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BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 89

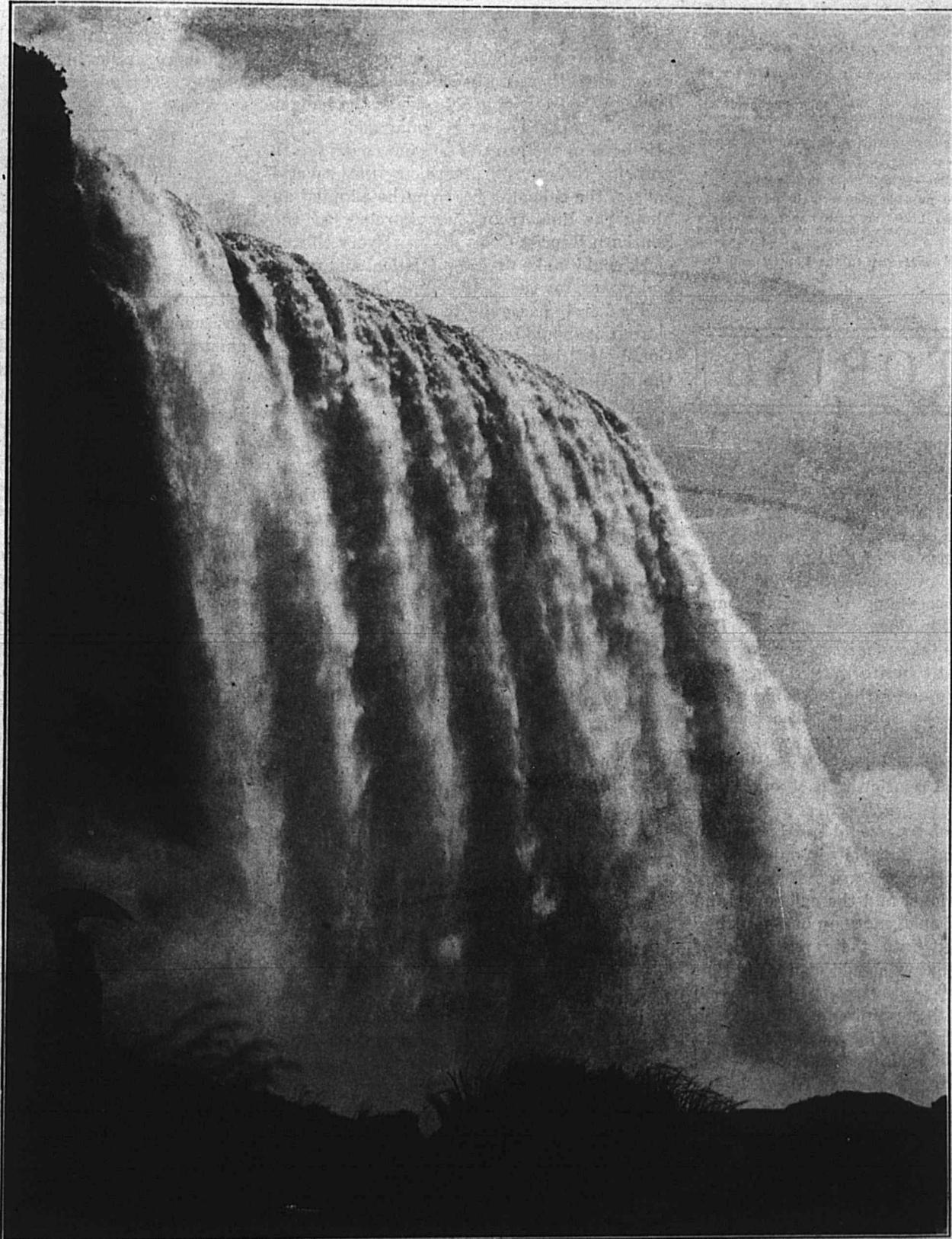
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J. D. MOORE, Editor

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THE THUNDERS OF NIAGARA ARE THE VOICE OF GOD

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

Baptist and Reflector

(Continuing the Baptist Builder.)

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EDITORIAL

CONCERNING FISCAL YEARS.

Because of the many varied and separate phases of Baptist activities, growing out of the independence of our churches on the one hand, and for purposes of administration on the other, uniformity in methods of work among us must necessarily be a gradual, and perhaps a painfully slow, development. But it is far better to take whatever time may be required to effect a uniformity among free units than to endanger the principle of individual liberty by quicker processes of amalgamation and by the use of swifter machinery, the separate parts of which bear only a mechanical relation to each other and to the whole.

Financial problems should not be considered the most important ones in our denominational life. Churches are not primarily financial institutions, and the calendars and forms by which banks carry on business may not altogether fit into their programs of finance. Yet churches should exemplify that which is highest in the money trade; and should do so with a minimum difficulty in view of the voluntary, instead of the compulsory, means of making collections.

It is comparatively easy to correlate the different branches of big business. It is usually the smaller, delicate concerns which are afraid of suffering damage by contact with other similar concerns: they are depressed by a sense of their littleness and dread the consequences to themselves of either comparison or co-operation with their fellows. When Baptist churches generally begin to do three or four times more than what they are now doing, they will more readily adopt uniform financial methods.

Already we have three (and in some instances four) fiscal years in every period of

twelve months: (1) the Associational year (which is variable, and which is usually but not always the calendar of the churches in the Association); (2) the State Convention year and (3) the Southern Baptist Convention year. Each period marks a distinct epoch and is attended by peculiar needs and crises. As long as they exist there will have to be the special call, the "Spring Round-up," the "Fall Round-up" and the "Associational Round-up." Thus the "Round-up" idea becomes excessive and ineffectual because there are too many crises in so short a time. A rally cry may be effective once a year but when there are more than one, it loses its force.

Yet our present methods can not be abandoned until they can be supplanted by better ones. When our churches adopt the budget plan of finance, and are regular and systematic both in their receipts from contributors and in their remittances to the several causes, the calendar year can be adopted all along the line, from the churches to the Southern Baptist Convention. Every church clerk could make up his statistical and financial report for the year ending December 31, and, after it has gone to record in his own church, it should be submitted to the Associational clerk who in turn tabulates and sends the statistics to the Statistical Secretary of the State Convention by whom an exhibit is made up for the Department of Statistics, Survey and Information of the Southern Baptist Convention.

It would not be necessary at all that there should be up-to-date statistical reports of the churches at our annual meetings, either the Association or Conventions. In fact, it is our opinion that, at these sessions, it would be far better to leave the "dry bones" of statistics to some appointed "Digestive" agent who should bring before the body only such salient facts or data, gleaned from the previous year's reports or supplemental statements from the churches, as might be called for by the body for its information. The Southern Baptist Convention coming, as it does now, in May could thus get a summary of reports for the previous calendar year, less than six months after the close of the year December 31; whereas now its statistics are often as much as twelve months or more behind, as far as the reports of the churches to the Associations are concerned.

Furthermore this plan would be an advantage to the district Associations and State Conventions, meeting after the Southern Baptist Convention every year; in that the South-wide Department of Statistics would be available as a source of information from which Associational clerks and State Convention statisticians might secure information which was lost or might otherwise be lacking in their own records. In this way they would be able to make more complete and accurate exhibits for the previous calendar year to their respective annual meetings. However, such exhibit of work done by the churches between December 31 and the time of the annual meeting as may be desired might be furnished the body for its information; but not to become any part of its annual statistics except as a supplement for local use only.

As an authoritative and reliable record, all reports of churches, Associations and Conventions with their auxiliaries and Boards, will ultimately come to the calendar year plan, so that all books will close December 31. Quarterly statements by the general Boards would be made through the denominational papers, as to their receipts and disbursements, their assets and liabilities, just as clearing-houses do in the secular press: without reference to the date of this or that Baptist general body (which may be one time one year and another date the next). This would help the financial status of the denomination and the arrangement would be found beneficial also to the various annual meetings in relieving them of the burden of lengthy detailed and intricate reports and surveys.

USELESS LOSS OF LIFE.

In the progress of aviation there seems to be a certain necessary toll of life, but the present appalling number of casualties in flying indicates one of two things: either aviation, as it is at present conducted, is not scientific or else there is an amazing amount of carelessness or inefficiency on the part of flyers. It is the history of most aviators that to be killed they need but to practice flying long enough. But even then, there is some sort of compensation for the loss of life in the development of what seems to be an economic necessity in modern times. But where carelessness is the cause, nothing whatever is advanced by the loss of life: society is not benefitted either directly or indirectly, but sustains a total and unrequited bereavement. Where automobile drivers take chances at railroad crossings ahead of trains, or where they drive recklessly on the highways and their own death or that of others is the result, there is positively no benefit that can accrue from such a sacrifice. Even war with its inhumanities and cruelty gives back something in the way of advancing civilization for the lives which it takes, but the speed demon and the devil of carelessness swallow their victims without so much as a promise of any compensation whatever. When will the useless loss of life cease? When a righteous public sentiment decrees that it shall.

DRY JUNE AND JULY.

The "June Hill" is proverbial in Baptist history as an arid season of the year. It is the low-water mark in finances all along the line. Now July has passed, and the tide should rise steadily till it reaches the flood, or high-water, stage. Dr. Wilson has been on a leave of absence in Europe, and receipts at the office have been slight;—the churches have taken a vacation also! Since we have not progressed to the point where adequate contributions are regular, we are subject to the changing tides. Let the ebb be followed now by the high-tide. Let churches begin to gather together the Lord's money and send it to Dr. Wilson that the Lord's work may not be seriously handicapped by unnecessary delay.

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News and Views

It took 800 German marks to bring Dr. Henderson's letter from Berlin. Before the war this would have been about \$665 now it is about 5 cents.

* * *

"The Threefold Field" is the name of an attractive, informing pamphlet by Dr. B. C. Hening and which may be had for the asking from the Home Mission Board, 1004 Healing Bldg., Atlanta, Ga.

* * *

The Sunday School Board's reports indicate for Tennessee during the month of June: Intermediate classes enrolled in the Organized Class Department 1; Seniors 3. Total educational awards for the month, 139.

* * *

The Commercial Appeal of Memphis through its radio station broadcasted the sermon by Dr. A. U. Boone, pastor of the First Baptist church of that city, Sunday morning, July 1. Dr. Boone's subject was the "Evolution of Christian Experience."

* * *

PASTORS AND LAYMEN OF MIDDLE TENNESSEE!

Don't forget the Conference at Nashville August 21st.

* * *

We have received a copy of "Romanism versus Americanism" by Rev. T. W. Callaway, pastor Baptist Tabernacle, Chattanooga, Tenn., published by Index Printing Co., Atlanta, Ga., \$1.00. It is an impartial and fair statement of Romanism as a religious opposite of American ideals and institutions. It states what every 100 per cent Americans should know about the Roman Catholic system in this country.

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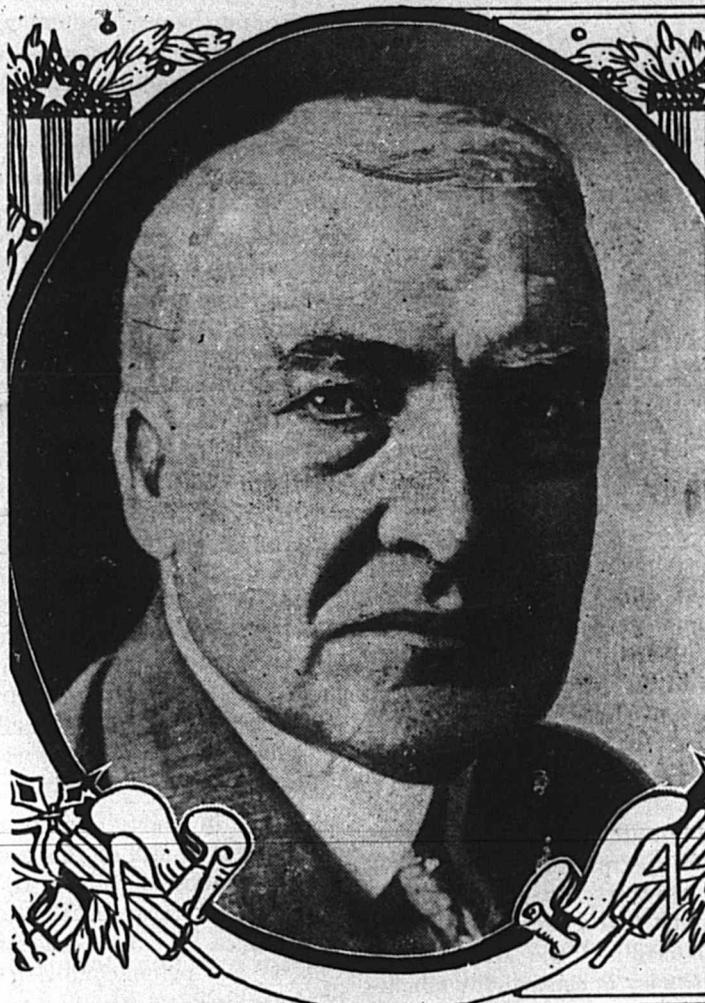
Home Board Evangelist, W. F. Frazier of Springfield, Mo., and singer C. C. Elsey, have just closed a very gracious meeting in Norwood La. The pastor said that for the first time in his life he saw a meeting close with a house full and no unsaved person remaining. Brother Frazier is vacationing in South Mississippi holding some country church meetings.

* * *

Wednesday night, August 1, the Third Baptist church of Nashville, unanimously and heartily voted a substantial raise in the salary of pastor C. D. Creasman. This is the sixth raise he has received in six years. He is rounding out his seventh year as pastor of this church and his popularity with the people seems to be increasing. During his pastorate, the church membership has doubled, despite the fact that losses by removals have been unusually great. The present membership is said to be the largest in the history of the church: Sunday school attendance has more than quadrupled: this summer's record being the best of any.

From Flintville, Tenn., Brother Carl M. Cambron writes August 2: "I have just returned home after a two weeks' engagement with the Flint Baptist church, Caruthersville, Mo. Brother L. C. Wolfe, with whom I travel a great part of my time, did the preaching. We had a very successful meeting, some fifty additions and most of them

Brother A. M. Nicholson, pastor of Park Ave. Baptist church of Nashville, was called to Amory, Miss., by the sudden death of his brother-in-law, Rev. W. R. Farrow, Sunday, day July 29. Brother Farrow had been pastor in Tennessee and at the time of his death was in charge of the First Baptist church of Amory.



WARREN GAMALIEL HARDING

His last public utterances as President of the United States were a plea for the spirit of Christ among all mankind. No purer man ever held the highest office in the land. In the after-glow of the sunset of his life, let all the peoples, wrapped in silence, meditate upon God who alone made him good and who only can make a nation great.

for Baptism. I go from here to my next engagement with Brother Woodall at Bethel church near Greenbrier, Tenn. I have some open dates and would like to hear from any pastor who is needing a singer. Address me at Flintsville, Tenn."

