

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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LET DOWN YOUR NET.

Launch out into the deep,
The awful depths of the world's despair;
Hearts that are breaking, eyes that are weeping,
Sorrow and ruin and death are there;
And the sea is wide, and its pitiless tide
Bears on its bosom away
Beauty and youth, in reckless ruth,
To its dark abyss for aye, for aye.

But the Master's voice comes over the sea:
"Let down your nets for a draught,"—for me!

He stands in our midst, on our wreck-strewn strand.

And sweet and loyal in His command;
His pleading call
Is to each and to all;
And wherever the royal call is heard
There hangs the nets of the royal Word.

Trust to the nets, and not to your skill;
Trust to the royal Master's will;
Let down your nets each day, each hour,
For the word of the King is the word of power.

And the King's own word comes over the sea;
"Let down your nets for a draught,"—for me!

—Selected.

FAITHFUL IN THAT WHICH IS LEAST.

Promotion is always conditioned on faithfulness and efficiency in the place which one holds. Advancement which is not accompanied by increased capacity for service is untimely and unfortunate, resulting sooner or later in demotion. Unless we are faithful in that which is least, we would not be faithful in that which is much. Often it is said that one would do something if he had more at his disposal, when in fact if he does nothing at all with meager resources, he would do nothing were they much greater. When one is not faithful in the minor or less important duties or spheres of service, he can not be advanced to the higher degrees of life or the higher planes of labor. The giving of money is one of the lesser forms of stewardship. Unless men are faithful in that, however, they are not going to be diligent in the higher phases of Christian stewardship, such as talents, time and life itself. Think about it: do you know of a person who is serving the Lord in an important way who has not graduated and has proved himself proficient in the school of stewardship in material things? Having been faithful in that which is least, he is passed on to the possession and enjoyment of that which is much.

FOSDICK TROUBLETH PRESBYTERIANS.

The moderator of the General Assembly of the Presbyterian Church is reported to have said recently that Dr. Fosdick, pastor of the Fifth Avenue Presbyterian Church of New York City, a modernist and incidentally a Baptist preacher, has given the Presbyterians more trouble than he hopes any Presbyterian will ever give the Baptists! We appreciate such gracious good-will from so eminent a source, but can assure the Moderator that we do not think there is any danger that his fears in this particular will be realized. Our Presbyterian friends might reasonably expect to be embarrassed by the presence of a Baptist in their midst and by one of their churches who would have a Baptist as its pastor. The Fifth Avenue combination is capable of giving trouble. When a Baptist church calls a Presbyterian preacher as its pastor, be he ever so fundamental, there will surely be trouble among the Baptists in its neighborhood!

CHURCH CREEDS.

Is it not true that divisions among Christians have grown out of differences in interpretations of Ecclesiastical dicta rather than of the Word of God itself? Down through the ages, church councils have set up decrees or set forth statements of doctrine, and battles have taken place mostly around them. Wherever the Bible itself is set up as the only authoritative creed and statement of Christian doctrine there is not so much room for division among the people. The Presbyterian Church in this country is threatened with serious disruption because of its credal condition, some holding to fundamentalism and others being classed as Modernists. Among Baptists, the test is whether one believes in the Book, and the church to which he belongs is to be the interpreter of that. Hence no division further than a split in a local church can take place among Baptists on doctrinal issues. It is a great deal easier to accept the Bible as the creed, than it is to formulate a statement about the Bible as a Declaration of Faith, which withal may have to be changed next year to fit into the growing mind of a new generation. It is not only easier but it is much safer. For convenience we may have articles of faith but they are only for the benefit of the members of a church in their relations to one another or for use by the church in seeking organic alignment with other churches of the same faith and order for the prosecution of common ends. Let not our Baptist Conventions ever assume the authority to write a Baptist Creed—since we have one already, and that an infallible one. Let us therewith be content.

TENNESSEE CENTRAL PROGRESSES.

It is a matter of interest to the traveling public and to the people of central Tennessee to know that the Tennessee Central Railway has lately increased its facilities for serving its constituency, both in better road beds and improved equipment. All steel coaches and new engines have been installed in the passenger service between Nashville and Harri-man, and improvements in other respects are pending on other lines. Under its new management, the Tennessee Central gives evidence of a healthy business career and substantial service to the people of the section through which it runs, than which there is none richer in material resources nor more capable of industrial development. We congratulate the road upon the brighter outlook and its increased efficiency.

HERESY HUNTERS.

It is proverbial that one will find what he is looking for if he looks long and intently enough. The trouble-hunter usually finds some one else who is looking for the same thing, then two of a kind have come together in a collision! The character of the observer is often portrayed in what he sees or thinks he sees in other people. One tourist will remark upon the beauty of the mountain stream while another regards it as remarkable for the rainbow trout which he has caught in it, or says he has caught in its waters! One is an artist, the other a fisherman! At the same time it is not amiss in us to see the mote that is in our brother's eye. We should be sure that there is not at the same time a beam in our own. The spirit of love does not make unnecessary exhibition of another's deformity. The disposition on the part of some among us to find heresy in the most orthodox and soundest, is not always a sincere love of the truth but is partly an ambition to achieve a reputation as the finder of Old Paths, a rectifier of doctrinal irregularities, a standard bearer in the van-guard of the Lord's hosts. It is Phariseeism up-to-date. It is conceit. Or else it indicates a muck-raker's nature or the soul of a garbage ghou. Let no sin or error be tolerated in any one, prominent or insignificant, high or low, but let protest be made in the spirit of humility and absolute self-effacement in behalf of the truth.

The small college has a decided advantage in character training. Increasing numbers of students and patrons are beginning to recognize this. More and more the Boards of Trustees of colleges are limiting their number of freshmen that they will admit. The famous old Bowdoin College has announced recently that only 150 freshmen will be admitted in the future.

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(Continuing the Baptist Builder.)

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EDITORIAL

CALL OF CONDITIONS.

It has been often asked: After the 75 Million Campaign, what? Perhaps the correct answer to such an inquiry would have been: "The Campaign will never close" although the designation of "75 Million" will be dropped certainly not later than December 31, 1924. Everything which that Campaign has fostered, and other things besides, are too extensive and important to be limited to a given period of time. In the make-up of our program from time to time there will be revisions and changes but in the great central purposes and activities which have characterized us for the past five years there should be no interruption or alteration.

Conditions.

Up to April 30 of this year, Tennessee Baptists had given, including Specials, on the 75 Million Campaign the sum of \$3,744,621.00. The total subscriptions by our people in 1919 were \$4,540,000.00. This leaves an unpaid balance of nearly \$800,000.00. Compared with anything we have ever done, that is a big amount; but compared with what we actually could do, it is a small sum. If every member in our 1,800 churches alone would each give fifty cents a month to this cause for the balance of the year, the result would be considerably greater than the amount of our balance. It is not a question of our ability to do this thing. It is a question whether we will enlist the larger number in bringing to pass the ends desired.

Let none be afraid of the big task. It is no time for faint hearts or feeble faiths. The occasion calls for courage and daring. Any pessimism now would be a poison that would infect our blood for years to come. We must go up against the hard job. The closer we get to it, with organized and harmonious ranks, the smaller it will seem and the more easily we can put it under our feet. Our greatest difficulty will be to build up in our-

selves the faith that we can do it; and to convince others that it can be done.

First Call.

During the remaining portion of the year, two things will necessarily have to be done. One is to make final definite provisions for the finish of the 75 Million Campaign, which may be done under what our Stewardship Secretary terms "Kingdom Extension" activities. Perhaps the name "75 Million Campaign" might well be discarded in favor of the term "Kingdom Extension." We think well of the idea and of the name suggested. It is the King's business we should do, and it is His kingdom we should maintain, in the interests of which every plan should be made and carried out.

Some have paid their original pledge in full. They deserve great credit if they have done so by constant and self-denying effort. Let them now give an amount in addition to their pledge if they will. It will not be a difficult matter to get an additional pledge from every one who pledged worthily and has paid up to date. Some who promised an insignificant amount and have paid up may feel a sense of ease and satisfaction from which they might decline to be aroused to any new obligation, but not so with those who have given self-sacrificingly.

Some have not been able to pay up as yet, but they hope to do so by the end of the year. The most that should be expected of them is the payment in full by the time the period closes.

Others who pledged have met with misfortune and have not been, and are not, and will not be able to pay their pledges. Let nothing be exacted of them. Where death has come, let the estate be relieved entirely of all obligations and the duplicate pledge card returned by the church treasurer to the executor or family of the deceased. But inform the family that whatever they wish to do to carry out the pledge will be accepted as of free will on their part and not as payment of the pledge made by the departed one whose death automatically terminated the obligation. From those who cannot pay their pledges in full by reason of financial reverses, a new pledge should be received, cancelling the old one, signifying how much they can give by the end of this year.

Still others have not made any pledge either because they would not do so at the start or because they have been received into the church since the Campaign was begun and have never been canvassed for this cause. From every such one, a pledge should be secured, if possible. There should be subscribed by new members alone an amount equal to that which should be allowed for deaths and disabilities.

And still others have not pledged anything and will pledge nothing, but will give something. Let them be canvassed for cash offerings, perhaps twice between now and the end of the year. Some very good people respectfully decline to make any definite promise to the Lord, as strange as it may seem. The cause should be laid on their hearts and definite individual efforts should be made to enlist them.

In order to accomplish this result, the finance committee, or deacons, of each church should make a thorough survey of the pres-

ent membership and the present condition of every member, so that an intelligent and profitable canvass of the members can be made. It would be well to have the new Kingdom Extension Pledge made by all the members, regardless of previous obligations or whether any pledge was made at all, cancelling any outstanding pledge when this is made. This would serve to get the whole situation fresh in the minds of our people and would bring about a new sense of duty in the matter. It is earnestly desired that our churches will take immediate steps to get their workers informed and organized for this task. Preparation for a thorough work should not be made hastily. Anything less than a thorough work will not be worthy of our cause or will discharge our obligation to it. The first thing to do is to do with our might that which we have already undertaken and finish it nobly and comfortably.

Second Call.

Along with the finish of the task in hand there will have to be provision made for the work next year. The program as outlined will cover a year at a time, certainly for some time to come. Plans for 1925 should be laid not later than the latter part of this year. Churches should make up their budgets and make an Every-Member Canvass for pledges which will over-subscribe the budget so as to allow a safe margin. They should not plan for expenditures without business bases of receipts, both as to church support and for denominational causes.

There should be first a campaign of education among the people as to the budget plan of church finance. Let every member as far as possible understand it, and be enlisted under it. Free literature on the subject can be had for the asking from the Executive Board of the Tennessee Baptist State Convention, Nashville. Pastors are urged to give their people information concerning it and lead them in its adoption and use. Some variations may need to be made from the suggested schedule of offerings in order to fit into a scheme which a church has and from which it might not be best to depart abruptly; but such changes could be made consistent with the general budget plan and with the largest possible financial results to the church and to the denomination.

The financial problem that is before us is to so conduct the wind-up of the 75 Million Campaign as to make the wisest possible provision for the work next year. It can be done. The two are linked together. To succeed in the one will be to prepare for the next. To fail in the one is to be unready for what follows. The means by which we can best complete the work in hand will be sufficient to start us well on the program that follows. We are in the midst of strategic times. The transition between the greatest period in our history to its succeeding one is upon us. Shall it be passed safely and consistently with our highest interests in the future and with the greatest possible results to the cause of Christ as it is entrusted into our hands?

Revival services will begin at Park Avenue Baptist Church, Nashville, Rev. A. M. Nicholson, pastor, June 8, conducted by the Sledge-Hughes Evangelistic party.

News and Views

Rev. Rex Ray, of our Southern Baptist Mission at Wuchow, China, is reported by the daily press to have been recently captured by Chinese bandits and held for ransom. No other Southern Baptist missionary is reported to have been among the captives. The American consul at Wuchow is taking prompt measure to secure their release.

It is with profound sorrow that we chronicle the death of Dr. A. E. Brown at Asheville, N. C., which took place Friday, May 30. For many years he was the faithful, efficient superintendent of Mountain Schools under our Home Mission Board. His passing is a distinct loss to our denomination. More fitting and elaborate tributes will appear later.

Rev. J. A. Carmack, pastor of the Grace Baptist Church of Nashville, who died Monday, May 26, was buried in Spring Hill Cemetery, Nashville, Wednesday afternoon, May 28. Rev. J. E. Skinner of Martin preached a most excellent sermon on the occasion of the funeral on "Saved by Grace," a subject on which Brother Carmack had indicated his desire that Brother Skinner should preach at his burial. The other Baptist pastors of Nashville were honorary pall bearers.

