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Some Thoughts on Revivals

By D. W. LINDSAY

There can be nothing in the history and work of the church more desirable than a genuine revival of religion. There are many prejudices against revivals in the minds of good Christian people, but these are often without any reasonable grounds. Ministers of the gospel often claim that revivals are abnormal and undesirable conditions of church life; they speak of them as undesirable methods of church growth, as producing spasmodic and emotional activity in the church, followed by the reaction of the most death-like character; they claim that church growth should be steady, that accessions to the church should be constant, and that a church should always be revived. I am sure this is the ideal. But where will you find this ideal church? I am sure there should be no intermission in the soul-saving business of the church. I am also aware of the fact that revival seasons are often followed by seasons of harmful lethargy and inactivity. But the fault is not in the revival, it is in the church. The church throws off the burden for souls and drops back into the old ruts. Revivals of religion are very desirable and necessary.

What is a Revival?

It is a season of quickened spiritual life in the church. It is a period of increased spiritual activity in religion, just as there are periods of increased activity in the business world. Strictly speaking, a revival of religion can only be predicated of true Christians—those who are the true children of God; those who have enjoyed a high degree of spiritual life, but who have lapsed into coldness and inactivity, and whom the Spirit of God is now quickening and reanimating.

A revival is to be found in an intense spiritual desire on the part of Christians for a higher spiritual life, in deep contrition for sin, and in tender responsibility felt for the conversion of souls and the success of the gospel.

A wide distinction should be kept between a revival and the conversion of sinners. A revival is something which belongs exclusively to the church and to Christians. The conversion of sinners is a result of a genuine revival of the church. Finney used to labor for weeks with the church in order to produce a genuine revival. He used literally to prostrate himself on the floor of his closet and plead with God to be filled with the Spirit. When the church was revived, old false hopes given up, backsliders reclaimed, then in the midst of this deeply intensified spiritual life in the church, unconverted men and women flocked in great numbers to Christ. Knapp's methods were the same. In the great revival in Boston he preached a whole month to the churches without saying a word to unconverted sinners. The result was a revived church, and then followed the cry of multitudes of unsaved men, "What must I do to be saved?" Who will say that such revivals are not desirable in all our churches?

Many of our so-called revival meetings are simply protracted meetings. Instead of waiting on the Lord for power, evangelists and paid singers are hired and soul-winning is made a business.

The Christian church began in a revival. (No. By your own argument there had to be a church before there could be a revival. Christ started the church.—Ed.) Every evangelical denomination had its birth in a revival. Just as the church has kept this spirit aflame on her altars has she been successful in her mission of winning the lost to

Christ. It must be a living church to represent the living Christ. No dead body can carry a living head. No dead branches can be suffered on the living vine. The dead belong to the grave; the living to life's activities.

There must be something pungent and vitalizing about the life of a true church. For a church without enthusiasm is a church without God. The inworking of God gives a rush of spiritual sensibility, a glowing zeal, the power to boil. The frozen stream turns no mill, the motionless millstone yields no flour. God in the church means a perpetual revival. He is "the fountain of living waters." No green scum gathers on these waters. Life and health and fruitfulness go where they go.

What is the Effect Upon the Church?

A great revival will result in a vast expansion of missionary effort at home and abroad, in evangelization and education, for it will stimulate giv-

ing and going. A great revival would settle most of our problems, heal differences, purge pride and unite God's people in the one big task of soul-saving. It would quicken that wholesome sense of sin which seems to be vanishing from the world. We need to realize the blackness, hatefulness, destructiveness and awfulness of sin. This would lift both the Christian and the sinner alike out of the atmosphere of deadly indifference which enwraps us like a shroud. We must teach men that they are sinners, not little sinners, nor partial sinners, nor favored sinners, but lost sinners. Tell them so that they will face the awful truth and their souls be started into action.

A pungent conviction for sin is not of very common occurrence these days. Many a man has fine ideals, lofty aspirations, strong desires to do better; but he is not convicted of sin, and the need of a Saviour. He fancies that he will gradually grow into something better. He has not yet learned that trimming a tree does not change its fundamental and vital character, nor that improving the natural man does not develop a Christian. If men feel no need of a Saviour how shall they be led

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The Temptation of Jesus

By HERBERT D. WEAVER

The early life of Jesus Christ—that is, his whole earthly lifetime previous to his entrance upon his public ministry—at once proves and illustrates his humanity. He there stands before us a man—a proper, real, and natural human being, evincing his manhood by the same signs that others show, by which we know them to be really men. We have no right to suppose that there was anything in the appearance or manners of the child and youth in the family of the carpenter of Nazareth, to lead the casual observer to suspect that he differed considerably from other young persons. That he was harmless, obedient, affectionate, and devout is more than probable—and so in their degree have other children been—and the difference between his perfect and their imperfect goodness might easily escape ordinary observation. Even Joseph, his faithful foster-father, seems to have almost forgotten the strange facts attending the early history of the child, and to have come at length to think of the gentle child and amiable youth and young man as his own son; while his mother's deeper interest in these things, as well as her more spiritual nature, caused her to ponder them in her heart, and often to ask herself, with more than an ordinary mother's solicitude, as she dangled him at her knee, or led him by the hand, or in later years communed with his expanding soul, what matter of person he should become.

O what a woman's heart was hers! What a holy faith animated the virgin of Bethlehem! What wonderful fidelity was that of Mary, the wife of Joseph of Nazareth, and the mother of Jesus! The world of mankind owes to her an untold and incalculable debt of gratitude. Originally nearer to us than was her wonderful Son, since, while he of himself "knew no sin," she, like all her kindred of Adam's race, was "shapen in iniquity," yet she was raised by grace to an exalted position in the scheme of the world's redemption, and by the same grace was she made equal to her great responsibility. Rejecting most earnestly the senseless and mischievous dogma of the "Immaculate Conception," not so long ago added to the so-called Catholic faith, and condemning as profane and idol-

atrous the worship addressed to her, we still claim the highest place among redeemed sinners for her who bore, and nourished, and, to a large degree educated the Redeemer of mankind. Chosen of God for that high and holy work, she was also endowed by him with all the requisite qualifications for its accomplishment. And though, as is usually the case with those whom God especially honors, hers was a lot of peculiar trials from the day of the angel's salutation to that on which the sword entered her own soul as she stood near the cross on which her Son was suffering, yet did she prove equal to every emergency, and in proportion as she was tested did she evince her wonderful virtues.

Into the hands and to the guardianship and direction of such a mother did Infinite Wisdom commit the future Redeemer of a ruined world. That child was to be educated for his great mission. His mind was to be developed and furnished, and his character fashioned by a salutary discipline. Soon was he to awake to self-consciousness, to receive instruction through the senses, and by his reason to become cognizant of his relations and of the duties and responsibilities imposed by them. Education is largely affected by the circumstances among which its subject is placed—or rather, these themselves become effective educators of the susceptible souls that move among them. But even these things, in his case, were not left to the disposition of accidents. Divine Providence prepared the school in which the appointed Restorer of mankind was to be instructed, and arranged all its conditions for the furtherance of that infinitely important design.

In the process of his education Jesus necessarily encountered temptations. These arise and beset us in the ordinary course of things—in childhood, in youth, and especially at the period of opening manhood, when the buoyant soul looks out upon the untried world and feels itself strangely impelled to mingle in its turmoils and dangers. So, Jesus, in all the varying stages of life, was tempted in all points like unto us.

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EDITORIAL

Things to Worry About

The blank astonishment in your child's mind when he learns that you will not keep your word.

It is said that there are 50,000,000 bees in Berlin. No wonder the Germans learned to be so efficient!

"Drinks Whiskey and Iodine and Slashes His Throat."—Headline in daily paper. A little shorter route to hell than moonshine liquor alone.

When the Modernist boasts of his broadness, he usually turns right around and proves that he is too narrow to tell the truth about the Fundamentalist.

Charlie Chaplin now must join the class of vultures from Hollywood. When, we wonder, will America grow so tired of this breeding place for horrors that she will clean it up?

Will Hays may be proud of his job as Movie King; but if a few more scandals blow out of his realm, he will be put in the histories of the future along beside Marie Antoinette.

The fellow who persists in thinking that he can cross another railroad without danger is no more foolish than the poor dupe of sin who thinks he can live another day without being lost.

"A musical note is a series of sounds striking the eardrum."—Nashville Bannerette. Now, we have to go back and unlearn all that we had to "get up on" when preparing to debate the subject. "If a tree falls in a remote woods where there is no ear, will there be any sound?"

The city of Buenos Aires, Argentina, has recently imported 2,000 minnows to be used in waging war on malaria larvae. Perhaps the opticians of Buenos Aires will get the job of fitting the minnows out with high-powered lenses, in which case another item of expense will have to be considered.

Mississippi has passed a law against nepotism in state political quarters. No elective officer in the state can employ his kinsman in connection with his political position. But how is the law going to prevent officers from swapping kinsfolk? Instead of doing good, it will only provide for another species of political crook—"the bootlegger of nepotism."

Remember, we have foretold the ultimate outcome of the Mexican squabble. The oil magnates of America, backed up by the Roman Catholic hierarchy, will bring war between the republic and our country. Only one thing can prevent it, and that is a mighty swelling tide of protest from the masses who will be slaughtered in case we have to go to war. Be sure that the oil magnates and the Roman prelates will not suffer.

If the Modernist wants to have another little foretaste of hell, let him try to tune in his radio some night when the temperature is rapidly moderating. We are living in a veritable sea of confusion and noise. Some day the sensitive souls of the ages will be able to hear and experience all that is about us, and the discord and wrangling and rasping will be confined to the realm of outer darkness where there is weeping and gnashing of teeth.

According to the Baptist Record the president of Wesleyan College of West Virginia has been hissed by the students because he announced a curtailment of athletic expenses. Well, that is one other way the Bolshevistic spirit of the day is manifesting itself.

What is the Unified Program? Every member of every church in Tennessee giving on every regular day to every cause fostered by Tennessee Baptists; that is the Unified Program for Tennessee.

Why Support the Unified Program? Because in supporting it you are helping to carry out the Great Commission of our Lord Jesus, making disciples, healing the sick, teaching, baptizing, etc. To designate one's gifts means to neglect some of the things which Christ taught us to do.

When Support the Unified Program? As regularly as any part of the Lord's money comes into your hands, turn it over to the treasury of His church to which you belong. Do not wait for the end of the year and then send a collection to the association because you are ashamed for your church to be listed among the non-givers. Remember the New Testament says upon the first day of every week.

Joy in Supporting the Program. A certain man, poor and needy, gave a nickle every Sunday to his church budget. He always wanted his envelopes and he never failed to use them. He was not ashamed of his offerings because they were much from his little and he rejoiced in his ministry because every time he gave his little mite swelled the store from which are run the colossal enterprises of Southern Baptists. Even a nickle helps to furnish laborers and material. Learn what we are doing and then your gifts to the program will bring you abounding joy, for you will be having part in a great enterprise.

Now if you want to be classed among the "elite" by the hotel employes, you have a standard tip scale to go by. The Hotel Men's Association has given us the scale. Outside trips, 50 cents; delivering packages and telegrams to your room, 10 cents; delivery of light baggage, ice and drug packages, 15 cents; delivery of heavy baggage, 25 cents; odd errands, 20 cents; bringing newspaper, 10 cents, including cost of paper. Of course one can take his own packages and baggage and thus avoid the tipping provided he has nerve enough to run the gauntlet of the sneering bell hops.

WHERE WAS GOLIATH?

One of our exchanges recently carried a story of the world's largest man who lived in Crockett County, Tennessee. The writer, Mr. T. E. Lowery, states that his mother lived near to him and knew him personally. He was Miles Darden, who died in Hardin County in 1857. He was 7 feet 6 inches tall and weighed more than 1,000 pounds. It took thirteen yards of cloth, one yard wide, to make him a coat. Brother Lowery knows that he lived in Crockett County not far from Bells. This is no Bible account, therefore perhaps some of the modern scoffers will try to interpret it. Why deny the accounts of the giants mentioned in the Bible when we know of such men having lived in our own midst?

MR. ANDERSON'S HOME BURNS

Our readers were grieved to see in the papers of last week the report of the destruction of the home of Mr. James H. Anderson of Knoxville. Mr. and Mrs. Anderson escaped, but Mrs. Anderson suffered a fractured limb in the effort to get from the building which was a mass of flames before they awoke. The home was one of the finest in Knox County and contained a collection of souvenirs, curios, and heirlooms that no amount of money can replace. Mr. Anderson has been one of our most able and generous Baptist laymen, and we feel sure that he who has been willing to trust the Lord with his business will not be distraught over the loss of his home. The brotherhood of the state extends sympathy and best wishes to Mr. and Mrs. Anderson.

"If it took as long to shoot a man as it does to pick a trial jury, the population of Texas would be bigger."—Dallas News.

VENTING HIS SPLEEN

In the Nashville Tennessean of July 9th there appeared the last installment of the famous book, "The Advancing South," by Dr. Edwin Mims of Vanderbilt. Those who read this article, or those who have read his book, must have noticed the reference made to the speech of Dr. J. Frank Norris at Memphis. Dr. Mims gave in his book a quotation from Dr. Norris, and so arranged it that the casual reader would be misled into believing that it was a sample of the average speech made in the Southern Baptist Convention held in Memphis in 1925. And if our information is correct, Dr. Mims knew at least six months before this article from his book appeared in the Tennessean that one statement concerning this speech was palpably false.

As a matter of fact, Dr. Norris did not make the speech during the convention. He did not make any set speech before that body. Just where Dr. Mims got his information concerning the event, we do not know. We do know this much: if the information upon which he bases the remainder of the book is as faulty as that part concerning Dr. Norris' speech, he has given the world a stupendous piece of misrepresentation from which the South will not soon escape.

Why did Dr. Mims make such a palpable blunder? He is too good a scholar to do it because of failure to investigate facts. He is too much a gentleman to do it out of mere discourtesy to the greatest religious group of the South. He is too proud of his reputation to allow such an error to pass unnoticed. Why, then, did he do it? Of course we cannot know, but we cannot help but draw our own conclusions. After having looked at it from every possible angle, we feel that there is only one thing that could have led him to do such an inexcusable thing. He saw a chance to vent some of his contempt for the great orthodox, fundamental body of Christians who, according to his book, are, because of their fundamentalism, fit subjects for contempt and caricature. This chance he found in seeking to make it appear that their chief delight and amusement during the famous meeting in Memphis was found in listening to such a bit of burlesque as that which he culled from the newspaper reports of the speech of Dr. Norris in a gathering held the night before the convention opened.

We have the highest personal esteem for Dr. Mims. He came from our county in Arkansas, having been born only a short distance from the place where we first saw the light. He is a kind, courteous gentleman in his private life, a splendid teacher, and an upright man so far as we know. He is another striking example of the man who has been turned from his early training by the teachings of modern scholarship and made into an open and merciless enemy of all who still believe the Bible to be the inspired Word of God and man to be the crowning masterpiece in God's miraculous creative work.

TO PROTEST WHITE SUPREMACY

A radiograph to the Tennessean of January 13th states that there will be held in Brussels the first week in February a conference of representatives of the colored races of the world. The purpose of this conference will be to devise ways and means for breaking the political power of the white races. Prof. William Pickens, of the United States, will represent the Negro of our country, so states the dispatch.

This is a significant meeting. Americans usually think of the colored race as being composed only of Negroes, but that is far from the truth. Included among those who consider themselves colored are Chinese, Japanese, Malays, Hindus, Negroes, Arabians, Jews, etc. For more than five millenniums the whites have been in the ascendancy—Greeks, Romans, Spanish, French, Germans, English, and now Americans. Let us remember the record which history has established—namely: Whenever one people becomes very rich and another people becomes very poor and fecund, ultimately the poor masses rise against the rich classes. We would not need to worry now were it not for

the fact that Japan is classing herself with these colored people, and from the Japanese the colored people will have the finest leadership any mass movement has ever known.

The Baptist and Reflector does not mean to be an alarmist, but we cannot refrain from pointing out the danger signals before us. If our readers do not agree with us, we have done our duty; if they do agree with us, we have done no more than our duty.

MUST SIN DRIVE PASTORS AWAY?

Question Suggested by Study of Program Report

We are giving elsewhere a report of the chief actions of the recent meeting of the Commission on Cooperative Program. Dr. A. J. Barton, the Director of the work, sends out this report for the careful consideration of the brotherhood and we add a word by way of emphasis and suggestion.

We call special attention to the optimistic note of the report. Those who had the privilege of sitting in on the session of the Commission could not help but be struck by the new note that sounded repeatedly from various lips. "We have come to a new and better day. We are going forward!" was indeed the almost unanimous feeling of the body. To be sure our heavily burdened agencies were represented and from them came cries of distress and alarm; but in spite of these, the belief prevailed that we have turned the corner and are ready now to open all sails before the breezes and sail on!

In this connection, we beg to repeat an injunction which we have been voicing for several months. Earnestly do we beseech the brotherhood to turn from their constant cries of pessimism, debts, failure, stinginess, robbery, etc., and try the Master's plan. Our people have been fed on debts and heart-breaking appeals until they have become calloused. They need something now that will make their hearts tender and their spirits vigorous. Let us quit talking about our numbers, cease to boast of our colossal campaigns which we begin with great gusto and never end; call a halt on our efforts to drive our people into the ranks of Good Stewards by calling them thieves and robbers, and get down to where they live and lift them up with the compulsion of love and with the appeal of a great soul-winning movement.

We are never going to command the respect of the masses of Baptists until we have shown them that we can handle their business in such a way as to put a stop to the debt-making business. Already the last report of Union University with its more than \$2,000 balance in the treasury after all operating expenses for two terms had been paid, has brought a new spirit to our people. "Let them keep on doing that for a while" said one good man, "and soon we will not be afraid to put our money into the institution."

Baptists can pay their debts and press forward with their program but they will not do it until their confidence in the stability of their enterprises has been restored. There was a day when the cry of "Disastrous debts" would elicit a big collection but we had just as well accept it as a fact, for fact it is, that that day is gone forever. Put every Baptist agency on a firm financial basis, cut disbursements below receipts always, report a substantial balance in the treasury at the end of each convention year, and Southern Baptists will turn their conventions into praise and thanksgiving meetings in which enough spiritual power will be generated to transform the entire Southland.

