

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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REVIVAL MEETINGS By J. E. SKINNER

It is lamentable that a New Testament church should ever need a series of revival meetings. It is abnormal for a Christian or a church composed of Christians to be in such condition as to need a revival at all. If Christians would live close up to their Lord and Master and follow Him daily, there would be no need of revival seasons either for the saints or the sinner, for the Christian would be in constant fellowship with his Lord and sinners would be converted and added to the church at its regular services. Such should be the case everywhere and at all times.

But alas, this is the ideal and not the rule among our churches, and it is of the rule that we are thinking in this article, and not the ideal, which seems so far away and hard to reach. Practically all our churches attempt a revival at least once a year, and even then fail to reach the goal in more instances than they succeed in reaching it. What is still worse is, that in every case where a complete failure is the result, it would have been far better if it had not been undertaken at all, and the evil consequences of the meeting are just in proportion to the extent of the failure.

What I mean by failure is, not that the Word of God ever fails, but that we fail to reach the goal of a real, genuine revival. Nothing is of more importance when it is needed than that it should be a genuine success, and this is the one and only reason the writer has for writing this article. He has been a pastor-evangelist constantly for thirty-one years, studying and doing nothing else, and expects to round out his fifty years, if the Lord wills, with the same guiding principle, "This one thing I do." Out of all these years of study, observation and practice, I venture a few suggestions upon the subject with the hope of stimulating a more thorough and prayerful study of this, the biggest business in the world.

Causes of Failure

It is with a deep sense of shame that I must confess that, of the more than two hundred revival meetings I have held during all these years, a large majority of them have been failures. That is, they failed to result in a genuine revival, though very few of them failed to reach the lost. Looking back over the fields, I can see that sometimes the failure was due to one thing and sometimes to another. I can also see that sometimes I could have helped it, and sometimes I could not, because it would have required more time than I had to give to them, even if I had known at the time just what was needed. But in no case have I ever seen a failure that was excusable or justified.

Somebody was to blame, and that somebody was not the Lord. To say that He was unwilling to give it, or was not ready to give it, is to say that He is contented and satisfied to have His children live in a state of spiritual apathy and barrenness. To say that He is willing for them to live so a single day is an absurdity. To say that He was not ready to save one of His lost sheep is to say that He is willing for them to live on in sin; and to say that He is willing for one to do so a single day is worse than absurd—it is blasphemy. A thousand sins and shortcomings have been covered up with the specious plea, "The Lord was not ready," than which there never was a greater misrepresentation of the Almighty.

"Doesn't He know just when every one is going to be saved," do you ask? Yes, and with equal certainty the sins, circumstances and conditions that make it so. He also knows who are going to hell, and just when they are going, but He also knows why they are going—for their sins, and not for the fact that He foreknew it. Let us be done charging God with our own sins and failures and seek to correct them instead of justifying them.

There are several causes of failure which I have observed through the years of my experience. I mention only a few. First, there was no real desire on the part of the church for a genuine revival. The principal desire was to hear a series of good sermons and enjoy ourselves together. Of course, we desired the salvation of the lost, but we did not wish to have very much to do with that; that was for the preacher to do. Of course, we wanted our unenlisted friends to unite with the church, and we hoped the preacher would be sure to influence them to do it. But we did not want either saint or sinner to get sufficiently on our hearts to disturb our time or comfort. There was no real desire for a revival, either for our own souls or for the souls of others. Of course a revival did not come to those who did not want it.

There is just one thing God forces on His people: that is the rod of correction. Sometimes it takes that to create a desire for His fellowship, but the desire must come first. Second, there was no real faith in God. There was faith in the pastor, faith in the preacher, faith in the singer, faith in the brethren, even faith in the sinners that they were going to be saved this time, but no real dependence on God, the only source of a genuine revival. God will let us have what we want, and from the source of our dependence, but that is all. If our faith is in circumstances and natural conditions, from

these we shall reap; and when these are exhausted, there is nothing left. We get only what men and circumstances could bring, and of course there was nothing left when they were gone. But do not blame them; we trusted them and got all they could give, and of course it could abide no longer than they did.

Third, there was no real prayer. Oh, we said our prayers, of course, but there was no real heart-communion with God in it, no real heart-consciousness that He was listening to us and answering our requests. There is no real prayer till the heart's "door is shut"—not only the shutting out of the consciousness all other listeners, but shutting in to our consciousness the presence of our Heavenly Father. A desire for His fellowship and partnership, faith in His presence, power and promises, with no other plea for such exalted privileges than the Name of Jesus—all these must be in our prayers, or they get nothing from our Heavenly Father.

Fourth, there was no real personal surrender to the will of God for obedience and service. There can be no genuine revival without a complete surrender of our wills to the will of Christ, not only for service, but for cleansing first of all—willing that His will shall be done both in us and through us, no matter what it costs. I have mentioned only the principal causes of failure, for practically all others head up in these. May we now consider briefly

Some Practical Helps

The principal helps in a revival have already been mentioned in the foregoing discussion of the causes of failure. The opposites of these causes of failure, if present, would have assured the success of every one of the meetings that failed. Certainly this is true if every member had been in possession of all these qualities—earnest desire for a revival, faith in God to give a revival, prayer to God in the Name of Christ for a revival, and surrender to Christ for cleansing and service according to His will. I shall, therefore, mention now some practical helps in a revival.

First, the real object of the meeting—namely, the revival and enlistment of the saints and the salvation of sinners—must be kept constantly in view in every service, both public and private. Every prayer, song and sermon, must be surcharged with this one single motive, and every effort must head up toward this single objective. No time now for entertainment, either by the preacher or the singer. If they are ever excusable for such conduct, certainly not now. Never mind about the crowds. More people will attend a genuine revival than any other attraction on earth and stay with it longer. It is no time now for the preach-

(Continued on page 4.)

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

The best way to do a job is to find out what it is, learn what it takes to accomplish it, take stock of one's abilities, call in what help is needed, set to work and stay with it until it is finished.

Many people make failures of their lives because they either are never sure what they want to do or else they undertake to do things for which they do not possess the required capacities.

The Convention year passes with tomorrow. May first opens a new year for our Southwide cooperative work. Just what it will bring to light in the way of weaknesses and failures remains to be seen, and the fellow who enters upon its tasks discouraged because he expects to meet failures is condemned to failure before he starts.

A preacher who goes out to hold union meetings because there is more money therein than in a revival held exclusively for the glory of God, and for the extension of his churches, may stir up a lot of excitement on earth but he will never ring the cash register in the treasury house of our God.

When the Apostle Paul went to a town where there was a church, we never hear of his going before the Chamber of Commerce, or before some other civic organization to get it to sponsor a revival meeting. He went to the church and he never failed to arouse a victorious group of the followers of Christ when he got in the church. Wherever the church held its regular services, there he began to hold his revival. The best plan for Baptists to follow today is that established by Baptist churches of apostolic days.

THOUGH DEAD, HE SPEAKETH

The second volume of the History of Baptists by Dr. John T. Christian has just gone to press and will probably be ready

for sale at the Convention at Houston. Every Baptist ought to have volume one of this great work from one who spent the best part of a long life time in gathering information from all kinds of sources in order that he might speak with authority upon our Baptist past. We doubt that any modern man knew as much of the records of our Baptist peoples as did Dr. Christian. It is a great joy, therefore, to us to announce that our Sunday School Board will soon have this second volume ready for distribution. Beloved John T. Christian, though dead, yet speaketh to thousands.

WHAT IS A STORY?

Recently the editor had a letter from a good man who was disturbed because the subjects for some of our Sunday school lessons have in them the word "Story." He asks, "Why say 'The Story of Creation,' 'The Story of Cain and Abel,' etc? I have always been taught to think these things were true." Our brother would have been spared a little worry if he had taken time to ascertain the modern meanings of the word "Story." As time passes, words change. Story once meant that which is untrue. Today, it means "A Narrative," "An Account," "A Report." News writers use it almost exclusively when they refer to the articles in the newspapers. Hence, when our Lesson Committee was preparing the subjects for this quarter's lessons, they used the word to mean, "The Account." Certainly this lesson writer and others of the Sunday School Board never had any other idea in mind when preparing our present lessons.

GIVING PLACE

We have left off most of our editorial matter this week in order to make room for several articles that have been waiting an opportunity to get in. We have to cast aside many splendid articles each week because of lack of space in our columns. Others have to be cut down. We call once more upon our contributors to be as brief as possible and we announce once more that the policy of the Baptist and Reflector is to give precedence to articles written exclusively for our columns. Multigraph articles are welcomed but they are like second-hand clothes to a great many of our readers who take other denominational papers which leave the presses before the Baptist and Reflector does.

OUR HONORED READERS

We take pleasure in introducing to our readers, certain members of the Baptist and Reflector family who have been in touch with the paper for more than thirty years each. From these have come many words of appreciation for the column "Thirty Five Years Ago." We hope some day to have a complete list of the members of our club of "Long-Time Readers and invite others to join us by sending their names and the number of years they have read the paper, together with any comment they desire to make and any interesting events from the past which they may recall.

Rev. J. H. Grime of Lebanon has been a reader of the Baptist and Reflector and its forerunners for 54 years. So good is his sketch of the paper history

that we give it in full under the heading "Baptist Papers in Tennessee."

Emma L. Hampton of Cleveland writes: "I cannot tell exactly how long I have been reading the paper. Before I could read, I lived in the house with it when it was 'The Baptist' edited by Dr. Graves. I have read it almost continuously for more than thirty years and find it more interesting as I grow older."

J. A. Jenkins of 1448 E. Fifth Ave., Knoxville, sends in two subscriptions and says, "I have been reading the paper for nearly forty years. I think it better now than ever."

Mrs. Betty Redd, Route 4, Petersburg, says: "I am 73 years old and have been reading the Baptist paper most ever since I can remember. My father, W. C. Wagster, was a subscriber to 'The Baptist.' I have always enjoyed the paper and still look forward to its weekly visits and at no time have I enjoyed it more than now." We have to place Sister Redd in the half century class.

Here is another half-century reader. Mrs. J. P. Hollingsworth of Henderson says: "I am in my 75th year and I want to read the paper as long as I can see. It is better now than ever. I have been reading the paper more than fifty years."

Mrs. J. M. Lambert of Petersburg is also a half-century reader. She says, "I have been reading the paper for fifty years and still enjoy it." Her husband, Brother J. M. Lambert, has been reading it for 32 years.

From Bells comes an interesting words from Brother William Grant. He says: "I began to read the paper in 1867 while Dr. Graves was editor and have read it ever since with the exception of about one year while I was visiting in Texas. I am still reading it and will continue to do so as long as I live. I am 82 years old." Brother Grant seems to hold the record so far. Fifty-nine years a reader! Who can match him?

Brother John W. Key, a merchant of Clinton, says, "I first subscribed for The Reflector in 1880 when it was published by Rev. John Robinson. Since 1886 I have been a constant reader and it is a good paper. Keep putting in the weekly sermons for us old country people to read. How they do help us in our lonely days."

W. B. Langford of Jackson writes that he has been reading the paper from the time it became the Baptist and Reflector, and says that he enjoys reading it more and more all the time.

Mrs. Belle Wright of Mohawk writes: "I have been a reader of the Baptist and Reflector for about 44 years and do not want to do without it."

Mrs. W. R. Lasater of Paris has had the paper in her own home for nearly forty years and read it years before in her father's home. It looks as if she might go in the half-century class. She too appreciates the weekly sermons.

Brother W. D. Powell of Chattanooga says, "You may put me down as a subscriber since 1885 and a reader at least ten years before that. I cannot remember the time since I have been old enough to read that 'The Tennessee Baptist' or the Baptist and Reflector was not in my father's home. I subscribed for myself when married in 1885. Dr. Folk was my pastor at Old Harmony Church, near Brownsville while he was a student in the seminary. To me the paper is a great joy. I love it. May it long live to bless other lives as it has blessed mine."

These good people are an inspiration to a young editor's heart. As he looks down the corridors of time twenty, thirty, forty years, he catches a glimpse of some other editor occupying the chair in the office of the Baptist paper of Tennessee and into his hands come letters such as these and among them there will be one now and then that will speak of the time when "Brother Freeman was editor" and perhaps he will be able to read the communication with his own eyes for as long as he lives, he will read the Baptist and Reflector.

"Papa," said Max, "what do they mean by college bread? Is it different from any other kind of bread?"

"My son," said his father, "it is a four-year loaf."

LET US GO TO HOUSTON

A year ago I brought to your attention through your state paper my desire that the precious time of our Convention at Memphis should not be used in creed-making. This is foreign to the purposes of the Convention, which are to elicit, combine and direct the energies of the denomination for the propagation of the gospel. The subdivision of "the energies of the denomination" are those engaged in missions, in education, in benevolence. This is the Lords' work for us to do.

The churches are independent of one another. Let each in its own democratic way take care of its articles of faith.

It will cost a lot of money for the most of us to go to Houston, but my prayer is that we go, and go in the spirit of our great Lord. Let us pray and plan to free in 1926-27 our boards of debt, and enable them to lengthen their cords and strengthen their stakes.

G. M. SAVAGE.

Union University, Jackson, Tenn.

BAPTIST PAPERS IN TENNESSEE

By J. H. Grime

I take pleasure in giving you some notes concerning my connection with the Baptist and Reflector. I may say that I have come up every branch that finally culminated in the Baptist and Reflector. I subscribed for the Baptist and Reflector of Chattanooga in the fall of 1878. It consisted at that time of the consolidation of the Baptist Reflector, Baptist Beacon and Baptist Sun. I have forgotten the editor's name, notwithstanding I spent the night with him and heard him preach. Soon after this the paper was purchased by J. M. Robertson and the name changed to American Baptist Reflector. During all these years Wm. Huff of Belle Buckle was associate editor and looked after the mailing list in Middle Tennessee.

I subscribed for the Christian Herald in 1872. This paper was edited by J. M. D. Cates and J. J. Martin and located at Readyville, Tenn. In 1874 this was changed to the Baptist Messenger, and J. T. Oakley added as associate editor. It was absorbed by The Baptist in 1882, when I became a subscriber to The Baptist, then edited and managed by J. R. Graves at Memphis, Tenn.

I took the first number of the Missionary Baptist, started and edited by J. J. Porter at Lebanon, Tenn., in the summer of 1883. He soon associated with him J. H. Anderson, and they moved the paper to Nashville.

I subscribed for the Baptist Gleaner, edited by J. B. Moody and J. N. Hall, at Fulton, Ky., in 1883. In January, 1886, The Gleaner purchased the Missionary Baptist, and in that same year, 1886, the Baptist and Baptist Gleaner consolidated, J. B. Moody buying J. N. Hall's interest in the Baptist Gleaner. The consolidated paper was now moved to Nashville and edited by Graves and Moody, with the title The Baptist, Moody finally purchasing Graves' interest.

About 1888 E. E. Folk bought the American Baptist Reflector at Chattanooga and remained there some time, when in 1889, as I remember it (I am not certain), Brother Moody of The Baptist and Brother Folk of the Baptist Reflector formed a partnership and consolidated their papers, at Nashville, and called the consolidated paper Baptist and Reflector. Moody soon sold to E. E. Folk.

I subscribed for the Baptist Banner, Martin, Tenn., with its issue, which was afterward changed to Baptist Builder, and I stayed with it until lost in the Baptist and Reflector.

I have taken the Baptist and Reflector all its life and running back up all these branches to the dates mentioned—fifty-four years the limit.

In addition, I have taken, here in our state, the Baptist Helper, the Living Way, the Baptist News, the True Baptist, the American Baptist, the Little Baptist, the Messenger, besides many others out of the state. It would take a score of lifetimes to cover all my subscriptions to Baptist papers.