At the recent meeting of the Southern Baptist Convention in Atlanta, Dr. J. W. Cammack of Virginia, introduced the following resolution which was unanimously adopted by a full house: "Resolved, that the General Committee on Future Program be requested to consider the feasibility of including in the pledge to be taken in the next campaign a subscription to the recognized State Baptist paper for each home whose members make pledges to the entire program."

Sunday, May 25 the revival services at the First Baptist Church of Nashville, closed with wonderful results. For four full weeks, Dr. W. F. Powell, the pastor, preached twice a day, even sacrificing his attendance upon the Southern Baptist Convention in order to continue in the work of grace in his church. Noon prayer services were held in the church daily. Brother Geo. W. Card led in the song services for the first part of the meeting and Brother Jeff Wall the latter part. As a result of the revival 160 members were received into the fellowship of the church.

Ordering change of address, Pastor J. T. Riddick writes May 28: "I have been called to and accepted the pastorate of the James Memorial Church of Norfolk. I expect to take charge the first Sunday in June. This makes my third church in the city of Norfolk in the past twenty-five years, and five churches within a radius of twelve miles of Norfolk. There have been added to the membership of Park Avenue in the last six years and nine months 1,075 members and the church has raised for all purposes \$110,500.

I have held fifty-one revivals outside of my own church, and delivered 1,750 sermons and addresses."

Dr. John W. Inzer, popular pastor of the First Baptist Church of Chattanooga, writes May 28: "Last two Sundays I have preached Commencement sermons for local schools—and next Sunday for the Chattanooga Law School with 16 graduates. I had to decline one other local school this year. Tomorrow I go to Jackson, Tenn., on invitation of the city-at-large to deliver their annual memorial day address. This is a return engagement; Monday to LaGrange, Ga. First Church for meeting; then to Texas to speak daily, 10 days, at Leonard, Texas B. Y. P. U. Encampment. This is within five miles of my boyhood home. Will be there also to celebrate my father's 75th birthday. I am taking my vacation in June—by preaching about every day."

GOLDEN FACTS.

Concerning the Southwestern Seminary.

1. It is now owned, controlled and supported by the Southern Baptist Convention; and the W. M. U. of the South administers the Woman's Training School.
 2. It is endowed with the love and prayers of millions of loyal Baptists.
 3. It has 33 teachers, 649 students, and graduated this year 126 men and women, and has 1,001 in correspondence studies.
 4. It has six great departments—Theology, Religious Education, Gospel Music, Missionary Training, Practical Work and Correspondence—emphasizing scholarship, evangelism, missions and practical efficiency.
 5. Its faculty and students in one year brought to Christ 11,702, baptized 10,922, brought into Baptist churches 16,607, and raised for the Campaign \$246,144.00.
 6. It gives aid on personal expenses of students and renders valuable help in securing pastorates and other forms of self-supporting work in hundreds of nearby churches.
 7. It offers best possible advantages for preachers; Sunday school, B. Y. P. U., W. M. U. workers; pastors' assistants, Gospel singers, etc.
 8. It is located in the center of a great Baptist empire in a healthful climate, and in a glorious spiritual, evangelistic, scholarly atmosphere.
- If you want the best advantages and environment for preparation for Gospel service in any line, come to us. Write for catalogue to L. R. SCARBOROUGH, D.D., President

Evangelist Mordecai Fowler Ham of Anchorage, Ky., senior member of the Ham-Ramsey Evangelistic Party, reports from Wilson, N. C., where his party has just opened a seven-weeks' campaign which promises to be one of the greatest victories of his career in North Carolina. During the past year, Mr. Ham has held great city-wide campaigns in Durham, Washington, Raleigh and Greenville, all of which were characterized by most remarkable demonstrations of the Spirit's power. Following all of these campaigns great activity in evangelism has been evidenced by the laymen of the various churches and thousands of conversions are reported from these fields as the result of the special services held by laymen since the

Ham-Ramsey party left these cities. In each of these towns, from 75 to 200 business men gather each morning at an early hour and start the day with a thirty-minute service of prayer and praise and this feature of the campaigns has proved a most inspirational and abiding blessing to the respective communities. Hundreds of additions to the churches have followed these campaigns and Mr. Ham regards the past year as the most fruitful year of his ministry.

AN OPEN LETTER TO THE GENERAL COMMITTEE ON FUTURE PROGRAM.

By J. W. Cammack, Richmond, Va.

"Resolved, that the General Committee on Future Program be requested to consider the feasibility of including in the pledge to be taken in the next campaign a subscription to the recognized State Baptist paper for each home whose members make pledges to the entire program."

As one who has no connection with any denominational paper I desire in directing the attention of the General Committee to this resolution to submit the following statements:

1. A number of our most thoughtful men in the Convention with whom I have conferred believe the plan is practicable and desirable.

2. The *American Issue* is sent to all who subscribe as much as \$5.00 per year to the Anti-Saloon League, and this paper has done much to promote the temperance cause.

3. Various organizations send their publication to all members when their membership dues are paid.

4. Sunday-school literature is given to all who attend Sunday school, regardless of the contribution, and practically the same plan is followed by the B. Y. P. U.

5. The detail of the plan in deciding who is to receive the paper in each church could be determined by the campaign committee in each church.

6. The enlarged circulation thus secured would enable the papers to increase the income from advertising, and reduce the subscription price. The paper would be relieved of the expense of collecting subscriptions.

7. The Episcopal diocese of Virginia with a membership of about 19,000 has a subscription list of 14,000 names of those who receive the diocesan paper. The pledge card used by them states that a certain amount of the pledge is for the paper.

8. It is reasonably certain that with the Baptist paper going each week into the homes of all who make pledges during campaign week, the payment of pledges throughout the year will be stimulated to such an extent that the net result after taking out the price of the paper will be more than would have been received without the paper.

9. Writing as one who has had years of experience with the denominational paper, but who now has no connection with any paper. I am persuaded that if your committee can see its way clear to carry out the suggestion adopted by the Southern Baptist Convention you will have solved the most vital and perplexing problem before Southern Baptists.

Contributions

THE BAPTIST PAPER OUR MOST NEGLECTED ASSET.

W. A. FROST, *Business Manager of the Western Recorder*

It is heartening to know that Dr. Henderson deems the denominational paper of sufficient importance to allow it a place for discussion on his program. This is an improvement over conditions a few years ago, and yet we want to affirm that the denominational paper is most neglected. We want to discuss this question as it is stated—"most neglected."

Webster tells us that the meaning of *neglect* is "to fail to give due attention to." We believe when we have given you the figures, that you will be convinced that the subject is not wrongly stated. Ayers' Newspaper Directory gives the following facts:

In 1906 the Baptist papers of the South—and this includes all papers published by Baptists there—had a circulation of 239,516. In 1923, eighteen years later, we find that all Baptist papers have a combined circulation of only 223,411, a loss in this time of 16,105.

Yet, during this period, our white Baptist membership grew from 1,899,427 in 1906 to 3,366,211 in 1923, a gain of 1,466,784—nearly 100 per cent.

In my own State—Kentucky—we find that in 1906 there was a circulation of Baptist papers to the number of 35,567; and in 1923, 23,700, a loss of circulation in that one State alone of 11,867, while at the same time our membership in Kentucky increased from 206,224 in 1906 to 276,101 in 1923, a gain of 69,877.

In 1906 Baptist papers throughout the South served 12.6 per cent of the Baptist constituency; in 1923 6.6 per cent. In other words, in 1906 twelve Baptists out of each one hundred were receiving the paper. Today, with the enlarged constituency, only six Baptists out of every hundred are receiving the denominational paper. In Kentucky in 1906 12.3 per cent of Baptists were being served by Baptist papers; in 1923 only 7.4 per cent.

While we have not the facts in the case of other denominations, we are reliably informed that during this same period the Methodists have increased their paper circulation possibly twenty or twenty-five per cent, and the Presbyterians even more than that, as most Presbyterian families receive their denominational paper.

As to secular papers and magazines, we have compiled figures to show that they have gone forward as have all other big secular business enterprises that have been properly emphasized by those who had them in charge. We find that in our own State a fraternal paper known as the *Masonic Home Journal* has increased its circulation from 23,164 in 1906 to 68,439 in 1923, a gain of 195 per cent. The *Delineator*, a national magazine having a circulation of 950,000 in 1906, now has a circulation of 1,124,276, a gain of 174,000 or 18 per cent. The *Ladies Home Journal*

in 1906 had a circulation of 1,089,027; in 1923 1,895,240—a net gain of 806,000 subscribers, or a percentage gain of seventy-four in eighteen years. *Collier's Weekly*, with a circulation of 568,906 in 1906 and 992,035 in 1923, shows a gain of almost half a million—423,962, or seventy-four per cent.

I

We give these figures to show that the denominational paper has been neglected. It has not been given the proper emphasis by the denomination, and because of this fact, it has not kept pace with our denominational affairs or with other periodicals of like character or of a secular nature. I would like further to show you by statistics that it is the most neglected of any enterprise fostered by Baptists.

We find that in 1906 there were 21,802 churches in the Southern Baptist Convention, and in 1923 27,919, a gain of more than 6,000; Sunday-schools 11,587 in 1906 and 20,935 in 1923. In 1906 we had on foreign fields 189 missionaries. Today we have considerably over 500. At that date we had 880 home missionaries; today we have more than 1,100. On our foreign fields we had in 1906 214 churches; today we have 891. We have increased our Home Mission schools from twenty-two to thirty-eight during this period of eighteen years. Our church property has advanced more than eighty million dollars in value in the same period of time.

Our benevolent contributions have gone forward beyond the expectation of almost any one. In Kentucky in 1906 we were giving for all benevolences \$465,000. Last year we contributed \$1,091,585. In 1904 we had one hospital; today we have twenty-two, with two others in process of erection. Then we had five orphanages; now we have nineteen.

In other words, during this eighteen years every material interest and every spiritual activity of our Baptist body received from us a devoted attention which God blessed with rich and remarkable success. But at the same time, the denominational paper without whose active aid most of these successes would have been impossible was treated with so little consideration that it has actually declined about fifty per cent in the relative number of Baptist families it now reaches as compared with eighteen years ago. I need say no more to establish my affirmation that the Baptist paper is our most neglected Baptist asset.

II

I would like to give you, if we had time, some results of the neglect of the denominational paper. We mention in passing the growth of the "isms" and schisms that pervade every land. Eighteen or twenty years ago, Rationalism was unknown except among the few "high-brows" city churches, where most of this discussion usually starts. The average country church did not know of any infidelity save that of Bob Ingersoll, or any agnosticism save that of Tome Paine or Voltaire. Today children not in high school are discussing the questions of whether or not Jesus Christ is divine and whether the Holy Scriptures are the divinely inspired Word of God. This has come about in no small degree by the putting out of the Baptist paper and the large bringing in of papers

that teach all sorts of worldly non-Biblical "isms."

Our denominational leakage is another matter that should give us great concern. For lack of time I will not be able to discuss this question. The most serious result of this indifference toward the denominational paper has been a failure on our part properly to enlist our membership. Possibly you would be surprised to know that out of the 3,400,000 Baptists in the bounds of the Southern Baptist Convention, not more than 800,000 are wholly enlisted in the work or contribute of their means, their influence or their efforts in the propagation of the gospel of Jesus Christ—less than twenty-five per cent.

Why is this? Is it because of the lack of finances that we are not enlisted in this great work? No. We are informed by those who are competent to make an estimate that the income of Southern Baptists in the year 1923 was more than a billion dollars. If we had adopted Paul's plan of financing the Kingdom and had laid by in store on the first day of the week as God had prospered, certainly it would not have been less than the tenth, which would have amounted to more than a hundred million dollars in one year, instead of the twenty-three millions that we had.

It is not because we are not evangelical. Statistics show that we had more baptisms last year than any other evangelical denomination in the United States. In fact, we had more than both the Northern and Southern Methodists, which come next to us in membership.

Why then, are we not enlisted? A lack of information, a lack of having our spiritual natures aroused, a lack of feeling of our personal responsibility with reference to the propagation of the gospel in the salvation of men. The Baptist three-fourths who do not give do not read the Baptist paper. We know of no single factor more potent to enlist our people than that they read the denominational papers.

III

Is it an asset? When this subject was assigned to me by Dr. Henderson, and I had gotten together the figures that I have given you, this thought came to me: If our denomination can go forward as it has, with the indifference toward the denominational paper that exists, is it really necessary that we should have a paper at all? With this thought in mind, I wrote to the editor of a great fraternal paper, to the editor of a great insurance magazine, to the editor of a great business corporation paper, and to Mr. Aaron Sapiro, who is well known as the organizer of the co-operative marketing associations that are being so prominently mentioned in the metropolitan press of the country.