We urge our people to prepare for a great "Missionary Day" in March, the same to be observed for the whole program. Special appeals for special objects will result in sporadic giving. Earnest appeals for the whole kingdom program will result in south-wide giving. It would be a fine thing if every church in Tennessee would adopt as its slogan "\$1.00 per member for the Whole Program" and raise it on the Mission Sunday in March. The editor will pledge his family and enough to provide for 10 other families like it, if the whole southland will join him in the movement to make it 100 per cent on that day.

The other special matter is "Church Covenant Day" in our churches. Is there a pastor in the

state who does not realize the importance of this movement? On our desk right now, lie three communications from pastors who either have been forced to leave their fields because of worldliness among the members or else are ready to leave. Their hearts are broken over the situation. They want to preach the Gospel of Jesus Christ but their members will not let them. They want to win the lost to Christ, but between the lost and the cross there stand card tables, dance halls, midnight frolics, commercialized sin, even open and known adultery, in every instance supported or defended by members of their congregations.

The editor's heart bleeds for these men of God who know their calling but who are circumscribed so that they cannot speak as they feel God would have them speak. God has called them to be pastors, not evangelists; and they do not want to leave the pastorate. What are they to do? Two things are open to them in many cases. Either they must put the soft pedal on in all matters of social evil or else they must face a few ungodly church members and have an old fashioned church row which in many instances will end in their having to leave the fields.

Are our members responsible for the conditions that exist? Nay, brother pastor, before you accuse them too severely, look over your record. When did you ever read the church covenant to a prospective member? When did you ever preach a sermon on the covenant showing from the Scriptures that it is what Jesus would have it to be? When did our churches ever enforce their discipline, and who has been responsible for their negligence?

When, as reports indicate, some of our large churches have more card-playing, dancing deacons than they have godly, consecrated ones; and when there are more prizes won at the card tables by members of the W. M. S. of the church than there are souls won to Christ by them; when our young people do not even know what the rules of the church are relative to worldly conduct; and when the little children in the Sunday schools too often never have a chance to know what a Christian ought to be like; when these conditions prevail, can we wonder that Christian living goes lower and lower in its standards?

Let a united effort be put on throughout the Southland to inform our people concerning Christian conduct; let pastors tactfully present Christ's standards to them; let churches that will not surrender their worldliness be listed in our publications as liabilities instead of assets and that regardless of how much money they contribute; let these things be done and we shall see a turn in our Christian living that will honor Christ and bring "dynamos" into our denominational machinery!

"If there is anything wrong with Foreign Missions it is not due to Foreign Missions but to you—with us here in America."—J. W. Inzer.

KNOXVILLE PASTORS AND JUDGE LINDSEY

The despicable conduct of Judge Ben Lindsey, of Denver, Colo., to which we made reference in an editorial of last week, has been given the treatment by the pastors of Knoxville, which it richly deserved. The tragedy of the matter, however, lies in the fact that what the pastors said did not constitute "scoop material" for the scandal mongers who gather the copy for the press associations, hence the newspapers of the nation that carried the Judge's ill-tempered and uncalled-for words have done little if anything to correct the impression they gave to the nation at large.

In regard to the charges made that the Baptist ministers were trying to keep him out of Knoxville, the conference chose to deny them. Their words for the press concerning his other charges are: "As to the published comments of Judge Lindsey with reference to the Baptist ministers of Knoxville, we have only this word: We live out our lives here in Knoxville; we move among the members of our own congregations and the other citizens of our city in the discharge of our duties. If the scathing denunciations of the Knoxville pastors from Judge Lindsey are true, then the Baptist churches of which we are pastors ought to ask for our resignations immediately and the entire citizenship of Knoxville should join in asking us to leave the city."

Pastor Claude E. Sprague, of Deaderick Avenue Church, took the Judge to task for his position in regard to marriage, illegitimacy, etc. Dr. Livingston T. Mays presented a statement to the Baptist pastors of Knoxville and it was approved for submission to the press. In it he points out some of the articles of Judge Lindsey in which his tendency toward "free-lovism" is patently apparent. Dr. Mays makes it perfectly plain that Judge Lindsey is an advocate of such changes in our social and civil laws that marriage will to all intents and purposes become a thing of the past.

Judge Lindsey has been in Knoxville and has received courteous treatment at the hands of the curiosity seekers and of many fine citizens of the city who went out of curiosity. That is as it should have been. Tennesseans always treat their visitors with courtesy even when they receive in return the most villainous responses. But Judge Lindsey will leave behind in the hearts of Tennessee's best citizens a feeling that he is an old, crabbed, egotistical fanatic who has lost his fine poise and his breadth of sympathy and has degenerated into a cynic whose chief delight is found in trying to make that which is evil appear to be good and that which is good and honorable appear to be evil. Thus does Modernism destroy the basic principles of Christianity in every life and leave it open for the devil to have sway.

"Modernism has crept in until our people do not believe in a hell so they have no concern for the lost in heathen lands."—J. W. Inzer.

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS—MAY 1 TO JANUARY 1

	1925-1926			1926-1927		
	Co-operative Receipts	Designated Receipts	Total	Co-operative Receipts	Designated Receipts	Total
Alabama	\$ 7,221.53	\$ 539.13	\$ 7,760.66	\$ 9,532.67	\$ 384.86	\$ 9,917.53
Arkansas	1,750.00	90.21	1,840.21	5,000.00	-----	5,000.00
District of Columbia	5,132.77	15.78	5,148.55	4,265.77	-----	4,265.77
Florida	8,993.00	891.37	9,884.37	7,754.43	440.97	8,195.40
Georgia	19,492.09	847.34	20,339.43	16,866.26	3,359.56	20,225.82
Illinois	-----	61.66	61.66	1,572.04	39.11	1,611.15
Kentucky	19,193.66	635.71	19,829.37	23,514.63	122.64	23,637.27
Louisiana	4,869.61	588.75	5,458.36	6,540.13	488.31	7,028.44
Maryland	2,986.06	810.00	3,796.06	2,318.00	302.69	2,620.69
Mississippi	13,900.22	2,313.14	16,213.36	13,184.01	651.02	13,835.03
Missouri	10,029.67	399.42	10,429.09	8,873.09	350.66	9,223.75
New Mexico	749.75	20.07	769.82	591.00	37.40	628.40
North Carolina	23,704.34	583.40	24,287.74	21,976.34	713.42	22,689.76
Oklahoma	4,529.16	226.23	4,755.39	4,964.25	294.53	5,258.78
South Carolina	8,977.48	307.58	9,285.06	17,496.32	216.93	17,713.25
Tennessee	14,045.53	419.31	14,464.84	16,136.94	1,069.19	17,206.13
Texas	22,302.49	245.03	22,547.52	25,625.87	1,812.51	27,438.38
Virginia	28,067.70	2,018.92	30,086.62	28,155.27	1,301.86	29,457.13
	\$195,945.06	\$ 11,013.05	\$206,958.11	\$214,367.02	\$ 11,585.66	\$225,952.68

SOME THOUGHTS ON REVIVALS

(Continued from page 1.)

to a Saviour? They must be taught that they are sinners, without God, and without hope in the world. Mr. Gladstone said, "The decay of the sense of sin against God is one of the most serious portents of this day." Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians.

Special revival services attract where the regularly conducted work of the church fails. People are always interested in the unique and ever-willing to be interested in that which will lift them out of themselves and their surroundings. For it is the easiest thing in the world for us to find ourselves in ruts, as individuals, in our business and in our home life; why not also in the church? To keep in a rut is to fail to do one's duty to the great outside world. The special service leads us out of this, broadens the scope of our vision and increases our blessing.

The Kind of Revival We Need

Not the kind that is got up, but that which is sent down from heaven. It is the divine life that we need; only the Holy Spirit can meet our hunger. To have a real revival is to get acquainted with God; to go through the crucial experience of a Christian life, Gethsemane's anguish of prayer, Calvary's crucifixion of the flesh, Pentecost with its influx of power for service, to stand with the weeping sisters of Bethany by the grace of Lazarus and see Jesus give life to the dead. Only the glorified Lord can revive His church and quicken dead souls. And Jesus is willing, yea, anxious to do it. Out of the fulness of His resurrection life He pours forth His grace to thousands who seek it. The promise of God to His people of old still holds good: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14). Here is the Divine plan for securing a revival: "Humility;" "Prayer;" "Faith;" and "Repentance." Here is the assurance: "I will hear;" "I will forgive;" "I will restore."

We need a revival that will quicken into joyous activity the dormant powers of the churches, one that will awaken the careless, worldly minded members to a sense of their great guilt and misery; flood the soul of the devout Christian with streams of joy and love, and banish malice and envy and evil passions from the hearts of God's people.

Then thoughtless sinners would be awakened and led to the Cross of Christ. It would help the inquirer to take the final step of surrender and call out a confession of Christ from secret disciples. It would lead young converts to follow their Lord in the path of duty, and would attract the attention of the godless and reckless to the reality and power of true religion.

How to Obtain This Revival

Take hold of God. Cling to Him as did Jacob of old, saying: "I will not let thee go except thou bless me." This means firmness. Don't try, but do. Don't falter, but "stand fast." Don't whine, but pray. The four big "C's" are the road to a revival:

1. Cleansing of the individual member and of the church.
2. Consecration of self, time, and means.
3. Covenant with God to do something—do your best.
4. Claiming the promises of God now.

There must be a good deal of plain, pungent preaching that probes the conscience, stirs the soul, and moves the will. A revived preacher can do it. When the preacher moves, the church moves. When the church moves, sinners move. Pray until you get a burden for souls. There must be soul-travail before there can be spiritual birth. Take, for example, the great revival that began at Pentecost. Look at that band of disciples; men and women in the upper-room. Every heart there had been ploughed by the events of the passion week.

Another condition, "Is a Spirit-Filled Life." A spiritual work calls for spiritual workmen. Christ told His disciples to tarry at Jerusalem until they were endowed with power. "Ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses of mine both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Spirit-filled men have ever been men full of zeal and power. On the tomb of Basil is this remarkable sentence: "His words were thunder and his life, lightning."

Few men won more souls to Christ in his day than Richard Baxter. What was his secret? "He was filled with the Holy Spirit." His biographer said: "Baxter would have set the world on fire while another was lighting a match. He preached as though he should ne'er preach again, as a dying man to dying men." A touch of the dynamic energy of the Holy Spirit is what we require if we are to win souls to Christ and turn the channels of spirituality into the lives of men.

Leave out the question of propriety altogether, and with good common sense, use any method that will stir the meeting to a real activity. Wayland says, "Propriety is the grave of power." In many places the service is too proper. God is not the author of confusion, neither "Is he the God of the dead." A little disorder might be effective.

Aim at good meetings rather than great meetings, for converts rather than crowds, for results rather than reports, at God's glory rather than your own.

There must be a deep and genuine love for men. It is not enough to honor and love our profession, we must love men; not enough to be thoroughly trained in the schools, we must deeply and tenderly love men; not enough to be golden-mouthed and silver-tongued, we must first, last and all the time love men. Love never faileth. Eloquent tongues have failed. Brilliant prophecies have come to naught. Profound knowledge has limped away from a soul humiliated and vanquished. Shrewd schemes, plausible methods, elaborate plans, have all gone to the wall. Hundreds of ministers have made but little headway, and their regrets at the same are sincere and pitiful, but I do not believe any man who loves God better than man and loves every other man better than himself ever made a failure.

Love never faileth. It is determined to succeed. It gives, suffers, endures, pleads, until it is victor. Nothing can withstand the heat of the sun. See that vast iceberg. Great vessels may crash into it only to be crushed like an eggshell. Cannon balls will not shatter it. It defies all dynamics. But as it slowly moves into warmer climes where the sun can smile direct upon it, it rapidly melts and soon disappears from sight. Every stubborn soul can be melted by love.

No man can win souls through his splendid genius, his fine training, his large experience, unless he loves men with a quenchless passion.

Brethren, when we have compassion for men in all their doubts, in all their sorrows and heartaches, in all their poverty and sin, so bearing their burdens that no relief comes to us till they are relieved, we have the spirit of Christ and must become soul winners.

With both the preacher and the church thoroughly awakened, the following truths must be preached: First, We must believe in the existence and presence of the living Christ. Second, There must be no uncertain statement concerning sin. John McNeal said, "That much of the preaching is too dainty, too fine, too altogether nice, and all the time men are lost and in danger of future torment." Third, There must be presented to those who are convicted the Saviour who is able to save to the uttermost, and that through faith in Him they will pass from death unto life. Fourth, There must be presented to them the fact that Christ is able to keep those who trust in Him to the end. And finally, there must be laid upon them the thought of responsibility for service. Because so many people have been taken into the church without having been impressed with the fact that God expects them to do something in His vineyard, we have careless and indifferent Christians, and the whole work of the church is clogged when every wheel ought to

be moving and every part of the church presenting a picture of the risen and glorified Christ. I do hope that very soon there will descend upon us showers of blessings. But the hope of the church is found in such an awakening as has always had the approval of God, from Pentecost until today. Oh, for a gracious revival of Bible study and Bible preaching, of holy living and consecrated giving, of earnest personal effort in behalf of the unsaved, and of warm brotherly sympathy and affection for those who are with us members of the body of Christ.

Memphis, Tenn.

THE TEMPTATION OF JESUS

(Continued from page 1.)

At this point we will pause to inquire and fix in our minds more precisely the proper notion of temptation. There is a danger that, while entertaining some idea of what the word means, our conceptions of it may be shadowy and indistinct. Were we called to define it in precise terms we would say that temptation is any incitement by which one may be led to sin. This definition allows a very wide range to this dreadful influence. Whatever acts upon men's minds while in the process of education—which in some degree extends over the whole lifetime—inciting them to action, may become the occasion of misdirection or excess; and in these are the first forms of wrongdoing detected. All the affairs of life are thus, in a modified form, agents or occasions of temptation, and because these are ordered by providence, temptations are sometimes ascribed to God himself.

But beyond these a direct diabolical agency is fully recognized in Scripture, and "the tempter" is brought before us a veritable personality, operating upon men's minds and inclining them to sin. In this there is a steady and obvious implication of the power of pure spiritual natures to act upon each other without the intervention of the senses. Hence, sensible manifestations are not the usual accompaniments of diabolical temptations, nor do they, when detected in the mind, appear as if injected from without, but rather as the spontaneous suggestions of the soul itself. We are tempted when we are "drawn away by our own lusts and enticed," because by means of these the adversary seeks to lead us into sin. It is not necessary to determine the question whether or not there was any outward manifestation of the tempter to the Saviour at the time of the temptation in the wilderness. The greatness of the occasion might seem to justify the presumption that there was, while the apparently-studied care with which the conditions of Christ's temptations were conformed to those suffered by his brethren, renders it more probable that the whole process was internal, and to the consciousness subjective. (Such a probability is very improbable in the light of what the Scripture says about it.—Editor.)

Transgressions are of two kinds, so widely different in their conditions as to require to be clearly distinguished. The first arises from the indulgence of positively-wicked desires, passions and impulses. That all depraved and fallen ones should be thus tempted may be expected, and with mankind it is a matter of sad and universal experience. All men feel the uprisings of impure lusts, unholy passions, and vicious propensities; and of these the adversary takes hold to incite us to sin against God. But as this supposes a corrupt state of the heart, we must conclude that Jesus was not so tempted.

The second class consists in the gratification of desires, good in themselves, or at least indifferent, without due regard to the better claims of more authoritative and incompatible duties. A just subordination of our hearts' impulses is the great practical end of self-discipline; its complete and habitual attainment is the perfection of the human character. In every case the highest and most sacred obligation is the only duty for that case; and then the indulgence of any impulse aside from that first duty, however good in itself, is a sin. Now, it is possible that a pure and holy nature, with a limited range of perceptions and with habits of self-direction but partially formed, should, by diabolical impulses and for want of due circum-

spection, prefer the less to the greater and so fall into sin. Thus Eve, wishing to please her taste and to become wise and great, and Adam, drawn by his love for his wife that God had given him, each subordinated their higher duties to love for and obedience to God to these good but inferior desires, and in this was their sin.

Each position in life has its peculiar temptations. Every change in our affairs, though necessary or accidental, brings with it new conflicts and dangers; and since our lives are but a succession of changes, our temptations are perpetually varied, and our conflicts terminate only at our lives' end. The important changes that occur in rapid succession in early life bring with them many dangerous incitements, which render that period an eminently-critical one, and make it the decisive term in the moral history of almost every one. He who then overcomes the tempter, and effectually subordinates his impulses to his conscience and the law of God, in doing so gains a victory whose results will suffice to uphold him in all future emergencies; while he who then gives free reins to his lusts will hardly be able to restore the government of the heart to reason and the conscience. At the time at which the story of his temptation opens, Jesus had just entered upon a new and remarkable stage in his life-history. The work of the Messiah rose before his expectant imagination. The consciousness of his divinity possessed him, and with this new state of his affairs came also a new order of temptations.

The account given of Christ's baptism, and the attendant events, seems to mark it as the time when he first became fully assured of his own proper divinity. The time for him to enter upon his public duties had arrived, at which age, according to the law of Moses, the priests were inducted into their sacred office. John the Baptist had already opened his more than prophetic mission in Judea, and was preaching repentance with such power and boldness as suggested a comparison with the prophet Elijah, and the whole land was moved by his words. The fame of these things at length reached the distant region of Galilee, and in Nazareth the son of the now widowed Mary of Bethlehem felt in himself an impulse to seek out that wonderful preacher and to join the repentant throng at his baptism; for even then his heart sympathized with the penitent, and he loved to be where they were. Approaching the Baptist, he sought and obtained the solemn rite for himself.

The events recorded as occurring immediately after the baptism are indeed worthy of the wonderful occasion. "The heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This was truly a full and glorious manifestation of triune Godhead, and the accompanying declaration pronounced and set forth Jesus as a Messiah. It was the full revelation of the God-man to his own consciousness. This seems to have been the designs of the transaction. The manifestation, unlike others made afterward, was evidently not only to Jesus, but for his use and information. The opening heavens, the descending Spirit, and the confessing and approving voice were all to him and for him. Then he fully apprehended his own character; and with that discovery came also a sense of the great work that lay before him. A ruined world waited for redemption, to which great work the Father had sent him forth, and was now calling him to proceed to its accomplishment. (We cannot agree with this view. Jesus was fully conscious of his divinity and mission when in the temple at the age of twelve.—Editor.)