SOME CHINESE NEW YEAR CUSTOMS

By Victor Koon

(Brother Koon is the son-in-law of Dr. H. D. Hargrove, who is well known in Nashville.—Editor.)

There are three great festival seasons in the Chinese Year, namely, the New Year celebration, the fifth moon feast and the eighth moon feast. Since we have just witnessed our first New Year festival, I will try to tell you some of the interesting customs connected with this the greatest of all Chinese celebrations, as they are observed in north China and especially here in Peking.

The Chinese follow the lunar calendar which makes their New Year come some time in the month of February. Chinese schools observe from four to six weeks holiday for this event. New Year is counted as every one's legal birthday. Individual birthdays are celebrated throughout the year, but one is not reckoned to be a year older until New Year's Day. Therefore, if a child is born a day or two before the New Year he is said to be two years old, being reckoned one year old as soon as he is born, and two years old, on New Year's Day. This naturally is confusing to the foreigner who asks the age of a Chinese child.

Preparations for Chinese New Year begin on the twenty-third of the twelfth moon. On this date the kitchen god makes his annual trip to heaven to report the doings of the household during the past year. This widely worshipped diety which reigns in every household takes the form of a highly colored picture in a shrine made of bamboo, wood or paper. The shrine is given a place of prominence in the kitchen, from which point of vantage the heavenly reporter observes the conduct of the various members of the family during the year.

Various means are resorted to in order to insure a favorable report. On the night of the twenty-third the kitchen god is taken out into the courtyard and burned. A little straw is burned with the picture and a bowlful of water is thrown down before the fire; the former is to feed the horse and the latter to quench his thirst, for it is believed that the god makes his heavenward journey on horseback. Oftentimes a bit of sweetmeat is thrown into the fire in order that the god may say sweet words when he makes his report. Stories are told of other places in China where sometimes a little opium is smeared over the mouth of the god, so that he may be so drowsy when he gets to the upper regions that he may not be able to speak clearly; or sometimes the picture is dipped in wine so that when the god arrives he will be so drunk that he will be turned out and not allowed to speak. The god takes seven days to get to heaven and return, so there are seven days without a kitchen god, leaving the people a little time of freedom from his surveillance.

On New Year's Eve, at midnight the return of the kitchen god is announced by a veritable bombardment of fire crackers. This noise continues until morning, for the Chinese do not think of sleep and the foreigners cannot. At this time a new picture and shrine are set up in the kitchen, and incense is burned before them.

On the seven days before New Year, elaborate preparations are made for the New Year feast. That home is poor indeed where the sound of the meat chopper is not heard preparing the filling for the dumplings (chu po-po) which are to be consumed during the first days of the New Year. Vigorous house cleaning, bathing, shaving, etc., have their parts in the preparation.

On the last day of the year also, all the papers bearing the characters, which are pasted at the sides of the doors are taken down and new ones put up. Some of these mottoes express such sentiments as, "Open the door and see joy," or "Successful in all affairs." Donkey and camel saddles, cart shafts, and wheel barrows all have a 'lucky wish' pasted on them.

At New Year's time, a sweetmeat made of sticky-rice flour, dates and bean flour is eaten in every home except the very poorest. For the first five days women are not supposed to leave their homes or to enter the house of another, but the men folk go out early on the first day and on the succeeding days of the holiday to call on their friends and acquaintances, and give them New Year greetings. On the evening of the first day at sundown, poor children may be seen going from door to door selling pictures of the god of wealth. One of these stands outside a door and calls, "I have brought you the god of wealth," and the inmates, fearing to send him away empty handed, give him a few coppers and purchase the paper god. On the second day this deity is installed in the home to the accompaniment of more fire crackers and a sacrifice is offered. A pig, a sheep, fish or fowl may be offered, according to the wealth of the family. The offering is placed before the god of wealth and a cup of wine is lit, and the worshipper kotos three times before the god. This worship is performed by the head of the house. When the incense has burned itself out then the offering is taken away and prepared as food for the family.

Early on the morning of the sixth day the shop keepers get up to worship all the gods. These are represented as gift figures on a sheet of yellow paper. This is brought on the last day of the old year and worshipped during the first five days of the New Year. On the morning of the sixth this picture is taken out into the street and burned, incense being burned and fire crackers being set off at the same time. When the fire crackers are all burned out the doors of the shops are opened to business. Every day until the sixteenth the tablets of the ancestors are worshipped and incense is burned before them. The sixteenth of the month marks the close of the New Year festivities.

—Echos, First Church, Oklahoma City.

MY FATHER KNOWS

By Wilbur Fisk Tillet

"Your heavenly Father knoweth that ye have need of all these things."

My Father knows my every want;
No help he ever fails to grant
Whene'er I seek his mind to know,
His will to do, his love to show:
He knows, he knows, my Father knows,
And safe his child where'er he goes.

My Father sees my every need,
His watchful eyes scan every deed;
Nor can I wander from his sight
Whose presence fills my life with light:
He sees, he sees, my Father sees,
And from all ill his child he frees.

My Father hears my every cry,
His listening ears catch every sigh;
Nor can I call to him in vain
Whose power and love my life sustain:
He hears, he hears, my Father hears,
No prayer of faith escapes his ears.

My Father cares, he cares for me,
However low my lot may be;
However great, however small
My burdens be, he cares for all:
He cares, he cares, my Father cares,
His children's burdens all he bears.

My Father loves with love so strong,
It fills my heart with grateful song;
Nor life nor death nor depth nor height
Can hide me from his loving sight:
He loves, he loves, my Father loves,
And safe his child where'er he moves.

My Father knows, my Father hears,
My Father sees, my Father cares,
My Father loves because he knows,
And, knowing all, his love o'erflows:
He sees, he hears, he cares, he knows;
With love for all his heart o'erflows!

REVIVAL MEETINGS

(Continued from page 1.)

er's greatest sermons—if there is ever a time for them—nor for the singer or preacher to entertain the audience with "stunts," but for the plain, simple message of God to the people's hearts, both from the preacher and the singer, both driving for the one objective—salvation and service. Keep every vestige of selfishness out of it, if possible, both in the prayers, the preaching and the singing, so that the one purpose may be dominant in every heart.

Second, seek the guidance of the Holy Spirit in everything, from the selection of the time for the meeting to begin to the hour when it should close. He alone has the right to determine either, or anything that comes between. The preacher and singer should be selected by Him, as well as every message they bring. No effort should be made, either publicly or privately, out of personal choice or preference—in the selection of sermon, song or personal approach. All this should be under the direction of the Holy Spirit. A single cross-current of our wills with His will defeat the brightest prospect in any single service and turn the whole effort into failure. Indeed, the slightest conflict with His will by whomsoever committed is the very essence of sin and breaks at once His fellowship and communion. It is His meeting, if it is a revival at all, and He must have His way in everything that is done.

Third, the heart must be the object toward which every message is directed, and not the intellect. Of course, the heart must be reached through the intellect, but the message must not stop there. Our business is not to please the sinner or the disobedient Christian, and no message of God to the heart of either is ever pleasing till it is accepted. We have made a thousand failures by appealing to the intellect instead of the heart. We can win them to ourselves in that way, but not to our Saviour. Repentance toward God and faith toward our Lord Jesus Christ are both of the heart, and must be produced by such truths as the Holy Spirit can apply to the heart and appeal to its needs. He knows what those truths are and will use them if we yield to His will. An argument with either a backslider or sinner is worse than folly; it is a waste of precious time that should be used for something better. Drive the truth that is needed straight to the heart and leave it there in the hands of the Holy Spirit. There are several other things that clamor for expression here, but this article is already too long.

Martin, Tennessee.

SOUTHERN BAPTIST CONVENTION

This brief article carries a two-fold appeal to the laymen of our churches. In the first place, if the expenses of the pastor to the convention are not included in the budget, or already provided for in some special way, it is hoped that interested laymen will give this matter prompt attention. No better investment can be made. Attendance upon the sessions of the convention will tell in a most effective way on the preaching and general usefulness of the pastor for all the future. Such substantial expression of appreciation will likewise

greatly encourage and stimulate him.

In the second place, it is strongly urged that every layman who may read these lines (if he has not already decided to attend the convention) will take up the matter in a most serious way, it is hardly possible for a layman to have the proper breadth of vision and the spirit of loyal support to the denominational program if he does not come under the spell of this great gathering. It is the part of wisdom to be present when the meeting is called to order and remain for the final benediction.

The convention is giving a larger recognition and encouragement to the enlistment and development of laymen year by year.

It is therefore suggested that laymen provide for the expenses of their pastors and that the pastors then encourage the men to go along with them.

J. T. Henderson, General Secretary.

Knoxville, Tenn., April 16, 1926.

HOW SHALL WE DEAL WITH THE EVOLUTION HYPOTHESIS?

William James Robinson, A.M., D.D.

This is the most important question before American Christendom today. No scientific or religious theme is attracting nearly so much attention. The leading contestants prove the importance of the issues involved. The world's greatest minds among scientists and religionists are lined up as partisans on one side or the other. The controversy is so intense that many laymen, able lawyers, jurists, and business men are giving their best thinking to it.

Wherever evolution has been accepted as a fact, or as practically true, spiritual religion has died. Acceptance of the doctrine leads its devotees to deny the supernatural in religion, and whoever does this is clearly on the way to atheism or agnosticism. It is a well-known fact that all infidels are evolutionists, and that a very large number of the most ardent advocates of evolution are avowed sceptics.

Christianity and atheism are the two extremes in religious thinking. They have nothing whatever in common. They are deadly enemies. As the one gains the other loses. It cannot be otherwise. If either one is true the other must be false. Christianity has much to its credit for having elevated every nation that has embraced it. No one can be a true Christian and not be a noble man. This every atheist will admit. But it yet remains for atheists to show one single thing that atheism has wrought for the good of men.

Recently a society was granted a charter by a court in the East for the express purpose of overthrowing Christianity and all religion. This organization claims to have millions of dollars at its command. Every means of reaching the people will be used. It will leave nothing undone that will advance its interests. Many of the outstanding evolutionists of the country are members, and of necessity every member must be an evolutionist. Certain prominent evolutionists will not join because it might endanger their stipends. Others will not for other reasons, and some will not because in their cases evolution has not done its perfect work. I repeat with all possible emphasis that evolution and Christianity are deadly enemies. It is impossible to be an orthodox evolutionist and an orthodox Christian.

It is true that a goodly number of prominent men claim they are Christians and evolutionists. But experience has proven that many people think they are what they are not. Most people have accepted this belief because others professed them and not because they are actually convinced of their validity. I admit that one may believe he is an evolutionist and actually be a Christian, but he cannot be a full-fledged orthodox evolutionist and a Christian.

How shall we deal with evolution? How shall we deal with any deadly heresy? The correct answer to the second question is the answer to the first. To let it alone is to let it propagate undisturbed. It is stupid folly, and reveals unpardon-

able ignorance of the facts in the case, to claim that if we discuss it we propagate it. Let no one be deluded into believing that the advocates of evolution have not done successful work in getting their tenets over to the people who read.

We must deal with evolution as an arch enemy or surrender to it. The second alternative is unthinkable, and the first is inevitable. We have no other choice but to accept the challenge of the evolutionists and enter the arena with them. They have forced the war into our schools, our homes, our pulpits, and our seminaries. As we prize our religion let us gird ourselves for the fray never fearing the outcome.

Let us preach the fundamental tenets of our faith with a confidence that will astound all who hear us. This the men of good common sense but without technical training can do. Urge our people to return to the God-given plan of making every fireside a place where God's word is studied, believed and taught daily. Ground our young people in "the faith once for all delivered to the saints." This will do much to safe-guard our youth.

Let us urge our well equipped men to unsheath their swords and meet the enemy in hand to hand combat. We have men who are capable of answering any claim the evolutionists can make. Since they have unfurled the black flag we have no choice but to accept the challenge.

Circulate good books that expose the claims of these enemies of the cross. We must learn that men of vast learning are often fundamentally wrong. The hypothesis of evolution is a guess, and nothing more, and not well grounded either. If the believers in God's word had been as shrewd as the evolutionists have been the present controversy would not have been possible. Evolutionists would have been confined to infidel clubs and the public would not have given them a hearing. But while we slept the tares were sown.

Since evolution comes in the guise of truth and wisdom, trying to deceive the very elect, and has destroyed the fight of many, let us follow the Scriptural injunction, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

We are commanded to exclude from our fellowship all heretics who will not yield to reproof. I sincerely believe there are no more dangerous heretics among us today than the evolutionists. They should be forced from our churches, our schools of every grade, and all our boards and denominational bodies.

Fort Smith, Ark.

NOTES FROM THE FAR SOUTHWEST

By L. O. Vermillion

Secretary Rodman, of the Southern Illinois Baptist State Convention, is spending a few days in El Paso. He and his wife are taking a rest and are on a trip to the west coast. We were delighted to have him in our congregation last Sunday morning and have him speak a few words to our people.

The Hogg-Williams evangelistic campaign is on in full swing in this city and is beginning to get results. Dr. Hogg is a great preacher and his methods are sane. Jeff Wall is one of the finest artists as a gospel singer that I have ever seen in action.

The Canutillo Baptist Church was organized recently with twenty-six charter members, and immediately after its organization three were approved for baptism. There were present at the organization Rev. Fred Cole, the missionary of the Association; his father, Rev. J. B. Cole; Rev. J. E. Davis, of the Baptist Publishing House of the Foreign Mission Board for the Spanish-speaking peoples of the world; Rev. H. F. Vermillion, of the Southern Baptist Tuberculosis Sanitorium; Rev. Kennedy, of the Highland Park Baptist Church, and the writer. The schoolhouse was crowded with people as long as they could get in and never have I witnessed a more cordial fellowship manifested among folks of other denominations. The Union Sunday school officers immediately offered to turn

the Sunday school over to the church to be put under the direction of the church and officers were elected to take charge. The whole community seemed to rejoice that this forward step had been taken.

There are a number of gracious revivals reported in New Mexico and Arizona. The Old Ship of Zion seems to be sailing on, touching many ports and taking on many passengers.

The Immanuel women had their all-day meeting and missionary program. It was the best meeting I have seen in this city. There is a new day on for Immanuel Church. Our young people are in the midst of a supplemental training school, about a dozen of them taking the course. We have had eighty-five additions to the church and five have told me they were coming into the church next Sunday morning, three of them for baptism. The old gospel story is winning. Our finances have quadrupled in that time and organizations are beginning to function that will make the church go on even without a pastor, as they are learning how to do the work instead of waiting for the pastor to do it all.

We are planning a drive in our church for the Baptist Standard to go into every home. Our young people will have charge of the campaign.

The First Baptist Church will soon move all departments of the Sunday school to their Montana Street building. The work on the building is progressing rapidly. Dr. T. V. Neal is doing a great work and is really pioneering in El Paso in church building for modern Sunday school work and the First Church will soon have one of the really great Sunday schools of the South. There ought to be invested in El Paso for church property, aside from the First Church plant, three or four hundred thousand dollars and some new churches organized. This city of more than a hundred thousand souls has only three Baptist churches for the white people and one mission.

AMONG THE CHURCHES AND SCHOOLS OF TENNESSEE

By Missionary J. R. Saunders

My recent tour of the churches and schools in East and Middle Tennessee reminds me of what our Home Board Secretary said as he reported a trip he had made among the churches and schools in South China. He was asked by one of our Chinese churches to give a report of his visit. He said I am like the bee that goes among the flowers in the fields and in the woods gathering honey, little here and a little there, and I come back with the sweetness of this divine honey which I pass on to you. The fragrance of the divine life that I felt wherever I went shall surely follow me wherever I go in this land or in other lands.