May I read you a few paragraphs from only one of these letters? Mr. Sapiro, in his reply, says:

"The primary function of a house organ (meaning the paper of the co-operative associations) is to keep members in constant contact with all the activities of their associations."

I want you now to pay particular attention to this letter and see whether or not his reasoning would apply to our papers.

"These associations (or churches) are not

profit associations. They are simply service institutions, in which each member gives up (or sacrifices) his own personal aggrandizement for the benefit of his fellow grower (or his fellow man). He (the individual member) naturally is interested in knowing just how his association (church, board or institutions) acts, and why certain policies are adopted from time to time. The house organ (church paper) supplies this information. Further, it is distinctly a morale-builder."

Is there a greater factor in the denomination to build morale among our forces than the weekly visit of the denominational paper?

"Common problems" continues Mr. Sapiro, "affecting the particular industry (or denomination) are discussed. The grower member (individual member) is given a chance to understand why the executives he hires pursue certain policies in the management of the organization (boards and institutions) in preference to certain other policies; the specific functioning of various departments and its relation to the general good of the association can be made clear. In short, the periodical permits of the discussion and explanation of all matters vital to the grower's (individual member's) interests, and is a very material aid in setting before those to whom it is not quite clear the aim and the purpose of their association (denomination)."

"The grower-member's (or individual person's) enthusiasm and loyalty develops proportionately as he knows his organization (or denominational work); what it stands for and what it is doing. And co-operation of a lasting character cannot be effected without the staunch support of the members pledged to each other, and to their association (denomination)."

It is unnecessary for me to read other letters in support of my contention that the paper is a denominational asset. Other denominations feel that it is. Big business organizations of every nature see the necessity of these papers.

IV

I am convinced that a man is not a good citizen of this Republic if he does not make some effort to inform himself as to the things that pertain to the government under which he lives. We live in a republic; a republic is a government, of, for and by, the people, and each individual who sits before me this afternoon is a part of that government, and must participate in government affairs. Show me a citizen who makes no pretense of informing himself with reference to these things, and I will show you a man who is not a good citizen, in so far as his obligations go in governmental affairs. I would not have you misunderstand me. I do not say he is immoral, or that he is dishonest—not that at all—but that he is merely unqualified to participate in the things for which he is responsible.

Now, my brethren, until every member of our denomination shall feel keenly his individual, personal responsibility with reference to carrying out the Great Commission in the salvation of men, we may not expect an enlisted constituency. Men must be impressed with the fact that the Commission

was given to the church, and that the church is composed of individuals, and that if men die and are lost, not the church collectively but the church individually is responsible if they have failed to carry out the great world will of the Master.

Some one has imagined that the following conversation took place in heaven between the Angel Gabriel and the Master, after the Master had come to glory from His sojourn on earth.

Gabriel said to Jesus, "Master, you have been to earth, and you suffered on Calvary for the sins of the world. Did you suffer greatly?"

And the Master said, "Yes."

And Gabriel said, "Master, did you have a great following? Did they believe you? Were they in sympathy with the things that you did? And do all the people know that you died on Calvary in their stead?"

And Jesus said, "Oh, no, just a few sympathized; just a few of those in Palestine understood why I went to earth."

"Then, Master, what plans have you made in order that all men everywhere may know and a half years' ministry, and said to them,

And the Master said, "Just before I left the earth I called to me that little group of men who had followed me through my three and a half years' ministry, and said to them, 'I go away, and I want you now to go out and tell others why I came to earth and have them to tell others and those others to tell others, and others, and others,—and on and on, until every human being in all the world may know that upon Calvary's cross I suffered and died that they might live.'"

And Gabriel, having been to earth and knowing the weakness of men, said "Master, suppose that Peter neglects to tell the story—Suppose that John becomes engaged in the commercial pursuits of life and does not tell the story—Suppose that down in the twentieth century men become so absorbed in the material things of life that they forget—what provisions have you made then?"

The Master answered, "I have made no other plan. I am depending upon them."

V

My brethren, there is no other plan. Jesus is depending upon us. If we fail, the glad news of our Saviour's redemptive love fails to reach men and women whom He died to save. He has made no other provision. He depends upon us. If the world has voices to preach its gospel, we must not fail the more zealously to declare His gospel. If the world has writers to bring books from the press by the thousands, we must not fail to circulate the Book and those works that honor Him.

If the world has papers by the millions of copies rolling off the presses to tell the fitful story of its pleasures, its amusements, its ambitions, its material progress and its crime, we must arouse ourselves to the necessity of putting into the homes of our people our own papers that tell the news, the hopes, the ideals, the blessed activities, of the Kingdom of our Lord, and that set forth for the weak and uninformed and bereaved and tempted timely assurances from the impregnable rock of the Holy Scriptures in which God has revealed Himself to man.

THE VALUE OF TRUTH.

Rush Stronghold Medal Essay of Carson-Newman College Won by Herbert D. Weaver.

Truth has a drawing power all its own, and may be found in every realm of life. Who can doubt that there is an instinctive longing in the human heart which leads the peoples of the earth to press toward the hills of truth? The greatest men of past times have not been politicians or warriors, who have influenced the outward policy or grandeur of nations, but men who, by their deep wisdom and generous sentiments have given light and life to the hearts and minds of their own age, and left a legacy of truth to posterity. All the ancient records and traditions prove that our whole civilization is supported on truth. Man had but to begin to explore, and the universe opened before him. Each step he took opened new vistas and kindled new desires. He built, improved, invented, and put together, and the greater the thing he did the greater the thing he wanted to do. Truth has made our modern civilization greater and higher than any that has gone before. It set free the mental power that rolled back the veil of ignorance which had hid all but a small portion of the globe from men's knowledge; it measured the orbits of the circling spheres and bade us see moving, pulsing in a drop of water; it opened to us the ante-chamber of nature's mysteries and read the secrets of a long-buried past; it harnessed in our service physical forces; it increased productive power by a thousand great inventions, and it has brought the right of private judgment in matters of religion.

Man is a creature that cannot be satisfied. Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless desire of man to know the truth. Beneath things he seeks truth. He would know how the globe was forged, how the stars were hung, and trace to their source the springs of life.

Truth is the illumination of the age. Could a man of the past centuries have seen in a vision of the future the steamship taking the place of the sailing vessel, the railroad train, the automobile, and the airship of the wagon, the reaping machine of the scythe, the threshing machine of the flail; could he have heard the throb of the engines that in obedience to human will, and for the satisfaction of human desires, exert a power greater than that of all men and all the beasts of burden combined; could he have seen the forest-tree transformed into finished lumber with hardly a touch of the human hand; the great workshops where boots and shoes are turned out by the case with less labor than the old-fashioned cobbler could have put on a sole; the factories where cotton becomes cloth faster than thousands of stalwart weavers could have turned it out with hand-looms; could he have seen steam-hammers shaping mammoth shafts and mighty anchors, and delicate machinery making tiny watches; the diamond-drill cutting through the heart of the rocks, and petroleum sparing the whale; could he have realized the enormous savings of labor resulting from the improved facilities of exchange and communications; could he have

conceived of the hundred thousand improvements which these only suggest, what would he have inferred as to the value of discovered truths?

There is a necessary and universal principle at the head of all science; that principle is truth. The truth is infinite as the firmament above you. The man of science stands calmly on the facts of the universe. He is based upon reality. All the opposition and controversy in the world cannot alter facts, nor prevent the facts from being manifest at last. He can be calm, because he knows he is a witness for the truth. The universe is not a disorderly, disconnected heap, but a beautiful whole, stamped throughout with unity, so as to be an image of the One Infinite Spirit. Nothing stands alone. All things are knit together, each existing for all and all for each. God has not shut up the evidence of His being in a few books, written in a foreign language, and locked up in the libraries of colleges and philosophers; but has written His name on the heavens and on the earth, and even on the minutest plant and animal. A truth of man is not only a truth in this world, a truth to our minds, but a truth everywhere—a truth in heaven, a truth to God, who has indeed framed His creation according to the laws of this universal science.

Truth came to a race of slaves crouched under Egyptian whips, and led them from the House of Bondage. She hardened them in the desert and made of them a race of conquerors. The truth of the Mosaic law took their thinkers up to heights where they beheld the unity of God, and inspired their poets with strains that yet phrase the highest exaltations of thought. Truth dawned on the Phœnician coast, and ships passed the Pillars of Hercules to plough the unknown seas. She shed a partial light on Greece, and marble grew into shapes of ideal beauty, and words became the instruments of subtlest thought.

It was only when truth veiled herself and retired from the conflict that the Dark Ages, like a black and starless night, settled down upon the earth. Out of the night that followed her eclipse, her slanting rays fell again on the earth, and lost learning was revived, modern civilization began, and a new world was unveiled; and as the knowledge of truth grew, so grew art, wealth, power, knowledge and refinement. Sciences, arts, professions, and occupations of life, grew out of our connection with truth. The natural philosopher, the physician, the lawyer, the legislator, find the objects or occasions of their researches in truth. The poet borrows his beautiful imagery from truth. The sculptor and the painter express their noble conceptions through truth.

Truth is the very corner-stone of life. It is to virtue what light is to color; to wealth, what sunshine is to grain; to knowledge, what eyes are to sight. Where truth rises, there virtue grows, knowledge expands, inventions multiply human powers, and in strength and spirit the freer nation rises among her neighbors as Saul among his brethren—taller and fairer. Where truth sinks, there virtue fades, knowledge is forgotten, invention ceases, and empires, once mighty in arms and

arts, become a helpless prey to freer barbarians.

Through error corruption becomes chronic, the public spirit is lost, traditions of honor, virtue, and patriotism are weakened, and law is brought into contempt, and reforms become hopeless. The sword becomes mightier than the pen, and in carnivals of destruction brute force and wild frenzy alternate with the lethargy of a declining civilization. Error robs the shivering of warmth, the hunger of food, the sick of medicine, the anxious of peace. It fills the gin-palaces with those who have no comfort in their homes; it makes lads who might be useful men candidates for prisons and penitentiaries; it fills brothels with girls who might have known the joy of pure womanhood; it takes away from little children the joy and innocence of life's morning. It sends greed and all evil passions prowling through society as a hard winter drives wolves to the abodes of men; it darkens faith in the human soul, and leads to a forlorn hope. From it comes a lust for gain; men tread everything pure and noble under their feet, and sacrifice all the higher responsibilities of life. It converts vitality into a hollow pretence, patriotism into a sham, and religion into hypocrisy. It makes civilized existence a warfare, of which the weapons are cunning and fraud.

The message of truth is indelible. Every attempt to erase it only polishes more brilliantly its shining surface; every criticism of special statements of truth only writes in clearer letters its enduring message. Truth is reality, and, therefore, always triumphs; falsehood always bears in itself the germs of its own destruction. Error possesses and diseases man's imaginations; truth lifts the fallen spirit from the depth, restores it to energy and freedom of thought, conscience, and love. Error, though sincere, is error still. Truth may be hidden for ages, but it remains unshaken, as God's throne. Every lie takes one stone out of the bridge over which everyone must pass. Falsehoods are unreal and must crumble in the end; truth is reality and bears up all who rest upon it. Truth is the hope of the world. When seen as a reality, it always breathes faith and trust. Truth is a conquest, and no man holds her so fast as he who has won her by conflict. Love of truth is stronger than the love for gain, honor, or life. Truth is the electricity of the moral universe; the mightiest power on earth. It is man's only armor. Its threads are Love and Life. It is the price of friendship. It is the youth-giving joy to the aged. It makes man glorious and happy. It is the yeast that leavens the whole of existence; the immortal flower that blooms, carpeting all the way with joy. The value of truth is priceless.

Truth belongs to God, and is as immutable as its source. The pillar of truth will endure to the last. It steps over the limits of all time. It is eternal, unchanged evermore. As long as the skies shall nourish the thunderbolt and gale, as long as after tempests shall spring one showery bow, as long as night the concave sows with its starry seed, as long as the moonbeam glitters, as long as roses bloom, and earth is resplendent with the wonderful

hues of nature, as long as the Lord holds the creation forth in His hand, like a fresh flower just opened, and views it with a smile—as long as these exist, truth shall stand supreme.

NORTHERN BAPTISTS HOLD CONSTRUCTIVE, FORWARD LOOKING CONVENTION AT MILWAUKEE.

