

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

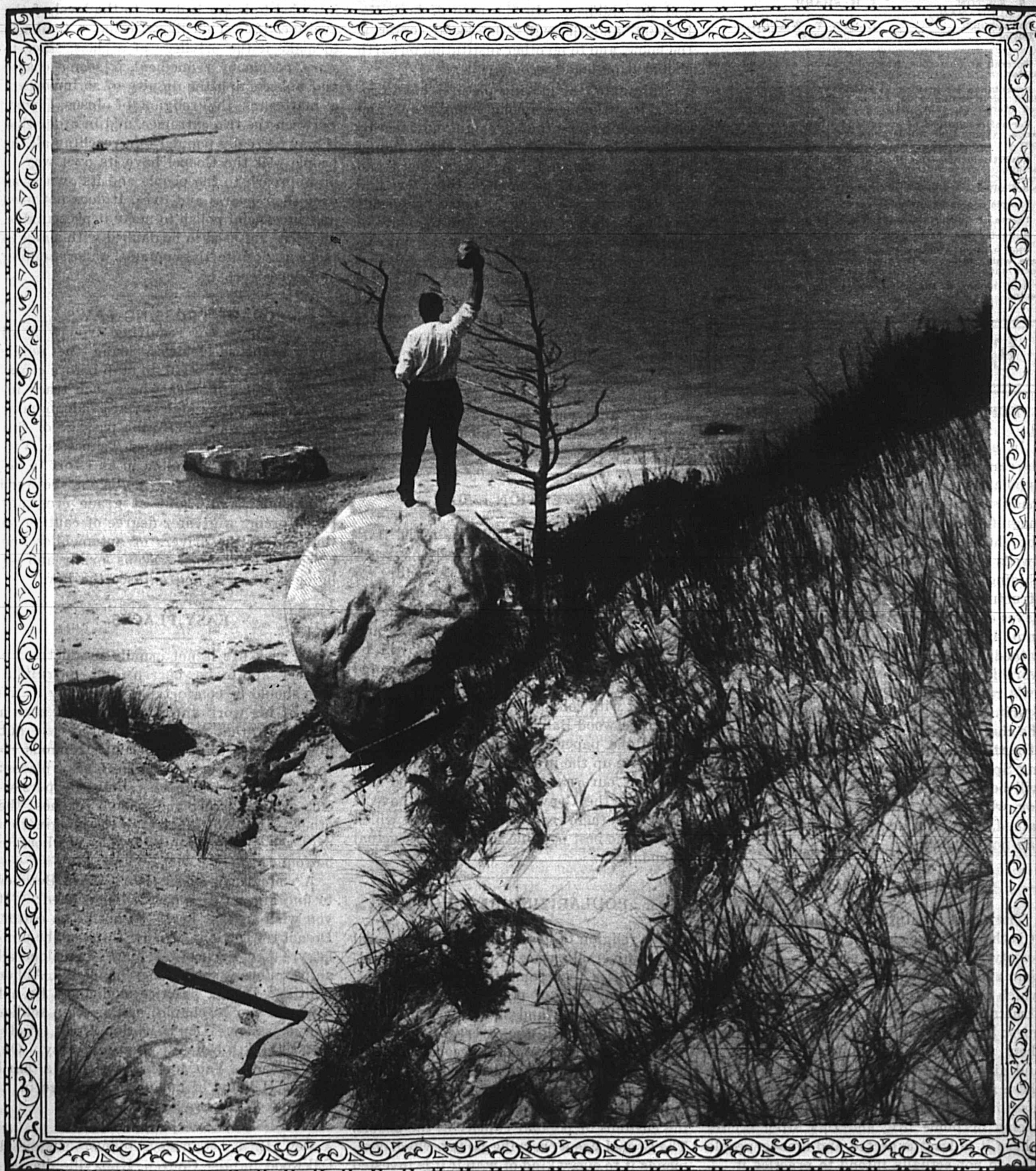
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J. D. MOORE, Editor

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Sunset and evening star,
And one clear call for me!
And may there be no moaning of the
bar
When I put out to sea,

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the
boundless deep.
Turns again home.

Twilight and evening bell;
And after that the dark!
And may there be no sadness of fare-
well
When I embark;

For, though from our bourne of time
and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have cross'd the bar,

Baptist and Reflector

(Continuing the Baptist Builder.)

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EDITORIAL

FOR HABITATION BY THE SPIRIT.

In a special sense the church should be the earthly habitation of the Holy Spirit. Its appointments and conveniences are to be made suitable for His entertainment. In the magnificence of an architectural wonder, let the church be the home of the Spirit who dwells in temples not made with hands. His abiding place is more permanent than a structure of marble or the corridors and naves of cathedrals. Buildings decay, or fall into disuse; as many of the splendid old cathedrals of Europe have been deserted by worshippers and are the holds of bats and owls rather than the habitation of the Holy Spirit. Organization and efficiency within the church are but means to the supreme end of getting the house in order for the indwelling Spirit. Unless He occupies it, the place will be abandoned by folks, sooner or later; for why should empty premises be maintained, except for sentimental reasons which can not last long?

ENEMIES OF HOME LIFE.

The oldest institution on earth is the home. It is therefore the element and unit of human society. Its influences permeate every station and condition of mankind. Anything which endangers it is a menace to the whole structure of life among men. It has its enemies: has had them all the time, and will have them until the end of time. Intemperance and divorce are two of its greatest foes, but these are rather symptoms than the seat of hostilities. Neglect is perhaps the arch-enemy of home life, and this often occurs where it is least expected and among people who do not actually intend to practice it.

Modern clubs rob the home of much of its life. Men frequently spend their evenings at this club or the other, at this order or that, with business associates or friends, when they should be giving themselves to

their wives and children around the fireside at home. Women also have their clubs, not a few, many of which are organizations for civic, social or even religious betterment (of late also for political purposes) to which they give attention even to the neglect of their home duties, and for which they often leave their homes half-kept and poorly prepared for the entertainment of the husband and the children. In the case of both the husband and the wife, the social center is the home, and to no other institution on earth should it be made secondary.

Still again, the moving pictures have produced a restlessness among young people and children for recreation and sight exhilaration which reduces the chances of their finding sufficient pleasure in the sober colors and surroundings of the home. How few find the quiet of an evening at home preferable to the glimmer of the screen and the blare of the vaudeville orchestra? They are not satisfied to stay at home with any regularity, but treat it as a sort of refuge and recess from theater-going. It is given the minor instead of the greater place in their recreations. This is a big evil under the sun.

Let us defend our homes against all comers, and every sort of influence which tends to call away the interests which hold them together and which make them the great moral and social factors which God intended them to be.

CONVENTION ISSUE.

Some of the regular features of the BAPTIST AND REFLECTOR are omitted this week because it was necessary for the editor to make up the forms before the material for them could be forthcoming, especially the departments of Pastors' Conferences and Among the Brethren. Next week will be Southern Baptist Convention issue, devoted almost entirely to reports of the session in Atlanta, with comments and side-lights. Brother Fleetwood Ball, who has for many years served the paper so efficiently as reporter, will write up the proceedings of the meeting. Many of our readers who may not be able to attend the Convention will thus have it brought to them reportorially in a way which may be the best possible substitute for actual attendance.

POULARIZING RELIGION.

The religion of Jesus Christ has an appeal to the universal nature of mankind, and modestly refuses to become the exclusive privilege of any class of people. In its adaptation to all, it can and should become popularized. To reach the average person, it needs only to be presented according to the laws of its own adaptation and of its own application to the common human life. It is not necessary to clothe it with the changing customs or popular caprice of the people. The Gospel has a carrying power which commends it to every kind of man if it is invested with its natural interpretation and simple form. To conform to class tastes is to sacrifice the force of its common appeal and tends to make it the privilege of a few. In some instances, there is an effort to popularize it

by the "enrichment of the services" which consist in elaborate and impressive ceremony and ritual. But this popularity is limited to a certain class of aesthetic people who have a special admiration for religious paraphernalia, not necessarily superfluous but showy. In other instances, effort is made to popularize religion by the employment of commonplace methods of appeal which are intended to bring it down to the level of the average life. This likewise has a tendency to make it the privilege of a class, since to some people of refinement it seems coarse and unbecoming the dignity of so important a matter as the religion of Jesus Christ. Between the two extremes, and in order that it may be really popular—in reaching all the people—let the Gospel have its own way in an approach to the people and its own sway over their hearts and lives. It does not need any superficial polish to make it presentable, and does not need to be daubed with slang to make it fit into the common understanding and conscience.

GRADE CROSSING LAWS.

Mississippi's law requiring drivers of all motor-propelled vehicles, using the public highways in that state, to stop before crossing any railroad track where such track intersects the public highway at grade, became effective on May 1. By the passage of this law, Mississippi has joined Tennessee, Virginia and North Carolina in an effort to decrease the number of collisions between automobiles and trains at grade crossings by enforcing a greater degree of caution on the part of the drivers of automobiles and trucks. Let all good citizens loyally and religiously observe and enforce the law.

EASY PLACES.

An easy life is not usually productive: it is very apt to be barren and unfruitful. One should be comfortable and happy in the love of his work and should acquire such a skill in it that he is never ill-at-ease but always seems to do it without strenuous effort. There are two kinds of easy places: one is that to which one climbs by persistent, arduous effort and seldom reaches; the other is that which exists in the imagination of a self-indulgent mind and is nowhere to be found.

A young man asked Henry Ward Beecher to find him an easy berth. He replied: "If you wish an easy berth, do not be an editor. Do not try the law. Do not think of the ministry. Avoid school-teaching. Let alone all ships, stores, shops, merchandise. Abhor politics. Do not practice medicine. Be not a farmer nor mechanic; neither be a soldier nor a sailor. Don't work. Don't study. Don't think. None of these are easy. Oh, my friend! You have come into a hard world. I know of but one easy place in it, and that is the grave."

Rev. R. E. Grimsley, former pastor of Oakwood Baptist Church, Knoxville, has accepted the call of the Judson Memorial Baptist Church of Nashville, and will begin his pastorate at an early date. He will be a valued addition to the splendid body of Baptist forces in the State Capital.

News and Views

The veteran W. C. Couch is visiting his daughter at 622 Camp Bowie Blvd., Fort Worth, Texas, and writes enthusiastically of the ministry of Dr. Forrest Smith and other Baptist preachers in that city.

Brother Lynn Claybrook, pastor of the First Church, Canyon, Texas, will spend his vacation in Tennessee from August 20 to September 20, and will be available for a revival meeting while in the state.

"Forgotten Stories." The Abingdon Press. Price \$1.50. "Forgotten Stories" of the Bible is one of the most charming books we've read recently. We should like to commend it to our young people as an enjoyable book to read. It should be helpful in making short talks to young people. —Wm. H. Preston.

Brother F. M. Dowell, new pastor at Mc-Minnville, writes: "I am on the field and work's going fine. Had a great day Sunday. House packed at both hours; largest S.S. in church's history; three BYPU's well attended; interest fine and church united. We begin our revival June 1st and we are praying for a Holy Ghost meeting."

A great revival has just closed in the Central Baptist Church of Atlanta, Georgia, with 94 accessions to the church. Evangelist A. A. Haggard of Gafney, S. C., did the preaching. 244 have united with the church since Pastor W. L. Hambrick began his work there six months ago. Brother Hambrick writes that Brother Haggard is a great preacher as well as being a safe and sane evangelist.

Brother S. N. Fitzpatrick, Woodbine Station, Nashville, reports: "Dr. Shields, State Superintendent of Anti-Saloon League, and wife, gave a moving picture exhibition at Una Church, May 6, to a large audience. It represents the higher class of moving pictures. It ranks with the best sections of "The Birth of a Nation" and is well worth hearing and support and should be well attended everywhere. While many scenes are pathetic, they have a wonderful moral impress."

Pastor W. D. Hutton writes from Inskip, Tenn., May 5: "Three weeks ago last Friday night while we were all away from home the members and friends came in, unlocked our doors and enjoyed themselves for a while, then leaving before we returned, but on our return we found the table well loaded with many valuable eats. We have been here one year the 24th of this month and this makes three good poundings given us. I have never been happier in any pastorate than Inskip, some of the finest people I have ever known and the church is only a little over four years old, yet it is one of the best in the state, our membership is active, prayerful, co-operative and harmonious, therefore giving the pastor great pleasure in preaching to such excellent people."

CONCERNING HONOR ROLLS.

By T. W. Gayer.

I find that it is impossible to make up a list of the churches entitled to be on the honor rolls until after the books are posted. This list will be published as soon as possible. We greatly appreciate the fact that so many churches made sacrifices to get on these honor rolls. Some of our best churches borrowed money. Some of them worked most heroically to get in this money. Churches which claim deductions for deaths and removals will please report to me the amount of deduction. Until I get this information I cannot publish honor roll No. 2.

Word is coming from all sections of the state that the churches which have not paid up, will do so by the end of the year. The outlook is most hopeful. We are going to win.

Contributions

RIO BAPTIST COLLEGE AND SEMINARY.

By Jno. W. Shepard, President.

There is a tide in the affairs of a cause and an institution which taken at the turn leads on to great expansion. The Baptist cause in Brazil has been growing with such rapidity in recent years that the very increase in the number of converts has become almost a peril for the future. Unless an adequate supply of prepared workers especially pastors and teachers may be provided for taking care of the spiritual development of the converts and their organization and direction in Christian activities, the progress of the cause will be retarded.

Experience has proven over and over again, that the wider evangelization of a foreign people must come through trained native leadership rather than by the stammering tongue of the foreign missionary, whose lack of knowledge of the intimate life and customs of the people constitute for him a greater obstacle even than their language. The missionary stage of founding of the cause is fundamental and necessary but the more rapidly the work may come to the point where the supply of prepared workers may flow from native sources, the more sure will become the greatly accelerated expansion of the cause.

The Baptist cause in Brazil has received very special marks of Divine favor during the almost half-century of its history. The writer during the eighteen years of active service he has been permitted to experience in that rapidly growing work, has seen the number of members in the churches multiply fiftyfold. That is a growth almost without parallel in the history of missions, when we consider the gradual and constant acceleration which gives such great promise for the future.

The vital point which needs to be guarded with great zeal is the getting on rapidly with the work of building up a strong native ministry and teaching force of substantial and

practical preparation. This is exceedingly important if we would save that which we have and train the forces for greater expansion and more rapid conquest of the whole field. The Foreign Mission Board has wisely anticipated the need of this hour by laying foundations in its educational institutions destined for the training of this native leadership.

Founding of Rio College and Seminary.

In 1907 the Foreign Mission Board opened the day school and theological class in Rio de Janeiro. All the missionaries throughout Brazil were united in their judgment that a central college and seminary should be fostered in the Federal Capital. It fell to my part to be sent by the board from Recife where my wife and I had been stationed for a year, to open the work of the new institution. God most marvelously kept and blessed us in the day of small beginnings in the Rio school enterprise. Trying experiences there were not a few but blessings too in profusion. Soon the little day school and theological class grew until rented quarters were no longer adequate. When we moved to Rio from Recife, God led us to rent a house just across the street from a great beautiful property, one of the only properties in the city in fact that was not broken up, which would be large enough to meet the demands of an institution of the North-American ideal, with campus space for adequate buildings recreational activities and other things. God set our hearts on that property, in the early days, and then wonderfully opened the way to get it at his appointed time, first a slope off of one side, then later a larger slope behind this and finally the great campus with some lots round about, making in all a most picturesque and marvelous situation for the up-building of an institution. It is located splendidly on the fringe of one of the prettiest and most modern suburbs of the Federal Capital, Rio de Janeiro, with its million inhabitants, the throbbing heart center of the great Brazilian Republic. From this center flow out the streams of national thought and activity to the remotest corners of the territory of that country which is larger in area and perhaps in natural resources, though undeveloped, than our United States.