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." We accept this statement as full and explicit. The now self-recognized Messiah turned away from all human companionships, and impelled by a spiritual influence, went away into the solitudes of the wilderness to pray and meditate and prepare for his great life-mission. The same light by which he recognized his own divinity and saw his Messianic character, also disclosed to him the real nature of the Messianic kingdom. He now saw in a new and heavenly light the kingdom that God would estab-

lish in the world and his own relation to it as the anointed head of that kingdom. Oppressed by these great thoughts he sought for solitude in which to commune with the Father; and like Moses and Elijah—two of his great antitypes—he fasted forty days, revolving meanwhile the mighty themes of redemption, while buffeted continually by the ever-present adversary.

The temptations which Jesus endured may be said to have been needful for him, in order to the just development and symmetrical ordering of his own character. No human virtue is perfected till it has been tempered in the fires of temptations, and he only is fully prepared to contend with and to overcome sin in the world, who has already passed through the conflict and obtained the victory at the door of his own heart. To be tempted and to successfully resist is more than a present victory—it is a perpetual and enduring triumph. The same temptation seldom returns again if once fairly overcome; and he who has met the enemy at the citadel and foiled him in his fiercest onsets, is then, and not sooner, prepared to meet and vanquish him in the open field of the world. So was Jesus fitted for his great work.

The three temptations were all incitements to a misuse of his divine power, and were thus adapted to his condition, both as a sinless soul and as the self-recognized Son of God. Their method also indicates "device" and "subtlety" in the tempter, since they meet their object in a kind of emergency, and—at least the first two—incite to actions not in themselves wrong, and also apparently called for. The last one comes nearer to a direct solicitation to sin, though probably it was not so presented to the mind of the tempted one. An examination of these temptations in detail will best illustrate their real character.

The First Temptation

The first was an impulse to use his divine power to provide the means of satisfying his hunger. He had now fasted forty days and felt the cravings of his long unsatisfied appetite, the means to satisfy which could not be attained in that wilderness except by a miracle. The prophet Elijah in similar circumstances had been miraculously supplied—might not he "command these stones that they be made bread?" But his divine power was given for a higher and nobler purpose than to serve any merely natural designs. He would work no miracle to accomplish that which might be effected by ordinary means. He also had need to teach himself, by a victory over his merely natural impulses, that ministering to these is the least part of duty.

The Second Temptation

The second was a suggestion to test his divine power by precipitating himself from "the pinnacle of the temple," relying on the divine interposition to save him from injury, as seemed to be promised in one of the Messianic prophecies. But the perversion of the cited passage by the tempter is obvious, and this Jesus at once saw and opposed to it a cautionary precept of universal application. Humbly to trust divine providence at all times is a dictate of piety; but to "tempt God" by incurring unnecessary danger, implies neither humility nor piety. The Saviour of men felt and confessed that his divine power was not given him to be played with, and that though vested with omnipotence he was still "the servant of God."

The Third Temptation

The third temptation assumes a deeper significance than either of the others, as it related directly to the establishment of the Messianic kingdom—the great work upon which Jesus was now about to enter. Shall that kingdom be an outward and earthly one, or one purely spiritual? The former was the notion universally entertained by the Israelitish people. To that view of the case had Jesus himself been educated, and probably the influences of these early predilections still affected him. To abandon it would disappoint the cherished hopes of Israel, expose himself to opposition, and apparently endanger the whole design. Should he now set up the standard of the promised seed of David upon the mountains of Israel and proclaim himself the expected restorer of the kingdom, all

Judea and Galilee would leap responsive to his call, and the thousands of dispersed Israelites would come, bringing their tribute from every nation. Over against the slow and painful development of a purely spiritual kingdom was imaged the glory of an earthly monarchy more powerful than that of David and more affluent than Solomon's. The language of prophecy, as interpreted by the age, described Messiah's kingdom as such an one, and it is not wonderful that for the moment the suggestion of the tempter was considered by the Redeemer. It was considered, but not entertained, much less assented to.

If we may without impiety entertain the thought, and in fancy contemplate Jesus only in his humanity, entering the lists of earth's mighty ones, and assuming for himself the name and place of an earthly prince and conqueror, do we not find in him all the elements of greatness in such large proportions and harmonious development, that, compared with him and the career he would have made, the mighty names of history would fade and pale as the stars before the rising sun? Read the seventy-second Psalm, and understand it as the image of an earthly prince and kingdom—and so it was understood by the Jews—and see in it that to which the tempter now solicited the Messiah. Add to this the motives of a devout human patriotism, which beyond a question Jesus possessed in a large measure. He saw his loved countrymen, the seed of Jacob, enslaved and dominated over by the heathen—a sight to move the spirit in him, and to incite him, like Moses when he slew the Egyptian, to undertake their deliverance. The land of Palestine, given to Abraham by covenant, conquered by his own antitype, Joshua, and hallowed by the residence of untold generations of God-chosen ones, lay helpless before him imploring deliverance, while "all the kingdoms of the earth, and the glory thereof," rose before his mind as ready to fall willingly under his authority. Was ever such a temptation offered to any other than Jesus the Christ? or offered to any other, would it have been rejected?

But quite another purpose controlled the mind of the tempted Jesus. All this he knew was "of the earth, earthy." It all lay within the dominions of the "God of the world," to whom worship must be rendered as a condition of the proposed conquest and possession. And that might not be. God alone may be worshiped and served; and however alluring the price offered for any other service it must be rejected, and the whole soul consecrated to God. In so deciding at that fearful hour Jesus achieved a great victory, triumphing against the adversary, and fixing his own heart immovably in God. From the comparatively low level of human virtues he rose into the sphere of the heavenly, elevating his soul to the godlike and adapting his humanity to its divine association. Well might the tempter then depart from him. Nor is it strange that the divinity suffused his whole soul, so that "he returned in the power of the Spirit into Galilee," and so preached the gospel that "there went out a fame of him through all the region round about." This was the great moral victory of the anointed of the Lord over the power of the adversary, upon which, as upon a pivot, turned the wonderful scheme of redemption.

Cotula, Tenn.

RESOLUTION ON REFERENDA

Adopted by the National Temperance Council, Washington, D. C., December 1, 1926

Resolved, That it is the sense of this National Temperance Council that the temperance forces of the United States should not be diverted from the main issues in any election by giving attention to so-called wet and dry referenda on the Eighteenth Amendment or the National Prohibition Law, which referenda are without authority under the Constitution, and which are legally futile and can have no binding effect.

In any state referenda having to do with laws of state constitutional provisions which will have a legal and binding effect the temperance forces should take an active part.

"Oratory" is an earnest effort to exchange "hot air" for "cold cash."—R. M. Hickman.

Two Important Matters Demanding Immediate Attention

By ARTHUR J. BARTON, General Director

The Commission on Co-operative Program, held at the headquarters of the commission, 161 Eighth Avenue, N., Nashville, Tenn., on January 7th, was what most of the brethren and sisters seem to regard as the best and most forward-looking session which the commission has had since the second year of the 75 Million Campaign. Certainly it was a very fine meeting. Freedom of counsel, harmony of spirit and a forward look prevailed throughout the session. Every member of the commission who expressed himself to the writer, after the meeting was over, said: "We have come to a new and better day. We are going forward."

A number of important matters claimed the attention of the commission and received consideration and suitable action. Some of these matters are not of immediate importance, but there are two paragraphs in the report of the General Director and the Promotion Committee which were heartily adopted by the commission and which should now have the immediate consideration of all our pastors and churches. The first of these is:

"Missionary Day" in the Sunday Schools. The committee would recommend that 'Missionary Day' in the Sunday schools, in March, be pressed with unusual effort and earnestness and that it be pointed out to the pastors and Sunday school superintendents and other church workers and leaders that this day brings real opportunity, not only for educational work, but also for gathering in gleanings from the great masses in attendance upon our Sunday schools, which gleanings, in the aggregate, will make substantial sums of money. We are advised that in former years this day in the Sunday schools yielded something like \$250,000 in cash. In recent years the monetary returns from the day have been very light. We believe it will be easily possible to make the day yield even more than formerly, possibly \$500,000. This day was instituted by the Sunday School Board, and by its decision the proceeds of the day have been devoted to Home and Foreign Missions. We recommend that the proceeds of this day be devoted to the Co-operative Program and that we request our whole denominational forces to make the most of 'Missionary Day' in the Sunday schools, both for its educational value and for the opportunity which it contains for gathering a very substantial offering for all our work. We also recommend that \$1 per member of each school be suggested and recommended as the financial goal and that all our forces take the matter seriously and co-operate heartily for its attainment. Manifestly, the day will have a much larger appeal and can be made to yield much larger returns if the proceeds are devoted to the program as a whole. It is the firm belief of your committee that by this plan the Home and Foreign Boards will receive much larger sums than they have received in recent years or than they would do if the offering were devoted exclusively to these objects. We recommend that the same rule apply to the other two special Sundays that are fostered by the Sunday School Board in the interest of denominational enterprises—namely, the last Sunday in June and the last Sunday in September."

The second matter of importance for immediate consideration is:

"Church Covenant Month. We are all well aware of the fact that any shortage that may now exist, or that may hereafter appear, in the gifts of our people to the several departments of our work, is not due to any lack of financial ability, but only to a lack of spiritual ability. If we can attain unto a constantly increasing spirituality among our people, we shall have no shortage of funds. Your Promotion Committee is therefore impressed that one of our deepest needs is that we shall undertake a deeper, a more consistent and persistent, cultivation of the spiritual life of our churches. The Church Covenant is a brief but frank recognition of the obligations, both spiritual and material, which are assumed by each baptized believer when he enters upon church membership and which continually rest upon him thereafter. These obligations go to the very heart of the individual

Christian's life and embrace the main duties of the individual church member, both to his church and to the interests of the kingdom at large. It is unfortunately and sadly true that a great host of our people have no intelligent appreciation of those obligations and that the Church Covenant occupies small place in their thinking.

"Your committee recommends that the month of March next be designated as Church Covenant Month, and that we urge upon the pastors that they observe at least one Sabbath during the month as 'Church Covenant Day' and that they preach one or more sermons during the month upon the covenant and its obligations which are voluntarily assumed by every member of every Baptist church; and that we suggest to the pastors and churches which have church bulletins that the covenant be published at least once during the month; that the covenant be read publicly to applicants for church membership upon frequent occasions, the reading to be accompanied by appropriate emphasis; and that in every way possible the pastors and churches make loving, sympathetic and persistent effort to impress upon all our people the fundamental Christian virtues and obligations contained in the covenant. If we can restore the Church Covenant to its rightful place in the thinking and motives of our people, we shall realize great spiritual growth and shall have little lack of the funds necessary to carry forward all of our interests."

With great earnestness and hopefulness I pass these matters on to the pastors and churches. If all our brethren and sisters will take them seriously to heart and follow the suggestions which they contain, we shall see large results for our Unified Mission Budget and Co-operative Program between this and March 31st.

The banner of Southern Baptists, or rather the banner of the Lord in the hands of Southern Baptists, has been allowed to trail. Let us lift up and let us "Forward March" under the orders of our King for the salvation of a lost world.

OPEN LETTER FROM DR. DODD

(We gladly give this word from Dr. Dodd in regard to the Shreveport Girls' College. Perhaps our concern for the future led us astray in our thinking. Our observation and experience led us to offer our word of advice.—Editor.)

Dear Brother Editor: My attention has been called to your editorial on the subject of my going to California and what would become of the Shreveport Girls' College. I am deeply grateful for your kind words about me personally. But I fear you have a misapprehension about the Girls' College situation, and that you have probably made the same wrong impression upon the minds of those who may have read this editorial. I would, therefore, like to state the case as it really is for the benefit of all my friends in Tennessee.

For a number of years the Louisiana Baptist Convention has had a standing committee on the subject of a woman's college. The convention has been giving repeated consideration to this question, but there had never been found any means by which the convention as such could move forward toward the realization of what all saw to be a great need in this regard.

However, a few years ago a few personal friends of mine here in Shreveport got together and founded an organization, and began putting some money into it for the purpose of promoting interest in and finally establishing a girls' college here. At the present time this foundation, which is incorporated and chartered under the laws of the state, has property worth some \$200,000.00. This foundation proposed to the Shreveport Chamber of Commerce and other civic bodies that if they wanted such an institution in Shreveport, and would raise \$200,000.00 for an administration building, that the foundation would agree to give its \$200,000.00 worth of property to such an institution also. The Chamber of Commerce approved this and in the early part of 1926 an organization was set up for a city-wide campaign

to raise this \$200,000.00. This campaign was successful and nearly one-half of that money is now in the banks drawing interest. A large part, in fact considerably over half of this \$200,000.00, was given by non-Baptist people. As a matter of fact, Louisiana Baptists as such have not as yet given anything to this college. They, therefore, have nothing to liquidate, as you advise.

But the M. E. Dodd Foundation, Incorporated, of Shreveport, which has this \$200,000.00 worth of property and which has also in charge the \$200,000.00 in money and pledges on the building, has proposed to the Louisiana Baptist Convention, the citizens of Shreveport who gave the building fund money approving it, that if Louisiana Baptists would raise \$200,000.00 for dormitories in which their own girls from out in the state could live while getting the benefit of this college which Shreveport is establishing, that they would then turn over the entire proposition to the Louisiana Baptist Convention. The Louisiana Baptist Convention accepted that proposition, approved a plan of campaign for the dormitory funds, and authorized a commission to proceed with this campaign.

All of this is being done under a deep conviction upon the part of everybody as to the need of this institution. There are only two girls colleges of any sort in the entire state of Louisiana. There is only one girls' college within three hundred miles of Shreveport. There are nine girl colleges within one hundred miles of Jackson, Miss. I do not know how many girl colleges you would find within three hundred miles of Nashville.

This girls' junior college will, furthermore, complete a full circle of an educational system for Louisiana Baptists. They have an academy at Church Point, a theological seminary in New Orleans, and a standard four-year educational college at Alexandria. This girls' standard junior college will fill out in full their educational needs.

And as to the effect which my going to California will have upon the enterprise I fear that you overestimate my personal importance, and fail to take into consideration the large number of other strong supporters which this cause has here. As a matter of fact practically all of my personal obligations to the enterprise will be discharged before I leave here in February. The contract for an administration building will be let, the president for the institution will probably be elected, and the organization for the state-wide dormitory campaign will be completed and far on its way before I leave.

I expect also to return here in May for the baccalaureate service of the Shreveport High School, for the laying of the cornerstone of the girls' college administration building, and to help some in winding up the state-wide dormitory campaign. And then I expect to return also in November to our State Convention, at which time final collections should be made upon the administration building, the building completed and dedicated, and the school actually opened for the reception of day students. At this time the state-wide dormitory campaign should be completed and the entire matter turned over to the State Convention in full.

As to the relationship of this enterprise to our denominational debts in the state, will say that the entire indebtedness of the denomination is only a little more than four hundred thousand dollars. Much of this, in fact, all of it, except a little more than one hundred thousand dollars, is bonded over a long time, and our last convention approved the recommendation of the budget committee that 40 per cent of all income for this year should be applied on the debts. There is, therefore, no reason for us to be panicky on this, nor for our friends outside of the state to be overly distressed about it. Furthermore, the successful campaign for \$200,000.00 for the girls' college dormitories would bring the other \$400,000.00 now held by the M. E. Dodd Foundation, Incorporated, of Shreveport, into the denomination without any incumbrance whatever, and would add that much to the resources of the denomination to back up the \$400,000.00 indebtedness.

I believe, Brother Editor, if you had known all these facts that you probably would not have so hastily offered the advice which was proffered.

With appreciation, etc., M. E. Dodd.

Tennessee Baptists Are Now Beginning to Wake Up!

INTEREST IN THE UNIFIED PROGRAM GROWS ASPACE AND CHURCHES TAKE ON NEW LIFE

The new year has begun with great promise for Tennessee Baptists. Many of our old problems have been disposed of and we are more united and more determined to win for the Master than we have been in some time. From every hand come reports of growing zeal and unity in the churches and of increasing effort on the part of the host of great-hearted laymen who until recent years were practically unenlisted.

Your Executive Board is encouraged and therefore makes an appeal for the following immediate needs:

1. Be sure that your church reports immediately upon the results of the Every Member Canvass. This is especially important because we have no basis for operation until we know what each church has agreed to do for our Unified Program.
2. As soon as your church has adopted an apportionment, send the amount of the same to the office in Nashville. Heretofore, the apportionments have been suggested from Nashville; this year, we are asking the associations and churches to send their own apportionments. Do not fail to do this at once. If your church has not agreed on a sum to be given to missions and benevolences, get it to do so and let us know.
3. Begin preparations NOW for the increase of your contributions to our great mission program. Plan for the enlistment of every member. Remember, we are to have a great month in April and let the whole program look toward that climax. *Let's make it glorious and inspire our other brethren of the South.*
4. Remember! The cooperative work in Tennessee is under the direction of the Executive Board and the campaigns for our Unified Program will be carried out by the splendid organization which Mr. W. D. Hudgins has already established throughout the state.

This will be the most glorious year in the history of Tennessee Baptists if we all work together, lift our pressing debts, and start a great evangelistic campaign for the glory of our Lord.

O. E. BRYAN, Corresponding Secretary.

161 Eighth Avenue, N., Nashville, Tenn.

THE KINGDOM OF GOD

By G. M. Savage

The resurrection of God's people, as seen in Amos 9:11.

This resurrection takes place just before the destruction of the world by fire. The Lord has come with his armies, for he is the Lord of hosts. The text upon which this article is based is Amos 9:11. "In that day will I raise up the falling tabernacle of David, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

King James' translation says the "fallen" tabernacle of David. Always I had heard it quoted this way. But a late reading of the Hebrew text shows plainly that the present participle is used, saying the "falling" tabernacle of David. My attention was suddenly arrested at this present participle. The use of the past participle for the present participle cannot be justified by the best forms of speech, the rules of grammar.

Let me see other translations of the Bible. The Septuagint says the tabernacle of David which has fallen. The Latin Vulgate says the fallen tabernacle of David; the French Bible, which in my estimation is one of the very best of all, says the fallen tabernacle of David.

When we get to the parting of the way, the forks of the road, we pause a minute to deliberate. It took only a minute here, for the Hebrew text is inspired; the translations are not inspired. The way was dark to me. I bowed in prayer for the Lord to give me his point of view when he said, the falling tabernacle of David.