* * *

PASTORS AND LAYMEN OF MIDDLE TENNESSEE!

Don't forget the Conference at Nashville August 21st.

Professor M. O. Carpenter, Bluefield College, last summer at Peabody, is teaching in the Summer School of West Virginia University, Bluefield, W. Va.

* * *

N. B. Williams, pastor announces:

"The Duck River Association will meet at Mt. Lebanon church (Marshall Co.) Aug. 22 and 23. Those coming by rail will be met at Lewisburg, Wednesday morning at the depot. So come on, brethren; we will meet you."

1. LOYALTY! Will we be Loyal to Ourselves if we Fail to Pay Up? We'll Despise Ourselves if we Could Have Paid but did not.

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Contributions

A DECLARATION OF THE BAPTIST WORLD ALLIANCE.

To the Baptist Brotherhood, to Other Christian Brethren, and to the World.

Presented by E. Y. Mullins, D.D., LL.D., Louisville, Ky., Chairman of Committee.

The Third Baptist World Congress meeting in Stockholm, Sweden, July, 1923, and representing the Baptists of Sweden, Norway, France, Germany, Great Britain, the United States, and many other countries, a constituency numbering over 11,500,000 registered members and many millions more of adherents, in view of world conditions, and resolutely facing the problems of the future, makes the declaration of Baptist principles and purposes to the Christians and people of the world.

We are first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to Him as the Son of God and Saviour of the World.

The Lordship of Jesus Christ.

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowledge, we say the Scriptures and especially the New Testament, are our sufficient and authoritative guide in matters of faith and practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian's religion begins in the soul when personal faith is exercised in Jesus Christ, the divine Redeemer and Lord. As the revealer of God to men and the Mediator of Salvation, Jesus Christ is central for Christian faith. His Will is the supreme law for the Christian. He is Lord of conscience, of the individual and of the church. Hence the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

Christian Unity.

We hold all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with us of life eternal. We love their fellowship, and maintain that the spiritual union of all believers in now and ever will be a blessed reality. This spiritual union does not depend on organization, forms or ritual. It is deeper, higher, broader and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. With all evangelical Christians we rejoice in the common basic beliefs: the incarnation, the sinless life, the supernatural works, the deity, the vicarious atonement, and resurrection of Jesus Christ from the dead, his present reign

and his coming kingdom, with its eternal awards to the righteous and unrighteous.

We have noted with much interest the appeal to all Christian people in the interest of unity by the Bishops of the Anglican communion assembled in the Lambeth Conference of 1920.

The proposed basis of union is as follows: "VI. We believe that the visible unity of the church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief;

"The divinely instituted sacraments of baptism and the holy communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A minister acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

"VII: May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate."

We are in hearty agreement with much in the spirit and aim of this appeal, which covers three printed pages. Its emphasis upon the spiritual nature of the church we heartily approve. To be "redeemed by and in Christ" is a prime condition of church membership. So also "the pattern of fellowship" as embodied in spiritual people should be the inspiring ideal presented to the world torn by division and strife. We also accept heartily "the Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith." We are convinced that the teachings found in this "rule and ultimate standard of faith" are the sole source and hope of Christian unity. We agree with the appeal in the value of co-operation among Christians of all names in efforts "to promote the physical, moral and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life." Especially do we rejoice in the spiritual fellowship of all God's people, of whatever name, who have a common hope in Jesus Christ, and seek the extension of his kingdom over the earth.

We cannot agree, however, to the acceptance of the Nicene or Apostles' Creed as a condition of Christian union. While holding the substance of these creeds, Baptists have always held that the New Testament is the sole, sufficient, certain and authoritative rule of faith. Individuals and groups of Baptists

do not hesitate to exercise their right as freemen in Christ, to put forth from time to time interpretations of the New Testament in the form of confessions of faith. But these are never authoritative in character or binding upon the conscience of others. Any effort to enforce such confessions or creedal statements would meet with prompt and vigorous opposition by our Baptist people.

We gladly recognize the spiritual value of baptism and the Lord's Supper; but we regard them as ordinances rather than sacraments. They are symbols of truth and convey no grace. Their efficacy is not dependent upon sacerdotal or priestly administration.

We are unable to accept as a basis of union "a ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body." The Episcopate is named as the means of providing such a ministry. As Baptists regard the matter, and as they understand the New Testament, there are two insuperable difficulties in this proposal. The first is the implied doctrine of the Church and the second the implied doctrine of the ministry.

Undoubtedly the writers of the New Testament from time to time speak of the universal community of believers as possessing a common spiritual life and common spiritual qualities. But nowhere is this an organized body with administrative powers lodged in ecclesiastical individual superiors, or in a graded series of assemblies possessing authority in spiritual matters. It is true that the spiritual body of Christ, in the largest sense, includes all believers of all ages and places. This common faith is a bond of spiritual unity. But the church as an administrative unit is a local, self-governing body. Its members are those who have exercised faith in Christ. All are entitled to equal privileges in the church.

The ministry, likewise, is without ecclesiastical authority. A bishop or elder, in the New Testament meaning of the word, is the spiritual leader of a local congregation. He is divinely called to the ministry by the Spirit of God and set apart to the special duties of the office, but he has no sacerdotal or priestly powers different from other Christians. He has no ecclesiastical authority even over the local congregation. He is simply first among equals whose gifts and attainments are recognized as fitting him for special service. He is, therefore, a member of the local congregation and subject to its authority and discipline. Baptist churches frequently combine for common benevolent or missionary purposes and appoint individuals as general superintendents of their joint activities. But these are not clothed with any authority. They are not bishops in the sense employed in the Lambeth appeal. Their acts have no Episcopal validity.

It is entirely clear from the foregoing that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the Baptist conception of the church and the ministry. Christian unity, as Baptists understand the New Testament, is a spiritual result arising from a common faith in Christ, enlightened by a common under-

standing of his teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion beyond this point. In this way it avoids the danger of new schism and strife whenever and wherever centralized, ecclesiastical authorities endeavor to make an external principle of union control, or ignore or override the internal principle of life. With Baptists the internal and voluntary principle must ever control the external. Unity is possible only so far as there is a common life and conviction. And that common life and conviction must ever find the true standard and criterion of action in the will of Christ, as revealed in the New Testament, and engraved upon the hearts of his people by the direct action of the Holy Spirit.

The Nature of Baptist Unity.

Christian unity, as realized by Baptists among themselves, grows out of the voluntary principle in religion. And this in turn arises from the nature of Christianity as a spiritual relation between man and God. As Jesus Christ is Lord as well as Saviour, we come together around him. As we draw near to Christ, we find ourselves in close fellowship among ourselves. Individuals possessing a common faith voluntarily become members of the same church. Churches pursuing common ends voluntarily combine in district associations. So also on the voluntary principle provincial or state or national Baptist organizations are formed. None of these possess authority over the others. All enjoy equal rights and autonomy within the limits of their own aims and purposes. No one of them alone, nor any combination of them, has any authority over the churches. They are advisory bodies organized for practical purposes. The authority of each organization extends only to its own individual members and such officers, committees or boards as it may appoint for the conduct of its work. When Baptist organizations combine or unite for any particular purpose, no new or higher authority is created. The principle of voluntary and free co-operation prevails here as elsewhere in all our Baptist life.

The Baptist Faith and Mission.

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly wisdom, atoning death, resurrection from the dead, and whose present and future lordship in the Kingdom of God qualify him for work as its Founder and Mediator. God calls all men to salvation through him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit.

Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist doctrine. Each church, as made up of the regenerate,

is competent to conduct its own affairs. It is therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as its ultimate authority.

The New Testament recognizes nothing as baptism save the immersion in water of the believer in Christ upon profession of faith. In the Lord's Supper it recognizes no sacerdotal power in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of polity, the officers, and the ordinances of the church, Baptists seek to preserve the spirituality and simplicity of the New Testament, and at the same time the proper proportion of emphasis. A group of great spiritual principles underlies their conception of the church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual Christianity.

The officers of the church are teachers and leaders, not ecclesiastical authorities. Thus at all points a church of Christ is the outward expression of great spiritual principles: the supreme value of personality, the inalienable right of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Primarily, their duty is to make known the will of Christ and secure the willing submission of men to him, as set forth in the gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the gospel to every creature is of permanent binding force. The necessity for education, philanthropy, and civic and social righteousness in manifold forms arises inevitably out of evangelizing and missionary activity.

Religious Liberty and Its Applications.

Baptists from the beginning of their history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others save in defiance of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon his freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broad significance, implies the following elements: First, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart the soul of any man or group of men in the matter of reli-

gious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, worship of, and obedience to God. Third, freedom to teach and preach these beliefs and truths which men may hold as committed to him from God to be made known to others.

Religious liberty is inconsistent with any union of church and state, because the church rests upon the spiritual principle of free choice while the state rests upon physical force. It is inconsistent with special favor by the state towards one or more religious groups and toleration towards others because equality of privilege is a fundamental and inalienable religious right of all men. It is inconsistent with priestly and episcopal authority and infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation; the direct relation of the soul to God versus the indirect; the authority of Christ versus the authority of priest or pope; the authority of the New Testament versus the authority of tradition; free grace versus sacramental grace; believers' baptism versus infant baptism; personal versus proxy faith; the priesthood of all believers versus the priesthood of a class; democracy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the state in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God alone for religious belief and freedom from coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for unbelievers and atheists, as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities, but to God.

Religion and Ethics.

Our religion is not only for the salvation of the individual; it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's Kingdom. He is to reign in all realms of life. His will is to rule in the family, the church, in industry, in society, in the arts, in the state, and in international relations.

Family Life.

Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development control. Here Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the Scriptures are among the chief influences. Parental responsibility should not be shifted to the school or to any other agency. Divorce is one of the greatest evils of the day in many parts of the world.

The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vows, and the purity of home life should be safeguarded in all possible ways.

Christianity and Social Questions.

There is widely apparent in the churches today the growth of a new conscience in relation to social problems and a new quest for the will of God for modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty-stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow-workers, though these are obviously demanded, but by striving also to secure that the organization of society and one's calling within society are in accordance with the mind of Christ, is the duty of the Christian to be performed. The Christian religion is not committed to the defense of any particular order of society. It seeks the regeneration of the heart of the individual in order to qualify men for the highest social service, and at the same time to hold up the Christian standard to all social institutions. It thus challenges those institutions to justify themselves at the judgment seat of Christ.

The relation between employer and employee should be that of friendship, co-operation, brotherhood, service. Fierce competition here is contrary to the law of Christ. The employer should give full consideration to the rights of employees. He should think of them as brothers co-operating for common ends.

The recognition of the fact that "man is a human being first and a member of industry afterwards" is the key for the solution of all our industrial problems. In it are wrapped up reasonable working hours, fair hours, fair compensation, good working conditions, opportunity for recreation, education and culture, and happy home life for the workman and his family. This recognition of basic human rights will lead to renewed fidelity on the part of the employee, to fair representation of employees upon managing boards, to just and fair consideration of the general public on the part of both employer and employee. Thus Christ's law of service as expressed in the golden rule will in great measure cure industry of its ills and promote industrial prosperity in many ways. The basic fact for the Christian in all industrial activity is that the chief end in view is not the increase of wealth, but the development of Christian character by the individual and by society. The private ownership of property by Christians is a principle indissolubly bound up with the doctrine of the stewardship of wealth. All possessions under Christ's teachings are a means for service to God and man.

Baptists and Loyalty to the State.

Baptists have always been a loyal and patriotic people. This attitude arises out of their fundamental principles. It is a necessary result of their submission to the will of God as revealed in Jesus Christ. It is seen clearly in the light of their view of the state and of the church. Baptists believe that the State is ordained of God. It is established to restrain and punish the evil-doer and for the protection of human rights. It is therefore essential to human welfare. It is not to be used in the interest of any group or class, but to promote the common good. Its duty is to safeguard the personal, economic, civic, and religious rights of all.

It thus appears that the work of the church and the work of the state lie in different spheres. In the one case it is a spiritual, in the other a political task. There is no antagonism, and there should be no conflict. Each should freely pursue its own department of life by its own means and methods. Neither should seek to thwart the other. The members of the churches should obey the laws of the state as loyal citizens or subjects. The state should protect the rights of all men of various religious beliefs. The supreme loyalty of all men is to God. Disobedience to the state, therefore, is never justified except when state usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is in violation of divine commands.

International Relations.

Nations are morally bound to each other. There is no real conflict between various governments. This Christian ideal grows out of fundamental human rights. Secret selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the Gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unite in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the Gospel of Jesus Christ. The new birth by God's spirit creates divine love within the soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the lordship of Christ, by men everywhere, and practical application of his law of love.

We favor co-operation among nations of the world to promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Na-

tions as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideal of the great prayer which the Master taught us to say: "Thy Kingdom come, thy will be done on earth as in heaven."

75 MILLION NOTES.

Another Experience of the 75 Million Campaign.

By W. H. Preston.

At the Knoxville Conference, Mr. J. H. Anderson, one of the prominent laymen of the Southern Baptist Convention, told of an experience that he recently had in giving.

Mr. Anderson was at the Southern Baptist Convention and there he and his pastor, Dr. F. F. Brown, pledged the First Baptist Church of Knoxville to send five missionaries to the Foreign fields. This would take \$4,000. None of them knew where this money was to come from. It seemed almost impossible to give more than they were already contributing but they pledged the five missionaries. A few days after Mr. Anderson returned to Knoxville, in an unexpected way \$4,700.00 was presented. This came out of a clear sky and Mr. Anderson and those associated with him attribute it to the faith they had when they made the pledge.

Eyes of World Focused on Baptists in 75 Million Drive and the Church Cannot Fail.

"The eyes of the world are focused upon the members of the Southern Baptist convention in the midst of the Seventy-five Million dollar campaign, which is the largest program ever undertaken by the churches," declared Dr. T. W. Gayer, stewardship director of Tennessee in addressing the Regional conference of East Tennessee Baptists in session at the Broadway Baptist church. Continuing Dr. Gayer said, "this was and is the greatest campaign ever undertaken. God is in the campaign. Encouragement is felt and the new methods in stewardship adopted will be very beneficial in years to come."

Dr. J. H. Sharp of Harriman, regional director, who presided over the conference, declared the awakening of the cross-roads churches was the greatest thing yet accomplished by the campaign, which he said had been a great success so far and must be successfully ended. Both Dr. Gayer and Dr. Sharp were most enthusiastic over the outlook for a grand finale to the stupendous task undertaken by Southern Baptists four years ago.