While God was preparing the way to give us the property he was adding blessing upon blessing on the young institution which grew by leaps and bounds. First the old rented building in St. Francis street ran over with the growing student body. Just when we came in possession of the baronial palace of Itacurussa, the school had won a name, which rapidly filled up the new building, while the day school continued to function in St. Francis street. That school was soon moved to another rented building and became our Girls' school and Normal Department. By 1915 we were again cramped for space and the owner of the baronial palace reworked an old building on the property we were renting and raised our rents accordingly. This was a good makeshift which enabled us to receive some forty more boarders, mostly seminary students.

Just when we had again reached our capacity the Judson campaign which had been launched in the meantime came in with

money for our first building, which was constructed in 1916, and called Judson Hall. That building has been the center of operations in the continued rapid development since that date. By 1920 all of those buildings were full and again we must seek a way for expansion. We were raised to the third heaven when the telegram came announcing the launching of a seventy-five million campaign. The board sent a cable message to the assembled missionaries at the annual gathering in Rio in June of that year asking us to make out careful calculations as to the most pressing needs of the cause. The trustees of the college and seminary did so and sent in the calculation. The next year we were again swept up to the top of the mount of vision when the board could give us the money for expansion and we bought the property for the Girls' school and Normal and also put up a much needed unit of the dormitory for the college and seminary. Since that time the institution has entered into a larger sphere of usefulness and recognition before the Brazilian public. The seminary student body has grown steadily to seventy-five students and the Normal school to fifty, while the total number of students and pupils in all departments has sprung up to nearly eight hundred. Last year the new unit of the dormitory as also the Girls' school dormitory rooms reached their utmost capacity, the number of boarders having reached a figure considerably over three hundred. Once more we had to crowd together the classes and place some of them in rooms of out-houses in the Girls' school, to give more space to receive the boarders. The classroom space in Judson Hall was all taken up last year also and the classes suffered for lack of room for proper organization. Then the board came to the rescue with one unit of the Normal school building. By the most reasonable calculation this building will give the space necessary for expansion in the college for this and next year.

In the meantime the Girls' school is needing sorely more dormitory and classroom space. The Seminary dormitory is full and the College dormitory is also full. Where shall we find an outlet for expansion there?

Organization and Development.

The institution in Rio is securely organized under a board of trustees constituted by the democratic election of the Brazilian Baptist Convention and subject to the approval of the Foreign Mission Board. The number of representatives is in proportion to the money contributed from Brazilian or North American sources respectively, counting the money for buildings as well as for other purposes. There are eleven missionaries on the board of trustees and four Brazilians. The faculty made up of seventy teachers has ten missionary teachers and sixty Brazilians. It is considered one of the strongest faculties in Brazil, the the Brazilian public. The income of the school from native sources including tuitions and other fees and the contributions from Brazilian Baptist churches to the support of the Seminary and Normal school, is the basis of the support of the Brazilian teachers, and for meeting the general expenses of the institution mostly. The annual appropriation which is about one-seventh of the annual expenditure of the institution, is

just about what the institution has to put into help for the hundred students in the Seminary and Normal school. These students pay no tuition and only half board on the self-help plan. There is some consolation in knowing that the money contributed to the current expenses of our institution goes into the men and women who are going to be the future pastors in our churches and Christian teachers in our schools, which often do quite as large a work of evangelization as do some of our churches.

Character of the Institution.

Our ideal has not been a large institution, so much as a Christian institution. If it is Christian then the larger the better for the great good it may accomplish. With our Seminary students and our Normal school girls who come mainly from the churches, we have been able to keep the institution on a plain road to greatness in Christian character. The high moral tone of the school is remarked by those who come to observe our institution in comparison with other schools in Rio. The policy we have followed is moral suasion, but we have succeeded always in having all of our students in the chapel exercises constantly day by day and a large per cent pass through the classrooms where the Bible is taught them by our Seminary professors. Thus our school is evangelizing many fine young people from the highest circles of Brazilian families of culture and that with the frank consent of the families themselves.

Pedagogically considered our institution is recognized by the Brazilian public as one of the best organized and most promising in their midst. It has attracted and gripped the hearts of the Brazilian people both within and without our churches because of its democratic character. In the organization of trustees and faculty the Brazilian member has all the parliamentary rights and privileges that the North American member has. This has become a message of democracy in the concrete which is greatly appreciated by the Brazilians.

Alumni Association.

Last year we organized our Alumni Association with thirty charter members present and some others to be added. Over a dozen graduates went out since that date from our Seminary and College. The annual output of graduates is growing now rapidly. How to increase the output so as to meet the many calls which come for prepared workers is our great problem. There were almost a dozen calls for every man who went out year before last long before the graduation day arrived.

Opportunity.

The institution has reached indeed a tide of popularity in the hearts of the Brazilian society which makes possible great expansion in the near future. The financial up-building through income from native sources is assured. This is of great importance since it gives a solid basis for building up the student body of the Seminary and Normal school on the self-help plan. It is impossible to depend on the weak financial aid which may be given by the churches, entirely, for the rapid expansion of this phase of the institution's life and the cause's progress. With simple shops for the more adequate installation of

the self-help plan we could take care of twice the number of students in the Seminary and Normal school at once. We have over a hundred of these students now. The number should be increased to twice this figure.

We stand upon the mount of vision and look out upon the future with trembling eager hope. We see the possibility of a long procession of God's chosen youth coming in and out of that institution; coming in, chosen vessels but unprepared; but going out clothed in the beautiful garments of intellectual adornment and spiritual development, meet for the Master's use. That is no ethereal dream of what might be but a God-given vision of what must be! The harvest is great and the laborers are few. That is the reason we speak so firmly. It is the imperative of God's work. A good number of our graduates from the Seminary already occupy strategic positions in various centers and are giving good account of themselves. But the means for increasing the number of these rapidly, must be looked to with diligence. The conclusion of this article will tell in a few words what is most urgent in the realization of this vision.

Needs Most Urgent.

We must go straight to the mark and tell God's steward about a great opportunity. In order to carry out plans which will double the output of prepared workers in a short while we need three additional units in our building program urgently. The most pressing of these, as has appeared from the above discussion, is that of the dormitory building for the Girls' school and Normal school. Classes have been crowded this year into dark and poorly ventilated rooms of out-houses in order to make more room for boarders, by utilizing classrooms for dormitory purposes.

The second great need is that of the Seminary building. We have been hoping for several years that the day might come when we would be able to put a good building on the crowning site of our beautiful campus, which site has been destined for the Seminary building. It occupies a slight knoll overlooking the splendid suburb and is a most wonderful location for the Seminary. Some devoted servant and steward of God ought to see in that a great opportunity to serve the cause in an extraordinary and most vital way.

May we not hope that in the midst of this greatest forward move of the Baptist hosts in the 75-Million Campaign, some great steward of the Lord will do for our young Seminary in Brazil what Mr. Norton did for the seminary in Louisville years ago? We have seventy-five students in our seminary and the number is growing rapidly. Our faculty of seven professors is doing good work and sending out well prepared preachers. Will not some steward of God come to the help of this struggling young Seminary which has before it so great a field of opportunity and usefulness, by giving sixty thousand dollars for a building for its dormitories and classrooms? Here is an opportunity for some servant of the Lord to immortalize himself in the History of Redemption by this great gift and send along the whole line of the great offensive of this year's campaign an electric thrill which will inspire thousands of others to heroic deeds!

The Normal school and Girls' dormitory are just as vital in their place when we consider the value of Christian teachers in the work of expanding the cause in the future. That dormitory building should cost sixty thousand dollars also.

The third unit which is urgent in our building program is that of the additional wing of the dormitory of the college. This is basic in the plan for the expansion along all lines. We can erect this unit with fifty thousand dollars. May God raise up stewards to meet each of these pressing items in the plan of this institution! How we would like to return from our furlough with the money in hand for at least one of these buildings! Will the reader of these lines offer a prayer to God on behalf of these objects?

QUESTIONS BY A BAPTIST FOREIGN MISSIONARY IN JAPAN.

By J. F. Roy, Missionary.

Are Baptists Ignorant?

There may have been a time in the past when the charge that our people were opposed to education, at least in some sections our Southland, had some foundation in fact. But surely today with all the emphasis we have been laying on the importance of building and equipping, manning and supporting scores of distinctively Baptist academies, colleges, seminaries and training schools for the present and future generations of our young people, any Southern Baptist would be quick to resent the insinuation that our people were ignorant or that we opposed in any way the acquirement of the highest possible development among our people in all true knowledge or that we were willing to close our ears against any correct information regarding any phase of our multiplied activities.

Now if we will agree that this is our attitude, then I wish to ask if Southern Baptists are really ready and willing to face the alternate question:

Are Baptists Indifferent?

Surely we do not know or we do not care, if after our attention has been called to specific cases of need which we can and should meet with co-operative service in doing the Master's work, we should still fail to do our best toward bringing relief to the needy cause. Preaching the gospel to the regions beyond, evangelizing the unreached multitudes in non-Christian lands is no new experiment. It is an actual piece of work going on, year in, year out, month by month and day by day. Our Baptist forefathers received the direct command to do this definite task. We their offspring have accepted the unfinished task as our heritage. We have sent our missionaries into many lands to carry on, while some of us have stayed at home to carry on Christ's last command.

So we are co-workers together with God, and partners in building up His Kingdom among the nations of the earth, fellow-helpers to the truth, witnesses to the saving power of the gospel and bearers of the after-resurrection message of the Master unto the uttermost parts of the whole world. This is true only if we are really alive to the calls for help from every mission field.

Are Baptists Asleep?

In this third question there lies the suggestion of hope. If only asleep, our Baptist hosts may be awakened. Perhaps it is not indifference nor yet ignorance concerning the needs of the work and the workers on the foreign field but only that our people are taking a little slumber. When aroused from sleep they will be refreshed and go to work again in greater earnestness than ever before, as they see the golden harvests being gathered into the garner by other wide-awake workers. Baptists of the South, brethren beloved in the Lord, awake and save the day with your prayers and your offerings. Your missionaries need the money you can pay into the Lord's treasury. They need it for food and clothes and for the education of their children, as well as for the opening and carrying on of the evangelistic work of the stations.

Do Baptists Know?

That twenty years ago, the salary of a missionary couple was \$1,200 a year, and that this sum was considered the minimum on which a couple could live with ordinary comforts of life? And do they know that if there were children born or if there were any sickness in the family that invariably that family would find themselves in want or debt unless help came aside from the salary? And now do they know that the cost of living in the Orient, especially in Japan has increased to around 300 per cent of what it was twenty years ago, so that it is absolutely impossible for an American family to live in Japan on the support given at the present time by our Foreign Mission Board? Do they know that at present the missionary couple's salary is only \$1,600 a year which is an increase of thirty-three and one-third per cent of that paid twenty years ago? Do they know that the annual allowance for children away from home in school is \$250 which is about half the actual cost of sending one of our boys or girls to school? (In Kobe, or Peking for nine months of the year.) Do they know that even when we depend on the second-hand or new clothing sent us by our friends in America that we still are not able to make ends meet and that month after month some of our families are falling behind from \$25 to \$50 or more in their accounts?

Do Baptists Care.

That they provide the smallest support for their fellow-workers on the mission field, (Japan) of any of the larger missions now at work in this country? Do they care that when other boards are providing what is considered to be absolutely necessary for their workers, that we as Baptist missionaries are provided all the way from \$300 to \$1,200 a year per couple less than our neighbors of other denominations, and that our families have from \$500 to over \$1,200 less per year to live on than our Methodist, Presbyterian and Episcopalian neighbors at work in this country? Do they care that we sometimes actually lose sleep over the problems that arise for lack of sufficient support? Do they care that we have to keep some of our children out of school (even before they reach fourteen) for lack of funds?

We Believe You Do Care.

After you have learned the facts about our

needs to which after all are also your needs and Christ's needs. We believe that you have not known that these trying experiences were upon us or you would have long ago made provision for meeting them. May be we have not always stretched every dollar quite as far as it might have gone. None of us are perfect or free from mistakes. We do not like to mention these personal matters lest we be misunderstood, but we must be honest toward our partners over there in the United States. We are your representatives dependent on the support you send us. We can not do the work you sent us to do without adequate support. It takes about twice as much to live on as it did twenty years ago. That is more nearly what other boards are doing for their missionaries. If the 75-Million Campaign succeeds we have some hope for relief.

WIDOW SELLS FURNITURE TO PAY HER CAMPAIGN PLEDGE.

BY FRANK E. BURKHALTER.

How a 70-year-old widow, belonging to the First Baptist Church of Oklahoma City, who was unable to pay her pledge of \$25 per year to the 75 Million Campaign otherwise, sold some of her furniture in order to meet her payments, is related by Dr. Lincoln McConnell, pastor.

In a letter to her pastor this dear sister pointed out that she had been able, so far, to pay only \$2 on her subscription, and continued:

"I am old and unable to work to make the money. I have not bought anything new this year except a pair of shoes and rubbers I was compelled to have. I consider it a badge of Baptist honor to wear old clothes when in debt.

"I have been praying over the matter and the Lord seemed to point to my furniture. I will probably not need it long and I have sent my bedroom suite to the auction house so that I can meet my pledge. It would be a shame for us not to respond to the crying need."

Upon receiving the letter Dr. McConnell rushed out to see the dear woman and told her not to worry and not to sell the furniture, as he would see to it that the pledge was paid. But the noble soul replied, "No, I can not accept that aid. I must pay my own pledge out of my own resources." The furniture had already gone to the auctioneer.

While the books of the Southern Baptist Convention will have closed for the year by the time this article appears the need for sacrificial giving on the part of Southern Baptists will not have passed.

The gift of \$50,000 to foreign missions announced a few days ago as coming from G. H. Connell, Fort Worth banker, represents about one-third of his total wealth, his friends advise.

Such a spirit of sacrificial giving on the part of both the rich and the poor among Southern Baptists during the remainder of 1924 will mean unquestioned victory in the Campaign and will not only set forward the interests of the Kingdom in a great fashion but will bring untold spiritual blessings upon our people everywhere.

LOST OPPORTUNITIES.

By Everett Gill, European Representative.

No denomination of Christians in the history of missions has had the privilege and opportunity of the Baptists of the present day.

Eastern Europe presents to us a mission field for co-operative effort that has never been equaled in the history of Christianity.

Think of it! A field that receives less than two and a half per cent of the foreign budget of the Board furnishes thirty-three per cent of the baptisms reported, not including the untold number of baptisms of Russia, the statistics of which are not available.

Has there ever been anything comparable to it? And, remember that all these spiritual victories have been gained, in many instances, under circumstances of hardship and persecution that cannot be imagined by American Christians.

If such astounding results can be obtained, under the blessing of God, with the comparatively meager means we are employing, what could we not do if we should spend relatively as much for Europe as we do for other lands?

We have been warning Southern Baptists that the day of opportunity would pass as regards the financial situation. We have had for five years the most unheard-of chances of purchasing properties for ridiculous sums. We gravely fear that these predictions have already been fulfilled. Europe is becoming increasingly stabilized financially. To illustrate how matters stand, I will say that the building-lot that I purchased in Budapest for \$12,500 is now estimated to be worth on the market \$40,000. But, of course, it is not for sale, though the bankers are eager to buy it. But, on the other hand, the building that we might have erected on it for \$50,000 will now cost us two or three times as much.

We have lost hundreds of thousands of dollars, if not millions, by not knowing the value of an opportunity that will never return in the life-time of those living now, if ever. The worst part of it is not the financial, for all these facts have a spiritual side to them. What we have lost in the winning of men and women to Christ by not having the means adequate to the end, can never be known.

Oh! the pity of it! While we were saying that we can do nothing for the gospel in Europe because of lack of funds, we seemed to have no trouble in finding millions for our home institutions that could have waited, it seemed to us over here, for a year or two, without endangering their existence. We knew that these opportunities would disappear forever, and we have proved to be not false prophets.

Shall not Southern Baptists rise up and try to save what is left of The Great Chance in Europe? Other denominations are pouring in huge sums of money. Shall we always be bringing up the rear?

Lausanne, Switzerland.

AN OPEN LETTER TO REV. W. B. RILEY, D.D., OF MINNEAPOLIS, MINN.