By Frank E. Burkhalter.

One of the most harmonious, constructive and hopeful conventions Northern Baptists have held within the past few years is drawing to a close at Milwaukee as these lines are written. There was not absolute unity in the Convention, of course, but there was much less disunity than in some other recent sessions, and much more Christian courtesy manifested among those who did not agree on certain theological points than at other sessions the writer has attended during the past five years.

While several factors doubtless made their contribution to this improved state of affairs, the writer ventures to mention only four of them:

First, a better spirit on the part of the more conservative Fundamentalists who are seeking to effect what they believe to be certain essential reforms in the machinery, methods and personnel of the Convention, and more particularly of some of its co-operating agencies.

Second, a broader spirit on the part of those in charge of the program and agencies of the Convention in giving due recognition to the Fundamentalists on this year's program as represented in the selection of Dr. J. C. Massee, the recognized official leader of the Fundamentalists, to give the opening key-note address; the naming of Dr. Curtis Lee Laws of the *Watchman-Examiner*, another leader of this group, to bring two of the daily Bible expositions, the designation of Dr. T. J. Villers of Oregon to bring the centennial address of the Publication Society, and the action of the board of managers of the Foreign Mission Society in not opposing an investigation of certain of its policies and methods relating to the appointment of missionaries to the foreign fields, and the theological soundness of a few of the missionaries already on the field.

Third, a spirit of prayer, reflected particularly in a pre-convention season of prayer Tuesday afternoon and evening, called by and conducted under the auspices of the steering committee of the Fundamentalists. The writer attended these prayer services and was so impressed with their spiritual power that he would like to see similar meetings held by our own Southern Baptist forces preceding our Convention.

Fourth, the message, ability and fairness of the president of the convention, Hon. Corwin S. Shank of Seattle. In his presidential address, Mr. Shank sought to call Northern Baptist hosts back to a deeper prayer life, a more fervent and vigorous evangelism, a fuller expression of the doctrine of Christian stewardship in the local churches, a fuller enlistment of both the laymen and the young people in the worship and service of the local churches, and such an expression of conviction upon all great moral and political issues

on the part of Baptists as would inform members of Congress of the viewpoint of enlightened Christian citizens and thus make it more difficult in the future for congress to enact legislation that is offensive to the best Christian sentiment of the nation as is involved in the recent restriction of Japanese immigration.

Foreign Mission Policy Under Fire.

The outstanding action of the first few days of the convention, from the standpoint of popular interest and also from the standpoint of its effect on the future unity and progress of the denomination, was the adoption by a vote of 766 to 616 of a resolution originally offered by Dr. J. C. Massee of Boston, providing for the appointment of a commission of five persons to investigate the policies and practices of the secretaries of the Foreign Mission Society in the naming of missionaries to the foreign fields, this commission to have authority to examine all files and records of the society. The basis of the resolution is evidently the rather wide-spread conviction with many individuals and churches that there are a few missionaries on the field who deny the deity of Christ and do not regard the whole Bible as the inspired and authoritative Word of God.

On behalf of the more radical Fundamentalists represented in the American Baptist Bible Union, Dr. John R. Straton of New York offered a substitute resolution calling for a commission of 11 members, five of whom were nominated in the resolution, five of whom were named by the chair, and these ten were to select the eleventh member who should serve as chairman. Fred W. Freeman of Denver, former Texan, proposed a substitute for the substitute, providing for a commission of seven members to be named by the president of the Convention, and embodying a paragraph from the Straton resolution calling upon all Northern Baptist churches during the period of the investigation, not to withhold or divert their foreign mission funds but to send them undesignated and in liberal quantities to the Foreign Mission Society. After a prolonged and vigorous discussion, the Freeman substitute was adopted and the investigating commission will be named before adjournment by President Shank. Both sides, for the most part, are agreed that the president will name a capable, representative and impartial commission.

It is no secret that many churches and individuals have been led to withhold or divert funds that ordinarily would have gone to the Foreign Mission Society because of the belief that a few of the more recently appointed missionaries have not been of sound evangelical faith.

Dr. F. L. Anderson of Massachusetts, chairman of the governing board of the society, said the board would not hesitate to recall any missionary whom it had reason to believe was not thoroughly sound in the faith. At the same time, he pleaded for a more liberal policy in the appointment of the missionaries than the majority of the Fundamentalists would approve and than our own Southern Baptist forces would approve. When Dr. W. B. Riley of Minneapolis declared he had positive proof that one of the missionaries in China had stated publicly his

belief that Christ was only a great man, and that it was possible for the world to produce another such man some day, Dr. J. H. Franklin, secretary of the society interrupted and read a letter signed by ten members of the mission to which the worker under question is attached, in which they said the missionary had to their knowledge never uttered such a statement, and did not hold such views. The investigating commission will report a year hence, and is given the authority to make recommendations as to a future policy in the matter of naming missionaries, if it is deemed necessary.

It will be recalled that four years ago, upon motion of the Fundamentalists, the Convention named a commission to investigate certain alleged false teachings in some of the Baptist colleges and seminaries in the North. This commission did not accomplish very much, for although it found evidences of teachings not in accord with historic Baptist principles and interpretations of the Bible, inasmuch as the schools and seminaries are under the control of local, self-perpetuating boards, not responsible to the Convention, the Convention was without power to remedy the situation. The Convention can remedy a situation in the Foreign Mission Society, however, if it feels the need to do so, because the society is its own creature.

World Alliance Statement Reaffirmed.

Next in interest and importance, perhaps, in the Convention's proceedings came its action in overwhelmingly adopting the statement of Baptist principles approved by the Baptist World Alliance at Stockholm last summer, such adoption being for the purpose of reminding the world of the principal convictions of Baptists and not to be employed as a creed to be enforced upon anyone. The Fundamentalists represented in the Baptist Bible Union sought to have adopted as a substitute the New Hampshire Confession, as modified and amplified in a few points by the group offering it, but the substitute did not find much favor when it came to voting. There was prolonged and vigorous discussion of this matter, also, but the preference for the Stockholm statement was overwhelming. The suggestion that this statement be affirmed by the Convention came first in the recommendations of President Shank on the opening day. The Stockholm statement is not sufficient to meet the views of many of the Fundamentalists, who do not believe it goes far enough, but on the other hand, it goes a great deal further than many of the so-called Modernists of the Convention would be willing personally to go in an individual statement of their own views, perhaps.

Fundamentalists Are of Two Types.

It was interesting to note at this year's session that there are two distinct groups in the Fundamentalist camp, the radicals and the conservatives. The more radical wing, represented by Drs. Riley and Straton, are organized into the Baptist Bible Union, while the more conservative group, represented by Drs. Laws, Massee and Goodchild, feel they can best accomplish their contention for a sound evangelical faith through their simple but unorganized educational movement. It was very evident that the Convention is more

likely to co-operate in the program of the latter group, who insist that they represent a movement of an educational mission within the convention and not a separate organization.

Convention Agencies Had Good Year.

But despite the controversy over the policies of the Foreign Mission Society that body was able to report 16,035 baptisms on the fields the past year. Similar reports of progress were made by the Home Mission Society, the Woman's Missionary Societies, the Publication Society and the Education Board. But like us Southern Baptists, the Northern Baptists have not provided their general boards and other agencies with adequate funds for their work, and all of them have considerable deficits. It is confidently expected that the investigation authorized will clear up the suspicions hanging over the Foreign Mission Society, and that its receipts will be greatly augmented this year. The Publication Society which celebrated its centennial anniversary this year, reported receipts slightly in excess of \$2,000,000.

New World Movement is Ended.

With this year's convention the New World Movement, corresponding to our 75 Million Campaign, launched at Denver in 1919, came to an end. It had an original financial objective of \$100,000,000, but only \$48,000,000 of this amount was ever subscribed and about \$44,000,000 of this latter amount had been paid in May 1st, 1924. Now the General Board of Promotion is succeeded by the Board of Missionary Co-operation, organized along lines more acceptable to the rank and file of the Convention. This new agency will have an annual rather than a five-year objective and the financial goal for the new year will be \$6,700,000 for Convention-wide objects.

Gives Consideration to the Laymen.

The Northern Convention honors many of its laymen by conferring upon them the presidency. Mr. Shank of Seattle is succeeded in this chief post by former Governor Carl E. Miliken of Maine, an active and consecrated layman. The second evening's session this year was given over to the presentation of an interesting program by the Laymen's Council, organized a year ago by William Travers Jerome, Jr., of New York as chairman. Large attention was given also to the work among the Baptist students especially to those in state and probably endowed universities. Large use is being made of student pastors in conserving for the denomination and the kingdom the Baptist student life.

Much more is made of Bible exposition, prayer and other devotional services, including mission study, in the Northern Convention than in our own Southern body, definite periods being set aside each day for these purposes.

It was interesting to the writer to observe the greater modesty and courtesy of the rank and file of the Convention delegates as compared to our own people. No man ever took a seat on the platform unless invited specifically to do so, and the representatives of the press could rest assured that if they did not get to the auditorium a half-hour in advance of the sessions that their tables and chairs would still be waiting for them.

Christian Education

Harry Clark, Secretary, Nashville

THE BIBLICAL MUSEUM AT CARSON AND NEWMAN.

Upon a recent visit to Carson and Newman College your secretary was delighted to see the improvements secured by our beloved Dr. Campbell, the teacher of the Bible. Upon the walls of his lecture room there have been placed this year well-framed pictures of John Bunyan, Adoniram Judson, John A. Broadus, James B. Gambrell, William Carey and Charles Hadden Spurgeon. There are also the pictures of Christ before Pilate, Sargent's Prophets and Hoffman's Gethsemane. There is a large chart of the Tabernacle and a chronological chart of the Old Testament, designed by Dr. Campbell and placed on sale by the college for those who are interested to buy it. In a glass case are the following articles which were secured by Dr. Campbell and his wife while in the Holy Land:

Tear bottle from Nazareth. (Very rare; it was believed that when a person died it was necessary to bury this bottle with him that his tears might be caught in it)—Ps. 56: 8.

Shepherd's pipe, from Bethlehem—1 Sam. 16: 11.

Plow (miniature size) from Palestine—Luke 9: 62.

Scarab from Egypt.

Soil of earth from Bethlehem and the Garden of Gethsemane.

Stone from the tomb of Seti I (Father of Rameses II, Pharaoh of the Oppression):

A roll (of the Ancient Book of the Scriptures) from Jerusalem.

A lamp like those the six virgins carried from Jerusalem.

A cone from a cedar of Lebanon.

A writer's pence and ink well from Damascus.

Stones: from the temple of Diana, at Ephesus (Acts 19: 28), from the Parthenon, Athens, Greece (Acts 17: 24), from Ephesus, Athens (Acts 17: 22).

A fish net from Preteoli, Italy, Acts 28: 13.

STUDENT SELF-GOVERNMENT AT UNION.

The young men in Adams Hall at Union University have a self-governing committee and they go at their tasks with as much seriousness and sense of responsibility as any judge in Jackson entering his court room, and as a result their regulations are respected as much as the laws of a city or state. When some man is found guilty of an infraction of these rules and some punishment is fixed, he almost invariably taxes his punishment entirely without resentment.

There have been cases brought before that board for discipline that were treated in a very unusual manner. An example of this is when three men on the board voted to expel from the Hall their fraternity brother for serious misconduct; and one man voted to expel from Adams Hall a former roommate of whom he was very fond.

"It is not so much the department of

knowledge as it is the spirit in which it is acquired, which makes the difference between secular and Christian education."

A PLUCKY GIRL.

Your secretary in speaking before the 500 graduates of the Suburban Grammar Schools of Chattanooga, on May 20, came in touch with a remarkable young woman whom someone, we hope will educate. Miss Susie Mae Higdon was compelled to stop school this last year in order to go to work, but she grittily determined that she would graduate with her class. Accordingly, she worked every day; and two nights of the week reported to her former teacher at the North St. Elmo School, reciting the work that she had done and getting assistance over the difficult places. At the end of the year, she took the examination just like the rest of the class and to her surprise found that she had led her class. At the conclusion of the commencement exercises, Superintendent Roberts of Hamilton County, presented her to the great throng of nearly 5,000 people and the applause given this modest, refined young woman was deafening.

The story of this young woman should be a challenge to every minister, who has not yet finished his education, to devote increased time daily to study. It should challenge all our boys to finish their education. What a plucky young woman has done others should determine to do!