Dr. R. B. Jones, pastor of the Island Home Baptist church, conducted the devotional exercises and W. H. Preston discussed the "Publicity of the Seventy-Five Million campaign." Following the open discussion of the problems of the churches regarding the collection of the pledges made in the campaign, committees on "Publicity, Collection and Budget" were appointed to formulate plans for the success of the final lap of the drive.

2. LOYALTY! Will we be Loyal to our Fellow Subscriber? His Dollar Alone can do Little-Plus Ours-MUCH.

which is now nearing completion. In the afternoon the committees made their report and Dr. Bryan addressed the gathering on "Stewardship." The evening session of the conference, which had in attendance representatives from all the Baptist churches in East Tennessee, took the form of a "Layman's Mass Meeting" with J. H. Anderson presiding. Miss Lois McCall rendered a violin solo. Dr. Bryan was the principal speaker.

This is considered the most important regional gathering of East Tennessee Baptists held in connection with the Seventy-Five Million dollar campaign which was launched in all southern states four years ago. Each Baptist region subscribed its quota for work in the home and foreign fields, Christian education, hospitals, orphanages and aged ministers' relief fund. (From Knoxville Journal August 1, 1923.)

Spiritual Side of 75 Million Campaign Stressed at Meeting—Publicity Campaign is Planned.

Stressing the spiritual rather than the material side of the 75 Million Campaign; publicity through personal touch; stewardship and tithing in every member canvass, the budget plan for every church, one pastor, one layman and one member of the Woman's Missionary Union to be the active force in every association in East Tennessee, to promote the collection of pledges, were the outstanding suggestions made by the committees and adopted by the regional conference of East Tennessee Baptists, in session at Broadway Baptist church, Tuesday afternoon. Members of the "Follow-Through" Committee were Rev. J. H. Ponder, Athens; Dr. J. L. Dance, Knoxville; President George J. Burnett, Chattanooga; Prof. Horace Ellis, Maryville and Dr. E. F. Wright, Morristown.

"That the Seventy-Five Million campaign must have the spiritual uplift, that it should not be stressed as just the machinery for raising money, that instead we stress the ministeries of Christ," was the suggestion made by the members of the publicity committee of the intensive drive now being waged by Baptists in the final lap of their campaign.

J. H. Anderson, Knoxville; Dr. J. R. Johnson, Maryville; Rev. A. F. Mahan, Etowah; W. D. Powell, Chattanooga; and T. A. Christmas of Harriman, composed the Budget committee.

The out-standing suggestions made by the budget committee, and which was also adopted by the conference were: That "all churches in country, city or town adopt the budget plan and work it according to their local needs," that "through the every member canvass efforts be made to reach every member of the church—children as well as adults;" that, "subscriptions for local expenses be taken separately; and that the principle of stewardship and tithing be stressed in the every-member canvass."

W. H. Preston, of Knoxville, chairman of the Publicity committee has associated

with him: Cecil H. Baker, Knoxville; Rev. J. N. Bull, East Chattanooga; Rev. R. B. Jones, Knoxville, and Dr. Livingstone T. Mays, Knoxville. (The Knoxville Sentinel, August 1st.)

Broadway Baptist Church of Knoxville Has Many Contributors.

The Broadway Baptist church, with a membership of approximately 1,300, has set a very high mark this year in church finances. At the beginning of 1923 they began a campaign to have 1,000 of their members to make contributions to the support of the church and its enterprises. Mr. Peacock, assistant pastor and financial secretary, recently reported that they had succeeded in lining up 985, which is only 15 short of the 1,000. This church, of which Dr. B. A. Bowers is the able pastor, and Rev. E. H. Peacock, assistant pastor, is promoting a splendid work in North Knoxville. Every organization of the church is doing fine work. They have a Vacation Bible School each summer. They have recently purchased additional valuable property on which they expect to erect a large modern Sunday school building. At present the Sunday school occupies 4 large rooms in the buildings bought.

WHO ELSE WILL HELP THE "FOURTH GIRL?"

By Harry Clark.

The following letter has been received from a noble Baptist layman, E. B. Ellis, of Cordova, a teacher in the Memphis Central High School, and a member of the Ellis family so deservedly known in Baptist circles:

"I have read your article in this week's BAPTIST AND REFLECTOR about the band of young people in the First Church at Chattanooga and found it very interesting. I am interested also in knowing the prospect for that fourth girl's attaining her desire for schooling. Have you had any offer yet toward helping meet her expenses for next year? If it is a worthy case and the girl gives promise of proper development and usefulness I wish to help in meeting the need. Is she ready to enter college? I should be very glad to hear from you about her."

Will not some one else join in contributing the amount that is necessary to educate this girl for a missionary? Dr. John W. Inzer can testify that she is a noble young woman and that any assistance given her would be worthily bestowed. Readers of this paper will remember that your secretary said that, following the remarkable day on which Dr. Inzer had led so many of his young people to volunteer for definite religious service, there was a perfect Pentecostal season of impassioned prayer in the after-service at night in which the twenty volunteers pleaded with God to touch the heart of some layman, somewhere, so as to make it possible

for them to educate themselves as ministers and missionaries.

All of this shows the crying need for large loan funds for worthy students and funds for ministerial education at every one of our colleges! In visiting our churches, I have had young people cling convulsively to me while they pleaded for me to find some way in which they could educate themselves for the Master's service.

PASTORS AND LAYMEN OF MIDDLE TENNESSEE!

Don't forget the Conference at Nashville August 21st.

This act of initiative and daring, this resolute step of entire confidence, is at the same time the most reasonable proceeding that a creature may undertake. Give credit to God: no wisdom, no prudent calculation could be safer.—Charles Wagner

Whosoever is really earnest for divine direction, more anxious to know what the Lord would have him do than to know what is for his own present ease or worldly interest, and who confides the case to him who giveth wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth his light.—James Hamilton.

What then is the true method? It is the method of practical experiment. Making actual experiment of the Christian life, he soon finds the experiment working out. Instead of seeking to know what he may do, he does that he may know, and the word of Christ is fulfilled—he that willeth to do the will of the Father knows by the doctrine whether it be true. This is the real remedy for doubt.—W. J. Dawson.

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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3. LOYALTY! Will we be Loyal to the Denomination? We Baptists Have Entered Upon a World Program Which Stands or Falls, in a Measure, Upon Whether or Not we Keep Faith!

Christian Education
Harry Clark, Secretary, Nashville

TENNESSEE COLLEGE.

We are happy to report that the advance registrations for enrollment at our great woman's college at Murfreesboro are flattering and that the interest of former students seems greater than in years. Prof. J. K. Marshall, who has had charge of the publicity work for the institution for many years, was in the office Friday and said that the number of inquiries from prospective students was far in advance of the number in previous years. Every prospect points toward a record opening.

Last week Acting President Atwood went to Chicago to confer with those who wished places as teachers and he has now completed his selection of a strong faculty. All the literary teachers are Baptists, in accordance with the wishes of the brethren.

The good will shown toward Tennessee College under the new administration is gratifying, for there have come letters which encourage us greatly. Voluntarily, Baptist leaders have written to pledge their help in filling Tennessee College with students. When we add that the alumnae are rallying to insure a full attendance, the college has a most encouraging backing that cannot help but mean an increased usefulness for this excellent institution.

WE GRATEFULLY ACKNOWLEDGE E. B. ELLIS' GIFT TO HARRISON-CHILHOWEE.

Dear Dr. Clark:

Last year I made a brief statement of our needs as to scholarships to be used in half payment of the expenses of worthy boys for which they were to work making permanent improvements on campus and buildings, and you put this appeal in our state paper, but I did not receive aid. It takes some time for a thing to mature, probably.

A few days ago, I made a direct appeal to Mr. E. B. Ellis of Cordova, Tenn., stating my plan and the need of it to him. He graciously responded, pledging six scholarships

of \$66.00 each to be used to help struggling boys through our school this year. I cannot tell how much we appreciate this splendid offer. When you return after another year, you will find our campus and surroundings looking much better. I have not been able to do much in the past for lack of means.

The thing we must have here is land for truck and dairy farming. This would enable us to furnish work to so many more boys and girls; then, too, I can make it a paying proposition for the school. I have applications from more girls now than I will be able to use. I do dislike to turn them down.

I just wanted you to know of our good friend and how much his gift will mean to us.

Fraternally,

J. E. BARTON.

IN THE MOUNTAINS OF EAST TENNESSEE.

By T. W. Gayer.

On July 15th, I left Knoxville to spend two weeks in the mountains of East Tennessee.

Sevierville

My first stop was at the county seat of Sevier County. Brother R. E. Corum is the much beloved pastor here. He is really bishop of all the county. His great church is glad to let him go when he can serve others. He gives his time and great talent without stint and compensation. He is doing a heroic work.

Smoky Mountain Academy

Five delightful days were spent in a preachers' school at Smoky Mountain Academy. The faculty was composed of R. E. Corum, R. B. Jones, E. J. Hargis and the writer. About thirty preachers, and a number of other workers, took the class work. For seven hours each day they worked like school boys.

The Mountain Preachers.

Without exception we found these preachers loyal to the Bible and the denomination. They are consecrated men and eager to equip themselves for larger usefulness. Most of them are products of this Home Board School.

Miss Mayme Grimes.

I wish all the readers of the Baptist and Reflector could know Miss Grimes. She is

the principal of this academy, matron of the dormitory, and the inspiration of the whole community. It is amazing how much one woman can do. These student preachers praise her and constantly go to her with their problems, the farmers believe in her and are ready to serve her at any cost. It is a shame to allow such capable people to work with such poor equipment and meager pay. Recently she was offered double her wages to do a task not one-half so difficult. She declined because she feels called to this task. She is a really great woman. I wish some man would give her fifty thousand dollars to equip her school.

The Mountain Churches.

I am now touring these churches. They are very responsive and appreciative. Their pastors are loyal to our program and the people welcome a representative of our work. This school has influenced every nook and corner of these mountains. I here write my conviction that a dollar spent on mountain schools will do as much good as spent any where in all the world.

WHERE IS OUR DENOMINATIONAL ACADEMY FOR MIDDLE TENNESSEE? DOYLE.

Tullahoma to Sparta, N. C. & St. L. R. R. Your school was organized in 1883 under local Baptist control about 1902. Went under the control of the Southern Baptist Convention with Dr. A. E. Brown, Superintendent.

The school is still owned and controlled by the Southern Baptist Convention, taught by Baptist teachers.

Wake up, Middle Tennessee, realize right in your midst you have a school that is co-educational, the school you should send your young preachers to. You have a magnificent administration building. A home for your girls and boys with a most beautiful campus. We need your very best support. Your teachers are willing to work and put their all into the cause.

You know it takes vim to get victory in this work. For to visualize alone is to fail. Say it all together:

VISION, VIM, VICTORY, Doyle!

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BYRON H. DeMENT, President

New Orleans, Louisiana

A TRIBUTE TO A GREAT CHINAMAN

By Rev. John Lake

(Rev. John Lake is a distinguished missionary of the Foreign Mission Board of the Southern Baptist Convention, with headquarters in Canton, China. On the "America," carrying delegates to Stockholm, he delivered an address in which he paid a tribute to one of China's mighty men.)

After the Republic of China was proclaimed in 1911 Dr. Sun Yat-sen, who led in the overthrow of the monarchy, was made provisional president, but being a southern man he resigned in favor of a northern man, Yuan Shih-kai. As all the world knows, Yuan attempted to make himself emperor, whereupon Sun Yat-sen, Wu Ting-fang, and other leaders assembled at Canton, in South China, a majority of the members of parliament, who eventually re-elected Sun Yat-sen as president, in which capacity he is now functioning, though his authority is not recognized as president in Peking (where Li Yuan-hung was at the head of affairs, until his recent flight.)

A little more than a year ago the venerable Wu Ting-fang died in Canton and China and all the world mourned his loss. Dr. Wu, for he was a doctor of laws of an American university and had been loaded with honors, was eighty years of age. He had Bright's disease for years, and had taken influenza, which resulted in double pneumonia. His long and useful career thus came to an end.

It was my privilege to know Dr. Wu in his later years, as few foreigners knew him. When he was at the head of affairs in Canton I asked him if he knew that in his ancestral province of Kwang Tung (Canton) there were something like 20,000 lepers. Dr. Wu's sympathies were deeply aroused, and a long series of conferences with him and much correspondence and exchange of books followed. He was a guest in our mission home in Canton during the last week-end of his life. The last Saturday of his life, when cannon balls were roaring over our heads, he sat with me in my study and read with me the proofs of a little book in English and in Chinese that I had just sent to press, entitled Learning to Love the Lepers.

Dr. Wu's contribution to the little book was the following letter of introduction, written while he was acting president:

To Whom It May Concern:

Rev. John Lake, of Canton, China, has for the past ten years been engaged in the amelioration of conditions among the lepers in Kwangtung Province, especially in the Sz Yap and the Canton Delta-Districts. He has now received the recognition and aid of the (International) Mission to Lepers and of the American Mission to Lepers, and has formulated comprehensive plans for the segregation and care of all the lepers in that vast and populous section. This work is most commendable. It has my personal interest and support, and to facilitate his noble task I have purchased and donated the small island of his own choice in Kwangtung Province called "Tai-Kam."

Wu Ting-Fang.

In this letter he very modestly refers to a great contribution he had recently made to our plan for leper relief, the "small island" to which he

referred being three miles long and nearly three miles wide. The fact that we bought it from a Chinese fishing company on shore for a mere song, \$5,000, is due to the unsettled conditions at that time and to the fishermen on the island having become pirates! Remember that this \$5,000 was not government money, though Dr. Wu was at the time he made this generous gift secretary of state and also secretary of the treasury in Dr. Sun's cabinet, and had a little item of a couple of million dollars of salt revenue money to his credit in the banks, a fact well known at the time. When I went at his invitation to get the \$5,000 he was unable to give me the whole amount in one check, and told me I would have to go to two banks to collect it, though he said I might use his automobile to go to the banks, as it was nearly closing time and the next day was a holiday.

I asked Dr. Wu if it would be all right if I at some time should publish in some American paper an account of the gunboat trip with him in October, 1921, and he readily agreed. He added, with a quizzical smile, for he had just published by request an article on woman's status in China, in the *Delineator*: "Give it to the Ladies' Home Journal." Dr. Wu's immense popularity while he was Chinese Minister at Washington, among women as well as among the men, made this perfectly natural. I had planned to do this very thing while in Philadelphia, but this has been a strenuous furlough, and I had to leave Philadelphia immediately after my two addresses. Dr. Laws, in mid-ocean, has persuaded me to give it to the *Watchman-Examiner*. Here follows the account of that memorable trip, which I wrote out on board the Chinese Government transport, Po Pik, with Dr. Wu sitting near me.