By President E. Y. Mullins, Louisville, Ky.

Dear Brother Riley:

A copy of your paper, the Baptist Beacon,

for April, 1924, has been placed in my hands. In your sweeping attack upon the Baptists of the South (which I note appears simultaneously in the Searchlight, of Fort Worth, Tex.) you single me out, among others, for criticism. Referring to my book, "The Christian Religion in Its Doctrinal Expression," you say, "If I am capable of interpreting language, page 255 means to teach also that man is an evolution." Later you give what purports to be a quotation from page 255 of my book. You write "The plain teaching of my Bible is not that man 'in creation attains a moral and spiritual level, so that we infer that the lower stages (of his animal life) were designed to serve the ends of the higher, or human.'"

The above is an outrageous garbling or rather re-writing of what I wrote with a total different meaning. By two sentences which you attempt to combine into one are as follows: "In man creation attains a moral and spiritual level. We thus infer that the lower stages were designed to serve the ends of the higher." These sentences merely reproduce the thought of Genesis as to God's creative work. There are levels of creation. Creation attains the inorganic level in dirt and crystal. It attains the vital level in plants, the instinctive level in brutes, and the moral and spiritual level in man.

In reproducing the above two sentences, you have garbled them beyond recognition. I say "In man creation attains a moral and spiritual level," which is true. You make me say that in creation man attains a moral and spiritual level, implying that previously man had been at the brute level. This I never said, or thought, or believed. You not only changed the subject of the sentence, which is "creation," and made it "man," but you also covertly introduce a clause in parenthesis as a part of the sentence quoted from me, which I never wrote. The parenthetical clause is "(of his animal life)" preceded by the words "lower stages." Where I refer to the "lower stages" of creation, you transform it into lower stages of man's animal life.

Now, the following things you do with my sentence, all of which are unwarranted. First, you change the subject from "creation" to "man," and this totally, changes the meaning of the sentence. Second, you leave out the phrase "in man," and substitute for it "in creation." This of course was necessary to make it conform to your change of subject. Third, you introduce, as if quoted from me, the parenthesis ("of his animal life") to make it conform to the two other changes which you introduce. There is not an intimation anywhere in your article that you have made these changes in my sentence. The quotation marks are there. The reader imagines, as you want him to imagine, that I teach that man came up through brutes, which I do not teach.

My amazement at the ethics, or rather lack of ethics of your proceeding, is very great. I at first thought it an inadvertence. But when I observed the three carefully made and mutually reinforcing changes you introduced into my sentence, I could only conclude that it was deliberate.

In conclusion, I may be permitted to add that one of the fundamentals of Christianity

is fairness and honesty in dealing with the writings of other people.

THE SOUTH A GREAT MISSION FIELD.

By Richard H. Edmonds.

(Mr. Richard H. Edmonds, one of our foremost publicists and seers of our country and the South's most potent spokesman has written to the Corresponding Secretary of the Home Mission Board a wonderful statement of the South as a Mission Field. It deserves the widest publicity and thus a place in Home and Foreign Fields. Let our brethren ponder this wonderful statement of present and future conditions in the South.—B. D. Gray).

"I need not remind you that I have been saying for a good many years that the South is one of the greatest fields for missionary activity, based on the influence which it will have upon world affairs, that can be found in all the world. There is nothing just like the Southern situation.

"Perhaps you remember that I published a year or so ago a statement from Mr. Jesse Grant to the effect that his father, General Grant, in studying the influence of foreign immigration upon this country, and regarding as a very serious danger the menace of too many foreigners in America, said that he thought the time would come when the Anglo-Saxonism of the South would have to save the United States from destruction. If General Grant had lived to the present time and seen the extent of the foreign element in the North and West and the influence which it is exerting, he would, I am sure, have realized even more deeply than he did in his lifetime that the future of this country is in the hands of the South, to be saved or lost according to what the Anglo-Saxons of the South may do.

"As you know the population of New York City has about seventy-six per cent foreign stock; that is, of people born abroad, or born of one or more parents who were born abroad. Chicago has about seventy-five per cent or seventy-six per cent foreign stock in its population. All New England has sixty per cent. A few days ago I saw an official Government report that of 31,000 students in the public schools of New Haven, 22,000 were of foreign origin; only 9,000 being native American children. There were 2,000 more Italians in these schools than the total number of American born, or born of native American stock.

"This condition is typical of much of the North and West, and this foreign element, thoroughly Americanized as some of it is, is yet entirely different in most respects from the native Anglo-Saxon element which has made this country what it is. In the early days the settlers who came to America, those who located in Virginia as well as those who landed at Plymouth Rock, were largely a God-fearing people who came here to seek religious and civil liberty, and to found a country free from the interminable entanglements and diplomacy of Europe. The people who have been coming to this country of recent years are to a large extent a God-ignoring, if not a God-hating people. Many of them are of Bolshevistic strain which proclaims 'to hell with all churches, all governments, all synagogues! We are Anarchists! We are Atheists!'

"In the South on the contrary, the foreign element is still comparatively small. North

Carolina stands pre-eminent in this respect with only seven-tenths of one per cent of foreign stock, while Rhode Island is at the other end of the list with sixty-nine per cent of foreign stock.

"The resources of the South for material development are greater than those of any other equal area in the world. They guarantee a development as far in excess of that which we now see as the progress and wealth of the South today exceeds the desperate poverty of the South of 1865. Though I have watched the movement of industrial development in this section for nearly fifty years, nothing in all that time is at all comparable in extent and variety of activity to that which is now under way from Maryland out to Texas and Oklahoma. We are making marvelous strides. Capital from all sections is rushing into the South. New England cotton manufacturers, disturbed by their labor and legislative conditions in their section due largely to the foreign element, are rushing hotfoot into the South. They have invested about \$30,000,000 in the purchase of Southern mills in the last twelve months; and are spending about the same amount in the building of new mills.

"Outside of New York, Chicago and Philadelphia, thirty-nine hotels costing each over \$1,000,000 were completed in the United States last year; and of this number nineteen, or almost exactly one-half, are in the South. Some of these hotels cost \$2,000,000 of \$3,000,000 each. This year will show a still greater activity in hotel building; and this tremendous movement in hotel building is merely typical of what is taking place in every line of activity throughout the South.

"The great business leaders of the country are looking to the South as the safest place in the United States in which to invest money, because of its freedom from heavy foreign immigration. The very fact that the foreign element is so dominant in some sections of the West has for years been causing the Anglo-Saxon people of those regions to move South to be in touch with the Anglo-Saxonism of this section.

"A Southern born man, a large banker in New York, said to me a few years ago that he was living in New York in order to make money, but that he had established a home back in the South for the raising of his family, for under no condition would he be willing for his children to be educated outside of the South.

The tremendous increase in business and in wealth of the South, not simply in a few states but in every state, will have a very serious influence upon the whole country. Having saved the South after the Civil War to Anglo-Saxonism, and prevented its sinking into the condition of Haiti or San Domingo, this section has gradually been going forward in educational work, and in the utilization of its vast stores of raw materials, until it has reached a point where even the veriest skeptic of the past can now realize that the possibilities of the future are almost unlimited.

"What shall the South do with the enormous wealth which has been coming to it? This wealth will test its stamina and its moral backbone to a far greater extent than poverty

ever tested them. We shall be in greater danger from the menace of the power of unwisely used wealth than we were from the danger of destruction by poverty at the close of the Civil War and for years of the religious life of this section is in some respects the most tremendous issue which faces the world. The salvation of the individual soul in the South takes on a broader phase than merely that of one more soul saved for work here and for life eternal hereafter; because every soul saved becomes an added power for the extension of the religious forces of the South in the domination of this section by true religion, and thus influencing the entire nation, and the world.

"Who can measure the responsibilities of the South, and its opportunities? Only God, himself, who spans the heavens with his hand can really grasp, or comprehend the infinite opportunity and the infinite responsibility which rests upon the existing religious forces of the South to put forth the most tremendous efforts which they, or any other people have ever exerted for carrying forward God's work in the South.

"As Baptists we need to plant our churches in every strategic point where rapid industrial or business development will tend to draw people away from religious work unless we do our part to hold them in line. The young men and the young women of the South, lured by the glowing prospects of business activities, and tempted by the sweep of social life, are liable to be carried away from religious life unless the older people of this generation put forth redoubled efforts to save them to the cause of Christ. We need that every minister of the Gospel in the South shall feel more deeply than he has ever felt before that he is preaching not simply the Gospel of Christ to the individual man or woman, but that he is working to the utmost extent of his ability and power for saving the South, and thus saving the nation.

"I believe that God has placed upon the Southern Baptists a greater responsibility than was ever placed upon any other denomination in the world's history. By virtue of numbers and positions and increasing wealth, Southern Baptists can largely shape the destiny of the South, or they can by their failure to measure up to the opportunity permit the South to gradually lose the strength of its religious life and the concentration of its work upon the advancement of the Cause of Christ. What will be the answer of Southern Baptists? *How will they meet this situation? Will they recognize that here is a mission field unsurpassed on the face of earth and that in developing to the utmost extent the Baptist cause in this section, in advancing its educational activities, its missionary activities, they are putting into effect the forces which will control America, and that America will control the world to a greater or less degree according as we lay deep and broad the foundation at the present time?*

"It is a great task to which we have been called. I wish I might say some word which would ring through the South and awaken our people to the fullest extent to the responsibility which God has placed upon them, and to the opportunity which He has given them to do in this section what no other denomination in all the world's history has

ever been able to accomplish in a country of such limitless resources and of such boundless wealth as this section will have in the coming years.

"This may be called, in contrast to the iron and steel age, the plastic age of the world. We are molding the concrete work which in its soft or fluxing condition can be shaped according to the molds that are made. We build our houses and pave our streets with this plastic material, which, when it is hardened, for beauty or usefulness, remains almost imperishable.

"The South is in the fluxing age, the plastic stage of its civilization. In the years to come it will be largely exactly according to how it is molded at the present time. According as we design the mold, according as we make the mixture and permit it to become hardened or "set," so will its future be for good or for evil. It is too late, after the plastic material has been hardened, to remold it. It will be too late a few years hence to remodel the life of the South. The work must be done today, or to some extent left undone through eternity. The time lost now can never be regained.

"In your work you have an opportunity given to few men in human history. The prayer of every lover of Christ, of every lover of the individual soul, and of his country should be for greater strength and greater power, and the co-operation of the Baptists of the South, unstintedly, unhesitatingly to carry forward your tremendous work. Eternity alone can reveal the influence which the work of the Home Mission Board of the Southern Baptist Convention will have upon the destiny of this section, upon the destiny of America, and upon the destiny of the world.

LAYMEN'S MOVEMENT WOULD ENLIST BAPTIST MEN IN SYSTEMATIC MISSION STUDY.

BY FRANK E. BURKHALTER.

Indicating some of the advance movements that will be proposed to the Atlanta session of the Southern Baptist Convention by the Laymen's Missionary Movement, Dr. J. T. Henderson, general secretary, summarizes the chief recommendations as follows:

First, we shall recommend that the Executive Committee of the Laymen's Missionary Movement announce a course of study for men in Stewardship, Church Finances, and Missions; it is contemplated that the Committee prepare a certificate and seals to be awarded to those who complete the books included in this course.

Second, our Committee will perhaps recommend that a small pamphlet be prepared, suggesting twelve programs for the monthly meetings of Brotherhoods; it is contemplated that these programs will deal with the different phases of our Denominational activities and that the pamphlet shall carry some information and suggest other sources of information to assist the men in their preparation.

Third, we shall again recommend that our more progressive churches adopt the policy of sending to our State Headquarters each month, one-twelfth of their pledge to the Baptist program, with as much promptness

as they pay their local expenses.

Fourth, our Committee will recommend that our Movement give special attention to the matter of instructing deacons in the Scriptural qualifications and duties of this office.

These proposals are published in advance in accordance with a resolution adopted at Kansas City last year, requesting the general boards contemplating asking the authority of the Convention for the projection of new policies to indicate such proposals in advance through the columns of the denominational papers.

Christian Education

Harry Clark, Secretary, Nashville

THE DEATH OF J. K. MARSHALL.

It is with deep regret that we announce to the brethren the great loss that has come to Tennessee College in the death of its beloved and efficient registrar, Prof. J. K. Marshall, who has been connected with the institution since 1908, fifteen of the seventeen years that the college has been in existence. To all of the alumnae his death came with a great shock, because he was universally beloved. As one young woman said: "When the last alumnae letter was received, the mere note of personal greetings from Prof. Marshall at the bottom of the letter meant more than all of the rest of the letter."

Prof. Marshall died Saturday morning, May 3, at 8 o'clock. Funeral services were held in his honor in the college chapel on Sunday morning at ten. The funeral was one of ideal simplicity, to accord with his unassuming, self-effacing life. President E. L. Atwood took charge of the services and Dr. Crouch, pastor of the Murfreesboro Baptist church, and Dr. E. W. Williams, pastor of the Presbyterian church, President P. A. Lyon of the State Normal, and ex-president George J. Burnett of Tennessee College assisted. The young ladies of the college, under the leadership of Prof. Carlton, led in singing the favorite songs of the deceased. The Kiwanians, of whom Prof. Marshall was formerly president had charge of the buildings and the campus. After the services were concluded in the chapel, the entire student body, with a great many friends, motored to Franklin, Tenn., where the body was interred in a family plot in the city cemetery.

The floral offerings were numerous and beautiful, testifying to the affection in which he was held by the faculty, students and townspeople. Many telegrams were read from former teachers and students over the South.

An account will be given of Prof. Marshall's life in the next week's issue of the Baptist and Reflector, and the next number of the Tennessee College Magazine will be a memorial number. Prof. Marshall's place in the faculty will be taken by Miss Josephine Merritt, a former graduate of the institution, who has been teaching at Winchester, Tenn., with great success. The college considers itself very fortunate to secure her services in this emergency.

Our deepest sympathy goes out to Mrs. Marshall in this, her hour of sorrow.

SEMINARY STUDENTS TO GIVE SUMMER TO CAMPAIGN WITHOUT REMUNERATION.

Many of the young men attending the Southern Baptist Theological Seminary will give the vacation period from May to September, speaking in the interest of the 75 Million Campaign in such state as their services are desired, without salary or other compensation other than the satisfaction of having performed a needed service for the Kingdom, it is announced by the Campaign headquarters.

The young men plan to go out in twos, as Christ sent out the seventy, making their appeal particularly to the unenlisted and poorly developed churches. They will seek to show both what the Campaign has accomplished already and the duty of all Baptists to have an individual share in the extension of the Kingdom of God in the world as represented in the program of the Campaign.

Every one of the young men undertaking this work is in need of money with which to keep himself in school next year, but they all feel that the time has come when both sacrificial service and giving are needed to complete the Campaign, and lacking means to give largely they propose to give their services without charge. The state mission boards employing the workers will defray their traveling expenses.

It is the hope of the Campaign Commission that this example of sacrificial service on the part of the young ministers will challenge hundreds of thousands of Southern Baptists to a fuller dedication of service and means to the causes embraced in the Campaign.

THE PREACHER'S BEATITUDES.

By Charles P. Fagnani in The Christian Century.

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who lops off his introduction.
3. Blessed is the preacher who varies the pitch of his voice (modulates) and rarely shouts.
4. Blessed is the preacher who knows when he's through—(who knows when the audience knows he has said enough.)
5. Blessed is the preacher who preaches to himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulated and progressive.
8. Blessed is the preacher whose sermon is a unity with a definite aim and every superfluous word cut out.
9. Blessed is the preacher who occasionally permits the congregation to sing an entire hymn unexpurgated. (Why not get the necessary time by expurgating the sermon?)
10. Blessed is the preacher who rarely uses the pronoun "I." (I will read our Scripture Lesson.)
11. Blessed is the preacher who is not constantly coaching the congregation when to rise up and when to sit down.
12. Blessed is the preacher who knows that the object is the End and the subject only the means to an End.