Speaking of commencements, one of the most interesting commencements your secretary has addressed this year was at the Springfield High School, where Prof. W. P. Morton presented three of his twelve boys as candidates for the ministry. At the conclusion of the program, Professor Morton announced that he would call on one of the three to dismiss the audience with prayer. Although none of the three knew which one would be called upon, the prayer was one of the best the writer has ever heard from young or old, as the young man dedicated himself and his fellow-classmen to the service of God in the world.

REMARKABLE COMMENCEMENT SERVICE IN DR. INZER'S CHURCH.

On Sunday, May 18, the graduating class of the Central High School, in the suburbs of Chattanooga, assembled at the First Baptist Church for their commencement sermon, by Dr. John W. Inzer. For his subject, Dr. Inzer took: "First Things First" and appealed to these young people in their last service as a united class, to dedicate their lives to God. Practically every one of the to know the texts which Dr. Inzer took for ward during the touching service.

Some of our brethren would be interested to know the texts which Dr. Inzer took for his theme of "First Things First." He used: Matt. 6: 33, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you"; Ecclesiastes 12: 1, "Remember now thy Creator in the days of thy youth, while the evil days come not when thou shalt say, 'I have no pleasure in them,'" and Luke 10: 27, "Thou shalt love the Lord thy God with all thy heart, and

with all thy soul and with all the strength and with all thy mind; and thy neighbor as thyself."

HOW OTHER DENOMINATIONS SUPPORT THEIR SCHOOLS.

Pleasant Hill Academy is supported by the Congregationalists in Cumberland County where they have practically no members. The Northern Mission Board is putting a large sum of money into its development, more money into that one school than the Baptist Mission Board is placing in all of the six mountain mission schools in Tennessee. As a result, boarding students are coming from long distances to this school. Our brethren will be interested to know that the Congregationalists employed a Southern Methodist as principal of the school.

Near Crossville, Tennessee, the Methodists are putting \$6,500 a year into the support of a mission school which they maintain absolutely without tuition. There are so many demands from distant counties for opportunity to attend this school that it has become necessary to limit the attendance entirely to mountain children. On this one school alone, the Methodists are spending more than the Baptists are giving to three of their six mission schools in Tennessee. Prof. R. R. Patey, the principal of the school, is most efficient in securing donations from the churches throughout the state, although such gifts are in addition to the sums which the Methodists have pledged to give.

BAPTIST BIBLE INSTITUTE, NEW ORLEANS.

At the Baptist Bible Institute at New Orleans during the second quarter the students delivered 1,732 religious addresses, interviewed 2,328 about their souls, and had 583 conversions. The average number of professions each week is 73. This institution is making New Orleans into a Baptist Mission field in the heart of a strong Catholic population. It has one of the most beautiful college plants to be found in the South, which it secured at an absurdly low price because the Sophie Newcomb College wished to sell this handsome location in the midst of the city and move out into the suburbs of New Orleans.

UNIVERSITY OF MINNESOTA.

The University of Minnesota will build a \$750,000 stadium which will seat 50,000 people at its athletic games. We wish we could have \$750,000 for the endowment of one of our Baptist colleges!

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SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tulahoma

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

Please send in your notes early in the week so we may get them to the paper on Saturday or not later than Sunday before the paper comes out. We are anxious to give reports of everything that is interesting. It stimulates others to larger efforts.

The Robertson County Training School and Encampment will be held with the Adams Baptist church, July 13 to 18. The church has voted to entertain free of cost 50 workers from other churches. A splendid faculty has been secured and a very interesting program planned. Mr. Livingstone, Mr. Hudgins, Miss Lee, Mr. Brantley and others will be among the regular members of the faculty. Let every church in Robertson county send delegates to this training school.

As we wind up our program for the great Rural Campaign let every church that wants a training school this summer or fall write us at once so we may secure for you a worker if possible. We also have one or two workers left and will gladly arrange with any association where the leaders will agree to keep them busy to put one of these special workers in the field for two months or more.

Four training schools on this week: Mr. Milton and Miss Collie, Carthage; Mr. Hudgins and Miss Hicks, Kingston; Mr. Preston and Mr. Clark, Church Hill; Mr. Livingstone and Dr. J. K. Haynes. This ought to be a great week for teacher training.

Last month in the eighteen Southern states there were delivered 121,000 awards.

Tennessee sent out last month 1,276 awards for written examinations.

We are not needing campaigns for members now for every church building is running over as it is. The thing we need is buildings and trained workers.

The state superintendents' conference will meet at Ovoca, July 23 and 24. A splendid program has been planned and we are expecting a good time. This program will appear in next week's B. & R.

Twelve intensive days at Ovoca beginning with the state superintendents' conference, July 23, followed by the state B.Y.P.U. Convention and then the State encampment. The railroad gives rates to Tulahoma all through the season and a rate for board of \$1.25 per day for those who stay through the seven days. Those attending the conference or convention and leaving before the other program will have to pay a rate of \$2.00 per day regular rate. We tried to secure a special rate for the convention but could not do it.

It will be impossible to entertain all who might want to come to the state B.Y.P.U. convention but we think that one from every union can be cared for. If we find after the registration nears the close that we can keep others we will continue to register those who write in so long as we can have a place for them.

Posters and folders will be out next week announcing the general state meetings at Ovoca.

Take your vacation at Ovoca in July and attend the state meetings.

It was our privilege to conduct the training school in the Carthage church this week with about 20 taking the work. This is the first school ever held in this church and much enthusiasm was manifest especially among the younger people. About 15 diplomas will result. Miss Hicks helped and added much to the program. She taught the Pupil Division of the Normal Manual and the Senior B.Y.P.U. Manual.

The work of Rev. T. Riley Davis in building two new church houses at Carthage is not the best thing he has done for that section. He has enlarged the vision of that whole section of country along missionary lines and general church work. He preaches to Carthage twice each month and to two or three others near by. He is a wide-

awake pastor and a most splendid preacher. He has a strong hold on his people.

Carthage has four fine unions and they are going out over that section giving demonstration programs and in many ways doing a lot of extension work worthwhile.

CONVENTION LIST OF STANDARD SUNDAY SCHOOLS IN THE STATE OF TENNESSEE 1924

Fountain City, Central; Jackson, Second; Lebanon, Lebanon; Nashville, Belmont Heights; Orlinda, Orlinda; total, five.

There ought to be 200 Standard schools in Tennessee at the present when we show only 5. Who will be the next to qualify? We have written about 100 schools or more urging them to check upon this standard and get to work trying to meet the qualifications. Let us put Tennessee on the map in standard schools.

At the encampment we expect to have a class in church work pertaining to the work of the deacons, church clerk and treasurer. In fact we have come to the time when we ought to teach people the work of a church member rather than how to function through one special line. Let us have 50 deacons to take this study course during the assembly at Ovoca.

Write us when you have something good. Give it to others.

Teaching through demonstration, like a beautiful song without words, silently but surely enters the life and abides there. Those who had the privilege of being present at the West Tennessee Sunday School Convention will remember and profit by the excellent departmental demonstrations which they saw there.

Each was conducted in its own beautiful and well equipped department room. No effort at the spectacular or unusual was made, but an every-Sunday program with the current season as its key-note was rendered in a worshipful, effective way. We are sure that the children themselves feel anew in every fiber of their being that Jesus Christ is risen from the dead and that because He lives they shall live also.

The new life in Christ through faith in Him as Saviour was the deeper note in the Junior program conducted by the Junior superintendent, Mrs. R. L. Howard. This message was in the songs, the Bible readings and the memory drills.

These departments are all doing splendid work under the efficient leadership of Mrs. John H. Buchanan, Elementary Dependable Worker for the First church, Paris.

BYPU NOTES

The Big Emory Association will hold a patriotic meeting at Rockwood Baptist church, Sunday July 6, 1924 at 2 p.m. Special music will be furnished by the Crab Orchard, South Harri-man, Walnut Hill and Rigs Chapel young people. The devotional will be conducted by the Emory Heights young folks. A playlet "The Ups and Downs of a B.Y.P.U." will be presented by the Rockwood B.Y.P.U. The address of the afternoon "Christian Citizenship" will be delivered by Dr. Harry L. Clark.

Note the Date of the West Tennessee B.Y.P.U. Regional Convention, Saturday night and Sunday, June 21 and 22. Don't fail to be represented. "State B.Y.P.U. Convention brought within your reach."

Your state secretary was in Trezevant this past week with Brother L. R. Riley, pastor. The time spent here at this place passed by all too quickly.

The Holston Valley Associational B.Y.P.U. Convention met at Rogersville, Sunday, May 25 and was reorganized. A fine program was rendered by the different B.Y.P.U.'s represented. The program began at 2 p.m. and closed at 8:30 p.m. that night. Rev. J. R. Chiles, Rev. W. E. Watson and other pastors were present.

Many churches are asking for B.Y.P.U. Training Schools and we have between 125 and 150 weeks of volunteer work offered by our college students home for the summer. A goodly number of our churches could avail themselves of this opportunity and have a B.Y.P.U. Study Course put on by these consecrated college folks. The lists have appeared in the Baptist and Reflector and will be republished from time to time during the summer.

Carson-Newman College sends in a list of between fifteen and twenty more volunteers for summer B.Y.P.U. work. Our colleges have responded even beyond our expectations. Let's use this fine group of folks!

MORE B.Y.P.U. VOLUNTEERS FROM CARSON-NEWMAN

The following will be glad to give a week's work during the summer in the interest of the B.Y.P.U. They are all members of the definite service band and are not included in the list that was printed for Carson-Newman: Connie Bible Mohawk, Tenn. Nell Babb Springfield, Tenn. Bordie Belle Bevens Concord, Tenn. Willie Merle Ghormley Madisonville, Tenn. William Hall Knoxville, Tenn. Matie Hamby Etowah, Tenn. J. R. Hodges Sevierville, Tenn. Kate Kincheloe Churchhill, Tenn. Jessie Mae Livingstone Morristown, Tenn. Carrie Lou Mahan Etowah, Tenn. Robert McMahan Sweetwater, Tenn. Mary Newell Birchwood, Tenn. William Norton Boyd's Creek, Tenn. Love Thomas Dandridge, Tenn. Glen White Jefferson City, Tenn.

All aboard for Humboldt, June 21-22. A regular State B.Y.P.U. convention program. Hear Dr. Harry Clark, Judge Clifford Davis and others at Humboldt!

Dates ahead for your secretary— June 1-6 Lonsdale (Knoxville) June 7-9 Knox Co., Leader's School June 10-12 Illinois State B.Y.P.U. Convention June 12-17 Ripley Encampment June 19 Men stone Encampment, Alabama June 21-22 Humboldt Convention June 23-28 Jackson Field Workers' School

The Illinois State B.Y.P.U. Convention will be held in Harrisburg, Illinois, June 10-12. They expect a great crowd this year. This is your State Secretary's third invitation to be with the Southern Illinois folks.

OUR NEW JUNIOR AND INTERMEDIATE LEADER

Miss Roxie Jacobs—June 1

On June 1, Miss Roxie Jacobs of Nashville assumed her duties as Junior and Intermediate Leader for our state. We are glad to welcome her to this attractive and at the same time responsible place of leadership. Miss Jacobs knows Junior and Intermediate work from her years of work with the local and city unions of Nashville. She knows the Associations of Tennessee by her work as Field Representative of the Baptist and Reflector during the associational meetings. Miss Jacobs knows the state of Tennessee from her constant touch with the people through the state office.

Miss Jacobs makes and keeps friends. We look forward to a greater interest in all the B.Y.P.U. work and especially Junior and Intermediate work since Miss Jacobs has been secured for this work. Miss Jacobs has the following engagements for June—

Monterey, 1-7; Greenbrier, 8-14; Bethel (near Greenbrier), 15-20; Humboldt, 21-22; Jackson (Field Workers), 23-28.

ENCAMPMENT FOR SUNDAY SCHOOL & B.Y.P.U. WORKERS OF BIG HATCHIE ASSOCIATION AND NEARBY CHURCHES

"Beside the Lake" Near Ripley, Tenn., June 11 to 17, 1924

A Peck of Fish, a Barrel of Fun and a Ton of Inspiration.

PROGRAM

Study, Training, Inspiration, Worship, Good Fellowship and plenty of Good EATS.

DAILY SCHEDULE (Except Sunday)

Morning

8:30 B.Y.P.U. Hour.
Senior Manual, Mr. Preston
Training in Church Membership, Mr. Hudgins
9:30 Sunday School Hour.
The Seven Laws of Teaching, Mr. Hudgins
Bible Division Normal Manual, Mr. C. S. Leavell
10:30 Song and Praise.
11:00 High Hour "Address," Special Speaker.
11:40 Lunch.

