will come in the evening and an announcement regarding the state B. Y. P. U. Convention at Ovoca with the plan depicted. The closing address of Saturday night will be on the keynote of the convention, "For Me to Live as Christ."

On Sunday morning all the young people will go to the several Baptist Churches of the city. On Sunday afternoon at 2:30 the B. Y. P. U. program will begin with a song service, followed by an address by Mr. J. E. Lambdin.

A splendid musical program is being arranged for the afternoon, featuring some of the finest musical talent of the city.

The closing address of the convention will be brought by Dr. O. E. Bryan on "Christ Is All." Further announcements will be made later.

It will be your Secretary's pleasure to travel with Mr. Hudgins and the other speakers in the laymen's statewide tour, March 29 to April 2nd, for a portion of the trip. Senator Andrew Todd, Prof. J. T. Warren, Mr. T. Russ Hill, Judge R. A. Brown and others equally as fine will be with us on the tour.

NASHVILLE CITY B. Y. P. U. CLOSES WONDERFUL TRAINING SCHOOL

By John Hood, President City B. Y. P. U.

Friday night, February 21st, brought to a happy finish the most successful training school ever known in the accomplishments of the Nashville city B. Y. P. U. and almost 300 young people left the First Bap-

tist Church with a new vision of a life of service for the Master. The high spiritual atmosphere that prevailed during the entire week of study was never broken, not even by the excellent, pure and wholesome entertainment presented by the chairman of the entertainment committee, John Carter. The attendance each night was well over 200, and two nights of very stormy weather could not dampen the spirit and enthusiasm. A most profitable week was spent in study under such capable teachers as our own Mr. Wm. H. Preston, Mr. J. E. Lambdin, Mr. David Livingston, Dr. John L. Hill and Dr. W. F. Powell, and all courses offered allowed credit. Other outstanding Baptist leaders who shared a part of the success of the training school were Mrs. J. E. Lambdin, Dr. Powhatan James and Dr. I. J. Van Ness.

That the young people who attended were in deep earnestness about their training for service was very much in evidence when a response almost unanimous was given to Mr. Livingstone's appeal on Thursday night for lives consecrated wholly to the Master. The training school closed on Friday night with a play entitled "Hunger," directed and presented in excellent fashion by Miss Mary Bryan. The great lesson that hunger for righteousness is the only hunger that can be satisfied was brought out in the play, which was presented forcibly, yet with a remarkable bit of humor in it. After the play a side-splitting program of fun and entertainment was given, and the young people departed from the church with that great hymn of Christian fellowship on their lips, "Blest Be the Tie That Binds."

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 Treasurer Mrs. J. T. Altman, 1534 McGavock St., Nashville
 Corresponding Secretary Miss Mary Northington, Nashville
 Y. W. A. and G. A. Leader Miss Cornelia Rollow, Nashville
 R. A. Leader Rev. Henry J. Huey, Newbern
 Sunbeam Leader Mrs. Hattie Baker, Martin
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

"RESCUE THE PERISHING"

Several Sundays ago a very devoted Baptist woman entered into the Heavenly Sabbath from her home in Baltimore, Md. The previous Monday she went, as was her wont, to the meeting of her missionary society in the North Avenue Baptist Church. Gifted as few people are in playing hymns, she was the pianist for the afternoon. It is significant that the last hymn which she played was—

"Rescue the perishing,
 Care for the dying,
 Snatch them in pity from sin and the grave."

While she was playing, her left hand became limp, but her dauntless spirit and her skillful right hand carried the air triumphantly to the end of the song. Listen to its closing lines:

"Rescue the perishing,
 Duty demands it,
 Strength for thy labor the Lord will provide."

After she resumed her seat friends noticed that her head drooped, and they quickly discerned that their beloved friend was stricken. By Sunday she was with the Choir Invisible, where the rescued thousands "make melody with their heart to the Lord."

The Baltimore friends, in writing of this incident, have with one accord asked this question: "Could she have arranged her earthly departure any more acceptably to herself had she been given the choice?" Undoubtedly not, for throughout her life she yearned over the perishing and gave unsparingly of her means and time for their rescue. It seems almost too sacred an incident to be applied beyond her individual case, and yet one is assured of her forgiveness because of the purpose of the application. Ask yourself the question: "If God should call me Home today, would I not be unspeakably happy if the Heavenly messenger found me rescuing the perishing?"