"Last Saturday Dr. Sun Yat-sen left the Southern capital, Canton, on this boat, for a tour of military inspection in the Provinces, and Dr. Wu Ting-fang became the acting president."

Yesterday Dr. Wu, with a representative of the Governor, thirteen members of the leper work committee, and others of us, left Canton, to visit the island which Dr. Wu has purchased and donated for a model leper colony.

My wife and I are the only foreigners in the party, but my wife is not the only woman abroad, as two Chinese women came, one of them being the wife of Rev. Frank W. Lee, pastor, teacher, editor, and commissioner for foreign affairs in Canton.

We were to have taken this trip several days ago, but for the fact that President Sun needed this particular boat. He sent it back for us as soon as he reached his first stopping place. Acting President Wu, on account of this delay, will not be able to get back to Canton in time for the regular meeting of the Cabinet next Monday, so he has postponed that meeting till Tuesday!

Affairs of state and government boats are giving the right of way to the leper work, just now! This is the fifth time the writer has been given the use of Chinese gun-boats for trips like this to the islands in and near the Canton delta, one of which, Tai-Kam Island, has at last been secured—all through the generosity and good offices of Dr. Wu, blessings on the

venerable statesman, who so loves his people, and is so loved and trusted where he is best known!

In recent years all kinds of boats, as well as two airplanes, have been used by this scribe, who has been working at the problem of such an island colony off the Sz Yap coast of Kwong Tung Province for more than ten years, and whose prayers and labors have now been rewarded by the assurance of large financial help from America. We are planning to take care of several thousand lepers on that beautiful and most suitable island, here in the China Sea, about ninety miles as the crow flies, in an almost southerly direction from Canton City, and about two miles from the shores of Chik K'ai County, until recently a part of the County of Sunning.

Sunning and the Sz Yap section are famous the world over as the home of the tens of thousands of Chinese who are in business in America and many foreign lands; and in a semi-circle, southwest, west, north, and northeast of Tai-Kam Island, there is much of historic and general interest. San Wool County, the ancestral home of Dr. Wu, is in plain view, especially the island belonging to it, where in 1279 the last of the emperors of the Sung dynasty made his last capital and lost his life with the coming of the troops of Kublai Khan. St. John's Island, where Francis Xavier died in 1552, is easily seen from our island. In plain view also are the shores of Heung Shan County, the home of China's first president, of his son the first mayor of Canton (Sun Fo), of former Premier Tang Shao-yi, and of other famous men. These paragraphs are being completed after our return to Canton,—so just a line here to say that, on the return journey, our boat anchored near the home of Mr. Tang, and Dr. Wu took us to call on his friend, who showed the keenest interest in the work we are doing, and presented us with a small tree from his beautiful garden to plant on Tai-Kam Island, which he also promises to visit. It was intensely interesting to see these two famous men meet so unexpectedly, and to hear them chat. Both have served as premier of all China, and have held other high positions in different parts of the world. Both studied abroad, and, in their youth became church members, as did so many who are the leaders in the present government.

Our journey, lasting from two p.m. on Friday till Monday night, was a week-end of unalloyed pleasure, and of great profit to the proposed work for the lepers. On the boat we had meetings of the committee, prayer meetings, and studies in the geography of this part of the country, and in the problems of the work in hand.

On the island we had the planting of a memorial tree by Dr. Wu, and a picnic—both events being attended with religious ceremonies. We explored the regions around the south and north bays of the island; and Mr. Chan, the governor's representative, made a pretty accurate map of the island. An expert Chinese photographer made a history of the journey, all his own! Altogether October 21-24 will make a notable chapter in the work of making a home for thousands of Chinese lepers, many of whom may now expect to be cured."

And now our venerable Chinese friend has gone to his reward. We have made friends with the pirates on this island of Tai Kam. My wife and I spend a few days each year there, and are planning, with headquarters in the city of Canton, to spend several months each year from now on—maybe all the months of our last years. The first lepers have already been settled on the island, where temporary shacks are giving place to permanent buildings. The first unit, to cost \$66,000, has been underwritten by the American Mission to Lepers, 156 Fifth avenue, New York. This was referred to in Dr. Wu's letter. He expressed deep gratitude for this display of the love our American people hold for his people, whom he loved more than he loved his life.—*Watchman Examiner*.

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 205 Caswell St., Knoxville

"WINNING TO CHRIST" TAUGHT AT EUDORA BAPTIST CHURCH

Rev. W. L. Howse, writes: "We have just closed an interesting school at Eudora Church with pastor Whaley. Beginning with a few and closing with some 25. We finished the book "Winning to Christ" and the examination will be given by the pastor. We thought best to do this so as to finish the book while we were studying together. We found the interest good and it continued so through all the week. The pastor and people expressed themselves as being highly pleased with the school.

Our people are becoming interested in this phase of our work and I hope we can hold the training schools at every place wanting one."

A LETTER FROM OUR BELOVED SUPERINTENDENT, MR. W. D. HUDGINS

We have had a most wonderful time since we reached Glasgow, Monday morning. Glasgow, Edinburgh and New Castle were all unusually interesting, each for special reasons. The country of Scotland is the most beautiful I have ever seen. Best kept and tastefully arranged. Even in the country districts the fences are all beautifully trimmed hedges. Walkways, as well as gravelled roads, everywhere.

The trip across North Sea, was full of thrills. This was the battleground during the war and is still full of ships. A target practice area as well as a favorite fishing ground. We were never out of sight of something interesting.

Goteborg, is the most beautiful city I ever saw. A park from the center to the city limits. The big exposition is on and we had the pleasure of going through it yesterday. Today we see the sights of the city, and leave at 10 p. m., for Stockholm.

There are so many interesting things I cannot take time to write of them all. I will send a note to the paper from now on each week, giving you a message to our friends back in Tennessee, and a letter concerning our trip. As long as I am with Dr. Wilson I am leaving that to him, but after he leaves us I will do it myself.

I am also trying to remember each of the workers every week with a card to reassure them that I have not forgotten. Give my love to all and remember me and the Big Meeting in your prayers. I am trying to be a good Steward on this trip and do what I think my friends would have me do.

Note: Mr. Hudgins has left Stockholm by this time and will be in the Holy land in a few days.

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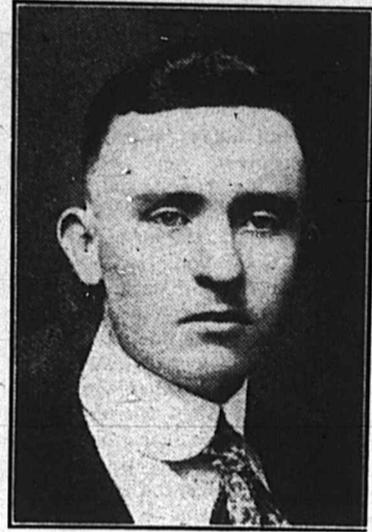
Note: Mr. Hudgins has left Stockholm by this time and will be in the Holy land in a few days.

NEW IDEAS FROM ONE OF NASHVILLE'S WIDE-AWAKE SUNDAY SCHOOL SUPERINTENDENTS

Mr. H. L. Brantley, Superintendent of the Judson Memorial Baptist Sunday School, has some splendid new ideas. The other morning he suggested that those married folks who had wedding anniversaries during the past month come forward and put a penny in for every year of happiness they had enjoyed. Four couples, marching to the strains of Mendelssohn's Wedding March, came forward, made their offerings and a special prayer was made for this gift. Brother Brantley is doing Sunday-school work with several churches outside of Nashville. Besides one or two churches in Kentucky, Cedar Hill, Little Hope, and Joelton have been helped by his work.

VISITATION DEPARTMENT

The superintendent of the Judson Memorial Baptist Sunday School has created a new Department whose purpose is to definitely look after the absentees of the Sunday school, not in any way taking the place of the Organized Class work, but supplementing it. Between 200 and 300 visits are made each month by this department. Mrs. W. A. Russell is the capable superintendent of this novel department. Besides this, the department keeps a record of the absentees on a special blackboard marking them on the basis of the six point system.



MR. BAXTER
 Mr. W. D. Baxter, Jackson, Vice-President for West Tennessee, who will be Regional Director in the "Baptist and Reflector" Campaign in that section of the State. Mr. Baxter is a gifted leader in religious work.

WORK AT CEDAR HILL

Brother Goodman, pastor at Cedar Hill, is conducting a Training Class at that place one day each week. We are glad to hear of this pastor leading his Sunday school in this way.

ANOTHER TRAINING SCHOOL IN GILES COUNTY

Report by W. E. Walker, Jr.: "We had a successful Sunday school and BYPU Training school in connection with a revival at New Zion church in Giles County Association the week of July 29. Rev. M. J. Taylor pastor of the First Baptist church of Pulaski, did the preaching, which resulted in two conversions and one addition to the church. A baptismal service was held Friday morning near Sumac. The Pulaski BYPU, under the capable leadership of its vice-president, Miss Sara Adams, plans to give a demonstration program and help organize a Union at New Zion in the near future. The people in the New Zion neighborhood certainly make a state worker enjoy every minute. (They don't have quite as many frying-sized chickens as they did before the meeting began.) Miss Grace Weaver, a volunteer worker, will assist in a BYPU and Sunday school Training school at Mt. Pleasant this coming week. The week following I shall be at Theta."

REPORT FROM POINT PLEASANT, NEAR PARIS, TENN.

Mr. Huckaba, Field Worker, Western District Association: "Had a great time at Point Pleasant this week. The

school was carried on in connection with the revival meeting. At the first meeting there were 75 present and at the last one there were between 250 and 300. Lecturers were given before each service on the Sunday school, taken from the first division of the Normal Manual. The writer was instrumental in leading four young people to Christ. We had a great revival. The Lord be praised!"

OUR MOUNTAIN WORK BEING BLESSED

Mr. Frank L. Ricketts, writes: "I feel that the Lord is blessing me in his work up here in the mountains. The way has not been all smooth by any means, but "His grace is sufficient."

"I have spent this week at Mt. Union Church, two miles west of Clarkrange. In a number of ways this has been the most encouraging field. The church has made a great struggle for a Sunday school, and has come out victorious through persecutions not generally seen in this day. A number of the people have a real vision of the work and are anxious to do their part. I have had fine interest in the classes, teaching two periods each day on the Third Division of the Normal Manual—ten taking the examination and one qualifying for the diploma. They are already beginning to plan to take the other divisions as soon as possible.

"The morning hour of 8 to 9 gives me great inspiration. That covenant of prayer means more power than we can imagine.

"P. S. There are enough boys and girls in the Sunday school to have a good live Jr. BYPU but I hesitated to organize them because none of them are Christians. The meeting starts here week after next, so I'm going to follow up my work this next week with evangelistic letters to the parents of these children who are members of the church. I feel that God is going to give us a victory in this. Then I'll try to see the BYPU on foot."

A LETTER FROM CHURCH HILL

By W. R. Hamilton, Jr.

Last week I was at Howe's Chapel in the Holston Valley Association. Brother Chiles and Brother Watson were there and we had a combined Training School and "protracted meeting." I used half of the time and Brother Watson a half. I taught the Sunday school Manual and some of the work on "Winning to Christ." There was a great deal of interest in the work in the Manual and the people are not going to rest contented until they get Brother Chiles to give them the whole Manual. I had a class of from 30 to 45 all the week.

I attended the 5th Sunday Meeting of the Holston Valley Association last Saturday and Sunday, preaching at the Sunday morning hour. The interest in the topic "The Second Coming," rose higher and higher throughout the whole day, Saturday. The 5th Sunday Meeting was at the Oak Grove Church.

This week I am at the McPheters' Bend Church, near Church Hill. I am teaching the Sunday school Manual, sections one and three, the BYPU Manual and the book, "Training in Stewardship." Last night we had over a hundred present and I am expecting 200 by the end of the week.

A NEW BYPU AT SHADY GROVE

Wm. R. Hamilton, Jr., also writes from near Rogersville.

"I closed the school at Shady Grove Church, six miles from Rogersville, Saturday night by organizing a BYPU. The young people were very sincere in their desire to do the BYPU work. The following officers were elected: Fred Greenwell, president; May Reeves, vice-president; Elsie Knox,

secretary-treasurer; Leona Greenwell, Bible R. Leader; Della Brown and Lee Emmert, group leaders; Mr. T. C. Emmert, advisor.

"We had a good school with average attendance of 40."

ISABELLA WILLIS, 315 COLUMBIA, AVE., KNOXVILLE, WRITES

"I am a little girl twelve years of age and belong to the Oakwood Junior BYPU of Knoxville. I wish to put in an order for some of the playlets gotten out for the BYPU's. I am pianist of my BYPU and attend regularly. I haven't missed a single Sunday in two years."

MISS COLLIE HAS FULL SCHEDULE

Miss Zella Mae Collie, our new Field Worker, is much in demand and her success as a teacher is keeping her very busy filling her engagements. Her list of engagements follows:

July 29—August 4, Gibson.
 August 5-11, West Shiloh.
 Aug. 12-18, Gadsden.
 Aug. 19-25, May's Chapel.
 Aug. 26-Sept. 1, Parren's Chapel.
 Sept. 2-8, Knob Creek, (Association in Middle Tennessee.)
 Sept. 9-15, Pulaski.
 Sept. 16-22, Associations in East Tennessee.
 Sept. 23-29, Nashville City Training School.
 Sept. 30-Oct. 5, Martin.

CHAPEL HILL RECEIVES FIRST AWARDS

Albert H. Moore, writes: "I was at Chapel Hill church last week and taught the third division of the Sunday school Manual in connection with a revival held by Brother Ball and Evangelist G. M. Workman.

"This is a large country church with neither Sunday school nor BYPU. It was a little hard to get a start as this was the first training of any kind ever carried on here, but after once started I had fine interest with an attendance of about thirty.

"These are the first awards of any kind in this church and I feel that with the interest now aroused that both the second and third divisions of the Sunday school Manual and the BYPU Manual could be taught with great success.

"I am keeping almost wholly in the places where nothing has ever been done. This next week I will be at Enville, another place where there is neither Sunday school nor BYPU."

MR. MASTON SPEAKS AT GEORGIA MEETING

Mr. Thomas Maston went to Burning Bush's Church in Georgia to speak to their Associational BYPU Saturday week.

Spring Creek Makes an Envious Record

Mr. Maston reports: "We closed out a great school at Spring Creek, Friday night. This was one of the greatest weeks that we have ever had in the work. Not only did we have a large crowd but there was good interest on the part of those who came. I doubt if many Sunday schools can equal the record of Spring Creek in a training school. They had 98 present in Sunday school last Sunday and had more than that in attendance on their training school. There were about 40 who took the examinations.