Afternoon

Fish, Fun and Frolic.

Evening

7:30 Building the Devotional Lift.
8:15 Mountain Peaks in the Moonlight, Address, Special Speaker.

Special Addresses

June 11 Morning and Night, Mr. C. S. Leavell
June 12 Morning and Night, Mr. E. H. Marriner
June 13 Morning and Night, Dr. L. R. Hogan
June 14 Morning and Night, Dr. John H. Buchanan
June 15 Morning and Night, Dr. E. L. Atwood
June 16 Morning Mr. Preston, Night Mr. Hudgins
June 17 Morning and Night, Judge Clifford Davis

Sunday Program

9:30 Sunday School on the Grounds, Graded and Organized.
10:30 Address, Miss Foreman.
11:00 Sermon, Dr. Atwood.
7:00 B.Y.P.U. Demonstration Program.
8:00 Regular worship, "Sermon," Dr. Atwood.

Notes

This encampment is for all people above 15 years of age.

It is to be a real encampment with a program similar to other encampments yet simple and easy to handle in a camp where no special equipment is necessary.

All churches in Big Hatchie are expected to send representatives from their unions and organized classes.

Capacity limited to about 100. If you expect to attend, write Rev. L. O. Leavell, Ripley, for reservation.

A charge of \$1.00 per day will be made for each person to cover the expense of board and bed.

The people will be kept in the buildings near the lake, and the meetings will be held in a tent and in the open.

Fishing will be engaged in, and other sports, all of which will be closely guarded by older people who will take no risk of life nor morals.

Swimming will be permitted under strict regulations and in a way becoming modest people.

Sunday will be open to all who will bring their own lunch, and not remain over night.

Tuesday, June 17, will be Organized Class Day, and the men from classes all around will be entertained in a special manner, and addresses made by laymen or inspirational topics suitable to men.

Let us make this a great week for all who attend.

Rev. L. O. Leavell will be in general charge of the entire program.

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Should have skilled attention and treatment. Delay is

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BAPTIST SANATORIUM, El Paso, Texas

RELIGION TAUGHT IN THE PUBLIC SCHOOLS, HOW?

By Georgia Robertson

Were you alarmed over the appalling discoveries made by the investigations of Dr. A. H. Hearn showing the untruthfulness and dishonesty of our public school children, and their unmoral outlook on life? Or were you alarmed over the statement that this could be corrected by proper religious instruction in school fearing you would not approve the kind of religious teaching given? Perhaps you were among those who said, "The home is the place where religious instruction should be given." Most true! But what about the 55 per cent of unchurched homes where religion is never spoken of, God's name never uttered unless flippantly or in an oath, and where the children are not sent to Sunday School? How are those children to learn anything about God and the Bible? And without such knowledge and belief how will the future citizens of our country ever try to secure justice and fair dealing for their fellowmen? How can the affairs of the nation be entrusted to those who are not God-fearing and upright?

Will our next generation have high ideals and our country become more worthy of the designation "Christian Nation," or will we become more and more worshipers of wealth, ready to bow down subserviently to those possessing large fortunes, even where they have been acquired through misappropriation of public funds or resources, or through unjustifiable crushing of business competitors, or through graft, or profiteering? Shall those of great wealth be treated as above the law and exempt from obedience to any part of the Constitution that is objectionable to them? If our school children are to grow up with the belief that wealth makes might and that "might makes right," democracy will prove itself a failure and our Government be doomed.

There is only one way to bridge the chasm between capital and labor and that is by the Golden Rule. In what is doubtless the largest industrial plant in our country one does not hear of strikes. The owner starting as a poor boy has amassed a large fortune. His aim has been not just to make automobiles, but, more important, to make men. An ex-convict is as readily given employment as anyone, and two thousand tubercular persons have been helped to get well while earning their living in those plants. In a recent interview Mr. Ford is quoted as saying that the reason he wanted the Bible put back in our public schools was because the reading of it there when he was a boy meant so much to him. He put the "Sermon on the Mount" into daily practice in his factories. He said it was the covenant of their organization. "We try to do unto others as we would have others do to us." Again, "What we all need is to get a little more justice in our relation with each other, in our personal relations, in our industrial relations, in our national and in our international relations." "Justice is the great need, and the Bible teaches the world what justice means." "Justice flows out of the Bible." "You can't do

The SUNDAY SCHOOL BOARD'S



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At last! A complete manual on the place and value of the Sunday School secretary, and detailed instruction as to the installation and operation of the Six Point Record System.

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Each of the above books: Cloth binding, 60 cents; Paper, 40 cents.

For further information write your State Sunday School Secretary, or

The Department of Sunday School Administration
Arthur Flake, Secretary in Charge

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE TENNESSEE



a decent thing in the world today that isn't covered by the Bible." Selfishness uncontrolled makes justice impossible, and selfishness is one of the universal traits of mankind. Nothing so poisons and embitters men's minds as injustice. Nothing will more quickly turn love of country into bitter hatred than suffering under unjust treatment because our laws are not administered with equal justice to all. And how is that justice to be secured in the future unless the children of today are being taught the Bible in the public schools?

The text books in these schools are passed upon by boards or committees whose duty it is to see that only proper text books are used. Why can we not have a carefully prepared text book, with lessons in honesty, truthfulness, justice and fair-dealing to be used in connection with prescribed portions of the Bible? As we have trained teachers in physical culture and music, to give instruction in a large group of city schools, why can we not have teachers thoroughly qualified in this most important of all subjects to give these lessons in a reverent, attractive, impressive way that will grip the hearts of the children and bring forth the fruits of righteousness in their daily lives? How otherwise are they to find help and strength to meet and overcome the constant temptation to wrong-doing both in small and great things; and when crushing sorrow and disappointment come to them, as they surely will, where are they to turn unless they have learned "When all things seem against me to

drive me to despair, I know one gate is open, One ear will hear my prayer?"

How is our nation to remain a great power among the nations of the world unless justice and righteousness control our international dealings? But for the selfish motives of so-called Christian nations, Turkey would not now be back on the map of Europe, and the Christian schools in Constantinople be compelled to stop teaching Christianity!

How can Bible reading and proper religious instruction (without any sectarian teaching) be put back in our public schools? By each one of us caring enough about it to do our individual part in the matter. "Nothing is ever accomplished without an adequate incentive." All we have to do is to create the "adequate incentive" by pointing out the peril that threatens our school children, and our country through them. You have been disturbed by whispers of immorality rampant in our high schools, and lack of respect for the 18th amendment. If those pupils had been inspired by hearing properly selected portions of the Bible read in school from their earliest entry there, do you not think they would have an entirely different attitude of mind on those subjects? That religion is not of importance enough to be placed on a par with other subjects taught in school, and the Bible is not allowed any place there, naturally gives the unconscious impression that they are not worth studying and caring about.

Let us interest our churches, our clubs, our friends and the thing will be accomplished. Let the women and the mothers of the country demand it. Work for it in your own state legislatures; see that the new state law that you will need has no loopholes in it, that sectarianism is positively prohibited, that a text book above reproach, with appropriate Bible readings is adopted, and a clause that no teacher can draw his or her pay until having signed a paper showing that the prescribed lesson with its Bible reading had been read reverently every day as required by law. It can be done if we care enough! Education without religion will not give stability to any nation, and it is not enough that only those children in Christian homes receive religious instruction. Do you care enough to do your part? How could you better serve God, humanity and your country?

CHINA AND JAPAN AHEAD OF THE UNITED STATES IN THE CIRCULATION OF SCRIPTURES

China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those Eastern countries was 2,868,605 as against 2,395,000 in the United States. The increase in the Orient was more than 770,000 volumes, or thirty per cent over the preceding year. According to Frank H. Mann, General Secretary, there was no increase in the society's budget for that year to account for this large expansion in the Far East. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation.

BE SURE YOUR SIN WILL FIND YOU OUT.—Numbers 32: 23.

O DEATH, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ. —1 Cor. 15: 55, 57.



**R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.
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Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.

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North, Nashville

ON TO OVOCA

You are cordially invited to a house party at Ovoca, July 27-August 1. A great, good time is promised to old and young. You are also promised a worthwhile program.

The S.S., B.Y.P.U. and W.M.U. departments are offering special classes. Miss Juliette Mather, young people's leader of the W.M.U. of the South is to teach all Sunbeam, G.A., R.A. and Y.W.A. leaders each day. This will be a rare treat for Tennessee and each W.M.S. should see that its auxiliary leaders are present.

Miss Mary Northington will teach "A Decade of W.M.U. Service" and will give all latest plans in W.M.U. work. Especially anxious are we to have all women in this class. It is to be a time given for practical plans for the woman's work.

Place of meeting: OVOCA.

Date: July 27-August 1.

Rates: \$1.50 per day.

Railroad reduced fares to Tullahoma, taxi to Ovoca 50 cents.

LET'S GO!

IMPORTANT NOTICE

If you have changed presidents, treasurers or leaders of any auxiliary, please notify immediately Miss Mary Northington, 161 8th Ave. N., Nashville. State the name of association, name of church and name of society?

The new literature for the year, including year book, report of convention and treasurer's record books will be sent soon. This literature is expensive, so please help us save by writing immediately to us.

SOME NEW PLANS

Our watchword is "Let the whole earth be filled with His glory," Psalm 72: 19.

Our Hymn: "O Zion Haste."

In mission study an advanced diploma course will be offered after the certificate courses as we now have them and Decade of W.M.U. Service and a Personal Service book are completed. Full plans will be given by July 1st.

Each society will be apportioned for the Training School, Margaret Fund and Bible Fund. Each S.B., R.A., G.A. and College Y.W.A. will be apportioned for the campaign.

Each W.M.S. is asked to elect a Young People's director to plan with the S.B., G.A., R.A., Y.W.A. for the work of each and all.

The Sunbeams are now up to nine years, the Junior G.A. and R.A.'s from nine to twelve, the Intermediate G.A. and R.A.'s from 13 to 17.

The W.M.U. pin was recommended as a gift to the circle chairman having the largest per cent of circle members present at monthly missionary meetings. The pin to be worn by chairman until another circle exceeds

hers in attendance.

The Standard of Excellence was changed in point one to read: "At least twelve regular meetings of the society during the year with a devotional service and a definite missionary program." The change was made so all would know that a missionary program must be given in the society meeting, in addition to any program of the circle. Point five add one word "And" but it means much. Now you must have at least half of the members with a denominational paper and the missionary magazine.

Point nine: "An average attendance of at least one-half of the active members at the twelve meetings." You cannot count circle attendance. The definition of active members is "An active member is a person who gives to missions; attends at least four regular missionary meetings of the society and serves in some capacity in the work of the society." (Keep this paper as you will need it for reference in your July quarterly meeting.)

YOUNG PEOPLE'S NOTES

July Program for Young People's Quarterly Meeting—(Young People's Leader, Presiding.)

10:00—Devotional—By two R.A.'s.
(One boy reads the prayer and another answers with the promise.)
(Prayer is the bow; the Promise is the arrow which draws the bow and send the arrow with the heart's message to heaven.)

Prayer

Cleanse Me, Psalm 51: 2—I John 1: 9.
Keep Me, Psalm 17: 8—Isaiah 42: 6.
Guide Me, Psalm 31: 3—John 16: 13.
Deliver Me, Psalm 119: 134—Psalm

Promise

19: 14.
Hear Me, Psalm 15: 1—Psalm 145: 19.
Restore Me, Psalm 51: 12—Jeremiah

30: 17.
Search Me, Psalm 139: 23—Jeremiah 17: 10.

Prayer: By an R.A. leader.

Song: "The King's Business."

Welcome: By a Sunbeam.

Response: By a Sunbeam.

"Plans for the New Year"—(get information out of "Baptist and Reflector" of June 7th).

Solo: By a Y.W.A. member.

Why go to College: By college girl.

From College to the W.M.U. Training School.

"On to Ovoca": By Y.W.A. girl. (Watch "Baptist and Reflector.")

Pageant: "Hurrah for World Comrades!" (Order from W.M.U. Headquarters, 161 8th Ave. N., Nashville.)

Lunch

1:00 p.m.—Devotionals by six G.A. (Each carries a placard bearing the following subjects on them.)

1. Abiding in Him—John 15: 7.

2. Advancing in Wisdom—Matt. 22: 29.

3. Adorned with Good Works—Mark 10: 45.

4. Acknowledging in Stewardship—1 Cor. 16: 2.

5. Accepting the Great Commission—Luke 24: 28.

6. Sixth girl sings verses of "We've a Story to Tell to the Nations." (All join in the refrain.)

Prayer by G.A. leader.