Countless are the chances for such Christian consecration, but certainly one very concerted opportunity comes through participation in the work of the Home Mission Board. Like the light-house on the stormy shore, it is constantly showing where quick rescue is needed; like the life-guard on the coast, it is ever eager to send forth the rescuers. Have you ever been up the spiral stairway of a light-house, far up to its great reflectors? If so, then you know that it takes "men and means" to equip and maintain such a rescue station. Even so, is it with the work of the Home Mission Board; it cannot function without "people and purses!" Certainly there would seem to be many "people" who could help, since it is the only Home Mission Board for 3,574,531 Southern white Baptists; and surely the "purses" of these millions are bulging, since their income is said to be one billion five hundred million dollars.

With the coming of the March Week of Prayer for Home Missions, especial emphasis is laid upon the Home Board's usefulness in evangelizing and enlisting and, therefore, upon the imperative need for its adequate equipment and support. Woefully has its work been neglected of late so that a debt of \$1,400,000 has been incurred. To help clear this debt and also to enable the Board to enlarge to the extent of \$3,000 its now very limited service for the Jews in the South, the Woman's Missionary Union is urging each of its members, whether women or young peo-

ple, to try to make the following promise:



For His cross and for my country I promise to pray and give as never before for the March Week of Prayer and Self-Denial for Home Missions, putting into my Alabaster Box the equivalent of some or all of the following self-denials:

1. One meal a day.
2. Sunday desserts.
3. Spring clothes.
4. Corsage bouquets.
5. Sunday eggs.
6. One churning a week.
7. Greeting cards.
8. Spring trips.
9. Amusements and luxuries.

KATHLEEN MALLORY,
 W. M. U. Cor. Secy.

TENNESSEE'S OLDEST SOCIETY

In Miss Heck's book, "In Royal Service," she states that the oldest society in Tennessee was the Rural Springs Missionary Society, and it was organized in 1836, and gives as her authority "Baptist Triennial Register."

In Miss Buchanan's book, "Volunteers In Service," she quotes this statement. Your present secretary has an undue amount of curiosity and as she was called upon to teach "Volunteers In Service" she could not refrain from the great desire to find Rural Springs. Dr. Aldridge, the statistical secretary of S. S. Board, helped us greatly by giving access to his wonderful library. He has a copy of the "Triennial Register of 1836" and in it there was no "Rural Springs, but a Russell Springs and as it says, "A female missionary society is partly organized," we are sure that the printers of "In Royal Service" made a typographical error, and we have at last found our society.

We quote from this book, published in 1836, and ask if anyone knows what became of this old missionary church. Is it now the Brownsville church? (It is. See Baptist and Reflector of December 3, 1925.—Ed.)

How old is your society? Look up your history and celebrate your birthday.

Russell Spring Church

Quoted from Baptist Triennial Register, 1836.

This church belongs to the Big Hatchie Association, and is located near Brownsville, Haywood Co., West Tennessee. Their pastor, Peter S. Gayle, preaches at the Russell Springs

meeting house, and at Brownsville, alternately, on the Lord's-day, except when it becomes necessary for him to attend protracted and other meetings of general interest. The members of this church support their pastor, so as to enable him to devote most of his time to the work of the ministry.

In the bounds of the church there are two Bible classes — one at the meeting house, which meets semi-monthly, composed mostly of professors of religion—another of young men, principally, which meets weekly. Each of the classes is superintended by members of the church who do not devote themselves to the work of the ministry. Such lay brethren are worth much in the kingdom of Christ.

The church have it in contemplation, with the aid of others who will assist them, to build a house of worship in Brownsville in the course of the present year. They are friendly to the cause of benevolent effort and raised last year upwards of \$50 for the Tennessee Baptist Convention, besides contributing to aid the poor members of the church. Twelve persons were received into the church last year by baptism, and several by letter. The present number of members is between 90 and 100. Two Sunday Schools are about to be commenced in the bounds of the church. A female missionary society is partly organized, and several of the members belong to the Western District Baptist Education Society.

ORDER OF ROYAL AMBASSADORS

By J. A. Huey

Having been recently appointed State leader of the Royal Ambassadors, there are a few words I would like to say to those interested in this organization.



REV. HENRY J. HUEY
 Newbern, Tenn.

Working with boys is very interesting and something is materially wrong with the church worker and leader who is not interested in the boys. One of the best ways to interest the boys in the church is through the Royal Ambassador organization. Our message to the pastor is that if the boys of your church do not attend the morning and evening services as they should, organize a chapter of R. A. and teach the boys that they are ambassadors or representatives of Christ and that Christ would be at church were He upon earth. You can lead the boys to church this way and also you can teach them the great cause of missions in such a manner that when they become laymen they will have the cause upon their hearts and will give of their means to extend the kingdom.

Our message to parents is that if your boys are not interested in church work, get some enthusiastic

person who loves the awkward and bashful yet mischievous boy, to organize a R. A. chapter, and you will be surprised how quickly the boys become interested in the secret initiation, the social meetings and the two missionary programs rendered monthly. As the boys become interested in this organization and the conception of the fact that he is an ambassador for Christ dawns upon him, his religious life has a new meaning.

To the boy who is not a R. A., tell your pastor you want an organization, and if he does not know how to organize one, write me and I will send him all the information he needs.

To the boy who is a R. A., be proud of it and strive to make your chapter the best in the State. And remember to meet me at the R. A. banquet in April. There will be three banquets, one at each of the three divisional meetings. One will be in Chattanooga Monday night, April 12, another in Nashville at the First Church April 13, and the other at Humboldt April 15. Plan to attend the one nearest you.

We can serve you only as you will permit us to serve you, so we trust that pastors, the local W. M. S., the counselors and the boys themselves will call upon us for our services.

ENLISTING THE PRESENT MEMBERSHIP

"Sticktoativeness is a Christian virtue of the first water" was one of the many wise sayings of Miss Heck. The great task before our societies today is to enlist in active service the women now on our roll. It was a Jew in Jerusalem, when asked why he was not a Christian, replied, "When the Christians practice the teaching of Christ, we will be Christians too." If we can get the members we now have practicing what they profess as members of W. M. S., then others seeing them praying, tithing, enthusiastic in study, going about doing good, will want to become members, too.

Why do so many of the members of our W. M. S. fail to become active? Answer the following questions:

Do you begin your meetings on time and stop on time? Or do you wait a little while for more to come? Do you serve such elaborate refreshments that a woman of limited means is embarrassed to entertain?

Do you really plan the music and the devotional, or do you say, "Well, what shall we sing? I'll read a Psalm, and then we will repeat the Lord's Prayer." Do you begin at paragraph one and read through Royal Service? Do you ask the same people to take part each time?

If you answer these questions in the affirmative, then instead of complaining about failing to hold new members, wake up and make your society so attractive women will want to attend.

Assign to each active member an inactive one for whom she may pray and work. Do not ask Dorcas to make a speech, but show her how helpful she can be in serving for the White Cross. She will not refuse to use her needle, but she thinks she cannot use her tongue. Ask Martha to serve ice tea on that hot June day, but see that all plans are made so she can have no excuse to miss the program. She never could speak in public (she has no idea how private some of our meetings really are).

Occasionally we find a Mary who only wants to study the Bible, and thinks the Missionary Society "inspirational." Ask her to teach "All the World," and see if she will not receive a great spiritual missionary message. There are Miriams in our society who will sing the praises—use them. Good music does much to make the meetings attractive. There are Joannas and Suzannas who will minister if they are asked. One has lovely flowers, and she will enjoy decorating for every meeting. The other has a smile and a handshake,

and she will gladly serve in that way.

Study each enlisted woman and find a way to her heart.

We have used the "Talent Search" slips to a splendid advantage. It reads, "Because Christ has saved me I will be glad to serve Him by doing the things I have marked x whenever my services are needed." There follows a list of numerous activities such as, take part on missionary program, lead in prayer, lead the meeting, act as counselor for Y. W. A., R. A., or S. B.

The last thing is "I will do nothing." This is first presented to every member of the society, and then to every new member. Try it, for from it you will receive splendid new workers. These may be secured free from W. M. U., 161 8th Ave., N., Nashville.

It was the poetic, dreamy Emerson who gave the following advice to farmers, "If you want to double the size of your farm, plough deep, there is another farm beneath."

Do you wish to double the efficiency, the spirituality, the gifts, the interest of your society? Plow deep; there is enough material in your society, if utilized, to accomplish this.

How shall we enlist the present membership? By prayer and work.

sets forth so clearly quite so much in the same space. No one will regret reading this volume. It is worth the price, if you would know at first hand the claims on which evolution is based.—J. R. Johnson.

CONCERNING EVOLUTION. By J. Arthur Thomson. Yale University Press. \$2.50.

This volume is made up of the Terry Lectures delivered by Prof. Thomson, University of Aberdeen, at Yale in 1924. It has had a wide reading, even among those who do not agree with the author nor accept at all the theory of evolution. The author goes somewhat deeper into the discussion than Prof. Parker, and is much harder to read. He covers more ground and uses more technical terms. Still, the book will give to those who have only a smattering knowledge of the claims of the evolutionists, the reasons for their faith and the history of the theory; a wide understanding of these facts. It is time, if the controversy over evolution is to be kept up, that both laymen and preachers know exactly the contention of the pros and cons. Let us have the facts from men who know what is involved. One side is given by Prof. Thomson.—J. R. Johnson.

EVANGELISTIC SERMONS. By J. C. Masee, D. D. Fleming H. Revell Co. \$1.50.

Dr. Masee is too well known to need commendation. No one in our country could better write a volume of sermons calculated to stir the souls of men along the line of evangelism than J. C. Masee, pastor of Tremont Temple, Boston. These messages were preached from his own pulpit and were greatly used by the Lord in winning the lost. The author desires to arouse the church to a deeper sense of the responsibility of soul-winning. Personal workers and laymen will enjoy the message and profit by reading them. There are ten sermons.

THE LEGEND OF MANITOUSA. By Ray B. White. Fleming H. Revell Co. Pages, 89.

This volume is made up of twenty beautiful poems from one to eleven pages long, on subjects interesting to all. Manitousa, from which the volume takes its name, represents the great and passing genius of the American Indians. The second part of the volume is made up of four stories in prose. Many will enjoy reading the book.—J. R. Johnson.

THE RESURRECTION OF JESUS. By W. T. Conner. Published by Baptist Sunday School Board, Nashville. 125 pp. \$1.00.

To bring about "a long-felt need satisfied" is the aspiration of many authors. While serving a practical end is a well-worth-while mission for every message, Dr. Conner brings before us in the chapters of this book a striking and helpful way of reasoning from Scriptural facts. The Fact and Nature of the Resurrection, with Our View of God, and the Person of Christ, are four chapters bound to help and put the miracle of the resurrection in its right sphere. The last three chapters deal with The Resurrection, Our Salvation, Our Future Life, and the Coming of the Kingdom.

Several people, who have lost loved ones and whose hearts yearn for a message of hope and cheer, have read the reviewer's copy and have expressed profound gratitude to God for the "Way." Surely in these days we need the staying grace of the fundamentals, the essence of the meat of the Gospel, and Dr. Conner has given them to us in this volume.—C. L. Bowden.

DR. H. E. GOETZ SANITARIUM, an approved institution for Mental and Nervous Disease and the Addictions. Knoxville, Tenn. P. O. Box 487. Correspondence confidential.

HOW TO HANDLE A SPOILED CHILD

By Dr. George K. Pratt

1. A spoiled child often indicates that he has selfish parents or neurotic parents. Is your child spoiled?
2. Begin your anti-spoiling methods early. A child can be as thoroughly spoiled at two months as at four years.
3. To habitually "give in" to your child is not an evidence of real mother love. More likely it is proof that you prize your own immediate comfort more than you do your child's future welfare.
4. Don't "show off" your child before company.
5. Don't determine to give your child all the luxuries and advantages you and his father may have missed in your childhood. Make him earn some of them.
6. Don't always do for your child those things he should learn to do for himself.
7. Give him some responsibility each day and insist that he carry it out. This encourages self-reliance and fosters pride of achievement.
8. All praise and no blame makes Jack a conceited boy. Praise your child when he merits it, of course. But don't forget the beneficial effects of occasional constructive criticism, or even of punishment.
9. Be consistent in your own conduct.
10. Remember that most selfish, disagreeable, conceited and unreliable adults were once spoiled children.
11. Don't forget that what your child is, up to ten or twelve years of age, usually indicates what he will continue to be all the rest of his life.—From the Designer Magazine for January.

Monterey Bible Conference

The Monterey Bible conference started Sunday with addresses by Dr. O. E. Bryan and the BYPU Secretary, Rev. W. M. Griffith, the pastor, is doing a constructive work. The church voted Sunday to complete the beautiful structure they started several years ago. Superintendent Tom Stringfield announced that more than 185,000 Bible verses were read in the Sunday school during January. Mr. Beecher Ford is BYPU president.

Other Bible conferences this week are being held at Dover, Watertown, Fayetteville and Livingston.

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FOREIGN BOARD FACTS

First Fact—

The debt of \$1,813,000 has been reduced by \$712,708.06 received from the Love Offering.

Second Fact—

The Board is trying to meet the denomination half-way in its effort entirely to remove this debt. Hence the budget of requests sent in by the missionaries has been cut down from \$2,183,726.37 to \$1,479,715.21. This severe reduction of what the missionaries felt was their minimum needs will, when the news reaches them at their far-away posts, greatly depress them, but it was absolutely necessary.

Third Fact—

The cuts have been made as impartially as the Board has known how to make them, and, therefore, affect the work of every missionary. The cuts have been made, too, where they would seem to hurt the work as little as possible, though it were impossible to make such cuts without hurting the work. We have, for the 4th year, cut out all requests for buildings of every character, appointed no new missionaries. Besides appropriations have been denied for many schools, native workers, greatly needed literature, etc.

Fourth Fact—

Is it a fact? We hope these halts and hurts in our Foreign Mission work are tentative, but shall they prove to be? If all our people will pull together for the Co-operative Program, and give it a liberal and steady support, this will gradually, but certainly and finally enable the Board to pay its debt and restore the loss which the work now suffers. The present rate of receipts is below last year, not counting the Love Offering. The Love Offering has made it possible for us to keep open all fields and keep all foreign missionaries on them for the present. The regular contributions of Southern Baptists will determine whether this shall continue or not. If we will make the same sort of cuts in home expenditures that the Foreign Board had made in foreign, and by hearty, sacrificial, liberal giving to the Co-operative Program, make it a great success, we will not be long in paying the balance of the Board's debt and catching up with the imperative needs of the work. Such a prospect should thrill every one of us and cause us to do our best. *The Foreign Board is determined to do its best to get out of debt and save its glorious work. Will everybody do it?*

FOREIGN MISSION BOARD, S. B. C.,

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AMONG THE BRETHREN

By FLEETWOOD BALL

Evangelist John Hazelwood of Oxford, Fla., has recently conducted a campaign of meetings in Middle Tennessee, East Tennessee and Southern Virginia, conducting eight in all. He went to Florida the middle of November and has been in a campaign of tent meetings in Central and East Florida for three months. He will go to La Grange, Mo., for a few weeks at home.

Robert Clements, aged 57, of Dickson, Tenn., active and influential member of the Baptist Church at that place and a member of the State Executive Board, died Friday, February 26th, after an illness of only a few days of pneumonia. He was a good, useful man. To the grief-stricken wife and son, Robert, Jr., we extend deep condolence.

The sixty-four Baptist churches of Atlanta, Ga., are to be engaged in a simultaneous evangelistic campaign in that city between the dates of March 14th and April 4th. Dr. Ellis A. Fuller, of Atlanta, Ga., superintendent of evangelism of the Home Mission Board, will speak at united meetings in the First Baptist Church each day at 11 o'clock.

The commencement sermon of Bessie Tift College, in Georgia, will be preached by Rev. F. C. McConnell, Jr., of Tifton, Ga. Dr. W. H. Major of Atlanta, Ga., will deliver the commencement address.

Dr. James B. Leavell of the First Church, Houston, Texas, is to have the annual Bible conference in his church on March 7 to 21. Dr. T. T. Shields of Toronto, Canada, and Dr. George Ragland of Lexington, Ky., are among the prominent speakers.

The First Church, La Grange, Ga., was unsuccessful in moving Dr. J. Ellis Sammons from the First Church, Rome, Ga., to succeed Dr. Spencer Tunnell.

Rev. J. T. Bradford of Darden, Tenn., is to be assisted in revivals in Decaturville, Tenn., and Sardis, Tenn., during the month of August by Rev. H. L. Janes of Cordell, Okla.

His Tennessee friends will be pleased to learn of the splendid success of Rev. Olus Hamilton who, on January 1st, closed his fourth year as pastor of the First Church, Mt.

BABY CHICKS, every week from adult premium hens bred and mated to produce big layers by an American Poultry Association official judge. Everlay strain Brown Leghorns: Tanager, Big English and American White Leghorns and Anconas: 25 \$4.50; 50 \$8.75; 100 \$17; 500 \$77.50; 1,000 \$150. Owen strain Reds, Barred Rocks, White Rocks and White Wyandottes: 25 \$5; 50 \$9.50; 100 \$17.50; 500 \$82.50; 1,000 \$160. Guaranteed prepaid alive delivery. Pay 10% with order, balance on arrival if satisfied. Palmer Hatchery, Shelbyville, Tenn.

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Marshall, Mich.

Sterling, Ky. The condition of the church is pronounced excellent.

Evangelist Paul Montgomery of Louisville, Ky., lately held a three week's evangelistic campaign with Rev. A. H. Webb in the churches at Paintsville and Threalka, Ky., in the coal mining section. There have been over one hundred additions.

The Second Church, Sapulpa, Okla., Rev. J. E. Outlaw, pastor, is to be dedicated on Sunday, March 7th, an outstanding debt of \$5,000 having been lately paid. The writer accepts an invitation to preach the sermon of the occasion and to follow it with a revival of two weeks.

Beginning March 28th, a revival is to be held in LaBelle Place Church, Memphis, Tenn., Dr. D. A. Ellis, pastor, in which the preaching will be done by Rev. F. J. Harrell of Dyersburg, Tenn.

Rev. W. H. Knight of the First Church, Baton Rouge, La., with his cultured wife, visited Temple Church, Memphis, Tenn., Wednesday night of last week, and Dr. Knight preached for the saints.

Evangelist J. B. DeGarmo of Memphis, Tenn., began a meeting last Sunday with Rev. J. Norris Palmer and Speedway Terrace Church, Memphis, Tenn., which will continue indefinitely. Virgil Posey of Jackson, Miss., will lead the music. It is Brother DeGarmo's second meeting with that church.

Dr. George Ragland of the First Church, Lexington, Ky., is to be assisted in a revival beginning Sunday, March 14th, and continuing indefinitely. Dr. J. Frank Norris of Fort Worth, Texas, will do the preaching, taking with him a singer and personal workers.

SUNDAY SCHOOL ATTENDANCE

| | |
|-----------------------------|-------|
| Nashville, First | 1,620 |
| Memphis, Central | 1,082 |
| Knoxville, First | 1,053 |
| Memphis, First | 1,006 |
| Memphis, Bell Avenue | 976 |
| Chattanooga, First | 908 |
| Memphis, Temple | 904 |
| Knoxville, Broadway | 782 |
| Knoxville, Fifth Avenue | 777 |
| Johnson City, Central | 768 |
| Memphis, Bellevue | 760 |
| Etowah, First | 616 |
| Nashville, Eastland | 611 |
| Jackson, First | 590 |
| West Jackson | 555 |
| Memphis, Union Avenue | 539 |
| Knoxville, Lonsdale | 500 |
| Knoxville, Deaderick Avenue | 468 |
| Nashville, Belmont Heights | 435 |
| Nashville, Immanuel | 433 |
| Nashville, Judson | 426 |
| Fountain City, Central | 425 |
| South Knoxville | 363 |
| Alcoa, Calvary | 359 |
| Nashville, Park Avenue | 355 |
| Knoxville, Euclid Avenue | 351 |
| Harriman, Trenton Street | 344 |
| Memphis, Speedway Terrace | 333 |
| Humboldt, First | 333 |
| Lafollette, First | 327 |
| Lenoir City, First | 315 |
| Nashville, Lockeland | 315 |
| Martin, First | 300 |

SUNDAY AMONG CHURCHES

Sunday was a fruitful day for the Baptist churches in Tennessee. The reports from the various parts of the state indicate a record-breaking attendance at Sunday school and splendid results in the way of conversions and additions to the churches. Memphis reported 6,600 in Sunday school and 26 conversions, 77 additions by letter, 13 for baptism and 16 baptized. Chattanooga reported 3,818 in Sunday schools, with a goodly number of additions to the churches. Knoxville reported 7,568 in Sunday schools, 19 professions of faith, 11 additions by letter, 12 for

Of Interest To Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand

baptism and two baptized. Nashville reported 4,225 in Sunday schools, 12 additions by letter, six for baptism and three baptized. The miscellaneous report shows 5,000 in Sunday schools with 12 additions by letter and one for baptism.

Several of the churches put on the Baptist and Reflector campaign. We give elsewhere the reports of the campaign to date. Let pastors press the matter. They can succeed if they will try.

Pastor B. A. Bowers of Broadway Church, Knoxville, preached at night on "The Man who Followed Fancy and Beauty in Selecting a Wife." Pastor F. F. Brown, First Church, Knoxville, delivered the dedicatory message during the dedication of the splendid new temple of First Church, Williamsburg, Ky. It will be remembered that this house burned not long ago. Missionary Dr. Jones of Brazil spoke for Prescott Memorial Church, Memphis, at the evening hour. First Church, Memphis, had ten additions, eight by letter and two for baptism. Calvary Church, Memphis, J. A. Barnhill, pastor, had 13 additions. Pastor Hurt was back with Union Avenue Church after an absence of several weeks in Hot Springs, Ark. President Preston of Hall-Moody spoke at night to New South Memphis Church. Speedway Terrace, Memphis, J. Norris Palmer, pastor, had 18 additions, eight by baptism. A splendid revival is on. First Church, Paris, was off some in attendance, but interest was fine. Pastor Mahan and the church of Etowah had a good day, with 616 in Sunday school. Pastor Clevenger of Calvary Church, Alcoa, started off his new year with the church in a splendid way. Charlotte Pike Mission, Nashville, continues to grow under the supervision of Pastor Nicholson of Park Avenue Church.

Temple Church, Memphis, had a glorious day last Sunday. The week preceding had been spent in preparation. Scores of visits were made and as a result there were 49 additions to the church, while several made professions who did not join. There were 904 in SS and 200 in BYPU.

Pastor and Mrs. J. G. Hughes announce the birth of a son, Royce Brown, on February 19th. We extend congratulations.

Evangelist Raleigh Wright sends word of a good meeting just closed at Hardaway, Fla. The meeting was held with a little church that had become discouraged and was planning to disband. Forty-one members were added to the church, a Sunday school was organized, prayermeeting was begun and the whole life of the church was quickened.

Rev. and Mrs. J. T. Oakley are now located in the Nurses' Home, 417 Seventh Avenue, North. Brother Oakley is pastor of the Baptist Hospital and Mrs. Oakley is matron in the Home. Any one wishing the services of Brother Oakley in visiting the sick, conducting funerals, performing marriage ceremonies or other ministerial duties, call him either at the Hospital or Home. He is here to serve.

A New Song Book

For Spring and Summer Use

Jehovah's Praise

A most unique collection of songs, old and new, suitable for general church work. Any binding, any note.

Order
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that many have benefited themselves financially through their transactions with him, and no doubt many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the postmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envelopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions. They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be quite valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees to refund the postage if the envelopes are not purchased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with, as the letter itself constitutes the "envelope."

Mr. Brooks is so well and favorably known to the publisher of the Baptist and Reflector that we have no hesitation in recommending him to our readers as worthy of the fullest confidence. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, Box 259, Marshall, Michigan.

NEWS BULLETIN

(Continued from page 8.)

jects which we so badly need to know about.

There are many books from Truett, Mullins, Scarborough, Taylor, Straton and others we would like to have but the price forbids. Could not these publications be printed on cheaper paper, with smaller type and less expensive bindings? And could not the authors afford to surrender their royalties for our sakes? Unread, their books are worthless. Other denominations put out good editions of their books at about one-third the price of our denominational books.

"You will confer a great favor on thousands of Baptists if you will take this matter up and get other state papers interested in it. The messages in these books are the things we need; not fancy paper and bindings. Many people read just what they can buy. That is why there is so large a circulation of rotten stuff. If this message is worth while, please pass it on so results can be had at the earliest possible time for the denominational welfare and that of humanity."

GOES TO ARKANSAS

Mr. A. G. Thomas, for the past four years, superintendent of the Sunday school of the First Church, Brownsville, has accepted the position of County Agricultural Agent for Nevada County, Arkansas, and has moved to his new home in Prescott, Ark. Pastor Woodcock says of him, "He has been a wonderful leader during the four years and our Sunday school has doubled in attendance. His place has been taken by Mr. Lea B. Taylor, a young man who has shown his ability by leading a class of Junior boys. For the past year his class has had almost a 100 per cent record in attendance."

HUBBARD WRITES FROM IDAHO Gives Interesting Facts About Spiritual Condition

Writing from Shoshone, Idaho, on Lincoln's birthday, Brother J. H. Hubbard, a former Tennessee pastor, gives some interesting things about the spiritual conditions of the great Northwest. He has been in meetings at Emmett and Shoshone and will hold other meetings in the state. At Emmett some fifty were added to the church. The Mormons are strong in the town, according to Brother Hubbard. Their church house is called "The Bucket of Blood," and in it they hold dances and more or less undisturbed drinking goes on.

In Shoshone, according to Brother Hubbard, the greatest hindrance to the spread of the gospel is the public school in which both public and private dances are promoted and wherein both teachers and students make fun of preachers and religious work. The preachers are a sound lot of fellows and doing a faithful work, none modernists and all greatly alarmed over the situation. "The Baptist," official organ of the Northern Convention, is not read because of its pro-modernistic character. Brother Hubbard is now in Payette, Idaho, with Pastor W. F. Deane. His next meeting will be in American Falls, where one of the largest dams in the world is being constructed. Mr. and Mrs. W. T. Rife of Southwestern Seminary are in charge of the music in revival work. Brother Hubbard would like to come back to Tennessee for some work. His address is 115 A. 31st street, Kansas City, Mo.

Rev. A. S. Hale, of Vanhill, Tenn., has been called to the church at Sevierville and has accepted. However, he will preach for them only twice a month until he has completed this year in the seminary at Louisville.

For the present he will continue to preach at Cave City, Ky., and Salem, which is near Cave Hill, giving half of his time to this field and half to Sevierville. Brother Hale is a graduate of Carson-Newman College and will receive his Th.M. degree from the seminary in May. A great crowd greeted him the last Sunday in January when he preached at Sevierville.

Rev. Lloyd T. Householder of Knoxville was elected President of the senior class of the Southern Baptist Theological Seminary. He has been acting as assistant pastor of Clifton Church in Louisville for two and a half years and is greatly loved. He is a Carson-Newman graduate and will finish his seminary work in May.

During the year 1925 Dr. George L. Hale, formerly pastor of Belmont Heights Church, Nashville, received into the fellowship of First Church, Trenton, Mo., 115 members by letter and 175 for baptism. In the church bulletin for January 371 names of "honor members" were given. These paid their pledges for 1925 in full.

Rev. A. C. Combs sends us a clipping from the Herald-Courier of Bristol, Va.-Tenn., in which appears the article by Dr. O. L. Hailey on "Tennessee and Her Traducers." The article was reprinted in full. We appreciate the thoughtfulness of Brother Combs. It does an editor's heart good to know that he is giving things that others appreciate, and it is his joy to know that other papers reprint from his publication.

Evangelist Raleigh Wright has been in Florida since the first of the year and has been holding some successful evangelistic campaigns. During four meetings the membership of the churches, according to Brother Wright, has been increased 45 per cent, and pastors' salaries have been increased 50 per cent.

Rev. H. R. Moran, a native of Tennessee, but lately removed from Texas, is now living at 1613 Lamar Avenue, Memphis, and would like to have an opportunity of serving some Tennessee Church. He has had several years' experience in Arkansas and Texas.

Mr. W. D. Hudgins was the speaker at a joint meeting of the brotherhood of Lockeland Church and the men's Bible class of Nashville, February 16th.

R. T. Skinner of Watertown, F. M. Dowell of McMinnville, D. L. Sturgis of Bolivar, and "Bishop" Woodcock of Brownsville, paid calls at the office of the Baptist and Reflector during the recent Bible conferences.

Miss Lillian Waters, daughter of President Waters of Union University, is teacher of history in Doyle Institute. She is making an enviable record for herself. She uses the Literary Digest and Current Events in the class, which has from its own members, raised money to subscribe for a daily newspaper in order to keep abreast of "history in the making."

We wish to correct an error in the report of Foreign Mission receipts published the 18th. The dates should have been May 1 to February 1, instead of to January 1 as given.

The twenty-eighth annual Bible Conference was held last week in the church at Murray, Ky., of which Rev. Boyce Taylor is pastor. These institutions draw great crowds and do lasting good to the cause of righteousness.

"The church member who is so afraid of being thought over-religious that he goes the gaits of the world, has no grounds for his fears."—Baptist Advance.

Mr. Roy P. Farmer, a fine young layman of First Church, Martin, died Feb. 8 at his home in Martin.

Pastors! Get your county newspaper to put us on the exchange list, or better still, send us the paper complimentary. It will do much toward helping us get our Tennessee news for the Baptist and Reflector.

SMILES

SELECTED

Everything to Suit

Waiter to Manager: "The gentleman says his soup isn't fit for a pig."
Manager: "Then take it away, you idiot, and bring him some that is!"—The Progressive Grocer.

Hats Off to the Nose!

Teacher: "Does any one know how iron was discovered?"
Pupil: "Yes, ma'am."
Teacher: "Well, tell the class."
Pupil: "Please, ma'am, they smelt it."—Good Hardware.

Hard on Ducks

Sixty thousand live ducks were sold in New York City as a result of the recent Jewish event, "Feast of Laws."—The Progressive Grocer.

Only on the Q. T.

A negro was charged with stealing chickens.
"Have you any witnesses you wish to call?" asked the judge.
Sambo threw out his chest proudly. "Dis niggah," he said, "nebbah steals chickens in front ob witnesses!"—The Progressive Grocer.

Modern Cooking

Mistress: "Jane, we are having visitors for dinner!"
Jane: "How do you want the food prepared, ma'am? So that they will come again, or so that they will stay away?"—The Progressive Grocer.

Now Who Won

Teacher: "Johnny, what great change occurred during the World War?"
Johnny: "Pa bought ma a new washboard."—Good Hardware.

A Tree Product

Little Charles: "Papa, do nuts grow on trees?"
Papa: "Yes, my son."
Little Charles: "Then what tree does the doughnut grow on, Pa?"
Papa: "The 'pantree,' my son."
—The Progressive Grocer.

After everybody has been really well educated there will be no one left to do the work.—Good Hardware.

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H. L. Grice
A Record Book for Principals, 75 cents

(These two books are just from the press.)

D.V.B.S. Departmental Text-Books

SERIES ONE

(Published in 1925)

Beginner—Book One
Shumate \$2.00
Primary—Book One
Wood \$2.00
Junior—Book One
E. H. Grice \$2.00
Intermediate—Book One
(Will not be issued till 1928; use Book Two.)

SERIES TWO

(Ready in Spring of 1926)

Beginner—Book Two
Owens \$2.00
Primary—Book Two
Alexander \$2.00
Junior—Book Two
Gage \$2.00
Intermediate—Book Two
E. H. Grice \$2.00

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