"The school at Spring Creek was carried on like a real city Training School. We started at 7:30 and taught 45 minutes, then all came together for 10 minutes to have reports from the classes, etc. After the reports we had lunch together, taking 20 minutes for that, we went back for 45 more minutes of teaching. Mrs. Maston taught Plans and Programs, I taught Building the Bible Class, Leona McDonald taught the Intermediate

4. LOYALTY! Have we Been Loyal to the Missionaries, Who Have Put Their Trust in Us? We Promised to "Hold the Ropes."

BYPU Manual and Pauline McCardell taught the Junior BYPU Manual. Both of these young ladies did splendid work with their classes.

"Monday night we had 71 present, Tuesday 85, Wednesday, 99, and Thursday 113. Friday night we did not get to count them but knew that we had quite a few over 125. After the examinations Friday evening we had an outdoor banquet. The Fidells class, taught by Miss Leola McDonald, arranged for the banquet and made a splendid affair of it. There were several who came from Burning Bush church of Georgia and Liberty church to this training school."

OLTEWAH SCHOOL STARTS OUT FINE

We are in Ooltewah this week and expect another great school. We had a large delegation last night from Tyner, 8 miles from here. Also a good crowd from Fairview, several miles out. Smaller delegations from other places with many more expected tonight when we really begin the work. (Mr. and Mrs. Maston are the teachers here.)

A NEW BYPU AT CONCORD

A New BYPU has been organized at Concord church, near Fayetteville.

NOTES BY I. N. PENICK

Our meeting at Almo closed 5th Sunday, with 24 additions; all the town benefited. Dr. Harrell and daughter, Mrs. Fowlkes, of Dyersburg, were our helpers. He is truly a great preacher and she is strong at the piano.

The church plans to go on with the building of the top story to their church.

Meeting at Bells begins First Sunday with Eld. L. D. Summers of Jonesboro, Ark., and Singer, to lead. They will use a tent and great crowds are expected as Brother Summers was once the popular pastor and is well known in all that section.

Judging our schools by their fruits we may well rejoice in their results when about every student that takes the full course becomes a disciple of Jesus. This is true of the graduates of Union University and Hall-Moody Normal. Remember that these students come from the churches and Sunday schools where they have failed to be converted right in the most fruitful years for conversions, and when such students are supposed to be in their most speculative and skeptical years, and yet the spiritual power of our schools has been used by the Lord to lead almost every such student to the Saviour. Can these be less spiritual and less orthodox than the churches, Sunday schools and homes that have failed to bring them to the Christ?

Should we not praise God for institutions that succeed in leading to salvation those who have gone from their homes, home churches and Sunday schools unsaved and that send them back saved and trained for more and better service?

Jackson, Tenn.

MEETINGS AT SPRING CREEK

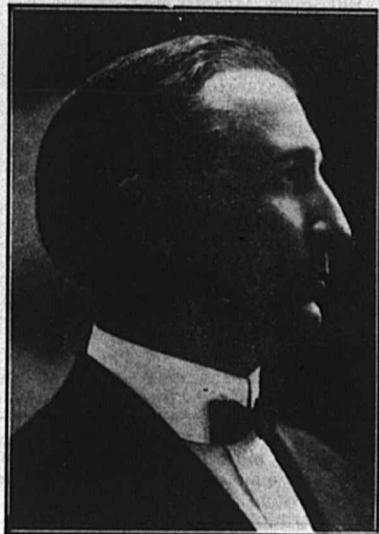
By T. H. Roark

We have just closed a meeting at Spring Creek. Dr. Reeves did the preaching, which was done in an excellent way. Bro. Reeves is the greatest evangelist I have ever heard. The Church was greatly strengthened and twenty-one received for baptism. I wish to recommend Dr. Reeves to any one that wants a good meeting.

Dr. A. E. Booth has resigned the care of the First church, Beaumont, Texas, where he has done a great and far-reaching work. With reluctance the church accepted his resignation. He is favorably known in Tennessee.

DR. J. E. HAMPTON RESIGNS AS PASTOR OF BAPTIST CHURCH MURFREESBORO, TENNESSEE

On Sunday morning, July 29, our pastor Dr. J. E. Hampton, after preaching a wonderful and powerful sermon on the eighth chapter of Romans, tendered his resignation as pastor to take effect at once, to accept the call of the pastorate of the First Baptist Church, Bowling Green, Kentucky, and his resignation left no alternative for our church, so with sincere regret and great reluctance, on motion and second the resignation was accepted.



We deeply appreciate the fact that during the ministry of Dr. Hampton, our church has steadily moved forward, having grown in membership which is now 764, in attendance at Sunday school and church, and in contributions for the year which is just now closing amounted to more than \$27,000 for all purposes.

It is our firm conviction that these results have been brought about by the strong, sound, pungent, evangelist preaching of our pastor together with the untiring efforts to build up the church, his brave and uncompromising stand against sin and his God honoring life, with the active co-operation of the membership.

It gives us pleasure to record the following facts about our pastor. As a preacher he satisfied and built up even the most discriminating, always magnifying Jesus in a masterful way. As a pastor he always gave his best to all in need of his sympathy, consolation and advice. Ready to spend and to be spent in every possible way. As a leader was generous in his giving of his money and time and fearless in his advocacy of every forward movement. As a citizen he was popular and always ready and to the front in every laudable cause. As a man he is a Christian gentleman of sterling integrity and unimpeachable character and his life is an open book. His manly stand for the truth, his loyalty to Christ, his strong, helpful messages, his pure and consecrated life will abide in the lives of those to whom he has ministered during his pastorate here.

Not only our congregation but the citizenry of Murfreesboro regret sincerely that Dr. Hampton feels that God has called him to another field of labor.

We commend him and his excellent family most cordially and enthusiastically to the First Baptist Church, and to the citizens of Bowling Green and pray God's richest blessings upon him and them in this new and enlarged field of service. J. Henry Burnett, D. C. McNabb, E. L. Whitaker, Chairmen.

The SUNDAY SCHOOL BOARD'S **WEEKLY MESSAGE**

DO YOU PLAN TO BUILD OR REMODEL?

Reflecting Crowded Conditions in Ten Thousand Southern Baptist Churches.

The Sunday School Board offers as a missionary contribution to the churches the service of its Architectural Department. The Board employs in this Department a graduate architect and a trained draftsman both of whom have had years of practical experience. If you plan to rebuild or remodel, or if you plan to erect a pastor's home, write for statement of the service which we render. Free booklets offer suggestive plans and cover every essential phase of the building movement. Large wall charts, including the above drawing, are offered without charge to help you in your building campaign.

Address Architectural Department, Baptist Sunday School Board, Nashville, Tenn.

Just from the press—A new book, "A Complete Guide to Church Building" (\$2.50), by P. E. Burroughs, Educational Secretary.

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE PUBLISHERS TENNESSEE

DR. INZER HAS GREAT RESULTS IN REVIVAL AT ALEXANDER CITY, ALA.

By Myrtle Alexander, Secretary

Dr. Inzer, pastor of the First Baptist Church, Chattanooga, Tennessee, has just closed a most gracious revival at Alexander City, a city of about seven thousand. This was a union meeting with all the churches co-operating, meeting in a large tent, in the center of the city. Dr. Inzer states that in many ways it was the most wonderful meeting he has ever been permitted to hold. Splendid preparations had been made, and it seemed that the time was just ripe for a great awakening. The spirit was present with power from the first service to the last. There were more than three hundred conversions, and more than three hundred reclaimed and reconsecrated. Hundreds vowed to live anew the Christian life as never before. Scores of young people surrendered for special Christian service. Great crowds came from the surrounding country packing the tent to the fullest capacity, until towards the close it was estimated that there were as many on the outside of the tent as were on the inside. On the last night of the service scores and scores gave their names to unite with the different churches of the city. The exact result from the standpoint of church membership will not be known until after the next Sunday or two.

Rev. Henry Hurst of Tuscaloosa, Alabama, had charge of the music. The local papers were frank to say that never in the history of the town had

there been such a revival.

Dr. Inzer will leave the first of August for Brooklyn, New York, where he will supply for six of the larger churches in a combined union service.

SUNDAY SCHOOL PICNIC OF RED RIVER BAPTIST CHURCH—ADAMS, TENN.

By O'Dell Sanford.

To the cordial invitation of Mr. and Mrs. Geo. E. Goodman, many members young and old, responded Saturday, July 21, 1923.

The picnic was held about three miles south of Adams, Tennessee, at the beautiful and noted spring on the Old John Goodman home place.

The preparations for every one's happiness showed the knowledge of entertainment by the Goodmans.

Mr. and Mrs. Geo. E. Goodman are returned missionaries, who spent almost two years in Brazil where they ministered to the natives the modern art of agriculture.

In the morning a glad welcome was extended by the host, also two splendid short talks by Rev. Goodman, of Cedar Hill Baptist church, and Rev. Johns, pastor of Red River Baptist church. When noon time came every one was ready to enjoy the bounteous basket dinner which supplied our thirst and calmed our hunger with most every thing edible.

The remaining portion of the day was taken up by games and amusements for the younger people, while the older chatted of their enjoyment of having lived in such a day where congeniality was so predominant.

5. LOYALTY! Have we Been Loyal to Christ? We owe Him so Much-the Least we Can Do is to Keep Our Promise to Him.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. C. D. Creasman, President, 906 Monroe St., Nashville
 Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville
 Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville
 Miss Mary Northington, Corresponding Sec., and Editor

DIVISIONAL VICE-PRESIDENTS

Mrs. R. S. C. Berry, Morristown
 Mrs. W. G. Mahaffey, Murfreesboro
 Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis
 Miss Julia Allen, Young People's Secretary
 Miss Jessie Dye, Field Worker
 161 8th Avenue North, Nashville

SOCIETY PRESIDENTS AND ASSOCIATIONAL SUPERINTENDENTS

By special arrangement, Miss Mallory has arranged to have all lists of names of those desiring to join the thousands of women and young people in the Southland, in their pledge to our over-sea sisters, to be forwarded to her as late as August 15. If your society has not already sent in a list to State Headquarters, will you not make a special effort to have this done at once? A perforated blank page in July "Royal Service" is ready for the signatures.

Just because we are at present without a leader is no reason why we should fail to do this. May we not redouble our efforts to keep pace with our sister states, and above all, not to disappoint Miss Mallory?

Tennessee's quota is 23,000, and so far, we have scarcely made a start! Remember, one more week in which to send in the names! Names must reach State Headquarters by August 15.

MISS MARGARET BUCHANAN—A TRIBUTE

Just a little word of love and appreciation from her friends, the women of Knox Co., Association, who will miss Miss Buchanan's efficient service in our Woman's Missionary Union Work very much, now that she has given up the State Secretaryship and taken up a new work.

Coming from similar fields of labor in a sister state, already familiar with W. M. U. work, from the start we were able to lean upon her for help. Never were difficulties too great for her to surmount, and never were we disappointed, but her wise kindly counsel, so willingly given, has helped to solve many a problem.

Her presence at our Quarterly and other meetings has been a real inspiration, and we regret that these visits are to be discontinued, but we feel that while we have lost a jewel, Mississippi has gained one.

We hope to profit by her example, and to be as faithful and loving in our service to the Master, and we want Miss Buchanan to know that our love and best wishes will always be with her.

Miss Bertha Johnson, Mrs. J. B. Ransdell, Mrs. J. C. Shipe, Committee.

FIFTH SUNDAY MEETING AT LEBANON

On July 28, I attended the Fifth Sunday Meeting of Wilson County Association, at Lebanon. I greatly enjoyed the morning when the pastors and visiting ministers spoke on the different phases of the Campaign. Sunday school and B.Y.P.U. work were discussed in the afternoon.

This discussion was given by young men and all of the talks were splendid. The work of the Woman's Missionary Union was given a period in the afternoon, and I did my best to present our work in a way to win the interest and cooperation of the pastors and laymen present. I was happy to meet, through the day, many loyal W. M. U. members, among them Mrs. Dillard, the superintendent of Wilson County Association.—Mrs. C. D. Creasman.

ROBERTSON COUNTY QUARTERLY MEETING

I had the great pleasure of meeting with the women of Robertson County Association at their Quarterly

Meeting on July 25, at Oak Grove Church. Oak Grove Church is just as picturesque as it sounds, standing as it does in a beautiful grove of oak trees, a veritable "little white church in the wildwood." I was told that this was one of the best country churches in the State. They made very generous pledges to the Campaign and are overpaid up to date. Soon a splendid new church building is to take the place of the little church in the oak grove.

Although heavy rains falling the night before made the roads almost impassable, Oak Grove Church was full of women and young people who came, many from long distances, to attend the Quarterly Meeting. The women of Robertson County are wide awake and are doing good work under the direction of their superintendents, Mrs. I. O. Gregory and Mrs. Amos L. Edwards.

Brother Ivey, pastor of the hostess church, led the opening devotions and gave a welcome to his church. The rest of the morning was filled with business reports and an address by the State president.

The afternoon was given over to a special program by the Young People. Miss Lucy Stark of Springfield led the devotions. The young daughter of Brother Ooten gave an interesting account of the Y.M.A. House-party at Murfreesboro. She said, "I believe in having the kind of a good time that when it is over there is something good about it to stick to you." I certainly agree with her!

Miss Jessie Dye gave such an interesting description of the Training School that I am sure that many of those present had planted in their hearts a desire to become students in "House Beautiful." Such was Miss Dye's purpose, in talking to the young people about the Training School.

Beautiful demonstrations by the Sunbeams of Greenbrier and the Young People's organizations of Springfield closed the day's program. These were under the direction of Mrs. Mallory and Mrs. Robert Shannon and both had every reason to be proud of their young people.

One of the joys of the day was meeting with Mrs. Roscoe Meadows who has for some time been superintendent of Central Association, but who, because her husband has recently become the pastor of the church at Orinda, is now a member of Robertson County Association. We extend our sympathy to the women of Central, because of the loss of their efficient superintendent, but at the same time we congratulate the women of Robertson County because of the coming of one whose wisdom and consecration will be a great help to their work.—Mrs. C. D. Creasman.

NEW SALEM QUARTERLY MEETING

Have you ever been to Carthage? If you haven't, perhaps you do not know that about sixty miles from Nashville on the Tennessee Central, then a few miles farther on a branch road, then across the Cumberland River, there nestles among the hills of Middle Tennessee the beautiful little town of Carthage. Even if you haven't been there you must know about Carthage, for it has given to Tennessee some of its most prominent citizens, and I have been told that back in the beginning of our state history Nashville and Carthage were considered as possible capitals of Tennessee and that Nashville won that distinction by only one vote.

Wonderful is the power of one vote! One vote placed the W.M.U. headquarters in Birmingham instead of Nashville and one vote made Nashville, Tennessee's capital instead of Carthage!

But even if Carthage is not the capital of Tennessee it is still an important place, full of splendid people, as I found when I went there to attend the Quarterly Meeting of New Salem Association. About the most important thing I saw in the whole town was the beautiful new building which has recently been erected by the Carthage Baptist Church, under the direction of its pastor, Rev. T. Riley Davis. It was in this building that a large number of women, young people and children of New Salem Association gathered on July 17, for their Quarterly Meeting.

I wish I could tell you in detail about the program of the day but on account of the distance I had to travel I didn't get there until about noon, so could not describe the program with justice to those who took part in the morning. However, many important phases of our work were discussed and the whole program pronounced interesting, instructive and inspirational.

It was "Young People's Day" and the young people were there in great numbers and gave some of the very best parts of the program. One of the most interesting features was a debate given by the Alexandria Y. W. A. All four of the young women were splendid speakers and showed that they had given much thought to the preparation of their arguments.

Mrs. P. W. Carney is the faithful and efficient superintendent of this Association. While there are not many societies in New Salem, those that do exist are "on the job," and the earnestness of the women shows that Mrs. Carney is leading them to high ideals of service for the Master. She is hoping to organize many new societies soon, and we believe that God will help her do it.—Mrs. C. D. Creasman.

Y. W. A. WATCHWORD

Daniel 12: 3.

Tune: "He Lives on High."

We shall sing a song of our true watchword
 The promise to those who ever seek,
 Just to tell the tidings of His true word,
 To the sick and sinful, lost and weak.
 Chorus

They'll shine on high, They'll shine on high,
 Those girls who've ever learned of His true wisdom,
 They'll shine on high, They'll shine on high,
 They'll shine when some day he'll come.

We shall sing a song of Daniel 12: 3
 Of turning lost souls to righteousness,
 They are wise who've learned to love Him truly
 As the stars, they shall shine this world to bless.
 Belmont Heights Y. W. A.

GREAT SUCCESS OF JEFFERSON COUNTY ASSOCIATION

First attempt at Young People's Meeting a great success at Dandridge in Jefferson County where over one hundred boys and girls met to report

and give demonstration of their work on July 20. Five autos carried the visitors from Jefferson City and they poured in from other places as well.

Special mention of the program should be made as each number was wonderful and well prepared. Miss Daisy Chapman and Mrs. Moore, the splendid leaders from Jefferson City, brought well-directed, effective playlets and pageants by the different W. M. U. grades, while the hostess church presented Sunbeams and G. A. and R. A. in several touching and instructive plays and dramatized stories. Mrs. Harris and Mrs. Lyde are the splendid Y.P.'s leaders at Dandridge.

One of the happiest moments came during reports when Flat Gap reported a new G.A. and splendid girls stood to prove its reality.

Mrs. Huggins had many other good things planned for the day besides the bountiful dinner, but space will not permit a write-up of all.

If such an enthusiastic meeting is the result of a first attempt, what wonderful possibilities there must be in Jefferson County Young People! The Young People's Leader, Mrs. Caughorn of New Market, has splendid co-operation here.

BULL'S GAP, W.M.S. THE HOSTESS OF NOLACHUCKY QUARTERLY MEETING

Several weeks ago a letter came to the Young People's secretary saying that the Sunbeam Band at Bull's Gap had outgrown its limit and two new societies were being organized and you know what that were, G.A. and R.A. What a delight it was to stop off the Southern at Bull's Gap and find oneself in the midst of those very boys and girls and spending the night in the home of the capable leader, Mrs. W. B. Quillen.

Next day the meeting! Y. W. A.'s; and Sunbeams came from every near-by church with Demonstrations of World Comrades, programs and pageants about Home Missions, Foreign Missions and many other departments of our work.

Unusually splendid work was shown here by Y.W.A.'s of Morristown and Sunbeam Bands of Whiteville and R. A. and G.A. of Bull's Gap.

An Associational Young People's leader was elected and Miss Elsie Moore, Whitesburg, will undertake the work in this special way.

An assistant superintendent was elected to help Mrs. Carter with the growing work and there is no one better fitted for this than Mrs. W. B. Quillen of Bull's Gap. We welcome her as assistant superintendent.

MISS MINNIE McELROY SAILS FOR ARGENTINA

Tennessee sends another of its very own to serve at the battle front as Miss Minnie McElroy leaves on August 13, for her new work as secretary in the Publishing House in Argentina. Miss McElroy is a Nashville girl, a member of the Edgefield Baptist Church. She is a recent graduate of the Baptist Bible Institute at New Orleans and it has been the privilege of our Y.W.A.'s and other organizations in Nashville to hear much of her work and plans. Recently she was the guest of Belmont Heights Y.W.A. and just knowing her brought a deeper sense of consecration to our world task.

Our best wishes go with you as you go, Miss McElroy, and our pledges to do our bit at home with happier hearts than before because another of our own is "Over There." We hope to publish some news from Argentina soon.

Miss McElroy sails on August 25, from New York on the steamer "Van Dyck."

(The above address is published for those who would like to send Miss McElroy a steamer letter or farewell card of good wishes.)

TRANSLATIONS VS. COMMENTARIES.

By J. H. Grime

This is an age of translations of the Bible, and especially of the New Testament.

Many of these are meritorious and very helpful in the study of God's word. While on the other hand, there are many that are hurtful, and carry with them an influence that will tend to destroy the pure word of God. Many of these so called translations strictly speaking, are not translations but simply running commentaries. They do not propose to tell you what the original says, but what they understand it to mean. Hence, instead of having transmitted to us the inspired word of God, we have simply the opinions of men. These are called "liberal translations." Liberal indeed! They assume a liberty which sets aside the pure word of God, and gives the public, instead, the opinions of men.

When I read a translation, I want, as nearly as it is possible to put it in English, just what the Holy Spirit dictated, and I will draw my own conclusions as to what is meant.

If an author wants to air his opinions let him write a commentary and air them to his heart's content. Then I will read him for the sake of his opinions; but when he puts his opinions in the form of a translation, and labels them God's Word, I don't care to read them.

If this continues where will it end? You say let them write, so say I, if this was all it would be harmless. But you can scarcely find a so called translation but has its admirers. In fact there is a certain class of people who like these liberal translations, for in these they can take the other man's opinions without having to think for themselves. Therefore, they are being read and quoted in some of our pulpits for God's word.

It is the same principle, extended, that gave birth to the "shorter Bible." It is the same principle, yet in a more vicious form, that brought forth the "woman's Bible."

I hail with delight the effort of any man, or company of men, to give us the plain unadulterated word of God. But when he or they, assume license to change the phraseology to suit his or her own notions, I beg to be excused. If left to the higher critics and a certain class of theologians, we would soon have neither Bible nor churches as they were committed to our keeping.

Lebanon, Tenn.

FIFTH SUNDAY MEETING WILSON COUNTY ASSOCIATION HELD AT LEBANON

Elder S. N. Fitzpatrick was elected moderator and Eld. J. W. Pennington, clerk.

Friday night Brother Harry Clark made a splendid and instructive address on Christian education which was greatly enjoyed by all.

Brother Walter Smithwick conducted a Sunday school round table, assisted by Brothers J. H. Grime, Jr., W. Wallace, J. A. Williams, Earl Price, Miss Ruth Lee and others with great interest manifested.

Then the pastors symposium! Eld. J. H. Grime, J. T. Oakley, J. P. Gilliam, J. A. Kently, Wm. Seat and J. D. Moore, were the speakers.

The questions commonly discussed were grouped and each speaker given the field and unlimited time.

This is better than to give subject and time, as the speaker had more life and freshness than if tied to subject and time; not tedious or long.

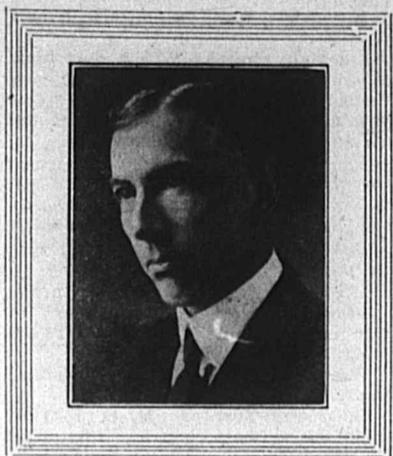
Mrs. C. D. Creasman made a most excellent address on "Woman's work" and was well received.

The question box, conducted by J. H. Grime, Sr., drew interest and fire.

Churches represented: Cedar Creek, Round Lick, Lynn Wood, Cedar Grove, Barton's Creek, Union, Shop Springs.

We were pleased and honored by the presence of Brother J. D. Moore,

the Editor of the Baptist and Reflector.



Rev. Claude E. Sprague at Cleveland, Tennessee, has resigned his pastorate to enter the Evangelistic work for which he is peculiarly fitted. He will have associated with him his wife, who is well prepared to do a personal work, and a good singer.

Brother Sprague will do Bible teaching in the day services and Evangelistic sermons at night. He will also organize Evangelistic clubs in each town he holds meetings. He is especially adapted for tent and tabernacle work. About two years ago he built a Tabernacle in Cleveland, which seated sixteen hundred people, and organized a club which has had over two hundred conversions.

He was born in Chattanooga, Tenn., moving to Jersey, Tenn., when quite young and was reared in the home of his grandparents. In eighteen hundred and ninety-nine he started in business on East Eight Street, Chattanooga, which business grew to be one of the largest wholesale and retail ice cream and baking plants in the South.

In 1907 he felt called to the ministry, gave up business and started into Evangelistic work, continuing in same until called to the Avondale Baptist Church where he spent three useful years. Brother Sprague resigned this church to enter the Moody Bible Institute to better prepare himself for his life work. He graduated from this institution in 1915.

On returning to Chattanooga he accepted work under the State Board as Associational Evangelist, until the call to the First Baptist Church, Cleveland, Tenn., in 1918. He found a weak and struggling church there, and, during a five years' pastorate he has built and dedicated one of the finest church houses in the State. He has also erected a twelve thousand dollar pastor's home. This church has had a continuous revival during his stay in Cleveland and the membership has more than doubled. And besides this, he has held many of the most successful revivals ever conducted in this part of the country. His meeting at Benton, the county seat of Polk County, was a great work of Grace and many were added to the Lord. This meeting resulted in a fifteen thousand dollar church house which will be dedicated about the first of August.

In view of his true piety, his godly zeal and his splendid equipment for this work which he enters, the Pastors' Conference of Chattanooga most heartily and cordially commend him to the fullest confidence of our Baptist Brotherhood.—U. S. Thomas, J. B. Phillips, Committee.

OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

Smith: Harriet C. Smith, wife of Rev. H. C. Smith, was born July 20, 1853, departed this life May, 29, 1923. She was married to H. C. Smith, November 27, 1872. There were born to this union seven children, five of whom are still living: Will Smith, of Tarp-

ley, Tenn.; Lee Roy Smith, Baugh, Tenn.; Mrs. Ollie Hall, and Mrs. John Malone, of Ardmore, Tenn.; and Mrs. Oscar Phagan, of Molino, Tenn.

Sister Smith had been a devoted member of the Baptist church for fifty-two years.

It was my pleasure to be associated quite frequently with this family, and since I have known them they have not only been loyal and true to each other, but true and faithful to the Lord's cause.

I had the honor to officiate at the funeral of the above in the presence of a large circle of relatives and friends. Her body was laid to rest on a beautiful hill near Brother Smith's home to wait the resurrection morn.

To the bereaved ones, for myself, and on behalf of so large a circle that I do not know them all, I would extend my sympathies and prayers.—A. H. Huff, Portland, Tennessee.

Horner: On last Friday night, May 26, at the hospital in Orlando, our dear pastor, Rev. W. R. Horner, departed this life. We feel it due him that we make mention of his stay in our midst.

He was from Tennessee, near Knoxville. He and his faithful wife came to Florida partly in the hope of improving his health though he was not seriously ill.

They came in our midst near the close of last year and he was elected pastor of the Baptist church in Lady Lake, and soon we knew he was a messenger from the Father, bringing to our hearts such as we were needing and we were made thankful for the gift. But to our sorrow we have learned the time of his stay was short and in the language of one young brother when praying for his recovery, we were soon to be bereft of the one we had learned to love.

Pneumonia set in soon after the operation and no hand could stay the dread disease. But we are left with the memory of his words and acts that will remain to do us good for days to come.—M. C. Reynolds.

Clabough: Whereas, Rev. J. R. Clabough, our greatly beloved friend and co-worker in the ministry, has finished his earthly career, having passed to his heavenly reward on the evening of July 4, 1923, and

Whereas, our community has lost in his going an upright Christian gentleman and an excellent citizen, and

Whereas, the Chilhowee Baptist Association has lost one of its faithful ministers and strong preachers, and

Whereas, the home has lost a kind and affectionate father and husband, and a good provider, and

Whereas, the Chilhowee Ministers and Laymen's Conference has lost an

interested member, faithful helper and good counselor, therefore

Be it Resolved: That we the members of the Ministers' and Laymen's Conference express to the family, relatives and friends our deepest sympathy in this their hour of sorrow and record our sincere regrets at the loss of one so useful and so much needed in our Associational work.—J. R. Johnson, C. H. Cosby, Committee.

Bettis: Eula Esther Bowers was born in Hamblen County, Tenn., January 5, 1893. She was the only child of Mr. and Mrs. John T. Bowers of Jefferson City.

She professed faith in Christ at the age of fourteen and united with the Piedmont Baptist Church of which she lived a faithful member until her death January 4, 1923.

She was united in marriage to G. T. Bettis, December 26, 1915. To this union were born three children Lynn, Merle and an infant son who was buried in the arms of its mother.

Eula was a sweet, pure winsome girl and grew into lovely womanhood. She was an obedient daughter, a loving wife and a devoted mother. And above all a consecrated Christian, a true follower of Jesus, showing her love for Him in her daily walk through life.

Her death has brought sadness and desolation to so many hearts. We cannot understand why this precious jewel was taken from her loved ones, but we know that our loving Heavenly Father doeth all things well and His Grace is sufficient for thee. May He comfort the broken-hearted parents and the sorrowing husband, and enable them to train the motherless little boys in the fear of the Lord. May they so live that they will meet their darling mother in Heaven where partings are unknown.

One who loved her.

If the world is to be saved from destruction, it will be saved alone by the Christian religion.—Henry Watter-son, Editor Louisville Courier Journal.

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PASTORS' CONFERENCES

REPORTED ATTENDANCE AUG. 5.

Chattanooga, First	929
Knoxville, Fifth Ave.	595
Memphis, Bellvue	572
Memphis, First	538
Memphis, Temple	458
Knoxville Broadway	429
Memphis, Union Ave.	407
Knoxville Lonsdale	400
Marville First	394
Chattanooga, Tabernacle	368
Chattanooga, Avondale	353
Elizabethton	337
Chattanooga, East	336
Knoxville, Enclid Ave.	305

NASHVILLE

Immanuel church: Ryland Knight, pastor; "Consecration, the Secret of Success" by Dr. Richard Hall; In SS 244; no evening service.

Calvary church: W. H. Vaughan, pastor; Dr. T. W. Gayer preached in the morning and evening on "Financing the Church."

Belmont Heights church: John D. Freeman, pastor; "Preparing for Service" and "The Living Sacrifice"; In SS 166; In BYPU 12; In Int., BYPU 8; In Jr., BYPU 20; received by letters 4.

Centennial church: L. P. Royer, pastor; "The Tree of Knowledge and the Tree of Life" and "In the Land of Beginning Again"; In SS 107. M. R. Cooper supplied. Pastor absent in meeting.

First Church: W. F. Powell, pastor; I. J. Van Ness preached, "Faith, an Adventure" and "Harding-Wilson-Babson, or a Plea for Religion in American Life."

North Edgefield church: A. W. Duncan, pastor; "A Weak Brother" and "The Well of Bethlehem." One addition; 217 in Sunday school; 42 in the BYPU.

Third church: C. D. Creasman, pastor; Dr. Otis L. Spurgeon spoke on "The Criticism of Jesus" and Memorial Service" for President Harding at night; Baptized 2; by letter 1; In SS 217; In BYPU 19; In Int., BYPU 19; In Jr. BYPU 20. Rain interfered at the morning service, but house was packed at night.

Grandview church: Don Q. Smith, pastor; "Church Discipline" and "All Things New"; received for baptism 1; baptized 2; by letter 2; profession 1; statement 1; In SS 170; In BYPU 28; In Int., BYPU 22; In Jr., BYPU 25.

Grace Church: J. A. Carmack, pastor; "Sabbath Observance" and "Lessons from Samson"; received by letter 3; many requests for prayer.

Goodlettsville Church: H. F. Burns, pastor; "If I be Lifted up I Will Draw All Men to Me" and "The Brazen Serpent"; revival begins.

Baker's Grove: Eli Wright, pastor; "The Life of Cornelius" and "Friendship."

CHATTANOOGA

First Church: John W. Inzer, pastor; Dr. Spencer Tunnell, LaGrange, Ga., "Significance of the Lord's Supper" and "Helping a Fellow Up"; In SS 929.

Tabernacle church: T. W. Callaway, pastor; "Does the Cross of Christ Save?" and "Genuine vs. the False"; In SS 368; baptized 2.

Ridgedale church: W. C. Davis, pastor; "The Persecution of the Church" and "The Danger of Neglect"; In SS 131; for baptism 1; more than six thousand dollars raised on new church building.

Chamberlain Ave., church: G. T. King, pastor; "Remedy for Sin"; In SS 135; baptized 18; received by letter 2.

Avondale church: T. G. Davis, pastor; "Dependableness" and "Our Young People and Their Amusements" in SS 353.

East Lake Church: W. R. Hamic, pastor; "East Lake at the Door of Hell" and "The Model Church"; baptized 4; by letter 1; 28 professions at the tent in the last week. Meeting every night.

Oak Grove Tabernacle: W. C. Talant, pastor; "75 Million Rally" and "They Had Been With Jesus"; In SS 120; Three BYPU Meetings. Good interest in 75 Million Campaign.

East Chattanooga: J. N. Bull, pastor; "Will We Keep Faith with Jesus?" and "Isaiah's Invitation to the Thirsty"; In SS 336; baptized 4.

St. Elmo church: U. S. Thomas, pastor; Evangelist W. K. Collins, "Great Salvation" and pastor "Ye Would Not Come to Me"; In SS 287; meeting closed with 50 additions.

Chickamauga, Ga., church: Geo. W. McClure, pastor; Carl McGennis preached.

Birchwood church: J. W. Monroe, pastor; "The Crime of Negligence" and "Make the Tree Good" Matt. 12: 33; In SS 116; received by letter 2; good BYPU's.

KNOXVILLE

Fifth Avenue Church: J. L. Dauce, Pastor; on vacation. Judge Owen, President of Tennessee Baptist Convention and Judge of Civil Court of Appeals of State of Tennessee filled the pulpit at the morning hour, subject: "Ideal Citizenship" and Memorial services to the late President, Warren G. Harding; In SS 595.

Sevierville Church: R. E. Corum, pastor; "To the Unknown God" and "Christ's Message to Us"; In SS 267; BYPU 21; by letter 1; one converted. Smithwood church: Chas. P. Jones, pastor; "What is in Thy Hand?" and "The Unpardonable Sin." In SS 173.

Washington Pike church: J. A. Lockhart, pastor; "Paul's Plan of Giving" and "The Old Prophet"; In SS 104; by letter 1.

Thorn Grove church: W. H. Inkleberger, pastor; "Second Coming of Christ" and "Paul's Charge to Timothy." In SS 87; closed first year's work with good results.

Grove City church: D. W. Lindsay, pastor; "The Church's First Prayer Meeting" and "Where is He?"; In SS 185; BYPU 25. Just closed a ten days' meeting with Dr. J. T. Carr's church, which resulted in 41 conversions and 56 additions to church.

Clinton First Church: L. W. Clark, pastor; "The Foundation" and "The True Method of Uplifting the World." In SS 231; BYPU 46; received by letter 1.

Euclid Avenue Church: J. W. Wood, pastor; "Why Call Ye Me Lord" and "The Call of the Lord." In SS 305; In BYPU 80; received by letter 2; by baptism 3.

Inskip Church: W. D. Hutton, pastor; 1 Cor. 4: 4; and Isa. 53: 6; In SS 136; BYPU 50; pastor preached at Heiskel in afternoon.

Deadrick Avenue Church: J. W. McCall, pastor; "Christian Unity" and "The Two Closed Doors"; hot weather.

Fountain City Church: Neill Acuff, pastor; "Two in One." Eph. 2 chap; "Who is on the Lord's Side?"; In SS 150; for baptism 1.

Central Fountain City Church: J. C. Shippe, pastor; "The Transfiguration" and "A Call to Awake"; In SS 286; by baptism 1.

Concord church: S. G. Wells, pastor; "Selling Jesus Out" and "Preparedness".

Oakwood Church: R. E. Grimsley, pastor; "Home" and "Stewardship"; In SS 273.

Beaumont Church: D. A. Webb, pastor; Matt. 6: 14, 15; and E. D. Cole, Heb. 11:4; In SS 157.

Mt. View church: J. R. Dykes, pastor; 1 Tim. 3:15; and "Harvest Men Wanted"; In SS 191.

Gillespie Ave., Church: J. K. Smith, pastor; "His Experience" and "His Jail Experiences"; In SS 253; b baptism 1.

Lonsdale church: W. A. Atchley, pastor; "Epistles of Christ" and "A Prince in Israel"; A memorial service 400 in SS; 150 in BYPU; two by letter and one under watchcare.

MEMPHIS

La Belle Place: D. A. Ellis, pastor; spoke to good congregation. SS 297; by letter 1.

Highland Heights: E. F. Curlee, pastor; preached at both hours to fair congregation. SS and BYPU's good.

Eudora: H. T. Whaley, pastor; preached twice. SS 35.

Speedway Terrac: M. D. Jeffries, supplied at both hours. Pastor J. O. Hill on his vacation. SS 111; good attendance in the unions.

Union Ave.: Pastor Hurt spoke at both hours. SS 407; by letter 2; baptized 2.

First: A. U. Boone, pastor; preached at morning hour, sermon and entire program broadcast. Memorial meeting at night, addresses by Hon. J. W. McCall, Dr. R. W. Hooker and the pastor. Four letters; SS 538.

Temple: Pastor spoke at the morning hour; assistant at evening. 6 additions, 5 by letter; 1 for baptism; SS 458; BYPU good.

Boulevard: J. H. Wright, pastor; preached at both hours. SS 147; 3 BYPU's good interest. Pastor preached at Copleville at 3 p.m. 1 profession; 1 received for baptism. Pastor goes to Old Charleston to hold a meeting.

Brunswick: Rev. Mahaffer preached both hours. SS 27; BYPU doing well. The WMU had a social hour Friday evening and served refreshments which netted them \$27.00.

Hollywood: Pastor preached. SS 99; baptisms 2; funeral 1; 2 good BYPU's.

Calvary: Pastor conducted service both hours. Small audience morning hour. SS 130; fine interest in BYPU. Large audience at night. 2 by letter.

Central Ave.: W. H. Smith, pastor; spoke both hours. SS 92.

Bellevue: W. M. Bostick, pastor observed supper morning hour. Dr. Clarence Fowler of Denver Bible Institute, Denver, Col., preached at evening hour on "Security of Saints." SS 572; good unions; baptism 1.

Seventh St.: SS 135; preaching 11 o'clock J. W. McCall. Evening Walter L. Cary, good congregation; by letter 4.

Joseph Papia, Italian Missionary; Times preached, 2; Present in SS 18; Families prayed with, 8; tracts distributed, 26; visits made, 38.

Roan: C. S. Koonce preached in the morning. Pastor at night good services.

Prescott Memorial: Jas. H. Oakley, pastor; preached both hours. SS 206; worshiped in main auditorium. Raised \$1,100.00 on building fund. Good unions and large congregations. 1 wedding.

New South Memphis: Pastor Norris preached both hours. SS 100; good BYPU's.

MISCELLANEOUS

Kingston: W. C. Creasman, pastor; Pastor preached in the morning on "The Power of Faith." Brother Clevenger at night on "The Old Fashioned Home." Good congregations.

Maryville First: J. R. Johnson, pastor; Preached at morning; night Harding Memorial service at the M. E. church. SS 394.

Lenoir City: G. X. Hinton at Tabernacle a.m. on "Are You the Faint Hearted Christian?" p.m. at First Baptist "Why Serve God." SS 278.

Jonesboro: I. G. Murray preached. "Message of the Supper." Observed Lord's Supper. A most delightful service, 97 in SS. Good program meeting and BYPU. The church is

praying for a pastor. Good opening for someone not afraid to begin on small salary. We feel sure this can be increased, if the people are pleased. The climate is ideal the natural elevation being 1696 feet. The cause is suffering. Land of abounding plenty. Good people. If interested, please address Mr. W. A. Cooper. Applicant must be a good preacher. No one else need apply.

SOME NOTES FROM ARKANSAS.

By Selsus E. Tull, Pastor First Baptist Church, Pine Bluff.

Word has just reached me that my good friend, John Inzer, of Chattanooga, has been called as my successor at the First Church of Jackson. This news greatly rejoices my heart, and I am hoping sincerely that he may see his way clear to take up the work with this great church. A great future awaits him there.

I never lose interest in a church where I have once had the honor to serve as pastor. I never cease to crave for them the best. There are some of the most loyal people at Jackson I have ever known. They love God's house and will stand by the pastor unflinchingly under every exigency that may arise in the work.

I have had occasion more than once to congratulate myself upon my successors. My old pastorates go out to get the biggest man in the denomination when I have departed. It seems that I have, at least, the capacity of making them feel the need of a really great preacher.

Many of my friends in Tennessee will be interested in my present situation here at Pine Bluff. After saying what I have above about my successors, it is befitting that I should recall the fact that in coming back to Pine Bluff, I am succeeding myself, as I was pastor of this great church once before. Twelve years ago, they sent me on for further training, and now they receive me back with the seeming assurance that I might fill the job better. Anyhow, my return here has been in the form of a real home-coming, and both my family and I are very happy to be back among some of the best friends we have ever found in the world.

When I came, the first of May, I found the church in the midst of great enterprises. The first thing on hand was a great extra movement on in the state to raise \$200,000 Endowment for Ouachita College. Our great church led the whole state, as a church, in this movement. We provided in our membership for \$25,000 which was one-eighth of the total asked by the whole state. This was entirely extra of all 75 Million Campaign pledges.

In this connection, I want to say that this extra campaign was a great success over the whole state, and the total of \$200,000 was raised in thirty days. This fact guarantees a gift of \$100,000 from the Rockefeller Foundation which, together with other Endowment funds on hand, provides Ouachita with a total Endowment of \$500,000. This places our great Baptist School of Arkansas on the basis of a Standard College and at the forefront among the Baptist colleges of the South. It was a great joy to me to help campaign in the state for this movement and to see my church lead the state in its support. Ouachita is deeply entrenched in the affections of Arkansas Baptists and stands out open and above board against every form of evolution and modernism.

Our church here has in its employ Mr. Victor Howell, who was formerly State Sunday School Secretary of Louisiana. He is our Educational Director and is at the head of our Sunday school and B. Y. P. U. forces. Our Sunday school is running right through the summer on an average of 600, and we carry five sections of the B. Y. P. U.

Beginning August 6, Mr. Howell will put on a Vacation Bible School to run for a month. This school will be for

383

the benefit of children under sixteen years of age. We are expecting it to be a wonderful solution of the problem of the children during the vacation days.

On the 4th of July, our church forces spent the day in building a mission Sunday school house. It was a great way to spend the glorious Fourth. The men worked and the ladies served a great dinner on the grounds. We had the house roofed by night and the pastor preached a sermon in his overalls on the floor of the new house to close out the day. This house is the last word in Sunday school mission work. Mr. Howell planned it. It consists of a good auditorium and six department rooms. It is costing us \$2,000 besides the free labor we put into it. This is now the fourth mission house our church has built, three of which are now full-time churches in the city.

In addition to these extra enterprises, our church, since May 1, has received about forty additions to the church and I have Baptized 24.

Trusting that these lines may find space in the Baptist and Reflector and by them the editor and all my good friends in Tennessee may know of my present estate in the work of the Gospel, I send back to all my sincerest greetings.

Pine Bluff, Ark., July 28, 1923.

JEFFERSON CITY SECOND ENTERS NEW BUILDING

By J. W. Jones, Reporter.

After an absence of three months, on account of rebuilding the church, great joy and happiness entered the hearts of the members of the Second Baptist church, of Jefferson City, Tennessee, last Sunday when they were permitted to return to their new building with its modern classrooms and fixtures. Every one was well pleased with the improvements and congratulated the building committee on their wonderful success.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. J. E. Hampton, of the First church, Murfreesboro, Tenn., has accepted the call to the First church, Bowling Green, Ky., and Tennessee is to lose this minister of splendid ability.

The revival at Enville, Tenn., in which Rev. C. E. Azbill, of Lexington, Tenn., was assisted by Evangelist G. M. Workman, of Shawnee, Okla., resulted in 36 conversions and 15 additions to the church, 13 by baptisms. Those baptized were adults, thus adding great strength to the church. Work began on a house of worship last Monday.

Dr. R. E. Lee, of the First church, New Orleans, La., is to preach in a revival beginning next Sunday under a tabernacle at Mansfield, La., the meeting being under the auspices of the First church. E. L. Wolslagel will direct the music.

Dr. O. P. Bishop has resigned the care of Bales Avenue church, Kansas City, Mo., to accept a call to Patee Park church St. Joseph, Mo. He had and was doing so great a work in Kansas City, that we thought him a fixture there. He is a good Bishop.

Rev. C. E. Azbill, of Lexington, Tenn., is this week holding a revival at Luray, Tenn., in which Evangelist G. M. Workman, of Shawnee, Okla., is doing the preaching. They are confidently expecting a great ingathering.

Rev. L. A. Lawler, of Huron, Tenn., is this week assisting Rev. J. W. Joy-

After the regular Sunday-school hour, the time of electing the Sunday school officers was at hand. The pastor, Rev. R. H. Black, was nominated chairman of the election, and the following officers and teachers were elected for the coming year.

Brother S. R. McClain, was re-elected superintendent, Brother Maynard, assistant superintendent, Miss Elsie Esslinger, was re-elected secretary and treasurer, Brother John Yates, assistant secretary, Brother and Sister J. J. Kelly, chorister and organist.

Each class was assigned to its regular classroom and was properly organized with its teachers and officers.

Although no announcements were sent out, there was a large attendance of one hundred and five in Sunday school, which enabled everything to start off at full speed.

In the evening service the Senior BYPU was re-organized and the proper officers were elected to their respective places to begin work next Sunday evening to reach A No. 1 by the end of this quarter.

Under the leadership of our dearly beloved pastor, Rev. R. H. Black, in less than one year we have seen our church, born into a new life and go forward by leaps and bounds. Brother Black, is a Godly man, and is doing a wonderful work for his church, town and community. He is a man who loves his flock and works entirely for their interest. May God continue to use him with us.

Beginning next Sunday, August the fifth, our revival meeting will begin with Rev. W. A. Carroll, from Johnson City, Tennessee, preaching, and Brother and Sister J. J. Kelly, leading the singing. We are looking forward to a wonderful meeting, as every one has been working and our cottage prayer meetings have been going on three times a week for the past month.

May our sister churches throughout the state pray for our success and a great meeting for God and His people of this town.

Rev. of Bemis, Tenn., in a revival at Hopewell church, Unity Association. He will aid Rev. W. F. Boren, of Darden, Tenn., at Judson church beginning Sunday August 12.

As a token of their increasing appreciation of their capable pastor, Rev. C. D. Creasman, the members of the Third church, Nashville, Tenn., recently added a substantial increase to his salary. He has been pastor there seven years and has had his salary increased six times. The church membership has been doubled.

Rev. J. T. Barker, of Maury City, Tenn., has just closed a meeting at Brazil, near that place, in which he was assisted by Rev. M. M. Fulmer of Seminary Hill, Texas. Rev. Cecil H. Franks, of Jackson, directed the music. There were 15 conversions and 14 additions, 11 for baptism.

Rev. W. L. Howse, of Jackson, Tenn., has been called to the pastorate at Cordova, Tenn., and has the call under consideration. Rev. M. M. Fulmer, of Seminary Hill, Texas, did the preaching in a revival in the church last week. He resigned that pastorate to go to Texas.

Rev. Maurice M. Fulmer, a student from Tennessee in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, has recently been called as pastor at Irving, Texas, for full time and will serve the church from the Seminary. He will hold a revival with the church beginning August 19.

Rev. H. R. Long, of the First church, Denison, Texas, has returned from a month's vacation spent in East Tennessee visiting Knoxville, Morristown and Bull's Gap. In a revival he held at the latter place there were most gracious results.

His hosts of friends in Tennessee are pleased to learn that Rev. W. Rufus Beckett, of Philadelphia, Miss., is recovering from a recent breakdown in health. He was compelled to relinquish his church work temporarily.

Evangelist Paul Montgomery and singer Floyd Montgomery, lately held a meeting near Rowland Junction, Ky., resulting in 43 additions, 30 by baptism. Rev. J. C. Taylor, of Stanford, Ky., is the pastor.

Rev. H. G. West, of Sherman, Miss., has resigned that pastorate to accept a call to the care of the church at Ackerman, Miss., effective August 1. Sherman is a good half-time pastorate.

Beginning September 1, Rev. W. Y. Henderson becomes pastor of the church at Campobello, S. C., succeeding Rev. E. F. Harden, who has resigned to attend the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

South Main Street church, Greenwood, S. C., is fortunate in retaining its pastor, Rev. E. A. Fuller, who lately declined a flattering call to Mobile, Ala. Day by day in every way the satisfaction of the South Main Street saints with their pastor is fuller and fuller.

Rev. R. E. Guy, of West Jackson church, Tenn., held a meeting last week at Pinson, Tenn., resulting in 14 conversions and 14 additions. The church building which was wrecked in a storm in March has been replaced with a larger and better structure.

The revival last week at Buena Vista, Tenn., in which Rev. T. M. Boyd of Hollow Rock, Tenn., was assisted by Rev. C. M. Simmons, of Martin, Tenn., resulted in 8 conversions and 11 additions to the church. The church was very greatly revived.

The church at Wingate, N. C., loses its pastor, Rev. R. M. Hagler, who becomes pastor of Dunean church, Greenville, S. C., succeeding Rev. A. T. Stondenmire, who goes to Pageland, S. C., serving Dudley church with Pageland.

Rev. H. L. Carter, of Jackson, Tenn., is being assisted in a meeting this week at Clear Creek church near Dyer, Tenn., by Rev. Clyde R. Campbell, of Jackson, Tenn. Gracious results are confidently expected. Bro. Carter is president of the Students' Booster Club of Union University, Jackson, Tenn.

Rev. Sam Rayborn has been called to the care of the church at Lebanon, Tenn., and it is believed he will accept.

Rev. J. N. Joyner, of West Port, Tenn., assisted in a revival last week at Oak Grove church near Lexington, Tenn., where Rev. C. T. King, of West Port, Tenn., is pastor. There were 5 baptisms.

Rev. F. J. Waldrop, of Idlewild, Tenn., is in a meeting this week with his strong Antioch church near Mediana, Tenn., with fine prospect of a great ingathering. The writer is assisting.

Dr. J. R. Mantey, of the chair of Greek in Union University, Jackson, Tenn., will assist Rev. H. L. Carter, of Jackson, Tenn., in a revival at Stanton, Tenn., beginning August 19. The members of the Stanton church gave more than \$39 per capita last year. Their quota in the 75 Million Campaign was \$5,000 but they raised

The church at Alamo, Tenn., has experienced one of the best revivals it has known in years. Rev. I. N. Penick, of Jackson, Tenn., the pastor, was assisted by Rev. F. J. Harrell, of Dyersburg, Tenn., and the results were 24 additions. Renewed interest was taken in the completion of the handsome new house of worship, the basement of which has been used for some time.

A notable revival has just closed with the First church, Belton, Texas, in which the pastor, Rev. W. R. Hornburg, did the preaching and singers J. L. Blankenship and wife, of Dallas, Texas, directed the music. There were 120 additions. The Blankenships will assist Rev. J. W. Mayfield in a meeting at the First church, McComb, Miss., beginning September 16.

Rev. W. R. Farrow, aged 58, pastor of the First church, Amory, Miss., and former pastor of Union Avenue church, Memphis, Tenn., was stricken with apoplexy in his pulpit Sunday, July 29 at noon and died at 2 o'clock. He had just finished a sermon on "Daily Living" when the stroke occurred. His congregation in Amory and hosts of friends throughout Tennessee were shocked by the announcement of his sudden death. For 14 years he was pastor of churches around Covington, Tenn., and for 38 years was a faithful minister of Christ Jesus. Surviving him are his wife and three daughters. Funeral services at Amory, Miss., were conducted by Dr. Austin Crouch, of Atlanta, Ga., and at Covington, Tenn., by Dr. A. U. Boone, of Memphis, assisted by Revs. R. M. Jennings, of Covington, A. M. Nicholson, of Nashville, O. H. Richardson, of Rienza, Miss., and Charley L. Bowden, of Seminary Hill, Texas. The body was interred in the Munford cemetery.

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WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

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7. LOYALTY! Two Regional Conferences—Nashville, Aug. 21. Jackson, Sept. 4. Have Your Church Represented.

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Home Circle

AS A MAN THINKETH IN HIS HEART, SO IS HE

If you think you are beaten, you are,
If you think you dare not, you don't;
If you'd like to win, but think you can't,

It's almost certain you won't.
If you think you'll lose, you've lost,
For out in the world we find
Success begins with a fellow's will,
It's all in the state of mind.

If you think you're outclassed, you are;

You've got to think high to rise,
You've got to be sure of yourself before

You can ever win a prize.
Life's battle don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the man who thinks he can.

—Selected.

LETTER FROM ITALY.

(Rev. Richard N. Owen, who graduated at the Southern Baptist Seminary this year, is now abroad and recently toured the Holy Land, Egypt, and various countries of Europe, has written the following letter to his father, Judge W. A. Owen of the Court of Civil Appeals. Mr. Owen married Miss Margaret Steele of Nashville in May last and she is enjoying this trip with her young husband. They should return about August 15.)

Hotel Bella Venezia,
Milan, Italy,
July 10, 1923.

Dearest Dad:

You are perhaps in Knoxville at this time very busy with your opinions, as I sit here in our room in this hotel in North Italy. It is 10:30 p.m. here, but only 2:30 p.m. in Knoxville, so we have several hours to our credit ahead of you.

We wish you could be here with us to see these beautiful cities of Italy.

We have been thrilled again and again as we have beheld the masterpieces of art treasured up in these galleries and museums. We spent four days in Naples and had the pleasure of being shown through the uncovered streets and houses of old Pompeii by a professor of Archeology from Princeton University, whom we met on the train. He was so interesting in his explanations, and we found him very pleasant company. Our hotel fronts on the beautiful drive which skirts the bay of Naples, and from our window we had this beautiful view, with smoking Vesuvius in the distance. A little cloud of white smoke constantly hovers over the cone of the volcano.

Through the kindness of the professor from Princeton we were shown the new excavations at Pompeii, and saw the workmen unearthing the ruins of the beautiful Roman villas, whose gardens were truly beautiful with their fountains and statues. The city of Naples presented so many attractions that we hated to leave for Rome, but when we reached the "Eternal City" founded by Romulus, and called the home of Cæsar, Cicero and Augustus, our delight knew no bounds. As we came into the city we passed the ruins of the old aqueduct, which, in the ages past, brought the pure water from the Alban mountains to the thirsty Romans. There are so many old ruins and monuments in this ancient city, I can not begin to tell of them all, the Forum, the Coliseum, the Triumphal Arches of Titus and Constantine, the Pantheon, the mausoleum of Hadrian, the great Roman baths, the immense churches, such as St. Peter's the largest in the world, and St. John's Loteran, and the various museums, which contain the best collections of sculpture, paintings and tapestries in the world. We have feasted our eyes on the masterpieces of Raphael, Leonardo de Vinci, Michael Angelo, Titan, Rubens, Rembrandt and a host of others of lesser note. You cannot conceive of the

wealth treasured up in these galleries and museums. It is hard to leave the Vatican Museum; it seemed like a fairy dream in its wealth and beauty. Our stay in Florence was short, but filled with interest, as this city has so many attractions. Three of the world's greatest painters lived here at one time, Raphael, Michael Angelo and Leonardo de Vinci. This city was also the home of Dante, and here Savonarola was burned at the stake, because he saw the light more clearly than those around him. We next went to Bologna, famous perhaps because of the sausage bearing its name, but as we had smelled the same throughout Italy, we only stayed an hour and continued to Venice, the queen of all cities, whose beauty it would be folly for me to try to relate. I have never seen anything so charmingly attractive as the hundred isles of Venice and its myriad canals. Riding in a gondola is simply fascinating, nothing in the world can beat it, unless it be hobbling up and down on a camel, as we did at the Pyramids.

How I wish I could tell you all about this beautiful city with its strange scenes. Writing is a poor method of doing it, and I will have to wait and tell you with my own tongue when I get home.

We spent two days at Como on the most beautiful mountain lake you ever imagined, prettier than a picture, with its marvelous blue water, so clear that you can see the fish way down in its depths. Como was the home of Pliny and lately of Volta, whose name is renowned throughout the electrical world. This lake is surrounded by lofty mountains covered with dark green forests. Many villas of the wealthy Italians dot the lower slope of these mountains, and each commands a marvelous view. The snow-capped Alps are seen in the background. Mother would be delighted with this beauty spot, and I have longed so many times for her to be here. We are just to the south of the

highest Alps and they shelter from all north winds, so that it is quite warm. Italy has been hot and traveling on these trains is a nightmare. I must close, as we are to take the electric train for Lucerne, Switzerland in a few minutes. This country is marvelous beyond description. We will spend a few days in Switzerland, and then a few days in France, and a few more in England. We have secured a reservation on the Majestic, which sails from Southampton. Reservations are hard to secure during the rush month of August, and we count ourselves lucky to have this one.

With a heart full of love,

Richard.



Business man (to friend)—"Education, bosh! Look at Browne's son. He's got his M. A. and his B. A., but he still has to rely upon his PA!"

Mother—Tommy, what are you doing in the pantry?

Tommy—Oh, just putting a few things away.

"The bookkeeper is always talking shop."

"Isn't he though? Why, he actually referred to his baby's learning to walk as a trial balance."

One traveling man to another in Thompson's restaurant:

"What's the matter, Bill? You are only eating crackers and milk. Are you on a diet?"

"No, on commission."

"Bobby," said the lady in the street car, severely, "why don't you get up and give your seat to your father; doesn't it pain you to see him reaching for a strap?"

"Not in a street car," replied Bobby cheerily, "but it does at home."

The late Dr. J. Henry Haslam, of Philadelphia, was fond of telling this story—

"I once knew a Baptist, an old man of the hardshell order. To him the Baptist religion was the only one. One day in an argument with a friend, a Methodist, the latter exclaimed, a little testily:

"Oh, well, you know there are other ways of getting to heaven besides the Baptist way."

My friend drew himself up stiffly: "That may be true!" he said with withering scorn. "But no gentleman would take advantage of them."

Absent-minded medical school professor, to class—"I will now give a practical demonstration of the fundamental principles of anatomy, by exhibiting the inner workings of a frog which I dissected this morning."

Taking a small neat package from his pocket, he cut the twine and folded back the paper, disclosing two ham sandwiches and a piece of cake. "Most peculiar," stammered the bewildered professor, "I could swear I ate my lunch."



THIRTY-SEVEN PEOPLE WERE KILLED

in automobiles at railroad crossings in our country during the week-end of July 28. Do not listen to the speed-demon which suggests that you can make the crossing ahead of a fast-moving train. Do not suppose that the next man to be killed will have to be the other fellow.

STOP BEFORE YOU CROSS