Roll Call of societies.

"How to Foster our Young People's Societies" by a Young People's Leader.

Song: By Sunbeams.

Poem: "The Hindered Christ" found in "Baptist and Reflector" of June 7.

"How We May Win the Campaign Victory" — (Representatives from Sunbeam, G.A., R.A. and Y.W.A., giving plans for raising campaign gifts.)

Playlet: "Swapping Jobs," by Y.W.A.'s. (Order from W.M.U. Headquarters, 161 8th Ave. N., Nashville.)

2:30—Superintendent Takes Charge—Minutes read—old and new business. (Appoint nominating committee to report at next meeting.) Elect representative to go to Ovoca.

New W.M.U. plans for year—(see "Baptist and Reflector" for June 7.

NEW PLANS FOR YOUNG PEOPLE

Young people, there are several changes that have come in our work. I want you to notice them. The first is in "World Comrades." It is to be a monthly instead of a quarterly magazine, and the price will be one dollar a year. This will be a great help, as we will get three times the value we have been receiving and only twice the price. Let us order "World Comrades" and let it visit us once a month.

Another change was made that is going to be of great help. That of grading. The Sunbeams will be composed of children up to nine years of age; the Junior G.A. and R.A.'s from nine to twelve, and the Intermediates from thirteen to seventeen. It is recommended that all meet weekly.

We are to study China this year. Awards are to be made only after examinations, with books closed. Oral tests are permitted for the Sunbeams.

Each Sunbeam Band, G.A., R.A., and College Y.W.A. will be apportioned this year. Let each one try to reach their apportionment.

The Hindered Christ

The Lord Christ wanted a tongue one day

To speak a message of cheer

To a heart that was weary and worn and sad,

And weighed with a mighty fear.

He asked me for mine, but 'twas busy quite

With my own affairs from morn till night.

The Lord Christ wanted a hand one day

To do a loving deed;

He wanted two feet on an errand for Him

To run with gladsome speed.

But I had need of my own that day;
And to His gentle beseeching, I answered, "Nay."

So all that day I used my tongue,

My hands, and my feet as I chose;

I said some hasty, bitter words

That hurt one heart God knows.

I busied my hands with worthless play,

And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone

For lack of a willing heart.

Only through men does He speak to men?

Dumb must He be apart?

I do not know, but I wish today I had let the Lord Christ have his way.

—Alice J. Nichols.

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Session Begins September 9, 1924.

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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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LETTER FROM SHANGHAI, CHINA

By Dona Slaughter Miller

(Native of Winchester, Tenn., graduate of Mary Sharp College, teacher in Shanghai College. The following letter was written to the Mary Sharp College Club of Nashville and was submitted by Mr. O. L. Halley.)

My Dear College Sisters: Last summer as soon as school closed and the grades were all entered, a fellow teacher and I suddenly decided to go to Korea and Japan. From the latter part of June until the last of July we traveled in the "Land of the Morn-Calm." We visited all the mission stations—the longest ones, I mean, and were amazed at the work and equipment we found, especially in the Methodist and Presbyterian hospitals at Seoul. I am sorry we have no work in Korea, for it is considered the most fruitful mission field in the Far East.

We visited Gensau Beach and went to Diamond Mountains, said to be one of the Seven Wonders of Asia, also to the Um Congo. We were entertained at the American Embassy one evening while in Seoul.

But to me the most interesting thing I saw in Korea was the Leper Colony, supported by the Australian Presbyterians at Fusan.

One rainy Sabbath I walked about seven miles through the showers and slush to visit them in their lonely abode, tucked away among the hills that overlook Fusan Bay. A native Christian accompanied me and acted both as my interpreter and guide.

I shall never forget the brave smiles of welcome on their faces when they saw me, nor the words of appreciation they expressed when they found I had walked all that way to see them. They were all immaculate in their native costumes—long, flowing robes of white linen for the men, and short jackets with full skirts of the same material for the women. Vesper services were in progress when we arrived.

It was a beautiful, as well as heart wringing sight to see them sitting around on the floor of their plain little chapel, worshipping God. Their broken, plaintive voices, and the pathetic, yet exalted expression on their poor, distorted faces, will remain with me to the end of time.

Near the colony is a home for the untainted children of the lepers. Each day the parents are permitted to see them, but not to touch them. Out of hundreds of patients about nine have been cured.

The latter part of July we returned to Japan, traveling in various sections of the islands. We visited Tokyo, Nikko, Kyoto, and Gotemba, right at the foot of Fujiyama, and many other places, but most of August we spent in Karnizawa where many of the missionaries have summer homes and assemble each year for their denominational and interdenominational conferences. There I met the Bouldins—Maggie Lee and her husband—some of you will remember her as a Winchester girl; I also saw Ada Payne and her family at Gotemba.

The work in Japan is quite interesting. They have many problems on their field that we have not yet had to face.

I was in Japan when the earthquake occurred, but wishing to give myself a twelve-hour margin for the various changes and connections in order to catch my boat at Nagasaki, I was on a train west of Kobe when the quake came. The telegraph and telephone lines were all snapped, so nobody in Western Japan knew anything of the calamity until after we sailed on the following morning. As soon as we cleared the harbor our wireless began picking up messages, which grew more and more distressing until we landed and found out even more gruesome facts.

The past year has been far the busiest one I ever spent, but I have kept well and I am grateful for my strength along with my work. Besides heavy class-room work, my Sunday-school class and personal work with my boys, I am studying Chinese. It isn't so difficult as I had feared to find it but it requires time. Their

idioms are fascinating. One learns a great deal about any people by tracing their thought habits through their language.

But in addition to all of this, I have had the temerity to undertake the supervising and financing of a village school not far from our Campus. China is bankrupt and cannot operate a public school system. The villagers are too poor and so pressed for the bare necessities of life, they cannot maintain schools.

Though ignorant and superstitious themselves, these fathers and mothers are eager for their children to be educated. We may teach them Christianity or anything else, if we will only furnish them schools. That is just where our chance comes in, and I couldn't let this one slip. If they could operate schools of their own, we should have no entering wedge into their house life and child life every day of the week. An occasional visit from an evangelist doesn't do the work.

My village teacher was trained in a military school and he has great influence among his neighbors. In direct answer to prayer he has recently become a Christian. I meet his salary and incidental expenses of the school so that I may formulate any policies I wish for it. Each morning he reads or tells the children a Bible story and they repeat the Lord's prayer and sing. Just before Christmas I got a baby organ to help them in their Christmas program.

Each Sabbath four of our College boys go out there and conduct Sunday school. It is excellent training for them, learning to do Christian work among their people.

We had a Christmas program and tree at the school, and the villagers came in throngs. It was the first thing of the kind they had ever seen or heard. The story of Christ was beautifully and simply presented to them by one of the brightest of the students, and they seemed greatly impressed. One of the Sunday-school teachers had dramatized the account of His nativity. Inclosed I am sending some kodak views made the afternoon we had our exercises.

One dear old man, a devout Confucianist, is letting us use his old ancestral hall for the schoolroom and his feast tables and benches for desks. I want to try to get some desks, maps, etc., as soon as I can. And I also want about 50 to 100 Chinese books and stories along helpful Christian lines, to start a small circulating library for them. Such books can be had very cheap from the various mission presses out here.

But enough of this. I forget that others are not so interested in this work as I am.

Our enrollment in the College this year will reach seven hundred. All of my Sunday-school boys who were non-Christian in September went home Chinese New Year, fully committed to Christ.

Their New Year, February 5, was ushered in with unusual noise and ceremony, because last year closed the "cycle of Cathay" and was heralded as most unpropitious, long before it came. It was known, according to Chinese calendars, as the "Year of the Pig." But this year everybody greeted with joy, for it is called the "Year of the Rat," and the seers, consider it very auspicious. Here's hoping it may bring a little cessation of banditry and war.

I wish to thank you, Mrs. Gant, for the dear Christmas greetings you sent.

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PASTORS' CONFERENCES

ATTENDANCE JUNE 1

Nashville, First	1,636
(Allen Fort Class	1,055)
Chattanooga, First	886
Memphis, First	774
Memphis, Bellevue	722
Memphis, Temple	658
Knoxville, Broadway	624
Johnson City, Central	539
Jackson, West	531
Chattanooga, Tabernacle	510
Knoxville, Euclid Ave.	447
Memphis, La Belle Place	444
Erwin, First	438
Chattanooga, Highland Park ..	431
Alcoa, Calvary	104
Nashville, Eastland	393
Cleveland, First	394
Nashville, Immanuel	380
Chattanooga, Avondale	369
Nashville, Judson Memorial	344
Paris, First	331
Kingsport	323
Nashville, Edgefield	313
Chattanooga, Central	306
Nashville, North Edgefield	302

Knoxville Pastors' Conference reports were not received.

CHATTANOOGA

First: John W. Inzer, pastor. "Joy, Duty, Beauty, Growth and Glory in Baptist Co-operation," and "The Struggle of the Ages." 886 in SS, 3 by letter, 3 for baptism, 2 baptized.

Chickamauga: Geo. W. McClure, pastor. "I Am Ready," and W. M. S. Pageant on "The Call of the Cross." 4 by letter.

First, Cleveland: C. F. Clark, pastor. "The Beginning of the Christian Life," and "A Broken Family Circle." 391 in SS, 5 by letter.

Ridgedale: W. E. Davis, pastor. "Christian's Joy," and "Ten Plagues to Pharaoh." 152 in SS, 2 by letter, 2 baptized, good BYPU.

Highland Park: J. B. Phillips, pastor. "How Can I Be a Victorious Christian?" and "Why Does God Allow Plagues, Storms, Etc.?" 431 in SS, 4 baptized, 2 united with the church.

Shoal Creek: A. G. Frost, pastor. "Christ the Propitiation for Our Sins," and L. A. Frost of Knoxville on "Life." 38 in SS, 1 for baptism.

Bell Avenue: G. W. Cox, pastor. "The Church: What it is," and "Paul's Last Charge to His Son, Timothy." 109 in SS, 20 in BYPU. We had a house full at night, things look good for us at Bell Ave. Our BYPU is growing.

Birchwood: J. N. Monroe, pastor. "Inexcusable Idleness of Christian's," and "God's Most Wonderful Love." 105 in SS, 50 in Sr. BYPU. Some work being done on SS rooms.

Avondale: T. G. Davis, pastor. "Back to Bethel," and "Total Depravity." 369 in SS, 30 in Sr. BYPU. Intermediates, good. Series of meetings in progress, conducted by the pastor, with good prospects.

Benton: Claude E. Sprague, pastor. Preached on prayer. The church raised \$425 and will raise the balance of \$700 this week that has to be raised to save the church.

Tabernacle: T. W. Callaway, pastor. "The Bread of Life," and "Theatre Going." 510 in SS, 1 by letter, 2 for baptism.

Daisy: J. A. Maples, pastor. "How Our Church May Be a Soul Winning Church," and "Some Precious Promises of Christ." 103 in SS, good Jr. and Sr. BYPU's. Funeral of J. A. Davis at 2:30 p.m.

Chamberlain Ave.: G. T. King, pastor. "The Beatitudes," and "Our Mission in the World." 175 in SS.

North Chattanooga: Wm. S. Keese, pastor. "The Bread of Life," and "How to Face Difficulties." 262 in SS.

East Chattanooga: J. N. Bull, pastor. "Three Heroes of the Pre-Diluvian Period," and "The White Throne Judgment." 290 in SS.

Oak Grove Tabernacle: W. C. Tal-

lant, pastor. "Examine Your Selves," and "He That Winneeth Souls is Wise." 35 in BYPU. Revival in progress, conducted by Pastor Tallant.

Central: W. L. Pickard, pastor. "Romans Light," and 1 Cor. 13. 306 in SS, 85 in BYPU's. Fine night of rain.

East Lake: C. H. Cosby, pastor. "The Inner Circle," and "The Church at Sardis."

Second, Rossville, Ga.: Dan Quinn, pastor. "A Nation in Ruins," and "Prodigal Son." 36 in SS. Now taking religious census of our church territory.

MEMPHIS

Bartlett: O. A. Utley, pastor. "Report of Convention at Atlanta and 'The Lord Turned and Looked Upon Peter and Peter Remembered.'" 75 in SS.

Speedway Terrace: Pastor preached morning and evening. 169 in SS. LaBelle Place: Pastor D. A. Ellis spoke at both hours to very large congregations. 444 in SS, 13 received, 7 for baptism, 6 by letter.

Forest Hill: Pastor W. L. Smith spoke both hours to fine congregations. 58 in SS, 1 by letter, 1 for baptism.