I spent Sunday morning at Newport. Brother and Mrs. Crawley gave me full freedom with their people. Mrs. Crawley had me to speak to her large class of women during the Sunday school hour. I told them of the sad condition of the women in China apart from Christ and how glorious are their lives fully yielded to the Savior as they must do to be His servants. At the preaching hour I told of what people have done, are doing and can do in China in giving the gospel to the millions who still do not know that the Savior came to this earth to save all men.

From Newport I went to Jefferson City. I found a large crowd and a fine spirit. As I came in touch with the student body, teachers and members of the church, I realized as never before what a power Carson-Newman College is for our work in this and other lands. After the talk to the congregation we had a special meeting for the volunteers and those preparing for special work anywhere and wherever the Lord may use them.

I spent the night in the delightful home of Pastor and Mrs. Jones and their "preacher boys." It is always a joy to the missionary to come in direct touch with our young pastors who are thoroughly loyal to our Savior and consecrated to the glorious task of preaching and living the gospel. It was my joy to meet in Pastor Jones' home Miss Ruth

Tipton, whom I knew as a child in China and whose parents I have known so well. I found children of other missionaries in the church service.

I went to Knoxville in time to be present at the Pastors' Conference. At the luncheon hour I was asked to talk to these pastors about our work in China. Their keen interest in our battle in China means much for the work. They were especially glad to hear about the great opportunity now ours in China to preach the gospel and evangelize the multitudes. It is a bad time to preach Western civilization and even Western culture, but a good time to leave foreign nations with their faults alone and go back to Christ alone and hold up Jesus Christ and Him crucified as the world's only but glorious hope.

From Knoxville I went to Harrison-Chilhowee Institute for a stereopticon lecture to the students and friends. I was happy to find such a large crowd present at Monday night's service—the students and many of the neighbors ready to see and hear about what we are doing in China.

Tuesday I reached Chattanooga and expected to find my old friend from Texas, John Inzer, and have a word with his people, but he was in Florida. However, I met the assistant pastor of the First Church and some of the members. I found the ladies are anxious to form a Prayer Band for the work in China and other foreign fields. I wish this band would expand to include all our churches. If our people would but join themselves unto the Lord in "prayer without ceasing," for the men and women who go far hence we would be a far more victorious army.

Wednesday night found me in North Alabama where I spoke at Tennessee Institute, Bridgeport. Here we had another stereopticon lecture for the church and students and friends. Prof. Barnett and his well trained force were giving new life and hope to this splendid school.

I had to change trains at Tullahoma, Tenn., for Doyle and wait three hours. I looked up the pastor and found they had a Bible Conference on hand. I found I could attend the morning service and get my train for Doyle in the afternoon. I was asked to talk about our work in China. They were not satisfied and wanted me to remain for an afternoon talk which I did and found a very good crowd present.

From Tullahoma I hastened to Doyle Institute, where I arrived just in time to give another talk on China. I found that the President of Doyle Institute, Prof. J. L. McAliley, had printed on their own press by the school boys announcements of my coming and scattered these over town and he had a packed house in the church though it was cold and snowy. The crowd was expectant, and it gave me great inspiration to take them on a trip to China and look on the wasting harvest fields needing laborers everywhere.

My next stop was in Nashville where I saw our great Sunday School Board at work.

The Master in China has led us to start an orphanage in our Hak-ka field at Shin Chow, Kwang Tung province. I found that I could leave Nashville at night and visit our Tennessee Orphanage near Franklin. I reached there in time to give the boys and girls a talk on China, using the pictures we have. I have not found a more appreciative crowd. I could give verses of Scripture in Chinese and the children could give them in English. We had a good time indeed. As I told Dr. and Mrs. Stewart of our plans and hopes for the Hak-ka field, Dr. Stewart immediately said, "I will give two Jersey cows. It will give us great joy to help you this much." When we remembered that the Chinese orphans have no such homes anywhere in that land, and how the children we are seeking to raise for the Lord have no milk and butter except what comes from Western lands, we are led to follow Job and say we will divide with those who have none.

My other place in Tennessee was Murfreesboro, where I spoke twice at Tennessee College and twice at the church. I had an opportunity to speak at

chapel and meet the Christian Workers' Band for a talk about preparing for efficient service and meeting life's problems in the strenuous battle fields. Dr. Atwood, Dr. Kirtley and others showed me many kindnesses and gave me a very close insight into the work they are doing in this school and in their church. Dr. Austin Crouch was away, but I found his church active and worshipful in the Sunday services.

I returned from this ten days' tour greatly encouraged. I am convinced more and more that Tennessee Baptists can and will do great things for our Lord. Though I was born in the state and lived there until I was seventeen when I went to Texas, I have never had the pleasure to visit the state for any length of time until this trip. I am glad to say that this is my own native state. I shall watch its growth and power from now with increasing interest. It is a good time to enlarge our visions, deepen our consecration, unite our forces and do all things unto edification in a great onward movement for this and other lands.

Mars Hill, N. C.

I SEE THAT BOY

By Harry A. Douglas, President of Izaak Walton League of Lake County

I see that boy, with face of tan,
Eyes aglow, he's a fishing fan;
His head erect with manly pride,
For tow'rd the pond he sets his stride;
His fish pole tight he grips in hand,
With stringer strong and bait in can;
He knows the thrill when line goes fast
He must not lose, that gamey bass
Reward of fighting to the last,
How could that man take all the fish
And see that boy in visions past?

I see that boy go down to bathe
In clear pure water, that God gave;
With white sand beach and warm sunshine,
How could he make it more sublime;
But no, his work is not yet done,
He must complete his task begun;
And then to outdo all the rest,
Creates our boy, the master's best;
With brain and skill and muscles fast,
How could that man pollute that pool
And see that boy in visions past?

I see that boy, with rosy cheeks,
He's strolling through the woods so deep;
His hand on gun for instant use,
His eyes are keen, he'll miss no move;
His body healthy, lithe and strong,
You know his mind controls his palms
So sure and cool and calm, 'twill last,
For when his gun goes up to aim
'Tis proof he's trained in nature's games,
How could man kill all woodland life
And see that boy in visions past?

I see that boy, pass o'er the glade,
Deep draughts October air his aid;
And frosts have changed all nature true
From greens to browns and golden hues;
The dove, the snipe and rail left fast,
For nature rests through winter's blasts;
But low Bob White he sees at last,
His gun comes up with lightning flash;
He's being trained for life's hard lash.
How could man kill all meadow life
And see that boy in visions past?

I see that boy, he's left his hea'th,
I hear his deep explosive breath;
As round the bend, he pulls his boat,
With even rythmed, full deep strokes;
And through the haze and frosty air,
To blind ahead, just over there;
The oars are still, he's there at last,
He sees the ducks just as they pass,
You know the thrill when breath comes fast.
How could man kill all the fowl
And see that boy in visions past?

Sunday School Workers Summer Training Camps

FOR ALL SUNDAY SCHOOL WORKERS

By HAROLD E. INGRAHAM

Two Beauty Spots of the Southland!

SILOAM SPRINGS, ARKANSAS
The Arkansas Assembly Grounds
June 19th Through July 2nd, 1926
"The Land of a Million Smiles"

FELLOWSHIP
MUSIC

RIDGECREST, N. C.
Southern Baptist Assembly Grounds
July 10th Through July 23rd, 1926
"The Crest of the Land of the Sky"

VACATION
INSPIRATIONAL LECTURES

INSTRUCTION
FUN
WORK

The Department of Sunday School Administration of the Sunday School Board is putting on these two summer-school workers' training camps and all who are interested are invited to write Mr. Arthur Flake, who is in charge of this department in care of the Sunday School Board at Nashville, Tennessee.

The Plan

The plan is to take advantage of the vacation period and gather as many Sunday-school workers as possible together in these two delightful playgrounds, making it possible for them to be entertained at a very reasonable expense and at the same time present an opportunity to study and learn how to build bigger and better Sunday schools under the best faculty that can be provided.

The Programs

The morning hours will be given over to devotion and teaching of the full course of Sunday-school administration which includes the following books: "Building a Standard Sunday School," "Sunday School Officers and their Work," "The Department Sunday School" and "The Sunday School Secretary and the Six Point System." In addition there will be presented the complete line of department work, every department will have the best obtainable specialists to teach and hold conferences in connection with the work of that particular group. The afternoons will be devoted entirely to recreation. Games, trips, rest, rides, hikes, and every sort of attraction offered by the most popular mountain resorts will be available.

The evenings will be given to a great worshipful, praise and inspirational meeting. The lectures are the best the South affords. Dr. T. L. Holcomb of Sherman, Texas, and Dr. I. E. Gates of San Antonio, Texas, will do this work at the Siloam Springs camp. Dr. Henry A. Porter of St. Louis, Mo., and Dr. R. G. Lee of Charleston, S. C., will be the lectures at Ridgecrest.

The Expense

Railroad fare and the very lowest possible entertainment expense will be all that these camps will cost anybody. The Siloam Springs camp charge will be \$17.00 for the entire period. The people

attending this camp will bring their own linens and blankets and will be furnished meals and cottages.

The Ridgecrest charge, with regular hotel entertainment, will be \$25.00 for the entire period, which is less than one half of what like entertainment would cost anywhere in that section during vacation season.

Miscellaneous

Music, devotion, inspiration, and instruction are the key words to the program. Special instrumental musicians have been secured and the best chorus song leaders. Leaders for the devotion will strive to make the camps great sources of spiritual power and strength. The special lecturers will lend their aid to the things already mentioned to make the camps mountain tops of inspiration to fire all who come with zeal and determination. The South's best Sunday-school specialists will lead the course of instruction.

Recreation

Recreation will be a special feature and Herbet V. Hamilton of Arkansas will have this matter under his direction at Siloam Springs and George Hyman of Florida will be the director at Ridgecrest. These men are the best in the land and will add greatly to the fellowship and worth of the camps from this standpoint.

Requirements

Registration with the Department of Sunday School Administration of the Sunday School Board at Nashville, Tennessee, Mr. Arthur Flake, secretary.

Attendance upon the full program of the camp both morning and night.

Expenses as at assemblies will be payable in advance upon registration.

Saturday will be the opening day in each case and everybody is requested to arrive in time for the evening meal on Saturday and to stay through the whole time.

The Invitation

The most urgent and cordial invitation is issued to all to arrange to attend one of these camps. Select the one you desire and write, sending your name as a registrant for that camp. Write for information, register, come!

Shall the Bible Be Read in Our Public Schools?

By T. W. Callaway

An editorial in the Chattanooga Times reads: "A bill pending in the Virginia legislature, to compel the reading of the Bible in the public schools, was defeated the other day after a masterly address against it by the Rev. Dr. George W. McDaniel, pastor of the First Baptist Church of Richmond, and head of the Southern Baptist Convention . . ."

We can easily see where some would object to a law compelling the reading of the Bible, as many feel that Christianity does not need the force of the law to propagate it; however, we would dislike very much to meet God at the Judgment, having deprived thousands of His little ones the privilege of hearing His Word read.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things

which are written therein: for the time is at hand." Rev. 1:3.

We have the compulsory reading of the Bible in the schools here in this good State of Tennessee, and it has not caused the slightest friction between the various classes. Many of the other States have the same.

Certainly the Jew cannot object to the Old Testament being read, as he accepts that; hence, he should not object to the New Testament being read which the Protestant accepts, as well as the Baptists. The Catholic accepts both, and hence he should not object.

To some of us it looks like trying to knock down a straw man, and out-jew the Jews themselves. The Bible is the sacred Book of the Jew, Catholic, Protestant, and Baptist. It is the foundation of

American civilization, and all that is good in any civilization, and if we have among us foreigners to whom the reading of the Bible is distasteful, they might find a more congenial clime in their own native heath.

No one is being "persecuted" in Tennessee by having the Bible read. No one is a martyr in such a cause as this. The fact is, we are not giving our children a fair chance when we keep them in ignorance of the Bible.

We know of no word that is being abused more just now than that of "tolerance." Politicians, editors, and even preachers have hidden behind the cloak of tolerance and then turned around and pronounced the sentence of "intolerance" upon those who differ with them. But who is to say where tolerance ends and intolerance begins! Simply because a minority of Jews and Catholics will cry out "Intolerance, intolerance," is no reason why the reading of the Bible should be withheld from our children.

One who says this smacks of "union of church and state" is but begging the question. No real Baptist or American would stand for such. Yet there is such a thing as a Baptist bending so far back in his effort to try to avoid persecution that he will accomplish the greatest possible persecution that could come to the American people in keeping the Bible out of the hands of our public school children.

The lodgment of God's Word in the hearts of our children is our main hope for the preservation of this American commonwealth. When America begins to go to pieces it will go faster than either Greece, Rome, or Babylon. We show now the premonitory tendencies of a national breakdown. In this present generation we are seeing the beginning of moral decay and degeneracy in our nation.

Surely, then, with the Church only having our children for instruction for about an hour once a week, and the public schools having them most of the remaining time, we should welcome every possible avenue of Bible knowledge that will be the authority and compelling power in their young lives

Baptist Tabernacle, Chattanooga.

REPORT OF THE WARREN MEMORIAL HOSPITAL FOR THE YEAR 1925

By Dr. N. A. Bryan

The work during the year has been very good. Although the drought made living conditions very hard and the wars made them even harder, we have had a good attendance. There were 546 in-patients with 8,912 hospital days. In the out-patient department 7,881 came for treatment. The total number of treatments administered during the year to all our patients were 31,631. This is counting one hospital day as one treatment regardless of how many are given. There were 1,286 operations performed, of these 115 were major.

Our two Chinese doctors operate very well and they do a large part of the operating. We have increased the field of our operating, taking chances on many cases for whom there is held little or no hope, for we feel that they should be given whatever chance there might be for cure and relief of suffering. God rewards us highly for a good many of these people recover. For instance, a poor woman came in carrying a tremendous abdominal tumor. It was so large that she scarcely had sufficient breathing space, the lungs were pushed up so high. We were afraid that she could not stand the anesthetic. We prayed for God's help and for strength for her. The operation was done and the tumor removed, which weighed more than the woman did. Before operation the weight was 167½ pounds, and the tumor weighed about 90 pounds. She did well, recovering within a month. She became a Christian and the woman who was with her also became a Christian.

Efficient nursing is being done by our two American nurses with their corps of twelve Chinese student nurses. A class of four new ones will open in March.

Evangelism is stressed as it is our desire that all who come may become Christian. We have had

three women and two men preaching in the wards and the dispensaries. All who come to us have the opportunity to hear the gospel. Many become Christians while here and some, who have no hope for cure, believe on Christ before they die. So we feel that it is worthwhile to take in the impossible cases too, as healing for their souls can be had. It is gratifying to know too, that it is easier to preach the gospel out in the country because of this medical work.

We are very thankful for the return of Dr. and Mrs. Ayers. He is carrying on the work in the city dispensary. The attendance there fell off in his absence due to the fact that the one remaining foreign doctor did not have the time to personally supervise that work. Dr. Ayers has fitted up the dispensary with modern equipment from America. The work will prosper in his hands.

The White Cross workers are certainly standing by us, sending all the linen, dressings, operating gowns, covers, etc., that we use. They have a great part in the work and make it a pleasure to us who are doing it. Keep it up.

We are thankful for all of God's blessings. It cost \$10,907.47 to run through the year and we came to the end of it out of debt, this was a big blessing. \$2,400.00 of this was given by the Board. These figures are Mex. \$1.00 gold is \$1.80 Mex. May God lead and prosper this work.

PUBLIC OPINION

SUCH AN ENIGMA!

(We rejoice that another editor has spoken clearly and fearlessly.—Editor.)

President Poteat's book, "Can a Man Be a Christian Today?" was given to the public some months ago. It has created quite an interest in the minds of the reading public and has been much discussed. In some sources it has received favorable mention, while in other sources it has been severely criticised. We have read the comments and reviews which have appeared from time to time in our Southern Baptist papers. We finally decided to get the book and read it carefully for ourselves.

We read the book at one sitting. We found it profoundly interesting, stimulating and thought-provoking. We concluded the reading in a state of mental perplexity. The author has a charming style. His diction is superb. His arguments are cogent and cumulative. The reader is compelled to recognize the author's rare versatility. He is thoroughly convinced as to the soundness of his premises and conclusions. He has unshakable convictions. He seems to be deeply in earnest and takes his task seriously.

We did not start out with any purpose of reviewing the book. Our purpose, rather, is to give our reaction to the arguments advanced and the conclusions reached by this virile thinker and eminent scholar. His position concerning the doctrine of evolution and the Christian faith strikes us as anomalous. If one would go through the book and bring together all the author has to say with reference to the theory of evolution and set this entirely apart and analyze it carefully, he could not avoid the conclusion that the author is a thorough and an extreme Modernist. He does not hesitate to champion the cause of biological evolution as a thoroughly established scientific fact. On the other hand, if one would segregate and analyze all the author says about the Scriptures, Jesus and the Christian faith, he could not avoid the conclusion that the author is thoroughly grounded in and committed to the fundamentals of the Christian faith. The author undertakes to articulate and harmonize these two positions and seems to think he has achieved this result. To the mind of the reader these evaluations of the evolution doctrine and of the Christian faith, instead of being harmonious and complementary, are antithetical and irreconcilable. We have not seen any-

where a position set forth so definitely and conspicuously enigmatic as the position taken by Dr. Poteat in his little book.

Dr. Poteat has the reputation of being, not only a ripe scholar, but a courteous, kindly Christian gentleman. But there appears on every page of his book an attitude that is unbecoming and offensive. Perhaps the author was not conscious of the air of superiority that flaunts itself in so many places. We refer to the air and manner of condescension. When speaking of Fundamentalists, when not denouncing them he is pitying them for their ignorance. When he addresses them he presumes to speak down to them. But this is the way of the intelligentsia. The highbrows—those who hold a brief for both theistic and materialistic evolution—are in the habit of showing contempt for those who are not sufficiently "enlightened" to realize that they are living in a scientific age and have to reckon with the "assured results" of science. We resent with every drop of our blood this air of superiority.

It is insisted that there is no evolution among Southern Baptists, and yet we have a great Baptist state with a great Baptist school presided over by an openly avowed evolutionist.—Word and Way.

"BORN OF WATER"

I wish our people would not be so confused over the meaning of the expression, "Born of water."

Twenty-five or thirty years ago, Rev. Charles Kilbourne and Rev. J. G. Boydston, then ministers in the Cumberland Presbyterian Church, very ably discussed this question. Rev. Kilbourne and others took the position that the expression, "born of water," was only another way of speaking of the natural birth; while Rev. Boydston and others took the position that the expression, "born of water," is equivalent to "born of the Spirit." I wish I could settle this question so it would not be necessary to discuss it any more.

There are three theories extant as to the meaning of the expression, "born of water." Some believe that it means water baptism, some believe that "born of water" is equivalent in meaning to the expression, "born of the Spirit," and still others believe that the expression, "born of water," is merely another way of speaking of the natural birth.

Now, let us briefly examine each of these theories in the order named above.

Let me call the reader's attention to the fact that the word, "born," here in the third, fourth, fifth, sixth, seventh and eighth verses, comes from the same word in the original language of the Bible. The word is "genuao," and means "to be born," "to beget," "to bring forth."

1. Now look at the "water baptism" theory in the light of the meaning of "genuao," the word translated "born" in our language. Keep in mind that it means "to be born," "to beget," "to bring forth." The very meaning of the word excludes the idea of "water baptism." Water baptism is not a birth. The very idea of calling water baptism a birth is absurd. Then "born of water" does not mean water baptism.

2. Now let us look at the second theory, which holds that "born of water" means the same as "born of the Spirit." Notice in the fifth verse the word "of," preceding the word "Spirit," is written in italic letters—that is, standing to the right. That indicates that this word "of" is supplied by the translators for the sake of euphony. This word "of" is not found in the original language. The original would read thus: "Except a man be born of water and the Spirit." Here let me call the attention of the reader to the fact that the word "of" is properly translated here, "out of." It is, or rather should be, so translated at every place where "of" is used in these verses. Let us try this translation on verses five and six. Verse 5: "Except a man be born out of water and out of the Spirit, he cannot enter into the kingdom of God." Verse 6: "That which is born out of

the flesh is flesh, and that which is born out of the Spirit is spirit."—Dr. Young, in his analytical concordance and Greek Lexicon, so translates "of" here. "Ek," the Greek word for "of," is translated in the New Testament 402 times as "of" and 131 times as "out of." In all these verses "ek" is properly translated "out of." Let us repeat verses 5 and 6 in the light of this knowledge: "Except a man be born out of water and out of the Spirit, he cannot enter into the kingdom of God." That which is born out of the flesh is flesh, and that which is born out of the Spirit is spirit." Again, if "born of water" is equivalent to "born of the Spirit," it is a synonym of "born of the Spirit," and can be substituted for "born of the Spirit." Let us try the substitute, or synonym, as some would call it: "Except a man be born of the Spirit and of the Spirit, he cannot enter into the kingdom of God." This is not good grammar. It is a useless repetition. Looked at from any viewpoint, "born of water" does not mean "born of the Spirit," and "born of water" does not mean "born of living water."

3. Then, what does "born of water" mean? It simply means the natural birth. Now, let us look at this subject in the light of the context—the line of thought Jesus is discussing. Take verse 3: "Except a man be born again, he cannot see the kingdom of God." Here it is plain that Jesus lays the natural birth and the spiritual birth in contradistinction—that is, he lays one beside the other, that we may see the difference. Take verse 6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Surely no one can fail to see here that Jesus lays the natural birth and the spiritual birth in contradistinction here. That which is born "out of" the flesh is flesh; that which is born "out of" the Spirit is spirit. Thus, if the third verse lays the natural birth in contradistinction, and the sixth verse does the same thing—and any one ought to see that—then the fifth verse also lays the natural birth and the spiritual birth in contradistinction, and "born of water" means the natural birth, and any one ought to see that.—Rev. J. P. McDonald, Elmwood, Tenn., in Cumberland Presbyterian.

BLUFF CITY REPORT

By S. W. Tindell

Pastor W. Clay Wilson, at Bluff City, is forging ahead. He settled in the pastorate there the eighteenth of last October. The work of the Bluff City church is remarkable. It was my privilege to occupy the pulpit last Sunday in absence of Brother Wilson, who was away conducting a funeral.

On inquiry I found that the enrollment in the Sunday school had run up from one hundred and ninety-two, in the five months since his pastorate began, to two hundred and sixty-eight, attendance from seventy-five to one hundred and ninety-eight.

Brother W. D. Lyon, lawyer, organized, a short time ago, a class of men, ranging in age from twenty-one to eighty-three. In the class there are seventy-two enrolled, fifty-two present last Sunday.

Last Sunday morning every nook and corner of the auditorium was packed full of men, women and children. The house has never had any Sunday school rooms. The church is going to build Sunday school rooms and enlarge the auditorium at once, and also build or buy a new home for the pastor.

The Sunday school is studying the gospel of Matthew now, not using any other literature, as lesson helps. They have a report each Sunday of the chapters read. The average number of chapters read a week is 1.392.

The church is in a continuous state of revival, conversions occurring at the regular services and prayer meetings.

I have not been with a church in many a day where such unanimity and whole hearted enthusiasm prevail. S. W. Tindell.

THE NEWS BULLETIN

GREAT CONFERENCE IN KENTUCKY

Third Church, Owensboro, Ky., has recently closed a splendid Bible Conference during which Dr. Curtis Lee Laws of the Watchman-Examiner spoke twice each day. The conference lasted eight days, and Dr. John A. Wray, pastor of the church, says, "Our every life has been enriched, lifted and blessed."

SEMINARY TO HAVE UNIQUE COMMENCEMENT

Word has just been received from Louisville stating that an innovation will be had during the commencement exercises this year. In order that all the students may have the benefits of the commencement address, the usual baccalaureate sermon and missionary address will be delivered a week in advance of the regular graduating exercises, thus making it possible for all students not graduating to hear them. Dr. W. S. Abernathy of Washington, D. C., will preach the sermon and Dr. J. W. Gillon of Winchester, Ky., will deliver the missionary address. Dr. Norman Cox of Savannah, Ga., will deliver the alumni address. The graduating exercises will be held Tuesday night, May 4.

BELOVED LAYMAN DIES

Brother A. H. Askew of Jackson passed to his rich reward the second week in this month. He had suffered for many months, but was patient and steadfast through all trials. His place in First Church of Jackson will be hard to fill. The Baptist and Reflector grieves with his loved ones and friends.

TENNESSEANS IN MISSISSIPPI

We are indebted to Go Forward of First Church, Jackson, for an interesting bit of news, a part of which we did not know. Recently there were working in revival meetings in Mississippi three of our pastors. Dr. Hurt of Jackson was with Pastor Cox of Gloster; Dr. Powell of Nashville was in Brookhaven; Dr. Bostick of Memphis was in Durant. Dr. E. K. Cox was formerly pastor of Second Church, Jackson. Our Mississippi brethren know where good preachers are to be found.

AN UNUSUAL LAYMAN

Mississippi Man Never Quits Giving!

Dr. Eldridge B. Hatcher of Blue Mountain, Miss., writes an interesting story about the activities of Layman B. B. Jones, who is doing so much for the Baptist schools of that state. Mr. Jones has a unique plan of raising money for the endowment of these schools. He goes into a community, lays upon the hearts of the people the needs of the schools and then agrees to give dollar for dollar what others give. At Woman's College the students gave \$2,000. Mr. Jones left his check for the same amount. At the State College for Women he spoke, the 1,200 students pledged \$6,000 and he gave a like amount. The campaign will go on in this way until the endowment is raised.

NASHVILLE POLICE CHIEF "FLOPS"

According to reports from the press and from the headquarters of our Anti-Saloon League, the Chief of Police of Nashville has decided that he favors the sale of light wines and beers. He gives as one reason the fact that 60 per cent of Nashville

young people are drinking illegal liquors. We challenge the Chief to prove his assertion. There is coming to be entirely too much of this kind of slander against people who are helpless in the hands of folks who are too free with their tongues. Many young people may be drinking moonshine, but we know sections in which one would have a hard time finding 10 per cent of the young people who ever touch the stuff.

SCHOOL MEN HOLD CONFERENCE IN MEMPHIS

Representatives from Tennessee colleges and universities met in an annual conference in Memphis a few days ago. The presidents of our four colleges were present and in addition Dean Witherington of Hall-Moody. President Charles Dick of Southwestern University was host of the conference. President W. H. Preston of Hall-Moody was elected Secretary of the Council of Church Schools. The next meeting of the conference will be held in Nashville a year hence.

TO CELEBRATE 100TH ANNIVERSARY

Hopewell Church Passes Century Mark

Hopewell Church in Robertson County will celebrate her 100th anniversary the fifth Sunday in May. A splendid program is being arranged to fill the entire day. An invitation is extended to all members, former members and especially to all former pastors of the church to attend. The editor of the Baptist and Reflector will preach the anniversary sermon at 2:00 in the afternoon. Dinner will be served on the ground.

MORDECAI HAM REACHES THOUSANDS

The Ham-Ramsey party is now in Oklahoma City with Pastor Lincoln McConnell in an evangelistic campaign being conducted from a great tabernacle and also over the radio. Reports indicate that the entire city and community is being stirred by his bold, powerful and fearless messages. During the opening weeks of the revival Pastor McConnell is in Denton, Texas, in a revival. Thus double service is being rendered.

3,600 YOUNG PEOPLE

Texas Baptists do things on a big scale. Their annual Sunday School Convention just closed its sessions at Dallas. From far and near throngs of workers came, many of them traveling as far as from here to Chicago. Three thousand six hundred delegates were enrolled at this meeting. We cannot help but wonder how many of our people consider the conventions worth attending.

GREAT PROGRAM AT CLARKSVILLE

Popular Teacher Remains Popular

The Middle Tennessee Sunday School and B. Y. P. U. Convention closed last Thursday night after a very successful session held in Clarksville. Officers were elected for the coming year as follows: President, George Fort, Clarksville; Secretary-Treasurer, Rev. Clyde Widick, Tullahoma; W. D. Hudgins was elected Corresponding Secretary. Among the speakers for the program were: Dr. L. J. Van Ness, J. T. Zeigler of Giles County, W. D. Hudgins, R. T. Skinner and W. B. Phillips, Harold Ingraham and John

D. Freeman. A good attendance was had at every session.

SOUTHERNER SPEAKS BEFORE SENATE

Dr. A. J. Barton, who is a member of the National Legislative Committee of the Anti-Saloon League recently spent several days in Washington city in the interests of prohibition and law enforcement. When placed upon the witness stand before the Senate investigating committee he emphatically declared that Southern Baptists are a unit for enforcement of the Eighteenth Amendment.

WEST TENNESSEE YOUNG PEOPLE MEET SATURDAY

B. Y. P. U. Convention Staged for Memphis

The West Tennessee B. Y. P. U. Convention will meet in Memphis as the guest of the Memphis Union May 1st and 2nd. Entertainment will be provided free of charge to all visiting B. Y. P. U.-pers. A splendid program has been arranged with the following speakers; Saturday, Rev. Chesley Bowden and J. E. Lambdin in the afternoon and Judge Clifford Davis and John W. McCall at night. Sunday afternoon W. H. Preston, O. E. Bryan and J. E. Lambdin. Young people should attend if possible.

EXCURSION FOR CONVENTIONITES

The Texans have not forgotten how to boost their state. Already the boosters of Southwest Texas are planning to show off their section. A special excursion to the Rio Grande Valley is being planned for all delegates to the Southern Baptist Convention who will remain over after the convention closes. The excursion train will leave Houston Sunday night and return Tuesday morning. The only cost to passengers will be railroad fare.

MARVELOUS GROWTH IN OKLAHOMA

Editor Stealey in the Baptist Messenger of April 16th gives a summary of the growth of Baptists in Oklahoma. Twenty-seven years ago there were only 20,000 Baptists in the state, and these were practically devoid of material equipment with which to carry on their work. Today there are 120,000 white Baptists and 113,000 colored Baptists. These hold properties worth way up in the millions and including schools, hospitals, orphanage, assembly grounds, book house, etc., besides hundreds of beautiful church buildings. On all their properties they now owe about \$80,000.

A UNIQUE BIBLE CLASS

Missouri News Boys to Have Sunday School

The class of young people in Columbia, Mo., most of whom are students in Stevens College and who are taught by Miss Jesse Burrall, have begun a new venture. Each Sunday morning they will hold a special service for news boys. Breakfast will be served for them and they will be taught the regular Sunday school lesson for the day. The exercises will be held early enough for the lads to make their regular newspaper routes.

MISSOURI BAPTISTS MAKE GREAT GAIN

Increase 117.6 Per Cent in Gifts

The report of Secretary Barton of Missouri to the Executive Board last week, showed receipts from October 15, 1925, to March 31, 1926, of \$124,344.18. For the same period the preceding year the total collections for all objects amounted to \$57,145.21. Thus it will be seen that our Missouri brethren have had an increase of 117.6 per cent in one

year. This report includes the special Love Offering. Apart from it the receipts were \$74,838.16, which was an increase of 31 per cent over receipts for the same period a year ago.