It may have been thirty seconds, it may have been a minute or two minutes, but it appeared to me to be at once that in my heart and imagination I was lifted high where I could see all the states, continents, islands. The deaths of the saints were occurring here, there, everywhere. The flash of light indicating the rising of the glorious sainted spirit from the prostrate body suggested the gorgeous scene when the stars are constantly shooting. This has been going on for centuries, is going on now, and will be going on till the trumpet sounds.

The papers report only a few of these glorious deaths.

To express the idea of the flying sparks, the present participle flying must be used. What a host it will be on resurrection day! I want to be one of them.

The necessary, original, ground meaning of David is beloved. The word David in this text in the Hebrew does not begin with a capital letter. Let the humblest saint see how much he means to God and to Christ, who said, "As my Father hath loved me, so have I loved you."

No one can raise the dead body but He who built it at first. So in Ezekiel 37 the answer of the prophet was: "O Lord God, thou knowest." In John 5:21 we read: "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." In John 6:40 Jesus says: "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life and I will raise him up at the last day."

This speaks just like Amos 9:11: "In that day will I raise up the falling tabernacle of David, and close up the breaches thereof; and I will raise up his ruins, and will build it as in the days of old." The word tabernacle here means the body of any child of God. I believe that Zech. 6:12 has the same meaning.

Will not that kingdom be glorious when the earth shall be replenished as it was originally intended it should be with righteous people?

OUTCOME FOR DRYS IN RECENT ELECTIONS

By Andrew B. Wood

When the mist cleared away from the elections it left the wets holding four empty sacks where pseudo referenda were held in which there was no issue for the drys to fight on, and showed merely that New York City, Chicago, Milwaukee and Reno which have been wet, are still wet and so recorded. No new information is obtained.

The drys by their plans in New York state defeated Senator Wadsworth, the powerful chairman of the United States Senate Steering Committee, which was the distinct gain they sought. In Illi-

nois, the drys defeated Brennan for the United States Senate who was the companion worker with Al Smith. In Wisconsin, the drys concentrated against wet candidates with no substantial gain by wets in either Congress or State Legislature. In Nevada, the wet candidates for Congress and the United States Senate were defeated.

In the four states voting on the repeal of state codes, with legal and binding results, the drys fought. Missouri, Colorado, and California remained loyal to the Constitution, California upholding the law by a larger majority than upon its original adoption. Montana alone was reported to have repealed. Other notable cases were those in which the drys of Ohio defeated Pomereene; in Massachusetts, the wets backed Walsh who was an opposition member of Congress when prohibition went into effect, and won over Butler who declared the prohibition question was not an issue; in Pennsylvania, the city of Philadelphia elected Vare, a wet, to the United States Senate. If seated at all, his influence can never be as strong as that of Penrose who was the wet senator when prohibition first carried; in Delaware, the home of Col. Stayton, head of the leading wet organization in the nation, the wets were defeated by the election of a dry legislature in a hot fight, the drys overturning Kent County; in Alabama, a dry takes the place of Oscar Underwood; in Washington, the wets fought hard but lost to Senator Wesley Jones; in New Jersey, where Senator Edwards assured the wets they would capture the Third and Sixth Districts, the drys were victorious in both districts.

Members of both houses of Congress from Tennessee have dry records. Strong dry majorities in both parties in Congress show the dry sentiment of the country, and the unshaken strength for enforcement. Drys need to battle and to battle hard with faith and hope.

A great many people have spent a lot of time rejoicing over the fact that the automobile has saved the poor horse from a lot of hard work. Personally, we believe that the horse had rather have lived and labored than not to have lived at all.—Ed.

OFFICIAL REPORT OF THE FOREIGN MISSION BOARD

The following is the official report of the Foreign Mission Board of the Southern Baptist Convention, made January 6, 1927, on the defalcation of the Board's Treasurer:

The Foreign Mission Board herewith gives to the denomination the earliest possible official report on the distressing defalcation of its treasurer, George N. Sanders, which was discovered some weeks ago. The brotherhood and the general public had prompt and as reliable reports of the matter as could be given at the time, but the full facts in the case could not be known until the auditors had made a full examination of the books covering a period of years, and the Board has felt that it ought to wait until all obtainable facts were known and then give them to the denomination. It was necessary that a careful reauditing of the books should be made to ascertain just what amount of money had been embezzled by the treasurer, and that an appraisal should be made of the property which he turned over for reimbursement.

The total amount of the defalcation, as reported to the Board by the auditors, who have now completed their work, is \$103,772.38. A careful appraisal of the assets conveyed by the treasurer and his wife has been made, showing an estimated value of approximately \$35,000.00 when reduced to cash. This includes the present cash surrender value of life insurance policies of the face value of \$29,000.00. A careful examination of the treasurer's private bank accounts, which was made by the auditors under his written authorization, does not show that he possesses any other assets than those which he and his wife turned over, and which are involved above. In addition, the Board holds a bond in the United States Fidelity & Guaranty Company, Baltimore, Md., in the sum of \$25,000.00.

Notes On Above and in Explanation of Same

1. The amount of the defalcation which is given in the above inventory does not add to the indebtedness of the Board as shown on its books and as reported to the denomination from time to time. The current indebtedness of the Board at the time this report is prepared is \$1,193,005.10, and will be reduced by whatever sum is realized from the sale of these assets.

2. The actual amount which shall be realized from the sale of the properties named in the above inventory may be something slightly more or slightly less than the estimated value which has been given, as the amount realized from the sale of these properties will be reduced by some small claims of certain merchant creditors of the treasurer, which aggregate about \$2,000, and will be adjusted out of the amount realized from these assets in proportion to \$2,000 of these claims as against the Board's claim of \$103,772.38.

Reassurance

The Board wishes to say to the denomination at large that it will in the future, as in the past, take every possible precaution to guarantee the security of the funds which are entrusted to it, and to make impossible the recurrence of any such unfortunate incident as this defalcation.

We quote the following from the report of the certified public accountants made to the Board's official auditor, January 5, 1927, which will give one who is experienced in accounting a very good idea as to how this defalcation was accomplished:

"By the authority of the auditor of the Foreign Mission Board of the Southern Baptist Convention we have audited the books of account of said Board for several years, the audits being made by different members of our staff. The system of accounting employed by the Board is modern and was designed especially for the handling of its finances.

The method employed by Sanders to embezzle funds is unique in auditing procedure and the usual ways of checking and verifying items were inadequate to detect his forgeries. There were no irregularities or errors in the books that would cause anyone to be suspicious. On the contrary, the books were in good condition. Both the checks and paid drafts were checked to or compared with the

original entry on the cash book, the draft representing the authority for the disbursement. The auditors did not rely upon tests, but checked every entry with its supporting data. Usually the cost of this form of auditing is prohibitive because of the numerous invoices or volume of other data supporting the disbursements. The supporting data of every disbursement had the appearance to the natural eye of being genuine and in proper form to meet the requirements of the Board.

And in this connection it should be borne in mind that in our opinion the Board exercised due diligence in every way in the handling of its finances. Representatives of this firm became suspicious of him only through their observation of his standard of living. No definite starting point, however, was found until we undertook the independent investigation which developed a shortage of approximately \$92,000.00.

The method evolved and employed by George N. Sanders to embezzle the sums shown in the accompanying statements was as follows: Drafts were drawn on George N. Sanders, treasurer, Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., by treasurers of Baptist Foreign Missions throughout the world. These drafts were paid by checks of the Foreign Mission Board and the drafts stamped paid and held as supporting evidence to the checks given therefor. Sanders selected drafts from the "paid" file and by changing the bona fide paid dates passed them again as bona fide drafts. Paid dates on both the genuine and forged drafts were stamped thereon. Checks for the amount of the altered drafts were drawn by him, payable to the State-Planters Bank & Trust Company, for which the bank issued cashier or New York Exchange checks, totaling \$103,772.39, which were disposed of by him as follows:

1. Deposited in the American National Bank, Richmond, Va., in an account carried as George N. Sanders, treasurer, care Foreign Mission Board.....	\$ 91,164.32
2. Deposited to his credit at the Central National Bank, Richmond, Va.....	1,132.40
3. Cashed or used to pay personal obligations	11,475.66
Total	\$103,772.38

The examination shows that an average of nine drafts out of every three thousand were forged or altered.

Funds deposited in the American National Bank were either transferred by check to Sanders' and Mrs. Sanders' personal accounts or disbursed direct to his creditors."

This Board is more than eighty-one years old and this defalcation is the first time in its history that anything of this character has befallen it. It is fair to say that the Board has never been neglectful of business methods. Its system of keeping accounts and handling money has been recommended and, from time to time, improved by the most expert and trustworthy accountants in Virginia, and has often been commended by the best and most experienced men of finance in the community. But, as a leading banker of this city has said, "No system of accounting has yet been invented to take the place of an honest man."

Following the publicity which was given to the treasurer's defalcation, the Commonwealth of Virginia placed him under arrest, and he will be tried at the present January term of the Hastings Court of the City of Richmond.

The Board cannot submit this report without grateful mention of the friends of foreign missions throughout the entire South who have suffered with it in this unfortunate affair, and who have been generous with their sympathy and unqualified in the expression of their confidence. Many hundreds of letters and telegrams have been received from pastors, laymen and women personally, and from all kinds of Baptist organizations, which bear the finest marks of Christian consideration and pledge renewed loyalty to foreign missions. We would, with this report, send to these friends warmest and most grateful appreciation of their sympathy and unabated confidence.

Quite a number of loyal and regular contributors

to foreign missions, with tender sympathy for the Board in its distress, and desirous of proving their continued faith in the Board, and in an effort to prevent this defalcation from becoming an occasion of stumbling or loss of confidence for any Baptist in the South, have, unsolicited, sent in checks to be used for covering this defalcation. Accompanying these special gifts and in letters which bring none but declare the wish of the writers to contribute to such a fund are many suggestions that a movement be started among the loyal friends of foreign missions and the lovers of the good name of the denomination to reimburse the Board for the whole amount of the defalcation, in order not to leave the weakest Baptist and the most occasional contributor to foreign missions any ground for giving less to this great cause, but to furnish an example for giving more. The Board is deeply touched by these contributions and these suggestions, but feels that it is better to leave the matter to voluntary and spontaneous giving where it began. We hope that the generous friends who sent these checks and made these suggestions may understand at least something of the Board's warm gratitude and also its reasons for not, itself, promoting reimbursement effort.

In conclusion, we ask that the unceasing prayers of all good men and women may be offered to God that wisdom and grace may be given for the faithful and wise administration of this work, and that the blessing of the Lord may fall on all our foreign mission fields, where our great missionary enterprise faces appalling needs and marvelous opportunities for service in the name of the Saviour.

J. F. Love,
Corresponding Secretary, Foreign Mission Board,
Southern Baptist Convention.

BENEFIT OF CLERGY

(This is a very fine presentation of the case.—Editor.)

In this day of spiritual searching the parson has come in for no little criticism. Perhaps he deserves it, but, on the other hand, it is about time for him to receive a word of sympathy. His task is difficult, for no matter which way he turns he meets with objections from some part of his flock.

If the parson takes a narrow view of religion, he is accused of bigotry; if he takes a broad view, he is suspected of heresy. If he asks for money, he is charged with worldliness; if he does not ask for it, his church falls to pieces. If he pays calls on his congregation, he risks the reputation of being a bore; if he does not pay calls, he is charged with indifference. If he endorses movies, oyster suppers and bowling alleys in the basement, the conservative protest; if he sticks to services only, the boosters howl. If he introduces innovations in his sermon, he is called sensational; if he confines himself to the beatitudes, he is condemned for his platitudes. If he specializes on the Sunday school, the choir resents it; if he specializes on the choir, the Sunday school blows up.

In the old days the parson had a ready weapon. He alone could offer the benediction and the absolution. Nowadays very few of the congregation know what either means. Most of them imagine their sins are washed away by the simple process of dropping a quarter in the collection plate. Like the schoolmaster's birch, the parson's big stick has been supplanted by psychology, and no psychology yet discovered has the persuasive effect of a pit seething with fire and brimstone.

The ideal parson of today must combine the qualities of a financier and administrator, an orator, a scholar, a salesman, a musician, a teacher, a diplomat. If his church be small, he will find it useful to know also the rudimentary principles employed by painters, plumbers, electricians, furnace men, glaziers, carpenters and roof repairers.

Some parsons break under the strain, and parishioners hold up their hands in surprise and horror. The fact that all of them do not is, indeed, the greater wonder.—Baltimore Evening Sun.

"There is no easy way to be a pastor. The only way to succeed is to work and work, love your people and stay with it."—J. E. Dillard.

VISION, VENTURE, VINDICATION

Mrs. J. M. Dawson

Traveling through the far stretch of the West-land one is surprised to come suddenly upon majestic mountains that tower upward to the sky. On the side of one of these lofty eminences an altruist has written in commanding letters, "Some people have vision, others have visions." Perhaps it is the wide spaces, the long distances that may be compassed by a single sweep of the horizon that lends emphasis to these words, but when the wonderful scenery has faded away still one's thoughts are intrigued by this mysteriously placed truism. Vision vs. Visions mark the difference between the man with a dynamic purpose and the idle, impractical dreamer. The one builds noble cathedrals, writes kingly books, establishes great institutions—the other builds air castles, dreams poetry and talks much about unrealized possibilities.

In our beautiful Southland there are a multitude of concrete examples of the vision that men have had. Perhaps no achievement has a more general appeal to all our Southern Baptist Zion than the development of our Southern Baptist Assembly at Ridgecrest, North Carolina. A score of years ago Dr. B. W. Spilman, the great heart of North Carolina, had a far-reaching vision. With a faith that was omnipotent he secured a thousand-acre tract in the beautiful Blue Ridge Mountains and began to build the Ridgecrest Assembly. It was a daring venture, for at that time assembly work had not become as popular as it is today. The merits of the project soon attracted some of the strongest leadership in the South. The growth was not phenomenal, but steadily, by dint of earnest effort and unswerving courage, the venture became a glorious vindication.

Some years ago the Ridgecrest Assembly came under the direction of our Educational Board, located at Birmingham. Last year a conservative bonding company rendered an appraised value on the magnificent property of three-quarters of a million dollars. Many of our people have built summer homes in this beautiful environment. The commodious hotel and comfortable cottages every year house hundreds of assembly guests who come from all over the South as well as many points in the North to combine delightful summer recreation with an opportunity to hear men and women of national reputation. These represent all phases of religious and educational work. While charming musical and dramatic entertainments by gifted artists also have weekly place on the program. With all the multitudinous duties as our secretary of Education, Dr. J. W. Cammack has spent much of his time and energy during the past few years in strengthening and developing our Southern Assembly. Under the sagacious leadership and wise direction of this efficient administrator our work has taken place at the very fore front in western North Carolina, the home of the Y. M. C. A. and of several leading denominational assemblies. Southern Baptists may count themselves very fortunate in having Brother R. F. Staples and his charming family to reside at Ridgecrest and give daily attention to the upbuilding of our property. As business manager, Brother Staples is untiring in his efforts to build here for the comfort and delight of the great host of summer visitors. The extensive improvements of the past few years is convincing evidence of his splendid service.

In connection with the development of Ridgecrest, Dr. Cammack had a vision of creating an organized camp for the girls of the Southland. Last year the initial venture was made and Camp Swannanoa, with forty-two in the camp family, was started. The enthusiastic hopes of the most optimistic were abundantly vindicated in this first camp season of eight weeks. Girls were enrolled from Louisiana, Alabama, Georgia, Florida, Missouri, Virginia and North Carolina, while more than half of the number in attendance were from far away Texas. It was the delightful privilege of the writer to be the camp director, while associated in the work were some of the most efficient and gifted women in the South as heads of the various departments.



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Under their splendid supervision every girl received careful individual attention and the unsolicited letters of appreciation from every parent attests the fact that Camp Swannanoa attained almost an ideal success.

Certainly in this day of advanced knowledge there is no apology necessary for an organized camp. Thoughtful parents who have the welfare of youth at heart are deeply aware that in our complex life with its problems and temptations for the average girl, that we lose some of the elements most essential to character growth. The outdoor life, the wholesome joys, the simple living that made up the daily life of our forefathers is all too rare in the life of our young people today. The pressure of school and social duties expose them to certain contacts, artificialities and standards which may give parents grave concern, but which they are powerless to control. The organized camp is the solution of many such problems. Today the movement has taken on national significance. The history of the movement has been one of progress in a distinct type of education. Those men and women who are building summer camps are not financiers or seekers of easy money. Rather they are making a contribution to the education of our youth that is peculiarly American. Ex-president of Harvard, Chas. W. Eliot, said that organized camps were America's distinct contribution to the education of the world. Swannanoa Camp, under the auspices of the Southern Baptist Assembly, has already taken a place for itself among the leading camps of the South. The fourfold development, spiritual, mental, physical and social, is the high aim set by the camp management. In the Sapphire country, the land of sky-blue water, they will gather again next summer our Southern girlhood. There where the tall pines whisper and the silvery Swannanoa river sings they will play basketball, tennis, volleyball in the bracing mountain air, swim in Lake Laughing Water, and skillfully handle a canoe, fashion exquisite creations in arts and crafts, sing and play and laugh around the leaping fire in the Kitazuma Lodge, or tramp over the winding mountain paths and sleep under the stars.

Surely every parent would covet such joys for their lovely daughters. Make your plans now to send them to Camp Swannanoa in the summer of 1927. Write Mrs. J. M. Dawson, Baylor Station, Waco, Texas, for camp catalog and full information. Only a limited number of girls can be accommodated and the girls of last season, as well as others, have already enrolled. Many parents will be delighted to plan their own vacation at Ridgecrest, where they may be near the daughters. "Come thou with us and we will do thee good" is the cordial invitation of our leaders who, with high and noble vision, wrought, and whose venture has been abundantly vindicated in beautiful Ridgecrest in the Land of the Sky.

CHRIST'S DIVINITY

By Felix W. Muse

A preacher occupying a Nashville pulpit said: "Those who maintain that Jesus was God himself have no scriptural support for their arguments."

It seems almost unthinkable that a man with even ordinary intelligence would make such a statement. No orthodox student of the Bible will deny that the doctrine of the Trinity is clearly taught in God's word. There is trinity in unity and unity in trinity. There are three persons (Father, Son and Holy Spirit) and one Being, who is God.

If one subscribes to the essential doctrine of the trinity, then the divinity of Christ must be admitted. Christ, the only begotten Son, is revealed as the second person of the trinity, and is, therefore, divine. If, during His earthly ministry, Jesus was only a man—no more, no less—His sacrifice on the cross as a man (only a human creature) failed to satisfy divine justice. And again, does it not require merit to satisfy the rigid claims of divine law?

If Christ was only a human creature, what merit is there in His shed blood in behalf of condemned sinners? Can there be merit where there is no divine element to produce it? Can one human creature effect the salvation of other human creatures who deserve perdition? Such thoughts are preposterous!

Let the expounders, far and near, of cunningly-devised fables remember that the divinity of Christ is the very basis of Christianity.

The Bible supports this view.

INGRATITUDE

By Robert Paine Hudson

If when we're hungry, God should load
The table down with meat,
There'd not be one of all the crowd
That wouldn't come and eat.
If we were dying now of thirst
And He should smite the rock,
We'd gather round the gushing stream,
Just like a mighty flock.
If we were naked, all of us,
And destitute of clothes,
And he would furnish every one,
We'd all be there I s'pose.
But should He ask us to love Him
And go away in peace,
We wouldn't call again perhaps
Till day and night shall cease.
We'll take all that a God can give,
Until our cup runs o'er,
And should he ask some pay for this,
We'll trade with Him no more.

EDUCATIONAL DEPARTMENT

STATE EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION

W. D. Hudgins, Superintendent

Headquarters, Tullahoma, Tenn.

SUNDAY SCHOOL WORKERS

W. C. Milton, West Tennessee

D. N. Livingstone, East Tennessee

Miss Zella Mae Collier, Elementary Worker

B. Y. P. U. WORKERS

Miss Roxie Jacobs, Junior and

Intermediate Leader

SUNDAY SCHOOL NOTES

Schools qualifying this week for the A1 Standard are: First, Lebanon; First, Orlinda; First, South Pittsburg. This makes seven already in 1927. Who will be next?

The big conference is on this week at Memphis and we are expecting a great report from this week's work.

Erwin sends in a report of one of the best intermediate departments in the entire state. Out of four classes in the department three average more than 90 per cent.

The Intermediate Department of the First Church, Chattanooga, has qualified for the Standard with seven out of the nine classes meeting the class requirements.

The T. E. L. Class, of Kingsport, meets the requirements of the Standard and is now on the honor roll.

Springfield dedicates her Sunday school building on February 13. A great program is being prepared and some prominent speakers will take part. Dr. E. C. Dargan is to be the eleven o'clock speaker of the occasion and he always does a good job. We wish we could be there in person, but are to be in Memphis on that day.

Rev. A. M. Overton, Adamsville, is planning a great program for McNairy again this year. If we had some one to lead out in the work in every association like Brother Overton we could do most anything we want done.

Rev. C. L. Bowden reports the training school at Humboldt:

"My Dear Brother Hudgins: The training school is over and we had a great time. The weather was cold and many things turned out against us, but in all we had an average of nearly seventy in the whole affair. We are sorry that the class in "The Officers and Their Work" was not larger. I fear Brother Middleton did not feel as he would like to have felt as to the number in the classes and the number taking the examination. You are familiar with the weather by this time and last night was a Jonah for examinations.

Miss Collier had about forty in her class. She is a favorite and she was invited unanimously by the young people to come back again. She held all her pupils until the end and only two failed to take the examinations. Also Dr. Williams had a good class, not as large, however, as Mr. Middleton's. The average was sixteen, while the average for Mr. Middleton's class was eighteen. I tell you, Middleton knows his stuff.

We were delighted to have Secretary Middleton in Tennessee and welcome him back any time."

JUDSON TRAINING SCHOOL

Following is a condensed report of the training school just closed at Judson Memorial Church, Nashville: "The Judson spirit of doing things right predominated our training school and overcame weather hindrances with an average attendance of thirty-seven. A large number had already completed the courses offered, but lent their assistance by frequently visiting the classes and reviewing the work.

We would like to extend to the following a rising vote of thanks for their assistance during the week's work: Dr. John H. Moore, Dr. R. E. Grimsley, Miss Mary Northington, Dr. P. E. Burroughs, Dr. I. J. Van Ness, Dr. John L. Hill.

The addresses by the four latter named were indeed inspirational and proved very helpful to all. We especially want to thank Brother John H. Moore, from Edgefield Church, who taught the first division of the Manual, and our own pastor, who taught the course in "Old Testament Studies." These men stood by their tasks faithfully and proved very efficient instructors."

HOLD GREAT MEETING

At the Edgefield Baptist Church Sunday afternoon at 3 o'clock was held the regular monthly meeting of the Sunday School Superintendents' Council of the Nashville Association. The public was invited and a large and enthusiastic crowd was present. The program consisted of music and addresses along definite objectives set by the council. Mr. E. T. Holman spoke on "Enlisting Every Superintendent in the Co-operative Work of the Association." His address was to the point and made a great appeal to the leaders to line up for a great program for 1927. Following this address Mr. Harold Ingraham, of the Sunday School Board, brought a splendid message on "The Value of the Standard of Excellence," and challenged the Nashville Association to set a pace for the South by reaching the Standard Requirements in every school in the city. This would give us nearly twenty A1 schools in Nashville alone. The aim for the state is fifty, and should Nashville reach the twenty we will have to move our aim for the state up to 100. The last objective of the association for 1927 is a training school or class in every church in the entire association. Mr. Hudgins spoke to this point and asked that every city church hold its own training school and then go afield and help to conduct classes in every church in the entire country. Altogether the meeting was enthusiastic and a fine feeling was manifest everywhere. Mr. Roy Myers presided at the meeting and Mr. D. E. Short acted as secretary.

The Sunday school at Riceville is working toward the Standard goal.

Rev. A. M. Nicholson, Orlinda, gives plans concerning the program in Robertson County Association. He is the associational superintendent of the Sunday school work in that county. They are planning to take a complete religious census of the county and then put on a training school or class in every church in the county. The same thing will be done in the B. Y. P. U. and Laymen's Work. This is a high standard set by that association and should lead the entire South in this particular line of work. Not one paid helper is asked to put on this entire program.

A great meeting will be put on in Big Emory Association on January 21 and 22. The Sunday school, the B. Y. P. U., the W. M. S., and the Laymen are all combining their efforts in a great meeting to enlist and enthruse every church and worker in their respective lines of work. Mr. Livingstone is to represent this department in the meeting there this week.

We note the illness of Brother Beckett, of Nashville, and shall pray for him while he undergoes the operation.

SOME HOPEFUL TENDENCIES

At times we have written some words concerning the tendencies in our Sunday school work and in every case we have pointed out tendencies

that are calculated to hinder and hurt rather than help. For fear that some one may think that we are growing pessimistic and grouchy we are this week making mention of some hopeful signs. There are more hopeful signs than discouraging signs. We only pointed out our mistakes so they may be corrected and thereby improve our work.

First. One of the most striking signs of the present for good is the conscious need of deepening the spirit life of the individual worker. We have never seen our teachers and officers taking their work more seriously from the viewpoint of example than they are today. We are realizing that we cannot teach one thing and live another. Teachers are learning to study the Bible for their own good as well as to teach others. Our workers are learning better how to pray and are making prayer a real part of their daily worship.

Second. Special preparation is another favorable tendency. Our workers are realizing that they must learn how to teach in Sunday school as they do in the day school. They are studying books and attending conferences and conventions as never before. Every one seems to be looking for information as to how best to do what they have set their hand to. This is a very helpful sign.

Third. Again our people are feeling their responsibility to the one who never comes as we have never done. About one out of every four of Baptist preference attend any one's school. We are taking this to heart today and are going out in a definite way after the one who has not been attending. We are feeling our responsibility regarding the salvation of men around us in a new way.

Fourth. We are learning to distinguish between machinery and organization as we have never done. Our churches are being organized in every department of work to use the members individually and personally and to train each member for some activity in the church work. The associations are being organized likewise. The crossing of lines and counter actions of effort are being ironed out.

Fifth. We are today realizing what the Sunday school is and making it a real school of the church to teach everything the church was commissioned to teach. Every doctrine from Repentance to Stewardship and Bible Giving are taught and then put into practice in a great way. Our people are becoming informed as they have never been and are capable of being used in a great unified program as our denomination has planned.

Sixth. We are taking seriously now the business of winning men through every available means in the Sunday school as well as in all other services of the church. Personal work is assigned for this as well as all other lines of personal service. Hundreds are being won on the street and brought into the church by men and women going out from organized classes under the leadership of the third vice-presidents.

Seventh. We are at last learning to co-ordinate all the church activities into one great and mighty program. We have learned that the church is the biggest thing in all the catalogue. The Sunday school has come to work co-operatively with the preaching services and the B. Y. P. U. is learning to realize that they have defeated their objective if they train young people in the B. Y. P. U. for church membership and then allow them to leave when the preaching service begins. All are being trained to give into the storehouse of the Lord instead of fostering a dozen different treasuries and each supporting independent causes. One program for the church and every organization centering its program in this one great program and making it a part of the church.

Eighth. Never did our people respond to the call for help in the various lines of service as they are today. Hundreds of men and women who have been idle for all these

years are giving their talents and time to the church.

Ninth. Never was there such a fine spirit among the people in Tennessee as we have today. People are getting over their prejudices following the big campaign and are turning back to the Co-operative Program in a wonderful way. This is very heartening to us who stay on the field constantly.

Tenth. One of the biggest things that has happened of late years is the coming into the Sunday school of large numbers of grown men as well as women. They have helped to solve multitudes of problems. It is from men and women that we get our teachers and leaders. It is from the men usually that the money must come for equipment and for helps needed in all the departments. Then the truth has finally dawned upon the consciousness of men that it is folly to berate heresies and lambast evolution when they are doing nothing to help teach God's word to their own children. Let us all rally to the call of God in every line of His great work and make 1927 the biggest and best of all the years yet come to us.

B. Y. P. U. NOTES

1927 Goal in the B. Y. P. U.

After some thought we have set the following as the goal for 1927 subject to whatever changes that may be submitted by our new B. Y. P. U. secretary when he takes charge

1. One hundred and fifty Unions this year, 100 Seniors and 50 Juniors and Intermediates.
2. Twenty-five one hundred per cent Unions in the state.
3. Ten Standard general organizations.
4. Ten associations perfectly organized and working at a definite program.
5. Ten Standard associational organizations.
6. Double the number of daily Bible readers reported; half of our active membership tithing and 75 per cent of them giving regularly to the Unified Program.
7. Three great regional conventions in June, and the biggest and best state convention at Ovoca following the Tennessee Encampment, with 500 in attendance.
8. Ten thousand study course awards during the year.
9. A training class in every church where there is a B. Y. P. U.
10. Every Union reporting regularly to the Tullahoma office every quarter.

THE GREAT CHATTANOOGA TRAINING SCHOOL

Possibly one of the best training schools ever held in the state and the largest and best ever held in Chattanooga has just closed with a large number of awards turned in. There have been several outstanding features of this training school noticeable to all who attended. First, it was the best working bunch we have had anywhere. Second, the young people took the work more seriously than usual. They were happy and had a lot of wholesome fun, but nothing was done to mar the spiritual appeal of every message and lesson. Another outstanding force was the perfect co-operation among the local officers and workers in their preparation and management of the school. Another, the prompt handling of every feature of the program by the president. The school started and quit on time. No time lost and every minute filled. The lunches were served in a most judicious manner and were a joy to every one. This hour also was made a real entertainment. The faculty was the best that could be had in the land. The young ladies who made the devotional talks each brought a great message. We have never heard better messages than these young women brought on the beginning moments each night. The inspirational addresses were to the point and a

high standard was held up throughout the week.

Classes were taught as follows: Pilgrim's Progress by Rev. T. W. Callaway; Books of the Bible by D. N. Livingstone; Parliamentary Law by Mr. J. P. Edmunds, of Florida; Junior and Intermediate Leaders Manual by Mrs. J. P. Edmunds; Senior Manual by Mr. E. E. Lee, and the General Organization by Mr. Edwin Preston, of Georgia. The classes were all well attended and much enjoyed. The addresses were brought by Dr. J. W. Inzer, J. P. Edmunds, E. E. Lee and Edwin Preston.

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

The Nashville City B. Y. P. U. has completed all arrangements for the annual training school which takes place in March, beginning the 13th and closing on the 18th. The committees have entered wholeheartedly into this work and are hoping to make this training school the very best Nashville has ever had. Let's begin talking it now and prepare to take one of the books that will be listed, along with the names of the teachers. The faculty has been well chosen and the committee deserves commendation for such a well-arranged program.

The following is a list of the faculty and subjects: Training in Church Membership, Dr. John L. Hill, Nashville; General B. Y. P. U. Organization, Mr. Lyman P. Hailey, Louisville, Ky.; Training in the Baptist Spirit, Dr. John H. Moore, Nashville; Southern Baptists Working Together, Mr. D. N. Livingstone, Sweetwater; Senior B. Y. P. U. Administration, Mr. E. E. Lee, Texas.

The various committees with their chairmen are: Publicity, Mr. Virgil Clinton; entertainment, Miss Elizabeth Jarrell; finance, Mr. Robert Hailey; lunch, Miss Margaret Piper.

Miss Roxie Jacobs is reported improving. She now weighs 112½ pounds. She will not be released until entirely well. She greatly appreciates her friends and the prayers and love sent in to her.

This week special literature is going out to every Union where we have the names of the officers and we are urging that every president sign this wall chart agreeing to make your union standard the first quarter this year. We already have more than thirty standard unions turned in for last quarter. Write us for help on any point that you may lack.

Rev. J. A. Lockhart is teaching a class this week in "Training in Church Membership" in his church near Mohawk.

We wish our young people would inform themselves as to the books and seals awarded for same. Many take books not in their course and ask for seals when they are not allowed for that particular study or some times the book happens to be a study course in another grade. We prefer that all of our people conform to the regular courses.

LAYMEN'S NOTES

A fine meeting at Judson Memorial Brotherhood on Monday night, January 17. Mr. J. T. Henderson, of Knoxville, made the principal address. This is a fine, wide-awake Brotherhood and composed of the finest of all Nashville's best men.

First Church men are having a great night on Wednesday of this week. Nashville is waking up to the work of men and soon we will have the greatest churches in any state when our men begin to study their place in the work of the churches of our denomination.

Many associations are meeting on the fifth Sunday and most of them are heading all their programs up in the suggested program sent out by this department. We wish we could

meet with them all, but two is about all that we can possibly reach. We will be glad to help get a man for others where needed or send literature or helps on any topic.

We are counting on men to help organize the associations and churches for the every-member canvass and debt-paying campaign.

We hope to be able to announce the name of our layman director in next week's paper. He is a prince among men and will be a delight to all who have the joy of working with him.

The new Stewardship book by Dr. E. K. Cox is ready and is taking like hot cakes. Many have been sent out already and every one who has attempted to teach this new book says that it is the best ever written on Christian Stewardship. Write for samples or information. It will sell for 35 cents and contains 112 pages of the best information and Scriptures on stewardship.

ANSWERED PRAYER

By J. A. Maples

I was in the State of Florida some years ago and having to make a journey which required \$10, as I thought, and which was more than I had, I prayed earnestly throughout the day. I even went to the pastor of the First Baptist Church, thinking of laying the matter before him. But I had not more than taken a seat until he said, "Maples, what do you think, a fellow came in here that lives away out west and asked me for money, and I had no idea of ever seeing him again." If the Lord had spoken and said, "Don't ask him for money," it would not have been more clear to me. I thought of pawning my watch, and then the thought came to me, your need may be greater when you pay the watch out than at present, and that is not depending on the Lord.

As I walked about the streets I went up to a doctor's office and while in the doctor's office I saw a tract which had on the blank space a rubber stamp, "Jesus is coming, and many Bible students and those who live near the Lord believe his coming is imminent." I said, "Where did you get this tract? I want it for this rubber stamp. I think I shall have it stamped on all my envelopes." The doctor said, "A returned missionary nassed through and left the tract." Then the doctor said, "By the way, I want the card you read yesterday at church." The card he mentioned was the "Eulogy of the Bible."

I went to the hotel and got the card, returning found this returned missionary in the doctor's office. The doctor said, "By the way, Brother Maples is interested in the second coming of Christ." She replied, "If you will give me your address I will send you a book, 'Jesus is Coming,' by W. E. Blackstone." I went with her to her home. She left me with the family and went up to her room to get the book. When she came down with the book, she asked that I lead in prayer. I took the book and started back to the city. When I reached the first street light I turned through the pages of the book I was so proud of, and in the middle of the book was a check for \$15.00 made to me. I guess if some one had been hiding in the grass they would have thought I had suddenly gone crazy. Knowing that she knew nothing of my distress, I returned and told her that I had been praying all day for \$10.00, and asked her why she made the check for \$15.00. She said, "When I got on my knees and asked God to bless the book, God told me you needed something else. I asked what it was and he told me it was money. I asked her how much and she told me \$15.00."

I started on my journey, made the change at the Mississippi River and buying my western ticket found that the need was met to the penny. It was \$15.00 I needed instead of \$10.00.

SECURITY OF THE BELIEVER

By R. H. Hampton

Job. 36:7, He withdraweth not his hand from the righteous, but with kings are they on the throne. Yea, he doth establish them forever and they are exalted. Isa. 45:17, But all Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

In Rom. 11:26 Paul says, All Israel shall be saved. Paul does not mean all natural Israel. He is talking about the seed of Abraham. Or all believers, for Abraham is the father of us all who believe.

Gal. 3:29, If ye be Christ's then are ye Abraham's seed and heirs according to the promise.

Jno. 11:26, And whosoever liveth and believeth in me shall never die. Believest thou this?

Jno. 7:38, He that believeth on me as the Scripture hath said out of his belly shall flow rivers of living water.

Jno. 6:47, Verily, verily I say unto you, he that believeth on me hath everlasting life.

Jno. 5:24, Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

I Jno. 3:2, Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.

I Jno. 3:9, Whomsoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.

I Jno. 5:18, We know whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not. Christ said, "I am the door by me if any man enter in he shall be saved."

Disciples and many others say he may be saved and he may not. Note Jesus said he shall be saved and shall go in and out and find pasture.

My sheep hear my voice and I know them and they follow me. I give unto them eternal life and they shall never perish.

Readers, does this look like the security of the child of God. I will let you be the judge. See Rom. 8:2; Rom. 8:38, 39; Jno. 3:15, 16, 18, 35; Rom. 6:22; 1 Cor. 3:15; 1 Thess. 4:16-18; Psa. 37:28; Psa. 121; Psa. 89:31, 34.

Bookkeeper: "How does your new truck run?"

Delivery Man: "In and out."

"What do you mean?"

"It runs out of gas and into everything."—Good Hardware.

Where There Was Nothing Doing

When Mark Twain in his early days was the editor of a Missouri paper, a superstitious subscriber wrote to him saying that he had found a spider in his paper and asking whether that was a sign of good luck or bad. The humorist wrote him this, and he printed it:

"Old Subscriber: Finding a spider in your paper was neither good luck nor bad for you. The spider was merely looking over our paper to see which merchant is not advertising, so

Interesting to Elementary Workers

2 NEW BOOKS

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Working With The Cradle Roll And The Beginners

Aurora Medford Shumate

Cradle Roll and Beginner workers will gladly welcome this new department book. Mrs. Shumate takes up the Cradle Roll work first and sets it forth in clear-cut terms. In the Beginners section she shows how to know and work with the four and five-year-old children. Most of the illustrations are taken from the author's experience with little children.

A Beginner worker had this to say about it: "It is a Spirit-filled message, written simply but ringing loud with the understanding and love of the little child. I feel that it will meet the need of all workers with children of the pre-school age."

Working With Primaries

Robbie May Alexander

Those who have been helped by that admirable book, A YEAR OF CONSTRUCTIVE PROGRAMS, will welcome eagerly this new book by the same author, and which deals with the Primary department of the Sunday school. It is a text-book that leads to Seal 5 in the King's Teachers' Course.

In the first chapter she discusses The Great Purpose embodied in the department aim. Each of the following chapters is based on and developed out of this opening one. The Teacher, The Child We Teach, Curriculum Material, The Sunday Morning Program, Music, The Lesson, Physical Environment, Organization, all are related to the one great purpose.

It is a good text-book, but it is far more. It inspires one to do and be her best in Christ's name for sweet childhood's sake.

Baptist Sunday School Board

161 8th Ave. No.
NASHVILLE, TENNESSEE

he can go to that store, spin his web over the door, and lead a life of undisturbed peace ever afterward."—World's Best Humor.

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 Sunbeam Leader ----- Mrs. Hattie Baker, Box 187, Peabody, Nashville
 Headquarters for W. M. U., 161 Eighth Ave., N., Nashville, Tenn.

HARRY'S REPORT

You know just how it hurts us boys
 To save and give up things;
 Most always it's the little girls
 That bring their offerings.
 But when that missionary came,
 About a year ago,
 She made us boys feel sort o' bad,
 Because we didn't show
 Much interest in mission bands,
 Mite boxes and such stuff.

She told us how they needed men,
 And how there weren't enough
 To fight the battles of the Lord
 Out in the mission lands;
 And asked us what we meant to do
 With all our brains and hands.
 She said: "God wants you for His
 work;

And here is where you start,
 By doing all these little things,
 Each boy his own small part."

We boys got quiet while she talked;
 We had been wiggling some
 And eating things, and Jimmy Blake
 He had been chewing gum.
 But when we saw tears in her eyes,
 And when she talked so good
 We listened, and I guess she knew
 That we all understood.

So then me and another boy
 We lifted up our hands
 To show that we would help along
 The boys in heathen lands.
 And then, the rest, they joined us,
 too;

I didn't think they would,
 But mother says it's always so
 In things that's bad or good.
 Somebody has got to start the thing
 And not stand back and whine,
 Mother was glad that day to see
 The first hand up was mine.

So then we boys just did our best
 To work and earn and save;
 You'd laugh to see how much it was,
 The money that we gave;
 And when we brought it to the
 church,

And put it with the rest,
 The minister said, "Well now,
 The boys have done the best!"

So now we're bound to keep it up;
 And when we're grown to men
 Perhaps we'll raise our hands again
 If we are wanted then.
 —L. A. S., in Children's Missionary
 Friend.

TENNESSEE W. M. U. ANNUAL REPORT

The Southern W. M. U. closes its books with the fiscal year. We have sent the following report to Mrs. W. C. Lowndes, treasurer of the Union: For the Co-operative Program, \$162,458.95; W. M. U. specials (which includes the Margaret Fund, Bible Fund and Training School expenses), \$2,957.75; Training School scholarships, \$395.00. Total, \$165,811.70. Included in this amount is \$20,105.41 for the Lottie Moon foreign mission offering and \$6,992.43 for home missions.

If your society has failed to send in your report please send it today to Miss Mary Northington, 161 Eighth Avenue, North, Nashville, as she is caring for the work because of the great sorrow of our treasurer, Mrs. Altman. Mrs. Lowndes has given us until February the first for a supplemental report. Your treasurer must have her record in this office not later than the 26th to be counted in the work of 1926.

CALL FOR WHITE CROSS SUPPLIES

During the war many women learned to make bandages to be used overseas. Many hours were given to Red Cross work because the boys were over there.

Two valiant soldiers of the cross from Tennessee, Dr. and Mrs. C. E. James, are battling against disease, sin and heathenism in Harbin, Manchuria. We have not sent them the money or the supplies they have needed in their battle. In Memphis at our W. M. U. convention Tennessee adopted this hospital and agreed to send supplies by March 1. Mrs. John A. Gupton is the White Cross chairman. Send all checks and supplies to her at 161 Eighth Avenue, North, Nashville. Some societies are unable to purchase supplies at the stores accessible to them. Money is most acceptable and the druggists of Nashville give Mrs. Gupton everything at wholesale prices, so send your check to her if you desire to give money.

Surgical instruments are greatly desired. It is very cold in Manchuria, so blankets are most needed.

Look at the list and do your bit for the White Cross:

Blankets (single bed), bandages, gauze compresses, adhesive tape (12 inches by 5 yards is the least expensive), pajamas (cotton flannel), light duck for male nurses' uniforms, domestic, surgical gowns (length 50 inches), cotton, sheets, towels, wash cloths, pillow cases, hot water bottles, ice caps, rubber sheeting, soap, Bon Ami, Dutch Cleanser, safety pins, kimonas, surgeons' rubber gloves, bed spreads (single size only), sash curtains, any surgical instruments.

MANY THANKS

Thanks from our Tennessee missionaries home on furlough for the book, "Hearts of Old Hickory," sent them Christmas by the Tennessee W. M. U., is given in these letters:

Letter From Mrs. W. H. Tipton, of China

Hilliercroft Sanatorium,

Biltmore, N. C., Jan. 7, 1927.

Dear Miss Northington:

What a splendid book, the interest grows right to the end. Many, many thanks to the W. M. U. sisters. It certainly is good to be remembered. I also want to thank some one for the Baptist and Reflector. I do enjoy having it! Please pass my thanks on to the right person.

I asked Mrs. Leavell to write you about the Home and Foreign Fields, because I missed it so. I am in a porch with a Methodist and a Presbyterian, the manager of this Sanatorium is a Presbyterian, and my doctor is an Episcopalian, so I do not hear much Baptist news.

I am praying that the Christmas gifts to Foreign Missions were more than ever before and that help may be sent to needy fields at once.

I am glad to say that I am improving, but it takes so long to get really well. I am sure that God will send me back to work in His own good time.

Again thanking you for your kindness,

Sincerely,

Mary B. Tipton.

From Mrs. Fowler, of Argentina
 1155 Ash St., Macon, Ga.,
 Jan. 5, 1927.

W. M. U. of Tennessee.

My Dear Sisters:

With this goes my sincere gratitude for the lovely book you sent me for Christmas. It will be a real joy to review it, more so, coming from my own dear Tennessee W. M. U.

Often my mind and heart turns to you, and I long to be in your midst, but circumstances have made it necessary that I be in Georgia, at least, for this winter.

Our hearts are burdened at the condition of our great denomination, for we know what it means to our

own dear work, and the native Christians that have all faith in Southern Baptists. I am busy all the time attending meetings and adding my small bit to the cause. If at all possible, hope to spend some time in Tennessee before we return to Argentina.

Wishing for every member of the Tennessee W. M. U. a bright and happy New Year,

I am yours in the Master's service,
 Daisy Kate Fowler.

Thanks From Maggie Whaley Englemann

Av Juarez 54,

Toluca, Mex., Dec. 20, 1926.

Dear Miss Northington and Tennessee W. M. U.:

Am writing to thank you for the lovely Christmas present and want you to know that we both place it first among our magazines.

No, "he" is not a Mexican, but there are some fine Mexicans here and we enjoy working with them.

As you know, the Neals are on furlough. Miss Long had to close the school, and we alone are left in all the South Mexican field, covering seven states. Am sure that you are busy going all over Tennessee, but what would you do with seven states?

When our school closed at Morelia we had a number of fine, promising students, whom we hated to see sent back without any more schooling. We wanted to just take them into our home, but that was impossible, but we have one of the fine Tarascan Indian boys, 13 years old, who is coming to live with us. Then we are helping another in our school under the Northern Board in Puebla.

The cut has been terrible for the work here. We have several places where they are writing us saying, "Send somebody to preach to us." We have some people who are waiting to be baptized and many others are interested, but instead of sending men to these new places we have to take some of our preachers and say, "We can't pay you any more, you will have to go into some other work." Only two preachers on one field get \$50 a month now, the others less, and how can we cut their salaries? Oh, that all our people in Southern Baptist territory would awake to the needs of the people on the field. We are always proud of the W. M. U. in all departments and we know that many are backing us to the limit, and how thankful we are!

We are happy in the new work, and if the new law is put into effect that has been signed by the Senate, foreigners (we) will be allowed to preach again. Then we cannot do a tenth of the preaching that the people will want to hear. One of our pastors went into a new village (by new, I mean where we have never preached) and ninety people were in attendance, and wanted him to come again. But he has more work than he can do without going into new villages.

Well, I could write for weeks telling you of the needs, also some successes, and still more of persecutions, but with this I will close. Pray that our Father may protect us and use us to His glory. Thanks again for the Literary Digest.

Mr. and Mrs. L. O. Engleman.

A Message From Dr. Mary L. King, of China

Accept many thanks for the fine book the Tennessee W. M. U. sent me, also the good wishes were gratefully read. We are so anxious to hear the Board's report for the year. Pray with me that some way may be opened for my return next summer. Dr. Ray has written me as follows: "I feel just like you do, that it is unthinkable that the missionaries should not be returned at the regular time in 1927. I am hoping and praying that every one who is able to go will be returned. If some church should decide it would like to pay your return traveling expenses as an extra, let them do it. It will do the church good and will help us."

EVERY WOMAN IS INVITED

The doors of the gigantic Calumet Baking Powder factory located at 4100 Fillmore St., Chicago, are always wide open to visitors and a cordial welcome awaits every housewife who wishes to make a tour through the home of the World's Greatest Baking Powder.

The Calumet company is proud and justly so of its unrivalled achievement. The Calumet factories are the largest of the kind in the world. As one enters the portals of this mammoth structure there is an indelible impression of efficiency—of high ideals—of determined purpose. Every step of the process of manufacture is controlled by scientific principles of demonstrated merit. Sanitation reigns supreme. Every ounce of material is tested by analytical chemists for strength and purity and finally the finished product is tested in the big Calumet kitchens by master bakers for actual baking results.

At the completion of an intensely interesting trip through the model home of Calumet—one is prompted to express with emphatic emphasis—"No wonder Calumet is the World's Greatest Baking Powder. No wonder its sales are two and one-half times those of any other brand and no wonder Calumet proves itself 'best by test!'"

Whenever there was opportunity in my visits in the various churches for a word of exhortation, I have stressed the debt, for it seems to be the paralyzing force that must be lifted before we have any real life.

I have tried in talks to bring China rather than the missionary near, and urged more prayer for the native worker as well as for our representatives from this land. I am hoping that this time of distress may reveal unknown resources to the Chinese, make them more nearly self-supporting, but it is unfortunate that they must suffer just now. There are famine conditions for a radius of one hundred miles of our city, Pochow.

Pray with me for that land that has had such precious investment, for our Christ is triumphing there as well as here, and all of our sacrifices cannot compare with His for that land.
 Mary L. King.

THINGS MISSIONARIES HAVE DONE

Missionaries have translated the Bible into about seven-tenths of the world's speech.

They have collected and expended more than \$30,000,000 yearly in the work of heathen evangelization.

They have demonstrated the truth that the successful church, spiritually and materially, is the church that is most actively engaged in missionary enterprise.

Missionaries have done more than any other one class to bring peace among savage tribes.

All the museums of the world have been enriched by the plans, animals, and products of distant countries collected by the missionaries.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire, and the Nestorian Tablet, by which a new chapter in early Christian history was recovered.—Methodist Protestant.

To think about your troubles is to waste your own time; to talk about them is to waste other people's time.—Good Hardware.

WHERE DOLLARS COUNT

They count up fast if you are in a good position, paying a good salary. We can put you in a good position paying a good salary as soon as you finish our course of training. Ambitious young men and women should write us at once. Catalog Free.

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NEW 1927 SEED CATALOG

Our new catalog of field and garden seed is now ready to mail. We want all growers to have one. Write today for our new 1927 catalog, mentioning this paper. We sell THE BEST of all seeds. Established 1908.

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THE NEWS BULLETIN

STUDENTS AT MOODY EARN \$302,416.72

The bulletin of Moody Bible Institute of Chicago brings the interesting news that the students earned during the months from October 1, 1925, to August 7, 1926, the splendid sum of \$302,416.72. Of this an average of 271 men earned \$4,235.33 per week and an average of 202 women earned \$1,676.53 per week. These sums represent the amounts paid the students by various Chicago firms who can use part time workers. Of course, a large number of students are enabled to attend this great school because of this help.

OKLAHOMA UNIVERSITY TO HAVE DORMITORY

Deferred Campaign for Building Begun

The women of Oklahoma have set their hearts to provide their Baptist University with a dormitory for women. More than a year ago they had launched the campaign for the funds, but when the great debt-paying campaign was begun they postponed the work in favor of the greater task. Now that the year's program has been ended and the debts have been raised, they will finish their task. Mrs. Berta K. Spooner has been chosen to head the campaign forces. The dormitory will house 200 women and will be a great addition to the university equipment.

SET WORTHY EXAMPLE

The National Baptist Voice of January 1 carried an account of the splendid work done by the officials and employes of their great publishing house in Nashville. These workers, anxious about the future of this, the greatest negro publishing house in the world, went under the load and underwrote \$20,000 of the indebtedness. Our brethren are getting behind their great institution. The Voice fittingly says, "When unborn generations will come to Nashville as the Mecca of Baptists and they do not find your name and the name of their church among the Memorial underwriters . . . they are going to ask the question, 'Why?' Surely the honor of being a part of so great an agency for good ought to appeal to every one of our colored brethren. White people are already looking on and exclaiming in wonder, 'How did they do it?' Their answer will be, 'We did it through sacrificial love.'"

DR. GRACEY TO RETURN TO AMERICA

The Canadian Baptist brings us news of the proposed return to our country of the Rev. Fred W. Gracey, deputy secretary of the Baptist Union of Ireland. Brother Gracey expects to be in the United States early in March. His first engagement will be with Tremont Temple of Boston, where Dr. J. C. Masse is pastor. This engagement will keep him March 18-20. Other engagements will be appreciated by this princely preacher from Erin. His address will be 538 Chestnut Street, Westfield, N. J.

UNIFIED PROGRAM DEFINED

"What is the Unified Program?" The question was asked of one of our truest denominational statesmen, a man who is greatly loved in Tennessee. His answer was: "The Co-operative Program is a great movement implying five things of Southern Baptists, every one of which is a Baptist principle. These are: Co-ordination, co-operation, equity, balance, cohesion." That is a fine definition. Look up the meaning of the words and apply them in your relation to the great program.

A WONDERFUL STORY

We have just received from the Bible Institute of New Orleans a story that is thrilling. It appeared in the Magnet, the Institute publication. We regret that hopeless lack of space forbids our giving it in full. The story is:

During the Christmas giving by the Institute students, Mrs. C. L. Gaines, of Tampa, Fla., was strangely moved by the appeal of the cause of our Master. She had saved \$5.00 as her gift, but was impelled to give also an amber necklace which was her last piece of jewelry and very precious. At Coliseum Place Church, when the offering was being taken, she finally gave the necklace. The pastor made the announcement over the radio, asking if anyone wanted to redeem the piece. Within a few minutes the answer came from a lady offering \$40.00 in lieu of the necklace.

A few days later, when Mrs. Gaines had only \$2.50 left, she went to the post office and upon opening her mail found a check from the T. E. L. Class of her home church, the amount of which was \$50.00. It was a Christmas gift from the class to her. "She gave her all and still had store."

ORGANIZED CLASSES GROWING

The report of Mr. William P. Phillips, secretary of the Young People's-Adult Department of the Sunday School Board, for December shows a pleasing gain in the number of standard classes reported. Eighty new classes were registered, bringing with them an enrollment of 1,523 members. North Carolina led with seven-teen classes, Texas had sixteen and Mississippi ten. This brings the total enrollment of this department up to 342,807.

EDITOR NEWTON DENOUNCES SHOW

Georgia Baptist Editor Launches a Broadside

Editor Louie Newton, of the Georgia Christian Index, in the issue of January 6 issues a vigorous denunciation of the management of a new theater in Atlanta and of the New York crowd who own the playhouse. We wish we could reproduce his protest in full. It is strong, fearless, fiery, and ought to arouse the Georgians. Earl Carroll, notorious because of the "bath tub party" of some months ago, opened the new theater with a bunch of near nude women and a lot of vicious and immoral display. Brother Newton protests not only against the indecent show and its alleged criminal promoter, but against the indifference of the citizens who allow such filth to be shown in their midst.

K. C.'S TO FIGHT FOR MEXICO

Situation Grows Daily More Grave

The National Council for Prevention of War has sent out an appeal for sane consideration of the Mexican squabble, and in the appeal gives some interesting facts. The four factors mentioned as contributing to the present grave situation are (1) The oil interests which are "being encouraged by the State Department to refuse to obey the Mexican oil laws. (2) The religious controversy. "The Knights of Columbus announce that they have raised a million dollars for a Mexican fund and they have issued three pamphlets on Mexico running into the millions of copies. These pamphlets use atrocity tales, some of which have been proven false, and all of which are of doubtful authenticity, apparently with the deliberate purpose of inspiring hatred between our countries." (3) The cry of Bolshevism. (4) Conflict of interests in Central America.

PRIZE GOES TO AGED MINISTER

Some of our readers noticed last week that the Rev. Martin Ball, of Paris, had won the prize which the Sunday School Board offers for the best prepared associational minute. Brother Ball worked long and faithfully at his task, prepared all his copy in a splendid way and succeeded in getting out what was judged to be the best publication of the year.

NEWSPAPERS HELP US

Once in a while we hear some good brother protesting that the denominational papers give publicity to only a few pastors, while hosts of them never get their names in the papers. Why is this true? For one thing, we do not know how to get the news unless the brotherhood will send it to us. For another, many brethren are too modest to send in the news when they are concerned. How shall we overcome the trouble? The best way we know of is for you to send us your local newspaper. Several county papers come to our desk every week and one daily. From these we are able to see just what you are doing. It is much better when we write it up and you see it first after it is printed. Therefore, if you want to help the paper, send us your county or city paper. Of course, it would be impossible for us to subscribe for them all.

NINE CHILDREN

It was a great joy to see in our Philathea Class, on a recent Sunday, a mother with her babe. In addition to this babe, this mother had eight other children in Sunday school that day—making nine in all. She turned out to be an old friend of mine, at whose marriage I had the pleasure of officiating when I was the pastor of the First Baptist Church at Little Rock. Ben Cox.

PROGRAM COMMISSION PLANS

Total Objective Plan

The meeting of the Co-operative Program Commission, which was held in Nashville the first week in the new year, was a harmonious and somewhat enthusiastic one. Many plans were discussed and it was finally agreed with but two or three objections, to enter upon a new plan of raising our finances. Instead of the many names used in the past, ad instead of separating our needs and emphasizing special appeals, it was decided to promote the great unified task in such a way that all agencies will profit thereby. A total objective for south-side causes amounting to \$3,916,000 was adopted for 1927. This will, if raised, greatly relieve our depressing financial situation (unless further debts are made before 1928) and give heart to our people who have been "pounded with debts," as one brother expressed it out in the country, until they have little heart to try to straighten up. Tennessee has been asked to give \$400,000 of this total. We can do it, brethren; let us go forward now!

ROBERTSON COUNTY FIFTH SUNDAY MEETING

Robertson County will hold its fifth Sunday meeting with Greenbrier Church, of which J. M. Rogers is pastor. The meeting will begin Friday night, January 28th, with a sermon by Pastor L. S. Ewton of Springfield. Subject, "The Heart of Our Religion." Saturday morning devotional will be conducted by Professor Johnson. Homer G. Lindsay will discuss "Prayer Essential to Success in Christian Activity." A. M. Nicholson will discuss "The Need of Our Churches." L. S. Ewton, "Why I Am a Missionary." The afternoon devotional will be conducted by J. M. Rogers. Subjects and speakers for the afternoon will be: "The Laymen's Responsibility in the Progress of Our Work," H. H. Conn; "The Place of the Sunday School in Our Work," H. L. Green; "W. M. U.," Mrs. H. G. Lindsay; "B. Y. P. U.," W. R. Goodman. The sermon Saturday night will be by Floyd Carroll.

W. D. Hudgins will speak Sunday morning and the Rev. F. P. Dodson will preach.

CELEBRATE SILVER ANNIVERSARY

Brother S. W. Kendrick, retiring pastor of Grandview Heights Church, of Nashville, together with Mrs. Kendrick, were honored with an anniversary reception during the past week. The occasion was the twenty-fifth anniversary of their wedding and the church presented them with a handsome chest of silver as a token of appreciation. Deacons H. E. Mullins and J. C. Dismukes spoke for the church, expressing their love and confidence and regard for the splendid work of Brother and Mrs. Kendrick.

EDUCATION ASSOCIATION TO MEET

The Southern Baptist Education Association will hold its mid-winter meeting in New Orleans beginning January 26. Dr. M. B. Adams, of Georgetown College, Kentucky, is president of the association. Among the speakers for the occasion will be: Miss Bessie Welch, of the Bible Institute, New Orleans; Dr. J. M. Price, of Southwestern Seminary; Dr. J. W. Province, of Mississippi College; President C. Cottingham, of Louisiana College; Dr. F. S. Groner, of Texas; Editor L. L. Gwaltney, of the Alabama Baptist; President H. C. Wayman, of William Jewell College, Missouri; President W. D. Furry, of Shorter College, Georgia; President H. E. Watters, of Union University; Mr. Allan H. Bissell, of Louisville, Ky.; Secretary M. A. Huggins, of North Carolina; President J. M. Wood, of Stephens College, Missouri; Secretary J. W. Cammack, of the Education Board; President E. Y. Mullins, of the Southern Seminary; President D. S. Campbell, of Central College, Arkansas; Dean Peyton Jacob, of Mercer University, Georgia, and others. A joint session will be held with the Southern Baptist Editors Conference and the State Secretaries.

EX-TENNESSEAN MAKES GOOD

A report from Bauxite, Ark., brings the good news of the successful work of Pastor H. A. Bickers, a former Tennessean. During his period of service there have been ninety additions to the church, forty-three coming in during a revival conducted by the pastor. The church has granted an increase in salary and has made it possible for him, the pastor, to drive a Fordor Sedan. This year the budget method of finances has been inaugurated and the people like it. A men's organized Sunday school class has been begun and it has grown from twelve to fifty in attendance. Brother Bickers says, "It is a pleasure to work with the brotherhood of Arkansas. The pastors and denominational servants are a fine co-operative group of men. We look with pleasure at the progress and forward movement of things in Tennessee, our native state."

REV. O. L. NOLEN, LOCAL MINISTER, SENATE CHAPLAIN

Rev. O. L. Nolen of Murfreesboro, has had a merited honor conferred upon him in the organization of Tennessee's law-making body. He has been appointed chaplain of the Senate by Speaker Henry H. Horton, and has already entered upon the discharge of his duties in a manner to receive the plaudits and commendation of the state solons. Mr. Nolen is pastor of the Una Baptist Church and moderator of the Concord Baptist Association. He is a widely known and successful minister and revivalist, and his host of friends here and throughout the state are very happy in his selection as chaplain.

BUT HE AIN'T

Visitor: "And what is your little brother's name?"
Bobby: "His name would be Jack if he was my brother, but he ain't and her name is Ruth."

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE, JANUARY 16, 1927

Memphis, Central	916
Chattanooga, First	803
Knoxville, First	775
Knoxville, Belle Avenue	772
Memphis, First	734
Memphis, Bellevue	725
Knoxville, Broadway	701
Knoxville, Fifth Avenue	600
Memphis, Union Avenue	584
Nashville, First	559
Allen Fort Class	740
Chattanooga, Highland Park	475
Chattanooga, Tabernacle	377
Fountain City, Central	366
Nashville, Immanuel	350
Nashville, Belmont Heights	350
Nashville, Eastland	348
East Chattanooga	334
Sweetwater, First	327
Harriman, Trenton Street	323
Knoxville, Euclid Avenue	317
Paris, First	311
Nashville, Grace	308
Knoxville, Immanuel	305

CHATTANOOGA PASTORS

First: Dr. John W. Inzer. "The Fall of the Bell Tower of Verice" and "Who Is Setting Your Pace?" SS 803, BYPU 130, by letter 6.

Avondale: C. D. Creasman, supply. "Made Like Jesus" and "How Jesus Blesses." SS 261.

Northside: R. W. Selman. "Law Enforcement" and "Without Shedding of Blood No Forgiveness." SS 243, BYPU 65.

Concord: J. P. McGraw. "Citizens of Two Worlds." SS 93, BYPU 50.

Central: A. T. Allen. "Unpossessed Possessions" and "Some Modern Dangers to the Soul." BYPU 60, by letter 2, baptized 2.

Clifton Hills Tabernacle: W. R. Hamic. "The Bible" and "Jesus at the Door." SS 285.

Rossville Tabernacle: George W. McClure. "Signs of the Times" and "Character Building." SS 225.

East Chattanooga: J. N. Bull. "John the Baptist" and "The New Jerusalem." SS 334.

St. Elmo: L. W. Clark. "Victory Through Faith" and "The Power of the Gospel." SS 236, BYPU 86, by letter 1.

Tabernacle: T. W. Callaway. "Seven Crowns in the New Testament" and "The Harvest Is Past, the Summer Is Ended." SS 377.

Highland Park: J. B. Phillips. Dr. Rosenburg, a converted Jew, "God's Dealing with the Jew." Pastor, "My Reasons for Opposing Breaking the Laws of the Land." SS 475, additions 2.

East Lake: W. C. Tallant. "The Glorification of Christ" and "A Call to a Conference." SS 194, BYPU 101.

Red Bank: J. C. Pitt. "The Stewardship of Prayer" and "Using Our Second Bests." BYPU 84, for baptism 1.

Woodland Park: E. G. Epperson. "How to Work for Christ" and "The Thinking Man." By letter 1, for baptism 1, saved 3.

KNOXVILLE PASTORS

Broadway: Dr. B. A. Bowers. SS 701, BYPU 105. In the absence of the pastor, Rev. Mel G. Leaman and J. B. Napier supplied.

First: Dr. F. F. Brown. "The Molding of the Christian Life" and "The Changed Life." SS 775, BYPU 132, baptized 5, by letter 3.

Central, Fountain City: Leland W. Smith. "Christianity vs. the Liquor Traffic" and "The First Commandment vs. God Only." SS 866, BYPU 133.

Clinton: Lloyd T. Householder. Dr. J. L. Campbell, "Fellowship with God." Pastor, "Glorying in the Cross." SS 157, BYPU 65.

Fifth Avenue: J. L. Dance. Rom. 6:11-12. Lacy Atkins, "Heaven." SS. 600, baptized 2.

Immanuel: A. R. Pedigo. "Knocking at the Door" and "Redeeming the Time." SS 305.

Beaumont: D. A. Webb. "On the Mountain Heights" and "Gathering of Thy People." SS 151.

Smithwood: Charles P. Jones. "Thomas the Doubter" and "Going Farther." SS 162.

Central of Bearden: Robt. Humphreys. "Jesus Christ Approved by Witnesses" and "Disciples Indeed." SS 176, by statement 1.

First, Fountain City: S. E. Loxley. "Deeper Life or Dwelling in Christ or Indwelling in Him" and "Crossing the Line." SS 194, BYPU 30.

Arlington: J. C. Shipe. "Practical Religion" and "A Great Day and a Great Question." SS 94, BYPU 30, by letter 1.

Mt. Olive: Stephen C. Grigsby. Brother Burnett, "The Cross and Its Attractions." SS 130.

West View: D. W. Lindsay. "Man's Adversary" and "Three Great and Grave Questions." SS 58, BYPU 20.

Oakwood: W. G. Mahaffey. "The Source of Christian Power" and "Applying the Heart to Understanding." SS 165, BYPU 59.

Belle Avenue: James A. Smith. "Whatsoever Ye Desire When Ye Pray" and "Camouflaging God." SS 772, for baptism 1.

Andersonville: J. F. Wolfenbarger. "Out of the Heart Proceed Evil Thoughts" and "Neglect." SS 60.

South Knoxville: J. K. Haynes. "Our Cross" and "The Fall of Man." SS 280, BYPU 74, by letter 1.

Euclid Avenue: J. W. Wood. Ps. 144 and "Spiritual Awakening." SS 317, BYPU 40.

Washington Pike: R. E. George. "Unshaken Pillars." Rev. Polk Hill, Jer. 9:23, 24. SS 105, BYPU 63.

Marble City: W. A. Masterson. "The Mantle That Has Fallen to Us" and "The Transformed Life." SS 96, BYPU 40.

First, Lenoir City: W. C. Creasman. "The Conquest of Self" and "On the Road with God." SS 276, BYPU 83, by letter 1, by profession 1.

Elm Street: E. F. Ammons. "Prayer" and "The Fourth Commandment." SS 167, by letter 1, by statement 1.

Gillespie Avenue: J. K. Smith. "Prayer" and "Christ Bearing Our Sins." SS 221, for baptism 1.

Philadelphia: A. B. Johnson. "Some Characteristics of Whole-Hearted Religion" and "The Power of the Gospel." SS 91, BYPU 65, by letter 1, by profession 1.

McCalla Avenue: A. N. Hollis. "Soldiers of Jesus Christ" and "Prayer—A Farce and a Blessing."

Inskip: W. D. Hutton. "Job's Faith" and "Urging Lot." SS 111, BYPU 73, prayer meeting 42.

MEMPHIS PASTORS

Central: Ben Cox. David Livingstone, at evening hour. SS 916, by letter 4.

First: A. U. Boone. W. C. Boone of Owensboro, Ky., preached. SS 734, by letter 2.

Bellevue: W. M. Bostick. "Obedience Better Than Sacrifice" and "Be Sure Your Sin Will Find You Out." SS 725, for baptism 2, by letter 1.

Union Avenue: H. P. Hurt. "Soul Winning" and "Leprosy a Type of Sin." SS 584, BYPU 254, for baptism 1, by letter 7.

New South Memphis: W. L. Norris. "Resurrection Hope" and "Supreme Rulership of God—Know the God of Heaven Ruleth." SS 152, BYPU 90, by letter 4, prayer meeting 25.

Eudora: J. E. Bell. "The Immutability of Christ" and "The Marvellous Sin of Unbelief." SS 55, BYPU 45.

Seventh Street: I. N. Strother. Dr. P. E. Burroughs preacher at both hours. SS 235, BYPU 161, for baptism 4, baptized 1, by letter 2.

Calvary: J. A. Barnhill. "The Worthy Few in Sardis" and "How the Death of Christ Saves Us." SS 190, BYPU 65, by letter 3.

Speedway Terrace: J. Norris Palmer. "The Christian's Assurance." J. B. Moseley spoke at evening hour. SS 275, by letter 3, profession 1.

Italian Mission: Joseph Papia. "Repentance." SS 30, prayer meeting 9.

Hollywood: Pastor Burk. The Lord's Supper and "The Ninth Commandment." SS 161, BYPU 114, baptized 1.

Yale: L. E. Brown. "The Spirit-Filled Life" and "The Sure Hope." SS 105, BYPU 66, by letter 1.

Eastern Heights: W. L. Smith. "God's Ownership" and "The Foe Within." SS 96.

Central Avenue: J. P. Horton. "Creation and Sonship" and "Propagation of the Gospel." SS 127, BYPU 55, by letter 1, prayer meeting 33.

Prescott Memorial: Jas. H. Oakley conducted both services. Public recognition of officers. SS 220, BYPU 93, for baptism 1, by letter 1.

Brunswick: W. H. Haste. The Lord's Supper and "Influence." SS 30, BYPU 15.

Merton Avenue: E. J. Hill. SS 175, BYPU 68, by letter 1.

Whitehaven: Wm. O. Beaty. Matt. 7:16 and Prov. 27:17. SS 51, BYPU 16, prayer meeting 18.

Forest Hill: S. P. Poag. "Supreme Offering to God" and "A Revival in Prayer." BYPU 70, prayer meeting 40.

Rowan Memorial: J. W. Joyner. SS 102, BYPU 56.

NASHVILLE PASTORS

Belmont Heights: W. M. Wood. "How the Devil Works" and "Christ Knocking at the Door." SS 350, BYPU 88, by letter 2.

Grace: Chas. E. Scott, supply. "Sons of God" and "Victory Day." SS 308.

AMONG THE BRETHREN

By FLEETWOOD BALL

Dr. W. M. Wood of Belmont Heights Church, Nashville, is to assist Rev. J. H. Oakley of Prescott Memorial Church, Memphis, in a revival April 3rd to 17th. It is expected to be a great soul-winning campaign.

Rev. H. W. Shirley has resigned as pastor at Philadelphia, Miss., effective Jan. 15th. He formerly labored in Oklahoma and they want him back.

Rev. C. M. Crossway of Woodward, Okla., a Tennessee product, was given a joyous and gracious pounding recently by his appreciative congregation.

Rev. W. C. Boone of the First Church, Owensboro, Ky., filled the pulpit of his father, Dr. A. U. Boone, of the First Church, Memphis, last Sunday and Rev. W. C. Furr filled the pulpit of Rev. W. E. Rogers of La Belle Place Church, the same city.

The Oklahoma State Mission Board employed five enlistment men for full time beginning Jan. 1st. One is Rev. W. A. Fite, a son of Tennessee. He resides at Tulsa.

Rev. John H. Webb, who lately resigned the care of the First Church, Monroe, Ga., to accept a call to the First Church, Columbia, S. C., has entered upon his duties with much encouragement.

Rev. Charles Spurgeon, a son of the noted Charles Hadden Spurgeon, died recently and is greatly mourned

Immanuel: Powhatan W. James. "The Heart of Religion" and "Kingdoms and Their Entrances." SS 350, BYPU 90.

Eastland: John A. Wray. "The Most Beautiful Thing in the World" and "The Call of the Entire Bible." SS 348.

Park Avenue: E. Floyd Olive. "The Threefold Task of Our Church" and "The Purpose of Christ's Death and Resurrection." SS 289, BYPU 83, for baptism 2, by letter 5, prayer meeting 81.

Lockeland: J. C. Miles. "Jesus Cleanses the Temple" and "True Religion Recommended." SS 247, BYPU 53, for baptism 1, by letter 5, profession 1, prayer meeting 51.

Third: W. Rufus Beckett. "God's Wondrous Gift of Love" and "God's Wrath Abides on Unbelievers." SS 242, BYPU 65, for baptism 1, baptized 1, profession 1.

Grandview Heights: S. W. Kendrick. "The Lord's Supper" and "Jonah and the Whale." SS 217, BYPU 72, by letter 1, profession 1.

Radnor: H. F. Burns. "The Gospel Message" and "Hope." SS 85.

OTHER PASTORS

Old Hickory: A. B. Curtis. "One Thing Needful." SS 120, BYPU 48.

Rockwood: J. A. Davis. "The Will of God in Our Lives" and "The Second Sermon on the Life of Christ." SS 253, BYPU 58.

Harriman, Trenton Street: J. B. Tallant. "Success Out of Failure" and "Man's Best Friend." SS 323, BYPU 100.

Madisonville: N. W. Ellis. SS 160, BYPU 111, for baptism 2, prayer meeting 134.

Paris, First: J. D. Freeman, supply. "Jesus Christ the City of Refuge." SS 311, BYPU 72, prayer meeting 76.

Johnson City, Unaka Avenue: W. C. Carroll. "Love for God's House" and "A Sad Condition." SS 149, professions 4, renewals 5.

Watertown, First: T. G. Davis. "What Yokes Are For" and "God's Ability." SS 125, BYPU 51, prayer meeting 52.

Bolivar: Henry J. Huey. "The Holy Spirit" and "Deliverance from Wrath." SS 124, BYPU 101, prayer meeting 26.

by English Baptists. For ten years he had been at the head of the great Orphanage established by his father.

Rev. L. S. Cofe has resigned as pastor of the First Church, Humble, Texas, to accept a call to the First Church, Marks, Miss., effective Feb. 1st. He is a native of Mississippi.

Rev. W. A. West of Bemis, announces a revival to be held there beginning June 19th and continuing two weeks. The writer is honored with an invitation to do the preaching. It will be his fourth engagement with the church.

The church at Mission, Texas, has called as pastor, Rev. Thos. J. Doss of the First Church, Bowie, Texas, and he has accepted effective at once.

Rev. A. M. Nix of Guin, Ala., has arranged for a revival in his church at Winfield, Ala., beginning July 10th, and continuing ten days. It will be the writer's joy to assist in the work.

The West Tennessee Baptist Sunday School Convention could not be held at Union City owing to delay in finishing the new church. West Jackson Church, Jackson, and Milan are both bidding for it. The executive committee will announce in a few days which invitation is accepted.

Dr. W. H. Knight of the First Church, Baton Rouge, La., has been heartily called to the care of the First Church, Eldorado, Ark., but the saints in Louisiana say they cannot give him up.

At Chapel Hill Church near Milan, Tenn., to which Rev. W. A. West of Bemis, Tenn., preaches one Sunday afternoon in each month a Bible conference will be held Feb. 24-27, and the program is one of great interest.

Central Church, Memphis, Dr. Ben Cox, pastor, recently featured an every-member canvas and secured pledges from the largest number of members ever obtained as a result of a canvas in the church. Of the canvassers Miss Nan Robuck secured the largest number of pledges.

Dr. Robert Fagin headed a committee fostering an every member canvas in Temple Church, Memphis, Dr. E. F. Campbell, pastor, showing a record that doubtless cannot be duplicated in the State of Tennessee. As many persons signed pledges as are enrolled as members.

Rev. H. H. Wallace of Tyler, Texas, has secured a leave of absence from his church that he might represent his county in the State Legislature of Texas. He expects to be gone from two to three months.

Before Dr. M. E. Dodd of Shreveport, La., leaves for his new pastorate in Los Angeles, Cal., he will fill an itinerary of engagements in Louisiana and speak on "Fifteen years in Lovely Louisiana."

The church at Lyons, Miss., secures as pastor, Rev. A. L. Ingram, of San Marcos, Texas, and he returns to his native state. He has been teaching in San Marcos Academy.

Rev. C. T. Davis, who has been teaching in Clarke College, accepts a call to Houlika, Miss., where he preaches twice a month giving the other time to nearby churches.

"Blood Before Water and Christ Before the Church" is the title of a booklet of 24 pages with Rev. J. H. Grime of Lebanon, Tenn., as author. It is a virile, scriptural discussion of the differences between Baptists and Campbellites. Bro. Grime has treated the subject exhaustively.

Dr. Oscar Haywood, formerly pastor of the First Church, Jackson, is now a member of the state legislature in North Carolina, having moved back from New York.

Dr. H. W. Virgin of North Shore Church, Chicago, Ill., renders a service of incalculable value to radio fans in the United States by a discussion of the Sunday School lesson each Saturday night. He will be remembered as a former pastor of the First Church, Jackson.

Union University, at Jackson, had an enrollment of 17 new students following the Christmas holidays. More than 1,400 had been registered prior to the holidays. This is considered a record.

Rev. L. A. Pendleton of Greensburg, Ky., has announced that he will do the work of an evangelist. He has been a pastor for eleven years and has witnessed more than 1,000 conversions.

Rev. J. B. Alexander has been called to the care of the Second Church, Columbia, and has accepted.

By THE EDITOR

The Rev. J. N. Varnell of Benton, Kansas, will spend the month of February in Jackson, 250 Hamilton Street. He would be glad to be used as supply, and we believe he could be induced to come back to the South permanently.

Pastor A. F. Mahan of Etowah sent out a very attractive new year's greeting in which he issued an invitation to all to attend services at the First Baptist Church and answered a number of "excuses" which are usually given by non-attendants.

The annual report of Broadway Church, Knoxville, is a splendid piece of work. It comes in a large folder and reveals some interesting things. During the calendar year just closed the church contributed for all purposes \$43,462.65, of which amount a little more than \$15,000 went for missions and benevolences. One hundred and eighty members united with the church, which now

has a membership of 1,628. In the last thirteen years the church has given for all purposes \$324,197.

First Church, South Pittsburg, and Broadway Church, Knoxville, have published an honor roll of members. Class 1 is composed of all who made pledges to the budgets and paid them in full. Class 2, of those who made pledges and paid in part; Class 3, those who did not make pledges but paid some; Class 4, those who neither made pledges nor paid. The Rev. Paul R. Hodge is pastor at South Pittsburg; the Rev. E. H. Peacock is financial secretary of Broadway.

SPECIAL NOTICE.—All subscribers who sent orders to Wilson Smith & Co., of Los Angeles, Cal., and who did not receive their fountain pens are urged to write us immediately, giving the following facts: (1) How much money did you send? (2) About when did you send the order? (3) Did you send cash, check or money order? Send us this information immediately. Write with typewriter or pen and ink.

Dr. Albert Bond has been compelled to give up the work with Montezuma College. Prof. C. R. Barrick, one of the teachers, has been elected president of the institution.

Evangelist T. T. Martin is with the Tabernacle Church of Waco, Texas, in a revival which, according to Pastor A. Reilly Copeland, "is nothing less than a moral earthquake. Prominent unconverted deacons, Sunday school workers and many others have been clearly saved and baptized. Strong men with blanching faces reel and stagger like drunk men and cry out during the services, 'What must I do to be saved?'" Dr. Martin will be with Burleson College in a revival beginning January 23rd, and from there will go to Lexington, Ky., to open his campaign of debates with the Atheistic Society of America.

Brother L. C. Franks of Bradley, Fla., writes of the good work he is leading in the land of summer. He is pastor of two half-time churches—Bradley and Brewster. He is in the midst of a revival with Bradley Church, and great results are expected. A prominent Baptist minister of another order has come to the church, and with him many whom he has led astray. Brother Franks asks for the prayers of his Tennessee friends.

The twenty-ninth annual Bible Institute will be held in Murray, Ky., February 13-18. This is an event of interest to a great many of our readers, as the First Church of Murray with its pastor, the Rev. Boyce Taylor, puts much into these institutes.

In the death of Frank L. Stanton, the South lost one of her finest writers. His poems, many of which are familiar to us because of their having been set to charming music, are among the best examples of folk songs that we have ever produced. "Mighty Lak a Rose," "Just A-wearying for You", and others of their kind will long remain in our choicest collections. His works go to prove that that which endures is the stately and beautiful and not the "jazzy" and ridiculous.

Dr. M. W. D. Norman, pastor of the Metropolitan Church (colored) of Washington, D. C., died December 26th. He was a native of North Carolina, a graduate of Shaw University, in which school he once taught, and a man of outstanding ability.

Rev. W. G. Key is now pastor at Crossville and Crab Orchard. He writes that the work is going well and that the prospects for a great year are good. There have been ten additions at Crossville since he took the work. He is the only active resident Baptist pastor in all the Cumberland County and we rejoice that he is there for there is no more able or willing worker among us.

The next meeting of the Northern Baptist Convention promises to be one of great interest. According to the Watchman-Examiner, more than half the space allotted to the convention by the Great Stevens Hotel has been reserved.

Pastor F. R. Barnaby has resigned the care of Grove City Church, Knoxville. He is a splendid fellow, an experienced pastor, and a lovable man. We do not want Tennessee to lose him.

Ninety years ago last December, Dr. John A. Broadus was a visitor in Atlanta, Ga., where he preached two strong sermons.—Watchman-Examiner.

Judge Ben Lindsay's tirade against the ministers of Tennessee was given wide publicity through the Associated Press. We have received returns from several places, Houston, Texas, among them.

Dr. James B. Leavell, pastor of First Church, Houston, Texas, preached at both hours last Sunday for the church at Clarksville.

Dr. Calvin B. Waller of Second Church, Little Rock, Ark., is with Central Church of Muskogee, Oklahoma, in a revival meeting.

During the three years service of Pastor George Hale with First Church, Trenton, Mo., there have been 430 additions. The church now has a membership of more than 1,000. Dr. Hale was the first pastor of Belmont Heights Church, Nashville, having come to it just after the consolidation of Belmont and South Side Churches.

George H. Doran Company announces that it will bring out in the autumn, a book from the pen of Dr. George A. Buttrick who has recently gone to Madison Ave. Presbyterian Church of New York City to succeed Dr. Henry Sloane Coffin who resigned to accept the presidency of Union Theological Seminary. The book of Dr. Buttrick is to be entitled, "The Parables of Jesus."

Mrs. Helen Hamilton of Titusville, Fla., died January 4th. She was a native of LaGrange, Ky., and her body was shipped there for burial. The deacons of the First Church, Titusville, sent resolutions of sympathy and hope.

Avondale Church, of Chattanooga, on last Sunday extended the call to Rev. D. B. Bowers, of LaFollette. His decision is not yet known.

The revival services at the Bellevue Baptist Church of Memphis, with Gipsy Smith doing the preaching, closed last Sunday. This was a great meeting for the church, reports the pastor, W. M. Bostick.

First Church, Pineville, Ky., has purchased the building of the Methodist church in West Pineville and will open in it a mission station. Thus does L. C. Kelly carry on the work of spreading the kingdom.

General receipts for the work in South Carolina were \$20,000 less than last year but totals were equal to that raised a year ago.

We have received several clippings which subscribers ask us to publish. We regret that some of these have been sent in without the name of the paper or magazine from which they are taken. Under no conditions can we publish material taken from other papers unless we know from whence it comes so that we may give due credit.

Recent reports in the papers concerning the Foreign Mission situation add concern to our minds. Missionaries are distressed about the home base. What is to be done? May I encroach on your space to make a personal suggestion? My wife and I have finished reading a small book which we wish every Baptist family in Tennessee would read. It is "Today's Supreme Challenge to America," by Dr. J. F. Love. Send 60 cents to the Educational Department of the Foreign Mission Board, S. B. C., Richmond, Va. The message of that book fits these times.—Edgar L. Morgan.

Evangelist J. B. DeGarmo writes to say that some pastors misunderstand his policy of raising money for his meetings. His plan is to take a free-will, public offering during the revival, but he is ever willing to leave the matter to the pastor and church if they do not agree with his plan.

Baptist and Reflector

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AN APPEAL FROM THE CHURCH OF WESTMORELAND, TENN.

We, a few members of Missionary Baptist Church of Westmoreland, Tenn., want to speak a few words to all the good Christian people everywhere, and especially to all Missionary Baptists in regard to the condition of our little Baptist church here. We have only twenty-one members, the majority of whom are women. We have built a house at a great sacrifice at a cost of \$5,000, and we have paid all but about \$1,000. The people we owe this to are demanding the money and we have paid just about as far as we can. We would be thankful indeed for any contribution that any one would send us. We feel that there is a wonderful need of this church at this place for the work of the Lord. We have a fine organized Sunday school and are doing a great work, but at present we are compelled to raise some money. Brethren, the Bible says, "Cast your bread upon the waters and it shall return to you many days hence." So any donation will be appreciated very much in the name of the Lord.

Yours in Christ,
L. W. Freeman,
Chairman of Committee.
Westmoreland, Tenn.

The editor of his column was once very ill. One morning three different schools of medicine were in his room at the same time—Allopath, Homeopath, and Osteopath. One of the doctors said to the patient, "You have all the paths." "Yes," he answered, "and they tell me all the paths lead but to the grave."—Baptist Courier.

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**NEW BOOKS
REVIEWED**

New Testament Women and Problems of Today. By Madeline Sweeney Miller. Published by the Methodist Book Concern. Price, 75 cents; 82 cents by mail.

A most interesting group of discussion studies for young women of today is the message of this book based on the experiences of New Testament women who met Jesus and His disciples and found in that contact the solution of problems confronted in everyday life.

The first chapter is a discussion of Martha, under the caption, "My Job and I, Do We Fit?" Mrs. Miller says, "Martha was doing the thing that was most needed and that she was also best fitted to do. This, after all, is the real issue."

The twelve Bible studies are refreshing and thought-provoking. Any woman would find real joy in reading this book. A preacher may view the woman question from the viewpoint of a woman and receive fresh material for a sermon.—M. N.

Jack in the Mountains. By James F. Crook. Published by Paige Co., Boston, Mass. \$1.75 net.

This book contains 315 pages of thrilling stories, interesting history and splendid nature studies. It will interest boys and girls and prove a blessing to them in this day of unclean literature and corrupt movies. Jack, a city reared lad, goes into the Appalachian Mountains with his father and there hears many marvelous tales from the mountaineers and enters into many thrilling adventures. Parents need books of this kind for their children.

Evolutionary Geology and the New Catastrophism. By George McReady Price. Published by the Pacific Press, Mountain View, Cal. \$1.85 postpaid.

Dr. Price is well known to many who are interested in the discussion of the dogma of organic evolution. He has well championed the cause of Christianity in its fight against the anti-cupernaturalism of the popular present-day science. Part I deals with various geological theories and points out their defects. Dr. Price shows clearly that the so-called facts are but guesses or hypotheses established for the purpose of "giving a working basis" and not as a result of known facts. In Part II he names the facts that constitute "the basis for a true induction" and closes with some "Reflections" that are good.

We cannot recommend Dr. Price's books too highly. Of course, they are flouted by the evolutionary scholars and even some of our Baptist ministers have gone out of the way to make fun of him and his scientific theories. He needs no defense at our hands, but our people need to know his works. No man can study

his "New Geology," "Q. E. D.," and other books with an open mind without being convinced that Organic Evolution is far from being a fact. Even the uneducated who have a little knowledge of geology will be able to appreciate his works and to profit by them. Sad is the scholar's plight who is willing to accept a scientific dogma as a fact without first having looked at it through the eyes of one who knows that it is now so.

Stewardship Vitalized.—By Walt N. Johnson. Published by the Sunday School Board, Nashville, Tenn. \$1.25 net.

This the most complete and exhaustive study of the doctrine of stewardship which we have read. It contains 230 pages in ten point type set close. It is full of interesting illustrations and abounds with practical suggestions for those who wish to teach classes in stewardship. Few men are better qualified to prepare a book on stewardship than is Dr. Johnson. And the pleasing feature of his work is to be found in the fact that he approaches the idea of obligation from a full and comprehensive viewpoint. Take care of the stewardship of talent and life and the money side of the doctrine will take care of itself, is the heart of his idea. The book will be a little long for study classes, but laymen will profit greatly, even from the standpoint of temporal affairs, if they will study the book carefully and follow its precepts.

Learning to Live. By Marion O. Hawthorne. Published by the Abingdon Press, 150 Fifth Avenue, New York City. \$1.00 for Teacher's Book and 60 cents for Pupil's Book.

This is a series of studies for Juniors and is prepared primarily for use in daily vacation Bible schools. However, teachers of juniors will find in the Teacher's Book much valuable help and advice. To pastors who are planning daily vacation Bible schools, we recommend this set of two very helpful and practical books. Twenty-five programs, with suggestions, outlines and special work for the pupils, are provided in the studies. These lessons are chosen with a view to imparting great spiritual and moral truths through instruction in the Word of God and through the use of practical work and illustrations. It is one of the very best works for the daily vacation Bible school we have seen.

The English of the Pulpit. By Lewis H. Chrisman, A.M., Litt.D. Published by Doran Company. \$1.50 net. (Can be had from the Baptist Sunday School Board.)

We have wondered long why some man did not prepare a book of this nature, and we greet this well-prepared volume gladly. It contains a series of studies in the use of our language and preachers will find it one of their most valuable books. None of us is so well trained in the use of our language that he does not need to be constantly on his

guard against falling into a slovenly manner of delivering his messages. Dr. Chrisman has sensed the need of the average minister for a better knowledge of good English, and in this volume has prepared lessons, offered suggestions, laid down rules and given practical illustrations that every preacher from the college man to the most illiterate can profit by. Even the style of the book will furnish the reader with a striking example of good English.

The Spiritual Element in History. By Robert W. McLaughlin. Published by the Abingdon Press, 150 Fifth Avenue, New York City. \$2.50 net.

According to the publishers this work "aims to develop the modern attitude of history to religion. . . . The author has written with the teacher and preacher in mind and has used the illustrative method, which in history is simply the scientific method." Few people really know what history is and fewer still know the problems that confront the historian when he undertakes to prepare a volume of history. The careful study of this book will enable preachers to have a better understanding of the significance of history and will open up a new field of valuable illustrations for him. Public school and college teachers greatly need to study this work in order to be able to know the relation that exists between the spiritual forces of the world and the great movements that have gone on in the past. This book, along with "Religious Values," by Brightman, constitute two very valuable volumes for the library of the preacher and teacher who have an ambition to know more of the deeper secrets of life, religion and philosophy.

Comrades of the Carpenter. By A. Z. Conrad, D.D. Fleming H. Revell Co. \$1.50.

Dr. Conrad in this late volume takes fifteen of the Lord's sayings and in his discussions tries to relate them to the problems of life today. He does his task well, and those who read his chapters will feel amply repaid and drawn closer to the Lord. His purpose really is to bring the reader into a closer walk with the Christ. His style is beautiful and his sentences gripping. His thought is fresh and should be a stimulant to many. He has a way of putting things so as to make one remember them. He says: "A workless life is a worthless life." "Do your part or stop praying." The reader will enjoy these fifteen chapters.—J. R. J.

The little boy had his first lesson in astronomy and was proudly exhibiting his knowledge to his still smaller sister.

"That star," he said, pointing to one of the most brilliant ornaments of the heavens, "is ever so much larger than the earth."

"Pooh, I don't believe it," replied his sister scornfully. "If it's as big as that, why does it not keep the rain off us?"—Youth's Companion.

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