

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

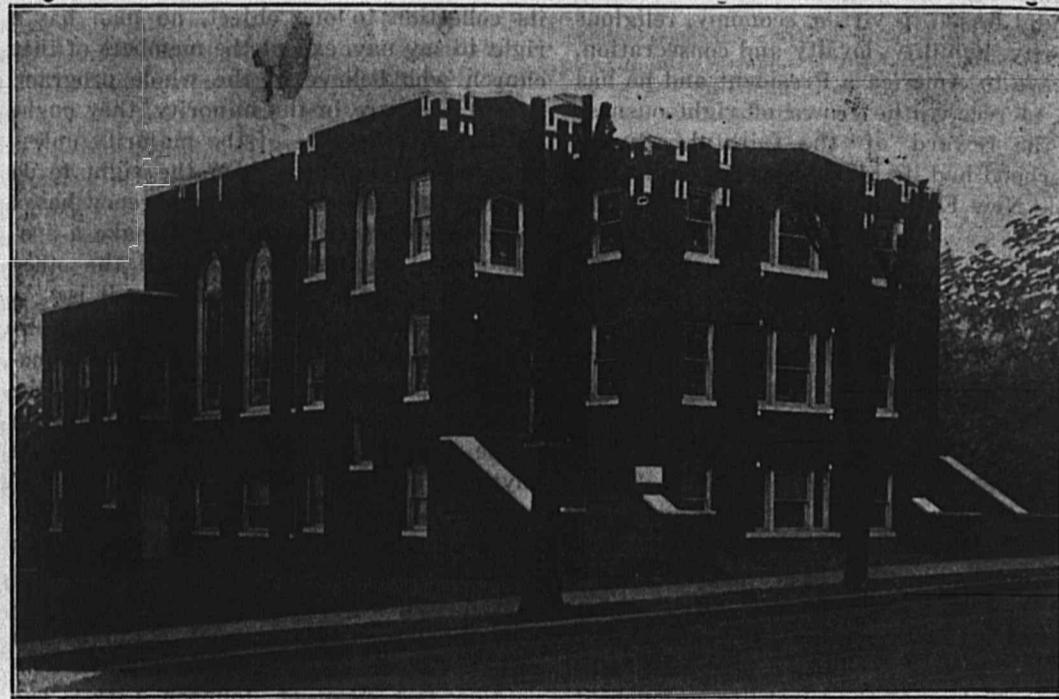
Volume 92

NASHVILLE, TENN., THURSDAY, MARCH 25, 1926

Number 12

Sturgis Burns; Sturgis Builds

(Unique and interesting history of the First Baptist Church at Bolivar, Tenn., another splendid church to win high honors in the Baptist and Reflector subscription campaign.)



HOUSE OF WORSHIP, FIRST BAPTIST CHURCH, BOLIVAR, TENN.

The First Baptist Church of Bolivar, Tenn., was organized in 1835, and its first building was constructed of brick, with a balcony for colored members of the church, for in the early history of the churches the membership of both races was carried on the church records.

Among the members of the church who formed the organization were: Col. W. M. Nuckles and wife, Mr. and Mrs. Ramsey, William Kearney and wife, R. L. Napier and wife, Mrs. W. S. Brooks, Mrs. Boseman, Mr. R. L. Carter, Mrs. Crawford, Mr. Mont Jones, Mrs. Joy, G. W. Sheets and wife, Tom Joyner, J. G. Walton and many others whose names are not obtainable as the records of the earliest years of the church were destroyed by fire many years ago.

From the best information that can be gotten Rev. Levin Savage was the first pastor. He was followed by Egbert Osborne, George Day and Reuben Day. The names of other pastors down to 1882 can not be furnished, but since that date the following have served as pastors: Rev. G. M. Savage, E. B. McNeal, T. G. Bozeman, W. C. McPherson, W. L. Brown, G. S. Wooten, W. L. House, L. J. Leland, W. A. Jordon, J. F. Ray, U. A. West, M. E. Dodd, J. N. Hall, J. H. Oakley, J. A. Carmack, A. S. Wells, J. B. Moody, Fleetwood Ball, J. T. Upton, O. W. Taylor and D. L. Sturgis.

In 1851 Rev. J. R. Graves held a great revival meeting with this church, and about 1881 he held another.

The first house of worship was burned by the Federals under command of Col. Sturgis, and shortly afterwards a frame building was erected on the same site. In 1897 the house and lot were sold and a new site was purchased where the present house of worship now stands, and on this lot a brick building was erected. This building was removed in 1922 for the erection of the present beautiful and modern building, which



REV. D. L. STURGIS
Pastor First Church, Bolivar, Tenn.

cost approximately \$35,000.00, and which is thoroughly modern in every respect. The people went clear through the building program without the slightest bit of friction anywhere and were more solidly behind the project than in the beginning of the undertaking. The entire indebtedness was cleared in less than two years and on May 17, 1924, the house was dedicated with Dr. L. T. Wilson of High Point, N. C., preaching three great sermons, and Charlie Butler leading the song service.

During recent years the church has grown from a membership of 146 to nearly 350, and their Sunday school, under the present leadership of W. W. Cox, grew from 46 to as high as 327 in attendance. Until 1920 there had been no B. Y. P. U.'s in this church, but a Senior B. Y. P. U. was organized the third Sunday in December, 1920, and in less than three months had reached the Standard of Excellence, and has been A-1 all its life except two quarters. A finer group of young people can nowhere be found. They have been willing to be led by their pastors in anything that meant glory and honor to our Lord Jesus. They led the campaign for the Baptist and Reflector. Too, there are the Intermediate and Junior B. Y. P. U.'s, under the capable leadership of Mr. W. W. Cox and Mrs. George Hooper, respectively.

An interesting feature of the work here has been the teachers' training and B. Y. P. U. Study Course work, for which about 1,300 awards have been merited and awarded in the last five years. Perhaps the most interesting bit of this work was done by Bro. G. M. Savage. He began his normal course after he was past seventy years of age, and has faithfully worked out his Blue Seal Diploma, and is working on his post-graduate course. What he can and has done after passing the seventieth milestone others, many others, much younger can do and adequately train themselves for the larger things in God's Kingdom. He is teacher of the Convention Adult Bible Class for men.

The Woman's Missionary Society, under the capable direction of Mrs. J. F. Casselberry, is doing some fine constructive work in the matters of instruction and enlistment, while the Ladies' Aid under the leadership of Mrs. George Black is ever at work for the glory of the Lord in matters of finance.

This splendid church has one of the largest lists of readers in our Baptist and Reflector family. The Senior B. Y. P. U. working together with Pastor D. L. Sturgis has sent in fifty subscriptions, all new except seven. They thus have the paper in

(Continued on page 5.)

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

Credit for the article, "What Will Baptists Do About It?" appearing in last week's paper, should have been given to Prof. J. A. McAliley, of Doyle.

We call attention to the fact that next Sunday is the day for the special offering for Home Missions, to be made through the Sunday schools. We trust that every school will make an effort to secure a worthy offering, since this is a part of our regular co-operative program.

Good and evil are absolutely, hopelessly, eternally antagonistic. They ever clash when they are brought together and no human love is sufficient to harmonize their discordant and antagonistic natures while the divine love has never sought to harmonize them. If we would ever hope for permanent peace in churches, society, state or the world it must be secured by the overthrow of evil.

"Whoever hath this world's goods (hath a livelihood) and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" I John 3:17. We wonder what kind of an answer the church member gives to this question if he never contributes of his "goods" to help care for the orphans, the old preachers, and the others who have need.

COL. JOHN COOLIDGE

Col. John C. Coolidge, father of a President of the United States, has died. In the quaint little New England cottage where he lived before the world knew of it, and where he trained Calvin Coolidge in the great fundamentals of righteousness, the aged man passed away as quietly as a child asleep.

And a child he was—a child of destiny. Born of good New England stock and reared under the strict religious influences of a day now gone, he grew up to appreciate virtue, to love the right, to trust the Lord Jesus and to appreciate hard work. And he lived to enjoy in this life some of the fruits of his labor, self-denial and faith. He lived to see his son become the President of the United States and to prove his sterling manhood by making a good President.

We love to think of the men who make history. We write their names and their deeds in the annals of the nation or the race. We erect monuments to their memory in public places and set aside an hour or a day each during which to pay tributes to their memory. But who are the great? And why are they great? They are the men and women who have had parents whose sterling virtues have been planted in their offspring. There may be now and then an exception to the rule, but the exception only proves the rule to be in operation everywhere.

We honor the father of Calvin Coolidge and rejoice with him in the hour of his supreme triumph—the hour when his faith becomes sight. He gave to the world a splendid lesson in virtue, economy, religious sincerity, humility, loyalty and consecration. He gave to America a President and he has gone to receive the crown of righteousness and the reward of the faithful. Surely fatherhood had its highest expression in this simple New Englander and virtue its truest reward.

GLEANING

How do you like the title for our special campaign for funds for the Co-operative Program of Southern Baptists? We have heard so much about "Drives" and "Campaigns," etc., etc., that the terms do not have a good effect upon our nerves. "Drives" carries with it the idea of a sort of impelled program, while "Campaign" reminds many of something that has been "put over," but which has not measured up to expectations. We need a new term, and since our Master spoke so often of the harvest fields and loved the terminology of the rural life so much, it seems that we might well adopt the idea of Gleaning and carry it into execution immediately.

Tennessee Baptists are growing more and more united in favor of the whole program of Southern Baptists and sentiment against campaigns by special interests is being steadily developed. The Co-operative Program takes in everything which they support and it offers a solution of the problem of special collections every month in the year. Therefore, in Tennessee, a great effort will be made between now and the end of the convention year to glean from our people that which rightfully belongs to God and which has not been secured by the pastors and other workers. Many of our churches have not adopted a budget. Many of them have given little or nothing during the past months to help spread the gospel to all the world. We do not believe that they are unwilling to give to missions, to orphans, to old preachers, etc. They have not been properly approached with the appeals for these objects.

To glean means to go afield for the purpose of gathering that which has been left behind by the reapers. Some one may say that according to the law of the Jews, anyone had a right to glean, hence any object has a right to send out collectors and get all it can for itself. That was true of the wheat fields, save when one went to glean for his Master. We must remember that

the tithe belongs unto the Lord; that the Lord Jesus established his church to represent him on earth, to receive and dispense money, to win the lost and to care for the needy. We are emphatically commanded to bring all the tithes into the store house, which was none other than God's treasury in the temple and which today is the treasury of the church. (We know no church but the local congregation.) Therefore, no gleaner has a right to solicit funds for himself or his own private interest; the gleaning all belongs to the Lord, whose servants we are and we must all bring the gleanings into the treasury and there let it be distributed by the church.

To be sure, if a church wants to give all its collection to one object, no man has a right to say nay, except the members of that church who believe in the whole program. And if they are in the minority, they ought to abide by the vote of the majority unless that majority grants them the right to do otherwise. And no agent or agency has a right to go into a church and make a special appeal for money when all the other agencies are suffering as much as it is.

Let us therefore launch a Spring Gleaning. Let pastors and laymen and denominational employees go afield to inspire all the Baptists of the State to make worthy gifts to the whole program. Let us not designate anything but having a "common treasury" pay out of it to each object of our great kingdom enterprise that part which belongs to it by vote of the church. And let every church, unless there are some weighty reasons involved (not excuses) stand by the whole program as adopted by the State Convention last year at Johnson City. The editor is not one of the Baptists who thinks his judgment on vital kingdom matters is better than that of 500 of his brethren and as we remember it, the program was adopted unanimously.

We hope our people will eliminate from their vocabulary the hackneyed expressions, "Drives" and "Campaigns." Let us keep constantly before us the idea of a vast harvest field, white unto harvest with all kinds of grain ready to be gathered for the Master. We must not forget that the laborers are worthy of their hire and that every worker has to be fed and clothed if he is to do effective work. **AND UNTIL EVERY BAPTIST IN THE STATE HAS BEEN URGED TO MAKE AN OFFERING, YEA, HAS DONE SO, LET US GLEAN AND GLEAN AND GLEAN!**

Note.—We do not wish our readers to forget that the special Sunday school offering for Missions is a part of the regular Co-operative Program. We may use it as an aid to our gleaning.

April is the month during which Southern Baptists have the privilege of showing the world how much they believe in their doctrines. If we, by united and concerted effort, raise enough money to wipe out a large part of our indebtedness, we shall cause others to know that our boasting concerning our doctrines is not vain and that our faith is not less than our works.

THREE SERMONS A DAY

One of the strangest reports we have read in many days has come from the hands of the Committee on Order of Business for the Southern Baptist Convention which is to meet soon at Houston, Texas. This committee propose that time be taken for three sermons each day during the convention. We honor the men who compose this committee and we do not for one moment question the sincerity of the motives in bringing forth this suggestion. However, we do feel that it is very unwise. The gravest problem our convention has had to face in years is now before us. It is that of becoming a more deliberative body. Surely, then, at this time when there are so many matters of tremendous importance before us, we can ill take time out for three sermons a day. No one objects to good sermons, and surely the best that might be heard on this earth today would be preached at the convention, but we hold that the convention is not supposed to be a place for evangelism or revivals. It is the gathering of God's people for the purpose of transacting business for His cause. And while the sermons would please some who have a slim chance to deliberate, they would rob others who go there for the purpose of discussing our mutual problems, of the opportunity for which there is such a loud clamor from every quarter.

Dr. Hurt has well expressed the situation in his article in this issue. It is an unwise thing to try now to change the order under which the convention has worked for many years, except to make such changes as will provide for more time for deliberation. Instead of suggesting that we have three sermons per day, the committee would have been far wiser, in our estimation, had they planned a program to run through Tuesday, May 18, and sent out the word that, whether the messengers remain or not, the program will be carried out to the end of the time allotted for it.

The Bible unopened is like an undeveloped diamond mine; it never reveals its vast wealth of beauty and treasures.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS

May 1-March 1

	1924-1925	1925-1926
Alabama	\$ 26,667.53	\$ 10,718.83
Arkansas	1,677.98	2,136.28
District of Columbia	1,124.68	5,132.77
Florida	20,802.17	10,430.38
Georgia	54,400.83	22,475.66
Illinois	232.22	
Kentucky	47,757.42	27,852.37
Louisiana	14,336.15	6,428.49
Maryland	10,295.89	4,762.99
Mississippi	43,151.60	18,643.73
Missouri	16,560.38	12,809.94
New Mexico	1,346.17	826.75
North Carolina	59,807.26	30,486.02
Oklahoma	11,166.54	5,725.96
Tennessee	27,273.84	20,479.03
South Carolina	13,188.97	12,165.23
Texas	15,663.85	29,996.98
Virginia	76,974.91	42,044.79
Miscellaneous	4,558.85	16,594.35
Total	\$446,487.24	\$279,710.55

**BAPTIST SCHOOL GONE CRAZY
Society of "Damned Souls" Formed at University of Rochester**

The Associated Press gave out a report on March 4 to the effect that the students of the University of Rochester (N. Y.) have organized to "Prove the Necessity of Atheism" and have named their club "Damned Souls' Club." The dispatch further says that the club has been organized to prove the necessity for atheism and to abolish belief in God and all religions based upon that belief.

Rochester University is supposed to be a Baptist school, and the press report featured in its headlines the fact. The club was organized with 13 members, both men and women, representing various classes. The prime mover in this organization, so says the Rochester Journal, is the American Association for the Advancement of Atheism. This society, it will be recalled, recently secured a charter from the state of New York. The club plans to have members of the faculty address them and to seek to enlighten all students in regard to the true nature of atheism. All who join the club must pledge themselves "never by word or deed to compromise with clericalism."

Thus goes the day! Thus another sign appears upon the horizon of Christian life! Thus another prophecy is fulfilled! And Baptists are responsible for the organization of this club! We wonder what the faculty of this great institution will do about it! We wonder what Southern Baptists will think and say and do! And furthermore, we wonder what our Tennessee Baptists, who seem so adverse to having anything said or written against Modernism are going to say! "Woe is me! Woe is me! if I preach not the gospel of Jesus Christ" ought to be the cry that rings with throbbing earnestness from every Baptist preacher's throat in these days of apostasy!

HOW AMERICA SPENDS HER MONEY

The following tables will give our readers a good idea of the way the American people are spending their money. We are indebted to Rev. T. W. Calaway for them.

Where Every Dollar Goes	
Living costs	\$ 0.24 1/4
Luxuries	.22
Waste	.14
Miscellaneous	.13 1/2
Investments	.11
Crime	.08 1/2
Government	.04 1/2
Schools	.01 1/2
Churches	.00%
Total	\$1.00

The following table shows where our money went for non-essentials. In other words, we spent the amounts listed for things without which we would have been better and stronger men and women:

Chewing gum	\$ 50,000,000
Jewelry	50,000,000
Ice cream	250,000,000
Furs	300,000,000
Soft drinks	350,000,000
Cigars	510,000,000
Cigarettes	800,000,000
Cosmetics	800,000,000
Chewing tobacco and snuff	800,000,000
Shows and other pleasures	3,000,000,000
Luxuries	5,000,000,000
Total	\$11,900,000,000

The following figures show what Southern Baptists gave during 1924 to evangelize the world:

Foreign Missions	\$ 1,750,000
Home Missions	1,004,000
Local church expenses	32,750,000

Total	\$35,504,000
Number churches in the convention	28,000

Average contributions for all causes, \$1,268. And of this amount, we spent twenty times as

much for our own local needs as we did for the evangelization of the world at large. The average for the entire body of Christians in America was but little better, as the following table will show:

Number churches in America --- 237,404

Spent on world evangelism --- \$ 14,800,000

If we examine the records we find that there is a tremendous need for the evangelization of our own country. Conditions are becoming terrible and the only hope is an old-fashioned revival of pure religion based upon faith in God whose laws are rigid and who never overlooks a sin, and upon his Son who came that we might have life. Note the following facts:

Murders in America 1912-1922 ----- 85,000

First degree murders in New York City ----- 260

1923 ----- 137

In Chicago ----- 9

In London, England -----

Robberies in 1921

In New York City ----- 1,445

In Chicago ----- 2,417

In England and Wales ----- 95

Spent on selves ----- 296,000,000

We may well call to mind the words of the poet ---

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

For certainly the records show that to be true in our land. We are grown enormously wealthy, but as we have grown wealthy we have grown worldly and manhood has begun to decay. No civilized nation on earth has such a crime record as has America. Money is the thing with most of our people. We no longer seek to serve, but we serve to seek the gratification of the carnal man, and since money can purchase everything that gratifies, we want money. And in order to secure money an ever-increasing number of Americans resort to crimes of every character ranging from petty thefts and deceits to the most atrocious forms of robbery and murder. Surely it will pay American business men to stop and consider the problem of getting people back to sane living, and whenever they consider it honestly that will find that the religion of the Lord Jesus Christ is the only hope.

HEROES STILL LIVE

We have just seen a letter written by Ray Bryan to his father, Secretary O. E. Bryan, and have secured permission to pass part of it on to our readers. The letter speaks for itself.

"Have just been talking to a crippled boy," says the writer. "I have never seen a boy with quite so much grit and determination to make a success. His mother and father separated and left him to run on the streets, but he has chosen to educate himself instead. In order to pay his way through Carson-Newman, he takes in washing form the other boys. On Tuesday nights he irons from supper until one or two o'clock in the morning, and I usually go up and talk to him awhile.

"He has an unusually fine voice and has dedicated it to the Lord for evangelistic singing. He leads song service at Sunday school, and the spirit which he generates shows that he is destined to make a great song leader. I had a heart-to-heart talk with him, and he wants to do evangelistic work during the summer instead of working in a heavy mill, as he has done heretofore. * * * He walks on crutches, but gets about easily. He is about eighteen years old, very fine looking and capable of rendering good service anywhere."

The day of romance is not passed. The day of heroes is not gone. The editor worked his way through college. He did many jobs, even laundered his own clothes, but he never had to "take in washing" in order to make his way. Surely, when our young people have their attention called to this lad, they will be inspired to go to college regardless of any lack of financial backing. And when our pastors read this story, enough of them will call for the services of this lad to give him a full summer's work. Send any communications to the Baptist and Reflector, and they will be forwarded.

NEW TESTAMENT CONVERSIONS

Not a few pastors today are voicing their disapproval of a certain type of evangelism, alleging spurious conversions, and a disregard for the doctrine of the "new birth." This paper is a discussion of certain types of conversion found in the New Testament. No attempt will be made to discuss the means of conversions, the work of the Holy Spirit, or the place of repentance and faith, but only the reaction of individuals to salvation when it is received.

The word conversion shall be used in that sense commonly used to describe a moral and spiritual process which takes place in the lives of all normal human beings.

Conversion is a normal and necessary experience. Between the ages of twelve and sixteen years the boy or girl passes through a process known as adolescence. It is during these years and through this process that the boy becomes a man and the girl passes out of girlhood into womanhood. This is a normal experience. In fact, the child who never experiences the process of adolescence is an abnormal child. It is through this process only that we pass into the realm of manhood and womanhood.

Now conversion is to the spiritual self of man what adolescence is to the physical self. It is a necessary experience, and through this experience only can man realize his highest and fullest moral and spiritual powers. Through conversion only can man enter the Kingdom of God. However well born a child may be; whatever may be the atmosphere of culture in which it is reared; regardless of its opportunities for knowledge and training in the Christian tenets, none of these can take the place or do the work of conversion. When Jesus said to Nicodemus, "Ye must be born again," he was simply saying in our modern terminology you must be converted.

Conversion has the same meaning for every individual. It means that a radical change has been wrought, by a divine and super-human power, in the moral and spiritual nature of man; a change that causes him to look on life, on the world, on man, and on God through different eyes, and ultimately fits him for the presence of God and the redeemed of the earth.

But though conversion has the same meaning for all, it does not find the same expression and manifestation in all. In some it is gradual; in others instantaneous. Some receive it quietly. Others with great physical manifestations. This difference is due, not to a different religious impulse, but to the difference in temperament, customs and manner of living of men. Two glass vessels differ widely in size and shape; yet they are made of the same material, the difference being due to the quality of the mould rather than the quality of the material. Thus the same religious impulses that arouse ecstatic expressions and bodily agitations in the credulous African natives will probably be received with serenity by his white brother of a more educated heart and mind. The difference is due to the mould only. Nothing could be more erroneous than to expect every one's conversion to conform to our own.

In the New Testament there are at least four different types of conversions. There is the child type mentioned in Matthew's gospel, when Jesus commands the disciples to permit little children to come to Him, and warns against offending the little ones coming into the kingdom. This type of conversion is not usually attended by any great agitation, and this is logical. Here the child has no great mountain of committed sins to obstruct his pathway as he comes to God; no mighty river of wrong-doing to cross before he reaches the foot of the cross. The principal tasks, as I see them, are to get the child to realize that without Christ it is a lost sinner, and that through simple trust and faith in Him it may be saved. This is usually an easy task. Repentance then follows and faith is expressed and the little soul is saved for eternity.

Another type of conversion found in the New Testament may be called the economic type. This

type is represented by Zacheus and Matthew. When our Lord walking along the streets of Capernaum saw Levi sitting at the receipt of customs he said, "Follow me." Matthew arose, deserted his chosen profession to become a disciple of Jesus. Now this conversion seems to be one in which the intellect only was involved; yet who can say that such was the case? Who can say that the religious impulse in Matthew was any different than that in the conversion of Paul? The wide difference in expression was probably due to the extremely different types of nature. Who can say that the modern business man, who quietly and unpretentiously surrenders to Christ is not as deeply stirred and as genuinely changed as the type that manifest great bodily agitations and overflow of emotions? This type is common today.

Yet another type is found which may be called the intellectual conversion. The Ethiopian Chamberlain is reading Isaiah's beautiful passages on the suffering servant, but is wholly unable to determine whether the writer is speaking of himself or another. When Phillip shows him that the servant of the vicarious suffering is the crucified Christ he readily surrenders and is baptised. This is a scholar's conversion. Through a process of reasoning he has discovered "The Light of the World."

The last type of conversion is the emotional or Pauline type, represented by Paul and his startling conversion on the Damascus road. These conversions are something of an upheaval in nature and are usually attended by a terrific struggle before the individual adjusts himself to his new found Savior. Until recently these conversions have been the most common of all types. This type was found in abundance during the days of "The Great Awakening" of 1734-50. While Johnathan Edwards was preaching his famous sermon, "Sinners in the Hands of an Angry God," he was interrupted with outcries, strong men fainted and some were thrown into convulsions; many were carried into trances and visions; while many lost control of themselves and were given to periods of loud weeping; stout men fell to the floor and young women were thrown into hysterical fits.

This type was found in the "National Awakening" of 1800. This revival swept the United States, but it reached its acme in the states of Kentucky and Tennessee. It began when the Rev. James McGready came to Logan County, Ky., preaching the Edwardsian slogan of the wrath of God upon impenitent sinners. He would portray hell so vividly that people would grasp their seats to prevent falling into the abyss which they saw yawning at their feet. During this revival new forms of expression appeared. These were the "barks," the "jerks," the "holy laugh." Those affected shook, twitched, jumped about like frogs or fish out of water." The jerks were no respector of persons, seizing saint and sinner alike. "The head would be thrown from side to side so swiftly that the features were blotted out." "Near Nashville, during a camp-meeting, saplings were cut off and left breast high for jerkers to jerk by." In describing a camp-meeting scene McMasters says: "Cries for mercy were terrible to hear. Large numbers fell and lay motionless for hours, or would shriek or groan at intervals. Some talked, but could not move. Some rushed wildly over the stumps and benches and then plunged shouting, lost—lost into the forest. It was during this revival that the famous Methodist camp-meeting came into existence, borrowed, however, from the Presbyterians."

It is highly improbable that these forms of religious manifestation will ever appear again. For while the truth of God is immutable, time, experience, and education have wrought a wonderful change in human moulds, and the mould determines the form of the religious expression.

"The literary influence of a great, popular book is both inspiring and conservative."—Henry Van Dyke.

CHURCH DISCIPLINE

By W. M. Wood

(Paper read before the Nashville Pastors' Conference and printed by request.)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." (2 Thess. 3:6.)

The word of God is our sole guide in practice and doctrine. Loyalty to the teaching of our Lord must be placed above sentiment. If we have any practice that is not in harmony with the word of God, the sooner we abandon it the better. We are supposed to stand on the truth of God's word. God has no favorites. Duty must be our watchword regardless of the cost. There is no institution of earth that has not established laws and by-laws by which it is governed. To be unfaithful is sin. Sin will be punished here and hereafter. The Bible teaches that discipline must be used where necessary. Where it is exercised, the church grows; where it is neglected, the church dies. The home without discipline makes criminals. The church without discipline will soon put out its light and have its candlestick removed.

I. The Duty of Church Discipline

1. It is a positive command of God. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:15-18.)

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you and ye shall be my sons and daughters, saith the Lord God Almighty." (2 Cor. 6:17, 18.)

"Them that sin rebuke before all, that others also may fear." (1 Tim. 5:20.)

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly." (Rom. 16:17.)

"Deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaventh the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." (1 Cor. 5:5-7.)

"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous or a railed, a drunkard or an extortioner with such an one not to eat. For what have I to do to judge them that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. 5:11-13.)

2. The church that exercises discipline is commended.

The church at Corinth was commended for its judicious discipline. (2 Cor. 7:8-13.) "Them that sin rebuke before all that others also may fear." Our Lord approved the church at Ephesus because it tried them which say they are apostles and are not. (Read Rev. 2:1-7.)

3. Judgment is threatened against those churches which retain unworthy persons in their fellowship.

God threatened the church in Pergamos with judgment because it retained those who held to the doctrine of Baalam and the doctrine of the Nicolaitans. He likewise reproves the church in Thy-

ratira because it suffered that woman Jezebel who called herself a prophetess to teach and seduce his servants. (Rev. 2:12-29.)

II. The Aim of Church Discipline

1. The chief aim is to save the offender. "Thou hath gained thy brother." (Matt. 18:15.) "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." (Gal. 6:1.) "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself." (Titus 3:10-11.)

2. The aim is also to save others who may be tempted into sin. "Them that sin rebuke before all that others also may fear." (1 Tim. 5:20).

3. The aim of church discipline is to vindicate the character of the church. Whenever a church fails to fight sin, it belies its divine origin and ceases to have a right to exist as God's separated people. "Be not ye unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." (2 Cor. 6:14-17.)

III. The Laws of Church Discipline

The New Testament recognizes three great causes of church discipline.

1. Personal difficulties. (Matt. 18:15-17.)

2. Heresy in doctrine. "A man that is an heretic after the first and second admonition reject."

3. Immorality in conduct. (a) A sudden fault. (Gal. 6:1.) (b) Confirmed habits in wrongdoing. (2 Thess. 3:6.) (c) Gross immorality. It often demands immediate action. It is hard to know whether the sorrow is due to detection or a downright sorrow for sin. Exclusion is necessarily best for the time-being. We should await the life of consistent repentance before restoration.

THIRTY-FIVE YEARS AGO

(Extracts from Baptist and Reflector of March 19, 1891.)

Dr. J. M. Pendleton died on March 4th at the home of his son-in-law, Mr. B. F. Proctor, in Bowling Green, Ky. He preached his first sermon sixty years ago in September. The church at Murfreesboro, along with other congregations, published their glowing tributes to the great man.

Prof. J. T. Henderson is now visiting the Northern cities in the interest of Carson-Newman College. The news from him is encouraging.

The Home Mission Board wants \$1,000 from Tennessee churches before the first of May. (Sounds natural, doesn't it?—Editor.)

Dr. J. William Jones, father of Pastor Jones of First Church, Knoxville, supplied for his son on Sunday last. He preached two great sermons.

The church at Dayton has just enlarged its pulpit and added a new stand and pulpit Bible.

Miss Love Overall of Milan says: "The prejudice that has so long held sway against woman's scope in usefulness is giving back before the tide of enlightenment."

Mrs. Jones, wife of Pastor Carter Helm Jones of First Church, Knoxville, is seriously ill.

Dr. G. C. Savage is recovering from his serious illness of which we made mention last week. He is one of the most liberal, most active and most consecrated laymen in the state.

Editor E. E. Folk is the victim of the la grippe.

Dr. T. T. Eaton, editor of the Western Recorder, paid a visit to the office last Tuesday. He has broken down from overwork and is taking a little rest.

The Southside Church of Birmingham, Ala., has been compelled to stop their building work on account of a lack of funds.

(Extracts from Baptist and Reflector of 35 years ago, March 26th.)

Dr. John L. Johnson, president of Mary Sharp College, has accepted the invitation to deliver the Commencement Sermon for Mercer University, Macon, Ga.

Rev. O. L. Hailey is doing the preaching in a protracted meeting with Second Church, Knoxville, of which he is pastor. There have been six additions, and more to follow.

T. J. Corum objects to a statement of Dr. G. M. Savage and asks for an explanation. Says Brother Corum, "I would like to ask Dr. G. M. Savage some questions. I see in my paper of March 12th a piece in which he says, 'The taking of a man from social and worldly occupation and placing him in the ministry is unscriptural . . .' I am one of the class mentioned. I have no education, and if the brother will cite me to a Scripture, I will be very much obliged."

Birmingham will entertain the Southern Baptist Convention. All messengers who prefer to pay for their own entertainment at the hotels, please send in names so that reservations may be made.

W. J. Bolin of Clinton, Ky., has been unanimously elected pastor of the church at Milan.

Bro. T. T. Thompson of North Edgefield Church is to begin a meeting next Sunday with Pastor L. B. Jarnon and the church at Wartrace.

Next Sunday is Easter. While our Catholic, Episcopalian, and perhaps Methodist friends are celebrating it with eggs and flowers and music and such like, we hope that Baptists will have the good sense to leave these things alone and go on preaching the same old Gospel of a Saviour who was delivered for our offenses and raised for our justification, in the same old way 52 Sundays in the year.

Rev. S. E. Jones of Murfreesboro has just issued a tract on Baptism and the Lord's Supper.

Five hundred souls were sent into eternity as a result of the terrible shipwreck in the Straits of Gibraltar, the 18th. The Utopia collided with a warship, and only 300 of the 800 passengers were rescued.

A wealthy American woman has just founded in Vienna an asylum for mothers-in-law. Moved either by sympathy for the unfortunate sons-in-law or by sympathy for mothers whose daughters have wedded ungrateful wretches, she has provided a refuge for them. It is to accommodate 500 guests, and over half the rooms have been taken.

Brother and Mrs. S. P. Phillips of Williston died March 4th and were buried in the same grave. He was 73 years old and she 70. Brother Phillips was the life and soul of Big Hatchie Association when he was present.

DO YOU REVERENCE THE AGED?

Read Their Words About Your State Paper.

We get many letters from our readers who have been in the Baptist and Reflector family for many years. They are heartening to one who is so young and inexperienced in the work of an editor. The sweetest memories of the editor's life gather about the days when he sat at the feet of an aged grandmother (80 years old and past) and listened to her tell about Jesus, about life's great problems, and about how to win in the battle for right. It is, therefore, a sort of sacred benediction when he gets letters like the ones from which the following extracts are taken.

"I am 88 years old and have been reading the Baptist and Reflector for more than 50 years. It is better now than it has been in many years."—R. P. Fitzgerald, Carter's Creek.

"I have been a reader of the paper regularly since 1890 and can truthfully say that it was never better than now. May the Lord still lead and guide you in all the truth."—W. D. Davis, Trenton, Tenn.

"When Dr. Folk died, I prayed God to send us another editor as good, and I feel that my prayers have been answered. I thank God for your stand against Modernism. If it were not for such men

as you, what would become of the rising generation? . . . I am 62 years old and have been reading the paper ever since I was married, many years ago, and even before I was grown it was in my home."—Mrs. Lavinia Shepherd, Rutledge.

"I was born and reared in Tennessee and my father was always a subscriber to the Baptist and Reflector. I have great affection for the things for which it stands, and want it in my home with the hope that my small son may read and believe as Southern Baptists believe. Modernism is more rampant here than in the South, so I feel I must have the paper as a stabilizer for myself as well as family."—Mrs. Elva E. Gibbs, Detroit, Mich.

"I have been reading the paper for more than 30 years, and do not see how any Baptist can do without the state paper, especially one like the Baptist and Reflector."—L. W. Wetson, Denmark.

"I am 78 years old and my wife is 76, and neither of us is able to do any work. I do wish I could get out and make the canvass for the Baptist and Reflector."—Rev. L. R. Lay, LaFollette.

"I am in my 75th year now. I want to read the paper as long as I live. I have been reading the paper over 50 years and I can see that it is better now than ever."—Mrs. J. P. Hollingsworth, Henderson.

"Have been a subscriber 44 years. The Baptist and Reflector is one of the essentials in our family budget, where everyone ought to put it."—Mrs. Thomas E. Harwood, Trenton.

There have been many others who have been readers since the day of Dr. Folk and before. We are soon to begin an honor roll of such readers. We will therefore be pleased to have the names and addresses of all readers who have been getting the paper for 30 years or more.

And when we find out who has been reading the paper the longest, we wish to publish his or her picture as a token of appreciation and a means of inspiring our younger readers to continue with us.

When others read these statements given above, from those who have been in our family so many years, let them remember that they are going to grow old some day, and one of their chief joys in old age will be to look back and around them and make comparisons. If you would keep fresh and virile in your spiritual life, read your paper along with your Bible and know what your brethren are doing and thinking.

STURGIS BURNS; STURGIS BUILDS

(Continued from page 1.)

practically every home represented in the church. If every pastor would do what this one has done the circulation of the paper would jump to 35,000 within six months. Then, without one cent increase in the subscription price, we could have a 32 page paper and make money out of it for State Missions. BROTHER STURGIS HAS PROVED THAT IT CAN BE DONE IF THE PASTOR WANTS IT DONE.

A PRAYER

By Henry Van Dyke

These are the gifts I ask of Thee,

Spirit serene:

Strength for the daily task;

Courage to face the road;

Good cheer to help me bear the traveler's load;

And for the hours of rest that come between,

An inward joy in all things heard and seen.

These are the sins I fain would have:

Thee take away:

Malice and cold disdain;

Hot anger, sullen hate;

Scorn of the lowly, envy of the great;

And discontent that casts a shadow gray

On all the brightness of a common day.

"It is nearly an axiom that people will not be better than the books they read."—Dr. Potter.

"The pleasant books that silently among our household treasures take familiar places."—Longfellow.

PUBLIC OPINION

HANDLING THE SOUTHERN BAPTIST CONVENTION—ANOTHER WAY OUT

By E. P. Allredge, A. M., D. D.

The whole denomination is to be congratulated upon the very able and noteworthy contributions, made through the denominational press in recent weeks, touching the difficulties and limitations imposed upon the Southern Baptist Convention by reason of the vast numbers who have composed its membership in recent years. I am thinking now in particular of the articles by Dr. V. I. Masters, Dr. R. H. Pitt, Dr. John D. Mell and Dr. L. L. Gwaltney. I certainly do not wish to be understood as attempting to controvert the suggestions of this most distinguished group of Southern Baptist editors, publicists and parliamentarians. On the contrary, if the Southern Baptist Convention is to retain its present form of organization, or rather its lack of organization, then a radical reduction of the representation of the convention is imperative. Not only so, but the reduction must go even further than the suggestions of these distinguished brethren. For I undertake to say that there is no group of 1,000 or even 500 Baptists men and women in the Southland today who can come together in the open sessions of our Southern Baptist Convention, as it is now organized, and, by deliberative action, pass upon all of the gigantic, intricate and perplexing problems which confront any given session of the Southern Baptist Convention without making some egregious if not tragic blunders.

Chief Defect in the Convention

The real defect in the Southern Baptist Convention, however, is not that it has too many messengers present at its sessions, but that it undertakes to pass upon all the vast, varied, complex difficult and far-reaching interests of five great and growing general boards and five great and growing Southwide institutions, besides many other great questions pertaining to the welfare and progress of the kingdom of God, without an executive committee (at least it has never given its executive committee either the rights or the powers to function as a real executive board).

There is not a local church of 250 or more members in the Southland today, and there is not a district association or state convention in the land, which would think of transacting its business or attempting to transact its business, without some capable and experienced body of men to go over the great, difficult and, oftentimes, delicate and perplexing problems, make thorough-going and first-hand investigations of the facts and interests involved, and come before the local church or the district association or the state convention, as the case may be, and make definite recommendations touching all the great and vital matters. But the Southern Baptist Convention has gone muddling on, all these years, without this very vital and necessary piece of machinery.

For many years, to be sure, we had but two general boards and one Southwide institution. Then it was comparatively easy for 500 to 600 select and highly capable messengers to come together and pass upon the matters presented by the Home and Foreign Mission Boards and the Southern Seminary. But this day and this situation passed away at least 25 years ago; and for the past 12 years in particular, we have literally been taking our denominational life in our hands, year by year, by reason of our unwillingness to safeguard the great interests and institutions which we foster by giving to our Executive Committee the powers and functions of a real Executive Board.

The Present Perilous Situation

Is there a state convention in the land which would do away with its Executive Board (except

to leave it a few perfunctory duties) and undertake to pass upon all the interests of its schools and colleges, hospitals, orphanages, encampments, W. M. U. work, B. Y. P. U. work, Laymen's work, Sunday school work, etc., etc., by deliberate action in the open sessions of these bodies, meeting for only three or four days in the year? The suggestion is preposterous. And yet that is precisely what the Southern Baptist Convention has been doing all the years! And now that some blunders have been made, we are ready, forsooth, to charge our mistakes up against the great and growing multitudes who attend the sessions of our convention. I insist that the fault is not with the great masses of our people who attend the sessions of our convention and who are given new visions and are stirred with new purposes and new desires to do more for the great and growing work of our convention. The fault lies at our own door; for we know the peril of attempting to project and pass upon the work of five great general boards and five great and growing Southwide institutions, with all their vast and varied needs and their overlapping, if not conflicting, plans and programs without having some great central, harmonizing, guiding agency to examine the appeals and needs and financial status of all these varied and complex interests and make definite recommendations to the Convention as to the best means of promoting and safeguarding all the causes involved.

Behold the peril of our present situation without a real Executive Board! Any one of our Southwide Boards or institutions may inaugurate a great movement and launch a great financial campaign, involving the whole denomination in millions of dollars indebtedness perchance; or they may borrow staggering sums of money which the denomination is obligated to pay, and do it upon the simple authorization of the particular board or institution involved and the blanket consent of the messengers at some session of the Southern Baptist Convention! And the messengers at the sessions of our Convention are practically helpless in the face of these gigantic and far-reaching proposals (and they would be equally helpless if there were only 500 of them); for they do not know the facts; they have no Executive Board which has given thorough and expert consideration to the proposals and upon whose recommendations they can rely; and they are forced to trust the wisdom of the general boards or the Southwide institutions making the proposals and go ahead and vote to approve the new movements. That Southern Baptists have "gotten by" with such utter lack of business management so far without coming upon irretrievable disaster is as much a miracle of God's gracious providence over our great denomination as ever happened in history.

Remedy the Main Defect

Let us take this opportune time, therefore, while this matter is being considered, to remedy this perilous defect in our Convention organization, before overwhelming disaster overtakes us. For I am profoundly convinced that if we refuse to enlarge our Executive Committee and give to it all the functions and powers of a real Executive Board, charging it in particular with the duty of reviewing all features of our work, examining all new proposals, and recommending to the Convention the necessary action to be taken on all vital interests involved; and, instead of this, undertake to send the great masses of our people home from the Convention and call together a select group of 500 to 1,000 messengers to work out all these great problems and safeguard all these great institutions and interests by deliberative action—if this is done it will destroy the Southern Baptist Convention instead of saving it. For, in the first place, no group of 500 to 1,000 select brethren can handle the great complicated and overlapping interests of the Southern Baptist work in the deliberative sessions of the Convention. And, in the second place, the great masses of our people are not going to cooperate and give their money to the great causes and institutions which we foster without a voice and a vote in its management.

Give Us the Masses!

And why should they do this, anyway? When the pastor and deacons of a local church have gone over and worked out the difficult, and often delicate, problems before a given local church, they do not send the church membership home without giving them a chance to hear the facts and recommendations and vote upon all the questions involved. When a district association or state convention comes together and the Executive Board comes before the body to make its report, having gone over all the problems carefully and considered them more thoroughly than the messengers in deliberative session could possibly consider them, they do not send the messengers all home without giving them an opportunity to hear the report with full explanations and to vote their convictions upon the recommendations or proposals presented? Then why this proposal to send the great masses of our people away from the Southern Baptist Convention? Let's give them a chance to deliberate—something definite to deliberate upon. Let's give them an enlarged Executive Committee with full powers, and let this Committee do its work through the months preceding, if necessary, and bring its report in such form that the humblest Baptist in the Convention can understand it, and I believe we shall have found a solution for nine-tenths of the problems confronting the Southern Baptist Convention.

I am for the great masses of our people having the right and privilege of passing upon every feature of our work. If I had my way, I would give every church and every district association in the South representation in the Convention, and cut out all the other kinds of representation. I would safeguard the Constitution so that the messengers from a given section could not institute any radical change at any one session. Then, I would arrange for the Convention to meet in the great centers and make provisions for buildings which would seat 20,000 to 30,000, and I would see to it that the buildings were equipped so that every messenger and every visitor could hear and enjoy every part of the program. If no city offered such an auditorium, a small registration fee could be charged the messengers for two or three years and we could buy the ground and build our own place of meeting. Then, I would go in to actually get 20,000 to 30,000 of our great hosts to be present at every session of the Convention. And I would give this whole nation an opportunity to observe a real Baptist Convention.

For, even if we should meet in Atlanta, the capital city of the greatest Baptist State on earth, and if 10,000 of the one million Baptists in Georgia should come up to sit with 15,000 to 20,000 of their fellow Baptists from other states, if our Executive Committee had been functioning as a real Executive Board, these great hosts would know it and approve the work and the cause of Christ would be better safeguarded and served than if 500 of our wisest and ablest men should meet together and try to pass upon everything by deliberative action in the Convention, and go back home to tell the masses what had been done.

How our people need the fellowship of great, challenging gatherings like this! How they need the information and inspiration, the purpose and power, which they can secure nowhere else in the world! Instead of keeping them away from these great gatherings (as cutting down the representation would certainly do) it would pay the Southern Baptist Convention and the great institutions and causes which we foster, to furnish free transportation and entertainment to at least one messenger from every unenlisted church and every other church in the South which has not had a personal representative at the Convention. Give us 10,000 or 20,000 or 30,000 messengers at every session of our Convention; and make it possible for every one of them to hear and understand every proposal which is presented and to enjoy every feature and part of the program of our Conventions, and I'll show you a new day among Southern Baptists in the next five years—and the greatest day we have ever seen.

Nashville, Tenn.

WHO MADE GOD?

"If the question, 'Who made God?' were repeated again and again, it would involve the idea of an unending series running back and back and resting on nothing, and that would be absurd. The mind would never reach a resting place.

"A better way to work out the problem is this: There is something now, for the universe is here, and we are here. Since there is something now, there must have always been something; for if there was a time when there was nothing, nothing could have ever been. 'Ex nihilo nihil fit.' Therefore, there must be some ultimate reality which has always existed. Since that is so, in what kind of ultimate reality shall we believe? Is it not far and away better to believe the ultimate reality to be an all-wise and all-powerful personal God than to believe it to be only crude, insensate material substance? To put it gently, and yet bluntly, is it not more reasonable to accept a divine philosophy than a groundling philosophy?"—Leander S. Keyser, in "Problem of Origins."

HENRY FORD AND PROHIBITION

"We believe that if the opposition to prohibition were analyzed it would be found that it was mainly alien. We believe that every true American is for it heart and soul. We believe that if prohibition were to be put before the nation tomorrow there would again be an overwhelming flood of public opinion in its favor. Although the friends of prohibition may not be so aggressive as its enemies, they are firmer in their convictions.

"It is not in the wide open spaces that the defiance of the prohibition laws is the most prevalent, but in the crowded urban centers where alien influence and alien eagerness for money-getting are at work.

"After its five years of trial, prohibition is not a failure. It is the people who have neglected to correspond with it who are failures. If it took Christianity hundreds of years to obtain a footing, why should anyone consider five years sufficient for a tryout of the greatest reform since the introduction of Christianity itself? The good that has already come from it infinitely outweighs the evil, and the evils that are, do not arise from prohibition but the failure to practice it."—Dearborn Independent.

ANOTHER EDITOR SPEAKS

"After one of the most spectacular fights in the history of the Mississippi legislature, that body passed a bill making it unlawful for any teacher to teach the theory of evolution in tax-supported schools of the state. Evolution is defined in the bill passed as a theory teaching 'that man descended or ascended from a lower order of animals.'

"The bill is similar to the one passed by the Tennessee legislature, about two years ago, and which was the occasion of the notorious Scopes trial. In this trial, which gained international notoriety, the modernists and evolutionists had their inning, with the assistance of the secular press, in attempting to ridicule out of countenance the friends of the 'monkey bill' and those who accept the Bible story of creation as true and literal. The motive of the enemies of the bill, of course, was to make the law so utterly ridiculous that no other legislature would dare to follow the example of Tennessee. In this, however, they failed miserably.

"We are opposed, ordinarily, to our civil government legislating in matters religious, but in this particular, an emergency has arisen where state governments are obliged to act in order to protect the children in the schools from the insidious poison of a heartless and godless materialism. If it were right for our federal government to legislate against the liquor traffic that threatened to despoil the physical manhood of the nation, it is certainly the right thing for the state legislature to legislate against the teaching of evolution, which would despoil the spiritual life of America's young people. It has been well stated that if the Bible cannot be taught in the public schools, neither should anti-Bible teachings be tolerated there."—Editor Tinnin in Baptist Message.

PROF. J. T. WARREN

Whereas the beloved president of our school, Prof. James T. Warren, has felt led of the Lord to resign his position, and

Whereas his splendid and efficient services as president of Hall-Moody Junior College during the nine years he has served in this capacity has been entirely satisfactory, and his going from us an occasion of deepest regret; therefore

Be it resolved, by the Executive Board of the trustees of Hall-Moody Junior College, That the Baptist Brotherhood of the state be officially advised of our loss and the cause of the same, as stated above; that we commend him most heartily



PROF. J. T. WARREN,
Former President, Hall-Moody College.

as a wise, capable and faithful leader and teacher, to those who may be fortunate enough to secure his valuable services in his noble calling; that our heartiest and best wishes and prayers shall follow him in his future fields of service, and that we pray that his place here may be as nobly filled by his worthy successor, Prof. William H. Preston, who has graciously accepted the place.

Resolved, That a copy of these resolutions be spread upon the records of this Board, a copy be sent to Professor Warren, and a copy be furnished the Baptist and Reflector for publication.

G. H. HALL, Chairman.
R. J. WALKER, Secretary.

Adopted March 12, 1926.

APRIL OUR GREAT OPPORTUNITY

C. E. Burts, General Director, Co-operative Program Southern Baptists

April, the closing month of the Southern Baptist Convention year, has been traditionally the period of great financial ingathering. The Convention appeal has long been a strong appeal for our people. "Let us go to the Convention with a good record" has been our slogan.

The Co-operative Program makes provision for the special April ingathering. All moneys raised are to be paid to the whole Program and credited to each church. In view of our program of service, our needs, our numbers and the generally favorable financial condition of our people, April offers us a great opportunity.

1. To raise the largest sum of money in a given period in the history of our denomination. It should be an easy task for Southern Baptists to raise \$1,750,000.00. Sunday, April 25, the great ingathering day, should yield the largest sum ever raised in a single day. Why not a million dollars in a single day?

2. It will afford an opportunity to give out the fullest information concerning all causes and to enlist the largest number of our people in a single effort. April should be a period not only of most generous giving, but most general and democratic giving. "A worthy contribution from every member of each church and Sunday school for the WHOLE PROGRAM" is our slogan. It will afford many a last opportunity in this Convention year to get in on a great cause.

3. We have a chance in this way to substantially reduce the debts on all our boards and institutions, State and Southwide, and to set forward our work in a great way. The love offering only partially relieved the Foreign Board. We have a chance in this April ingathering to reduce the debts of other activities as well as that of the Foreign Mission Board.

4. We have the chance to reinforce the credit of the denomination in the commercial world and safeguard the integrity and honor of the denomination.

5. To hearten missionaries and struggling and discouraged denominational servants; also to allay bickerings, promote fellowship and the spirit of co-operation among our people.

6. A great collection in April to supplement the regular giving, which will enable us to go to the Convention with debts reduced and general financial situation improved, will give tone and spirit to our Convention and will go far towards insuring a good meeting in Houston.

Do we really want to improve our general financial condition? IF SO, APRIL OFFERS THE OPPORTUNITY.

Let us make the most of April by raising the largest sum of money in a given period for THE WHOLE PROGRAM, and all for the glory of our Lord and Master.

**IN MEMORY OF GEORGE LEE BURTON,
AB., LL.B.**

Whereas, George Lee Burton was a Baptist deacon, a Christian scholar and a righteous attorney, and was a worthy son of a noble sire, to-wit: George Washington Burton, M.D., the father of Southern Baptist medical missions; and,

Whereas, George Lee Burton was an active member of the Baptist Medical Missionary Society from the time of its organization, March 8, 1925, until the time of his being called to his eternal rest, February 18, 1926; and,

Whereas, George Lee Burton, by the contribution of his time, his money, his sympathy and his legal advice, rendered invaluable assistance to the Baptist Medical Missionary Society in the launching of Clarke University, the Burton College of Arts and Science, for the education of nurses and medical missionaries; now, therefore, be it

Resolved, That we express our gratitude to the Heavenly Father for the Christian life and influence of George Lee Burton; and be it

Resolved, That we rejoice in his unselfish service for the healing of the nations in America and in France, and also to the other nations through his interest in medical missions; and be it

Resolved, That while we mourn, we confidently expect that his suffering and death, which causes our grief, will work out in the end a far more exceeding and eternal weight of glory; and, further, be it

Resolved, That a copy of these resolutions be sent to the bereaved family, a copy to the Western Recorder of Louisville, Ky., to the Baptist and Reflector of Nashville, Tenn., and be recorded in the minutes of the Board of Trustees of Clark University, B. T. Kimbrough, A.B., Th.D., president; B. F. Dunkin, B.S., M.D., corresponding secretary, 412 Shubert Building, Louisville, Ky.

B. T. Kimbrough, President.

Hardware Dealer—How'd ye come by that black eye, Si?

Farmer—That old brindle cow had a way o' flickin' her tail in my face, so I tied a brick onto it.—Exchange.

THE NEWS BULLETIN

DR. PURSER DIES**Aged Minister Victim of Influenza**

Dr. John F. Purser died March 12 at his home in Atlanta, Ga., after a brief illness from influenza which brought on heart trouble. Dr. Purser was 73 years of age and had served his Lord and the Baptist denomination well for about half a century. At the time of his death he was president of the Home Mission Board. He held pastorates in New Orleans with First Church, and Atlanta with West End Church. During the past five years he was secretary of the Atlanta Association. Our sympathies go out to his widow and children and other relatives. Surely, a large number of the elders in our Zion have been called from us during the past winter!

DR. ASHLEY JONES HONORED

The Baptist Courier brings us the news that Dr. M. Ashley Jones, recently called from Ponce De Leon Church of Atlanta, Ga., to Second Church of St. Louis, has been selected as one of the two American ministers to preach this year throughout England under the auspices of the Committee on Interchange of Preachers.

DR. W. B. RILEY CELEBRATES 29th ANNIVERSARY

The last Sunday of February marked the close of the 28th year of service by Dr. W. B. Riley with the First Church of Minneapolis. They have been fruitful years. One of the greatest churches in the entire North has been developed. During the 28 years, more than 6,000 people have been received into the church, and the present membership is 3,000. The church has baptized 3,000 souls during the pastorate of Dr. Riley. The property of the church is now worth more than \$1,000,000 and consists of practically two whole blocks of downtown buildings. In addition to the regular church activities, the church conducts a Bible and Missionary Training School. The annual contributions of the church amount to about \$200,000. The church employs 16 women and 7 men on its salaried staff.

COLLEGE PRESIDENT RESIGNS

Dr. J. M. Workman, for the past ten years president of Henderson-Brown College of Arkadelphia, Ark., has resigned to take effect at the close of the present college year. According to the Commercial Appeal, when Dr. Workman became president the college owed \$100,000 and had an enrollment of 145 students, only 69 of whom were college students. The debt on the school has been paid and \$200,000 has been raised for endowment, while the enrollment has doubled. This is a Methodist institution and a splendid school.

MEMBER OF BROADUS FAMILY DIES IN WEST VIRGINIA

Mrs. Andrew J. Stone, a member of the famous Broadus family, noted in the annals of Southern Baptists, died at her home in Fairmount, W. Va., the last of January, according to the Watchman-Examiner. Mrs. Stone was vice-president of the Woman's Home Mission Society.

ARE WOMEN MAKING GOOD?

We heard a great deal about what women would do if they ever got to our legislative halls. They are there now, and we are interested in watching to see what they do toward improving our social and moral conditions. Three women are members of the national congress. One is a

Jewess from California, another a Catholic from New Jersey, the third an Episcopalian from Massachusetts. All three of them are fighting diligently to defeat prohibition and are avowed "wets."

M. F. HAM IN OKLAHOMA CITY

Dr. Lincoln McConnell, pastor of First Church, Oklahoma City, has secured Evangelist M. F. Ham to take the place of "Cyclone" McLendon for the revival which is now on. Brother "Mac" was unable because of illness to fill the engagement. Ham and McConnell will make a powerful team, and already the city has felt the impact of their spiritual power and their fearless preaching.

T. W. GAYER HAPPY**Former Nashville Man Builds Well**

Rev. T. W. Gayer, formerly Stewardship Secretary for Tennessee and now pastor of the Pineville Church, Pineville, La., is happy over the completion of a magnificent house of worship which will be dedicated on March 28th. Following the dedicatory exercises, the church will be led in an evangelistic campaign by President Dement of the Bible Institute.

DR. BARTON CONFERS WITH PRESIDENT COOLIDGE

According to press dispatches of a few days ago, the National Legislative Committee of the Anti-Saloon League of which Dr. A. J. Barton is chairman, has been in session in Washington. During the conference the committee was given an interview with President Coolidge; and while no statement was made by Dr. Barton, the indications are that the interview was satisfactory.

NEW ASSEMBLY GROUNDS**Florida Goes After Another Good Thing**

The Umatilla Tribune (Florida) of March 12th carried a news story to the effect that the Baptists of that city are launching a campaign for the purpose of establishing a winter encampment ground for Southern Baptists in their midst. At a recent meeting Dr. C. W. Duke of First Church and E. O. Sellers of the Bible Institute of New Orleans were speakers. It is reported that Dr. J. W. Cammack is to visit the site in order to see whether the project is feasible or not. If thousands of Baptists are going to Florida every winter, why couldn't they have the encampment? But please do not ask Tennessee Baptists to raise any money for it. Florida gets enough of their money through their tourists.

KENTUCKIAN MAKES GOOD IN FLORIDA

Rev. D. F. Sebastian of Winter Garden, Fla., is having a happy pastorate with the First Church. His congregation is finishing a beautiful and commodious house of worship, and all departments of the church are well organized. He has been with the church two years and four months, and during that time the membership has doubled and the Sunday school has increased over 100 per cent in attendance. Brother Sebastian was pastor at Burgin, Ky., while the editor was at Springfield in the same state. He is a true Baptist and makes no apologies for a straight New Testament message and program.

WHERE IS THE SPIRIT OF CHRIST?

The Baptist reports that the church at Murphysboro, Ill., was recently destroyed by a tornado and the members are unable to rebuild even a modest house of worship. At the same time it is pointed out that Park Avenue Church of New York is planning to build a four-million-dollar church. We wonder what has become of the spirit of our Master which would make the strong help the weak?

YANKEE TURNS REBEL
Son of Northern Soldier to Invade North

The Clearwater, Fla., Herald, in reporting the passage of the anti-evolution bill in Mississippi, paid a high tribute to Mr. George F. Washburn, who has taken Mr. Bryan's place as leader of the Fundamentalist fight against Rationalism. In reporting an interview with Mr. Washburn, the Herald states that Mr. Washburn's father was in the Northern army when it invaded the South during the Civil War, but that now the son, George F. Washburn, is organizing an army in the South for the purpose of invading the North. The war will be waged, according to Mr. Washburn, "for the benefit of coming generations."

NEWPORT BAPTISTS SUFFER
Bravely Plan to Come Back After Disaster

During the first week in March the town of Newport, Ark., was practically blotted out by a disastrous fire. Hundreds of homes were burned, and nearly all the stores and factories were destroyed. Baptists, according to the pastor of First Church, suffered much along with the others. Several families of the church lost all they had, but their more fortunate brethren took them in and, with the aid of the Red Cross, are caring for them. The report does not say whether the church building was destroyed or not. The home in which the pastor was living did not burn. Our people have struggled for many years to get a good start in this strategic center and had just begun to move forward under the leadership of Pastor O. C. Wilcoxen.

GREAT CHURCH BUILDING BURNS**Arkansas Congregation Suffers Heavy Loss**

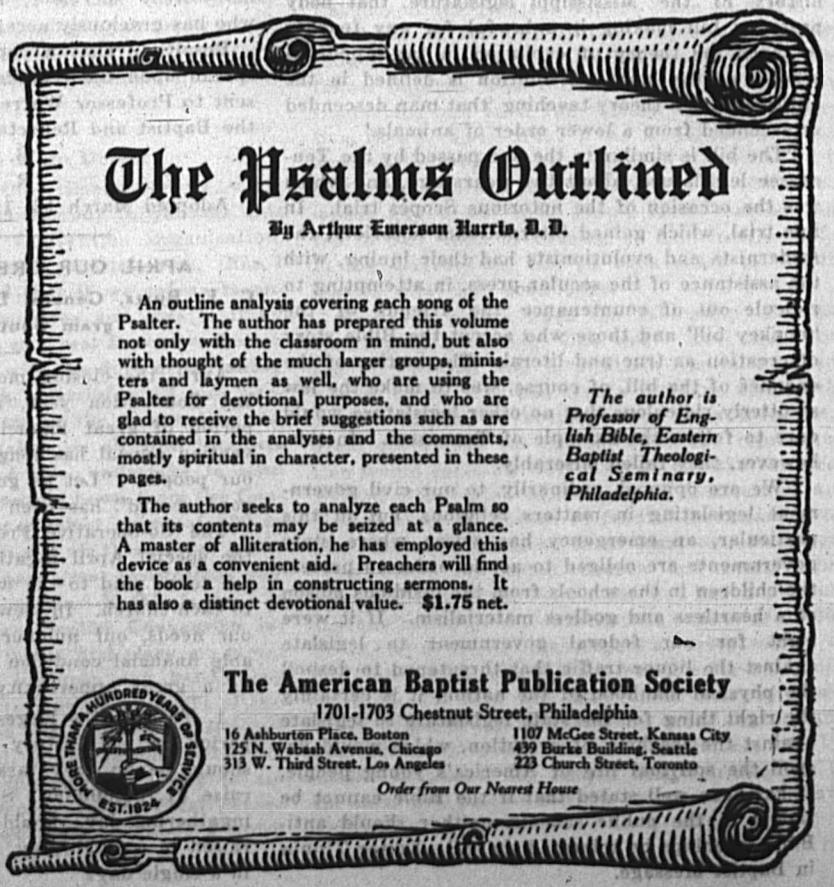
Sunday afternoon, March 7th, the splendid building of Immanuel Baptist Church of Little Rock, Ark., was completely destroyed by fire of unknown origin. When first discovered, the fire was in the northwest corner of the roof, according to the Baptist Advance, and a strong west wind drove it rapidly through the entire structure. Three pianos, a few pews, and pulpit furniture were all that was saved outside of the pastor's books and bookcases. Dr. Otto Whittington is pastor of the church.

GREAT VICTORY IN SHREVEPORT**Two Hundred Thousand Dollars Raised for New College**

The Shreveport, La., Times had a front page news story in its issue of March 10th setting forth the results of the campaign just closed in which the city subscribed more than \$200,000 for the new college for women to be founded there. The school will be a junior college for young women and will be located in South Highlands, Shreveport. Dr. M. E. Dodd, E. A. Conway and Z. R. Lawhon were leading factors in the great victory. Two hundred personal workers put the campaign over in a great way.

THE SECRET OF SUCCESS

"Push," said the button.
"Never be led," said the pencil.
"Take pains," said the window.
"Always keep cool," said the ice.
"Be up to date," said the calendar.
"Never lose your head," said the barrel.
"Make light of everything," said the fire.
"Do a driving business," said the hammer.
"Aspire to greater things," said the nutmeg.
"Be sharp in all your dealings," said the knife.
"Do the work you are suited for," said the chimney.
"Find a good thing and stick to it," said the glue.—Mrs. J. H. Book, St. Michael, Neb., writes in Capper's Weekly.



The Psalms Outlined

By Arthur Emerson Harris, B. D.

An outline analysis covering each song of the Psalter. The author has prepared this volume not only with the classroom in mind, but also with thought of the much larger groups, ministers and laymen as well, who are using the Psalter for devotional purposes, and who are glad to receive the brief suggestions such as are contained in the analyses and the comments, mostly spiritual in character, presented in these pages.

The author seeks to analyze each Psalm so that its contents may be seized at a glance. A master of alliteration, he has employed this device as a convenient aid. Preachers will find the book a help in constructing sermons. It has also a distinct devotional value. \$1.75 net.

The author is
Professor of English Bible, Eastern Baptist Theological Seminary, Philadelphia.

The American Baptist Publication Society

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THE STRATEGIC BASE

By Geo. W. McDaniel

(Message delivered to the Congregation of First Baptist Church, Richmond, Va., Sunday Morning, Feb. 28, 1926)

Love of home is common to animals and man. It is an instinct strong in the horse and the dog. When a boy of fourteen, I was lost in a dense wood fifteen miles from home. Clouds obscured the sun. I was utterly bewildered. My father had told me that in such a situation my horse would bring me home. I gave him the reins and let him go as he wished. He made his way on an air line until he came to a path, followed that until it entered a road, turned in the right direction down that road, quickened his pace and soon was where I got my bearings and breathed a sigh of relief. The horse knew the direction of his home and, though tired, would go there through tanglewood and swamps.

This same instinct is in dogs to a higher degree than in horses. High up yonder in the mountains, in a two-room shanty, lives a rugged mountaineer. He has an equal number of children and dogs, seven of each. He digs his meager bread out of the unfruitful earth and kills his meat in the surrounding country where game abounds. One of his best dogs was loaned to a friend some eighty miles away. Two days after the dog's arrival at the well-kept kennels, he appeared early in the morning at the humble shanty of his owner. Scant crusts to eat and leaves for a bed were the best he had ever enjoyed there, but it was his home. He loved it. Intervening miles and streams were no barrier to him. An unerring instinct guided him home.

This instinct in animals corresponds to an impulse born in man. Home is the dearest spot on earth to him. It may not be attractive to others or comfortable to him, but his heart and feet turn that way because it is home.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there is no place like home."

A charm from the sky seems to hollow us there,
Which seek through the world is not met with elsewhere."

There is no exception among the nations to this love of native land. Italy is a poor country in national resources. Fuel is scarce and high. The poor eat vegetables uncooked. Many of these people emigrate to fertile and prosperous America. Their material conditions are vastly improved. Yet they long for Italy, return when they can, and have been known to die of nostalgia.

Greece is little more than a land of ruins and memories. The mosquito long since enervated its inhabitants, and strife and war have impoverished the people. But a Greek is always a Greek, loyal to Achaea.

China is old and overpopulated. Much of the land is covered with graves. America is underpopulated. Here are vast areas of untilled soil, numberless opportunities for industrial development. A legal number of Chinese enter our gates annually, not, however, to live, die and be buried in America. Their fond hope

is to live again in China; in the event of death their last wish is that their remains be interred in China.

The embarrassing situation during the war on account of the German-Americans is fresh in our minds. These people who were German-born found it difficult properly to conduct themselves and many were deported. Though this government rightly demanded loyalty to itself by all residents, one could but feel a sympathy for the emotions that throbbed in the hearts of the Germans who dwelt within our bounds, and to consider how he would feel if circumstances were reversed and he happened to be a resident of Germany when that country was at war with the United States.

This love of country is the basis of patriotism. Under certain conditions patriotism is the strongest motive of man. It is admirable—

"Breathes there a man with soul so dead

Who never to himself hath said:
'This is my own, my native land.'"

There is Scriptural authority for the natural impulse of patriotism. Israel in Egypt, surrounded by a high degree of civilization and dwelling in fertile Goshen, sighed for the small and distant land of Canaan. Why? Because it was their home, the land given by God to Abraham and his descendants. A sea, a desert and a river intervened, but the cords that drew them homeward were stronger than sea, or wilderness or river.

It was the same story in Babylon. Hear the Hebrews saying: "How can we sing the Lord's song in a strange land. If I forget thee, O Jerusalem, may my right hand forget her cunning. If I remember not Jerusalem may my tongue cleave to the roof of my mouth." Zerubbabel led out a remnant who laid the foundations of the temple, Ezra followed later with a band and restored the ritual and law. Nehemiah, fourteen years later, led others who returned and rebuilt the walls. The land of their fathers, though it was covered with debris, was the magnet that drew them to itself.

Love of one's own people is strong in the Scripture. So intense was Moses' devotion to his people that he was willing to be blotted out of God's book for their sakes. Paul could almost wish himself accursed from Christ for his brethren's sake, his kinsmen after the flesh. He carried them heavily on his heart and experienced much sorrow for them. His heart's desire and prayer were that they might be saved.

The salvation of the home people should be our first concern. This is both natural and Scriptural. Our Savior declared of himself, "I am not sent but to the lost sheep of the house of Israel." He commanded that repentance and remission of sins should be preached unto all nations "beginning from Jerusalem." The order of their evangelistic labors was "Judea, Samaria and the uttermost parts." All Christian history demonstrates the strategy of that order. Paul, the missionary to the Gentiles, was a master of this strategy. Upon entering a city he preached first in the synagogue. Upon leaving a group of converts he organized them and, when possible, returned to confirm them in the faith. Much missionary

strategy remains to be learned by a study of Paul's method. He evangelized as he went, and he went first to his own people. He planted virile churches in cities and these radiated their influence into the regions round about.

The wisdom of this course is evident from several considerations:

1. It discharges an immediate and inescapable obligation. "He that provideth not for his own, especially those of his own household, hath denied the faith and is worse than an unbeliever." Try to escape it as we may, we are our brother's keeper. God imposes upon us the responsibility for our family and our neighbors. Success elsewhere is no compensation for failure here. Our first duty as parents is to bring our children to Christ. That duty we shirk at the risk of our own happiness and the peril of their souls. Working out from the home as a base, we are to evangelize our neighbors, friends, business associates, our fellow townsmen and fellow countrymen. Jesus sent the redeemed demoniac to his own house with instructions to tell there what the Lord had done for him. Go to your homes and bring those who live with you to Jesus. If you neglect them it is worse than criminal.

2. It furnishes a force for wider, world work. Jesus confined himself mostly to his own people in order to discharge an obligation. He did it for another reason—to win and train a force for a more extensive work than he personally could do. Christianity became extensive because the Master's method was intensive. He spent three years training the twelve, developing a force upon which he could depend, and then through these trained, empowered men he multiplied himself many times. Looking back upon it all we can see and appreciate his strategy. Alas, that we do not always employ that strategy in our missionary enterprises!

3. It furnishes to the world a demonstration of the virtue and vitality of our religion. The ablest argument we can make for Christianity is to reproduce it in our lives, houses and homeland. Lives free from self-seeking, untainted by worldly ambitions, uncorrupted by sordidness; lives animated by the spirit of Jesus, who came not to be ministered unto but to minister, who lost no time in resentment because he felt none, who suffered wrong but did no wrong, and who poured out his soul unto death. Such lives will tremendously impress anybody, anywhere.

More eloquent than language, more convincing than logic, is what you are. Here is a Christian home in the Southland. Several foreign students enter that home as temporary guests. Some of these students are Buddhists, some converts of the missionaries, and some are adherents of no religion. They have all heard related the excellencies of the Christian religion. They are observing and inquisitive. What do they see? What impression do they receive?

They see that the father is the priest in his family. He reads the Word of God and leads in prayer. The wife is gentle, amiable and devout. The children respect parents and revere the Savior. The conversation is easy, stimulating, ennobling. The atmosphere in that home is fresh,

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Rub throat and chest with Vicks; cover with warm flannel. Its double direct action (inhaled and absorbed) brings welcome relief.

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invigorating. The light that shines in it is undiminished by suspicion or distrust, malice or antagonism. That home is a living demonstration of Christianity. Its impression is favorable, effective and lasting.

Just today a gentleman, now established in the faith, and the director of an important business, told me that he owed his moral stamina and religious activity to the influence of a good deacon in whose home it was his fortune to live as a youth when he moved from the country to the city.

Broaden the application to the state and nation. See how, by Christianizing the Southland and America, we may demonstrate to the world that Christianity is the superior religion. We must exemplify in America a spiritual religion if we would greatly influence pagan people towards Christianity.

All of this has peculiar application to this day which is the beginning of the W. M. U. Week of Prayer for Home Missions. We are to think about our Southern Baptist territory. Here is non-Catholic Christianity's fairest prospect. European ideals do not yet control our civilization, foreigners are in a minority, the Negroes are predominantly Baptists, and we have the best opportunity on the globe to inculcate the principles and establish the ideals of Jesus Christ. The South is the most strategic base from which to evangelize the nations. An army is no stronger than its base of supplies. The general staff looks carefully to its base. It must be well located, amply supplied, continually reinforced with provisions and men and in direct communication with the men at the front. Such are the tactics of carnal warfare.

Our weapons are spiritual and our conquest is the hearts of men. But the same principles apply to us. To conduct an extensive and sustained missionary campaign abroad, we must provide an adequate missionary base at home. We seek to develop virile churches not for the glory of having such churches but that these churches may bless others. We seek to strengthen Home Missions in order that we may have in the South a force in men and means sufficient to execute in all its completeness our Lord's last command.

Graven on Senator Ben Hill's monument in Atlanta are these words: "Who saves his country, saves all things, and all things saved will bless him; who lets his country die, lets all things die, and all things dying curse him." To save the South and America is a long step toward saving the nations of earth!

A too robust woman asked a doctor what she should do to reduce. "Take a certain kind of exercise," said he.

"What kind do you recommend?" she asked.

"Push yourself away from the table three times a day," replied the doctor.

EDUCATIONAL DEPARTMENT

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Intermediate Leader

SUNDAY SCHOOL ATTENDANCE MARCH 21, 1926

Nashville, First	1784
Chattanooga, First	1140
Knoxville, First	1130
Memphis, Temple	999
Knoxville, Bell Avenue	883
Knoxville, Broadway	771
Knoxville, Fifth Avenue	745
Johnson City, Central	706
Chattanooga, Highland Park	620
Maryville, First	591
Jackson, First	587
Etowah, First	579
Chattanooga, Tabernacle	566
West Jackson	542
Knoxville, Deaderick Avenue	442
Nashville, Judson Memorial	442
Fountain City, First	420
Chattanooga, Avondale	416
Nashville, Edgefield	406
South Knoxville	404
Martin, First	360
Nashville, Belmont Heights	355
LaFollette, First	354
Chattanooga, Central	352
Humboldt, First	327
Alcoa, Calvary	321
Knoxville, Euclid Avenue	311

DAILY VACATION BIBLE SCHOOLS

We are mailing out some attractive literature on the D. V. B. S. and trust that every church in city, town and village may hold during the coming vacation a D. V. B. S. Nothing will do more to keep the children from evil and train them to higher ideals and at the same time give them plenty of wholesome recreation under properly guided leadership. Last year we had about thirty schools reported in the State; this year we hope to have 150 or 200.

The Training School at Grace Baptist Church was a decided success. Mr. Livingstone, Rev. Howard Eastes and Miss Collie were the teachers. In spite of the fact that the pastor was in bed sick all the week they had a nice attendance and splendid interest. A complete census was taken of the community and more than 1,800 Baptists were found who expressed preference for the Grace Church. An enlarged organization has been brought about and classes and teachers added to care for every one of them. Saturday about 100 teachers and officers visited the prospects and this will be kept up week after week until these have been reached by the school. This church should have 1,500 in regular attendance all the year round. They have a large spacious new building to care for this number and nothing left now to be done except to go get them.

Mr. George Baird writes: "We closed a very successful training school at Union Avenue last week. About 90 enrolled in this church school."

Mr. Milton reports splendid work at Bellevue, Memphis, and sends in a long list of churches wanting schools. Never before were our workers so in demand. The churches are waking up to the need of training everywhere.

Robert Moore is now assistant pastor at Bellevue, Memphis and writes for all helps possible for the Sunday school and tracts for the general reading people of the church.

Miss Cullen, Memphis, sends in a list of names from Calvary Church who took "Studying for Service."

Clifton Bridges, Dover, writes: "The Bible Conferences at Dover and McEwen were great successes again. Both of these churches passed motions in conference immediately after the conference closed expressing appreciation of the blessings which the conferences afforded and requesting that plans be made looking toward another conference at each place next year. We are anxious to have another at each of these points in 1927. Please register our requests. Only those who are familiar with these conferences can possibly know what they mean to such churches as I am serving. Whatever may be the policy of our convention toward continuing them among the larger churches, may God grant that they will see the extreme wisdom of continuing this work among the churches that are not yet strongly established. We could not have asked for better men than you sent. They were all A-1. May God richly reward them for their unselfish services, and their kindly interest and advice to us personally."

D. G. McKnight, Clarksville, writes: "We are formulating our plans for entertaining the Sunday school convention which meets here in April, and write to ask if there is any special work you desire done looking towards making this one of the very best conventions possible."

Mr. Thomas Jacobs, Mt. Juliet, is planning a meeting for Wilson County Association on May 29 and 30th.

Mr. O. E. Turner, Knoxville First Church, sends in a fine list of names for awards in "Plan of Salvation"; 18 took the exam.

Judson Memorial Baptist Sunday School has reached the ten points in the standard and has been awarded the pennant.

Gellespie Avenue Registers as an A-1 school for the second time. We congratulate Supt. Erwin and Pastor Smith, together with their corps of workers.

Chairman of the Duck River Executive Board, A. L. Bates, reports that the Educational Program was put on in that association in all the churches except in two groups. These will be held later by the pastors of the association. Altogether in the one week there were held more than 20 meetings. A full report will be sent later when all has been finished.

Dr. L. M. Roper writes: "The conference at Rogersville was a gratifying success. They gave me a regular Sunday congregation on Monday night. Chiles is a valuable man and he is doing a work that tells and lasts. It is a pity that some other of our East Tennessee churches do not get a good pastor and keep him long enough to put over a program for the entire community. We shall never do anything so long as we change pastors as often as the moon changes."

Mrs. A. V. Farr, LaBelle Place, Memphis, reports a fine school with about 17 awards.

We are sorry to lose from Tennessee and from our Sunday School State organization our President, Mr. John D. Davis. He has been for some time superintendent of Bellevue Memphis and last summer was

elected President of our state S. S. organization. He has moved to Mississippi and therefore must resign. He goes followed by the good wishes of a host of friends. L. T. McSpadden, vice president, becomes our leader.

Miss Norma E. Walker and other young people of Holston and Watauga Associations are making larger plans for the Butler Encampment to be held at Watauga Academy this summer. They are making preparations for a much larger attendance.

We regret the going of Dr. R. B. Jones from Jefferson City and from our state. No man has ever been more loyal to our department and more willing to do his part and no one has ever done his work better than R. B. Jones. We have learned these few years to love him dearly. He is a great preacher and deserves a larger field and we would not be so selfish as to wish for him anything less than the best. Our interest and prayers go with him and his to the larger field.

Mr. Gerald Webb sends in a large list of names for awards in the Senior Manual. This class was taught by Mr. Webb himself in the La Belle Baptist Church, Memphis.

C. T. Rutherford taught a class in Calvary Church, Memphis and reports a list of 11 names for diplomas. Memphis surely is putting it over this month.

Rev. W. L. Norris, Memphis, sends in two lists of classes taught by himself at New South Memphis and Central churches. He taught "The Plan of Salvation."

Laymen's Notes

All five of the programs for the great Laymen's meetings are out and resulting in much enthusiasm among our men. We are getting letters from all over the state saying they are coming to these meetings. We would like to print all the programs, but it would take up too much space. The out of state speakers who will be at all of these programs are T. Russ Hill, Ky., and W. E. Holcomb, Miss. Those of our own state who will make the entire round are Senator A. L. Todd, R. A. Brown, W. H. Preston, J. T. Warren, O. E. Bryan, and W. D. Hudgins. Others will be on the programs who are just as prominent but will not make the entire rounds.

Dr. Henderson, Knoxville, writes: "I am glad to learn of the fine outlook for the five men's meetings. When I see you we will determine about the conferences. I appreciate the splendid work being done by our Tennessee Laymen."

Here's How a Laymen Does Things

Mr. T. H. Haynes, Knoxville: "I am hearing from several laymen from all over East Tennessee and I firmly believe we will have a great attendance. I have named committees of four or five in each of the 22 upper East Tennessee counties and have written them asking them to get to work and bring with them all the laymen possible. I have urged them to have the announcement made in each church in their respective counties. In some counties I have two or three sets of committees for different parts of the counties. I am getting, from the Knoxville Journal this afternoon, the names of each newspaper in East Tennessee, that is the above number of counties, and will send them a news item the first of the week urging them to publish it. The co-operation is fine and I am sure the meeting will be a great success. Should we need more programs let me know."

Intermediate Department Exhibit

Will your class be represented in the Intermediate Department Exhibit at the Southern Baptist Convention?

First and second awards will be given for the best and second best exhibits along the following lines:

Lesson note books, giving reviews or outlines of the lessons; booklets for children in orphanages or hospitals, etc.; song scrap books, containing songs for Intermediates; class books, containing class scheme, service activities, social event, etc.; posters on lesson, records, patriotism, temperance, health, habits, missions and miscellaneous; bulletin board suggestions; objects made by the class for gifts, as: toys, flowers for decorations and wall vases.

We very much desire that there will be an exhibit from each state and that the exhibit as a whole may be the best this department has ever shown. Intermediate class, may we count on you to give your Intermediate approved worker your co-operation in getting a fine exhibit from your state?

All exhibits must reach Miss Mary Alice Biby not later than May 11, Southern Baptist Convention Exhibit, Houston, Texas.

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B.Y.P.U. NOTES

By W.H. PRESTON, Secretary

EAST TENNESSEE SS AND BYPU CONVENTION, MORRISTOWN, APRIL 6 TO 8, 1926

- Tuesday Evening**
- 7:30 Developing the Heart Life by Song and Praise, Mr. Rymer.
 - 8:00 Words from the president.
 - 8:05 Annual address, Dr. L. M. Roper.
 - 9:00 Announcements and assignment of homes. Howdy do, how are you? Good night.
- Wednesday, April 7**
- 9:00 Morning Session
 - Sectional conference.
 - Sunday school—
 - 1. Elementary, Miss Collie
 - 2. Intermediate, Mrs. Lucy Cooper Johnson.
 - 3. Young People and Adults, Mr. D. N. Livingstone.
 - 4. Administration, W. D. Hudgins.
 - BYPU**
 - 1. Junior and Intermediate, Miss Roxie Jacobs.
 - 2. Senior Work, Mrs. W. H. Preston.
 - 10:00 Developing the Heart Life, Dr. A. P. Mahan. (Consecration)
 - 10:30 A New Welcome by the Morristown People.
 - Response by visitors.
 - 10:30 Election of officers and appointment of committees.
 - 11:00 The Rural Sunday School
 - 1. Conditions, 15 minutes, Rev. J. R. Chiles.
 - 2. The Needs, 20 minutes, Prof. B. O. Duggan.
 - 3. The Remedy, 25 minutes, W. D. Hudgins.
 - 12:00 The Influence of Teacher-Training, D. N. Livingstone.
 - 12:30 Adjournment and lunch.
 - Afternoon Session
 - Conferences as before.
 - 1. Cradle Roll and Beginners, Miss Collie.
 - 2. Primaries, Mrs. F. F. Brown.
 - 3. Juniors, Mrs. C. D. Creasman.
 - 3:40 Junior and Intermediate BYPU, Miss Roxie Jacobs.
 - 4:25 Adjournment.
 - Evening Service
 - Song and praise, local choir.
 - 7:30 Developing the Heart Life (Bible Study) Dr. Mahan.
 - 8:00 The Church and the Young People, Mrs. A. L. Crawley.
 - 8:30 Music, Carson-Newman quartette.
 - 8:30 The Bible in the Life, Dr. J. L. Campbell.
- Thursday, April 8**
- 9:00 Sectional conferences as before.
 - 10:00 Developing the Heart Life (Meditation), Dr. Mahan.
 - 10:20 Elements in Building a Great Sunday School, 15 minutes.
 - 1. The Personal Element, O. E. Turner.
 - 2. The Organization, Herman Wilhite.
 - 3. The Superintendent's Program, H. D. Rule.
 - 4. The Worker's Council, W. D. Hudgins.
 - 11:20 Is America Christian? Wesley Underwood.
 - 11:40 Special music, visiting singers.
 - 11:45 The Sunday School and the Unified Program, Dr. O. E. Bryan.
 - Afternoon Session
 - Developing the Heart Life (Prayer), Dr. Mahan.
 - Personal Benefits Coming From the BYPU, 15 minutes.
 - 1. The Weekly Program, Lake Robinson.
 - 2. The Daily Bible Readings, Douglas Hudgins.

- 3. The Committee Work, Hollis Loveday.
- 4. The Study Courses, Miss Hattie Potts.
- 3:20 Special music, visiting young people.
- 3:30 Associational Work, Miss Norma Walker.
- 3:45 The Training Service, Mr. Preston.
- 4:15 Adjournment.
- Evening Session
- 7:30 Song and praise, local choir. Developing the Heart Life (Service), Dr. Mahan.
- 8:00 The Thing After All, Rev. C. F. Clark.
- 8:30 Play, Jefferson City Union.

Banners to Be Awarded at the Ovoca Convention, July 19-21

Eight BYPU banners will be awarded at the BYPU convention at Ovoca on July 19-21, 1926. Already much interest has been evinced, and the awards will be hotly contested for.

One banner will be presented to the regional BYPU convention having the best program, the best work reported, and the best attendance.

Another banner will be awarded to the association doing the best work for the year.

A third banner will be given to the city union making the best record on study course awards, extension work, new unions and other points to be considered by the award committee.

A fourth banner will be presented to the best senior union in the state.

A fifth banner will be given to the best intermediate union.

A sixth banner for the best junior union.

A seventh for the best adult union.

The eighth, a special banner, for the best BYPU training department in any church in the state.

The banners are to be awarded to the organizations submitting reports showing the highest quality of work from September, 1925, through June, 1926.

Special report blanks will be mailed out in June for this report. Every report to be considered by the award committee should be in the office at Tullahoma by July 15th.

The judges are to be appointed impartially and will be thoroughly familiar with BYPU work. Each first place will count a certain number of points; second, so many points, and so on. It is now time to get busy on making these records.

President John Hood writes from Nashville: "Had a fine city union last night. Over 300 present. Attendance tournament starts next month, and the meeting will be at Immanuel. Had 350 last year at Belmont the first month of the tournament, and hope to beat that this year."

Immanuel, at Knoxville, Holds Training School

Immanuel Church of Knoxville held a training school recently. Eighteen graduates were reported by the teacher, Rev. O. E. Turner, educational director of the First Church of Knoxville. The book studied was "The Plan of Salvation."

Maury County BYPU Convention

The Maury County BYPU convention meets at Mt. Pleasant on April 4th. A good program, presided over by President Frank Westall, of Columbia, has been planned. Several Nashville young people are expecting to visit this meeting.

State BYPU convention at Ovoca on July 19-21. Every person interested in BYPU work is invited to this reunion convention.

Calvary Church Juniors Hold Training School

The Calvary Baptist Church of Memphis had a study class for Juniors a short time ago, using as the book, "Studying for Service." Miss Elizabeth Cullen was the teacher, and Mr. F. G. Crain was the director of the training service.

April is BYPU "Go to College" month. Begin planning to observe it in your BYPU.

Dr. H. C. Cox of Hall-Moody College was in the western district association with Dr. J. H. Buchanan in an educational campaign. Several of the speakers were ill, and he responded to the Macedonian call.

SEQUATCHIE VALLEY ORGANIZES B.Y.P.U.

By Phillip Baumgarten

On February 21st the young people of Sequatchie Valley Association met in South Pittsburg and organized an associational union. Three churches were represented—Sequatchie, Richard City and South Pittsburg. Foster Price was elected chairman of the meeting. Pastor Paul R. Higge of South Pittsburg explained the purposes of the organization. The officers for the union were elected, as follows: President, Phillip Baumgarten of South Pittsburg; vice president, Miss Jennie Ross of Richard City; secretary-treasurer, Miss Mayme Smith of Sequatchie; chorister, Walter Love of South Pittsburg.

The next meeting of the union will be held at Richard City the third Sunday in March. The executive committee began work immediately. March 7th they met with Sequatchie young people and succeeded in arousing interest in the BYPU work. This meeting was held at night. At 3 o'clock in the afternoon they met with the church at Jasper, and after a splendid service, during which the work of a union was discussed, the young people organized with the following as officers: President, Miss Mamie Lou Graham; vice president, Miss Lawson; secretary-treasurer, Miss Alta Graham; chorister, Mr. Curley. Mrs. Hinch was elected leader for the Junior Union.

CITY-WIDE B. Y. P. U. TRAINING SCHOOL IN JACKSON

The Baptist Churches of Jackson held a B. Y. P. U. Training School under the auspices of the Madison County B. Y. P. U. Every night study periods were conducted for the workers from all the churches at the First Baptist Church. Mr. W. H. Preston, State Secretary, had charge of the Seniors; Miss Roxie Jacobs was in charge of the Juniors. Courses in the Senior, Intermediate and Junior Manuals and Pilgrim's Progress were taught.

Classes were held each night from 7:00 to 8:25 o'clock. There were two thirty minute class periods with a fifteen minutes conference period between classes. There were singing and inspirational talks by members of the faculty during the intermission periods.

Last week was not only a week of study for the Baptist young people of the city, but was also a great fellowship week. The young people of the various churches, meeting together to study, came to know each other better and became more interested in the city-wide activities which were sponsored by the Madison County B. Y. P. U.

A social Friday night, after the examinations were held in the dif-

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

ferent classes, brought the week to a happy ending.

Miss Vera Routon of First Church, Mr. L. G. Frey of West Jackson, and Mr. W. D. Baxter of Second Church composed the committee in charge of all arrangements for the Training School. They earnestly requested the co-operation of all officers and members of the unions in making this the best Training School ever held in Jackson.

Dr. John Jeter Hurt brought the closing message, preaching the social hour on Friday night. Dr. R. E. Guy, Dr. C. L. Skinner, Miss Roxie Jacobs and Secretary W. H. Preston were the other speakers of the week.

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 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.

Our Y. W. A. Prayer
 (Melody, "The Rosary.")
 Our girlhood's golden hours, dear Christ,
 We give to Thee, we give to Thee; And lo! we garland them with roses white,
 Sweet emblems of our purity.
 Each hour a song, each rose a prayer Of adoration and of praise;
 O keep us true until the end
 And bless our gladsome days!
 Dear Christ, we glorify Thy name;
 All, all for Thee our star's unfurled;
 For Thee our candles gleam. Make us the flame
 To light the world, O Christ, to light the world!
 Amen, amen!
 Corinne Spicklemire.

Attention!

June 15-25 at Ridgecrest, N. C., our third Southwide Y. W. A. camp! Prices reasonable, room and board for the best ten days of your life, \$17.50; registration fee, \$2.50. Y. W. A. girls, write this date in your notebook and plan to go. Write to Cornelie Rollow, 161 8th Avenue, N., Nashville, for further information.

Mrs. Baker Sustains Loss

Friends all over the state sympathize with our Sunbeam leader, Mrs. Hattie Baker, in the loss of her brother last week. News of his sudden death came while Mrs. Baker was giving a Sunbeam demonstration at Hall-Moody College.

We extend sympathy to the wife and daughter in Texas and to Mrs. Baker.

W. M. U. Divisional Conventions

East Tennessee—Chattanooga, First, April 12-13. Chairman of Hospitality, Miss Ella Hunt, 710 Oak Street, Chattanooga.

Middle Tennessee—Nashville, First, April 13-14. Chairman of Hospitality, Mrs. E. Y. Fitzhugh, 1113 Calvin Avenue, Nashville.

West Tennessee—Humboldt, April 15-16. Chairman of Hospitality, Mrs. W. K. Blakemore, Humboldt.

Speakers—Miss Kathleen Mallory, Miss Addie Cox of China, Mrs. R. L. Harris, state president, and others. Mrs. George W. Truett of Dallas, Texas, will speak in the Nashville meeting. Plan now to attend.

Banquets for R. A.'s, G. A.'s and Y. W. A.'s

On the evening of April 12th in Chattanooga, on the 13th in Nashville, and the 15th in Humboldt lovely banquets will be given for our auxiliaries in each division. At each place the R. A.'s will have one and the Y. W. A.'s and G. A.'s will have one together.

It will be a splendid opportunity for our young people to meet their state and Southern Baptist leaders. Miss Addie Cox of China will dress in the bridal costume of China and speak on the evening programs following the banquet. One thousand fifteen hundred is our goal for the young people's meeting. Come. You come.

Our Forty-Fourth Birthday

Who is forty-four years old? Your Secretary? No, indeed, do not insult her, but her beloved Clarksville W. M. S. was organized March 7, 1882, and the society celebrated this great day on March 7, 1926.

The minutes of that first meeting were read, and it was stated that

each member paid ten cents dues, and five cents each was paid in the name of the children present with their mothers. One of the little girls mentioned is now Mrs. Peay, the wife of our Governor. Her mother for years was treasurer. Mrs. Peay was treasurer for fourteen years, resigning when she moved to Nashville when Mr. Peay became Governor.

The first president was Mrs. S. H. Northington, and her grand-daughter, Mrs. Norman Smith, is now the president and presided over this meeting. Her great-great-granddaughter, three years of age, recited the Scripture. There were present many descendants of the original members, and nearly all who took any part were the grand-daughters of the charter members. The history was given in a most interesting way by Mrs. Sterling Fort.

Only one charter member is now living, Mrs. H. W. Ritter. She was ill and not able to be present. Her son, living in New York, sent a check of one hundred dollars in her name as a gift to home missions. A number of other checks were received in memory of the mothers who wrought so well in the early days.

It was a home-coming day, and many exiled Clarksvillians gladly accepted the invitation to come home. There were present four out-of-town guests who were former presidents of the society—Mrs. R. R. Acree, Orlinda; Mrs. Arch Rollow, Mrs. William Rollow and Mrs. Sterling Northington of Nashville.

It was a joy to see the fifty Sunbeams present and to wonder how they would celebrate the one-hundredth anniversary.

How old is your society? Why not have a birthday party?

Make Correct Reports

We are always very sorry when a report is made, but there is an error on the first report blank in the treasurer's record book. There should be a place for reporting the gifts for Home Missions. Please, Miss Treasurer, write it in, for we do want to know.

When you send your report to Mrs. Altman, please remember the following things:

1. Do not include in "Gifts to Cooperative Program" your special offerings. Place that in a line below.

2. If you are the "First Baptist," please state the name of your town. We have a hundred churches by that name, so say "Nashville, First." We know it is a Baptist church.

3. Answer the questions on the bottom of the blank. This is so important. From it we gather some of our most important statistics.

4. W. M. S. treasurers, please do not include in your record the auxiliaries reports. Let them receive their own credit.

5. Be prompt. It saves Mrs. Altman so much trouble if you will mail your report on March 13th, so that she can receive it by the first of the month.

6. Return your treasurer's report to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, even if you have not given any money. You will be credited with being alive if you report. And again I say unto you, Report, report, report!

Miss Sharp

We have received the following letter from Mrs. J. H. Sharp of Jefferson City: "I have just read Miss Gladys Sharp's letter in the Baptist

and Reflector. Miss Sharp is a niece of Mr. Sharp and is not a full-blooded Indian. However, her mother was an Indian and she is very much like her mother's people." We are glad to publish this correction.

Personal Service Pads

We are constantly having orders forwarded to us from Birmingham for the personal service pads. Sometimes societies are in a hurry, but write to Birmingham. Order all personal service pads from W. M. U., 161 8th Avenue, Nashville. Price is five cents a pad. Each pad contains twelve slips, one for each month. Order one for each member of your society and save time in making up your report.

"Volunteers in Service"

This is your last chance to purchase "Volunteers in Service," the history of Tennessee W. M. U., written by Miss Buchanan. It will not be reprinted, and we have only a limited number on hand. The price is thirty-five cents each, and it can be secured by writing to W. M. U., 161 8th Ave., N., Nashville.

In this "Know Tennessee" campaign, we have learned many things about our great State. Do you know Tennessee W. M. U.? There is no excuse for ignorance. Write today for your history. It is one that should be in the library of every church and in the home of every Tennessee woman.

Beulah and Western District Associations have agreed to raise half of the salaries for field workers for the entire summer. This is a long step forward and one we hope many other associations will follow. The Sunday School Board offers to pay 50 per cent of the salary and expenses of any rural W. M. U. worker. Why not have one in your association? If you are interested, write Miss Northington.

MAURY COUNTY W. M. U.

On Thursday, March 4, the W. M. U. of Maury County held its quarterly meeting with the Second Baptist Church in Columbia.

Notwithstanding the prevailing epidemic of flu and measles, a large representation from six churches and three pastors were present. The meeting opened with a most applicable devotional conducted by Mrs. F. G. Lavender of Columbia, with which the helpful message of the afternoon devotional given by Mrs. George Howell of Fairview, dove-tailed.

Mrs. Trude Shelton and Mrs. Sam Westall gave most serious consideration to the subjects assigned to them. Young People's Work and the 1926 Program, respectively, and Mrs. Mary Richardson helped us to solve the problem of the unenlisted or indifferent coveted church member of the W. M. S.

The Young People's Leader, Mrs. Myers, gave an encouraging report of her work, and the Personal Service Chairman, Mrs. George Howell, proved by her report that during the past quarter our women "went about doing good."

The remarkable development in Mission Study bespeaks the ambition of Maury County women to become "Informed women" in Kingdom affairs.

The pastor of the hostess church

was right with the splendid women in extending a most cordial welcome to their guests, and at noon a most delicious lunch was flavored with their genuine hospitality.

This society is our youngest W. M. S. in the association, and under the leadership of their enthusiastic new leader, Mrs. W. B. Bloss, will attempt great things for the Master this year.

Mrs. Stanley delighted the audience with a solo "In the Garden."

Miss Northington was present and was at all times helpful, instructive, inspiring, closing the day's program with an eloquent appeal for loyalty to our great Kingdom Program, pleading that we truly "Work, for the Night Is Coming."

Miss Northington spent the previous day and night in Mt. Pleasant, where she spoke at the Rotary Club at their noon luncheon on Wednesday, and to the women of the community at the Baptist church in the afternoon. The students of Hay Long High School were her delighted audience when she gave her lecture on the Holy Land Thursday morning.

Mrs. Lee Robinson.

"TOGETHER TO GET HER"

How shall we rally the uninterested women of the church around the missionary or women's society? Here are some plans from up-and-coming circles: "Will all those present who are willing to serve as personal hostesses at our next meeting please rise and let the secretary take their names?" Each of you will presently receive the name of one woman not attending our society, and you are requested to call on her if possible; but in any event, get in touch, extend an invitation to the next meeting, saying that you will call for and personally escort her to the service. We shall have a program especially adapted to the occasion."

We took our church manual, selected the names of women not on our calendar, wrote each name and address on a small card, folding it and sealing it with a butterfly sticker. At our next meeting the president distributed these cards among the women, enjoining them not to open their assignments until they went home, and therefore keep the contents a secret! Next, each woman was to find out by some means when the person assigned to her would have a birthday, and send her a greeting card, also remember her with a card at Christmas, notify her in writing of all the meetings, and remember her in some visible way if ill or absent, always signing herself, "Your Butterfly Friend." (Can you imagine how curious the recipient would be to know who that friend was?) The subject of the meeting at which these assignments were made was "Working together to get her." At our June meeting (think of keeping such a secret for nine whole months!) we had a service called the "Birth of the Butterflies," on which occasion each woman was to bring her Butterfly. The object of all this was to enlist every woman in the church for our Woman's Union.

Mrs. Thomas E. Jones.

Medicine for the soul—Inscription over the door of the library at Thebes.

Books are a guide in youth, and an entertainment for age.—Collier.

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NEW BOOKS REVIEWED

THE BAPTIST AND REFLECTOR
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"Youth Looks at the Church." By Stanley High. Published by the Abingdon Press, 150 Fifth Avenue, New York. 220 pages. \$1.

This is a volume that gives the addresses, questions and findings of the National Interdenominational Student Conference which was held recently in Evanston, Ill. This conference was composed of some nine hundred students from nearly two hundred colleges and universities representing twenty Protestant denominations. Its discussions and findings have occasioned widespread comment in the religious press of the country. The discussions center about some of the most profound issues and problems of the age. With the abandon, idealism and cock-sureness of youth the conference dealt with these problems. The solutions offered in most instances, to say the least, evince immature thinking, tinged with the wildest radicalism. It will be worth the while of every pastor and Christian worker to secure and read this volume, in order that he may be more conversant with the thinking of the modern college man and woman in the religious realm.

"The Christian's Personal Religion." By Clarence Tucker Craig. Published by the Methodist Book Concern, New York. Price 75 cents.

This dynamic book is a veritable gem. It is signally adapted to use in a study course for young people, but is gripping in interest to any sincere Bible student, whether young or old. The chapter on "Confession and Forgiveness" is particularly strong and worth many times over the price of the book. It has the commendable virtue of being a faithful discussion of the title of the book from the angle of the Bible.

"His Church." By Grant Stroh. Published by the Bible Institute Colportage Association, Chicago. Price 40 cents.

Of these on the Church, there seems to be no end. But this is not surprising, in view of the magnitude and importance of the subject. The booklet of 64 pages is meritorious, even though one does not agree with the theory which seeks to establish the day of Pentecost as the time of the origin of the Church. The chapter on "Sanctification" especially commended itself to the writer as sound, clarifying and scriptural. The time of complete or perfect sanctification is explained to be "when Christ returns and our bodies are resurrected, or, if living, are instantly changed into bodies like Christ's own glorious body."—Fleetwood Ball.

"God's Family." By Bishop Edwin Holt Hughes. Published by the Abingdon Press, New York. \$1.25 net.

The title of this book leads one to understand that its contents are treated in a unique way. Dr. Hughes sets out in the book to account for the various titles of God, and then treats in a wise and tactful way some of the problems related to the outstanding doctrines of Christianity. The chapter on the "Fatherhood of God" is especially well prepared and of much help, since the author has so well shown the vast difference between God the Creator and God the spiritual Father. It is an interesting and thought-provoking book.

"Blackboard Outlines in the Life of Christ." By John L. Hill. Published by the Baptist Sunday School Board, Nashville, Tenn. Price \$0.60.

The book is what the title indicates—a series of blackboard outlines, copies of the ones used by Dr. Hill in teaching a large class of young women in the First Baptist Church of Nashville. They are well arranged and will serve as splendid suggestions to pastors for prayer meeting talks and other lectures on Bible studies. We heartily commend the book to our readers.

"The Self-Interpretation of Jesus" I have just finished reading "The Self-Interpretation of Jesus," by Dr. W. O. Carver of the Southern Baptist Theological Seminary. It is a most stimulating and illuminating book.

The method of the book is to take the words of Jesus at some critical hour in his life and let those words show us the unfolding of his mind, his own interpretation of his life and mission. It is so simple and desirable a plan that it is strange that some one has not previously made use of it. We are fortunate, however, that such a study has been reserved for Dr. Carver, because his lucid thinking and clear style make the book a valuable contribution to the understanding of Jesus. It is a book which one may heartily recommend to any one desiring a better understanding of our Lord.—Ryland Knight.

In the Form of a Servant. By Frank H. Ballard. George H. Doran Co., New York. 204 pages.

It is an abbreviated biography of Christ; early days in Nazareth, the home in which he lived, the school to which he went, the shop in which he worked, his relation to John the Baptist, a teacher himself, the great physician, the critic of certain men and things of his age, the well-balanced life, his breadth of thought and sympathy, the unique sufferings of his superior soul. The book as a whole is sane and solid. The author is straightforward and interesting in manner. His imagination is both sensible and sensitive. The Scripture narratives carefully interpreted are the basis of it all. The weakness of the book is that in one place he refers to Jesus as knowing all things in the spiritual realm, and but little in the natural realm. Also he speaks rather highly of some modernistic writers as Darwin and Fosdick, but with the above exception does not seem to incorporate any of their loose thinking into this book.

J. R. Chiles.
Rogersville, Tenn.

Dr. Z. C. Graves and Mary Sharp College. This is a memorial volume, gotten out by the Mary Sharp College Club of Nashville, to preserve and perpetuate the memory of Dr. Z. C. Graves, the president of the college. Dr. Graves was a pioneer in the education of women. And he was a great teacher. The volume contains much valuable material, contributed by a number of former students of Dr. Graves. It makes very interesting biographical reading and sets forth Dr. Graves' principles and methods of teaching. Every educator should read it. All Mary Sharp students will find it full of interest. The price is \$1.50 and may be ordered of Mrs. O. L. Hailey, 2204 Belmont, Nashville, Tenn.

O. L. H.

When Jesus Was a Carpenter. By Muriel Clark. Published by the Abingdon Press, New York City. 104 pages. Price 75 cents.

This story is a pleasing picture of Jesus told in simple language. As He is at work in His carpenter shop at Nazareth, members of a family

who live in a nearby village visit Him and come to know Him as their Friend. The first to visit and know Him is the young daughter; then one by one the other members of the family come to Him, love Him and follow Him. At last, the father, a prosperous farmer, visits the Carpenter and learns noble lessons of conduct and service from Him.

The Singers of Judah's Hills. By Charles Arthur Boyd. Revell, New York. 157 pages. Illustrated. Price \$1.25.

Eighteen of the Psalms are given story settings which are beautiful and impressive. The author disclaims any intention of giving a critical review of the Psalms or of giving any opinion of the dates or authorship of them. He is hopeful that the purely imaginative way in which the Psalms are treated will "bring the vital messages of these old-time songs a little more intimately to those who love the Book and desire to know it better." Certainly any references to dates and authorship are a minor part of the book. To one who can take the stories for what they are, the book will be an inspiration. There will be times, however, when the reader will want to stop and argue with the author. Therefore I would suggest the book to those who have the power of discrimination. Wilson Woodcock.

The Discovery of John Dumas. By Rev. W. D. Nowlin. Published by Sunday School Board of the Southern Baptist Convention.

In this volume Dr. Nowlin has done a clever piece of work. He has assembled under rather agreeable conditions representatives of Presbyterian, Methodist, Campbellite and Baptist churches to examine, in a friendly way, the differences between them. He allows each one to state his views. Possibly the friends of the pedobaptist churches would like to see a little stronger presentation of their position. But what is said would not be denied by any of them. The Campbellite is pretty sure that he can handle the Baptist preacher, for they all make common lot against Dr. Grace, the Baptist preacher. But with a few straight shots, Dr. Grace disposes of the Campbellite. John Dumas, who seems to be a sort of surprise to them all, turns out to be a very capable man. The book is written in a very friendly spirit.

O. L. H.

A Fagot of Torches. By F. W. Boreham. Published by the Abingdon Press, New York City. \$1.75.

This book from the famous author is a collection of beautiful stories from the lives of great men and women. Each story deals with the favorite Scripture text of the hero. The book is filled with wonderfully appealing illustrations and grips the heart as well as the mind. Certainly the modern Christian who has not read at least one of Boreham's books has missed something truly inspiring. This book is really a continuation of a previous book, "A Casket of Cameos." It abounds in historical material and in inspiring stories.

Hope Victoria at the Helm. By George Ezra Huntley. Published by Fleming H. Revell, New York City. \$1.50.

This is a story of the work done by a young woman, Hope Victoria Gladdison, in reconstructing a Sunday school and bringing into it modern methods of teaching and organization. The author, who is a church school expert, has chosen the story form of presenting the needs of the average Sunday school, and while the book is filled with helpful ideas, it is also made readable and interesting because given in story form. There is one weak point in it. He has to take his heroine across the seas to an old Catholic cathedral, there to let her secure inspiration from a lot of images and shrines.

The Discovery of John Dumas. By William Dudley Nowlin. Published by the Sunday School Board, Nashville, Tenn. \$1.50.

This is the best book of its kind we have ever read. Dr. Nowlin is a past master at the job of presenting in logical and convincing way the arguments upon which Baptists base their faith and practice. In this book, written in story form, he brings together around the fireside in a home in which is represented Baptist, Methodist, Presbyterian and Disciples churches, several preachers who discuss their denominational beliefs. Dr. Grace, the Baptist pastor, easily comes out victor in the contest and wins the family for the Baptist cause. It will pay every pastor to have a copy of this book in his study, and it will be money wisely invested if churches will get several copies and place them at the disposal of their pastors. We doubt that any dissatisfied member of any pedo Baptist can read this book with unprejudiced mind without being convinced of the truthfulness of the Baptist position.

Dixie Biscuits

Four cups flour; 4 level teaspoons Calumet baking powder; 1 level teaspoon salt; 4 level tablespoons shortening; 1 1/2 cups milk; white of two eggs.

Sift dry ingredients together three times. Beat egg whites until stiff and fold into the milk. Add to flour gradually, proceeding as for ordinary biscuits. Roll thin, brush well with milk or egg white, fold over and press dough together before cutting. Prick biscuit with a fork before placing in the oven and bake quickly in a hot oven at 450 degrees F.

Hermits

Two-thirds cup butter; 1 cup sugar; 2 eggs; 1 1/2 cups flour; 1 level teaspoon Calumet baking powder; 1 teaspoon each of cloves, allspice and cinnamon; 1 cup seeded raisins; 2 tablespoons chopped citron; 1/4 level teaspoon salt.

Cream shortening, add sugar; add well beaten eggs; mix well; sift dry ingredients together and add slowly to the first mixture; dredge fruit with flour and add; drop by spoonfuls on greased tins; make in moderate oven at about 350 degrees F. fifteen minutes.

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AMONG THE BRETHREN

By THE EDITOR

Evangelist V. B. Starnes reports ninety-three additions to the church at Richmond, Texas. There were twenty-four conversions at the State Penal Farm in a service which he conducted during the revival.

After making the price of the Baptist Advance one dollar per year in the hope that many churches would put the paper in their budgets, the Arkansas brethren are seriously considering increasing the price to \$1.50 or \$2.00 per year. The Advance is the same size as the Baptist and Reflector, but is printed on cheaper print stock. Yet to make the price \$1.00 per year means for the State Mission Board to have an annual deficit to make up out of State Mission money.

Have you read J. J. Taylor's book on Evolution? If you have not you have missed a great treat. We will send it to you for \$1.00 in cloth binding and 50 cents in paper binding.

Do not fail to read the advertisement of the Baptist and Reflector Tours in this issue. Let us have the privilege of helping you plan your vacation trip.

Bethel Church in Robertson County announces a change in the date of their home coming. It will be held the fifth Sunday in May instead of the first Sunday in April.

Rev. R. F. Swift of Johnson City writes that his health has so improved that he can again do evangelistic work. His street number is 803 Lincoln.

Thirteen deacons were ordained by the First Church of Bowling Green, Ky., on the 27th. The brethren there are not superstitious.

Pastor J. R. Black has been out of the harness for some time, according to the Western Recorder. On March 7th he supplied for Walnut Street Church, Louisville, and hopes to go back to Harlan, Ky., and renew his works with the great church there.

Mr. Frank Burkhalter was in a Nashville hospital suffering from an attack of influenza. He is able to be in his office this week.

Dr. C. E. Burts, of the Co-operative Commission, was in Florida last week delivering some of his splendid lectures.

Dr. J. P. Fraser, for some years past pastor of Fourth Avenue Church, Louisville, Ky., has resigned to accept the care of Central Church of New York City.

The laymen of Kentucky have just held a great convention in Louisville. Miss Robbie Trent, office secretary of the Western Recorder gives it a splendid write-up in last week's Recorder. The general subject of the discussions for two days was, "The Three-fold Mission of the New Testament Church."

Thomas E. Gatten was ordained to the gospel ministry March 4th by the church at DeKoven, Ky.

Reports from various parts of the state indicate that the epidemic of influenza is serious. Congregations at many churches March 14th were very small. At Belmont Heights in Nashville, seventeen teachers and officers of the Sunday school were out on account of illness. Secretary Bryan is not yet fully recovered from his attack of "flu," and Secretary Hudgins is still weak as a result of his attack. The editor has been fighting a threatened attack for several days. We can joyfully cry, "Hurray! Spring is here!"

"Missionary J. M. Hester has arrived safely in Samoa, where he will be located for some time."—Biblical Recorder.

Dr. George W. McDaniel made a wonderful address before the Virginia legislature recently when he opposed the proposed measure to make the reading of the Bible in public schools compulsory.

Dr. O. L. Hailey has supplied for the First Church of Russellville, Ky., the past few Sundays. His son, Robert, accompanied him and had charge of the song services. Mrs. Hailey is still at the Baptist Hospital, but is ready to be moved to her home.

Rev. H. H. McGinty of Guntersville, Ala., has accepted the church at Osceola, Ark.

Dr. M. M. Wood has been elected secretary of the Birmingham, Ala., Association and will give all his time to that work.

There were 90 additions to the church at Ensley, Ala., in a recent meeting conducted by Dr. Arendall of Mobile. David M. Gardner is pastor at Ensley.

"Some of those opposed to legislation against the teaching of evolution in the tax-supported schools have charged that the effort is made by the ignorant. Senator Taylor showed that those favoring the bill in the Mississippi legislature had more college degrees attached to their names than those who opposed it."—Editor Lipsey, in Baptist Record.

We wonder now what the opposition is going to say. The littleness of the protagonists of evolution is

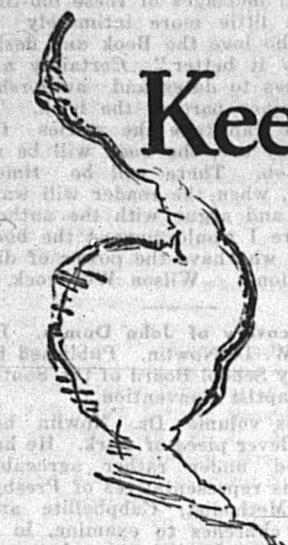
nowhere more clearly shown than in their repeated charges that anti-evolutionists are ignorant. The "antis" know that evolution and development are not one and the same thing, and that is far more than their opponents seem to know.

Rev. Gaston W. Duncan has resigned the care of the church at New Albany, Miss., and will return to Missouri.

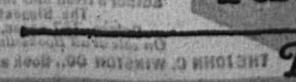
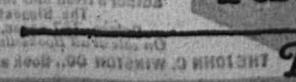
Superintendent W. R. Seymore of the Selma, Ala., Baptist Hospital is planning to have a great offering on Mothers' Day for the purpose of liquidating the debt of the hospital. The offering will be taken through the Sunday schools.

Singer J. A. Brown of Chattanooga is a loyal friend of the Baptist and Reflector. He and his golden harp would like to be used after March 28th.

Keeping costs down and service up



Railroad transportation is cheap. The charge on the Southern for hauling a car of 30 tons of freight one mile averages only 35 cents.



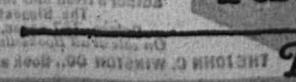
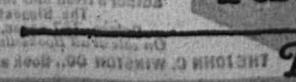
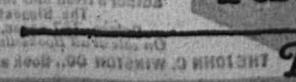
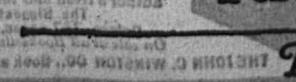
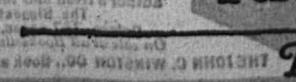
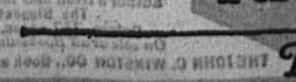
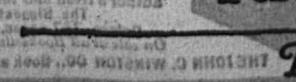
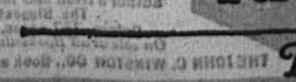
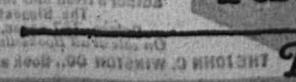
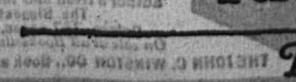
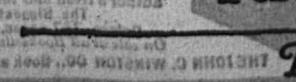
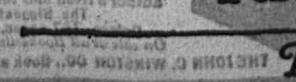
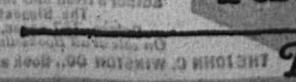
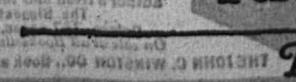
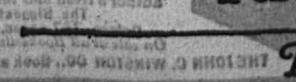
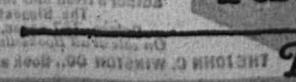
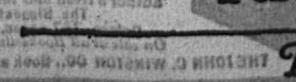
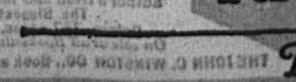
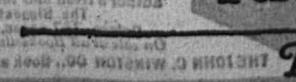
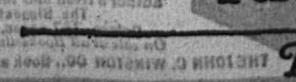
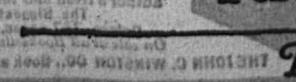
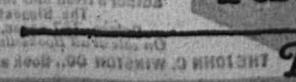
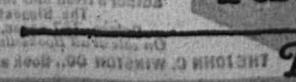
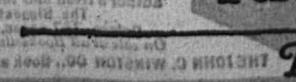
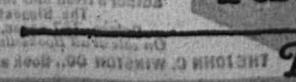
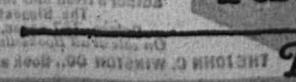
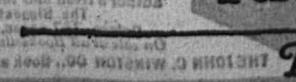
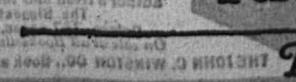
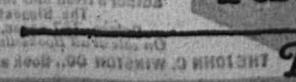
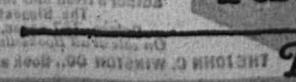
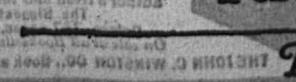
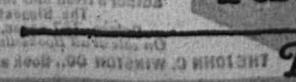
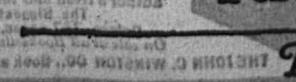
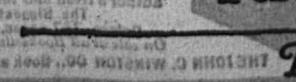
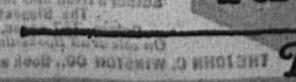
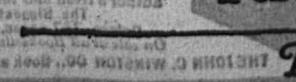
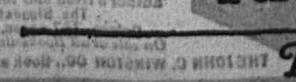
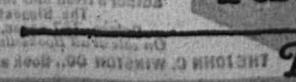
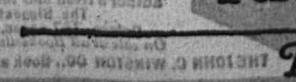
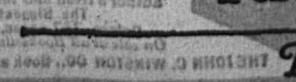
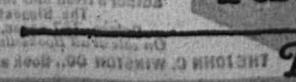
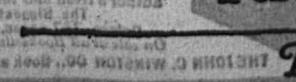
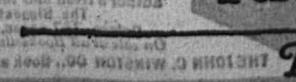
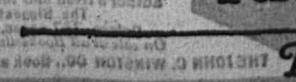
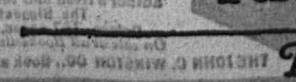
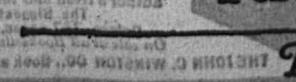
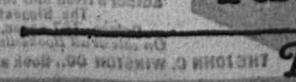
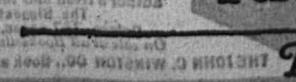
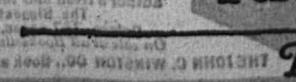
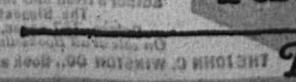
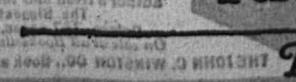
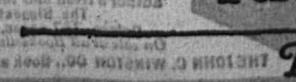
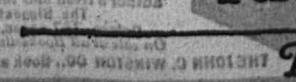
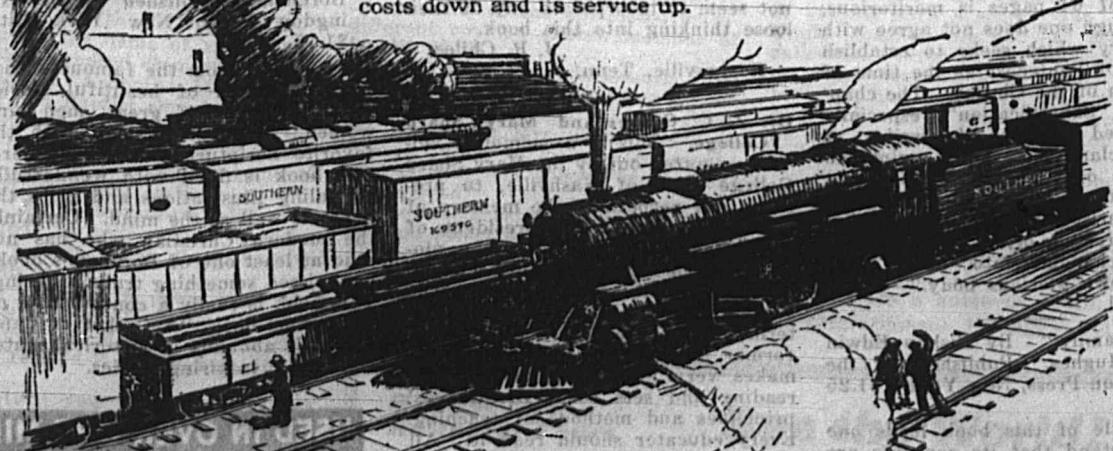
In this complicated economic age, when consumers are dependent upon the efficient performance of industry for the necessities of life, it is not only good business but also an obligation of industry to keep costs to consumers down and service to them up.

The Southern Railway System has achieved operating economies which enabled it to operate last year on freight charges that averaged 16 per cent lower than in 1921. These reductions applied to the 1925 traffic meant a saving of \$27,000,000 to the shipping public.

And these rate reductions have been effected in spite of greatly increased taxes. In 1921, the Southern paid in taxes \$3.80 of every \$100 of its gross revenue, while last year it had to pay \$6.39 of every \$100. This increase in taxes is equivalent to \$6,500,000 a year.

The service of the Southern has been kept up. Its capacity is larger, and the physical condition of the property better than ever before. In fact, it has spent about \$112,000,000 in the last three years in making improvements and for new equipment.

The Southern is rendering a larger and better service at a lower price, and is promoting the welfare of the industries and agriculture of the South by keeping its costs down and its service up.



By FLEETWOOD BALL

Rev. W. F. Carlton of Jackson, Tenn., lately moved to Bradford, Tenn., where he will hereafter reside. A new \$12,000 church and parsonage have lately been completed there. The work shows gratifying progress.

Rev. W. A. West, the pastor, and his heroic church at Bemis, Tenn., are happy over raising the money last week to pay a debt of \$3,000 on their new and beautiful house of worship, and they have raised \$300 in excess of the necessary amount. Notes are to be burned with appropriate ceremonies on Sunday, April 4th.

Rev. Clarence E. Azbill of Royal Street Church, Jackson, Tenn., has recovered from a seige of three weeks with influenza. He announces a revival to begin in his church Sunday, March 28th. The writer has been honored with an invitation to assist and hopes to do so.

Rev. E. K. Cox of Gloster, Miss., is to be assisted in a revival beginning Sunday, April 4th, by Dr. J. J. Hurt of the First Church, Jackson, Tenn. They are congenial and hard-working yoke-fellows.

The death of Drs. W. B. Crumpton of Montgomery, Ala., and John F. Purser, president of the Home Mission Board, Atlanta, Ga., removes two stalwart figures among Southern Baptists. They have each wrought well in the Lord's service.

Rev. W. W. Lee has resigned as pastor of Calvary Church, San Antonio, Texas, to accept a call to Harlingen, Texas, effective April 1st. He has been pastor in San Antonio fourteen years. He has been moderator of the San Antonio Association for eleven years.

Dr. F. M. McConnell of the First Church, Bonham, Texas, has accepted the position of executive secretary of the medical school of Baylor University and will assume his new duties April 5th.

Rev. L. P. Fleming of Martin, Tenn., will inaugurate his duties as the new pastor at Parsons, Tenn., with a revival. The services began Sunday, March 21st.

Dr. W. W. Melton of Seventh and James Street Church, Waco, Texas, has been called to the care of the First Church, Corsicana, Texas, but his decision has not been announced.

Rev. Fred M. Gracey of the First Church, Cork, Ireland, preached last Sunday at both hours for the Central Church, Memphis, Dr. Ben Cox, pastor. Dr. Cox preached at the Cork church while on his visit abroad last summer.

Lamar Avenue Church, Wichita Falls, Texas, is successful in capturing as pastor Rev. W. H. Townsend of Winstanley Church, East St. Louis, Ill., who really belongs in Texas, being a graduate of both Baylor University and the Southwestern Baptist Theological Seminary.

Rev. Thos. B. Holcomb of Shawnee, Okla., has been elected pastor of the First Church, Lawton, Okla. He is a Tennessee product and an honored member of the faculty of the Oklahoma Baptist University.

A new church has been organized in Lawton, Okla., with a charter membership of 163, and Rev. Geo. W. Wilburn, formerly pastor of the First Church, has been called as pastor. That makes three Baptist churches in Lawton; and if each does its duty, the task of evangelizing the town ought to be easy.

Dr. Geo. H. Crutcher of the Baptist Bible Institute, New Orleans, La., is to hold a revival in the First Church, Elk City, Okla., beginning May 23rd.

Rev. G. M. Workman and Singer Victor Howell are to assist Rev. M. M. Hall in a revival at Rison, Ark., beginning April 4th, when a gracious revival is confidently expected.

The revival in the First Church, Ada, Okla., in which the pastor, Rev. C. C. Morris, did the preaching and B. B. McKinney led the singing, resulted in 155 additions, 110 by baptism. Brother Morris is in his seventh year as pastor.

University Church, Baltimore, Md., of which Dr. A. C. Dixon was pastor until his death last summer, has called Rev. R. B. Jones of the First Church, Jefferson City, Tenn., and it is understood he has accepted, which takes from Tennessee one of its best men.

Singer Julius S. Rushing has resigned as musical director of the Baptist Temple, Huntingdon, W. Va., and will re-enter the field of evangelistic singing. He was once a member of the Home Board force.

Fourth Avenue Church, Louisville, Ky., loses its pastor, Dr. J. F. Fraser, who has resigned to accept a call to Central Church, New York City. He

will succeed the late Dr. Frank M. Goodchild.

Rev. R. E. Dillon, assistant pastor of Tabernacle Church, Louisville, Ky., becomes pastor of Ormsby Avenue Church of the same city. He is a capable man.

Evangelist J. B. DeGarmo of Memphis, is to assist Rev. J. H. Oakley and Prescott Memorial Church, Memphis, in a revival, beginning April 18th. Brother Oakley is planning for the fifth annual Bible institute in his church between the dates of June 20-27. The program offers many compelling attractions.

At his retirement as pastor of the First Church, Greer, S. C., that church conferred on Rev. Porter M. Bailes the honorary degree of Doctor of Divinity. That is not the first

time a church has conferred the degree.

The First Church, Richmond, Va., has launched a campaign to build a new house of worship. On Sunday, March 14th, 646 members subscribed a total of \$333,770.80. That part of the structure which it is proposed to build at once will cost \$500,000. Dr. Geo. W. McDaniel is the honored pastor.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

In simple justice to YOUR CHURCH

will you not delay re-ordering the old style Offering Envelopes for 1927 until you have investigated the

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FREDERICK WEIDLE,
Wychoff Heights Presb. Church,
Brooklyn, New York.

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Make April Month of Universal Giving

If all our Baptist people, old and young, rich and poor, could be enlisted in making April a month of universal, generous, giving to all our denominational enterprises, as embraced in the Cooperative Program, it would produce the following results:

1. Greatly relieve the pressure upon foreign, home and state missions, ministerial relief and our Baptist schools, hospitals and orphanages.
2. Enable our Southwide activities to present a more encouraging report at the Houston Convention in May.
3. Encourage our whole constituency in working together more fully for the promotion of every department of our Master's business.
4. Enlarge the spiritual vision and deepen the spiritual life of our local churches.
5. Reinforce our Baptist effort at winning the lost at home and around the world.

\$1,750,000 CASH IS NEEDED

If Southern Baptists could be led to put \$1,750,000 in cash into the Cooperative Program in April, to be distributed among all the causes on the established percentages, it would greatly encourage all our missionaries and stimulate all our activities.

And 3,500,000 Baptists can do this and more if our faithful pastors and other local leaders will but inform them on the scope, achievements and needs of our work and challenge them to make a liberal offering this month to our cooperative work as an act of worship and an investment in extending the kingdom of God.

Write your state secretary or this office for helpful literature.

CO-OPERATIVE PROGRAM COMMISSION

NASHVILLE, TENN.

TEN REASONS FOR TITHING (From "Christian Stewardship")

1. **The Tithe Has Scriptural Authority.** It is clearly taught in the Word of God, which is more than we can say for many methods of church finance.
2. **It is Fair and Businesslike.** No one can claim that God is a hard landlord when he asks only one-tenth as his share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.
3. **Tithing Removes the Reproach That Attends Many of the Methods Used to Raise Money.** We must always apologize for bazaars, suppers, fairs and kindred forms of raising money, whose appeal is to selfish or worldly motives.
4. **Tithing Will Lift Churches Out of the Attitude of a Beggar.** We will stop talking about begging for the church, and the cause of God will be financed honorably and free from the stain of mendicancy.
5. **Tithing Removes the Necessity for Spasmodic Efforts and for High Pressure Collections.** We have been doing much of our giving under the stress of dire necessity, and under the influence of frenzied appeals. The tithe would keep the treasury of the Lord with ample funds all the while.
6. **Tithing Puts All the Membership of the Church on the Same Footing.** The man who gives one dollar per week, and the man who gives one hundred are in the same class if both are tithers.
7. **Tithers Usually Go to the Full Measure of Stewardship.** Those who are giving in a great way to the glory of God almost without exception, began their stewardship as tithers; this recognition of the right of God to their money led them to the glory of complete stewardship.
8. **Tithing Has the Promise of the Divine Blessing.** Mal. 3:10-11.
9. **Tithing Breaks Down the Wall of Partition Between the Sacred and the Secular.** The man who is in partnership with God will find the business of the six days becoming holy like the worship of the seventh.
10. **Tithing Enables Our Churches to Give Themselves to the Supreme Task of Soul-Winning.** The energy now spent by preachers and deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ.

ARE YOU SICK?

Mrs. Huff is up the Mif tree
On a seat fixed good and firm;
And she'd like to tell the Pastor
A few things and make him
squirm.

Mrs. Huff was sick abed, sir,
Yes sir, sick abed for a week!
And the Pastor didn't call, sir,
Never even took a peek.

Wasn't that enough, enough, sir,
To provoke a Saint to wrath?
And to make a Christian Pilgrim
Wander from the Churchly path?

When I asked her if the Doctor
Called to see her, she said "Sure,"
And she looked as if she thought I
Needed some good strong mind
cure.

Then I asked her how the Doctor
Knew that sickness laid her low,
And she said that she had called him
On the 'phone and told him so.

So the Doctor called to see her
But the Pastor didn't go,
For the Doctor knew that she was
ill,
And the Pastor didn't know.

Now the Doctor gets his bill paid
With a nicely written check,
But the Pastor, for not knowing,
Simply gets it "in the neck."—Ex.