Highland Heights: Pastor E. F. Curl preached morning and evening to splendid congregations. 253 in SS 1 think. Three good unions.

Seventh Street: Pastor Strother preached, 3 baptized, 235 in SS. Revival meeting going on. Brother C. H. Warren of Fulton, Ky., assisting.

Bellevue: W. M. Bostick, pastor. "Unsearchable Riches." Dr. Nash of Golsboro, N. C. preached at evening hour. 772 in SS, 4 by letter, 3 for baptism. Good unions.

Eastern Heights: J. W. Leigh, pastor. 2 good services, pastor preaching. 59 in SS, about 40 in BYPU.

Temple: Rev F. D. King of Sanford, Fla. spoke at both hours to very large congregations. Bro. King has been with us two weeks in a revival meeting, the greatest in the history of the church. Total number received for baptism 56, by letter 80, by statement 7, 40 baptized, total 145, 658 in SS.

New South Memphis: Pastor Norris preached. "Hindrances to Service," and "Love." Second link in Odd Fellowship chain I. O. O. F. attended church in a body. 163 in SS, 4 for baptism, 3 by letter, 73 in 4 BYPU's. Fellowship week on, laying corner stone service afternoon. Dr. L. C. Wolf begins meeting June 8th.

Prescott Memorial: Pastor J. H. Oakley being sick, the pulpit was supplied by M. D. Jeffries and Campbell Georges. 242 in SS, good unions.

Rowan Memorial: A. H. Smith, pastor. 136 in SS, good interest in the BYPU. By letter 4, 13 baptized.

Ebenezer: Pastor J. W. Joyner spoke at three p.m. Good congregation considering muddy roads. 40 in SS.

Merton Ave.: E. J. Hill, pastor. Large congregations. 244 in SS, good BYPU, splendid interest, 1 marriage.

Calvary: Pastor conducted worship both hours. Good audiences, great day, 5 baptized, 2 professions of faith, 143 in SS. Good BYPU.

Lucy: Pastor Burk spoke both hours. 52 in SS.

First: Pastor Boone preached. 774 in SS, 1 by letter, 1 baptism.

Joseph Papia, Italian Missionary: Times preached, 1; present in SS, 21; families prayed with, 9; tracts distributed, 26; visits made, 44.

NASHVILLE

Centennial: L. P. Royer, pastor; "The Necessity and Purpose of Revivals" and "The Chief Stone Refused." SS 140. Excellent day, considering the weather. Our SS institute will run each evening of this week.

Ashland City: R. L. Bell, pastor;

"Go Forward" Ex. 14: 15, and "Exemption from Death" Ex. 12: 13. By letter 2; SS 50; Int. BYPU 18.

Eastland: O. L. Halley, pastor; "Who Hath Believed Our Report?" and "Hiring Laborers." By letter 7; SS 398; BYPU good. Training school success. Meeting for two weeks W. A. Ayers, Forest City, N. C., to preach. Geo. W. Card of Nashville in charge of the singing.

Central: W. C. Golden, supply; "The Unrecognized Saviour" and "Lot's Escape from Sodom." Fairly good SS and BYPU. Canvas of territory of church.

Seventh: Edgar W. Barnett, pastor; "The Drama of Life" afternoon; "Modern Society" evening "The Question of the Ages." For baptism 11; baptized 7; by letter 4; SS 201; BYPU 30; Jr. 29. Brother T. O. Reese preached. Meeting closed.

Grandview: Don Q. Smith, pastor; "Life Burden" and "Repentance." SS 280; BYPU 24; Int. 20; Jr. 21. Fine crowds. Revival starts well. Brother J. H. Wright is doing the preaching and Brother A. E. Pardue is in charge of the singing.

North Edgefield: A. W. Duncan, pastor; Dr. Lloyd T. Wilson spoke at the morning hour to Caldwell Grammar School graduates. The pastor spoke at the evening hour on "When We Become a Slave to the Enemies of God." SS 302; Sr. BYPU 17; Jr. 50.

New Hope: Eli Wright, supply; "Christ the Obedient Son." New Hope church has no pastor. Good church.

Shop Springs: J. D. Moore, pastor; "The Peerless Teacher" and "Prayer." SS 123.

Park Ave.: A. M. Nicholson, pastor; "Jesus in the Midst of Sinners" and "Jesus the Light of the World." SS 269. Sledge Hughes evangelistic party begins revival with us next Sunday, June 8.

Belmont Heights: John D. Freeman, pastor; "A Creedless Church" and "A Christless Creed." For baptism 3; SS 284; BYPU 18; Int. 14; Jr. 20. We enter our new Sunday school auditorium next Sunday.

Judson Memorial: R. E. Grimsley, pastor; "That Which Had Gone Astray" and "Crowning the King." By letter 7; SS 344. Great day. New pastor given gracious welcome.

Immanuel: Ryland Knight, pastor; "What is Your God Like?" Isaiah 40: 18, and "Moses: His Early Life" Heb. 11: 24. By letter 2; SS 380.

Calvary: W. H. Vaughan, pastor; "Courage Needed in the Lord's Work." SS 162. Rev. W. H. Howse continues with us on our tent meeting. Preaching with great power.

Edgefield: W. M. Wood, pastor; "Fellowship with Christ" and "Twelve Fools." Baptized 1; by letter 1; SS 313; BYPU 40; Int. 20; Jr. 40.

Lockeland: J. C. Miles, pastor; "Joining the Church" and "Matthew, the Bridge Turner." Baptized 1; SS 283; good BYPU's.

MISCELLANEOUS

Broadway, Knoxville: B. A. Bowers, pastor. Rev. Y. H. Shahbaz on "Conditions in Persia" evening attended U. T. baccalaureate sermon. SS 624; BYPU 135. Church made liberal offering to Persia.

Euclid Ave., Knoxville: J. W. Wood, pastor. E. A. Freels on "Seven Reasons Why I Am Going to Heaven" and "Salvation by Grace." SS 447. Pastor in revival in Kentucky. One profession at morning hour.

Ocoee: R. A. Thomas, pastor; "The Brevity of Life and the Vastness of Eternity" and "Prayer." SS 92; BYPU 34. Lord's Supper at morning. Good day.

Centerville, First: A. L. Bates, pastor; SS and BYPU good. Pastor preached at Hohenwald morning and evening. Spoke in the afternoon at the Methodist church on "Law Enforcement."

Friendship, Ga.: T. W. Ward, pastor. Evangelist R. D. Cecil supplied. SS 48.

West Jackson: R. E. Guy, pastor; "Prayer" and "Patriotism." SS 531; good BYPU and prayer meeting.

Rogers Creek: J. R. Land, pastor; Jeremiah 18: 4. SS 35; prayer meet-

ing 30. Brother Chas. Wattenbarger former pastor of the church was with us and preached at the morning service. He is just in from school (our Baptist school in New Orleans). Pastor and people were delighted to have him with us.

Alcoa: J. H. O. Clevenger, pastor; "Why Should Men Go to Church?" and "The Model Church." SS 404; BYPU 80; by letter 1. Meeting increasing in interest and power. Brother Smith will return to us Monday night. Pray for us.

Pastor Roscoe Meadows announces: "The twelfth annual Bible Institute of the Orlinda Baptist church will be held June 15-19. Dr. J. R. Sampey, Dr. F. C. McConnell, Dr. George Ragland and Dr. O. E. Sams will be the speakers. Dr. Sampey will speak on Sunday June 15. Dinner will be furnished on the ground each day. All who can are urged to come and share the feast of good things with us."

RESOLUTIONS OF NASHVILLE BAPTIST PASTOR'S CONFERENCE ON THE DEATH OF REV. J. A. CARMACK

It is with profound grief that we are called upon to chronicle the death of our beloved brother, Rev. J. A. Carmack, whom we loved as a wise and faithful minister of the gospel of Christ. He was noble in life, pure in character, conscientious in service, and loyal to the truth of God's holy Word. His early death removes from our Pastors' Conference a brother minister in whom there was no guile. His manly bearing, his optimistic spirit and genuine fellowship with his brother ministers will be severely missed in our weekly conferences.

Therefore, Be It Resolved: First, that the Nashville Baptist Pastors' Conference hereby record its admiration of his good life, kindly spirit, splendid ability and courteous bearing with his brethren, and is deeply grieved that his voice will be heard no more in our councils;

Second, That we declare our unshaken faith in his integrity of life, loyalty to the faith, and genuine Christian character;

Third, That we express to Grace Baptist church our abiding sorrow in the death of her good pastor and able minister. We pray for God's comforting grace upon her in her hours of loneliness;

Fourth, That we extend our love and sympathy to Sister Carmack in her great loss and commend her to the God of all grace whom her devoted husband so loyally preached to his people;

Fifth, That a copy of these resolutions be spread on our minutes and copies be furnished to the Grace Baptist church, the Baptist and Reflector, the Nashville Banner, the Nashville Tennessean and to his sorrowing wife and family.—W. M. Wood, Ryland Knight, A. M. Nicholson, committee.

EVERY PASTOR AND CHRISTIAN WORKER SHOULD READ THIS BOOK

By J. M. Kester, Educational Secretary

How shall we give our churches a world-vision and inspire them for the world-conquest for Christ? This is a question often asked and more often in the minds of our leaders. At last a book has appeared which answers the question and suggests practical and helpful methods by which the important tasks may be accomplished. "Making A Missionary Church" is the title. It was written by Stacy R. Warburton, author, foreign missionary, pastor, and missionary editor and executive. "We have tried," says the author in his preface, "to present the best plan of missionary organization and missionary work for a church and its various departments, plans approved by successful use and good results." He has tested what he suggests. Hence the book is unusually practical. The chapter headings will indicate something of the richness of the contents: I. The Purpose of the Church; II. A Unified Missionary Plan for the

Church; III, The Training of the Pastor; IV, The Training of the Church Officers; V, The Training of the Parents; VI, The Messages of the Pulpit; VII, The Church-School Curriculum; VIII, Young People and Social Life; IX, Keeping Informed; X, Missionary Activities; XI, Missionaries and the Mission Boards; XII, Recruiting for the Fields; XIII, Money for Missions; XIV, Prayer for Missions; XV, Organizing a Missionary Church. At the close of each chapter is a very suggestive bibliography which alone is worth the price of the book. The book referred to has just come

from the Judson Press and is priced \$1.75 per copy. It may be secured through the Educational Department, Foreign Mission Board, Richmond, Va., or through the Baptist Book Department of your state. I heartily commend the book, and hope that every pastor and church worker, who wants to see his church measure up to its opportunities in this new day and really serve the Kingdom in a worthwhile way, will secure a copy of the book at once, read it during the summer, and be ready to put its suggestions into practice this coming fall and winter.

Dr. W. A. Hewitt of the First church, Jackson, Miss., has led his people to give the task of constructing a handsome new house that calls for an expenditure of \$300,000 and up. Ground was recently broken for the new structure, with inspiring exercises.

Since Rev. C. S. Wooton, formerly of Mississippi, went as pastor to Harlingen, Texas, the Sunday school of that church has jumped from 100 to nearly 300. The church is in the fertile Rio Grande Valley.

It is significant that last year 21 graduates of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, were appointed to foreign fields by the Foreign Mission Board.

Rev. J. S. Jones, known as "the kneeling evangelist," lately helped Rev. J. A. Sullivan in a revival at Calvary church, Wilmington, N. C., resulting in 60 additions, the greater number by baptism.

It was erroneously stated in the account of the Southern Baptist Convention in this paper, that W. J. Work, is of Pine Bluff, Ark. As a matter of fact, this gifted brother is choir director and pastor's assistant in the First Baptist church, Greenwood, Miss.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Evangelist Louis Entzminger and Singer J. B. Schofield are to assist Dr. R. E. Guy and the West Jackson church, Jackson, Tenn., in a revival beginning Sunday, June 8. A great spiritual awakening is confidently expected. "So mote it be."

Grateful acknowledgement is hereby made to Dr. Hight C. Moore of Nashville, secretary of the Southern Baptist Convention, Dr. B. C. Henning of Atlanta, Ga., a secretary of the Home Mission Board and Dr. A. J. Barton of Kansas City, Mo., corresponding secretary of missions in that state, for commendatory expressions of the report of the Southern Baptist Convention printed in this paper. Appreciation from such capable and discriminating judges is gratifying.

A great revival is in progress in the First church, San Antonio, Texas, of which Dr. I. E. Gates is pastor. In the first three weeks of the meeting there were 311 additions and the work is to continue three more weeks. Dr. J. