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# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 89

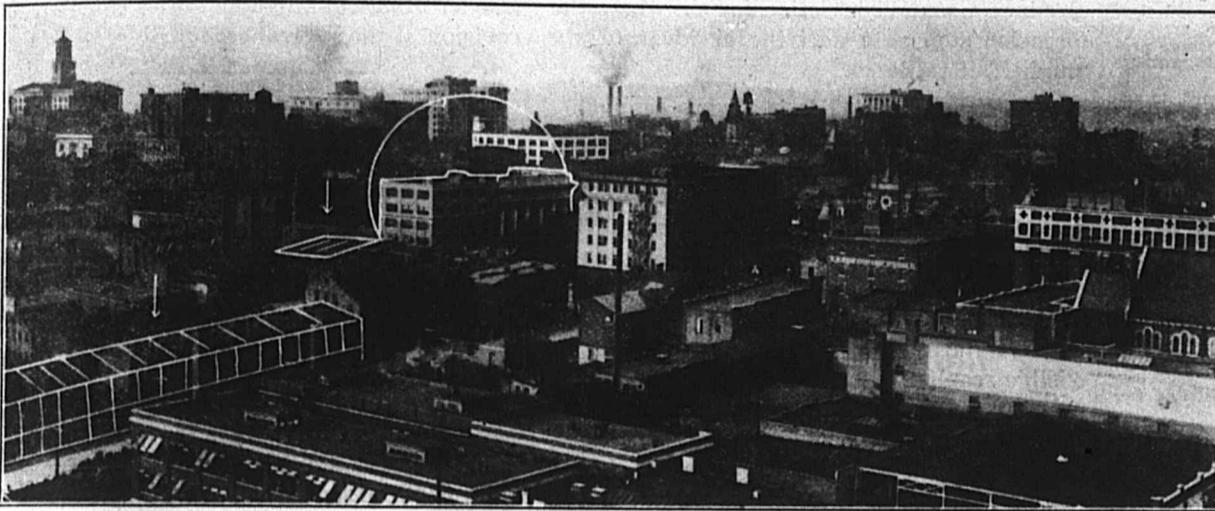
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Number 43

J. D. MOORE, Editor

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NASHVILLE, TENNESSEE, FROM THE TOWER OF UNION STATION

The semi-circle marks the building of the Baptist Sunday School Board of the Southern Baptist Convention, on the third floor of which are the Baptist and Reflector and all the Tennessee Baptist State Convention offices. Under the arrow immediately to the left, the Board is finishing a magnificent six-story building for the housing of its merchandise and mailing departments. Under the arrow in the left foreground the Board is erecting a large building in which its vast amount of printing is to be done by contract. The State Capitol is seen in the upper left corner.

## CHURCH AS PEACEMAKER.

Church members should settle their personal disputes before their churches instead of going to law. Civil dockets are crowded with cases in which members are suing one another over issues which ought to be settled privately or by a tribunal of fellow-Christians. Churches do not usually regard themselves as arbiters among their members in this respect, and to that extent they fail in being apostolic. It is just a part of the lax discipline which is so general among churches today. We need a wide-spread revival along this line.

## PRIDE OF LIFE.

Instead of trying to keep up with the styles, habits, manners and customs which prevail in our social circle, let us seek to keep in the forefront and abreast with that which is best in the activities, ideals and attainments in the Christian life. There is less rivalry in the latter circumstance, and even when it is present it is helpful. Pride of life; or humility of spirit: which do we have? Pride goeth before a fall, but humility is the climb to exaltation.

## DRY OUT OR DRY OFF!

When a concrete mixture dries out it becomes hard and when wetted again it needs but to dry off. One is constitutional and the other is superficial. One is a process and the other is a performance. One is from the inside while the other is outward. The soul that is set in the image and nature of Christ may suffer again and again the infirmities of the flesh and the weaknesses of human nature, but other than being subject to a superficial and temporary effect it is beyond the reach of their power. "Who shall separate us from the love of God in Christ Jesus?"

## STANDARD GIVING

When it seems that you can not spare it, that it must be used otherwise, and you do not see how you can afford to give it, then lend it to the Lord, and see how soon your necessities will be met,—you know not how; and there is enough for yourself and for your loved ones.

## JOYOUS SORROW.

Repentance toward God is a sorrow of which none will ever need to be ashamed. Our highest joy comes out of our deepest anguish over our sinfulness. There are delights to be had from a knowledge of merits possessed or of good deeds done, for unselfish labor may be its own best reward; but there are no tears of joy comparable to those of the soul that emerges from an experience of a godly sorrow for sin and which has caught the echo of the angel's song, among whom "there is more joy over one sinner that repenteth than over ninety and nine just persons who need no repentance."

## DWELL DEEP

By James Buchanan

Dwell deep! The little things that chafe and fret,  
O, waste not golden hours to give them heed.  
The slight, the thoughtless wrong, do thou forget;  
Be self-forgotten in serving other's need.  
Thou faith in God through love for man shall keep,  
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring  
Neglect of duty; consecrate each thought;  
Believe thou in the good of everything,  
And trust that all unto the wisest end is wrought.  
Bring thou this comfort unto all who weep;  
Dwell deep, my soul, dwell deep.

—Selected.

## NOT TENANTS BUT SONS.

In Christian Stewardship, the fundamental idea is that of the believer as the child of God rather than God's renter. The question of duty is one of filial responsibility instead of a tenant's obligation. We live on God's time; we inhabit God's world; we cultivate God's lands; we occupy God's houses; we use God's gifts; and we do so because we are "heirs of God and joint-heirs with Jesus Christ." Mere tenancy would lead to rebellion against the Owner; and the mere tenant would plot the death of the real heir, and would say, "Here is the heir, let us kill him and seize the inheritance." They only are Christian stewards who are sons of God; the rest of mankind are renters in arrears, beyond their own ability to pay.

## THE TRIBE OF LEVI.

In the settlement of the Israelites in the land of Canaan, the tribe of Levi was not awarded any territory because they were assigned the duty of serving the people in the formal, sanctuary worship of God. They were therefore to be supported by the other tribes to whom land was allotted. They were chosen, not because they were by nature better folk than the rest, for David and Jesus, the Messiah, were of the tribe of Judah and not of Levi, the line of priests; but because of their peculiar fitness as religious functionaries. Ministers of the gospel are mere men, but called of God and set apart by the churches, to be messengers of the Word. The trumpet is made of the same stuff as the trowel; only it is shaped differently and designed, therefore, for another purpose. Preachers are flesh and blood, weak and human, the same as other men; they are but a fellow-tribe.

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(Continuing the Baptist Builder.)

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## EDITORIAL

### REVIVALS.

A great many country churches especially are now entering upon the protracted meeting period of the year. In not a few cases it is a time-honored custom to begin a revival with a certain Sunday in a given month; and the date has practically become fixed in the calendar of the churches. There were usually good and sufficient reasons for the formation of such a habit, and only for extraordinary reasons should it be violated. However the customs of people frequently change, seasons of the year vary; so that a stationary date would not be the same throughout all generations. Hence, on the same grounds for which a time for a revival was set by the fathers, the date should be changed by their children.

It is very necessary that there shall be "seasons of refreshing from the presence of the Lord." Regular church services can not be sufficiently evangelistic all the time; for education and enlistment, organization and instruction, should also feature weekly public worship. There should be special occasions stressing the education of the people, such as training schools and Bible institutes: likewise, there should be special times set apart for definite evangelism. The church which comes nearest having a revival every Sunday is most apt to have a protracted meeting once or twice a year. Evangelism every week is rather an aid, than a substitute for the stated revival season.

Its purpose should be to bring about a spiritual awakening among all the people; and its scope, therefore, is two-fold: (1) to revive Christians and lead them to a higher spiritual life and to re-invigorate them for the more faithful performance of their Christian duties, and (2) to awaken the lost to a

sense of their need of a Redeemer by an earnest presentation of sin as the destroyer and Jesus as the only Saviour. Preaching should usually be simple, practical and hortatory, with a devotional element predominating in all the services. We do not think that a wholesale denunciation of popular evils should make up the greater part of preaching materials for revival meetings; but the Bible teaching as to sin should be faithfully and fearlessly presented. The Word of God is sharper than a two-edged sword, and will produce a sound conviction for sin where the preacher's private doctrine or ideas of sin might fail to do so.

A healthy church life is always evangelistic: it will win souls to Christ. An unclean or worldly church can not do so. In many a church a revival is needed solely in order that it may be cured of its sterility and become fruitful. Soul-saving is to be the primary, but not necessarily the immediate, object of evangelistic meetings. A revival is not a failure merely because at its close the visible results were not so and so. It is well when conditions are ready for a large ingathering of saved people, but it is sometimes equally as well when additions to the church are not so numerous, provided the church life has been invested with a new spiritual power which will insure its larger success as a soul-winning agency in the future.

Only safe and sound methods should be employed in making propositions or extending invitations. Most preachers are orthodox in their preaching, but few are thoroughly consistent in their methods. In their anxiety to secure decisions for Christ, preachers often shift their propositions to the unsaved so as to elicit some sort of response from them which, virtually, means nothing at all. We are not averse to the old time "mourner's bench," although we do not think it or any other method essential. But whatever may be the plan now, that which was formerly characteristic of the "mourner's bench" should be reproduced in our own evangelistic efforts.

Along with the preaching of regeneration, conversion, the new birth, workers in revivals should see to it that those who confess Christ have actually experienced His saving grace. It is a big thing for a soul to surrender to Jesus and accept His salvation as a gratuity: it is not trivial nor easy. It is an experience of which any normal person is capable; and is not difficult as far as an understanding of it is concerned: but to make it consist in a show of the hand, the signing of a card, or even a seat on the front pew, is to practice a serious delusion. These things, and others similar to them, may indicate a real change of heart, but they are to be distinguished from them.

Every revival should have wholesome after-effects. Where there is a "drop" in the church life following a meeting, the revival failed to function properly. It simply did not succeed in being a revival. There are no distressing reactions from extraordinary spiritual experiences as there are from excessive physical exertion; and a church member who does not enter the Lord's house from one "big meeting" until the next, might as

well stay at home all the time: at least the revival does not reach him.

Furthermore, there should be, as the results of a meeting, a better enlistment of the church members in the work of Christ, better financial plans may be installed, new training agencies instituted, improvements provided for, volunteers for definite Christian service called out: these things, along with the results which consist in the number of souls saved. Let us put the revival spirit into our church program and business; and also let practical kingdom duties come up for revision at the revival season.

### THE ASSOCIATIONS.

We second the suggestion of Brother A. F. Mahan that the Associations this year be considered unusually important. The 75 Million Campaign period will not close until December 31, 1924, and the Associations will have another annual session before that time; and yet it is earnestly hoped that this year they will take definite steps to complete that Campaign and also express themselves as to suggested plans for the future. Only a year and half actually remains, and the time is freighted with possibilities.

Every church should be represented in the Association by at least one delegate, and most churches should have several representatives. Appointments should be made on condition that appointees expect to attend, and those who are chosen to represent their churches should take their task seriously. Delegates should remain throughout the sessions and should carry the enthusiasm of the meeting back to their churches by giving a report as to the most important proceedings and actions of the body. It is not the largest attendance every time which has the best meeting, but no Association can rise to its highest level where a depressingly large number of its churches are not represented in its sessions.

Full statistical reports should be sent to the clerk of the Association by the clerks of churches. The church clerk is the most important factor in all our statistical work. If the church letters to the Associations are complete and accurate, the record is correct all the way through our denominational tables. If they are incomplete, there is a discrepancy everywhere. The blank church letters should be filled out entirely: let no space be ignored or unmarked. Where no information is to be given, state that fact: where nothing has been done, write the word "none" on the space for the record. It is even more necessary to state what has not been done than to report what has been done: and a blank space is merely the absence of a record and does not always mean the lack of something to report.

It is very important that the writers of reports should be well prepared, and have their reports made up, at least tentatively, before the session of the Association. They can secure suggestions from any of the general Boards or from the Executive Board at Nashville, which can be freely used; and which should be assimilated rather than swallowed whole. Hardly any one feature is more necessary to a successful Association

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than good, well-prepared reports all the way through. One or two outstanding speeches may supply the general demand for speech-making at a session, but it takes more than one good report to meet the requirements in that particular. Furthermore, that which goes to record should be considered especially important. Reports should be as short as possible and consist of two phases: (1) a clear-cut statement as to the condition of the cause considered and (2) some definite practical recommendations to the churches in regard thereto.

There should be much waiting upon God just now. In every Baptist Association, the prayer element should be in control and be supreme. It would not be amiss to have other sermons than the one with which the sessions are usually introduced. But whether there be many sermons or none at all, all the talks, prayers and songs should be soulful and spiritual. Disciples should be today, as were those at Pentecost, "all with one accord in one place," waiting for power from above; without a "cut-and-dried" schedule of activities further than definite plans to fall in with the program of Christ and to go with the current of His purposes and power.

## News and Views

Brother J. C. Miles, of Nashville, will assist the pastor in meetings at Rutledge Falls, beginning August 12.

Rev. Don Q. Smith of Nashville, will begin a revival meeting with Pastor H. F. Burns at Goodlettsville, the first Sunday in August.

The National Association of Organists will meet at Rochester, N. Y., in the Eastman School of Music on August 28-31, inclusive.

Pastor H. F. Burns will begin evangelistic meeting with the church at Union Hill, third Sunday in August, with Rev. C. D. Creasman of Nashville, assisting him.

Dr. D. A. Ellis, of La Belle Place Baptist church of Memphis, is in gracious meetings with the church at Donnelson, Brother M. E. Ward, pastor.

At the biennial meeting of the National Council of Congregational Churches to be held in Springfield, Mass., in October, the Secretary, Rev. Charles E. Burton, D.D., will announce that the denomination has completed the best biennium in its history.

We have recently received several unsigned letters, all of which have been discarded for want of signatures. Writers will please remember that we will withhold their names if they so desire, but that articles without signatures are summarily rejected.

At the recent International Christian Citizenship Conference at Winona Lake, Indiana, two thousand delegates came from various parts of the United States and Canada, although many came from European and Asia-

tic countries. Governors of twelve states each appointed about fifteen special delegates, consisting of prominent citizens. Over 100 speakers of national prominence addressed the conference.

Brother Wm. L. Fitzgerald changes his address from Black Mountain, N. C., to Biltmore, N. C. He has done excellent work on the Black Mountain field and the cause at Biltmore will doubtless flourish under his care.

The Beaumont Enterprise (Texas) of July 16 reports that Dr. A. E. Booth formerly pastor at Round Lick church this state, resigned the pastorate of the First church Beaumont, effective immediately. His plans have not been announced.

Brother S. W. Kendrick writes: "I just closed an eight days' meeting in the First Baptist church, Brenham, Texas, where I am pastor. I baptized four Sunday night received one by letter, making fifteen additions recently."

Pastor J. H. Sharp of Trenton street church, Harriman, during the months of July and August, is preaching a series of Sunday morning sermons on the "Sayings of Our Saviour on the Cross," and a series of Sunday evening sermons on familiar old texts.

The First Baptist church of Athens, Brother J. Herschel Ponder, pastor, goes to the topmost rung of the Honor ladder in budget subscriptions to the BAPTIST AND REFLECTOR. We have just received order covering a list of 136 names for both this paper and *Home and Foreign Fields*. Fine, indeed!

The Baptist church at Decherd recently enjoyed a revival in which Pastor C. E. Pennington was ably assisted by Brother J. C. Miles, of Nashville. There were thirteen conversions and twelve additions to the church. There have been twenty-four new members received into this church in the past three months: eighteen by baptism and six by letter.

From Derma, Miss., Brother W. M. Shelton writes July 15: "We are out of a pastor and want one between thirty and forty-four years of age with family. Furnish parsonage: pay \$500.00 half time: have another church paying \$300 for one Sunday, and can get full work at about \$1,000. For particulars, write W. M. Shelton, Derma, Miss."

From Brownsville, Tenn., Pastor Wilson Woodcock writes July 22: "Rev. Jas. H. Oakley, of Memphis, is assisting in a revival at Harmony church in Haywood county where he was pastor for eight years. The people of the church and community were happy to have him return for this work and the renewal of old acquaintances. Rev. H. L. Carter, of Jackson, will assist in a revival at Allens Church in Haywood county beginning September 1. The Sunday school building of the Brownsville Baptist Church is well under way and will be completed in time for

a great Thanksgiving service. As soon as this is completed arrangements will be begun for erecting the auditorium and it is hoped that the entire plant will be completed during 1924."