CARSON-NEWMAN FORENSIC TEAMS

By Douglass Hudgins

The recent successes of the Carson-Newman athletic and forensic teams in their contests have attracted no little attention over the state among the friends of the College, and it seems appropriate that the Baptists of the state shall know of the extent of the success of the forensic activities that have been taking the time and attention of many of the Carson-Newman students and friends this spring.

The College believes in developing the three-fold man, and with good coaches and equipment for its athletic teams, the Alma Mater has been well represented in the athletic world; and with the great interest in Christian work and activities and the eagerness and fervor with which the student body works for the Master it remains for the mental side of the student to be developed. This is being done through the literary societies and especially through the debating teams and oratorical contests.

Prof. Elmer W. Sydnor, of the department of English, is debate and oratorical coach, and to him goes much of the credit of the C.-N. teams this and other years. During the time Prof. Sydnor has been here, the College has won a vast majority of its debating contests, this year being the greatest with nine debate victories out of eleven contests. One freshman-sophomore team lost to Johnson Bible College, and Maryville took a two-to-one decision of the judges in the annual contest between the two rival schools this year. Among the biggest victories of the year are Union University of Oklahoma Baptist University. The Union victory was well earned at Martin at the Tennessee Baptist Convention last fall, and the Western team was defeated here a few weeks ago.

Last week appeared a picture of the team that defeated Oklahoma, with Coach Sydnor. This debate was decidedly the best that has ever been heard in the College circles. Excellently prepared and splendidly and impressively delivered, the contest held the attention of every person who was privileged to hear it. The two teams will meet again next year, and probably will continue to do so indefinitely.

Mr. M. H. Lintz (with glasses) besides participating in the Union and Oklahoma and also Maryville debates, won the College Orator's medal, and won first place in the State Orator's contest last Friday in the contest held this year at Milligan College. This honor coming to Carson-Newman for the fourth time in five years, means one thing,—that Carson-Newman has something worth while in the forensic world.

Tennessee Baptists should feel proud of their East Tennessee School and with the wonderful record behind it to give it impetus, it should become one of the greatest schools in the South, and will, if the people of the State give it the proper backing.

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THE VALUE OF TRUTH

By L. C. Hammond

The following poem will give a good definition of what truth is:

"Oh say, what is truth? 'Tis the fairest gem

That the riches of world's can produce;

And priceless the value of truth will be, when

The proud monarch's costliest diadem

Is counted but dross and refuse.

"Yes, say, what is truth? 'Tis the brightest prize

To which mortals or gods can aspire;

To search in the depths where it glittering lies,

Or ascend in pursuit to the loftiest skies;

'Tis an aim for the noblest desire.

"The sceptre may fall from the despot's grasp,

When with winds of stern justice he copes,

But the pillar of truth will endure to the last;

And its firm-rooted bulwarks outstand the rude blast

And the wreck of the fell tyrant's hopes.

"Then say, what is truth? 'Tis the last and the first,

For the limits of time it steps o'er;

Though the heavens depart and the earth's foundations burst,

Truth, the sun of existence, will weather the worst,

Eternal, unchanged evermore."

I wish to discuss the value of truth from three viewpoints: first, the value of scientific truth; second, value of social truth; third, value of religious truth.

In these days when men speak much of reconstruction in so many different branches of our social, political, economic, religious life, when great efforts are being made and new energies loosened, when mighty movements calling for heroic adjustments are sweeping us rapidly in a new future, when the ancient fabric of things has been shaken by the disasters and upheavals of these unsteady, whirling years, it may be well to pause and inquire how far our scientific knowledge is signed with the seal of truth. A bad principle is worse a thousand times than nothing, for it may poison the wells of knowledge of mankind for centuries. An insecure or erroneous theory of knowledge, in which all the power and possibilities of human thought are finally discussed, may be of the first magnitude.

We stand on the mountain peaks, straining our eyes toward the east, whence the light shall emerge. As the first gray rays stream over the horizon our minds rejoice; we grow contented as in the white light we see the world lying at our feet, solemn, mysterious, enthralling, yet as the wide-flung splendors of earth and heaven are seen in the crystals of truth, we begin to long for a deeper and fuller understanding of all scientific truths. Our minds restlessly await the Great Illumination, when all the indirectness of our knowledge shall have at last yielded to truth, for Jesus said, "Ye shall know the truth and the truth shall make you free."

Scientific truth, illustrating as it does the divine character, plans and government, ought to fan the flame of true piety in the hearts of its cultivators and those who study its contents and compositions. He, therefore, who knows most of science, ought most powerfully to feel the influence of this divine character. He is not confined like the great masses to the outer-court of nature's magnificent temple; but he is admitted to the interior, and allowed to travel its long halls, aisles and galleries, and gaze upon its lofty domes and arches; where from a full orchestra, the anthems of praise is ever ascending. He who sees most of God in His handiwork ought to show the stamp of divinity upon his character and lead a pure, holy life.

Yet there are only a few gifted and adventurous minds that are able, from some advanced mountain tops, to catch a glimpse of the entire stream of truth formed by the harmonious union of all principles, and flowing on majestically into the boundless "Ocean" of all knowledge—the Infinite mind. But when the devout Christian scientist shall be permitted to resume the study of science in a future world, with powers of investigation enlarged and clarified and all obstacles removed, he will be able to trace onward the various ramifications of truth, until they unite into higher and higher principles, and become one in that Divine Mind. That is the "Ocean" from which all truth originally sprang, and into which it ultimately returns.

Next, but not least, is the value of social truth or truth in society. Society exists because men trust each other. Men on the whole can be trusted. And there could be no society without trust and faith in our fellow-man. The dishonest man or the liar does not belong to civilized society but to a barbarous age, before man had learned the value and importance of trustworthiness. The untruthful man may be compared to a piece of rotten timber in a new house. He may be able to conceal his deceitfulness for a while, put it well out of sight, as you may paint over the rotten wood, it will not be seen for a while, but it soon appears.

Abraham Lincoln said, "You can't fool all the people all the time."

In politics frank truth-telling is almost a lost art. It seems to be deemed necessary to make unfair and untruthful statements against a candidate's opponent, to juggle statistics and emphasize half-truths. There could be no better reputation for a country or for any class of society than to acquire the habit of always telling the truth and expecting it of others.

Precedent enslaves us all through life. It makes our habits—with the aid of superstition. And habits make or break us. Good habits build up, develop soul, mind and body.

Bad habits tear down, devitalize, lead to ruin and death and finally to racial deterioration. To get the most out of life we should acquire good habits and avoid those that are bad. Too much importance is attached to the habits of superficiality. The value of outside things is greatly exaggerated. We consider the exterior raiment of more importance than the body which it covers. Such perverse reasoning stifles honest thought. It feeds hypocrisy, encourages flattery. The mind and character should stand revealed to us in undisguised nakedness. We should be able to visualize, reverently even, the hidden bodily form. We should not be measured by a clothing standard. We should not be enslaved by narrow, senseless superficialities. Contentment, happiness stand paramount in importance. To acquire this gift supreme, one must dig deep—get to the inside of things—learn the naked truth. Turn aside from that which is shallow, superficial, doty precedent and superstition. Learn the truth as it relates to yourself, and base your habits on those things that are important. Apply this mighty weapon of truth to every problem, and resplendent success will surely reward you. As Shakespeare said:

"This above all: to thine own self be true,
And it must follow, as the night the day,
That thou can'st not then be false to any man."

Thirdly, let us consider the value of religious truth; this is the most important phase of the subject.

The supreme want, as well as the supreme blessing of man is truth, truth in religion, which, in giving us pure and exalted ideas of the divinity, teaches us at the same time to render Him the most worthy and intelligent homage.

All truth is religious. Religious truth and scientific truth cannot be at variance. In the Bible the known

will of God is final for man as a standard of truth expressive of God's nature. The term truth is sometimes equivalent to the revealed will of God. The aim of religion is to relate man to God in accordance with truth. Jesus said, "Every one that is of the truth heareth my voice." Solomon says, "Buy the truth and sell it not." He realized the social and religious value of truth, for he says:

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man."

Is there any blessing greater than this? Anything more valuable?

All truth is ultimately religious. Religion is the most valuable thing in the world, so truth is very precious. Happy is any one that findeth truth and the man that getteth understanding.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou can'st desire are not to be compared to her. She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her."

Jesus is the central Truth of the universe; he says, "I am the way, the truth and the life, and no man cometh unto the Father but by me." Again Jesus told Pilate: "I came into the world that I should bear witness unto the truth. And every one that is of the truth heareth my voice."

Truth in man is in response to truth in God and is to be acquired on the basis of a gift from God. This gift comes by way of teaching and by way of working of the divine Spirit in the life of man. Highest truth is possible only by the working of the "God of truth" in the life of man. Salvation in its fullest terms is stated in terms of truth. Jesus Christ as the truth of God becomes the standard and test for truth in the religion of man. If any man wishes to do God's will he shall be able to decide the truth of religious teaching and Jesus will give the freedom of truth.

"Beauty is truth

Truth beauty—that

Is all ye know on earth.

And all ye need to know."

FROM PERRY, FLA.

By J. E. Cook, Jr., Pastor

The First Baptist Church of Perry, Fla., has just closed a wonderful meeting. The Lord manifested His grace and power in a gracious way. One hundred and thirty joined the church, eighty-two of these for baptism. The church experienced a genuine revival and the membership was increased more than forty per cent. The climax came on Sunday night, at the last service, when subscriptions were taken to build a new church. Nearly nineteen thousand dollars were subscribed. Brother Head led the great congregation in a great way from start to finish but he was at high water mark on the last night as he made the crowd laugh and cry, give and pray. The crowd present gave liberally, some going even beyond their ability. But there is about six thousand dollars we

will get from those who were not present on Sunday night. We will build a twenty-five thousand dollar meeting house. If you need a new church or a new pastor's home send for Head.

Mr. Jennings Clark, of Ashburn, Ga., led the music and he did it well. Evangelist W. L. Head of the Home Mission Board did the preaching. He preaches with the power of one who knows his God. Head has a clear ringing voice, a strong personality, good judgment, just enough wit and humor, and last but not least a real gospel message. We have asked him to come back next year and lead us in another meeting and dedicate our new church. Brother Head stands by the pastor in a great way. Along with the other nice things he did for the pastor and his family was leading the congregation to fill his pantry with good things to eat. This pastor and his family will fare well for many days to come on account of the pounding.

SEMINARY STUDENTS SACRIFICE SUMMER FOR CAMPAIGN

By Chas. F. Leek

A project, aimed at aiding the successful conclusion of the 75 Million Campaign, which originated among students at the Southern Baptist Theological Seminary and calling for the sending out of "The Seventy" seems now to be entering upon success. The plan was to challenge seminary students, who otherwise utilize the summer to provide for another year in school, to offer their services without pay to the various state secretaries to make a sacrificial plea for the Campaign, supplementing what is already being done.

Georgia and Tennessee accepted the offer enthusiastically, asking for about twelve men each, while other states seem favorable in their considerations or are, at this writing, to be heard from.

Wherever used, "The Seventy" are to go two by two, giving illustrated lectures and, more particularly, making inspirational and educational addresses. Their sacrificial spirit and earnestness forbodes a needed stimulus to the Campaign in many quarters.

The idea originated with J. D. McCready and W. C. Harrison, both of Kentucky; F. H. Harrison of Virginia; and James Moffit of Tennessee, and met the approval of seminary officials, who have helped in its organization. Mr. McCready is general chairman and may be communicated with until June 1 at Winchester, Ky., R. F. D., and during June, July and August at 317 Palmer Building, Atlanta, Ga. Other officers are: E. C. Kolb, South Carolina, first vice-chairman; James Moffit, second vice-chairman; Ivy K. Stafford, North Carolina, third vice-chairman; and J. H. Toppass, Tennessee, secretary.

Chairmen of the various state groups of "The Seventy" are: Virginia, W. Rush Loving; North Carolina, P. E. White; Georgia, W. C. Harrison of Kentucky; Alabama, I. N. Patterson; Mississippi, Murray Taylor; Tennessee, George L. Ridenaur; and Kentucky, Everett Gill, Jr., of Missouri. States west of the river were left to the other two seminaries.

A COMPARATIVE STATEMENT OF SUPPORT OF JAPAN MISSIONARIES Compiled by Dr. Leigh Layman, 1922

(We came to Japan 20 years ago and so I use the figures that correspond to incomes received by missionaries after 20 years instead of those for first or second term of service. Allowances for four children are also taken as a model.—J. F. Ray.)

| | Salary Man and wife | Children's Allowances (4 above 10) | Outfit | Furlough | Pension |
|-----------------------------|------------------------|--|-----------|----------|------------|
| Southern Baptist | \$1600 | \$800 | \$300 | \$1600 | None |
| Northern Baptist | 1900 | 1330 | 700 | 1800 | \$1375 |
| Southern Methodist | 2000 | 1972 | 500 | 2000 | Some |
| Northern Methodist | 2100 | 800 | Furniture | 1900 | Some |
| Southern Presbyterian | 2000 | 950 | ? | ? | ? |
| Northern Presbyterian | 2250 | 1100 | 450 | 2000 | 1800 |
| Episcopalian | 2870 | 950 | 300 | (?)2000 | On request |
| Congregationalist | 2500 | 950 | 300 | ? | None |
| Y. M. C. A. Secretary | 3200 | (?)800 | 600 | Varies | 1600 |

(70% of college expenses)
NOTE: Some of the above figures have advanced to higher sums within the past two years. I have a record of 1922 only.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

BYP U NOTES

The following is a list of the Tennessee College and Carson-Newman students who volunteered for definite work this summer:

Tennessee College Volunteers

Mary House Dresden, Tenn.
Lucile Lowe Mayfield, Ky.
Julia Doyle Woodburn, Ky.
Elizabeth Lowry Oak Grove, Ky.
Frances Caldwell Fayetteville, Tenn.
Caroline Wingo Martin, Tenn.
Maycon Martin Petersburg, Tenn.
Martha Willford Memphis, Tenn.
Kathry Norvell Brownsville, Tenn.
Cecile Rhodes Mayfield, Ky.
Alline Gattis Monterey, Tenn.
Mary Parkes St. Elmo, Tenn.
Edwina Rowden St. Joseph, Mo.
Mabel Hamilton Humboldt, Tenn.
Loren McGeehee Paris, Tenn.
Ida Love Taylor Morristown, Tenn.
Astra Bell Stark Alexandria, Tenn.
Marjorie Bruce Oak Park, Ill.
Camille Atherton Livermore, Ky.
Doris Jones Dyersburg, Tenn.
Grace Weaver Nashville, Tenn.
Minnie Fairfield Newport, Tenn.

Carson-Newman Volunteers

Mary Ozelle Bible Jefferson City, Tenn.
Martha Sherwood Erwin, Tenn.
Grace Sams Flag Point, Tenn.
Ruth Livingstone Midway, Tenn.
Kathryne Faulk Johnson City, Tenn.
Frank Smith Tullahoma, Tenn.
Mary E. White Jefferson City, Tenn.
Geo. E. Simmons Chattanooga, Tenn.
Alta Wheat Chattanooga, Tenn.
Una Belle Slemph Butler, Tenn.
Phocian W. Malone Watertown, Tenn.
William Rice Spring City, Tenn.
Ruth Banks Nashville, Tenn.
Kathryn Burnett Nashville, Tenn.
Willie Atchley Jefferson City, Tenn.
Beatrice Adams Sale Creek, Tenn.
Constance Shoun Neva, Tenn.
Nellie Coulter Knoxville, Tenn.
Myrtle Newell Birchwood, Tenn.
Mattie Lee Sisk Newport, Tenn.
Sallie Henley Harriman, Tenn.
Enath Holland Wartburg, Tenn.
Jennie Davidson Cleveland, Tenn.
Martha Edmondson Cornesville, Tenn.
Herman Matthews Cosby, Tenn.
Azalea Powell Etowah, Tenn.
Edna Queener Gatlin, Ky.
Nema Sharp Clinton, Tenn.
James R. Helfner Jefferson City, Tenn.
Aline S. Peek Franklin, Tenn.
Pauline Young Asheville, Tenn.
Lola Ledwell Seymour, Tenn.
Mary Ellen Hitch Pleasant Grove, Tenn.
Ruth Rymer Benton, Tenn.
Edna Hatcher Seymour, Tenn.
Mrs. Hugh G. Laymace Wartburg, Tenn.
Mrs. Jennie Ayles Deer Lodge, Tenn.
Mary I. Susang Newport, Tenn.
Lora Hale McGregor Bulls Gap, Tenn.
Mary Douglas Hodges Morristown, Tenn.
Avo Snyder Niota, Tenn.
Helen Cosby Chattanooga, Tenn.
Eula M. Grove Leas Springs, Tenn.

THE ASSOCIATIONAL B.Y.P.U.

The B.Y.P.U. has come to its brightest day. In it the denomination recognizes its greatest Training Agency and through it has come the awakening of the Baptist Young People to a larger life and activity.

The Associational B.Y.P.U. is a group of Baptist churches in a given territory in which the young people are banded together—co-operating in all phases of the work. It is our most successful method of doing extension work.

The B.Y.P.U. Department is striving to make the Associational B.Y.P.U. Campaign now on the most success-

ful work Tennessee young Baptists have ever done. We urge any interested person in B.Y.P.U. to take the initiative in his association, to organize where there is no organization or to strengthen the organization should it already be in existence. The B.Y.P.U. Department will gladly co-operate in the work; so ask for information. Get in and keep in touch with the Associational B.Y.P.U. work of the state.

The need of a trained denominational force challenges Tennessee young Baptists to a larger and greater work, and this work can be realized through the Associational B.Y.P.U.

Let's give our best to put an Associational B.Y.P.U. in every association in Tennessee this summer. We are depending on the interested churches to foster the cause and make possible the perfected B.Y.P.U. plan for our State.

"David the Master Poet" by Kenningham, is our newest B.Y.P.U. Study Course book. Every B.Y.P.U. member will profit by reading and studying this book. The contents are as follows: The Early Life of David; The Exile Life of David; The Middle Life of David; The Later Life of David, and interesting outlines of David's life.

PARLIAMENTARY QUESTIONS

(Exchange from Alabama Baptist)
Answers to Last Week's Questions

By David F. Stokes, Gadsden

A. The first step in introducing a matter before the assembly one must "secure the floor," or be recognized by the chair. Until he is so recognized he has no right to speak.

A. A person is out of order when he tries to make a speech, interrupt another, without obtaining the floor.

A. The presiding officer may introduce a matter, provided he surrenders the chair to someone and taking his chance of obtaining the floor, like any other member.

A. The word "move" or "motion" is used to denote the fact that something has started on its way through the assembly.

A. A motion must have a second, because, if it is not important enough to interest more than one person, then it is not important enough to be considered by the assembly.

A. It is not necessary to secure the floor to second a motion.

A. Speeches on a question are only in order when a motion has been made and seconded.

Answers to Last Week's Problem

You are elected at a mass meeting to be president of a county association just being organized. Upon assuming the office you should proceed with the election of officers. Adopt a constitution or appoint a committee to draft one. Arrange for the next meeting and consider any business that may come up.

Conducting Business

Q. What is meant by "The Question?"

Q. When is a measure said to be "Introduced?"

Q. What is the aim of introducing a measure?

Q. What are four ways of taking a vote. How do they differ?

Problem. Suppose you are a presiding officer and wished to introduce a matter, what would be your procedure?

A GOOD SUGGESTION

This is merely a suggestion, but we think it a good one. To accomplish anything really worth while, plans must be made far in advance. We suggest that B.Y.P.U.'s start a movement to send their pastors to the Assemblies. This is a good way to Back Your Pastor Up.

MR. VICE-PRESIDENT!

Mr. Vice-President, you are charged with two great responsibilities. First, you are to bring in new members. These are days when everything should be taking on new life. Add new life to your B.Y.P.U. by adding new members. Having added them, try and keep them coming to the meetings by giving them personal and appropriate recognition in all the work of the union. Take pencil and pad, and visit your church-clerk. Make a list of your possibilities. Call your committee together, make definite assignments, and then—go after them. There are several ways to go after them. One is through the postoffice; another is over the telephone; another, by automobile or on foot. All of these are splendid ways. Use either or all of them, but—go after them.

At a meeting of the B.Y.P.U.'s of McMinn County held at Riceville, Tenn., May 4, a McMinn County B.Y.P.U. Association was organized, with Brother C. D. Creasman, of Athens, Tenn., as president. The purpose of this association is to promote the work and interest of the young people by having "get-together" meetings throughout the county at regular intervals, with all unions taking part on the program. The next meetings to be held at Athens, Tenn., Sunday, August 3.

The Hickory Grove B.Y.P.U. of Cumberland Association reorganized Sunday night, April 6, the following officers being elected: Glenn Shelby, president; Beulah McNichols, vice-president; Tommie Smith, recording secretary; Mrs. Will Smith and Leslie Barnett, group captains; Bernice McNichols, corresponding secretary; Miss Clemmie Barnett, quiz leader.

This was a very enthusiastic meeting and we expect to make a desperate effort to reach the standard of excellence.

Newbern Sunday School has increased from 90 to 227 since the coming of their new pastor.

A PLEA FOR JUSTICE

Wm. Lunsford, D.D., Cor. Sec.

Justice is a debt put off with ease, and yet is so exacting and uncompromising in its demands that soon or late it must be paid. It is, however, sad but true that pay-day is often so long delayed that privation, suffering and even death are endured before the hour of triumph comes.

I am thinking of the retired minister. Baptists are a proud people, and sometimes boastful; they put off, for a long, long time, the hour of justice in dealing with old preachers. We were the last of all the great denominations to fall in line with this ringing call to justice. And what now: is justice being done?

The Board's Resources

The Relief and Annuity Board can only get money in the territory it serves as the denomination prescribes. So far it has been confined to the campaign budget on the percentage basis. The old campaign is closing; a new one will soon begin, and the percentages are being made already by the states. Look at this: allocations to Southwide objects, so consuming as to leave but 2, and 3, and 4 and 5 per cent for Ministerial Relief. Is that just? Is there any sort of justice in so dealing with interests that are so intimately related?

Justice to the Missionary

The Foreign Mission Board has hundreds of missionaries on the field. The conditions under which these missionaries live are such as to constantly jeopardize health. Many of them break down early, break down on the field, or grow old in service. It could not be expected to have. When the health of the missionary is gone, or old age is reached, he must look alone for aid and comfort to the Relief and Annuity Board or to the charity of friends and loved ones. Is it right to send missionaries on the field to live in a constant state of anxiety with regard to disability and old age, and at last come to rea-

lize in the end the very worst phase of their apprehensions, to wit: poverty and dependence in old age? Is there any justice in that? It is not that the Foreign Mission Board is getting too much,—unless it be by comparison, (this Board must ever be our first benevolence, and can never receive the money it ought to have to carry on its work)—but, that the Relief and Annuity Board is getting too little.

Many of the missionaries, both men and women, especially those appointed in the last three or four years, are members of the Annuity Fund of the Relief and Annuity Board. Membership in this Fund can do them but little good when health is gone or old age has come, unless the Board is given enough to make good its contractual obligations, and so provide their necessities. Is it just to these missionaries to award to that Board which is their sole dependence in old age, not enough to provide for them a fair degree of comfort when their day is done? Such things did not once engage the minds of Southern Baptists, but a new day has come. Justice is now calling loudly for vindication.

Justice for the Workers at Home

Take our great hosts of preachers at home—the men who have made our great enterprises just what they are and by whose patient toil and sacrifice and hard work from year's end to year's end are keeping them at their present state of efficiency. Are we dealing justly with this large class, when we say, "We will give to you an allotment of 2 or 3 or 4 or 5 per cent in the denominational budget for your day of disability and old age?"

We give them hand-to-mouth living. We give them what amounts in many cases to grinding poverty. We give them exhausting labor without making adequate provisions for them when the labor shall have exhausted them. Is it wise, is it just, is it Christian, is it decent, to add financial care to a minister's other burdens, to hang the dread of old age like a millstone about his neck?

Justice, Not Tears

An old pastor said, "I have been a gospel minister for forty years, and know the hardships of a minister's life. After I had been preaching for thirty years, if anything happened to me, there would not have been a roof to cover my wife and children. I worked for small pay, and on my first field my horse died in harness, pulling the plow, and I walked. We had but few members in those country churches, and I received as a salary \$50.00 from each, and sometimes a few pair of socks thrown in. I do not need to have my sympathy stirred. Memory will do that for me."

What the retired minister needs is not someone to weep over him, but to do justice by him. In my work as secretary, I have never based my pleas on sympathy or charity, but on the high grounds of right and justice. We hear it commonly said, "There never was an age like this." It is true that there never was an age when so much was required of human brains and nerves and energy, as is required today.

But, in all the great activities of life, whether civil or religious, provision is being made for the worker when he becomes disabled or grows old. The great denominations everywhere are doing it. Southern Baptists have begun the work, but can never truly succeed at it until we are swayed by a new, poignant and regnant sense of justice.

Not Sufficient

It is not sufficient to say that the preacher must save up for the rainy day. A preacher cannot have the habit of saving sufficiently to protect himself, without absolute injury to his ministry. Preachers who undertake methodically to lay up against a rainy day are not wise to see that any such habit will create a prejudice against him which will destroy his usefulness. The pastor is the one man with an open hand.

It is not sufficient to say that the preacher knew he was entering upon

a life of sacrifice and that health and everything else might have to be hazarded, for the ministry. We believe this to be the spirit of a true minister, and in looking back and even now over our ministry, we know that they are not afraid. They "know how to abound and how to be in want," and it is not the needy faithful preacher who is making this plea for common justice. Men who have hazarded their lives for the gospel are not likely to hold out the hand at the last of their pilgrimage. They should not be required to do it. It is not they, but we, who cry out for justice for them who have borne the burden and the heat of the day.

Livingstone sends in a fine lot of awards from Riceville Training School. That is a live bunch over at Riceville.

Rev. C. D. Creasman, turns in a fine list of awards on "Winning to Christ" from the class taught last week at Fifth Ave., Knoxville. Thank you, Brother Creasman. This busy pastor is always ready to help us in every possible way in our training work. He believes in it and backs up his faith.

The program for the State Encampment is about ready and we are hoping that many will spend their vacation days with us at Ovoca in July beginning the 28, and running through August 3.

We call especial attention again to the splendid book written by Superintendent E. L. Middleton on "Building a Country Sunday School." It is the best book yet written on the country church problem. If you have not seen it, send for a copy at once and examine it for yourself.

Have you read Dr. Holt's "Pioneering in the Southwest?" If not, you ought to have it. A good book read each week will feed your mind with fresh new food and give you material for meditation.

CREED OF THE POSTAL SERVICE

Messenger of Sympathy and Love;
Servant of Parted Friends;
Consoler of the Lonely;
Bond of the Scattered Family;
Enlarger of the Common Life.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.—Proverbs 25: 21.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm 107: 21.

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By STACY R. WARBURTON

A HANDBOOK replete with practical suggestiveness, adapted for use, not only in the church, but also in seminaries as the basis of a course in the principles and methods of developing a missionary church. The book takes its inception from the need of a comprehensive and unified missionary plan for the whole church, and goes at once into the heart of the problem—the training of the pastor and of all church leaders, and the development of living missionary interest and activity in every department. Bibliographies are added to many of the chapters, and an index has been provided.

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Arthur Flake, Secretary in Charge

BAPTIST SUNDAY SCHOOL BOARD
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THE SEMINARY COMMENCEMENT

By Kyle M. Yates

The sixty-fifth session of the Southern Baptist Theological Seminary came to a close Tuesday night, when degrees were conferred upon eighty-five young ministers. Thus the "school of the prophets" has passed another milestone, and another group of trained soldiers of the cross have been sent to the field of action.

The addresses from our visitors were unusually good. Dr. John McNeill, of Toronto, Canada, delivered the baccalaureate sermon on "The Ministry of Christ." It made a profound impression on the vast audience which heard him. The missionary address was brought by Dr. R. L. Winburn, of Arkadelphia, Ark. He stirred our hearts with his eloquence and vital message on "The Delt of Christ and Missions." Mr. Wm. M. Vines, of Greenwood, S. C., was the alumni speaker, and his message on "I Am Proud of the Gospel of Jesus Christ" will live with us in our life for Him who so richly merits our love.

These addresses were considerably above the average in interest and power, and each stood out as a gem in itself. The remarkable thing about it, however, is the way they fitted into the one big message that came. Each contributed his part in erecting a mighty appeal for a firm, unshaken faith in the Christ and a new determination to let him use us, in a greater way for the triumph of His Kingdom.

The three speakers of the graduating class were of the highest order. Dick Houston Hall, Jr., of Mississippi, spoke on "The Heart of the Master," Harold Reed, of Maryland, on "Truth and Freedom," and Edw. B. Willingham, of Virginia, on "Baptists and the Neglected Rich."

The attendance this year has broken all records. Four hundred forty-two bona fide ministers have been matriculated. More than two hundred women have taken work in the classes along with the men. There has been a fine spirit among the students, especially during the spring term. Work has been the uppermost thing in their day's program and the results are highly gratifying.

The health of students and professors has been good. Dr. Mullins has been incapacitated for a part of the year, but it is a joy to us to see him gaining rapidly in health and strength. The other members of the faculty have been unusually well, especially Drs. Robertson and Sampey, who seem to be carrying their respective loads with their customary vigor and enthusiasm. Dr. Sampey has continued his effective work in evangelistic meetings and enjoys it more than ever. Dr. Robertson continues to turn out books at the rate of three per year. His latest is "The Christ of the Logia."

Our supreme need now is adequate buildings for our growing classes and for the accommodation of the students who are turning this way. Many are coming, and we rejoice in it. May they continue to increase in number, and may we be equipped with a plant sufficient to train them for the Master's use. Pray for us and for this cause.

SOME VALUABLE CHRONOLOGICAL DATA

By G. M. Savage

This is the first time as far as I know that this summing has been given. I should be glad to know that some other teachers had accomplished the same; they may have done so, but this summing is original with my class and me. It covers a period in the history of the Israelites that has al-

ways appeared a little confusing.

In 1 Kings 6: 1, it is stated that from the Exodus to the founding of Solomon's temple was 480 years. Every historical statement in the Bible must be regarded as fact. Whatever summing may be taken must show that 1 Kings 6: 1 is correct.

All the particulars in this sum are given except two; Joshua and Samuel. The sum thus made leaves 63 years to be divided between Joshua and Samuel.

Joshua died at the age of 110. On the supposition that he was 40 years old when he came out of Egypt, the thirty years here given him of the 63 would make 110. He evidently was no youth when he came out of Egypt, for he was in command of the army in the battle with the Amalekites when Aaron and Hur sustained the arms of Moses on the hilltop. Now take it that he was forty years old then and the 40 years of their wandering in the wilderness makes 80, leaving only 30 years of his life after he crosses into the promised land.

By a similar course of reasoning, the period of 33 years seems to be reasonable for the judgeship of Samuel. All the rest of the items are given. Here they go:

From the Exodus, Moses, 40 years; Joshua, 30 years; Chushan-rishathaim, 8 years; Othniel, 40 years; Eglon of Moab, 18 years; Ehud, 80 years; Jabin, 20 years; Deborah and Barak, 40 years; Midian, 7 years; Gideon, 40 years; Ammorites, 18 years; Jephtha, 22 years; Samuel, 33 years; Saul, 40 years; David, 40 years; Solomon, 4 years. These figures give the sum of 480.

The exploits of Samson, Shamgar, Tola, and Jair were nearly local, not having a national sweep, and occurred during the times already listed.

Some I am sure will appreciate the results of this study.

We are studying the Bible, and not about the Bible, using only such helps as would be serviceable in giving the geography and topography and customs of the country.

SOME SUGGESTIONS TO MOTHERS ON MOTHERS' DAY

A fine thing for a mother to do is to prepare a boy to become king.

Mothers who are living for a boy or girl rather than for social or political position will leave the world a blessing.

Mothers might help most by making their homes a place where boys and girls like to stay.

Mothers might help to develop sentiment for higher social standards.

Mothers who leave their children in the hands of some ignorant colored girl to rear and spends her time in clubs and card parties will send for every good doctor in town if that same baby or child gets sick. Would it not be better to keep that child under the mother's training while the foundation of his character as well as education is being laid?

Mothers who are trying to clean up politics would have an easier time doing so if they would begin in the home while the voters are children.

Mothers who are demanding the same rights and privileges as men are lowering the standard of womanhood in the thinking of men and causing men to lose respect for women in public places. Mothers would help to protect their own daughters from insults of young men if they will set the right standards and force men to live up to these standards.

Why not have Fathers' Day in Sunday school as well as Mothers' Day?

Why should not all mothers be in Sunday school every day?

Is your school working to become standard? If not, why not?

Ovoca, three miles from Tullahoma, is the meeting place of our general State meeting this year. Superintendent's state-wide conference July 23 and 24. B.Y.P.U. state convention July 25 to 27. Encampment July 28 to August 3. Get ready to attend all these meetings.

We should begin to register for a place at the Encampment right soon. The equipment is limited and we cannot care for more than 400.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 115 N. Evergreen, Memphis.
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
161 8th Avenue North, Nashville

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Mrs. M. G. Bailey, 1217 Overton Park Avenue,.....Memphis
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent
161 8th Avenue North, Nashville

AMONG THE SISTERS

After attending the divisional conventions and associational meetings, this sister feels that she would like to continue the conference begun in those meetings. Have you any questions to ask? If so, write the W. M. U. Headquarters, 161-8th Ave. N., Nashville, Tenn.

Now for a little unsolicited information.

When you write articles or reports for Baptist and Reflector, be brief. Nobody is interested in the fact that you sang No. 146, or "How Tedious and Tasteless the Hours." Write only that which will be informing and suggestive.

Select a responsible, faithful, exact person as your secretary. Many reports come to this office with answers to questions like this, "Don't know," "Some," "Many," "A few," "I think so," etc. How would you tabulate such a report?

When you report a mission study class don't say that you have had eight classes, when really you have had one class with eight lessons. If you have five circles, and each is studying a missionary book, report five classes. If two books are taken by each circle during the year, report ten classes. When sending in a list of those who stood the examination please always give the name of the church.

Written examinations are required from every one but the blind and Sunbeams. Unless you can qualify under one of these heads you cannot secure a mission study certificate without a written test.

A reading card will be given to any one who will read a missionary book but will not take the examination.

The books required for the first official seal are "All the World in All the Word," "Stewardship and Missions," "In Royal Service" and the W. M. U. Manual, and one home and one foreign book. The test on these six books is required before you are allowed to attend the mission study banquet at the state convention in Murfreesboro.

An active member of a W. M. S. is one who attends at least four meetings a year, who contributes to missions and who takes some part in the work of the W. M. U. of the S. B. C.

For the sake of orphan children, old ministers, the lost at home and abroad, we must continue to give to the Campaign every month, even though all pledges are paid. For Jesus' sake we want to pay our tithes and bring our free-will offerings that we may hasten His coming.

"Personal service is Christ-like living with regard to those around us; it is social service with the gospel as its motive and conversion as its aim. It is preaching the gospel through works."—W. M. U. Manual, pages 173, 174.

Quit talking about the uninterested woman. Put yourself in her place.

MIDDLE TENNESSEE CONVENTION—SPRINGFIELD, APRIL 21, 1924

The first session of the W. M. U. of Middle Tennessee opened at 7:30 Monday evening, the vice-president, Mrs. W. G. Mahaffey presiding. The devotional service was led by Mrs. Roscoe Meadows of Orlinda. Mrs. Richard L. Mathews of Springfield expressed for the women of her city a cordial welcome. Response to this kind greeting was given by Mrs. W. H. Vaughan, Nashville. Mrs. John Hawkins favored us with a beautiful solo.

Dr. L. R. Scarborough of Fort Worth, Texas, delivered a most thrilling and helpful address on "Finishing the

Task." The closing prayer was led by Dr. W. F. Powell.

The meeting was called to order Tuesday A. M. by the vice-president. Devotionals were led by Mrs. A. F. Burnley of Columbia. Prayer was offered by Mrs. S. P. DeVault and Mrs. Lee Robinson of Mt. Pleasant. The vice-president gave her enthusiastic and inspiring message to the convention. The review of associations was responded to by the five following associations: Bledsoe, Miss Myra Dulin, Gallatin; Concord, Mrs. S. P. DeVault, Eagleville; Maury Co., Mrs. Lee Robinson, Mt. Pleasant; Robertson Co., Mrs. Roscoe Meadows, Orlinda; Wilson Co., Mrs. B. J. Dillard, Lebanon. Each reported encouragement and progress.

The Missionary Clinic was conducted in a most attractive and helpful way by our State Secretary, Miss Mary Northington.

Miss Cornelia Rollow was elected the Young People's Counselor for Middle Tennessee. It was decided that the Middle Tennessee W. M. U. Convention meet at different time and place from the Sunday School and B. Y. P. U. Convention.

The following committees were appointed by the chair: Nominating Committee, Mrs. Roscoe Meadows, Miss Myra Dulin, Mrs. Lee Robinson and Mrs. B. J. Dillard. Resolutions Committee: Mrs. Sterling Fort, Mrs. Woodall and Mrs. E. L. Atwood. At this time Miss Cornelia Rollow, of Nashville, favored us with a beautiful solo.

Mrs. R. K. Kimmons, State chairman of Mission Study, made a splendid talk on "Making Missions Real."

The "Wandering Minstrels" of Tennessee College sang for the Convention.

Mrs. Frances Etter, of Nashville, a returned missionary from China told of her call and also of her work there.

Our State president, Mrs. W. J. Cox, of Memphis, gave a most wonderful address on "Woman and Her Work."

All were moved by the message brought by Mrs. J. G. Estes, matron of the Orphanage, on "A Home for the Homeless."

"The Fourfold Life of Tennessee College" was told by Miss Louise Jackson, Miss Louise Alexander, Miss Florence Goodlett and Miss Loreen McGeehee. President Atwood spoke of the faculty and work of Tennessee College. Again the "Wandering Minstrels" delighted us with their songs.

Miss Blanche White, field worker of the W. M. U. of the S. B. C. spoke on the "Why and How of the W. M. U." Her message was an inspiration and encouragement to all who heard.

Mrs. J. W. Shepherd, for eighteen years a missionary in Brazil, told us about Brazil and the Brazilians in a very forceful and interesting way. Earnest prayer for our work in Brazil was led by Miss Northington.

Committee on Nominations reported as follows: Vice-president, Mrs. W. G. Mahaffey, Murfreesboro; secretary-treasurer, Mrs. M. M. Ginn, Nashville; press chairman, Mrs. A. F. Burnley, Columbia; Y. W. A. Counselor, Miss Cornelia Rollow, Nashville.

Delegates and alternates to the S. B. C. were elected as follows: Mrs. Lloyd T. Wilson, Mrs. W. I. Shannon, Mrs. W. C. Golden, Mrs. W. G. Mahaffey, Mrs. I. J. Van Ness, Mrs. F. N. Smith, Mrs. Roscoe Meadows, Mrs. Dawson Shannon, Mrs. John D. Freeman and Miss Sallie Fox. Alternates: Mrs. Sterling Fort, Mrs. Howard Cornelius, Miss Nan Northington.

The following suggestions were offered by this committee: (1) That a conference for superintendents be arranged for the next meeting of the W. M. U. of Middle Tennessee. (2)

That each large W. M. S. send one dollar and each small W. M. S. send fifty cents to Mrs. M. M. Ginn for an expense fund to be used by the vice-president. (3) That a committee be appointed to draft constitution and by-laws for this body. The following committee was appointed to draft constitution and by-laws: Mrs. Roscoe Meadows, Mrs. Hight C. Moore, Miss Mary Northington.

The Convention accepted the invitation from Lebanon to meet with them next year, the time to be decided later.

The closing consecration service was led by Mrs. W. F. Powell of Nashville, with benediction by Dr. Ewton of Springfield.

Mrs. S. P. DeVault, Sec. Pro Tem.

YOUNG PEOPLE'S NOTES

ARE YOU GOING TO RIDGECREST?

Our First Southwide Y. W. A. Camp
June 17-27—Ridgecrest, N. C.
Information
Inspiration
Recreation
Relaxation

Ten days room and board for \$15.00
Enrollment fee \$2.50
Write me that you are going to be there.

Y. W. A's ATTENTION

Our aim for this year is 150 new Y. W. A. organizations. Let us do our best to enlist our young people in missions. The following new organizations have recently been reported: Bell Ave., Knoxville; Deaderick Ave., Knoxville; McKenzie; Dresden, Dunlap, Cleveland and Caryville.

G. A's ATTENTION

"God wants the girls,
The merry, happy-hearted girls,
The loving girls; the best of girls,
The worst of girls.
God wants to make the girls His
Pearls
To reflect His holy face and show
His wondrous grace.
God wants the girls."

The following new G. A. organizations have recently been reported: Whiteville, Euclid Ave., Knoxville. Washington Pike, Knoxville, Dresden and Whitesburg.

R. A's ATTENTION

"God wants the boys, the merry boys,
The funny boys, the noisy boys,
The thoughtless boys.
God wants the boys with all their
joys,
That He might make them pure
And teach them to endure.
God wants the boys."

The following new R. A's have recently been reported: Euclid Ave., Knoxville, and Whitesburg.

SUNBEAMS ATTENTION

"Jesus needs the Sunbeams
Shining all the way.
Filling darkest corners
With the light of day.
We must not grow weary
We must not grow dim,
Jesus needs the Sunbeams,
Let us shine for HIM."

The following new Sunbeam Bands have recently been organized: Smith-

ville, Friendship, Dayton and Centerville.

DO YOU TAKE WORLD COMRADES?

"Hurrah for World Comrades
The best magazine,
For Baptist young people
That ever was seen.
So get out your pencil
And sign up today,
Fifty cents will secure it,
World Comrades, Hurrah!"
Order from W. M. U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.
PRICE IS ONLY FIFTY CENTS A YEAR

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.

A GREAT AND GOOD MAN GONE TO HIS REWARD

The town of Smithville and many many people in DeKalb County, and more especially the Baptist Church in Smithville, Tenn., of which he was a consistent devoted member, were suddenly thrown into deep sadness on the morning of July 22, 1923, when it was announced that Judge James B. Moore had died in Nashville, where he had gone for treatment.

Judge Moore was a man of liberality, and never turned a friend away whose wants were not supplied in so far as he was able to show his friendship.

Judge Moore was a man of strong convictions, honest in all his dealings, always for every movement which had for its object the upbuilding of the community and its citizenship. He was especially earnest in doing what he could to advance the interest of his church and Christianity.

He was a devoted husband, and affectionate and indulgent father. He left to mourn his death, his wife and two sons, and a number of relatives and a host of friends; but their loss is Brother Moore's gain. Of all the beautiful things which might be said concerning our brother, the highest tribute we could pay his memory, is to say he was a devoted Christian and a constant attendant at all church services and at Sunday school.

Therefore, he shall cease from his labors and his words shall follow him.

Therefore, be it resolved, That we, the members of the Missionary Baptist Church and Sunday school at Smithville, Tennessee, mourn the death of Brother J. B. Moore, "not as those who have no hope," knowing that his voice and personal presence will greet us here no more, but whom we expect to meet at that Day. We tenderly laid his body to rest in a new made grave, in a beautiful casket, under a mound banked with flowers, to await the resurrection morn, commending his spirit to the God who gave it.

Be it further resolved, That we, the entire Baptist Church and Sunday school, extend to Sister Moore and sons our heartfelt sympathy, weeping with them in their sorrow, ever standing ready to do what we can to lift the burden which now so heavily presses them down.

Be it further resolved, That a copy of these resolutions be spread on the minutes of the Church and Sunday school, a copy to the Baptist and Reflector, the Smithville Review, and a copy be sent to the widow of Brother Moore.—J. S. Woods, R. L. Turner, Mrs. S. J. Evans, Committee.

DUCKTOWN REVIVAL

By W. D. Hutton, Inskip, Tenn.

It was the writer's pleasure to be with Rev. S. H. Johnstone in a two weeks' meeting with the Ducktown church. I have never enjoyed a meeting any better and Brother Johnstone is a prince to labor with, he has a

great hold on his people and they are delighted with his splendid work. He is lining his people up in the Bible way and they are following his leadership, since moving on that field he has moved his people to adopt the tithing system and when I left him he had 32 on his list. I have never labored with a more consecrated man and one whose whole heart is in the work more than Brother Johnstone. Ducktown is one of the great fields in the state and money spent on this field will mean much for the kingdom.

The result of the meeting was 16 conversions and several additions to the church, fine co-operative spirit in the town, the other church dismissed their Sunday morning and evening service to worship with us. I am expecting to hear good things from that church and pastor. May the Lord richly bless them is my earnest prayer.

Book Reviews

By J. R. Johnson.

The Unique Historical Value of the Book of Jonah, by W. C. Stevens. Fleming H. Revell Co. \$1.00 net.

The author approaches the book of Jonah from a different viewpoint to anything the reviewer has heretofore seen. He sees in the life of Jonah a kind of prophetic drama revealing the dealings of God with mankind throughout the ages. The book is a clear and vigorous discussion and will certainly leave the reader with a more appreciative interest in the book of Jonah. It will give many a preacher a new sermon.

Gospel Sword Thrusts, by Mark A. Matthews, D.D. Fleming H. Revell Co. Pages 156. \$1.25.

The volume is made up of fifteen sermons delivered in defense of "the faith delivered once for all to the saints." The author believes "the need of the hour is doctrinal preaching." He is a fundamentalist in belief, a vigorous speaker and pastor of what is said to be the largest Presbyterian church in the world. These sermons cover a large scope of present theological discussions from the Trinity to the Second Coming. It is a good book for preachers, but especially suited to laymen.

Pioneering in the Southwest, by Dr. A. J. Holt, D.D. Baptist Sunday School Board, Nashville, Tenn. \$1.50.

Southern Baptists should thank Dr. Holt for this autobiography. It reads like romance; is full of thrilling stories, exciting incidents, adventure and wonderful achievements. It is a wonderful story of the divine leadership in a human life. The young will enjoy it as well as the old. It is a book calculated to turn many a venturesome lad into the highway of Christian living. It is worthy a place in the home and church library of all denominations. Ministers will find it a great tonic on "Blue Mondays." Dr. Holt was the first missionary to the Seminole and Wild Indians of the West.

Seven Questions in Dispute, by William Jennings Bryan. Fleming H. Revell Co., \$1.25, pages 158.

Mr. Bryan, in his inimitable and vigorous style, unanswerable logic, and implicit faith in the Holy Scriptures, discusses in this, his latest volume, the seven great questions forming the battleground of theologians today. The questions are as follows: The Inspiration of the Bible; The Deity of Christ; The Virgin Birth; The Blood Atonement; The Bodily Resurrection of Christ; The Miracles of Our Lord, and The Origin of Man. The book will no doubt have a wide reading, being especially valuable for laymen. The discussions are not extensive.

The Influence of the Bible, by Thomas Trolady. Fleming H. Revell Co. \$1.00.

All lovers of the Bible and believers in Christianity ought to welcome with deep interest any volume setting forth the "influence of the Bible on His-

tory, Literature and Oratory." There seems to be an organized propaganda today against the Book of books which has meant more in the making of our civilization than any other literature. In a recent magazine we find this statement: "The reading of the Bible should be discouraged; and the ingenuity of our intellectual leaders should be directed toward that end."

Th's book will do much to counteract such teaching and give the Bible its true exalted position in the lives of the people. Sunday-school teachers should read it.

A Church School Program. Edited by William E. Chalmers. The Judson Press. Pages 157.

The author states in his foreword that "this book gathers into brief compass the experience of more than two thousands Sunday schools in attempting a general program of advance. . . and is designed as a study course for teachers' monthly meetings." It is a very helpful book and will prove of special value to pastors, Sunday school superintendents and teachers. Each chapter has appended an excellent bibliography. We cannot know too much about the church's greatest department of activity—the Sunday school.

The Reality of Prayer, by Edward M. Bounds. Fleming H. Revell Co. \$1.25. Pages 155.

Dr. Bounds is the author of several "Spiritual Life Books" edited by Homer W. Hodge, who is doing a great work for Christianity in giving the world these unusually fine devotional volumes. All has not yet been said on prayer. Here is a new book so clear, forceful and fresh that it grips the very soul of the reader. It is worthy an extensive reading and will do great good if put into the disorder and ruin. Prayer is a law men. The author says, "Not to pray is not simply a privation, an omission, but a positive violation of law, of spiritual life, a crime, bringing in disorder and ruin. Prayer is a law world-wide and eternity reaching." Don't fail to read this book!

Builders of the Church, by Robert Leonard Tucker. The Abingdon Press, New York. \$1.40 net.

The author seeks in this volume "by means of notable biographies an interpretation of some of the most crucial episodes in the church's life." He tries to make us see the "life of the church through the lives of men." The biographies are short and intended mostly for the young, but are very interestingly written. At the close of the chapters "study topics" are given and "suggestive reading." The book is worthy a place in every library and ought to have an extensive reading.

The Christ of the Logia, by Prof. A. T. Robertson, D.D. Sunday School Board, Nashville, Tenn. \$2.00.

The religious problem of today seems to be to keep the ministry sound in the faith. Dr. Robertson has given us a book that ought to help solve this problem. It ought to be read by pastors, students and teachers of the Bible and other religious literature. The book is made up of thirteen chapters dealing largely with disputed Biblical questions. Dr. Robertson's arguments are eminently fair and irrefutable. He is gifted by nature and training in weighing the evidence from all viewpoints and giving a sane and unprejudiced decision. The book will strengthen the faith of its reader and add greatly to his Biblical knowledge. By all means read it.

Jane in the Orient, by Lois Hawks Swinehart. Fleming H. Revell Co. \$1.25.

This is another interesting volume published by Revell on the life, customs, habits and needs of the peoples of the Far East. The book is made up of letters and life experiences of one of the best-known writers on missionary themes. Mrs. Swinehart is a missionary of the Southern Presbyterian church and stationed in Korea. The book ought to be in Sunday School and Church Libraries and will make a nice gift book.

Ten Greatest Chapters in the Bible, by J. C. Massee, D.D. Baptist Sunday School Board. \$1.50.

Dr. Massee has given in this volume "a series of sermons on Christianity's ten great fundamentals." The chapters and subjects are as follows: Gen. 1, Beginnings; Exodus 20, The Holy Law of the Holy God; Leviticus 16, The Atonement; Isaiah 53, The Sufferer; Luke 15, The Prodigal; John 14, The Comforter; Acts 2, Pentecost; Hebrews, 11, The Cloud of Witnesses; 1 Cor. 15, The Resurrection, and Revelation 21, The Heaven and the New Earth. The discussions are brief but clear and thoughtful. As to Luke 15 he says, "Ordinarily, the interest centers upon the lost sheep, the lost coin, the prodigal son. It should be upon the relation of the shepherd to the sheep, the owner to the coin, the father to the son."

Week-Day Church School Methods, by Thomas S. Young, D.D. The Judson Press. \$1.00 net.

The week-day church school is one of the live religious questions of our day. The Sunday school cannot give an adequate religious education to our children, and we must have some other means. Dr. Young, out of his long experience and country-wide observation has given us a book that will help solve this problem. It is in no sense exhaustive, but has many practical suggestions and will be of real service to those wanting to begin such work as the week-day of vacation church school.

VICTORY AT NUTBUSH

By J. F. Rogers, Pastor.

Five years ago when the Seventy-rejoiced our hearts to hear that we

five Million Campaign was launched, our church at Nutbush was asked to pledge a certain amount and that noble company of people, thinking that they could do more than they were asked, pledged 70 per cent more than they were asked. On last Sunday a report was made by our Campaign Director, Brother O. L. Jeffries and it had paid fifty-nine cents above our pledge and will get some little more yet. One member who paid her campaign pledge each year as it came, said she intended to pay as much this year as any previous year.

As pastor, I am very proud of this noble company of God's people. They are progressive in the Lord's work. May many other churches go forward with this same loyal spirit to make victory sure!

CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and chronic sores without the use of the knife, X-Ray, Radium, Acids or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years. 1617 W. Main St. Richmond, Va.

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Kill All Flies! THEY SPREAD DISEASE. Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Nest, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. **FLY KILLER** at your dealer or 5 by EXPRESS, prepaid, \$1.25. HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.

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Prices f. o. b. Flint, Michigan

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|----------------------------|-----------|-------------------------------|-------------|
| Superior Roadster | - - \$490 | Superior Sedan | - - - \$795 |
| Superior Touring | - - 495 | Superior Commercial Chassis | 395 |
| Superior Utility Coupe | - 640 | Superior Light Delivery | - - 495 |
| Superior 4-Passenger Coupe | 725 | Utility Express Truck Chassis | 550 |

Fisher Bodies on all Closed Models

Sunday school Notes

This week the Field Workers' Association meets at Atlanta previous to the Southern Baptist Convention. It is our purpose to be there and gather all the inspiration that is possible from this meeting.

We were very sorry to be called home from our training school at Fifth Avenue, Knoxville, before it was closed. A message from wife called us to Nashville to the hospital where our younger boy is suffering from an accident to his right eye. Last Sunday he accidentally stuck a sharp knife blade entirely into his eye cutting into the front chamber and making quite a wound in the ball. He was rushed to the hospital and after a week of anxious waiting we cannot tell yet whether he will lose his eye or not. We are hopeful, however. The school was largely attended and enthusiastic from the very first minute. More than 100 attended the classes. Besides the class taught by your superintendent in "Building a Standard Sunday School" and the Bible division of the Normal Manual, Rev. C. D. Creasman taught a large class in "Winning to Christ" and Miss Lucy Cooper (now Mrs. Lucy Cooper Johnson), taught a fine class in the Junior Book. Both these teachers did most excellent work and the returns show that quite a number took their tests.

We never worked with a more loyal and enthusiastic bunch of workers than those found at Fifth Ave., Knoxville.

Some notes from the Fifth Ave. Knoxville School. It was our privilege to act as pastor of the Fifth Ave. church last Sunday as Dr. J. L. Dance was in bed sick. I was asked to take both hours and sit in the Sunday school as pastor and observe as I think a pastor should observe each Sunday and note the strong as well as the weak points in the school. The school had present 817, one more than ever before in its history. Out of 83 officers and teachers only 4 were absent and two of these were out of town and the others sick. This record cannot be beaten. It was also quite noticeable to see so many men stay for the closing of the school and for the preaching service. Very few out of a large number of men and women left either service.

The men's class of grown matured men with about 60 in the class had above 75 per cent perfect grade on the six point record.

This school is about 7 years old and has never had a campaign for members. This is the way to build a Sunday school. No school will ever live and thrive on special days or contests for membership. Every day working at the task by all of the school both teachers and pupils will build a school anywhere where there are people.

We are glad to get such splendid reports from all the regional Conventions of the young people. Now let us work every plan suggested and put over a great program this year in all our churches.

We are now lining up our Rural Work and if your association has not secured a worker and wants one please let us know at once so we may be able to secure one for you before they are all taken.

In the Volunteer Help given by our young people it is understood that they work in their association or some near by association so there will be no or very little expense. Also that each young person make his or her own engagements and the church will be responsible for the work done and not this department. We could not be responsible for making so many varied engagements nor could we assume responsibility for work done by all volunteers.

LATER AND BETTER NEWS FROM THE HOME BOARD

The following telegram was received Saturday, May 10, from Dr. B. D. Gray, corresponding secretary of the Home Mission Board, Atlanta, Ga.:

"Displace former telegram by following statement: Receipts from states nine hundred fifty two thousand five hundred seventy dollars eighteen

cents. Slight increase over last year."

Pastor-Evangelist E. Floyd Olive, of Southside church, Albany, Ala., writes: "Perhaps, our friends in Tennessee will be glad to hear that God gave us a very gracious revival in our church, April 20 to May 1. Rev. W. Rufus Beckett, of Amory, Miss., formerly pastor of Grace church, Nashville, did the preaching in a very acceptable manner.

THE BOSTON BROTHERS

By Geo. C. Boston

The Boston Brothers, four in number, have been in a revival in Yale, Okla., for the past two weeks. Great things have been accomplished. It was truly a great privilege for the four brothers to be together in the evangelistic work. We go to Winona, Miss., in June and to Texas in July.

I have been away from Tennessee for nearly two years but still have a very warm spot in my heart for the work back there. Great things have happened in my pastorate at Tale for these two years. We have conversions at nearly every service. One of the leading physicians and his wife of the town were converted last Sunday and joined the church for baptism. We have accomplished great things through our Laymen's organization. They go out to the rural districts and hold services. Just a few weeks ago a man nearly seventy years of age and his sons were converted in one of their services. One preacher has gone out as a result of their work. We have more than doubled our tithing band in the two years, and now have around seventy-five tithers. We no longer raise money by food sales, socials and suppers, but raise it the Lord's way, by bringing the tithe and offering.

THE ALIENATION OF COLUMBIA UNIVERSITY FROM BAPTIST CONTROL

By E. Hilton Jackson, Washington, D. C.

In the year 1903 the net financial assets of the University after deducting its liabilities, at the close of the collegiate year 1903, which date is taken because it was at or about this time that the change in its organization was being determined upon, were \$944,146.14, or in round numbers, about \$1,000,000.00.

Since sometime before the death of the late W. W. Corcoran, which occurred in 1888, it had received no considerable accessions to its endowment. For some years prior to 1898, the fact that the charter of the institution did not secure it to the Baptist denomination had been assigned in some quarters as a reason for the failure of contributions from Baptist sources, though, at the same time, contributions from other sources were not being made. The then recent organization of the Baptist Educational Society giving hope of aid from that and kindred sources, the amendment to the charter of March 18, 1898, was secured, providing that the president of the University and two-thirds of its membership should be Baptists, following which amendment urgent appeals were made to the Baptist Educational Society, and to a considerable number of individual Baptists of wealth, in different parts of the country for aid to the institution. No contributions of consequence were obtained from any of these sources, while now, persons who were not Baptists objected that they could not be expected to make contributions to an institution of denominational character. To this was added the fact that the total aggregate of the disbursements of the University were for some years annually more than its income, resulting in an increasing deficiency; and, on August 31, 1903, the end of the collegiate year 1902-03, the total indebtedness of the University was \$415,255.33. On the other hand, it is proper to state that, in the year 1898, the Columbian Office Building was erected, upon a site already belong-

ing to the University, at a cost of \$100,000; that, in the same year, a site for a hospital, to be used in connection with the medical department was purchased at a cost of \$92,000; that, in the years 1898-99, the Lecture Hall for the use of the law department was erected at a cost of \$38,000; that, in the year 1902, the new hospital and medical buildings were erected at a cost of \$158,500, and that in the year 1903 Van Ness Park, intended as the new site of the University was purchased at a cost of \$167,338.40, making a total of \$5,555,838.40 invested in new grounds and buildings within five years prior to 1903, the principal of these expenditures being \$140,583.07 in excess of the total indebtedness of the University on the date named. With the exception of about \$60,000 of the \$100,000 used in the erection of the Columbian Law Building, which was derived from the conversion into money of certain securities belonging to the endowment funds, the money for these buildings was borrowed, the total resulting annual interest being \$26,040. The deficit for the year 1902-03 was \$24,037.17, or just about \$2,000 less than this annual interest charge. The proportion of the annual deficiency for that year chargeable to the Department of Arts and Sciences was \$4,584.57. Under the able and resourceful administration of President Needham, however, this Department of the college was steadily growing in numbers and income, its deficiency for the succeeding or last year of the existence of the University under the old regime being less than \$2,000.

While the University was struggling under the adverse conditions which have been referred to, two organizations, undenominational in character, had been organized in the District of Columbia, each having for its object the founding of an educational institution, with which should be associated the name and memory of George Washington. The first of these was composed of women from different parts of the Union, who, in the year 1888, incorporated themselves into the George Washington Memorial Association, with the objects set forth in the will of George Washington in reference to such an institution, and to increase the opportunities for higher education of the youth of the United States. The other body, incorporated under the name of the Washington Memorial Institution, contemplated an institution for general research work and for utilization of the facilities of the Government Departments at Washington for graduate students—the former of which objects was displaced by the establishment of the Carnegie Institution. In the fall of 1903 negotiations were instituted between the Columbian University and these institutions, looking to abandonment by the former of its denominational character, a change of its name to accord with the wishes of the Women's organization, giving representation to both the other associations upon its Board of Trustees, and enlarging its classes and corps of instructors so as to carry on graduate work, the proposed remaining object of the Washington Memorial Institution; and it was pursuant to these negotiations that the bill changing the then charter of the Columbian University, so as to admit of this altered organization, was introduced in Congress, on the 18th day of November, 1903, and became a law on January 23, 1904, which enactment was shortly followed by consummation of the proposed changes by the action of the Board of Trustees of the Columbian University, and ratification on May 5, 1904, by the George Washington Memorial Association, or the organization of ladies. To the foundation of this new university or organization, the Columbian University contributes its entire franchises, equipment and property assets. The Washington Memorial Institution, having no assets but its charter, was not a formal party to the consummation of the transaction, but furnished some members to the new Board of Trustees, and will contribute its influence and support. The assets of the George Washington Memorial Association consisted of about \$17,000 in money and conditional pledges ag-

gregating about \$33,000 more, the condition being that not less than \$100,000 in cash should be raised by the Association for the objects of its incorporation. The undertaking on the part of the George Washington Memorial Association was that, in consideration of the change of the name of the University from "Columbian" to "George Washington" University, the Memorial Association would agree to undertake to raise sufficient funds, estimated to be \$500,000, for the erection of the central building in a proposed university group of buildings upon the new or Van Ness Park site, which building, when completed, should be used as the Administration Building, of the University, the auditorium for lectures and educational gatherings, the meeting of the international tribunals and scientific organizations, and to be the property of the University, the change to go into effect and the new name to be used on and after September 1, 1904, or in advance of anything actually contributed or done by the Memorial Association other than its unsecured undertaking to raise the building fund in question. If it shall fail to raise the building fund, the University is at liberty to change its name again, if it shall so elect, its new organization in the meantime, however, having gone into effect, so that it is no longer a denominational institution, and such action, if any, as it may elect to take should the Memorial Association fail of success in realizing the agreed building fund, to rest in the hands of the newly created Board of Trustees, which consists of 22 members, 10 of whom are at present Baptists, without stipulation for any Baptist or other denominational representation on the Board in future.

It remains to state the step taken in regard to one department of the University upon its new foundation, namely the undergraduate department of Arts and Sciences, for the purpose of preserving to the University the name "Columbian," and in recognition of the former relations of the Baptist denomination to the institution. This department has been separately incorporated under the name of the Columbian College and has been placed under the control of a separate Board, composed of nine members, seven of whom are Baptists. Out of the funds which it is hoped will be realized for the University upon its new basis, it is proposed to erect upon the new or Van Ness Park site a college building with suitable dormitories for the accommodation of 300 students, and when these buildings are erected and paid for, the financial management of the college, and its further endowment and support, are proposed to be devolved upon its Board of Trustees, no part of the property accumulated by the Columbian University being contributed to its endowment. This department of the University is to comprise its academic undergraduate work, the present relation of which work to the University proper is not to be disturbed or changed beyond the fact that the immediate control of the college is vested in its own board of trustees; it is to be without power to grant degrees of any kind, the baccalaureate degrees earned by its graduates being granted by the University itself, nor is it to be vested with the power to create a president, or any office higher than that of a dean of this particular department, which dean, and the members of the college faculty, are to be members of the University Council. The guaranty that this department of the University will continue to be under the control or management of Baptists, or that it will continue to preserve the name of Columbian, is the same as that under which the ownership and control of the University itself was secured prior to the recent change, namely, the fact that a majority of its Board of Trustees are now Baptists, that it is a self-perpetuating body, and the probability that the Baptist members of the Board will fill vacancies in such a manner as will preserve a majority of their denomination in its membership for the future.

It should be added that the integrity

of Columbian University, an entity thus created as a part of George Washington University, has not been maintained; also that the Baptist Board of Trustees does not exist, so far as keeping Columbian College as a separate entity under Baptist control is concerned. By information also is that no part of the five hundred thousand dollars guaranteed by the George Washington Memorial Association has been paid to the new foundation, except an inconsiderable sum made available at the time the new trustees of Columbian University surrendered its name, charter, assets and franchises to a new foundation wholly divorced from denominational ownership. In the next paper the consecutive steps taken by the Baptist denomination to regain control of this incomparable asset and thus devote itself anew to the great cause of higher education in the capital of the nation will be accurately set forth without fear and without favor.

SOME SUGGESTIONS FOR INDIVIDUALS

Read a good book every week and try to write a review of the same.

Do your daily Bible readings in the early hours of the day instead of the last hours at night.

After reading take time to meditate. Read books for your own self-development and not so much for the other fellow.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. G. M. Workman of Geary, Okla., will have a revival in his church beginning Sunday, May 25. He is to spend July and August in Tennessee holding revivals.

The church at Hernando, Miss., loses its pastor, Rev. Fred W. Roth, who has resigned to accept a call to Shaw, Miss., in the rich delta section of the state.

The First church, Casper, Wyo., secures as pastor Rev. Louis S. Bowerman of Kansas City, Mo. The Kansas City saints tried to hold him with a raise of salary but he refused to stay.

It is announced that Dr. J. Frank Norris of the First church, Fort Worth, Texas, has been invited to occupy the pulpit of the Spurgeon Tabernacle, London, this summer. We predict he doesn't go.

On May 2, there was born to Rev. J. E. McPeake and wife of Forum, Okla., a 9-pound girl who wears the name Gwendolyn Allen. We extend hearty congratulations and best wishes.

Rev. D. B. Moore of Clarksville, Ark., formerly of Tennessee, has accepted a position in Oklahoma for two counties, including the towns of Wister and Howe. He is a kingdom builder.

During the past year the Baptists of Arkansas have given a total of \$690,849.82, or an increase of \$398,234.10 over the previous year to the 75 Million Campaign. Verily, Drs. J. S. Rogers and F. M. Masters are mighty leaders.

On Sunday, June 1, Dr. M. E. Dodd of the First church, Shreveport, La., will preach the commencement sermon for the University of Tennessee, Knoxville, Tenn. That school has honored itself in securing Dr. Dodd.

The First church, Tupelo, Miss., secures as pastor, Rev. D. I. Purser, Jr., who has resigned at Emmanuel church, Alexandria, La., to accept the new work. The Alexandria saints hate to give him up.

Texas Baptists have a 12-year-old boy preacher in the person of J. N. Tidwell, who is said to be a wonder. Ac-

Study hard books that are not interesting just for practice. One will never learn to think reading and studying things that naturally interest and grip.

The practice of following the line of deepest interest causes us to sidetrack the very things sometimes is best for us.

Do not substitute activity for religion. One can wear himself out in religious work and never grow any for himself.

Reading headlines in the newspapers often forms habits that are not best.

The great objection to the picture show as an educational value is that it develops a generation of surface thinkers. Sometimes we are inclined to use the same surface methods in our religious teaching.

Many of our most popular workers, like the picture film, appeal to the people because you do not have to think to follow them.

Selfishness breeds conceit. Conceit warps judgment. Unbalanced judgment results in tyranny. Selfish people are always tyrannical. They cannot judge fairly between themselves and others and as a result demand more than they are willing to give.

Carrier of News and Knowledge;
Instrument of Trade and Industry;
Promoter of Mutual Acquaintance,
Of Peace, and of Good Will,
Among Men and Nations.

Evangelist R. L. Cole of the Texas State Mission Board has just closed a meeting with Rev. W. R. Seymour at Emmanuel church, San Angelo, Texas, resulting in 44 additions. S. J. Strickland led the music. Brother Cole is a native of Tennessee.

Dr. E. F. Lyon has resigned the care of the First church, San Angelo, Texas, after thirteen years of service and goes to his new field at Vernon, Texas. He has Lyon-like attributes as a preacher and pastor, carrying forward the cause in majestic fashion.

It is stated that W. D. Upshaw of Atlanta, Ga., Congressman from that district, has announced his candidacy for vice-president of the United States. He has been pulling out the tail feathers of the American eagle when he got obstreperous, and would make a good official.

Rev. J. Bunyan Smith of the First church, Wichita, Kans., was recently assisted in a revival by Dr. H. W. Virgin of the First church, Amarillo, Texas, resulting in 150 conversions and over 100 additions to the church. The city was mightily stirred by the meeting.

Evangelist Paul Montgomery of Williamston, S. C., has just closed a meeting at Kenova, West Va., resulting in 135 additions to the church. He says he likes to work in the Northern Baptist Convention and has found that they are not all heretics as some might suppose.

When confronted with a suggestion that he debate with a so-called Gospel Missioner the question of the Scriptural way to do mission work. Rev. J. G. Cooper of Buena Vista, Tenn., answered as quick as a flash: "The Missionaries and Hardshells threshed that out long ago." And he is exactly right!

Singing evangelist, John Imrie of St. Louis, Mo., is beginning his tenth year in that capacity. He has just been associated in a revival at Creal Springs, Ill., Rev. A. Chrisman, preaching. There were about 25 conversions. Brother Imrie could be had in this month for work.

Hall-Moody Normal, Martin, Tenn., has a rich commencement program in store. Dr. J. R. Sampey of Louisville, Ky., preaches the commencement sermon on the evening of May 18 and Dr. J. J. Hurt of Jackson, Tenn., delivers the literary address on the evening of May 22. President J. T. Warren chooses wisely and well.

A splendid revival has just closed at Canyon, Texas, in which the pastor, Rev. Lyn Claybrook, was assisted by his father-in-law, Rev. J. E. Skinner of Martin, Tenn., resulting in 30 conversions and 23 additions to the church, 19 for baptism. John R. Rice of Plainview, Texas, led the singing in a very acceptable manner.

Rev. H. L. Janes is rejoicing in the success attending his labors at Cordell, Okla. The church is up with pledges to the 75 Million Campaign and will be launching a remodeling program on the church building in the near future. On Sunday, May 4, ten men were baptized. Brother Janes will spend August in Tennessee and would like to hold meetings.

C. B. Massey said in the Baptist Flag of April 17: "I read out of the S. B. C. minutes of 1923 page 54, showing that the Boards own sixty shares of the Nashville-Decatur railroad stock." He seeks to create the impression that mission money was spent in buying that stock. Of course it was a gracious gift by a generous brother to the Convention, and is not owned by the Boards at all. Otherwise the Brother is right! Selah!

It appears from the advance reports of the receipts during the spring the peerless Geo. W. Truett and the round-up of the 75 Million Campaign that Kentucky led, followed by Virginia, with colossal old Texas, the home of the peerless Geo. W. Truett and the intrepid Lee R. Scarborough, far down the line. What is the matter? The total gifts from Texas are announced to be only 345,000. Texas once gave around a million every spring. But that was before the days of boll weevil.

Hats off to Editor Louie D. Newton of Atlanta, Ga., and the Christian Index. The Convention number of that great paper, with a color cover

page showing the notable Stone Mountain and profusely illustrated throughout with pictures of leaders in the Convention work throughout the South, is a veritable mine of information and a marvel of mechanical neatness. It contains 96 pages.

Sad is the news of the death of Dr. Charles Manly, aged 87, which occurred at the home of a son in Gaffney, S. C. He was for sixteen years president of Furman University, Greenville, S. C. The son of Dr. Basil Manly, Sr., once pastor of the First Church, Charleston, S. C., he was a brother of Dr. Basil Manly, Jr., one of the founders of the Southern Baptist Theological Seminary. From a family of notables, he was on his own account a princely, scholarly Christian gentleman. It is sad to see the old guard passing.

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BE A FRIEND THAT'S TRUE

By Ressa Cowan

In the midst of earth's temptations,
When it's hard to do the right,
If you have a friend who understands
The way will be more bright.
If you have a friend, be grateful,
Prove a friend to him as well;
You may help him win great victories
For Jesus. Who can tell?

Don't betray a friend who trusts you
Prove to him you understand.
Friends that sympathize, are faithful,
Will be ever in demand;
Then, like Christ, the friend of sinners,
Be ye faithful, kind and true;
Let that friend of yours feel certain
He can always count on you.

Oh we often long for someone
We can tell our troubles to.
And they long to find us, ever,
Just as faithful, tried and true;
Then be grateful for their confidence
And keep their secrets well;
You may help some soul to heaven
That was drifting down to hell.

A BULL FIGHT

This sport is indulged in quite frequently in almost all the large cities and towns of Mexico. The fights are given on Sundays and fiestas, or feast days. The place where they are given is called the Plaza de Toros and is usually a large, circular arena with rows of seats surrounding it. It has no roof, and sometimes seats thousands of people.

Encircling the arena is a high fence or barrier with a footrail about eighteen inches from the ground, behind which the bull-fighters hide when the bull gets too close to them, landing in an open space between this high fence and the wall of the amphitheater.

The opening of the performance is very brilliant and exciting. There are usually thousands of spectators, as many as fifteen to twenty thousands, all eager for the fight. Gay colors are everywhere, bands playing the liveliest airs, and all is excitement. The feelings of an American under the circumstances are those of amazement and anxious expectation.

There is a grand flourish of trumpets: a gaily caparisoned horseman dashes in and gallops to the President's box and a key is thrown to him; it is the key of the door leading to the pens where the bulls are kept. The horseman catches the key—would be to him if he doesn't!—gallops back to the entrance and disappears; if the key is not caught the man is hissed out of the ring. Another flourish of trumpets and wild cheers announce the entrance of the bull-fighters.

It is indeed a brilliant spectacle, the matador, capeadores and banderilleros on foot and picadores on horseback, all clad in the gayest colors, in all colors and covered with gold and silver embroidery. They march to the President's box. The President is a municipal or State official, and has full charge of the fight. He is saluted

by the company, and the fight is about to commence.

Now the wildest excitement prevails and the scene is a perfect picture of pandemonium. All eyes are turned toward the low, strong doors where the bulls are kept, under the bandstand.

The doors are thrown open, and from a darkened pen a bull dashes forth into the arena. As he passes under the rail a steel barb with ribbons attached showing the colors of the breeder is fastened into his shoulder. He gallops to the middle of the ring and looks about with fear and astonishment.

He is a grand-looking beast. Surprise and fear give way to rage; he paws the earth and snorts in his frenzy, and discovering the red cloak of the expanda, starts toward him on the run. The man jumps over the fence, but not too quickly, for he has hardly disappeared before the bull's horns hit the boards of the fence.

The bull turns and spies a horse, and would be to the horse, for his day has come. The picador with his lance is totally unable to keep the bull from goring the horse, and it is killed on the spot. The horses are not valuable ones, being old veterans retired from service and fattened to friskiness for this occasion. They are blindfolded and ridden in to certain death.

Another man is chased out of the ring and another horse is killed or wounded. A signal from the President, and a bugle call directs the horses to be removed.

Now comes the really interesting part of the performance—the thrusting of the banderillas. The bull is alone with his tormentors; it is a contest between skill and brute strength. A banderilla is a stick about two and a half feet long; on the end is a very sharp barbed point, similar to that of a fishhook, only straight. The stick is covered on its entire length with gaily colored ribbons and tissue paper.

The banderillero is the man who places them in the bull's shoulders. He must stand in front of the animal without cloak or flag, must stand still and wait the attack.

The bull, maddened at his audacity, dashes toward him at full speed. The man steps out of the way gracefully and skillfully thrusts the band-

erillas into the bull's shoulders. Usually two are thrust in at the same time, one being held in each hand.

As soon as the animal can check his mad rush he turns, now furious with rage, only to find another banderillero with two more banderillas. These and two more are thrust into his shoulders, all hanging free. Believing now, he is wild.

Another signal from the President indicates that the bull has had enough and now must be killed. This is where the matador, the primer esada, distinguishes himself. His skillful killing of the bull with a single thrust is what determines the brilliancy of the star. The matador must stand, sword in hand, and wait the attack. It is assassination to strike while the bull is at rest and calls for hisses and missiles from the audience.

The blood-red cloth or muleta is flaunted in front of the bull. The maddened animal closes his eyes and makes one more dash for life and falls in death. The sword of the matador is thrust between the shoulders to the hilt and has pierced the animal's heart.

Wild bursts of applause fill the air; hats, canes, cigars by the bushel are thrown in the ring by the delighted spectators; men shout and sing and ladies wave their handkerchiefs and mantillas. The matador bows his acknowledgements and throws the hats and canes back to their owners, who seem grateful that he should thus honor them.

The band plays, the gates open and three gaudily decorated mules harnessed abreast enter the ring. A rope is thrown over the dead bull's horns, and he is dragged out.

The wait between the acts is not more than a minute; the bugle calls, the doors open and another bull gallops in and the whole performance is repeated until six are killed, which makes up a complete bull fight. The skill and agility of the bull-fighters are remarkable, and consist in holding the red cloth in such a way that the bull rushes at it instead of at the bull-fighter. The bull shuts his eyes and does not see the man as he sidesteps and thus escapes the bull's rush; but often the man must save his life by a jump over the fence, or around the ends.

The performance is called the function. The best seats are on the shady side, called sombra, those on the sunny side are called en-el sol and are cheaper. Seats in the shade are generally from \$2 to \$3 silver; boxes from \$12 to \$20 silver.

The star fighter is the matador or espada. He it is who finally kills the bull with his sword.

The banderillero is the man who places the banderillas in the bull's shoulders. The little plait of hair or cue worn by professional bull-fighters means that the wearer has reached the grade of banderillero. If he commits any offense against the ethics of the bull-fighter's code his cue is cut off in public and he is forever disgraced.

The picador is the man on horseback. He does not stay there long after the entrance of the bull, but while he does he goads the bull with a pike or lance, this being a pole with a steel point.

The capeadores are the men who flaunt the capes or cloaks in front of the bull. The muleta is the red cloth used by the matador when he kills the bull, and the cachetero is the man who puts the finishing dagger stroke between the horns; and when he has done so six times—if there are six bulls—the bull-fight is history.

The sword used by the matador is straight, two-edged and about thirty inches long, sometimes longer, according to the ideas of its user.—C. R. Mahaffey, in Adventure Magazine.

SMILES SELECTED

Patient—"Doctor will the anesthetic make me sick?"

Doctor—"Not a bit."

Patient—"Well, how long will it be before I know anything?"

Doctor—"Aren't you asking a good deal of an anesthetic?"

Waiting for Information

Tourist—"To what do you attribute your great age?"

Oldest Inhabitant—"I can't say yet, sir. There be several of them patent medicine companies bargaining with me."

After having several drinks of white mule, two rustic youths were uncertainly flivvering home.

"Bill," said James, "I wancha to be careful. Firs' thing y' know you'll have us in a ditch."

"Me?" said Bill surprised. "Why I thought you was drivin'."

Five Dollars, Please

The baby had sneezed long about 2 a.m., and the young parents in great alarm phoned for the doctor to come over. It was a bitter cold night, but doc, believing it was a case of life and death, hastened into his clothes and broke all speed laws getting there, only to find the infant enjoying a perfectly normal sleep.

"Gee! doc, it was too bad to make you come out at this time of night for nothing," said the greatly relieved young papa.

"Don't worry," snapped the doctor. "I didn't come for nothing, you can depend upon that."



An old wash basin sunk in level with the ground makes a fine bird-bath house.