J. F. HAILEY HURLS CHALLENGE

We have just received a copy of a letter from Brother J. F. Hailey of Jackson to the Baltimore Sun. The letter contains a challenge which Dr. Hailey huris at the American Infidel Society, calling upon them to accept the terms laid down by T. T. Martin and provide six debaters to meet six men from the Anti-Evolution League. Brother Hailey has been asked to act as one of the debaters, and while he has never been a debater, he is willing to meet any man the Infidel Club may send forth. The debate will be held in Charlotte, N. C., May 3rd.

REV. L. B. COBB ORDAINED

Brother J. T. Barker of Maury City sends a report of the ordination of Brother L. B. Cobb. The service was held at Crocket Mills, the ordination having been called by Providence Church. The Presbytery was composed of I. N. Penick, C. B. Williams, Freeman Privett, J. T. Barker and Moon. Dr. Penick preached the sermon on "God's Election and Selection." The candidate was examined by Brother Freeman Privett. Dr. Williams offered the ordination prayer and delivered the charge to the minister. J. T. Barker gave the charge to the church and Brother Moon presented the Bible.

According to Brother Barker, the newly ordained minister is a young man of promise. Just a few months ago he decided to preach. Lucy Church called him as pastor for half time. He is the second minister to be ordained in the community during the past year. Freeman Privett was the other. Both young men are students in Union University and are planning to go on to a seminary.

UNIQUE FUNERAL

One of the beautiful expressions of Christian faith is seen when a minister of the gospel, with quiet soul and peaceful mind can see his loved ones laid to rest and can take part in the last service for the dead. On the 13th of April the father of Rev. James Allen Smith of Knoxville was buried at his home town of Dothan, Ala. He was eighty-two years old and it was his request that his son conduct the funeral service. In writing of the sorrow, Brother Smith says: "His going has caused a peculiar vacancy in my life and increased the desire to do more for others. . . . Every son ought to try to hold the cross of the Savior a little higher than did his father, and make the world just a little better place in which to live and get ready for heaven."

CELEBRATES ANNIVERSARY

Broadway Church, Knoxville, Makes Fine Record

Knoxville, April 27.—Sunday, April 18th, Broadway Church celebrated the sixth anniversary of the pastorate of Dr. B. A. Bowers. The day was made happy by the addition of thirty members and by a Sunday school attendance of 906, nearly all of whom remained for the preaching service. Dr. Bowers has led the church well during his six years. Contributions have increased from \$17,694.46 to \$41,105.65 per year. The membership has grown from 952 to 1,574. Sunday school attendance has increased from 359 to 670, and the first three Sundays in April of this year gave an average of 874. Sunday school collections have increased from \$1,575 in 1919 to \$3,903 in 1925. Rev. E. H. Peacock is the able assistant pastor.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

"MY FAITH AT FIFTY"

A Sermon Preached at Delmar Baptist Church, St. Louis, Mo., by the Pastor, Dr. Ryland Knight.

Text: "Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."—Ephesians 2:20.

Yesterday was my fiftieth birthday. At such a time it is natural to take stock of the foundation of one's life. It may not be amiss if I shall talk to you frankly and simply about my faith at fifty.

By my faith I mean those convictions upon which as upon a foundation I am building my life. I confess that for me faith means more and more my ground of confidence and less and less does it mean speculations, theories, opinions. I have no carefully thought out and systematic theology. I have no formal creed which I would be willing either to accept myself or to urge upon others. There are many theological questions to which my only answer must be, "I do not know." I rejoice in that gracious word of the apostle Paul, "We know in part and we prophesy in part." If Paul was conscious of limitations we may without hesitation confess the imperfection of our understanding and of our utterance.

But while there lie great realms of truth outside my grasp, there are rich and precious convictions of my heart which are to me so sure, so increasingly certain with the test of the passing years, that on them I unhesitatingly build my life, that to the preaching of them I joyously give all the capacity of my being, and in the strength of them I expect to go all my days, here and hereafter. These convictions are the foundation of my life.

I build my life first of all upon the assurance that God is my heavenly Father. That word which Jesus taught is the rich and satisfying and sufficient understanding of the heart of the Eternal. God is my Father. Therefore I am not in a world of chance or chaos or blind grinding laws. I am in my Father's world. He made it; he governs it; he takes care of it; it is His world.

The more we know of the wonders of the universe through discovery, through science, through investigation, the more wonderful it seems to me its Creator must have been. But my greatest concern is with His heart. And I believe absolutely and unequivocally that His heart is what Jesus revealed to us, the heart of a Father. Back of life, with all its mystery, with all its tragedy, is the heavenly Father, whom I love, whom I trust—a Father with a heart like the heart of Jesus of Nazareth.

Because He is my Father, I know He cares for me. I do not know how vast is His universe or how

many are His concerns, but I do know that because He is my Father He has time and thought for me. I have had the normal experiences of a man of fifty, joy, sorrow, need, temptation, trial, work. In all these experiences I have had the faith that God is my Father and I have come out of them with that faith strengthened, that confidence reinforced. The greatest steadying force in my life today is the confidence that God is my Father, genuinely and truly and really my Father.

Because He is my Father I may talk to him about my life and find in him help and guidance. Prayer is to me a blessed privilege. I was fortunate as a boy in having a good and wise father. As I look back to my youth I realize that it would have been a great help to me if I had talked to him more freely about life and let him more fully into my heart. I have the same feeling today about my heavenly Father. I have blocked Him many times. But insofar as I have opened my heart to Him He has never failed me, He has always helped me. On that foundation first of all, I build. God is my Father.

The second foundation of my life is this: I believe the way of life which Jesus lived and taught is the only satisfying way of life. One cannot put that life into a sermon. It was incomparably rich and gracious and precious and powerful. It has been increasingly the inspiration of the centuries. It was a life of righteousness, a life of trust, a life of obedience; a life of service.

The more I know about life, the more I know about the world, and the more I know about Jesus of Nazareth the more sure I am that to follow Him is the only way to make a success of the fine art of living. The more I learn of Him the more sure I am that the spirit of Jesus in the hearts of men is the one solution of all our problems.

I wish there were time to speak at length of what His life was and what it has meant. But His life is the life toward which I strive. I measure all my attainments by Him. I measure the value of what life offers me by His standards. I measure my life's worth and its success by comparison with the way of life which Jesus lived and taught.

That brings me to the third foundation on which I build. I believe with all my heart in spiritual renewal and enlarging spiritual capacity made possible for men by the sacrificial love of God which came to its crown in Calvary's cross.

I have just been saying that the standard by which I measure my life is Jesus of Nazareth. I need hardly tell you with what a sense of shame, humiliation, failure, disappointment, I view myself in the light of His moral splendor. If I had to take any decade of my life and live with it and say to myself, "That is your life, that is what you are; you can never surpass that," I confess I should think of my life as tragically deficient. But where sin abounded grace did the more abound. The true estimate of a man's life is not what he is, but rather what by the grace of God he is becoming. The

hope for any man is the forgiving, sustaining, enriching, transforming grace of God which comes to him through Jesus Christ, enabling him to build out of the past a worthier future. I build my life on my faith in what the grace of God is increasingly able to do for me.

As I believe in the renewing and transforming grace of God for myself so I believe in it for every man. There is no limit to the redemptive power of the Christ of Calvary. No matter how enslaved by sin, no matter how enmeshed in worldliness, no matter how hardened by pride and prejudice, there is no man beyond the reach of the redemptive power of Jesus. I rejoice to preach with conviction a Saviour who can save to the uttermost them that come unto God through Him. I rejoice to say to myself and to every man that Jesus saw in us such rich spiritual possibilities that he felt that we were worth dying for. I rejoice to repeat the assurance that by His help that worth which he saw may be increasingly realized.

For Jesus is not to me a man who lived nineteen hundred years ago. He is one who lives today in our world, to be the friend and the helper of every one who is willing to live on friendly terms with Him. To live in daily fellowship with Him is to feel His power, is to catch His spirit, is to grow like Him. To live in daily fellowship with Him is to learn to say with Paul, "The life which I now live in the flesh I live in faith, the faith which is in the son of God, who loved me, and gave Himself up for me."

For warm, sweet, tender even yet,

A present help is He;
And faith has still its Olivet,
And love its Galilee.

I build my life also on faith in the triumph of righteousness in our world. I have the profound conviction that the forces of good are stronger than the forces of evil, and that Jesus Christ is winning His way to supremacy. The kingdoms of this world shall be the kingdom of our Lord and His Christ.

I do not know how soon His final triumph will be, or how it will ultimately come about, but I see all about me evidences of the increasing impact of the spirit of Jesus upon the life of the world. More and more men are finding in Him the only way of life, the only hope of groping, blundering world.

There is no place of service so inviting as the organization he founded that through it he might establish his Kingdom. There is no joy in my life so great as the joy of being a co-worker with Him in building a new earth wherein dwelleth righteousness. I have no ambition commensurate with that of being a good soldier of Jesus Christ, fighting with Him for the right that needs assistance, for the wrong that needs resistance, for the future in the distance and the good that I can do.

I fight with courage and with hope because I know with an unshakable assurance that every fortress of evil must finally yield before Him and that no power of iniquity can withstand His triumphant advance. With

all my heart I believe in the growth and final victory of the Kingdom of God which Jesus came to establish. Because I believe in this victory of Jesus I am an incurable optimist.

I build my life also upon my faith in the immortality of the soul. I believe that, for the Christian, death is but an incident, no more than a shadow which falls for an instant across the stream of life. This abiding instinct of the human heart is reinforced for me by the assurance of Jesus Christ. I read and rejoice to accept His own definite promise, "Because I live ye shall live also." What that future life is like I do not care even to try to imagine. One sentence in the book of Revelation gives its glory and its promise, "They shall see His face and His servants shall serve Him." With that assurance I rest content.

These then are the five foundations on which I build. My life rests upon the faith that God is my heavenly Father; that Jesus' way of life is the only satisfying way; that spiritual renewal and growing spiritual capacity are possible to every man through Him; that His Kingdom shall finally triumph, and that those who trust Him find in Him eternal life.

It is only fair to say that faith to me is not always easy. There come to me, as to most men doubts, questions, misgivings. There are therefore certain facts with which I fortify myself in the hour of doubt, with which I reassure myself that I am building on the eternal foundation.

The first reinforcement of my faith comes from the Bible. I find recorded there men's experiences of God. I see the enrichment of life which came to them through faith in Him. That book as no other book in all the world speaks to the profoundest depths of my soul. The highest in me acknowledges the truth of its appeal. My heart answers, "I, too, may live by faith in God."

My faith is reinforced also by what I know of Jesus of Nazareth. No man ever lived so sublimely as He. No man ever overcame more obstacles in order to walk the way of righteousness. No man ever lived so completely by faith in God. No man ever had so sure a spiritual insight. Because He built His life upon the foundations I have named, I seek to build my life upon the same foundations. I had rather trust His spiritual insight than my own. When I am befogged with doubt I follow after Him.

My faith finds reinforcement also in the experience of the best people I have known. Those men and women of my acquaintance whose characters were strongest, whose lives were richest, whose worth was most evident have uniformly been men and women who built their lives on faith in God, in Christ, and in the supremacy of the spiritual. "The tree is known by its fruit." A faith which can produce such lives must be a sound faith.

The final reinforcement for my faith is my own experience. For fifty years I have lived. Every experience of those fifty years which

(Continued on page 16.)

EDUCATIONAL DEPARTMENT
 STATE EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION
 W. D. Hudgins, Superintendent
 Headquarters, Tullahoma, Tenn.

<p>SUNDAY SCHOOL WORKERS W. C. Milton, West Tennessee D. N. Livingstone, East Tennessee Miss Zella Mae Collie, Elementary Worker</p>	<p>B. Y. P. U. WORKERS W. H. Preston, Secretary Miss Roxie Jacobs, Junior and Intermediate Leader</p>
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SUNDAY SCHOOL ATTENDANCE

Chattanooga, First	1,096
Knoxville, First	1,085
Memphis, Temple	1,040
Memphis, Central	1,020
Memphis, First	1,003
Knoxville, Broadway	864
Knoxville, Fifth Avenue	847
Memphis, Bellevue	763
Nashville, First	742
Allen Fort	1,075
Johnson City, Central	680
Maryville, First	574
Memphis, Union Avenue	573
Jackson, First	561
Chattanooga, Tabernacle	536
West Jackson	531
Nashville, Judson	475
Chattanooga, Avondale	434
Nashville, Belmont Heights	432
Knoxville, Immanuel	394
Knoxville, Euclid Avenue	373
Nashville, Immanuel	373
East Chattanooga	370
Memphis, Speedway Terrace	369
LaFollette, First	367
South Knoxville	367
Memphis, Prescott Memorial	346
Martin, First	336
Humboldt, First	335
Memphis, Seventh Street	333
Ripley, First	330
Nashville, Third	323
Nashville, Park Avenue	312
Rockwood, First	308
Knoxville, Oakwood	305
Chattanooga, St. Elmo	302

SUNDAY SCHOOL NOTES

Middle Tennessee Convention

The Middle Tennessee Sunday school and BYPU convention which closed its annual session at Clarksville Thursday night, April 22, was, in many respects, the greatest convention we have ever held in Middle Tennessee. Not so many attended but the program was the best ever rendered. Each speaker seemed to be the very best. The topics were all connected and built around a definite idea.

The opening devotional was made by Rev. R. T. Skinner from his series on "Building the Heart Life." His subject for the opening hour was "Consecration." This series ran throughout the entire two days' session at the devotional hours of the convention. Many were heard to say that this was the greatest series of studies along that line that they had ever heard.

Rev. Sam P. White brought the opening message and set a pace for the entire program. He used as his topic, "Sowing," and brought a wonderful message that put the whole convention in a fine spiritual frame of mind.

Every speaker that followed held up this high standard. The following brought the important messages of the convention: Mr. John T. Zeigler, Dr. I. J. Van Ness, Dr. E. C. Dargan, Miss Zella Mae Collie, Miss Lillian S. Forbes, Mrs. Austin Crouch, Prof. J. T. Warren, Dr. O. E. Bryan, Mr. W. P. Phillips, Mr. Harold Ingraham, Miss Willie Jean Stewart, Miss Roxie Jacobs, Miss Ewton, Mr. John Hood, Sibley C. Burnett and Dr. J. D. Freeman. The last and leading feature was a play, "Making the Standard," given by the Nashville City Union. The local choir rendered splendid music at each session and some special numbers were rendered by the Baraca Class and choir.

The local church people were very attentive to the delegates and gave

them every possible attention. The convention will meet in March next year and the place is in the hands of the Executive Committee. Any church desiring to entertain this great meeting next March please write this office or Rev. C. R. Widick, Secretary, Tullahoma.

Mr. Milton and Miss Collie have been in training school at Decherd this last week and report a good week.

One of the best training schools that has ever been reported from a local church came in from Smithwood last week. An average attendance of 175 for the week and all from the one church. Mr. Livingstone was in charge with Miss Privett and others teaching. Further report will be made when we hear from the workers. Rev. C. P. Jones is the pastor and there is no more loyal one.

THE SILVER ANNIVERSARY OF THE EDUCATIONAL DEPARTMENT

Of the Baptist Sunday School Board

Help us celebrate it by securing 100,000 teacher training awards in 1926.

The Convention Normal Course.

Book 1. "The Sunday School Manual" (Spilman, Leavell, Burroughs). Cloth, 75 cents; paper, 50 cents.

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs), or "A Search for Souls" (Scarborough). Cloth, 75 cents; paper, 50 cents.

Book 3. "Talks With the Training Class" (Slattery). Boards, 60 cents; paper, 45 cents.

Book 4. "The Seven Laws of Teaching" (Gregory), or "Teachers That Teach" (Wells). Boards, 75 cents; paper, 50 cents.

Book 5. Option Departmental Books are offered: For Officers, "Building a Standard Sunday School" (Flake). Cloth, 60 cents; paper, 40 cents. For the Advanced Department, "Building the Bible Class" (Strickland-McGlothlin), or "Young People and Adult Departments" (Flake). Cloth, 60 cents; paper, 40 cents. For Intermediate Workers, "The Intermediate Department of the Sunday School" (Leavell). Cloth, 60 cents; paper, 40 cents. For Junior Workers, "Working With Juniors" (Creasman). Cloth, 60 cents; paper, 40 cents. For Primary and Beginners' Workers, "Plans and Programs for Cradle Roll, Beginners, and Primary Workers" (Williams). Cloth, 60 cents; paper, 40 cents. "Building a Country Sunday School" (Middleton). Cloth, \$1.25; paper, 60 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan), or "Gospel Doctrines" (Conner), or "The People Called Baptists" (McDaniel). Cloth, 75 cents; paper, 50 cents.

Book 7. "Old Testament Studies" (Burroughs), or "Introducing the Old Testament" (Tidwell). Cloth, 75 cents; paper, 50 cents.

Book 8. "Studies in the New Testament" (Robertson), or "Introducing the New Testament" (Denham). Cloth, 75 cents; paper, 50 cents.

Tennessee's Part

We have been asked to secure 8,000 of these awards for 1926. We want 3,000 diplomas and 5,000 other awards. Will every pastor, superin-

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OF THE

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 60c

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 BIBLE HEROES
 Cloth, 60c; Paper, 40c

tendent and teacher training superintendent help us to attain our goal? If you will we will put this over in great shape.

LAYMEN'S NOTES

A splendid all-day meeting was held in Salem Association on Sunday, April 25th. Representatives from all the churches sent delegates and all phases of our church work were discussed. The afternoon was given to the discussion of the laymen's work and a house full of interested men and women listened to the discussion. As a result of this meeting the association is planning to hold one of these meetings each month.

On May 9th Robertson County Association will hold an all-day laymen's meeting with some outside

speakers. The churches are all planning to send their men to this meeting. The sessions will be held with the Baptist Church at Springfield. A splendid program has been arranged and much enthusiasm is manifest among the men all over the country. We trust that many of our leading laymen will attend the Southern

PASTORS PLEASE ANNOUNCE

In order that as many of our people as possible may have the reports of the Southern Baptist Convention as well as the report of our own State Convention next fall, we are making a special offer of the Baptist and Reflector from now until December 1st next for one dollar—seven months' trial subscription for \$1.00. Surely, if pastors will announce that the time will include reports of both conventions, we shall have a response.

Baptist Convention this year at Houston and get in touch with the great denominational work of our convention boards.

A Few Things That Laymen Can Do

1. Help in the Sunday school by becoming teachers and officers. No one greater need than for our men to give themselves to teaching classes of teen-age boys in our Sunday schools.
2. Study the systems of church records and become church clerks who will know how to keep books and direct the record keeping of our various church activities. It is very vital that some one put into the record keeping of our churches a system that will give a real history of the church and its activities and preserve and promote our statistics as well as develop our people in making personal records for themselves.
3. Organize bands of soul-winners to work among our lost people during the week days when they can talk to them personally about religion and religious things.

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4. Help to build all the services of the church. Our men can be a mighty force in getting the men with their families to the church services.

5. Help in developing fellowship among men. The monthly meetings are set to do this thing, but it takes the personal touch of men who know how to get this done as it should be done.

6. Organize bands of men who will go to other churches and talk to the laymen and organize them and show them how to function.

7. Help to put on the budget system of finances in their own churches first and then go to other churches and help them to do the same thing.

8. Help in this Unified Program to round up a great ingathering of funds to pay off the debts of our boards and finance the churches in their general programs.

9. Help to place the Baptist and Reflector in all the homes of your church and develop a sentiment for the reading of same. No one educational agency will mean as much to a church.

10. Stand by the pastor and pray for him while he preaches the Word. Untie his hands by caring for the finances of the church so that he may not be embarrassed to speak of finances in a way that will not be begging for his own salary.

B. Y. P. U. NOTES

The Jefferson City B. Y. P. U.'s have sent in six splendid reports. A large number of these are college students in Carson and Newman College. Section A of the Senior B. Y. P. U. reports A-1, George E. Simmons is the president; Section D, Maxie Denton, president, is A-1 except for a few points in giving; Section F, Miss Mary Delk, president, is A-1; the Lolita Hannah Senior B. Y. P. U. is A-1, and is almost 100 per cent in everything, Mr. S. D. Kniseley is president. The Livingston Senior B. Y. P. U., R. H. Phillips, president, is A-1 with a high grade; the Appalachian Hustlers with Miss Martha Bashears is A-1 except for the reporting of a formal social.

The Smith Senior B. Y. P. U. of the Gillespie Avenue Baptist Church of Knoxville is A-1 this quarter and is also 100 per cent in giving. A good report was also sent in by the Wetmore Intermediate B. Y. P. U., also by the Junior Union.

HOW TO KEEP THE WEEKLY MEETING OUT OF A RUT

By Wm. Hall Preston

Your State Secretary has asked me to give a few suggestions to vary the manner of presenting the regular programs given in the B. Y. P. U. Quarterlies issued by the Sunday School Board.

Variety is just like the "salt and pepper" in the culinary art. Some say it is the spice of life. In any event most young people go to and enjoy the meetings that are made interesting. Many of our unions get into a rut. This has been described as "the shallow grave of the near dead." Little wonder that interest dies under these circumstances. As an incentive to group captains who are trying to make their programs better each week we offer the following suggestions:

1. A Public Speaking Program. The Public Speaking Program is merely the usual B. Y. P. U. Program magnified. Stand on both feet, look at your audience. Speak your best for Christ. Say a few words of your own rather than to depend at all upon the Quarterly. Some unions are offering a banner called the "P. W. O. Q." banner for the union that can put on the best program without using the Quarterly. This style of program has been and

should continue to be made the outstanding one of all.

2. A Conversational Program. The Conversational Program is merely an adaptation of the Public Speaking Program (save in this case those on the program are stated as in a parlor at home. Those taking part do so informally, speaking not to the audience, but to each other loud enough, however, to be heard by all. The presence of a piano, a table and reading lamp and perhaps some home furniture will in a measure add to the home-like appearance of the platform. This is an especially good one to use when the subject is on "Consecration" or "Personal Experiences" of some kind. This is an ideal way to start in a new member.

3. A Debate Program. This furnishes a careful study of both sides of any question. It can be very successfully used on doctrinal questions, Bible characters or present-day problems. Everyone likes to listen to a well prepared and well matched debate. Presenting both sides of a question not only creates interest but provokes thought on the part of the listener.

4. A Victrola Program. The Victrola Program is a good one to use where there is a scarcity of special musical numbers. A good Victrola with choice sacred records with perhaps the story of one or two songs told will add interest to the program.

The value of the special program is in the interest it will create when it is properly advertised. Many will come because of the interest in something that will be new. Why put on unpracticed, unrepresentable, unadvertised programs when a little effort will make them worth more to the kingdom work?

Martin, Tenn.

PASTORS PLEASE ANNOUNCE

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KENTUCKY YOUNG PEOPLE HOLD ELEVENTH ANNUAL CONVENTION

By William Hall Preston

Meeting last week in the beautiful First Baptist Church of Owensboro, Ky., of which church Dr. W. C. Boone is pastor, the young people of Kentucky enjoyed one of the greatest conventions in their history. On Sunday, the closing day of the convention, more than 125 young people gave themselves for definite service, following Dr. L. R. Scarbrough's appeal at the 11 o'clock hour.

Sunday began with a sun-rise service, at which over 600 young people were present. Secretary Lyman P. Hailey of Kentucky conducted this service.

Dr. J. W. Gillon, formerly our State Corresponding Secretary, and now pastor at Winchester, Ky., brought the first great message of the convention.

Every address was on a high plane. Secretary and Mrs. J. E. Lambdin of Nashville; Rev. E. T. Clark of Winchester, Va.; Miss Grace Morehead of Owensboro; Miss Ruth Sampson of Louisville; Miss Robbie Trent of Louisville; Mrs. Allen Shaffer of Bellevue, Ky.; Dr. I. J. Van Ness of Nashville; President William Hall Preston of Martin, Tenn.; Sunday School Secretary, W. A. Gardiner, of Louisville; and Dr. J. W. Cammack, Secretary of the Educational Board, Birmingham, Ala.,

were among those who took part in address and conference.

One of the features of the convention was a series of devotionals led by Dr. Charles L. Graham of Louisville, Ky.

The convention singing was led by Mr. Preston of Tennessee.

Secretary Hailey is to be congratulated on the success of this great meeting.

MEMPHIS B. Y. P. U. REGIONAL CONVENTION

The annual Regional BYPU Convention for West Tennessee is to be held in the First Baptist Church of Memphis on Saturday and Sunday, May 1 and 2. A large number of young people from Memphis, Shelby County and surrounding territory will be in attendance. Secretary J. E. Lambdin, Judge Clifford Davis, Dr. O. E. Bryan and others will be on the program. Mr. H. Gerald Webb is in charge of the entertainment of the delegates. Let's go!

SUNDAY SCHOOL AND B. Y. P. U. FIELD WORKERS

Southwide Conference to Be Held at Houston on May 10-11

The Sunday School and B. Y. P. U. Field Workers, representing the Southern States and the Baptist Sunday School Board, will meet in Houston on May 10 and 11, just prior to the Southern Baptist Convention.

Secretary H. V. Hamilton of Arkansas will lead the opening song service on Monday night, May 10, and this will be followed by an address by Dr. I. J. Van Ness on the subject, "Lest We Forget." Other features will follow.

Tuesday will be taken up with general and sectional conferences, President Harvey Beauchamp presiding at the general sessions.

"Keeping Spiritually Fit in My Life as a Field Worker" will be discussed by Secretary J. E. Byrd of Mississippi. Secretary E. E. Lee of Texas, Supt. W. D. Hudgins of Tennessee, Secretary T. C. Gardiner of Texas and others will take part on the morning program of the general conference, every subject being practical.

The sectional conferences will meet at 10:20. The Sunday school section considering "The Rural Sunday School" as the general topic. The BYPU section considering "Our Associational, State and Southwide Programs."

In the afternoon the general topics to be discussed are "Conferences, Conventions and Assemblies." Each speaker is asked to prepare a paper on the subject.

The Field Workers' conference will come to a close on Tuesday night with a banquet, at which Dr. John L. Hill of Nashville will be the principal speaker. The City BYPU of Houston is fostering the banquet.

Ovoca BYPU Convention, July 19-21. Memphis plans to send 100.

The reunion BYPU Convention at Ovoca on July 19-21. Knoxville and Nashville, Jackson and Chattanooga will be the centers from which points crowds are coming. Make reservations early!

When is man not masculine?
When he is a goose.
And when is woman not feminine?
When she is a flapper.

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 R. A. Leader Rev. Henry J. Huey, Newbern
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RADIO YOUNG PEOPLE'S PROGRAM

Announcer, Associational Young People's Leader. Given by the artists of WMUYP from station JAQM (June Associational Quarterly Meeting).

Morning Session—10 O'Clock

Song.

Messages that we must broadcast: John 3:16; Matt. 28:18, 20; Acts 1:8; Romans 10:9-10, by the G. A.'s and R. A.'s.

Prayer.

Station HOME—Welcome by an R. A.

Station HERE—Response by G. A. Our Young People's organizations compared to a radio by the Y. W. A.'s (use college girls, if possible). Two minute talks.

Aerial—Prayer.

Tubes—Light of salvation.

Loud Speaker—Our lives.

Cabinet—Organization.

Dials—Counselors.

Static—Worldliness.

Prayer.

Song, "I Would Be Like Jesus."

Station SBB—Demonstration by Sunbeams (flower exercise of praise, found on page 45, April World Comrades).

Station WHAS, Louisville—Our Training School.

Station WSM, Nashville—(Listen in on plans from the state leaders, also plans made in Houston for the young people.)

Station GROW (Go Right on Working), by a counselor. Stress promotion for each organization.

Station OVCCA—Summer Assembly, July 21-28.

Song, "O Zion, Haste."

Prayer.

Afternoon Session—1 O'Clock

Song, "The King's Business."

Watch Words—Y. W. A.'s, G. A.'s, R. A.'s and of the Union.

Prayer—Remembering one on Prayer Calendar for that day.

Song, "We've a Story to Tell to the Nations."

Reading by Junior G. A.—"A Kind Word Is Like a Radio" (page 30, April World Comrades).

Playlet—Missionary Radio Program, Baptist and Reflector, April 30th.

Tithing song by Sunbeams, found in Sunbeam Manual.

Superintendent in charge.

Business. All young people give oral report; but have W. M. S.'s hand in report, but do not read.

Nominating committee elected, who will nominate associational officers in September.

Reports from the S. B. C.

MISSIONARY RADIO PROGRAM By Cornelia Rollow

Mrs. McLeod (leader): Come in, girls; it is fine to have so many of you for our Y. W. A. meeting. The announcement in the Sunday bulletin that we were to have a unique program stirred up much interest, didn't it? We will have a radio program this afternoon. Tune in on our Foreign Mission Board and our stations in the foreign lands, Miss Norton, please.

Miss Norton, FMB, at Richmond, Va.: Do Baptists realize that we lost thirty-two missionaries last year by death and resignation and sent out only twenty-five? That our Board is in debt more than one million dollars, that our missionaries will break under their heavy load if we

pursue this course very long? We have 539 missionaries on our foreign fields and many young people who have prepared themselves to go cannot because of this great debt on our Board. The heathen cannot hear without a preacher, and we have declined to send those whom God has called to go; missionaries cannot make bricks without straw, and we have declined their request for equipment. Of all times in the world this is the time to herald the glad tidings, the good news. Victory is ours if we really covet it and are willing to pay the price which all great victories claim.

Mrs. McLeod: We do thank you for this information, and God grant that we will not fail our missionaries. Miss Hibbard, please tune in on Europe for us.

Miss Hibbard: C-h-a-o-s.

Mrs. McLeod: They are not the call letters for Europe, are they?

Miss Hibbard: Yes, and I will prove it to you if you will let me. C-h-a-o-s, for Europe is chaos just now—politically, mentally, morally, and spiritually, and if you don't think so, read Home and Foreign Fields.

Leader: Miss Hibbard, you are certainly right there. Miss Fairbanks, will you tune in on Japan for us?

Miss Fairbanks: C-r-i-

Leader: What are you girls doing?

Miss Fairbanks: Reading our literature, so that we know the crisis in Japan challenges us now. Buddhism is copying the form of Christianity without its soul, and in politics, militarism is doing its best to rule the state. As for international relations, the conclusion of missionary leaders is that the Act of Congress in regard to Japanese exclusion has set the progress of Christian missions back twenty years, and this, with the terrible destruction of the property by the earthquake, challenges the stoutest hearts. For 37 years Southern Baptists have been preaching the gospel message in Japan. The yearly report from our field is one of blessed service. The total membership of our churches is something over 1,500. In our 32 schools we are teaching Christ to more than 2,000 boys and girls. Our churches report 231 baptisms. God has greatly used our splendid missionaries in soul-winning and in teaching and training the Japanese Christians that they, too, may become winners of souls. Japan challenges us!

Leader: It certainly does. Miss Stout, do you know the call letters of China and will you tune in for us?

Miss Stout: A-w-a-k-e-n-i-n-g. Twenty years ago one city in South China was so hostile to foreigners that our missionaries had to pass it in sedan chairs with the curtains closely drawn. Now, China is awakening to the gospel message. Southern Baptists conduct mission work in four sections of China—South, Central, North, and Interior China. We have about 285 missionaries in China, 680 schools and over 23,000 pupils, ranging from kindergarten up to woman's training schools and theological schools beyond college training. Of the pupils, only about 7,000 are girls and young women. One of our missionaries says: "The hospital is an open door and a door-opener. Many go away from the hospital to carry the good news of healed bodies and saved souls." Last year in China our 16 men physicians

and four women physicians, our eight nurses, with their native assistants, did a glorious work; they gave 258,677 treatments to 78,205 patients. Yet the Chinese die at the rate of 32,000 a year, and 90 per cent with no doctors or nurses. The work, you see, is immense, but sickness is more demanding than our force can care for now. During recent riots and difficulties some of our doctors and nurses have been able to stay on without interruption in their work, though others have had to leave their stations in many cases. Read Home and Foreign Fields and Royal Service; see the facts concerning this great field; not a dry-as-dust or a dull fact among them. They should awaken all sleeping Christians and stir them to action.

Leader: Well, I must confess that I have not been enthusiastic over the radio, but after hearing these facts I am most interested in the messages it brings. I am so glad that I was not a dead Christian, but only a sleeping one, for these facts about China have opened my eyes to see the wonderful opportunities in God's great harvest fields. Will you tune in on Africa, please, Miss Smith?

Miss Smith: S-u-p-e-r-s-t-i-t-i-o-n. The people of Africa are extremely superstitious. The skeleton of superstition goes about daily with the African and keeps him in constant fear of their many gods and the devil, "Ashu." Most of these gods are not represented by images, but live in trees, rocks, rivers, snakes and other places. The medicine man is the chief one through whom they commune with gods, although many priests exact large sums. Should our African sisters have a fit or become insane, she is said to be possessed by the "Mandike," or should she die suddenly, she accidentally saw a "Jindoyi" who had appeared to her. The African has abilities and possibilities, and if he is trained along gospel lines he will lead his own people away from superstition, polygamy, witchcraft, into the light of salvation. There are signs of religious awakening in various parts of Africa. Through our 29 missionaries of Africa, our Girls' High School in Abeokuta, the Industrial School in Iwo, the college, seminary and Baptist hospital in Ogbomoso, the gospel message is being broadcasted into the fields of Africa. Africa is shaped like an ear, and Africa herself is like a listening ear, waiting to hear the gospel.

Leader: That was a great, an enlightening message. Miss Brown, will you try to get us a message from South America?

Miss Brown: C-h-a-l-l-e-n-g-e. Truly South America is a challenge to us in North America, for she is our next-door neighbor, and we hardly realize her greatness or our dependence on her. At breakfast we drink Brazilian coffee, sweetened with Peruvian sugar, walk on Colombian rubber heels, dine on Argentine beef, and vegetables grown in fields fertilized with Chilean nitrates, and then receive "the" diamond cut from the mines of Brazil. Chile leads in the production of nitrate of soda. The largest business of Argentina is the meat business, and both Argentina and Chile are large wool-producing countries, much of which is being exported to the United States. We do not realize the size of South America; she has more unexplored territory than there is in Africa. Brazil alone is larger than the United States, and Argentina is four times the size of Texas. Southern Baptists are at work in four of the ten republics of South America, Argentina, Brazil, Chile and Uruguay. There are 160 missionaries of the Southern Baptist Convention in these four republics, with 353 churches, with about 25,400 members.

Leader: God grant that we may meet this great challenge as He would have us do. Surely there

must be some church with a broadcasting station, and I believe from the look on Miss Norris' face she knows of one.

Miss Norris: Yes, it is R-e-s-p-o-n-s-i-b-i-l-i-t-y. The church of the living God holds the only key to the situation—the Bible, the Word of God.

"Shall we whose souls are lighted
 From wisdom from on high,
 Shall we to men benighted
 The Lamp of Life deny?"

Oh, there is a great responsibility resting upon every member of the Church of God either to take or send the blessed Word to the uttermost parts of the earth.

Leader: Yes, and we don't have to go alone, for Jesus said: "Lo, I am with you always, even to the end of the age." And now I am going to ask Miss Vaughn to call station Literature.

Miss Vaughn: I-n-f-o-r-m-a-t-i-o-n. I know this is right, for all our young people and women have been able to prepare their programs from material found in our literature—Home and Foreign Fields, Royal Service and World Comrades. Now it is a supreme moment of my life to bring to you all this information "personified." (A lady enters bearing a pennant upon which is written, "Home and Foreign Fields.") Mrs. Home and Foreign Fields, who has been all over the world and who is responsible for much of our program this afternoon. I hope you will receive her cordially, heed her advice and subscribe for her magazine, thus being an up-to-date live wire in the Master's service.

Mrs. "Home and Foreign Fields": I am happy to meet with so many of my personal friends and have a little chat with you. Though I do wish I could visit more of your homes each month, I can do so for \$1 a year. Just send my invitation to the Sunday School Board, 161 8th Avenue, N., Nashville. Why won't all of you invite me? My task is to gather all the information we can get from the Homeland and the Foreign land and bring this to the people. We seek to have every issue tell many things of vital interest to all our beloved Baptists. The interesting articles from our home and foreign missionaries each month are glorious. I am not only for the women, but for all the young people, too. They will love me and look forward eagerly to my visit each month. Do let me come into all your homes. I need you, and you need me.

Miss Vaughn: Next, I want you to know Miss Royal Service. She is invaluable to you in your Christian work. (Enter girl with pennant representing "Royal Service.")

Miss "Royal Service": It is great to be here with you, and how many old friends I see here this afternoon! I just love friends, folks, whose homes I have visited each month. Don't you, Mrs. "Home and Foreign Fields?" But why do we not enter more of our Baptist homes? If you dear people would care to have me come, just write to W. M. U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala., and send 50 cents, and I will be so happy to come to you each month for a whole year. You ladies in the W. M. S. and the girls of the Y. W. A. need me, for I will bring you news of our great W. M. U. work, interesting programs for your meetings each month from our mission fields at home and abroad to bring all this information to bear upon our work and upon each member of these organizations. To have a really worthwhile and live society you should have a year-round monthly visit from me in each home, so each member will know her part and be able to give it in an interesting and helpful manner. Our people cannot have too much light on the Lord's work, nor pray too earnestly for the spirit of Christ as they study about it.

When we pray, friends, let us pray for definite things and for definite people. In Royal Service you will find each month the prayer calendar, and on it the names of our missionaries for whom we are asked to pray. They are counting on our prayers; they need our prayers to strengthen them. Will we deny them this when they are depending on us to "hold the ropes"? Let me come into your home, for we need each other and can help the Master's work by working together, preparing interesting programs, studying earnestly, and praying sincerely for the advancement of the kingdom of God.

Miss Vaughn: Here comes our youngest but a vital part of our information, "World Comrades." (Enter a G. A., a R. A., a little Sunbeam, all bearing "World Comrades" pennant.)

"World Comrades": All three sing (tune, "Jesus Wants Me for a Sunbeam"):

"Won't you subscribe for World Comrades?"

'Twill mean so much to you— Programs and stories for Sunbeams, G. A.'s and R. A.'s, too.

Chorus:

World Comrades, World Comrades, Won't you subscribe for World Comrades?

World Comrades, World Comrades, Yes, I'll subscribe for you!"

R. A.: We want showers of subscriptions for World Comrades, for it is as refreshing as the summer rains. Order from 1111 Age-Herald Building, Birmingham, Ala., for \$1 a year. The boys and girls need this, and our older sisters in the Y. W. A. and our mothers in the W. M. S. would love it, too.

Leader: How grateful we are to "Information" for bringing us these visitors, and I trust that each one of us will subscribe to all three of our missionary periodicals. We should if we want to have good programs and be informed along all Baptist interests.

Miss Vaughn: Mrs. McLeod, may I bring in one other member of my "Information" family? Our state paper, the Baptist and Reflector, is most essential to all of us as Tennessee Baptists. (Enter a small child loaded with bundle of papers, representing Baptist and Reflector.)

"Baptist and Reflector": I'm carrying such a heavy load. We have 275,000 Baptists in Tennessee, and so few take any interest in me. I only get into 5,200 homes and yet I just cost \$2 a year, and I come every week. All those 275,000 Baptists ought to want me, but they don't. I wonder why? I ought to be ten times larger, so please help me grow.

Leader: Why do we not subscribe for our paper, friends? Let us give in our subscriptions today, for we need its information every week. All that we have heard today has inspired us to do a greater work for the Master, in carrying out His commission to "Go ye into all the world, and ye shall be my witnesses." Now we find the call letters for the greatest broadcasting station for missions is Y-O-U. This calls for Bible study, prayer, personal service done in Jesus' name, mission study, so we may be well informed, giving at least one-tenth for the Master's work. May God help each one of us to do our part and to realize the blessed privilege of being a co-worker with Him! With our literature in every home, giving us this information about the opportunities in the Lord's work, no one can plead ignorance. May the prayer of each heart be, "Here am I, Lord, send me," either to take or send the "Bread of Life" to perishing souls for whom Christ died. Now let us sing from the heart, "Witnesses We'll Be," to the chorus of "Jesus Paid It All":

"Witnesses we'll be!
"Witnesses we'll be!
Gospel news o'er land and sea,
Yes, witnesses we'll be."

Like Some Church Members

"Mandy, does you love me?"
"Cose I does, Rastus."
"Air you shore dat you loves me, Mandy?"
"Sho. What make you axe me dat question so much?"
"Well, Mandy, kin you len' me five dollahs?"
"Humph! I ain't said I loves you dat much."

Johnnie—Sweetheart, why is love like a lip stick?"

Mary—Because it so often passes from one mouth to another.

FROM MANCHURIA

Harlin, Manchuria, March 9, 1926.
Dear Miss Northington:

Your card of Dec. 1st with the Tennessee W. M. U.'s Greetings was appreciated. Also the fact of your subscription to Good Housekeeping.

If there were not so many things to make us happy we might be blue, just now, on account of the action taken by our Foreign Board. You doubtless know of the drastic cuts they were compelled to make in all our foreign mission appropriation. Our Harlin station was cut \$1,550. The older stations suffered more than we. We wonder what is the matter with our folks back home. I heard one missionary who had been back home say that the cause of missions had lost its appeal to Southern Baptists. I hope that this is not true, but why is the Foreign Mission Board left with such a debt?

Out here we are going from early morning until late a night, trying to "carry on." We covet the support of our people back home. Not so much the financial part, as their interest. If they are interested, the giving will take care of itself.

Harlin is an unusually fine field in which to work. The people are more responsive than in other parts of China. At the beginning of last year we had about seventy members. At the close of this year, we had about double that number. They are also willing to give of their means to help carry on the work of the church.

Last year they gave over \$1,300 for the local expenses and for the work of the Native Baptist Association. This year they are making up the budget and hope to get over \$1,500. One dear old man, who is a coolie, and his wife, gave ten cents per week. When they asked if any one wanted to increase their subscription over last year's, he said that he and his wife would give fifteen cents each, per week. They are happy Christians. I wish that our people could see the joy that these two poor old people get out of giving their best.

We have many others who get joy out of giving and some who make quite substantial gifts.

We have opened our hospital, that is, our in-patient department. Dr. Jones and I have been running an ambulatory clinic for over a year, but only a week ago did we open the in-patient department. We are be-

ginning with 25 beds. The money for the equipment was given us by the Chinese. The two highest officials in Harlin who knew us and are friends of our work raised \$2,300, and with this we have bought what equipment we have and we are proud of it, and hope some day it may grow into a real hospital. We need a building and another foreign nurse badly.

With love to you,
Sincerely,
Corinne P. James.

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PASTORS' CONFERENCES

PASTORS PLEASE ANNOUNCE

In order that as many of our people as possible may have the reports of the Southern Baptist Convention as well as the report of our own State Convention next fall, we are making a special offer of the Baptist and Reflector from now until December 1st next for one dollar—seven months' trial subscription for \$1.00. Surely, if pastors will announce that the time will include reports of both conventions, we shall have a response.

CHATTANOOGA PASTORS

First: John W. Inzer. "Faithfulness." SS 1,096. Dr. E. L. Atwood of Tennessee College supplied.
 Soddy: A. T. Hayes. "Manhood Crowned in Jesus." SS 82.
 Birchwood: Roy Calloway. "The Home." SS 90. Pastor in meeting at White Oak.
 Tabernacle: T. W. Callaway. SS 536; by letter 1; for baptism 2.
 Avondale: T. G. Davis. "Backsliders" and "When Will Jesus Come?" SS 434; for baptism 3; one restored.
 Red Bank: J. A. Maples. "God's Call to Jacob Back to Bethel" and "The Wise Men from the East." SS 236; BYPU 75.
 Oak Grove: J. N. Monroe. "Out of Egypt into Canaan" and "Aunt Tillie's Tithing Band," by class of girls. SS 128; by letter 2.
 East Lake: W. C. Tallant. "Atonement" and "Compelled to Bear His Cross." SS 293; BYPU 90.
 St. Elmo: L. W. Clark. "The Condition of Discipleship" and "The Marks of Friendship." SS 302; by letter 5; BYPU 83.
 Ridgedale: W. E. Davis. "The Church with Power" and "A Fearful Thing." SS 252; for baptism 1; baptized 1; BYPU 60.
 Post Chapel: H. N. Blanchard. Evening service by chaplain, "Worship." SS 75.
 Alton Park: T. J. Smith. "Go into All the World and Preach the Gospel" and "Go into All the World and Preach." SS 241; profession 1.
 North Chattanooga: R. W. Selman. "Why I Believe in Missions" and "The Horror and Guilt of Forgetting." SS 233; by letter 3.
 Chamberlain Avenue: G. T. King. "Witnessing for Jesus" and "Saints and Sinners." SS 183; for baptism 1; professions 3.
 East Chattanooga: J. N. Bull. "The Imperial Christ" and "The Fiery Furnace Trial." SS 370; BYPU 74.
 Woodland Park: E. G. Epperson. "Ye Must Be Born Again" and "Christ Came to Save Sinners." SS 145; 16 at altar, 6 saved.

KNOXVILLE PASTORS

Inskip: W. D. Hutton. "Forgiveness" and "Be Not Deceived." SS 130; BYPU 64; prayer meeting 59.
 Calvary: N. F. Jones. "The Truth" and "The Blood of Christ." SS 106 BYPU 40; prayer meeting 80.
 Arlington: J. C. Shipe. "Why Join the Church?" and "A Man in Hell." SS 172.
 First: F. F. Brown. "Correspondence of the Depths" and "The Uplifted Christ." SS 1,085; for baptism 2; baptized 2; by letter 2. Dr. Norman Cox of Georgia in meeting.
 Elm Street: E. F. Ammons. "Soul-Winning" and "Sin as a Detective." SS 216; profession 1; prayer meeting 95.
 Smithwood: Chas. P. Jones. "The Abiding Companionship" and "Man Made in the Image of God." SS 237; BYPU 89.

Gillespie Avenue: J. K. Smith. Luke 7:23 and Luke 23:25. SS 263.
 Island Home: C. D. Creasman. "The New Commandment" and "The Opportunities of Youth." SS 284; BYPU 52; prayer meeting 50.
 Oakwood: W. G. Mahaffey. "Baptist Faith and Practice as Related to the Bible" and "Bible Doctrine of Repentance." SS 305; BYPU 50.
 Dr. W. J. Bowling preaching; meeting continued through week.
 South Knoxville: J. K. Haynes. "Forces That Win" and "The Devil." SS 367; BYPU 104.
 Sharon: J. F. Wolfenbarger. "A Complete Building" and Prov. 30:24. SS 75; BYPU 40.
 Ball Camp: A. B. Johnson. "Doing Our Lord's Will" and "In the Beginning God." SS 95; BYPU 40; prayer meeting 41.
 Euclid Avenue: J. W. Wood. "Jesus as King" and "Jesus the Servant." SS 373; BYPU 75; prayer meeting 100; by letter 1.
 Fifth Avenue: J. L. Dance. "Accomplishments of Prayer" and "Personal Work." SS 847; BYPU 150; prayer meeting 150; professions 2; for baptism 2; baptized 3.
 Immanuel: A. R. Pedigo. "I Know Thy Works" and Luke 9. SS 394; baptized 3.
 Broadway: Dr. B. A. Bowers. Reports from the Birmingham Convention and "A Message the World Needs." SS 864; BYPU 164; for baptism 2; by letter 6.

MEMPHIS PASTORS

Temple: E. E. George. SS 1,040; BYPU 183; for baptism 4; baptized 8; by letter 6.
 Speedway Terrace: J. Norris Palmer. Business session at morning hour and "Jesus and the Sinner." SS 369; for baptism 2; by letter 1.
 Calvary: J. A. Barnhill. "Christ Lifted Up" and "Almost Persuaded." SS 250; BYPU 90; for baptism 2; by letter 3; by statement 1.
 Bellevue: W. M. Bostick. "Vision" and "Refuge of Lies." SS 763; BYPU 110; for baptism 5; baptized 7; by letter 18. Pastor celebrated fifth anniversary. During this time membership doubled.
 Central: Ben Cox. "Three P's" and Question Box. SS 1,020; for baptism 4; baptized 3; by letter 4.
 Seventh Street: I. N. Strother. SS 333; for baptism 9; by letter 7. Meeting in progress, Chesley L. Bowden preaching.
 Highland Heights: E. F. Curle. SS 281. Dr. Ray Palmer preached at night.
 J. P. Horton. "The Power of the Gospel" and "Finding God." SS 80; BYPU 35; prayer meeting 30.
 Prescott Memorial: Jas. H. Oakley. "Heaven" and "How to Be Saved." SS 346; BYPU 101; for baptism 4; by letter 4. D. J. B. DeGarmo preached at both hours.
 A. U. Boone. Dr. J. W. Inzer preached at both hours. SS 1,003; for baptism 28; by letter 11; by statement 1.
 Merton Avenue: E. J. Hill. SS 183; BYPU 85; prayer meeting 35; by letter 3.
 McLemore Avenue: Robert E. Connelly. "The Man Who Came Back" and "David and Goliath of Today." SS 293; BYPU 90; prayer meeting 55; by letter.
 New South Memphis: W. L. Norris. "The Lord's Supper" and "Judas." SS 175; BYPU 80; prayer meeting 18; by letter 1; by statement 1.
 Union Avenue: H. P. Hurt. "Christ the World's Savior." SS 573; baptized 2.
 Italian Mission: Joseph Papia. SS 46; professions 12.

NASHVILLE PASTORS

Shelby Avenue: C. E. Pennington. "Love" and "Hell." SS 177; for baptism 24; baptized 3; by letter 7; by statement.
 Judson: R. E. Grimsley. "Our Passover" and "Human Opportunity." SS 475.
 Calvary: W. H. Vaughan. "The Duty of Family Worship" and "The Chief of Sinners Saved." SS 219; BYPU 60.
 Third: W. Rufus Beckett. "Missions" and "The Immortality of the Soul." SS 323.
 Grandview: S. W. Kendrick. "Will a Man Rob God?" and "The Judgments." SS 235; BYPU 62.
 Park Avenue: A. M. Nicholson. "The Lord's Rebuke of Pretense" and "Seeking the Christ." SS 313; BYPU 72.
 Charlotte Pike Mission: Brother Alex Robertson preached in the evening. SS 81.
 Belmont Heights: W. M. Wood. "A Good Church Member" and "The Wages of Sin." BYPU 90; SS 432; baptized 10; by letter 1. Training school during past week, with 82 present. Collection for program at Orphans' Home.
 Seventh: Edgar W. Barnett. "Hell" and "Home." SS 214; BYPU 62; prayer meeting 61; profession 1; for baptism 1; baptized 3.

Radnor: H. F. Burns. "Gideon and His Three Hundred" and "Gideon Throws Down the Altar of Baal." SS 105; BYPU 21.
 Immanuel: Powhatan W. James. "Vital Factors in Character Building" and "Some Fools—Ancient and Modern." SS 373; BYPU 65; by letter 3.
 Baptist Hospital: J. T. Oakley. "Bible Faces" and "Paul and Silas at Philippi."

OTHER PASTORS

Pleasant Hill: Homer G. Lindsay. "Te Memorial Supper" and "What Think Ye of Christ?" SS 105. All indebtedness of the church was paid off at the morning service.
 Tracy City: A. L. Bates. "The Purpose of the Church" and "What Shall We Do with Jesus?"
 Maryville, First: J. R. Johnson. SS 574; baptized 1; by letter 1.
 Central of Bearden: Robt. Humphreys. Matt. 27:39-44 and "Baptism." SS 180; for baptism 1; baptized 10.
 Rockwood: John A. Davis. "God's Faithfulness to His Children" and "What Will You Do in the End?" SS 308; BYPU 102; by letter 2.
 Fosterville: J. P. Bilyeu. "Conversion of Paul" and "The Christian Warfare." SS 44.
 Humboldt: M. D. Jeffries, supply. SS 335.

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AMONG THE BRETHREN

By FLEETWOOD BALL

The First Church, Union City, Tenn., Rev. J. W. Jenkins, pastor, is in the midst of a big building program, erecting an \$85,000 house on a beautifully shaded lot. The house is to be a brick structure, 179 feet by 79 feet, and will have a most beautiful auditorium.

Rapid progress is being made on the new church building in Dresden, Tenn., where Rev. T. N. Hale is pastor. The concrete foundation is finished and the brick and other material are being put on the ground daily. It will be one of the most modern houses of worship that section affords.

W. W. Burgess of Greenville, S. C., lately gave \$6,000 to Furman University, that city to constitute a rotating loan fund for students.

Rev. Adger L. Sanders was ordained to the full work of the ministry at Glenwood church, Easley, S. C., recently. The infrequency of such services is sad indeed.

During the five years of the pastorate of Rev. J. R. Johnson at Maryville, Tenn., there have been over 675 additions and the work is going especially well now.

Bainbridge Street church, Richmond, Va., has called Rev. S. S. Hill of ew Albany, Ind., who has accepted. His brother, Rev. J. B. Hill, is pastor of Weatherford Memorial church, Richmond, Va.

G. B. Gibson, aged 86, of Lexington, Tenn., died Wednesday, April 21st. He was the senior deacon in the First church, Lexington, and the last surviving charter member of Beech River Association of which he was treasurer for many years. A good man, he has gone to a rich heavenly reward. The writer conducted funeral services in the First church, Lexington, Thursday.

Rev. J. W. McDaniel of Albany, Ala., is to be ordained to the full gospel ministry in the First church, Paris, Tenn., May 19th. Rev. John

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

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Most exciting Convention of Southern Baptists ever held is at hand. Full reports will be given by Baptist and Reflector. Great State Convention at Memphis next fall. Get all for \$1.00. Baptist and Reflector to December 1, 1926, for \$1.00. ORDER NOW.

R. Clark is to preach the sermon, Rev. D. T. Spaulding will present the Bible and Rev. Martin Ball will offer the ordination prayer. Bro. McDaniel recently came to the Baptists from the Cumberland Presbyterians. He is a good man.

His friends throughout the Southland learn with deep regret that Dr. R. T. Vann of Raleigh, N. C., was recently struck by an automobile while crossing the street and seriously injured. He is highly esteemed and his recovery is greatly longed for.

Dr. Charles W. Daniel of the First church, Atlanta, Ga., began a meeting Sunday in Emmanuel church, Alexandria, La., which will continue until the Southern Baptist Convention.

Rev. P. H. Anderson, who is discontinuing labors as a missionary in China, has accepted the care of the church at Waynesboro, Ga. He received notification of his call to the pastorate by radio while on ship in the middle of the ocean. This is probably the first instance of its kind in the world. Brother Anderson returns to America to educate his six children.

Louis Valint, a native of Hungary, was ordained to the full work of the ministry, April 14th, by Walnut street church, Louisville, Ky. Bro. Valint, who is a student in the Southern Baptist Theological Seminary, expects to do mission work among his native people.

A revival is in progress at the Second church, Jackson, Tenn., in which the pastor, Rev. C. L. Skinner, is doing the preaching, aided by his own loyal church and students from Union University, in doing personal work. May great grace abound.

Rev. L. D. Summers of Jonesboro, Ark., is to assist Rev. D. W. Bolton in a revival at Huttig, Ark., beginning June 6th. Large preparations are in progress for a great meeting.

Mrs. Sophia Edwards of Nashville is to represent the Woman's Missionary Union in a church-to-church campaign in Beech River association during the month of May.

The First church, Marion, Ill., Dr. A. E. Prince, pastor, is in the fourth week of a revival and already there have been 54 professions and 44 additions to date. The pastor is doing the preaching. Rev. Julian Atwood, who had been engaged to do the preaching, took sick at the end of the first week.

Rev. D. A. Ellis of LaBelle Place church, Memphis, Tenn., is returning this week from a successful revival with Rev. J. Carl McCoy and the First church, Albuquerque, N. M.

Dr. W. L. Pickard, formerly of Central church, Chattanooga, Tenn., lately held a revival with Rev. Carl W. Minor of Douglas, Ga., resulting in 35 additions, 23 for baptism. W. F. Bronson led the singing.

Rev. John R. Clark of Central Church, Martin, will meet President

A. G. Freed of Lipscomb College, Nashville, in a debate Tuesday night, May 11th. The debate will be held in Nashville, on the Dickerson Pike, three blocks from the end of First Street car line.

ORDINATION OF SIBLEY C. BURNETT

At the call of the First Baptist church, Pulaski, Tenn., the following council met with the church Sunday, April 25th, at 2 P.M., to ordain Sibley C. Burnett to the work of the ministry: Dr. O. E. Bryan, Rev. D. B. Booker, Dr. J. L. Campbell, Rev. J. C. Griffin, T. E. Haney, W. D. King, L. M. Laten and H. M. Prosser. The candidate was introduced to the council by Brother J. R. Sanders, after which Dr. O. E. Bryan as moderator conducted the examination which was passed with credit. Dr. J. L. Campbell, the beloved professor of Bible in Carson-Newman College and former instructor of Brother Burnett, preached the ordination sermon and delivered the charge in a most instructive way to both the candidate and the audience. A beautiful Bible, a gift of the First Baptist church, was presented by Rev. W. Dawson King after which M. L. White led in prayer, followed by the laying on of hands by the council. After the extension of the hand of fellowship by the church, Dr. J. L. Campbell led in prayer followed by Brother Burnett. The council adjourned, having performed the duties given them by the church.

PASTOR LOSES WIFE

We bow our heads once more and ask to be able to say, "Thy will be done." Wednesday morning, from the Baptist Hospital in Nashville, the wife of Pastor W. B. Woodall, of Smithville, passed to her rich reward above. Mrs. Woodall was a choice saint of God, a sweet Christian woman and wife and a child of God.

She is a sister of Rev. O. P. Estes of Louisiana. The Baptist and Reflector extends deepest sympathy to her husband and other loved ones.

Makes Pumping Up Tires Unnecessary

Chicago, Ill.—F. E. Hughes, Suite 161-C, 424 N. Homan Ave., of this city, has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and sample free. Write him today.—Adv.

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MAY 12-17, 1926

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- DR. W. J. STEWART, P. O. Box No. 3, Nashville, Tenn.

Breaking It Gently.

It happened aboard the diner on a southeastern train. The chief figure was a coalblack, exceedingly polite waiter, whose manner was most gratifying from every angle.

"George," said a lone traveler, as he sat himself down at one of the little tables, "bring me grapefruit, hot toast, coffee and two poached eggs."

"Judge," said the waiter, bending forward confidentially and speaking under his breath, "'scuse me, suh, but effen Ah wuz you Ah'd tek somethin' else dis mawnin' fo' breakfas'. Ah'm feared Ah cain't reckermend dem aigs."

"What's wrong with them—aren't they fresh, or what?" asked the traveler.

"Well," said the darky. "Dey might be fresh so fur as Ah knows. But, to tell you de truf, jedge, we ain't got no aigs today."—From Everybody's Magazine for April.

The Peacemaker.

An old gentleman from the California hinterland, on his first visit to San Francisco, went to the Presidio, where he had his first glimpse of soldiers going about their mysterious affairs. His attention was caught by the spectacle of two sentries passing and repassing each other in silence.

He watched them intently for several minutes, with growing compassion. Finally it was too much for his kindly instincts. He stepped up to them as they were passing once more and said, "Come on now, boys, why don't you make up and be friends?"—From Everybody's Magazine for April.

Just a Slip.

The inquisitive old lady was bending over the bed of a wounded soldier whose head was swathed with cotton and linen.

"Were you wounded in the head, my boy?" she said.

"No'm," replied a faint voice. "I was shot in the foot and the bandage has slipped up."—American Legion Weekly.

Mother—I thought you were going to keep your sugar elephant to show Molly when she comes to tea.

Dicky—I was, Mummy, but it got so dirty I ate it.

"How is your little baby sister?" asked the pastor during a call.

"Oh, she's all right," replied little William, "you see, she is just chopping her teeth."

Teacher—James, will you tell us what a deficit is?

James—A deficit is what you've got when you haven't as much as you would have if you didn't have nothing.—The Outlook.

SERMON FOR THE WEEK

(Continued from page 9.)

has given me opportunity to test the value, the validity, of my life's foundation has brought me reassurance. The foundation has met every test successfully. And the faith which for fifty years has proved itself I shall willingly trust to the end.

"So long Thy power has blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent, till

The night is gone."

My faith at fifty which grows stronger with the passing years and surer with every test it is called upon to meet, that faith I commend with

all my heart to each of you. I urge you to build your life on the faith that God is your Father, on the faith that Jesus' way of life is the most rewarding, the only satisfying way, on the faith that spiritual renewal and growing spiritual capacity can come to you from God through Jesus Christ, on the faith that the increasing triumphing kingdom of righteousness, which is the kingdom of God, is supremely worth living and working for, on the faith that the spiritual is more vital than the material, and life is stronger than death. Build your life on this foundation, and you will find rich rewarding promise for the life which now is and for that which is to come.

I know not what the future hath Of marvel or surprise, Assured alone that life and death His mercy underlies.

I know not where His islands lift Their fronded palms in air; I only know I cannot drift Beyond His love and care.

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Amazing Invention Brings Immediate Relief to Those Who Are Deaf.

A wonderful invention which enables the hard of hearing to hear all sounds as clearly and distinctly as a child, has been perfected by the Dictograph Products Corporation, Suite 1353, 220 to 224 West 42nd Street, New York City. There is no waiting, no delay, no danger,—but quick, positive, instantaneous results—you hear

instantly. So positive are the makers that everyone who is hard of hearing will be amazed and delighted with this remarkable invention, the Acousticon, that they are offering to send it absolutely free for 10 days' trial. No deposit—no C. O. D.—no obligation whatever. If you suffer, take advantage of their liberal free trial offer. Send them your name and address today.—Adv.

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Some Vital Work of Educational Board

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