Edward W. Bok has deposited with Girard Trust Co., of Philadelphia, \$100,000.00 to be awarded to the author of the best practical suggestion for the prevention of war. We desire to submit the following recipe: "Whatsoever ye would that men should do to you, do ye even so to them." We are not looking for any award, because the suggestion is not original with us.

Moderator C. W. Baird announces: "The 113th Session of Concord Association will be held with the first Baptist Church of Murrensboro beginning August 1 at 10 o'clock. We are expecting an interesting meeting. We cordially invite our editor and the representatives of our boards to be with us through the entire session. Help us to make this one of the most profitable meetings of this historic association."

The Florida Baptist Assembly is in full blast in DeLand holding its meetings in the halls of Stetson University. There are something over 600 attending; Dr. E. W. McDaniel of Richmond, Va., being the chief lecturer, and the music in charge of J. Fred Scholfield. This same singer is very popular with the assembly people, who voted today that he be made a permanent feature of the assembly. There are twenty-five classes all well attended and taught by expert trained teachers. Afternoons are given over to recreations. The president of the Assembly is Dr. A. J. Holt.

### DR. ATWOOD'S MOTHER ILL.

We have learned with great regret that the mother of Dr. E. L. Atwood is very ill and we know that the hearts of the brethren will go out to him at this time. He has been called to Clinton, Ky., three times recently because her condition became alarming.

### STEWARDSHIP WORKERS.

By T. W. Gayer.

On July 13th the Administration Committee of the Executive Board met in Nashville to plan the Summer and Fall work. The following Stewardship and Budget directors were elected: J. H. Sharp, Harriman, for East Tennessee; H. W. McNeely, Orlinda, for Middle Tennessee; and E. H. Marriner, Humboldt, for West Tennessee. These men will serve in the capacity without salary. They are among the strongest men in the state, thoroughly consecrated to the Lord's work. They will be a great help to the Stewardship Secretary.

Three Regional conferences were planned as follows: East Tennessee conference to be held in Knoxville July 31st, Middle Tennessee conference to be held in Nashville August 21st, West Tennessee conference to be held in Jackson September 4th.

# Contributions

## THE NEW TESTAMENT CHURCH.

By William Dudley Nowlin, D.D., LL.D.

(Concluded from last week.)

### II.

#### THE MISSION OF A NEW TESTAMENT CHURCH

The Christ-established church has a Christ-given mission. In Matt. (28: 19, 20) Christ gives His commission to His ecclesia and promises to be with them to the end of the world. It will be observed that He says "Go ye" and I will be with "you." The "you" He promised to be with to the end of the world is the "ye" to which the commission was given. This commission was not given to the apostles, as such, for in that case when the last apostle died the commission would have been dead. The same would be true if delivered to the individual disciples present. This commission was delivered to something which was to be perpetuated to the end of the world, for Christ could not be with something which did not exist. His promises was to His ecclesia, to which His commission was given.

The mission of a New Testament church is a three-fold mission. TO DISCIPLE THE NATIONS, BAPTIZE THE DISCIPLED, and TEACH, or DEVELOP THE BAPTIZED DISCIPLES.

The first and greatest mission of a New Testament church is the evangelization of the nations, and that church which is not evangelistic is not evangelical. The commission "Go ye" makes us all missionaries, and the task assigned, "disciple all nations," makes it impossible for us to go beyond the limits of the task. The greatest business of this world is the evangelization of the nations. The mission of every disciple is to go and "make disciples" and he has no right to stop until all nations are evangelized. If there is one who can't go across with the message he should come across with the means. And the sending of the gospel does not excuse one from personal evangelism.

The second mission of a New Testament church is to baptize the disciplined. Christ says "make disciples and baptize them." There is a personal pronoun and includes no more nor less than the noun (disciples) for which it stands. Christ, John the Baptist and the apostles all followed this order—They "made and baptized disciples." There is not a single exception to this rule in the New Testament.

The third and last great mission of a New Testament church is the teaching, or developing of the baptized disciples. Here many of our churches fail. It will be observed that this covers the whole field of the church's activity. The first is Missionary—discipling the nations, the second is doctrinal—baptizing, or administering the ordinances, the third is practical—developing the baptized. Much could be said on this mission of a New Testament church but space forbids in

this article. Christ not only established His church and gave to it a glorious and worldwide mission, but He gave to it a glorious and abiding promise—"I will be with you to the end of the world."

### III.

#### THE CONTINUITY OF NEW TESTAMENT CHURCHES.

If Christ established His church while on earth and promised to be with it until the end of the world there must of necessity be a continuity of New Testament churches from the time of that promise to the end of the world, or a failure of Christ's promise. Not only did Christ promise to be with His ecclesia to the end of the world, when He gave the commission, but when He established the memorial supper and delivered it to His church He said, "This do in remembrance of me till I come." Now, if the doing of a thing is to be perpetuated the doors of that thing must be perpetuated. This is a self-evident proposition. If the observance of the Lord's Supper is to be perpetuated "Till I come" then those who observe it (which all admit is the church) must be perpetuated "Till I come." There are other Scriptures which teach this same doctrine, but these are sufficient.

If Christ established His church and promised it continuity and there has not been a continuity of New Testament churches one or both of two things are true, either Christ did not want His church perpetuated or He was not able to do what He wanted to do. If Christ made a mistake and established His church too soon and later discovered this mistake and therefore did not want it continued He was not omniscient, and therefore was not God. If Christ wanted His church continued but was not able to do what He wanted to do He was not omnipotent and therefore was not God. The question, then, is simply this, "Has Christ made good His promise?"

Yes, Christ established His church in the earth and committed to it the great commission and promised it His presence to the end of the world, and we believe He has and will make good His promise.

#### ASSOCIATIONAL MISSIONS.

By Ryland Knight.

(This paper was prepared to be read to the Nashville Baptist Pastor's Conference and is published at the request of that body.)

I have been asked to say something about Associational Missions. I may say, at the beginning, very frankly, that in the sense in which the term is generally used, namely: a district association raising money and expending it for its own purposes, I do not believe in associational missions.

There are two reasons for this. The first of these is that it seems to me that associational missions, in this sense, is a disorganizing factor in our denominational work. It is a commonplace fact that a man can hold a dollar so close to his eye, that it obscures the sun; it is, also, a commonplace fact that the needs that happen to lie in our immediate territory look so large to us that we do not see them in their true perspective as they relate themselves to

other and greater needs in other sections. If we develop the idea of associational missions the tendency will be, inevitably, for the larger and stronger associations to keep for themselves the lion's share of the funds which they raise, not through any spirit of selfishness, but merely because the need lying near at hand loom larger than the greater needs further off. As a consequence, the more needy portions of our state will be the more neglected portions of our state, and the statement, "To him that hath, shall be given," will find an illustration which is neither scriptural nor desirable.

I should prefer, therefore, as a matter of sound policy, for all the associations of our state to raise what money they can for the work within the bounds of our state; to pool that money as they do at present; and then to ask a group of men, representing the whole state, such as our Executive Board, to sit down with the needs and problems of the entire state before them, and distribute these funds, prayerfully, carefully, and impartially. Of course when that is done many of us will feel that the interest which lies close to our own hearts has not had its fair share of the help. It is quite possible that such a feeling arises in most cases from the fact that that particular interest does lie nearest our hearts, and that we need the corrective of those who have other interests, so that the distribution may be more fairly made. I can not help feeling that associational missions would be a disorganizing factor; would tend to weaken our work as a whole, and to concentrate unduly on the needs within the bounds of the particular association.

I do not believe in associational missions in the sense in which I am using the term, for another reason, namely: that to me associational missions does not furnish the most satisfactory and efficient way of meeting the needs of the district association. That is particularly true of an association which is largely a city association, as in the case of our own. I should say that the needy sections in Nashville, to use a concrete illustration, that is to say the sections which should be helped by some denominational agency, divide themselves into four classes. The first is that type of section which is and always will be a mission territory; those sections in the city where are congregated the less fortunate who, because of lack of education, shiftless, lack of skill, or other similar reason, are an unstable portion of our population and are without the ability to achieve constructive organization. A section of the type I have just mentioned, would never support a church or lend itself to stable, permanent, independent organization. The most satisfactory way in which to meet the needs of that type of section is through a mission Sunday school. A mission Sunday school is almost always most satisfactorily organized and manned by an individual church. There is hardly a church in Nashville which would not be better off, and which would not be developing its own membership in a wiser and larger way, as well as rendering a genuine service, if it established and maintained in some such section a mission Sunday school. It could easily

be an afternoon school though that is a detail. But certainly it would give opportunity for the development of the mission spirit, the out-reaching life of the church, in a way which would bring a blessing to the church itself, and to that section which it served. The funds for such a school are negligible in amount, and could easily be furnished by the church which undertook that particular work; as a matter of fact, the school might be largely self-supporting.

The second type of territory needing denominational help is the newly developing sections of the city. Inglewood furnishes an illustration of this type of territory; here homes are being built; people are moving in, many of them are buying their own homes, a permanent, stable community is being established. It is quite probable that the initiative in organizing and developing a work in such a territory might best be taken by an adjacent local church. There would be less need in this case, most of the workers would probably come from territory itself, but the natural way to begin work in such a territory would be through a Sunday school which would be the nucleus of future development. This type would normally develop into the third type.

The third type of need in a city is that of a church established in a new and growing community. Belmont Heights church furnishes the most fitting illustration of that particular type. Here is a section destined to be one of the important residential districts of Nashville. A heroic band of Christians organize themselves into a church. They have before them a large undertaking. Most of the people in that territory are aligned with other churches, large, established churches. They naturally prefer to remain in the church with which they are already aligned; and some of them hesitate to throw in their lot with a church which would demand of them an unusual sacrifice, financially and otherwise. Now that church does not need the slow and relatively small help which would come to it from associational missions. It needs that all the forces of the denomination, the whole ability of the state organization, and of the convention organization, should focus for the time being upon that situation and help that band of Christians to erect a building which will be adequate to the needs, present and immediate, of that community. The church itself ought not to be asked to do it. The city itself ought not to be asked to do it. It ought to be a part of the far-sighted policy of our State Board and our Home Board to see that an adequate building is provided for that community. The returns in the years to come, in dollars and cents, will far outweigh the expenditures. Of course, the money for that enterprise could be raised locally, yet to do so would have two consequences. The first would be to subtract from the amount given to our general funds practically the amount given to this enterprise. Anyone having experience in church work realizes that when money is raised for one purpose it is largely subtracted from another. The second consequence would be the loss of the sense of a close alignment with our denominational organizations, state and southwide,

which would come as a consequence of receiving their help in this crucial hour. Such a church as I have in mind does not need help over a period of years; it needs a large amount of help now, and then it will be self-supporting. I should personally rejoice to see our State Board and our Home Board make an adequate contribution to the erection of a suitable building for this particular church.

The fourth type of need is that of a church which is weak and which will always be weak, which needs from year to year a small amount of aid to supplement what the church can do. This is very unromantic and has very little popular appeal. It would be a difficult thing to create much permanent enthusiasm in our churches for such a situation. Yet it is a real situation. The permanently small and weak churches need our sympathy and our steady assistance, but in my judgment such assistance is rendered more readily from such an organization as our State Board, rather than through a smaller local organization.

Turning now, to another aspect of associational missions, and having our own particular situation in mind, I should like to say as frankly as before, that in my judgment our great lack is not a lack of money, but a lack of a spirit of co-operation. The reason why the churches of Nashville do not promote new enterprises and take care of needy situations within the bounds of our association is not because there is a lack of money to do it, but because we do not have that spirit which leads us to put our heads and our hearts together, and do the things which ought to be done. We are prone to be suspicious of, if not jealous of, the prosperity of the other churches. It would be a wonderful thing for us if each man in this conference, and the church he represents, realized that nothing could contribute more to the success of his work than the success, in the highest sense of that word, of every other man and of every other church represented in this conference. It would be a wonderful day for us, if each of us, and each of our churches, could learn to measure life not by the wine drunk, but by the wine poured out; not by what we get, but by what we give. A self-centered and self-seeking church is a Christian anomaly.

If there could develop a spirit of mutual confidence, and out of that a spirit of co-operation, which would enable us as a conference and as an association to rejoice in the prosperity of each constituent member, and to face the needs of the whole association with the same interest and concern with which each church faces its own needs, then the problem of associational missions would be solved for us. If it were possible for us to select a permanent committee of five, two ministers, two laymen, and one representative woman, and say to that permanent committee: "We want you to think not in terms of a single church, but in terms of this entire association. We want you to find the places of need. We want you to suggest what is required to meet the situation today and to be ready for future development. We want you to focus for us the concern and the interest and the effort of

this entire association upon the needy places, the places calling for additional effort." And if when that committee had thought itself through, we could assure them, and assure ourselves, that back of the findings of that committee would be the willing, live, enthusiastic co-operation of all the churches in the Nashville association, then we would have solved the problem of associational missions. Because anyone of us knows that if the Nashville association unitedly and enthusiastically asked of our State Executive Board financial assistance for a need that all of us felt, and that all of us were on fire for, the Executive Board under all normal circumstances would rejoice to give us all the financial help we might require, and to ask of the Home Mission Board such added assistance as might be necessary.

I say, therefore, in conclusion, that while our denominational machinery is not perfect, it would not in my thinking be made so by the addition of another money-dispensing group, and that much of the criticism of it arises from the fact that Boards have larger perspective than local groups have. And then, this other fact, which to me is the barrier which must be burned away: the real problem with us is not the lack of funds, our real problem is the lack of the spirit of co-operation.

#### A REMARKABLE RECORD OF SERVICE IN CHINA BY NORTH CAROLINA WORKERS.

By G. P. Bostick.

Last year it was announced at the Peitaho Conference that the average life of the missionary in China is five years. A few days ago I had a letter from another N. C. worker in China and he referred to being from the same state as Dr. Yates and myself.

This put me to thinking in detail on the names and service of my fellow workers from dear old North Carolina and I have discovered some facts that surprised and mightily awakened in me a feeling of deep and humble gratitude to Him who has used His servants from that state in such a wonderful way. I wish to record most gratefully the following facts:

Dr. and Mrs. Yates were our first and only missionaries to any field up to 1885, so far as I can recall. He died in 1888 and Mrs. Yates lived yet several other years. I do not recall exact date of her death. Within four years just before and fifteen just after his death seventeen other North Carolina men and women came to China as Baptist missionaries, nine men and eight women. Mrs. Tatum and the first Mrs. G. P. Bostick were not North Carolinians. Three of the eight women Mrs. Herring, Mrs. Bryan and Mrs. Blalock, have died, the former on first furlough home and the two latter on the field after a service each of about twenty-five years. The Chappells soon returned home on account of her health. Twelve of these are still in the service and have added to the 35 years, approximately, of service by Dr. and Mrs. Yates as follows:

YEARS

Herring and Bryan each 38..... 76

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Britton and wife and Tatum each 35..	105
Bosticks, four, 34, 23, 19, and 19....	95
Newton and wife about 24 each.....	48
Blalock .....	31

Grand total of..... 440  
 or an average for each of the 14 workers of more than 31 years. Dr. Yates is the only one of the men to die in the 76 years since he came to the field. So far as I know no one of all these workers has ever wavered in the preaching of the blessed old gospel of God's grace so dear to the hearts of the hosts of North Carolina Baptists.

This is certainly a record to call forth the profoundest gratitude of all us who have been a part of this band as well as of those who have fellowshipped with us in our support and service. The good hand of our God has been mercifully upon us and we give Him all the glory and praise for all that He has done through and for us. We also appeal for your very earnest prayers that He will call many others of like mind; body and spirit to take up the work as we shall lay it down. It is very probable that practically all of this round dozen will be through with our tasks within another decade. May He prepare our successors to His own glory.

I know about a dozen other younger missionaries who have come to China from North Carolina during the past dozen or fifteen years, but none of them within fifteen years of the death of Dr. Yates.  
 Po-Chow, Anhwei, China, June 15, 1923.

**ON THE WAY TO STOCKHOLM.**

By J. T. Henderson.

We sailed from Montreal on June 22 and landed in Liverpool June 30. It required more than two days to make the trip down the St. Lawrence River, through the Gulf of St. Lawrence, and into the Atlantic.

To avoid serious contact with icebergs the captain of our ship adopted the Southern route, which brought us south of New Foundland instead of taking us north through the Strait of Belle Isle. With this precaution we saw several huge boulders of ice but they did us no harm as we kept within a safe distance. One of these was thought to be 1,500 feet long and to project 200 feet above water; to encounter one of these is equivalent to running into a bluff at full speed.

While the sea was comparatively smooth, a large number found it more satisfactory to spend considerable time, even during the day, in their berths than on deck. One lady, who had not been coming to her meals with much regularity, was asked how she liked our ship, the Montclare, replied: "Very well, but I believe I should prefer the Montclam"; this is another steamer of the Canadian Pacific Line.

It was reported that a member of our party received a Marconigram inviting him to contribute to the Atlantic Monthly; he promptly declined on the ground that he was already contributing to the Atlantic *daily*.

We have seen the leading attractions of Liverpool, Chester, Stratford-on-Avon, Oxford, London, Windsor, Paris, Versailles and we are now in Brussels, the capital of Bel-

gium. This morning, July 9, we run up to Ostend on the railroad and there take autos to visit the battle-fields.

This is a fertile country; England, France, and Belgium all have luxuriant crops, and it is marvelous to note the rapid recovery of this immediate section from the ravages of war. Our party of ninety-one had supper last night in an elegant dining hall of the Grand Hotel; it is reported that the Kaiser used the same hall as a stable for his horses.

While in London we visited Spurgeon's Tabernacle; we learned that this church now has about 2,500 members, that Dr. Chilvers, the pastor, strikingly resembles Mr. Spurgeon in his spirit and manner, and that the Sunday congregations usually number from 1,500 to 1,800. Rev. A. Graham-Barton is authority for the following data: London has 132 Baptist Churches with a membership of nearly 70,000, ranking next to the Episcopalians, the established church, both in numbers and influence.

The Baptist Church House is located in the heart of the city on a prominent street, is six stories high with a stone front, the Baptist Book Store is located here, and it provides headquarters for the Baptist Union of Great Britain and Ireland.

On the morning of July 4, we had breakfast in the dining room of the Imperial Hotel, London; as an expression of our patriotism we all stood in the midst of a large company of English people and sang with unusual zest our National Hymn, "America."

Brussels, Belgium, July 9, 1923.

**JULY 4th IN MID-OCEAN.**

By J. W. Dickens.

(1,600 miles at Sea, July 4th, 1923, and mailed at Plymouth, England.)

In harmony with millions of other patriots today, on land and sea, the 500 and more americans on board the S. S. "America," bound for Plymouth, observed, with appropriate ceremonies, this glorious day in American history. Patriotic songs were sung, and a great address was given by Senator Davenport of New York. The whole occasion was a wonderful appeal for reverence toward God and devotion to country. It was high noon on the high seas; mid-day in mid-ocean on the splendid ship—"America" of the United State Lines, moving eastward under clear skies and over peaceful waters. Old Glory waved gracefully in the gentle breezes from the high masts of the ship, while, on the open deck men, women and children, worshipers and patriots, offered prayer and read the charters of America's freedom—the Bible and the Declaration of Independence, and pleaded anew their love, loyalty and allegiance to their country, and their God, and voted to send a radio message of greeting and felicitation to the President of the United States.

The writer considers it an honor and a privilege to have been asked by the program committee to read the Scripture lesson—Psalm 33: 1-12, on this auspicious occasion. The sun and the sea, the wind and the waves, were so benign, gentle and friendly that the

flag seemed to have a higher significance and the Bible a deeper meaning today.

Of the 700 cabin passengers aboard, 100 or more are Baptists on their way to the Stockholm conference. Among these are missionaries from China, India and Africa. The fellowship is fraternal and tender, the voyage is thrilling and glorious and tomorrow is bright with promise. Blessings on the brotherhood in Tennessee.

**GRANDVIEW ACADEMY.**

By Harry Clark.

On Friday, July 6, the secretary went to Chattanooga to confer with some laymen and ministers about the generous offer made to the Baptists by the Congregational Board. On Monday, July 9, Mr. and Mrs. Park and Mrs. Farris, Rev. and Mrs. Claude Sprague and daughter, Mr. and Mrs. Hunt of the famous firm of architects at Chattanooga, Rev. and Mrs. W. S. Keese, Mr. Kalleen, father of Mrs. Sprague, and the secretary went of the roads, the men alone could get up the mountain and they had to climb on foot. Mr. Park is the well known contractor who is building the new Auditorium at Chattanooga. Hence the secretary was grateful to have two such efficient advisors as Brothers Hunt and Park inspect the remarkable school plant and estimate the cost of the repairs. All were enthusiastic over the possibilities of the school.

On Monday, July 23, there was a rally of leading Baptists from Chattanooga and the entire valley along the Queen and Crescent Railroad in Tennessee at Grandview to discuss the importance of the proposed school to the Baptist cause. This entire valley has no denominational enterprise and needs such a center as a source from which denominational enthusiasm can radiate. We shall have to wait till next week to give details.

Rev. J. H. Snow, well known and loved by Baptists, wrote: "I was at the Chattanooga Baptist Pastor's Conference Monday and heard the question of the new school in Rhea County discussed. I was greatly interested. I was born and reared on that old mountain in Rhea County, born again, baptized, and ordained to preach the gospel in that same community. Consequently I have a deep interest in any movement that will help my own people. We spent nearly two years at Crossville with the hope that we might make a definite contribution to that section. While there the Methodists established their school which greatly lessened our opportunity. We now are greatly rejoiced at the prospect of the Baptists going up to possess their own country." We lost the Crossville field. Shall we lose the Grandview opportunity?

**75 MILLION CAMPAIGN NOTES.**

By W. H. Preston.

**Directors of Stewardship Elected.**  
 The Administrative Committee of the Tennessee State Board was called in session on Friday, July 13 in the Sunday School Board Building in Nashville. At this meeting plans were made for an organization to help in

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the collection of the 75 Million Pledges this fall and for the coming year.

After prayer by Dr. L. S. Ewton, Dr. T. W. Gayer made a statement concerning the purpose of the meeting—that of conferring with the three men from the three grand divisions of the state who had been asked to serve as directors of Stewardship in their respective divisions. Two of these directors were present: Dr. J. H. Sharp of Harriman for East Tennessee and Dr. E. H. Marriner for West Tennessee. The Middle Tennessee Director was unable to attend.

These directors were formally elected as Stewardship and Budget Directors for their sections of the state and will serve in making it easier to interest the Baptists of Tennessee in paying their contributions to the Seven Causes. W. H. Preston was asked to look after the publicity in connection with the campaign until the time of the State Convention.

It was decided best to have three regional conferences in preparation for the effort that will be made to vitalize the campaign this fall. The first one of these will be held in Knoxville, July 31. The second at Nashville, August 21, and the third at Jackson, Sept. 4. These will be regional Conferences to be attended by the moderators of the Associations, pastors and all interested lay workers.

**The First Sunday, Stewardship Sunday.**

At the meeting of the Administrative Committee on July 13, it was decided to designate Sunday, December 2, as Stewardship Sunday, stressing the stewardship of life and wealth. It will be observed all over the Southland and will no doubt mean much to the enthusiastic adoption of the principles of Stewardship.

**Knoxville, July 31st, First 75 Million Campaign Meeting.**

Realizing the need for a renewed interest in the final months of the 75 Million Campaign, a meeting has been called for the moderators of the Associations of all of East Tennessee and the pastors and lay workers to meet in Knoxville on July 31. This will be perhaps one of the most momentous meetings held thus far in the Campaign. The success or failure of the last months of the campaign will largely depend upon the plans laid by this representative body when it meets.

**5-Year Pledge is Eliminated Next Baptist Program.**

While only preliminary consideration has been given to the matter of the forward program that will be recommended to Southern Baptists to follow the conclusion of the 75 Million Campaign, by the large and representative committee named by the Southern Baptist Convention at its recent Kansas City session to report at Atlanta in 1924, the committee has reached an unanimous agreement that no more five-year or other extended pledges will be recommended, it is announced.

Dr. M. E. Dodd, of Shreveport, general chairman, will name a sub-committee of nine to make an intensive study of the whole situation and all the denominational interests that need to be taken care of in such a campaign and report its findings to the whole committee in ample time for the larger body to digest them and formulate its report to the Convention next May.

**BAPTISTS PLAN TO RAISE 31 MILLION.**

**Collection of \$44,000,000 to Date Leaves Big Sum Necessary to Complete Campaign Goal.**

A total of \$44,003,005.70 in cash had been paid in on the Baptist 75 Million Campaign up to May 1, 1923, according to revised figures announced by the headquarters office at Nashville, leaving approximately \$31,000,000 additional to be raised by December, 1924, if the original Campaign goal is reached at the expiration of the five years after the drive for subscriptions was made.

At a recent session of the Southern Baptist Convention in Kansas City the Conservation Commission of the Campaign was asked to push all interests of the forward movement with all possible vigor in order that the full sum may be realized from the movement, as all seven of the missionary, educational and benevolent causes fostered by the campaign stand urgently in need of their full allotment from the undertaking.

One of the special efforts adopted by the Conservation Commission is an intensive campaign looking to the setting up of a budget plan of systematic and proportionate giving in all the churches of the Southern Baptist Convention. A conference and brief school of instruction for the budget directors of each state was held in Nashville beginning June 21, when the program of this special

campaign was set out. The Commission believes this effort will not only reinforce the 75 Million Campaign but will pave the way for a more regular and generous income for all denominational causes, local and general, in all the years ahead.

**EXPERIENCES OF A RAILWAY CONDUCTOR.**

By A. B. Smith.

For 38 years a conductor on the New York Central Railroad.

"If anyone thinks prohibition doesn't prohibit he ought to be in this business. In the times now gone, when every holiday was more or less of a debauch for certain citizens, the night after found every conductor taking care of a trainload of drunks. Since prohibition we have an occasional drunk. The night after Thanksgiving I had none for the first time in my service; one of my fellow conductors reported one."—*American Magazine*.

Dr. Wilson has gone to Stockholm but there is still lacking \$150.00 of the \$1,000.00 which your committee was instructed to raise. If six churches will send \$25.00 apiece, we can get this matter closed up. We are sure there are six churches which will be glad to do this. Of course, if a church can send a smaller amount, that will help that much.

RYLAND KNIGHT,  
C. F. CLARK,  
MRS. C. D. CREASMAN,  
Committee.

**TUBERCULOSIS WARNING.**

Tuberculosis is a stealthy disease that saps the strength of people before they know they have it. Most patients will not admit that they have tuberculosis until it has become chronic and often incurable.

Tuberculosis can be cured and its spread can be prevented, but a cure can be effected much more easily in the beginning of the disease. The Baptist Sanatorium, El Paso, Texas, will give free literature and advice to all who request it.

H. F. VERMILLION, Superintendent,  
El Paso, Texas.

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New Orleans, Louisiana

## Christian Education

Harry Clark, Secretary, Nashville

### DR. INZER'S REMARKABLE WORK REVEALED BY A PENTECOSTAL AFTER MEETING.

There is at the First Church in Chattanooga one of the most remarkable groups of young people it has ever been your educational secretary's privilege to meet. If there is any group like it in the state, please let this paper know about it and send us the names of the young people. Under the inspiration of Dr. Inzer, eighteen young people have already volunteered for definite religious service; and on the morning of Sunday, July 8, the church licensed five young men to preach. It was a morning of intense spiritual fervor and the young people of the entire church were stirred to the depths of their souls. It was the privilege of your secretary to speak that night from the same pulpit, appealing for the stewardship of life and for decisions to enter upon definite religious vocations. In response to an appeal from Dr. Inzer, two young women joined the church and two others volunteered for definite religious service. After the congregation was dismissed, a third young woman fell on her knees at the front seat and the young volunteers gathered around her and prayed with her before a number of the congregation that remained for the after service. When she broke into tears and made the surrender to go wherever the Lord wanted her to go, it was all some could do to control themselves from shouting. While your secretary was talking to a number of young people about their plans for college this fall, the Volunteer Band went into the pastor's study to pray with a fourth young woman who was under conviction, but who had obstacles in her home to surrendering for service. One of the Band came to summon the secretary; and when he entered the room, he stepped into a very Pentecost of sobbing prayers with an atmosphere of such intense spirituality that he never can forget the experience. Passionate prayers were poured out that God would open some way, just some way for this fourth girl to get educated, and the pleas those young people made for their own education would have stirred a heart of stone.

If any layman could have heard those heart rending prayers, he would have emptied his pockets for those young people's education. Your secretary could hardly sleep that night as he felt the pressing need of the members of that Volunteer Band! Oh, for \$50,000 for loan funds at our colleges!

This Volunteer Band holds weekly meetings to strengthen one another by prayer, and to study church problems and needs, so that God may reveal His special call to some definite field. One is going to take training at our Baptist Nurses' Home at Memphis. Some are going as missionaries. Others have not yet decided. Five will preach.

The names of 17 of the 22 in the Band were secured by the writer; and he gives them to the brotherhood confident that

young people of such fervor will some day be heard of in denominational channels:

Ted Hill, Homer B. Reynolds, Brecie Canup, Luther Hill, John Sutherland, Gale Gardner, Leland Jordan, Penelope McMillian, Edna Earl Clausel, Alta Wheat, Nellie Wheat, Mary Porter Bales, Bartie Vickers, Roy E. Haynes, Mary Short, Lucille Webb, Jack Padgett.

### OUR INSTITUTIONS ARE RECOGNIZED.

This week a letter came from the State Department of Education of Kentucky about the standing of Union University saying that its work was accepted in that state and that Union University graduates were given certificates to teach.

Another letter came from the University of Tennessee saying that Cosby Academy had been put on the accredited list there and that its graduates would be accepted without examination.

### WHAT A YOUNG MAN REGRETS.

On my desk lies a letter from a young Baptist student who attended a college of another denomination. He writes: "I regret now that I did not start in a Baptist college in the beginning as I know there are just as great opportunities to earn your way in the Baptist colleges as there are where I am attending. I hope that the young people at \_\_\_\_\_ will not lose their interest in education after leaving high school, and that they will go on to college, and that those colleges will be *Baptist colleges!* Thanking you again for your kindness, hoping that some other Baptist boy, who has had enough faith in God to press on for a higher education regardless of difficulty, will get the place you recommended me for, I am, yours sincerely, \_\_\_\_\_."

### BAPTIST MOTHERS AND THE PUBLIC SCHOOLS.

We urge our good women who read this article to take steps at the opening of the schools in August and September to organize a parent-teachers' association, because Christian women owe a debt to childhood and their influence should be felt in the improvement of the environment of our young people. Your teacher can give you details as to the best way to organize. If it should be your misfortune to have a teacher who does not know about this great movement, write to the State Department of Education, to Mrs. Eugene Crutcher, the president of the Mothers' Congress.

WHAT DOES THIS ORGANIZATION STAND FOR?—Law enforcement, prohibition, abolishment of injurious child labor, kindergartens, good roads, physical education in the schools, health education, school lunches wherever possible in order that school children may have warm meals at noon furnished them at cost, teaching of patriotism, especial attention to crippled children, punctuality and regularity of attendance on the part of every child, enforcement of the law providing that ten verses

of the Bible must be read daily in the public schools, pensions for dependent mothers, enforcement of the laws regarding birth registration in order to protect a child's rights of inheritance.

In every community where there is a parent-teachers' association, there becomes manifest a new interest in better schools. We respectfully believe that it is the privilege and duty of every Christian woman to throw her influence, as a mother in Israel, behind every organization for the improvement of our public schools.

### NATION NOT TOO POOR TO FOSTER SCHOOLS.

"Is there justification for the belief that the cost of the public schools is enormous and is sorely taxing the ability of the American people to support them? Do figures as to the cost of education and the ability of the Nation to pay for education support this attitude?" The National Education Association asserts that:

"The Nation in 1920 spent \$17 for luxuries for every dollar that is spent for education.

"It spent \$8.50 for other forms of public service for every dollar it spent for public elementary and secondary schools.

"The cost of all public elementary and secondary schools in 1920 was four-tenths of 1 per cent of the Nation's wealth.

"The cost of all such schools in 1920 was less than 7 per cent of the amount of money lying in the savings accounts of the banks of the Nation in 1921, a year of acute business depression."

### AN IMPORTANT MATTER.

By A. F. Mahan.

The associational period is now on us. This is a great opportunity for Baptists to make themselves known and felt as well as plan for the future. Let us make much of the opportunity. Every church send a good list of messengers who will stay through the sessions to the end. In the Sweetwater Association there were thirteen churches that had no representative present at the meeting last year, nor did they send a report. If these churches have an average of 100 members, then there are 1,300 Baptists not even counted in the Baptist statistics for the state. If all the 2,800 associations of the south show the same lack of interest think of how inadequately our statistics represent our numbers. Let's do better. Then, too, the pastors should take more interest in these annual gatherings.

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## HOME-COMING

(Address delivered by Dr. D. C. McNabb, of Murfreesboro, at the Burt Baptist Church, June 24, 1923; Rev. O. L. Nolin, Pastor)

Mr. Chairman, Ladies and Gentlemen:

I am glad to be here on this occasion. First, I am glad to be here because my neighbor is your pastor; secondly, I am glad to be here because this community was a part of my haunts in my boyhood days; thirdly I am glad to be here because my sainted father and grandfather were once pastor of this people and, too, I am glad to be here and have a small part in the program of the day.

Now what I shall say this morning will be in keeping with the day's program, therefore my subject will be, will be in keeping with the day's proceed I would have us fix our minds upon home-going, as well as home-coming, for it would be utterly impossible for us to think of one without thinking of the other, or to disassociate one from the other, and let us remember that our home-coming and home-going here on earth is but a faint type of what our home-coming and home-going will be with the Saints in heaven, and that we will be tangible, audible and saintly sociable on the other shore; that is, we will retain our humanity, our faculty and our conformity as God created man, without sin and sorrow, changed from mortal to immortal beings. So then I would not have you think as some do, that we will be mere myths in heaven, dormant, with nothing to do but to be at ease evermore, neither would I have you think that there will be no recognition there, but rather, I would have you fix your minds upon the fact that we will know each other there, and that we shall be like Him.

Now there are two great home-coming and home-going events spoken of in the Bible. First, the raptural coming of Jesus, or his coming in the air for his Saints; second, the coming of Jesus back to the earth with his Saints who will reign with him in his Kingdom as He occupies David's throne in the millennium. And so this morning the main theme that I shall discuss will be concerning the first event that I have mentioned, the event concerning the resurrection and home-going of the Saints. And in this discussion it will be my purpose to bring gladness and sunshine to our hearts, looking forward to the raptural coming of the Lord Jesus Christ as the next event that is to take place in unfulfilled prophecy, and to strengthen our hope and purpose in life as God ordained it should be, not looking for death, but for his coming.

"Home-coming!" What is home? the most sacred of the three institutions that God established upon the earth. Home, State and Church. Home, what is home? The bed-rock or foundation of both state and church and everything that is sacred to God and humanity. Home, what is home? One of a trio of words most cherished, loved and honored by the American people.—Mother, Home and Heaven. Home, what is home? The place where mother is. The place where father is, brothers and sisters and loved ones. Home, what is home? The place of sweet associations, the place of days and evenings, and all and in all, the place that has made life sweet and tolerable. "Home Sweet Home, There is no place like Home." Nothing can take its place in the hearts, memories, and affections of or people. Home! Other places may be delightful, but none so loved as Home, where father and mother, brothers and sisters and loved ones dwell in unison, with all their blessed association. Now going away from home is leaving all these, and when we are away from home, how we long to get back. When away on business, we want to get through with it and get back home just as soon as possible. Then there is the home-

longing of one in a foreign land. The home longing that no one knows until he has been away from home for a long time, and has it to come upon him like a frantic disease. Home-coming when one has been away from home for a long time. The home-coming of the boys from France. How they shouted and feasted when they were told that they were coming home. Then, there is the home-coming of the Christian. When worn with the toils, temptations and fight with sin, bruises of wrong contact with the world, conflict with self and others, cares, sorrows, disappointments and fears. Beloved, what a boon it will be to go home where these will cease from troubling, to be at rest, longing to cross over. Then the receptions there that await us—meeting Jesus, father and mother, brothers and sisters, and loved ones, and all those who have gone before. Beloved, this world is not our home, and so this morning, in connection with this home-coming event, I want to bring you some of the promises of Jesus concerning the Christian's hope and home-going.

Now the promises of the Lord's return are manifold. From the first gospel message in Eden, concerning a coming seed that should bruise the serpent's head to the last verse but one of the Bible, "Surely I come quickly." It glows everywhere on its sacred pages. So this morning out of many promises I want to select three passages of scripture that are most familiar to us. The first spoken by Jesus himself is from John 14:3:

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The second spoken by angels is found in Acts 1:11.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And the third was spoken by the Holy Spirit through the Apostle Paul, and is found in First Thessalonians 4:16.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first."

These three verses in unmistakable terms, proclaim a personal, literal, and bodily return of Christ from Heaven.

If the words "I go" meant a literal departure of the Son of God, then the words "I will come again" must be taken with the same literalness. If the two men in white apparel did not mean that the Lord Jesus who in a human body went into Heaven in a cloud, shall return in the same manner—I say if any meaning other than the plan and obvious one can be given to their words, then language is useless for the purpose of divine revelation.

Nor can the words of 1 Thes. 4:16, by any fair interpretation, be made to mean anything other than they say, that "the Lord Himself," shall descend from heaven. "The Lord Himself" means "The Lord Himself—not destruction of Jerusalem, not the descent of the Holy Spirit on the day of Pentecost, not the death of a Christian, not the conversion of a sinner and, and certainly not the manifestation of Christ to His people by His Spirit, most assuredly not.

Now, let us notice the purpose of His coming as regards the Church, and His people, I am speaking of His raptural coming, the next event that is to take place in unfulfilled prophecy, His coming after His Saints, not His second coming when He comes with His saints.

Then first, He is coming to raise the dead in Christ, and they with the living in Christ, shall rise to meet Him in the air, and thus it is written in the third of the promises that I have read in your hearing: "For the Lord Himself shall descend from

Heaven with a shout—and the dead in Christ shall rise first."

Now, beloved, nothing is said here of the rest of the dead, that is those who are not "in Christ." The belief of a general resurrection of the saved and the unsaved is without scriptural foundation.

The word of God teaches us that there are at least two resurrections, one of the just, and the other of the unjust; one for the saint and the other for the sinner; one unto life, and the other to damnation; one of "the dead in Christ," and the other of "the rest of the dead;" and that these two resurrections are separated from each other by a period of at least a thousand years' duration.

Second, the purpose of His coming, is to catch away, together with the raised dead, all the living believers. Listen, "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

This sudden and miraculous removal of the Church, and His people from the world to Heaven is one of the mysteries, or secrets, committed to the Apostle Paul. There is no mention of it save in his Epistles, with the exception of the discourse in the Upper Room recorded by John, but even there, no details are given beyond the statement, "I will come again, and receive you unto myself."

Now, the third purpose of His coming is, to reward His people. That the Saints pass to their reward at death as is so commonly declared in obituary notices, is not revealed in Scripture, which plainly states that the time of the reward is the time of His coming.

For example, let us read Rev. 22:12: "And behold I come quickly: and my reward is with me, to give every man according as his work shall be." Not even Paul has received the reward of his labors, for he speaks in 1 Thes. 2:19, of a crown of rejoicing that is to be his at Christ's coming; and in 2 Tim. 4:8, of a crown of righteousness, "which the Lord, the Righteous Judge, shall give to him at that day." That day is the day of Christ, a day that begins with the shining of His blessed face, when He calls us to meet Him in the air.

While Paul and all the dead are "present with the Lord" in conscious bliss, they are there by grace alone, waiting for their reward, until the time when "we shall appear before the Judgment seat of Christ."

Now, the fourth purpose of His coming, and the one that embraces all others, is, to receive His Bride. God's purpose for this age, lying between "the sufferings of Christ" and "the glory that shall follow," is, to take out of the Gentiles a people for His name.

My brethren, the gospel is not to convert the world, and is nowhere set forth in the Scriptures as such. Had that been its purpose, it would have failed as many times as there have been generations since the day of Pentecost, for never has an entire generation been saved.

But God's purpose cannot fail. His Son shall have a Bride to share His glory. This Bride from among the Gentiles is the Church, and when the number is complete, the Heavenly Bridegroom shall return to receive Her to Himself.

The type of this is shown in the marriage of Isaac and Rebecca, and the importance of this truth is emphasized largely in the Scriptures, and yet I haven't time to dwell at length upon them; its importance, however, is seen in His leavetaking of the twelve, as He says to them, "I will come again," and the first words coming from Him while still ascending into Heaven, was, "This same Jesus shall come again."

And the last message that came from Him in closing the canon of inspiration, was, "Surely I come quickly." The importance and power of this truth appear in the fact that it is the distinctive hope of the Church.

Suppose I was to inquire as to our hope today as Christian believers, some of us doubtless would say, to go

to Heaven when we die, or to be happy in Heaven after death. And the Scriptures clearly teach that happiness in Heaven awaits every believer, but this is not his hope, for at least two very important reasons: the first is, that we are not all going to die; the word of God expressly says through the Apostle Paul in 1 Cor. 15:51-53: "Behold I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

For "this corruptible" must put on incorruption, and this mortal must put on "immortality." "This corruptible" is the believer who has fallen asleep, whose body has fallen into the grave.

"This mortal" the living believer, who is waiting, not for death; but for translation.

The Lord Jesus Christ at the tomb of Lazarus, made this declaration: "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

And He continued with a challenge to faith, as He said, "Believest thou this." But it seems that Martha didn't understand, and her reply failed to answer His question.

"I am the resurrection," says Jesus, and in the power of this, the believer who has died shall live again.

Now there can be no question about the meaning of these words: they tell of the resurrection of the body from physical death.

And again He says, "I am the life," and because of this the believer who is living at my coming shall never die at all.

But you say is it not "appointed unto men once to die"? yes, but not unto all men.

There is but one instance on record, since Pentecost, of a believer looking for death. The Lord showed Peter by what death he should glorify God (John 21:19), and Peter speaks of this in his second epistle, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (2 Peter 1:14).

Jesus Christ is in Heaven today, at the right hand of God with His human body, and the thought that I want to impress upon His saints is, that we are taught to look for His personal return, and not to look for death.

Paul tells us in Hebrews, that if we fear death, we will be all our life time subject to bondage.

To be afraid of death, is to live like a slave, and to die many times a year.

So then let us satisfy the call of duty and disregard death, "for neither death nor life shall separate us from the love of God, which is in Christ Jesus our Lord."

Brethren, let us not fear death, but let us look for His coming, and not for death, and if death comes upon us before Jesus comes, let us exclaim with the Psalmist of old, "Yea though I walk through the valley of the shadow of death, I will fear no evil"; for it is not walking in the valley of death, but "Through the valley of the shadow of death."

Yes, those of us that are not living when He comes, will go through the dark tunnel of death, and emerge into the light of immortality on the other side.

Listen, brethren, we do not die, we do but sleep to wake in Glory, and let us remember that it is not the valley of death, but, "the valley of the shadow of death," for death in its substance has been removed by the great Shepherd, and only the shadow of him remains.

And let us remember that where there is a shadow, there must be light somewhere, and so there is.

We are but pilgrims on our way from earth to Heaven, and death stands by the side of the path in which we have to travel, and light as it were from Heaven, shining upon him throws a shadow across our path.

So, then, let us rejoice that there is light beyond the valley of the shadow of death, and fear not, for the shadow of death cannot stop our pathway, even for one moment, for Jehovah is our Shepherd and we shall not want.

The second reason why merely going to Heaven is not the Christian's hope, is, that the Scripture nowhere speaks of going to Heaven. But what it does keep before our hearts and minds is that we are to be "with Christ."

The only definition of the death of a saint that the word of God supplies, is, "To depart, and to be with Christ; which is far better" (Phil. 1: 23), and "rather to be absent from the body, and to be present with the Lord" (2 Cor. 5: 8).

No, it is not to be happy in Heaven after death that constitutes the Christian's hope. The distinctive hope of the Church and of the believer is the imminent coming of Jesus Christ to raise the dead in Him, and to catch away the living.

How prominently does God keep this hope before us: not only by giving it so large a space in Scripture, but preeminently at the Lord's table where we gather to show His death.

"For I have received of the Lord," says the Apostle, "that which I delivered unto you, that—as oft as ye eat of this bread, and drink this cup, ye do show the Lord's death, till He come" (1 Cor. 11: 23-26).

Now, every word that Paul wrote was written by inspiration of God, but this communication must have been received directly from the lips of Christ, when he was caught up into Heaven.

To Paul in Paradise, was given this additional instruction regarding the Lord's supper, "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it with you in my Father's Kingdom."

He refuses wine until He can drink it with His Bride at the marriage supper; and this He would keep ever before us at His table where we gather to show His death.

As the pious Jews gathered by their families round the Passover Feast, bow their heads and say, "Tonight in this land, next year in our own land."

So do the Saints come to this blessed memorial feast and say as they sip the wine, this morning here on the earth, on the next occasion at the marriage supper:

Come, Lord Jesus, come quickly, and take us home unto thyself, where there will be no more sickness, no more sorrow, no more pain, and no more death.

Ungodly man or woman, if you are here today, don't you want to have a part in the first resurrection? Don't you want to go there, too? May God help you, and bless us all in my prayer.

**FIVE DAYS AT ROSSVILLE**

By Ben Cox

I have just returned from five very happy days at Rossville, Tenn. Preaching twice a day. Congregations were large considering the size of the place, and very appreciative. Five were received into the fellowship of the little church which was organized with sixteen members three years ago, by the very faithful pastor, Brother William Pettigrew.

Five hundred dollars were borrowed from the Board to help in building the little house, which was to be paid out \$100 a year. When the first year's amount came due, the band worked together with consecrated concentration and the entire \$500 was paid.

They are a happy, united little flock, and their prospects seem very bright.

**SUNDAY SCHOOL AND BYPU**

W. D. Hudgins, Superintendent  
Tullahoma

W. H. Preston, B. Y. P. U. Secretary  
205 Caswell St., Knoxville

**TRAINING SCHOOLS IN SEVIER COUNTY**

By Edgar J. Hargis, Field Worker

Pigeon Forge, July 2-8.

The first training school of the Summer Campaign in Sevier Association was held with Pigeon Forge Baptist Church. A class of 52 studied the first division of the Normal Manual. Six took the examination and every one made a good grade. The church expects to move the church building in the near future to a better lot. Sunday school rooms will then be added and the school graded. Mr. A. A. Ownby is the superintendent. The B.Y.P.U. is doing good work. The folks were very busy with their crops and only night sessions were held. The church is pastorless. Any pastor who loves work among mountain people will find this to be a splendid field for service.

Powder Springs July 9-15.

At Powder Springs Baptist Church the total enrollment for the two classes studying the first and second division of the Normal Manual was fifty-six. Five took the examination on the first division and one on the second division. This is the first time either of these churches has ever had a training school of any kind. Many who attended the classes did not take examination but they thoroughly enjoyed the courses being taught, and get new visions, information and inspiration to do more and better work in their local church. A religious census was taken showing that the present enrollment, sixty-five, can easily be doubled. The church building has but one large room which was curtained off, the school graded and two new classes added. The superintendent is moving to Knoxville this week and a new one will be elected. The pastor, Elder W. A. England, is planning to teach the third division of the Normal Manual to all who will attend, meeting each week.

Smoky Mountain Academy, July 16-20.

The Annual Preachers' School for ministers, Sunday school and B.Y.P.U. workers of Sevier County and surrounding associations had an enrollment of about 75. Of this number twenty-one were preachers, most of whom attended throughout the school and received the books without charge. Elder R. E. Corum taught first division of the Normal Manual; Elder W. T. Gayer taught the new book on "Christian Stewardship"; Elder R. B. Jones lectured on the First Epistle of John, and Edgar J. Hargis taught the Senior B.Y.P.U. Manual. The total number of awards to be given as a result of the school will be announced later. Mr. W. H. Preston was present the last two days and delivered his most inspiring address on the subject: "Christ Pre-eminent in Our Lives." He will no doubt write about the trip to Smoky Mountain Academy, about its needs and the demand for field workers in Sevier County Association this summer.

**WORK IN BEULAH ASSOCIATION**

Our workers, Mrs. C. L. Canady, reports a good week at Walnut Grove, near Rutherford. On account of work in the fields, no Sunday school training class could be organized, but she

had a splendid class in the Senior B.Y.P.U. Manual and reorganized the B.Y.P.U. on the last night of the training school. Mrs. Canady spent the days in visiting the Sunday school teachers and discussing the work with them. Stewardship and Titling tracts were distributed.

**ATTENTION! EVERY B.Y.P.U.**

The Sunday School Board has recently gotten out 11 B.Y.P.U. Playlets. They are for free distribution and may be secured from the B.Y.P.U. Department at Tullahoma. Here is a list of them.

- The Junior B.Y.P.U. Diary of the Year.
- The Cobbler Missionary.
- The Downs and Ups of an Intermediate B.Y.P.U.
- The Choosers.
- A Playlet in Song.
- The Spirit of Missions.
- The Three Visitors.
- The Way Made Plain.
- The Creation of the B.Y.P.U.
- Wedding Bells.
- What God Would Have to Happen.

**300 NEW UNIONS OUR AIM**

Each one of our state vice-presidents has accepted the task of organizing 100 new unions in his section of the state and is working hard to accomplish this. This will mean but ten new organizations each month in each of the three regions of our state and seems an easy goal to reach if all co-operate in the effort. If there is a possibility of another union in your church—organize it. If there is a neighboring church that needs a B.Y.P.U., the need is the call to you. Report all new B.Y.P.U.'s to your vice-president and to the B.Y.P.U. Department at Tullahoma. The vice-presidents are: West Tennessee—Mr. W. D. Baxter, First National Bank, Jackson, Tenn.; Middle Tennessee—Mr. Alvin Fehrman, 311 Independent Life Bldg., Nashville, Tenn.; East Tennessee—Miss Hattie Potts, 2026 McCalla Ave., Knoxville, Tenn.

Put on the Playlet, "What Would God Have to Happen." It will help lay on the hearts of the folks the causes fostered by the 75 Million Campaign.

**THE BUTLER ENCAMPMENT**

One of the finest encampments held thus far for the interest shown and the work accomplished, was held at Butler this past week. Not only was there a large attendance, especially at the night services, but all who attended went back to their own churches with an added zeal. The faculty consisted of Rev. David N. Livingstone, Sweetwater; Miss Mildred Hicks, Tullahoma; Miss Lolita Hannah, Harriman; Mr. Douglas Hudgins, Tullahoma; and Edwin S. Preston, Knoxville. A fuller report will appear in the next week's issue.

**SUNDAY SCHOOL ORGANIZED AT WEAVER STORE CHURCH**

Our worker in Stewart and Sevier Counties, Mr. J. E. Short, organized Weaver Store Church's first Sunday school. Twenty-five enrolled the first Sunday. Fifteen took the study course in the Normal Manual and Winning to Christ. The officers and

teachers entered the work with a good spirit and the classes grew every night. Mr. Will Young was elected superintendent of the Sunday school. Mrs. J. W. Walter, assistant superintendent, and Miss Linnie Brame, secretary and treasurer. They are working for an attendance of 60 by the next Sunday.

**NEW YOUNG PEOPLE'S PAPER**

The following announcement has just come from Mr. Harry L. Strickland of the Department of Organized Class Work: "After conference with the Board I am pleased to be able to announce that barring unforeseen hindrance we are to issue on the first of October, a 24-page publication similar to the 'Elementary Messenger' 'Intermediate Counselor' which will be called Sunday School Young People. This will be for free distribution among the superintendents of Young People's Departments and teachers of Young People's classes. We hope to make this effective in giving added emphasis to Young People's Departments throughout the South and will be glad to have any contributions from you or from your state which pertain directly to this work."

**LAWRENCE GROVE TRAINING SCHOOL**

Lawrence Grove Baptist church, located near Thompson Station, had a very successful Sunday school training school last week. The school assembled for the Devotional at 10:00 a.m. Normal Manual (third division) Teacher W. E. Walker, Jr., 10:30 a.m. Lunch and various games were enjoyed by old as well as young—12:00 to 1:00 p.m. The contest for new members in the class, between the Winners and the Champions resulted in a tie. The enrollment was 32. The Misses Martin gave the class a nice treat of ice cream and cake at the last meeting Friday. Friday afternoon the class took a religious census of the community. Out of the 248 names secured, seventy were Baptist possibilities. Sunday night, Rev. W. E. Walker, Sr., preached to a good congregation. Mr. K. G. Alderson is the superintendent of the Sunday school and Rev. W. C. Skinner of Columbia is the pastor.

**AT KNOB CREEK THIS WEEK**

W. E. Walker, Jr., and Miss Grace Weaver are having a very fine school at Knob Creek, six miles from Columbia, this week. They are teaching the B.Y.P.U. Manual and the Sunday School Normal Manual. Knob Creek is noted for its hospitality and real co-operation. Rev. J. E. Hight of Columbia is the pastor.

Beginning the Fifth Sunday, a class in the Normal Manual will be taught by W. E. Walker, Jr., at Zion, 8 miles from Pulaski.

**NORTH FORK CONDUCTS A TRAINING SCHOOL IN CONNECTION WITH REVIVAL**

A very fine school was conducted in connection with a revival meeting at North Fork Baptist Church. In their classes they discussed B.Y.P.U. and Sunday school work. They met an hour before each service. There were between 50 and 75 people who heard the lectures daily. A fine B.Y.P.U. was organized, composed of twenty-two members. Mr. Roy Orr, Cottage Grove, R. 2, is the president. A great opportunity for good work among the young people is presented at this church. This school was under the supervision of our Western District Worker, C. J. Huckaba.

**INFORMATION GIVES INSPIRATION**  
**EAST TENNESSEE PASTORS AND LAYMEN**  
**Don't Forget the Regional Meeting, Knoxville, July 31st**

Our worker for Central Association, Mr. W. L. Howse, reports a good school at North Royal. Seventeen studied the Normal Manual, taught by Mr. Howse. In addition to this number there were fifteen or twenty visitors.

**GOOD LIVE B.Y.P.U. IN OPERATION AT WILDER**

Mr. Frank L. Ricketts had an enrollment of thirty-five in the B.Y.P.U. Manual at Wilder last week with eight taking the examination. He states that there is a good live Union there and good interest in the class.

**A GOOD WEEK AT ADAMSVILLE**

Miss Zella Mai Collie writes of the school. "We had a good week at Adamsville. The attendance and the interest was good." Mr. W. C. Milton was in charge of this school.

**THE PREACHERS AND WORKERS AT SMOKY MOUNTAIN ACADEMY**

During this past week, under the direction of E. J. Hargis, our Sunday-school and B.Y.P.U. field worker in Sevier County, a preachers' and workers' meeting was held under the auspices of the Baptist Mountain School at that place. The meeting was a very helpful and enjoyable one. Many of the preachers and workers devoted the week to the study of the Bible, Stewardship, Sunday school and B.Y.P.U. work. A deep interest was evinced in the training schools in the various local churches of the Association and between twenty-five and thirty churches have made arrangements for a Sunday school and B.Y.P.U. week's work this summer. Brother R. E. Corum in co-operation with the Sunday school and B.Y.P.U. Departments will reach the majority of the churches during the summer's rural campaign.

Those present from outside the Association were: Rev. R. B. Jones of Island Home Church, Knoxville—Bible Study; Dr. T. W. Gayer, Stewardship secretary—Christian Stewardship; E. J. Hargis, Fort Worth Seminary—B.Y.P.U. Methods; and Rev. R. E. Corum, Sevierville—Sunday School Methods.

Your state secretary was able to spend only two days with this fine group of country pastors and workers. The influence of this meeting will be far reaching.

My gifts—a measure of my love.

**NEW B.Y.P.U. TRACTS**

There are several new tracts now on the B.Y.P.U. work, three especially that we mention: One on the Intermediate B.Y.P.U. and one on the Senior B.Y.P.U. Write to the B.Y.P.U. Department at Tullahoma for as many of these as you can use wisely.

**THE B.Y.P.U. DIRECTOR IDEA GROWING**

One of the surest ways of solving the B.Y.P.U. problem is the election of a B.Y.P.U. director. The B.Y.P.U. director, like the superintendent of the Sunday school, is the general superintendent of all B.Y.P.U. work, and where B.Y.P.U. directors have been elected we have seen the work go forward. We never would think of doing without a Sunday school superintendent. Why longer do without the B.Y.P.U. superintendent or director? Talk this matter over with your pastor. It is one of the most important steps in B.Y.P.U. work.

**THE M. F. HAM PARTY**

By Earl S. Rodgers, Secretary

Evangelist M. F. Ham and party have just closed a far-reaching and unusually successful city wide campaign in Sumter, S. C. and Dr. Ham is now enjoying a much needed rest at his home at Anchorage, Ky. During the past year he is reported to

have conducted eight city-wide campaigns, each of which was marvelously blessed of God. The campaigns held in New Bern, N. C., Fayetteville, N. C. and Sumter, S. C. are said to have exceeded in results and spiritual power anything of the kind ever experienced there and the work is still being carried on through Laymen's Federations which have been organized to assist the pastors and churches. New Bern, N. C., reports around 900 conversions by laymen since the close of the campaign there last October. Remarkable results are also attending the labors of the Fayetteville Christian Men's Federation. Delegations of laymen from this body have been conducting revivals throughout the surrounding country and hundreds of remarkable conversions are reported, among them being some of the most notorious characters in the county. One strong bootlegging district is reported to have been broken up completely and revelers who have gone by night to this district to get whiskey have been surprised to find a prayer meeting in progress at the home of their favorite bootlegger. The Federation at Sumter is also conducting outside meetings with remarkable results. A noticeable result of this campaign is the remarkable activity which characterizes the young people of the city in religious work. Dr. Ham announces that he and his party will conduct city-wide, union evangelistic campaigns this fall as follows:

September-October—Albany and Decatur, Alabama.

October-November—Durham, N. C.  
November-December—Washington, N. C.

**TUBERCULOSIS INFORMATION**

By H. F. Vermillion, D.D.

The Baptist Sanatorium at El Paso, Texas, has a good supply of tracts on the care of tuberculosis which will be sent to any one free upon request. The Home Mission Board, 1004 Healey Building, Atlanta, has a tract on "The Child and the Sanatorium" which they will send to any one upon request. It is a human interest story and tells how this work started.

**Death is Being Cheated**

The death rate from tuberculosis is now less than half what it was twenty years ago. The writer attended the National Tuberculosis Association recently and the greatest medical men, social workers and sociologists were there and they confidently believe that we shall practically wipe out tuberculosis in the United States in another quarter of a century.

**Tuberculosis Service**

The Baptist Sanatorium is aiding to stamp out the disease by caring for tuberculosis patients, by widespread publication of newspaper and magazine articles on tuberculosis, and by the free distribution of literature on the subject to all who request it. We have received inquiries from nearly all over the world and patients have come to us from several foreign countries and from all parts of America. If the reader knows of anyone having tuberculosis whom we might help we will appreciate a card asking for free literature for such person. It is of the utmost importance to treat the disease as soon as the symptoms appear.

**MEETING AT FARMERS' BRANCH, TEXAS**

Elmer Adams

Brother Julius R. Hickerson of Fort Worth, Texas, and pastor of the Baptist church of this place, closed his revival meeting here Sunday night, Brother J. D. Griffith doing the preaching. Brother Tom Hodges being the singer and Mrs. Eleanor Horn the pianist. All the latter being of Fort Worth, Texas, also. The meeting was a very successful one, with 26 additions to the church, 23 by Baptism and 3 by letter, and with a total of 36 conversions.

Brother Griffith is a very forceful minister, and brought the people some

**The SUNDAY SCHOOL BOARD'S**



**WEEKLY MESSAGE**

The Country Church Survey for South Carolina indicates that there are 991 churches in South Carolina which are distinctly rural, having little or no village life, whereas, there are only 183 churches in all the larger villages, towns and cities.

**The Authenticity of the Holy Scriptures**

By H. E. Dana, Professor of the Greek New Testament in the Southwestern Theological Seminary

This is a timely book for the many who find themselves somewhat confused by the widespread agitation on the subject of Biblical criticism. While its preparation required scholarly investigation and wide reading, the presentation is in compact and popular form. The orthodox position in this great discussion is clearly set forth. The average Christian reader can here survey the problems involved in a single comprehensive view, and at the same time his interest will be quickened in the more important questions. The argument leaves the reader with definite assurance as to the soundness of the fundamentals of evangelical faith.

Price \$1.00. On sale at your Religious Book Store.

FOR THE COUNTRY PASTOR—We have prepared an illustrated pamphlet giving an account of nine country churches doing notable work in average rural conditions. It shows what can be done. We will send 6 copies of this pamphlet free to any country pastor who will write to us, and agree to use the copies among his members.

**BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS**

NASHVILLE

TENNESSEE



wonderful messages. Brother Tom Hodges is as fine a choir leader as people could wish for. As well as Sister Horn who furnished the music at the piano.

We are indeed very glad that it was our pleasure to have these people with us, and feel that a lasting work has been accomplished.

**BOOK REVIEWS**

By J. R. Johnson

**Inspiration**, A study of divine influence and authority in the Holy Scriptures, by Nolan Rice Best. Fleming H. Revell Company, \$1.25 net, 158 pages.

Mr. Best, the editor of The Continent, believes that "the single central issue" on which the conservative and progressive theologians are at odds is the inspiration of the Bible. Without taking sides he seeks to set forth the infallibility of the scriptures on such broad fundamental principles as to leave no ground for partisan cleavage. He makes a clear difference between infallibility and inerrancy. He is a strong thinker, a good reasoner and has given us a book well worth reading and re-reading.

**To Start the Day**, by Rev. John Timothy Stone, Fleming H. Revell Company, price \$1.50, 194 pages.

This volume may prove helpful to any Christian home which desires to have some systematic help for the devotional. It gives for each day in the year a thought, a verse of scripture and a stanza of poetry, all of which would greatly enrich the mind and soul. It would be a great blessing, if used in all our homes.

**Great Modern Sermons**, by Hobart D. McKeehan, S. T. M., Fleming H. Revell Company, price \$1.50, 212 pages.

Dr. McKeehan is pastor of St. Paul's Church, Dallastown, Pa. He says in the preface of his book, "We have in this volume made the humble venture to collect what is representative of the best in modern homiletics, as opposed to the formal, well-divided, and sometimes laborious classic of the older school." The sermons "are meant to create new thought and fresh devotion to the ministry, and to stimulate to a higher order of effort." I believe the author has succeeded in his effort. The volume while intended chiefly for ministers will be very helpful to the laymen.

**What is True Religion**, by Robert J. MacAlpine, M.A., D.D., Fleming H. Revell Company, \$1.50 net, 206 pages.

The volume is composed of fifteen sermons, taking its title from the first one. The sermons were prepared and delivered in the course of the author's regular ministry. The style is clear, forceful and logical. The sermons are mostly on practical themes, and will do much good, both in instructing the mind and comforting the heart. The book is worthy a place in the library of all who read sermons.

**PRAYERS OF JOHN WANAMAKER**, with an Introduction by his pastor, A. G. MacLennan, D.D. Revell Company. \$1.25 net.

Mr. Wanamaker was the founder and senior elder of the Bethany Presbyterian Church, Philadelphia. He was for sixty-five years the active superintendent of its Sunday school, and a regular attendant of the midweek prayer meeting. A collection of his prayers, compiled from notes, have been put into book form in this volume. They are interesting and helpful in their child-like faith, simplicity, and trust in God and His Book.

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 Mrs. H. E. Mullins, Recording Secretary, Peachtree Street, Nashville

Miss Margaret Buchanan, Corresponding Secretary and Editor  
 161 8th Avenue North, Nashville

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 Mrs. A. F. Burnley, Columbia  
 Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis

Miss Julia Allen, Young People's Secretary

**GREETINGS FROM MISS NORTH-INGTON**

Although I am thousands of miles from you on this first day of July I am thinking of my friends in Tennessee whom I am to have the privilege of serving as W.M.U. Secretary.

I regret, more than I can say, that I cannot be with you for the next three months, but I had accepted the responsibility of chaperoning some in the Wicker party to Europe and the Holy Land before I knew that I was going to work with you. I truly hope that as this wonderful trip has been made possible, that I can come back to you better prepared for service.

Miss Buchanan has wrought nobly for ten years. She has built a sure foundation and I am eager to help you build upon it.

It is needless to say that I am glad to be back home to work, for truly "there is no place like home." Since leaving you ten years ago, I have spent two years in the W.M.U. Training school, five years as Illinois W.M.U. Secretary, and two and a half years as Alabama W. M. U. Secretary-Treasurer. To say that it is easy to leave Alabama would be false, for the work was most pleasant and progressive. There was never the least bit of friction with the men or the women, so the work was a very happy one. My reason for coming to Tennessee is because I have a conviction that it is the Lord's will for my life, and I am happy since He gave me this impression.

I cannot now tell you of my trip, except very briefly. I sailed on the Montclare from Montreal, July 22 and landed in Liverpool July 30. In the two days since, we have visited Chester, Hawarden (Gladstone's home), Stratford-on-Avon, seeing all the interesting things concerning Shakespeare; the ruins of Kenilworth Castle, Warwick Castle, Oxford and now we are in London.

I am planning to send each society a message from Stockholm, where I will attend the Baptist World Alliance. Mrs. Ginn will send this out with the State Mission Day of Prayer program.

While I was on the steamer I was seasick for three days. Much of the time I was in my stateroom I was thinking of you and praying for our work. Will you not pray with me for our State Union that God may guide very clearly those who are directing the work at this time? I am depending on you.

Looking forward to seeing you, dear friends, in the early fall, I am yours for service.

Mary Northington.

**NOTICE TO SUPERINTENDENTS AND SOCIETY PRESIDENTS**

You have been eagerly watching the mails for your new Year Book, Treasurer's Record Book and Reports of the W.M.U. Annual Meeting. Well, they are being mailed from the State office this week and very soon you will have them. We hope that they will be in your hands when you read this, and that you will urge each society to send in the first quarter's report so as to reach us by July 31.

Each society president may have as many Year Books as she needs. Each Circle leader should have one. We do not send them because we do not know the number of Circles in each society. A card sent to the State office is all that is necessary.

The annual letter of "Facts and Statistics" to be used in the Woman's Report at your Association is also being mailed to you this week. We trust

that each Associational W.M.U. will see that the W.M.U. work is ably presented by a splendid report and sympathetic discussion.

Miss Jennie Dye and your Young People's Secretary are both planning to be on the field during the Associational period. If there is a special problem or opportunity in your association, please write to us and we will try to see that some one visits your meeting. We hope to visit each association but that is sometimes impossible. Miss Dye will spend the month of August in East Tennessee, while the Young People's Secretary will give her time to the Middle and West sections.

**YOUNG PEOPLE'S NOTES**

**JULY AND YOUNG PEOPLE'S RALLIES**

Your Secretary is traveling rapidly these days visiting each Quarterly meeting where the Y. W. A. S. G. A. R. A. and Sunbeams have part on the midsummer program and wonderful days they are.

Imagine a beautiful country church in a shady grove, a village church on a grassy lot in a small town or great Young People's rally in a city park and you have the scene of many of the meetings mentioned below. Then add to it a list of little Sunbeams in dainty summer frocks, a bevy of G. A. girls and boys chaperoned by the Y. W. A.'s Counselor and W. M. S. mothers coming happily by train and auto with every nerve tingling with excitement and eagerness for the program and the picnic lunch, and you will understand why they are Red Letter Days in the Association.

**S. W. DISTRICT MEETS AT CHALK LEVEL**

On July 6 Young People and representatives of the W. M. S. met in the country some miles from Camden, for a regular quarterly meeting with Mrs. R. A. Swindell, in charge.

The Sunbeam Demonstrations were directed by Miss Myrtle Haden of Camden, one of God's own leaders of little folks. Mrs. Baker, of Camden, Y. P. Leader, also brought splendid reports and special exercises.

Mrs. Gilbert of Huntington, made a truly impressive talk on Evangelism and many other interesting speakers volunteered messages on different phases of Woman's Work. The State Young People's Secretary was present to organize and speak on both general and Young People's work.

**UNITY MEETING AT BOLIVAR**

The Special Y. P.'s meeting and W. M. U. Quarterly meeting July 10 was a glorious success. Mrs. Casselberry of Bolivar arranged the program and young people from all sections took part. The following program was very instructive and enjoyable.

- Song—New Woman's Hymn.
- Welcome—Miss Adams, Bolivar.
- Response—Miss Julia Allen, State Secretary.
- Report of Southern Baptist Convention.
- Talk—Rev. Hammons.
- Prayer.
- Woman's Great Mission—Miss Robinson.
- Solo—Give of Your Best to the Master—by a Y. W. A.
- Talk—What the W. M. A. means to

the Church—Miss Gladys Harris—Y. W. A.

Talk—God's Hand in the 75,000,000 Campaign—Mrs. T. P. Davis, Selmer. Lunch served in banquet style in basement of the splendid new church. Song.

Devotionals—Mrs. Black. Mother Goose Village Missionary Meeting—Bolivar Sunbeams. Address: Miss Julia Allen, Nashville.

Open Discussion—What Our Association Needs.

Business and Adjournment.

Mrs. Mayo, the faithful Superintendent of the Association, offered her resignation at this time to take effect at regular associational meeting, August 31.

**NOTICE TO LEADERS**

The playlet—"Mother Goose Meeting of Village Missionary Society" is unusually good for quarterly meetings and special demonstrations. It may be ordered from Presbyterian Board of Woman's Missionary Societies, 156 Fifth Ave., New York, N. Y. Price 10 cents per copy.

**FREE SAMPLES OF WORLD COMRADES**

Superintendents and Young People's Chairmen: Be sure to have "World Comrades" presented in every summer meeting. 1,000 subscriptions is Tennessee's quota for 1923-24. We are going "Around the World with 'World Comrades.'" How far will the subscriptions from your society go? We have a limited number of sample copies for Quarterly and Associational Meetings. If you do not have a copy and cannot get one to use as sample in your meeting, write the W. M. U. office.

**W. M. U. QUARTERLY MEETING**

Una, Tennessee

Tuesday, July 17, 1923.

Song—O Zion Haste. Words of Welcome—Mrs. H. B. Norton.

Response—Miss Rachel Vancleave. Devotional—Miss Elizabeth Coleman.

Special Music—Una W. M. S. Reading Minutes. Report of Societies.

Business. Solo—Miss Cornelia Rollow. Address—Miss Bessie Owen.

"A Cluster of American Beauties"—Miss Myrtle Charlton. Decoration Service—Una Sunbeam Band.

Solo—Miss Evelyn Clements. Lunch.

Song and Prayer. Our Mountain Schools—Miss Ruth Richards.

Address—Miss Julia Allen. Solo—Miss Cornelia Rollow. Address—Miss Arline Wright.

World Comrades—We've a Story to tell to the Nation—Demonstration—Una G. A.'s.

Solo—Mrs. Hardy. Quiet Hour—Miss Cornelia Rollow. Adjournment.

**NEW LEAFLETS**

Requests have been coming in for new leaflets and suggestions for July quarterly meetings. Two splendid new leaflets have been received on our Young People's work. "Pretty Mothers" and "How Bob was Won." "Pretty Mothers" can be arranged to make a simple playlet that will carry just

the right message to the hearts of Counselors and Mothers who should be leaders of our girl's organizations. Write the office if you need them and they will go to you free of charge.

The Young Woman's Auxiliary of the Baptist Tabernacle was entertained Thursday evening by Mrs. James Davenport, on the lawn of her home in Highland Park. The spacious lawn was beautifully decorated with a profusion of flowers, ferns and ivy. Jap-o-lanterns and electric lights were strung from the trees.

The president, Mrs. Drew Johnston, was in charge of the business session of the meeting, after which a missionary program was rendered, Miss Clara Brown being in charge. Parts on the program were given by Ms. George Williams, Miss Grace Robinson, Miss Berenice Mullenix, Mrs. Anna Mae Henegar, Mrs. Charles Lyle, Miss Rubye Robinson.

After the meeting adjourned many interesting games were enjoyed. An ice course was served by the hostess. There were twenty-eight members and six visitors present.

**PROGRAM OF FIFTH SUNDAY MEETING**

The fifth Sunday meeting of Cumberland Association will be held with the Baptist church at Cumberland City, Friday night, Saturday and Sunday, July 27, 28 and 29.

Friday night at 8 o'clock, sermon by Dr. W. C. Reeves.

**Saturday.**

10 a. —An Efficiency Church—T. R. Roak.

10:30 a. m.—Should a Church Have Revivals?—Rev. A. L. Bates.

11 a. m.—Obedience—Rev. G. G. Graber

Adjourn for dinner 1:30 p. m.—Stewardship—Dr. W. C. Reeves.

2 p. m.—Baptism—Rev. C. R. Wick.

2:30 p. m.—Repentance—Rev. J. J. Thomas.

3 p. m.—Building for the Kingdom—Rev. A. C. Outlaw.

7:30 p. m.—Worldliness in the Church—Rev. B. McNatt.

**Sunday.**

10 a. m.—A Model Sunday School.

11 a. m.—Sermon—Rev. G. G. Graber.

Dinner. 2 p. m.—Woman's Place in the Church.

2:30 p. m.—The Duty of Laymen—Oscar Winn.—Committee.

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BOOK REVIEWS

By Harry Clark

**The Apostle Paul and the Modern World**, by Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University, and the author of "Jesus Christ and the Social Question," price \$2.50, 284 pages, MacMillan.

This is an effort to interpret Paul in the light of modern scholarship which has thrown a flood of light on his background and environment. Dr. Peabody then seeks to apply his teachings to the religious problems of modern life. Full of higher criticism.

BOOKS RECEIVED FROM FLEMING H. REVEL COMPANY

**A Year in John's Gospel**, Devotional Studies of Every Day by Annie Richardson Kennedy, \$2.00 net, 374 pages.

For each of the 365 days of the year there is an exposition in successive passages from the Gospel of John together with a prayer. For those who desire a gift book for others or a book of devotions for themselves, this would be very valuable and helpful.

**The Fishermen of Galilee** by Harmon A. Baldwin, author of "The Indwelling Christ," \$1.25 net, 160 pages.

Here are twenty-four chapters based upon the first chapter of I Peter. It is free from theological controversy and designed for devotional life.

**The God of Our Fathers**, by "H. P. S." \$1.25 net, 156 pages.

Since this is a book written for the "common man," it is written by a soul so humble that he does not even give us his name. The writer attacks atheism and scientists who do not believe in God. The book has no controversy with any Christian denomination but is just written in the effort to strengthen our faith.

**Between the Lines in Asia Minor**, Mary Caroline Holmes, the author of "Who Follows in Their Train," and "The Knock on the Door," \$1.50 net, 224 pages.

The author gives us the chief events of the siege of Ufra in 1920 and a picture of the relief work by Americans. She has been for many years a resident in the Near East, and after the French evacuation of Ufra, she refused to leave her orphans but stayed among the war-like Turks to protect them. For many months she had been cut off by the Turkish armies from all communication with the outside world and she describes for us the massacres that she witnessed. The French government granted her the Croix de Guerre for three heroic years of service. Every student of missions would find this most helpful and full of information.

**Getting In to Your Life Work**, by Herald M. Doxsee, The Abingdon Press, price \$1.25 net, 169 pages.

This is another one of the admirable Abingdon Religious Education Texts which are being produced under the editorship of David Downey and George Herbert Betts, the latter a noted writer on Religious Education. Buy this book for your boy, or for a friend who is B.Y.P.U. worker or a teacher of young people. It helps boys select their occupations in life, and guides them as regards their educational plans. The reviewer has read many books on "Vocational Guidance," but this is the first one which lays the emphasis definitely on the Stewardship of Life in the selection of one's vocation. Even those who are well informed on the literature of "Vocational Guidance" will find new material in this book. Any preacher who would use this with his young people, would get a strong hold on their hearts.

**Henry Martyn of the Faith**, by Constance E. Padwick, \$1.50 net, George H. Doran Company, 394 pages.

This is the first volume in the new "Modern Series of Missionary Bi-

ographies" published by the Student Christian Movement of Great Britain and Ireland. The purpose of these proposed volumes is to present, in a fascinating way, the life work of the great missionaries so as to appeal to earnest young people. This volume is most readable and inspiring. As an example of book making, the reviewer compliments the publisher's taste in the choice of varying kinds of type so as to present an attractive page which inclines a young person to desire to read the book.

**The Crowns of Christ**, by Robert Stuart McArthur, D. D., LL. D., The Judson Press, \$1.75 net, 232 pages.

A collection of twenty excellent sermons preached by the author in New York and Boston. It is especially interesting as containing Dr. McArthur's famous screen sermon, "What TThink Ye of Christ?" which has been widely published in pamphlet form and translated into many languages. All the sermons are strong and highly filled with consecrated thought and illustrations. Dr. MacArthur, however, is an evolutionist and states on page 129, "If I lived where Mohammedans predominated, I could with good conscience keep Friday as the day of rest and worship." The book is highly stimulating to thought. It was a loss to the Baptist world when Dr. MacArthur died this past February. He was a former president of the Baptist World Alliance.

**Jack in the Pulpit**, talks to children by Avery A. Shaw, price \$1.00 net, The Judson Press, 116 pages.

Any one who has to speak to children, ought to buy this book. There are fifty-one very suggestive little sermonettes in which the author has given us the substance of some unusually good talks to children. Any one who reads this book will be stimulated to find similar illustrations in nature about us, and every public speaker will be eager to take advantage of the clever illustrations and stories of Dr. Shaw. He certainly is master in understanding children. He is now the pastor of Immanuel Baptist Church, Brooklyn, N. Y., and holds responsible positions on the boards of several denominational organizations. If any one has a junior congregation in his church or if he is seeking a book to give to children, he should purchase this one.

**The Healing Shadow**, by Bishop William A. Quayle whose book, "The Uncommon Commonplace," we have previously reviewed. \$2.00 net, The Abingdon Press, 298 pages.

Anyone who enjoys reading eloquent sermons which sparkle with imagination and flash with a unique vocabulary should purchase this book. Personally the book reviewer does not particularly like Bishop Quayle's style because he seems straining after effects, lacks the analytical power that he finds in many other books of sermons which come to this desk for review, and surfeits with the flowers of eloquence. However, there is an unending demand for sermons and books from this prolific writer and gifted churchman. Those who like this style will enjoy the twenty books which the Bishop has written.

Obituaries

**Bates:** W. Steve Bates was born April 30, 1863 and died July 12, 1923; aged 60 years, 2 months and 21 days. He was married to Lillie Hankins February 27, 1889, who survives him, without children. In early life, he joined a Baptist church and at the time of his death was deacon of the church at Shop Springs. He was highly esteemed as a citizen and neighbor, as a business man and a patriot, as a friend and Christian. Funeral services were conducted from his home July 13, by his pastor, Rev. J. D. Moore, assisted by Rev. W. W. Patton; interment at Lebanon cemetery.

**Lowe:** Miss Verna Golden Lowe, the subject of this sketch, was born March 24, 1895, and died January 21, 1922. She professed faith in Christ and was baptized into the fellowship of the Mountain City Baptist church by Rev. J. T. Pope (then pastor) March 13, 1909. She lived a faithful member of the same church until death.

On November 9, 1921, she was taken to St. Luke's hospital at Bristol where she underwent an operation for appendicitis from which she never recovered. She was conscious to the end, and during the last moments she did not seem to suffer. Despite her sore and swollen throat she tried to sing as death approached, and as the twilight of life's day was deepening into the darkness of death's night she said to a girl friend at her bedside: "I am sleepy, let's go to sleep." She passed away as one going to sleep. And may we not call it a sleep? Jesus referred to death as a sleep; so did Paul.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

During her last moments she talked of her loved ones who had preceded her to the other world, and said that Jesus had come for her for she felt his touch. The song that she tried to sing in her dying moments is "He loves me." She smiled to the very last. This is the crowning glory of a Christian life. It can sing and smile in the face of death. She met death with a life as spotless as a falling snow-flake—a soul as pure as the breath of an angel, fresh from the hand of God. But it is not strange that such a life can pass triumphantly through the Valley of Death. It was because she felt the touch of the hand of Jesus.

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
If on His breast one leans his head  
And breathes his life out sweetly there."

Funeral services were conducted at the Mountain City Baptist church by

Brethren W. H. Hicks and W. W. Worley. The church was crowded to its capacity. Brother Worley conducted a short service in the Valley View church near the cemetery, after which the remains were laid to rest in the Philippi cemetery.

The writer of this sketch was her pastor for five years and is proud to have been able to count such a noble Christian character with his friends. During this five years I received from her, and the Christian family to which she belonged, a thousand kindnesses. "There is no death; an angel form Walks o'er the earth in silent tread, He bears our best loved ones away And then we call them dead."

R. E. Grimsley.

**Jackson:** In loving memory of Rev. Webster Jackson. He was a devoted Christian man, was a member of the Missionary Baptist Tumbling, Creek church. To know him was to love him.

He departed life April 24, 1923. Was the pastor of four churches, three in Weakley County. We, as Bethlehem church and community, in Henry county, will greatly miss him. May his memory ever be cherished in this church and community as a guiding star to heaven. He was laid to rest at West Union cemetery, services being conducted by Brother Felts and others.

Therefore be it resolved, that we as a church extend our deepest sympathy to the family and point them to the crucified Christ as their comforter. Resolved, that we miss the gentle smiles and sociability of our beloved pastor.—J. T. Joyner.

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# PASTORS' CONFERENCES

## ATTENDANCE JULY 22, 1923

Nashville, First	1150
(Allen Fort Bible Class, 737)	
Chattanooga, First	918
Memphis, Central	703
Memphis, Bellvue	585
Knoxville, First	578
Memphis, First	562
Jackson, West	522
Etowah, First	516
Memphis, Temple	475
Knoxville, Broadway	465
Maryville, First	408
Knoxville, Euclid Ave.	397
Elizabethton	357
Knoxville, Lonsdale	348
Chattanooga, East	347
Nashville, Eastland	324
Nashville, Immanuel	314
Nashville, Third	308

### CHATTANOOGA

First: John W. Inzer, pastor; a.m. Dr. George J. Burnett on "Stewardship;" and Chas. D. Fine, Dallas, Tex., was the speaker at the 7:15 vesper service, "Life Story of a Layman." SS 918; rec'd by letter 1.

Chickamauga, Ga.: Geo. A. McClure, pastor; "The Majesty of Jesus," and "A Midnight Cry." SS 146; rec'd by letter 2.

Oak Grove Tab.: W. C. Tallant, pastor; "Stewardship," and "Withered Hand." SS 96; BYPU spirit good.

East Chattanooga: J. N. Bull, pastor; "Christian Stewardship," and by Rev. T. B. Maston "Efficiency in the Lord's Work." SS 347. Sixty-five diplomas and awards given to BYPU and SS workers. Great day.

North Chattanooga: Wm. S. Keese, pastor; preached funeral at 3:00 p.m. Baptism at 5:00 p.m. SS 207.

### CLARKSVILLE

First: Dr. W. C. Reeves, pastor; preaching by Dr. B. Bunyun; pastor assisting Spring Creek Church in meeting. Good SS and BYPU.

New Providence: A. L. Bates, pastor; "The Message of Christ in the book of Revelation," "The Conversion of Zacchaeus." Fine SS and BYPU. Great day; pastor goes to Big Rock for a meeting.

Spring Creek: T. H. Roark, pastor; Fine meeting in progress. Dr. Reeves doing the preaching. 16 additions for baptism to date. Fine day yesterday.

Little West Fork: G. J. Graber preaching in the morning, no services at night because of the Methodist meeting. Good SS and BYPU.

Little Hope: C. R. Wydick, pastor; preaching by Dr. C. F. Clark of Nashville in a revival meeting preaching three times yesterday. Good day.

Dotsonville: A. L. Bates, pastor; afternoon, "The Religion that the World Respects." Good SS and BYPU.

Virn Valley: J. T. Thomas, pastor; revival began preaching by the pastor good day.

Mount Hermon: E. H. Greenwell, pastor; preached at both hours; pastor resigns to move to Greenbrier. Meeting began, Dr. A. M. Nicklson of Nashville doing the preaching.

Hickory Grove: J. T. Jenkins, pastor; church in a meeting, pastor doing the preaching. Fine day on yesterday; SS and BYPU good.

Kirkwood: D. P. DeHart, pastor; J. S. Hale supplied. Pastor closed meetings at Livingston; 6 baptisms; at Dripping Springs, Ky., 15 baptisms.

### KNOXVILLE

Mt. View: J. R. Dykes, pastor; W. H. Cook on "His Experience;" pastor on "Jesus Offered for Sale." 204 in SS; intrst growing in BYPU.

Smithwood: Chas. P. Jones, pastor; "Do It Well and Do It Now" and "Little Preachers and Great Sermons." 178 in SS; 1 by letter.

Immanuel: A. R. Pdigo, pastor; "The Crucifixion of Jesus" and W.

H. Cook on "The Underworld." 266 in SS; 100 in BYPU.

Fountain City: Neill Acuff, pastor; "Searching the Scripture" and "Blasphemy Against Holy Ghost." 156 in SS.

Burlington: H. B. Woodward, pastor; "Mind Your Own Business." 171 in SS; good BYPU attendance.

Gillespie Ave.: J. K. Smith, pastor; "The True Test of Spirituality" and "In a Snare or a Place of Safety." 256 in SS; 71 in BYPU 1 by letter; 1 by experience.

Central of Fountain City: J. C. Shipe, pastor; "The Mission of the Holy Spirit" and "The Ten Virgins." 270 in SS; 108 in BYPU; good congregation.

First Church: F. F. Brown, pastor; Dr. J. M. Roddy preached; 578 in SS; 60 in BYPU.

Central of Bearden: Robt. Humphry, pastor; "The Saving Power of the Gospel" and "The Basis of Friendship With Christ." 155 in SS.

Euclid Ave.: J. W. Wood, pastor; "Why Read the Bible" and "The Hymn of the Churches." 397 in SS; 100 in BYPU; 3 by letter; 2 by baptism.

Clinton First: L. W. Clark, pastor; "The Model Church" and Rev. W. H. Hightower on "Division." 232 in SS; 53 in BYPU.

Washington Pike: J. A. Lockhart, pastor; "Give God a Chance" and "Work Out your Own Salvation." 117 in SS; 35 in BYPU.

Lonsdale: W. A. Atchley, pastor; "The Head of the Church" and "The Qualities of a Good Soldier." 348 in SS; 165 in BYPU; 1 by letter.

Little Valley: S. C. Childs, pastor; R. C. Houston in revival, "Sonship" and 3 p.m. men only and "30 Miles from Hell." 3 by baptism; 12 saved.

Grove City: D. W. Lindsay, pastor; "Hearers and Doers" and "The World's Foolish Creed" 175 in SS; 25 in BYPU.

Etowah, First: A. F. Mahan, pastor; "Seeking Christ's Kingdom" and "The Palsied Man Healed." 516 in SS; 3 by letter.

Beaumont: D. A. Webb, pastor; "The Bread of Life" and "The Lost Found." 146 in SS.

Inskip: W. D. Hutton, pastor; observed Lord's supper and G. W. Bailey on "Hope." 118 in SS; collection \$23.06; 3 good meetings; we are growing fine.

### MEMPHIS

Central: Pastor preached at both hours. 4 by baptism, 2 by letter, 703 in SS.

Prescott Memorial: Pastor Oakley preached at both hours. 220 in SS.

La Bell: Brother C. L. Owen spoke morning and Brother Yeager at night. Good congregations.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Good congregations. Good SS. Good BYPU.

Bellevue: W. M. Bostick, Pastor preached both hours. 585 in SS, 4 by letter. Good unions.

Joseph Poyla Italian Missionary: Visits made, 35; present in SS, 15; times preached, 2; tracts distributed, 22; families prayed with, 6.

Memorial Hospital: Pastor Jeffries supplied at Byhalla, Miss. Big and Little Hatchie Associations last week. Fifty patients added to hospital on Tuesday, July 19th.

Central Avenue: Pastor W. L. Smith preached both hours. 128 in SS.

Boulevard: J. H. Wright, pastor preached at 11 a.m. Dr. O. L. Hailey of Nashville preached fine sermon at night. 1 received by letter. 198 in SS, 2 BYPU's.

Temple: Pastor J. C. McCoy preached both hours. 475 in SS. A fine BYPU.

Seventh Street: I. N. Strother, pastor. "Stewardship," and "Life of Enoch." 200 in SS. Fair BYPU's.

Germantown: J. W. Joyner, pastor

preached morning and night. Good congregation. In SS 50.

Eudora: H. T. Whaley, pastor preached morning and evening. 38 in SS. Good BPPU, 1 for baptism.

Speedway Terrace: Pastor preached morning and evening. Splendid day. 135 in SS.

Calvary: Pastor conducted service both hours. Good interest. 143 in SS. Fine interest in the BYPU.

McLemore Avenue: Pastor Furr preached both hours. 206 in SS.

Rowan Memorial: A. H. Smith, pastor. 133 in SS, received 1 by letter.

First: Pastor A. U. Boone preached. One by letter.

Highland Heights: Good day. Pastor E. F. Curle preached both hours. 5 additions, 155 in SS. Three fine BYPU's.

Hollywood: J. P. Neal, pastor. Revival services being conducted by W. M. Bostick. 10 additions first week. Fine interest.



The splendid article on "The Constitution and Christianity" which appeared in the last two issues of the Baptist and Reflector, was credited to Judge W. A. Owen of Covington, Tenn., whose picture accompanied the piece. Brother Owen says he is not the writer but that his son is; and we are glad to give him credit therefor, and to present herewith the picture of the author, Mr. W. L. Owen, a rising young attorney of Covington, who, as his honored father remarked of another while presiding over the Baptist State Convention at Knoxville last year, is a "block off the old chip."

### NASHVILLE

First: W. F. Powell, pastor; "Christianity and Common Sense" and "A Cup of Cold Water." SS 1,150.

Grace: J. A. Carmack, pastor; "At Kodish Barnea," and "The Foolish Builder." A good day.

Gordonsville: M. R. Cooper, pastor; "John the Apostle," and "The Tree of Knowledge and the Tree of Life." By letter 1. Received one by statement.

Central: Felix W. Muse, pastor; "Walking Worthily," and "Sin Finding One Out." Rec'd for baptism 2; baptized 2; profession 2; SS 115; BYPU 55 Int. BYPU 14; Jr. BYPU 14

Centennial: L. P. Royer, pastor; "Mustard Seed Faith," and "Am I My Brother's Keeper." SS and BYPU's well attended. Bro. Haynes Brinkley preached at the morning service. Pastor is in a revival at Lewisburg.

Belmont Heights: Jno. D. Freeman, pastor; "Value of Trials," and "Man a Victim or Victor." SS 212; BYPU 16; Int. BYPU 9; Jr. BYPU 14. Bro. Noah R. Richardson, was ordained at the morning service to be a deacon.

Edgefield: W. M. Wood, pastor; "Wanderers from Jesus," and "Is the World Growing Better?" By letter 1; SS 278; BYPU 40 Int. BYPU 20.

Calvary: W. H. Vaughan, pastor; "Building on the Foundation," and "The Blind Beggar." SS 102; BYPU 28.

Union Hill: H. F. Burns, pastor; "Character and Employment of the

Saints in Heaven," and "Character and Employment of the Lost in Hell."

Seventh: Edgar W. Barnett, pastor; "Jesus and Money," and "The Relation of Works to Salvation." SS 158; BYPU 26; Jr. BYPU 16.

North Edgefield: A. W. Duncan, pastor; "The Story Never Grows Old," and "Faith that Knows no Difficulty." SS 279; BYPU 32.

Dixon Creek: Eli Wright, supply; "The Worthy Christ," and "Fellowship with God." Supplied for Bro. A. D. Roberson at Dixon's Creek at 11 o'clock; at Zion at 3:30 p.m.; at Cedar Creek at night. Fine day all round. Bro. Roberson's wife is real sick.

Third: C. D. Creasman, pastor; "God Consciousness," and "The Proposed Negro Seminary For North Nashville." Baptized 2; SS 308; BYPU 29; Int. BYPU 15; Jr. BYPU 20. Ordained Bro. Chas. Ryan as deacon. Two great audiences. Good day.

Immanuel: Ryland Knight, pastor; "Appropriating the Promise" 2 Pet. 1: 4, and "The work of God" John 9: 4. By letter 1; SS 314.

Eastland: E. P. Alldredge, supply; "The New Day of the Laymen," and "Causing the Saviour to Rejoice." By letter 1; profession 1; SS 324; BYPU 21. Pastor away in New York City.

Grandview: Don Q. Smith, pastor; "Weighed in the Balance and Found Wanting," and "The Man Who Waited for a More Convenient Season." SS 305; BYPU 29; Int. BYPU 20; Jr. BYPU 16. Porter Floyd asst pastor preached the morning hour. Bro. Y. D. Baker of Louisville preached at the evening hour. Pastor being away in a meeting at Portland, Tenn.

### MISCELLANEOUS

Maryville, First: J. R. Johnson, pastor preached at both services. 1 received by baptism, 1 by letter. 408 in SS.

Nashville Mission: S. E. Loxley, pastor. "Where Art Thou?" 97 in SS. 46 in Intermediate BYPU, 1 baptized, 1 profession. Good crowds.

Lenoir City Tabernacle: G. X. Hinton, pastor. "Satan's Strategies Against the Believer," and at First Baptist "Satan's Strategies Against the Unbeliever." Good congregations. In SS at First Church, 279.

Elizabethton: J. K. Hayne, pastor. 357 in SS. Fine day, 2 additions; will have our "Teacher Training School" this week.

### BOOK REVIEWS

By Lloyd T. Wilson

### A SPLENDID BOOK OF ILLUSTRATIONS.

"A Modern Cyclopedia of Illustrations" is the title of a new book by G. B. F. Hallock put out by Revell Company, Chicago.

This is one of the very best books of its kind that has recently come from the press. It covers many subjects and many special days and is well indexed. The illustrations are not lengthy and are gleaned from the books of recent writers of prominence and distinction. The author is a strong and gifted writer and preacher. He is the author of a number of books and has written many articles for the great magazines of the country. Anything he writes is well worth the consideration of preachers and public speakers, who are anxious for good and up-to-date matter.

### ONE HUNDRED BEST SERMONS FOR SPECIAL OCCASIONS.

By G. B. F. Hallock, D.D. Geo. H. Doran Co.

This like many other books from the same author is as good as the best in its line. The sermons are selected from a wide range and the authors are among the strongest in this country and England. There are many illustrations given under some of the leading subjects and these are well selected. The book will be found helpful for busy pastors who are looking for suggestions and illustrations.

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**JONESBORO PASTORS 1842 TO DATE**

By I. G. Murray

William Cate; M. V. Noffinger; W. A. Keen; N. W. G. Baxter; G. C. Thresher; John S. Thomas; J. F. B. Mayes; Wm. B. Royal; W. A. The well; G. W. Griffin; J. W. Whitlock; E. Allison; W. H. Osborne; M. B. Adams; Jasper Howell; Spencer Tunnell; A. L. Davis; J. H. Sharp; John Childs; I. N. Kimbrough; O. C. Peyton; C. A. Lood; Henry Cole; J. W. Shinn; W. N. Rose; J. A. McCaleb.

Wanted a pastor. If interested address Mr. J. D. Cox. The above list is not entirely in chronological order.

**SPLENDID MEETING AT THIRD CHURCH, NASHVILLE**

By C. D. Creasman, Pastor

We have just closed a great meeting at Third church, Nashville, in which Dr. Louis Entzminger did the preaching and his brother Prof. James Entzminger conducted the music. There were 46 additions to the church, and I feel that the entire

church received an unusual blessing. Dr. Entzminger is known as a great Sunday-school man, but he is something more than that: he is one of the best Gospel preachers I have ever heard. In each sermon he stuck to the great doctrines of the Bible, and made them so plain that the church was greatly strengthened. He was so gracious in his manner that nobody was offended and he made many friends for the Baptist cause. At the closing service the congregation enthusiastically invited him to come back for a meeting later.

**THE GOLDEN RULE IN BUSINESS,**

By Arthur Nash. \$1.25 net. Pages 160. Fleming H. Revell Co.

This is a book that vibrates with life. It quickens thought and stirs the imagination. It is a wonderful story of a test of the Golden Rule put into practice by the A. Nash Company, Cincinnati. If every business man would read it and put into practice the principles adopted by "Golden Rule" Nash, the industrial problems of our country would be solved. Christianity is the only, but a sure solution of the world's troubles. The book will help the preacher in a new sermon.—Review by J. R. Johnson.

four a day because of crowded quarters. But some argue that maintaining hospitals is not a task of the church. God pity 'em!

Dr. W. A. McComb is supplying the First Church, Shreveport, La., during July. On his first Sunday there were 1,100 in Sunday school, and at the morning service there were 4 additions, 2 for baptism. At the night service another joined. The work goes on, though the pastor, Dr. M. E. Dodd, is abroad.

Providence Church, Woodlake, Ky., a splendid country church, is in the midst of a meeting this week in which Evangelist T. T. Martin of Blue Mountain, Miss., is doing the preaching. Rev. Joe B. Head is pastor. Thank God for an evangelist who is willing to go to a country church!

Rev. H. B. Hardaway of Crawford, Ga., has landed on his new field at Chatham, Va., and has been given a royal welcome. He subscribed for his state paper the Religious Herald, before he reached the field. A wise action!

Rev. E. L. Averett of Plano, Texas, began a meeting last Sunday at Alamo, Tenn., Rev. F. J. Harrell of Dyersburg, Tenn., doing the preaching. He begins a meeting at Bells, Tenn., Sunday, August 12. Rev. L. D. Summers of Jonesboro, Ark., doing the preaching.

The revival held by Evangelist G. M. Workman of Shawnee, Okla., at Piney Creek Church near Reagan, Tenn., resulted in 8 additions, 6 by baptism and 2 by letter. The church was very greatly revived. He began a similar engagement last Sunday with Chapel Hill church near Life, Tenn.

Rev. F. C. McConnell, Jr., having

completed his course in the Seminary at Louisville, Ky., has entered the pastorate at Tifton, Ga. He is a brilliant son of Dr. F. C. McConnell of Atlanta, Ga., one of the mighty leaders among Southern Baptists. Yet some say a preacher's children are the worst children in the world. Again that lie is nalled.

Rev. Lyn Claybrook of Seminary Hill, Texas, is to preach for his father-in-law, Rev. J. E. Skinner at the First Church, Martin, Tenn., Sunday August 5, and will that week aid Rev. T. A. Duncan in a meeting near Martin. Beginning August 12, he will assist Rev. John W. Barnett of Parsons, Tenn., in a meeting at Perryville, Tenn. Brother Claybrook has taken the Th.M. degree at the Southwestern Baptist Theological Seminary, Fort Worth, and is open for permanent church work.

Nothing has appeared in the Religious Herald of Richmond, Va., in a long time that is more interesting than the reproduction of a series of articles on "The Recollections of a Long Life" by the late Dr. J. B. Jeter, editor of that paper from 1865 until his death in 1880. He was one of the stalwarts of the Baptist faith and his papers should be preserved in permanent form.

At the recent session of Big Hatchie Association with Zion church near Brownsville, Tenn., E. L. Powell of Eureka, was elected moderator and A. T. Smith of Covington, clerk and treasurer. Rev. L. O. Leavell of Ripley, was made chairman of the executive committee. The next session will be held with Liberty church near Covington. Preacher of annual sermon, Rev. R. M. Jennings of Covington. The sermon at the recent session was delivered by Rev. Wilson Woodcock of Brownsville. Report has it that the message was truly great.

**AMONG THE BRETHREN**

Fleetwood Ball, Lexington

Rev. W. E. Fendley has resigned at Morrilton, Ark., effective September 1. He says he is ready to consider another field anywhere the Lord will use him.

Rev. E. E. Dudley has resigned as pastor of Parkview Church, Norfolk, Va., and will do the work of an evangelist in Virginia and other states.

Rev. J. H. Bradley has resigned as pastor at Bixley, Okla., effective August 5. He is open for work elsewhere.

Rev. J. H. Page has resigned as pastor of Oak Avenue church, Ada, Okla., having had a successful pastorate there for eighteen months. It is not known where he will locate.

The First Church, Harrisburg, Ill., has called S. A. Lilly of Fort Worth, Texas, to be educational secretary and Miss Mary Overby as pastor's assistant. The pastor, Rev. Julian Atwood, is happy in a great work.

The resignation of Dr. Len G. Broughton, as pastor of Grove Avenue Church, Richmond, Va., to accept the call to the First Church, Jacksonville, Fla., is effective September 15.

Rev. A. C. Duggar and wife were recently appointed missionaries to Brazil by the Foreign Mission Board. She was Miss Elsie Sampey, daughter of Dr. J. R. Sampey, of the Southern Baptist Theological Seminary, Louisville, Ky.

Rev. C. C. Morris of the First Church, Ada, Ark., a Tennessee exile, lately preached in a revival in his church resulting in 40 additions. Frank McCravy of Laurens, S. C., led the singing.

As a result of the recent revival at DeCard, Tenn., in which the pastor, Rev. C. E. Pennington, was assisted by Rev. J. C. Miles of Nashville, Tenn., there were 11 additions by baptism.

Rev. W. M. Bostick of Bellevue Church, Memphis, is preaching a series of sermons on "Money." Wonder if he is full of his subject. If he is, let him pass it around.

Dr. Thomas H. McAfee, 58, former pastor of Trinity church, Marion, Ohio, of which President Warren G. Harding was a member, died last week of paralysis. He was stricken

in July, 1920. Dr. McAfee and President Harding were bosom friends to the end.

Rev. E. L. Avarett of Plano, Texas, has been called to the care of the church at Slidell, Okla., and was recently made a D.D., by the trustees of the People's University, Atlanta, Ga.

Evangelist E. D. Solomon of New Orleans, La., and Singer Stanley Armstrong lately closed a meeting at Pascagoula, Miss., resulting in 115 additions, 71 by baptism. Rev. W. B. Haynie is the happy pastor.

The church at Lewisburg, Tenn., has called Rev. Leland S. Sedberry of Louisville, Ky., to serve again as pastor for full time. Rev. L. P. Royer of Nashville, Tenn., is assisting the church in a gracious revival.

Dr. Cecil V. Cook of Charlottesville, Va., is supplying the pulpit of the First Church, Roanoke, Va., while the pastor, Dr. John F. Vines, is attending the Baptist World Alliance in Stockholm, Sweden.

C. M. Edens of Southwestern University, Texas, has been elected director of athletics at Union University, Jackson, Tenn., to succeed A. J. Robinson. "A strong mind in a strong body" seems to be the motto of Union University. It is a good motto.

Dr. John W. Inzer of the First Church, Chattanooga, Tenn., has been called to the First Church, Jackson, Tenn., with urgent request that he accept and begin his pastorate at his earliest convenience.

Dr. W. F. Powell of the First Church, Nashville, Tenn., is to be one of the speakers at the South Mississippi Baptist Assembly in Hattiesburg, Miss., this week. There is power in Powell. I. E. Reynolds of Fort Worth Texas, is to have charge of the music.

College Avenue Baptist Church is the name of a new organization recently effected at Bluefield, Va., with a membership of 219. Rev. W. E. Abrams is the happy pastor. The enrollment at Sunday school is 358, or 63 per cent more than the church membership.

E. E. King, superintendent of the Arkansas Baptist Hospital of Little Rock, Ark., is urging the enlargement of the plant. They are turning away

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WRITE FOR CATALOGUE

**PROTESTANT HOSPITAL**

Nashville, Tennessee

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# Home Circle

## I WILL NOT DOUBT

By Norris Gilliam

I will not doubt, though all my ships  
at sea  
Come drifting home with broken  
masts and sails;  
I will believe the Hand which never  
fails,  
From seeming evil worketh good for  
me.

And though I weep because those  
sails are tattered  
Still will I cry, while my best hopes  
lie shattered,  
"I trust in Thee."

I will not doubt, though all my prayers  
return  
Unanswered from the still white  
realm above;  
I will believe in all wise love  
Which has refused these things for  
which I yearn.  
And though at times I cannot keep  
from grieving,  
Yet the pure ardor of my fixed  
believing  
Undimmed shall burn.

I will not doubt, though sorrows fall  
like rain,  
And troubles swarm like bees about  
a hive;  
I will believe the heights for which  
I strive  
Are only reached by anguish and by  
pain;  
And though I groan and writhe be-  
neath my crosses,  
I yet shall see through my severest  
losses  
The greater gain.

I will not doubt, well anchored is  
this faith,  
Like some staunch ship my soul  
braves every gale;  
So strong its courage that it will  
not quail  
To breast the mighty unknown sea of  
death.  
O may I cry, though body parts  
with spirit,  
"I do not doubt," so listening worlds  
may hear it,  
With my last breath.

## NAPOLEON OR MARY JONES?

"In the year 1800 there lived," said Mr. Lloyd George before The Sunday School Union, "the greatest warrior of his day, the greatest warrior Europe produced since Julius Caesar—one of the greatest warriors of the world. He crossed the Alps, fell upon the Austrian armies, shattered them, and for the moment altered the history of France and Italy, and perhaps of Europe. The same year—I am not sure it was not the same month—a little Welsh peasant-girl tramped over her native hills in Merionethshire, barefooted, in quest of a Bible. There were two or three people in the little village who knew about it, and that incident started the Bible society. And the Bible society gave new life to the Sunday school. The Sunday schools taught the great things of God to millions and millions of people here and in America. Napoleon's work will get feebler and feebler in

its influence. That little story of the Welsh girl will get more powerful, more thrilling, deeper, and more permanent in its influences as the centuries roll by. The quiet work you are doing in the Sunday school union is work which is going to influence the character of those two great races, and do not forget that the messages which are sent from the great Ruler of the universe are wave-currents sped over long distances."—Christian Century.

## THE GUAYMIES, NATIVES OF PANAMA

Up in the forbidding mountains and valleys that form a background to the landscape for the traveler on the steamers plying between Panama and David, dwell the mass of the present Guaymies (pronounced Why-mees), about 5,000 in number, in their homes scattered through savannas (plains) and forests. From the time of the conquest to the beginning of the past century they have been more or less under the influence of Catholic missionaries, but have since been left to most of their ancient customs and ways of living.

Among the few vestiges left of that transitory semi-civilized condition under religious discipline, perhaps the most conspicuous is the flowing gown of the women, tight around the neck and reaching down to the feet. When there is no stranger near, the gown is mostly discarded; and if a rain-shower surprises a caravan on the

trail, the women quickly strip, wrap their togs in a large banana leaf, place the parcel on the head and continue on their way.

The men do likewise. Besides, when they go on a hunting expedition they invariably abandon their trousers before starting on a run after some wild animal, in which case the shirt forms the only part of the male wearing apparel, it being taken off and tied around the loins.

This tribe is not of a very prepossessing appearance. Their stature is rather variable, and their bearing has not the stateliness that is often noticed among other Indians.

Among the women we met a few who were actually pretty (and they knew it). Face-painting is a common practice, restricted by neither age nor sex, although the women seldom adorn themselves except on great occasions. Black, red and white are the favorite colors, being ordinary oil paint sold by the traders from schooners along the coast mostly brought in the town of Bocas del Toro (meaning Mouths of the Bull).

Little girls keep their faces clean, but boys under twelve were seen with broad black blotches, without definite outline, around their eyes. In men the decoration is more elaborate, and certain patterns, as well as the exact repetition of these by distinct people, leads to the belief that they formerly and still have a significance as a totemic or tribal emblem.—By Charles Bell Emerson, in Adventure Magazine for July.



Sunday School Teacher—"Benny, can you tell me what a prophet is?"

Benny—"Buying something for a dime and selling it for a quarter."

Prof.—"Give me a good example of coincidence."

Student—"My father and mother were married on the same day."—Asbury College New Era.

Teddy and his friend went out to tea. "Do you like tea?" breathed the sweet little thing.

"Yes, I do; but I like the next letter better." And then she blushed.

She—"And when you told him I was married, did he seem sorry?"

He—"Yes. He said that he was very sorry, even though he didn't know the fellow personally."

Mike—"Tis a fine kid ye have here. A magnificent head and noble features. Say, could you lend me a couple of dollars?"

Pat—"I could not. Tis me wife's child by her first husband!"

In anticipation of the Baptist World Alliance at Stockholm in July:

Interested Inquirer—"How do people travel in Sweden?"

Intelligent Informant—"Many of them ride on fjords."

"You're lookin' bad, Willie."

"Aye, I've been in the hospital an' the doctors have taken awa ma appendix."

"These doctors 'll tak' anything. It's a peety ye didna have it in your wife's name."

"Do I understand," said the irate parent, "that there is some idiotic affair between you and that impecunious young Dedbroke?"

"Not very much, papa," replied his daughter sweetly, "only you."

"Why do you jump at the sound of a motor car?"

"Well, some time ago my chauffeur eloped with my wife, and every time I hear a horn I think he is bringing her back."—Passing Show.

"You have been working too hard and your system is run down," said the specialist. "I want you to gain more strength. Quit working and do nothing for at least seven days."

"But how will I get stronger in seven days?" demanded the Funny Man. "Wouldn't seven days make one week?"

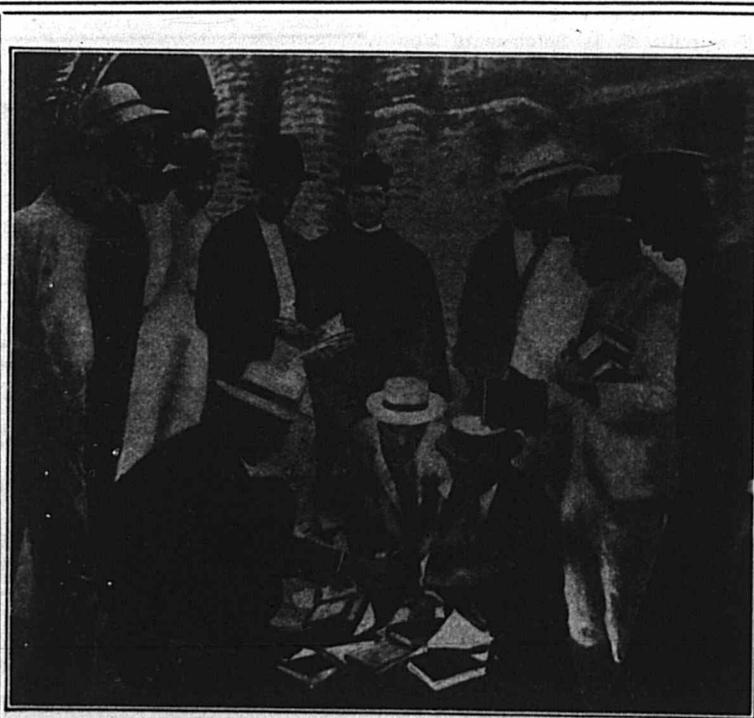
When Filkerson, a very short man, entered the office his friends observed a red and swollen laceration on his forehead.

"What happened to you, Filkerson?" asked Rogerson from the adjoining desk. "You haven't been fighting, have you?"

"No," said Filkerson, "I bit myself."

"Bit yourself! How could you bite yourself on the forehead?"

"Oh, I had to stand on a chair, of course."



## BURNING BIBLES IN THE TWENTIETH CENTURY

This picture was taken recently by a missionary on an evangelistic trip in Latin America in company with an American Society colporteur. A man known to be a traveling merchant had purchased their entire stock of Scriptures for the avowed purpose of selling them at the farm houses in the mountains roundabout. Soon after the sale had been effected a boy came running in crying, "They are burning the Bibles." The missionary and colporteur hurried to the Plaza and there, in front of the church, they found a group of men tearing up the Bibles the trader had bought and throwing the pieces on a fire which had been kindled with straw.

In relating this incident the missionary made the following significant statement: "The action of the priest was heartily disapproved by many. There is much sentiment in our favor in that town now, and many openly say they will gladly receive us and listen to our message when we return."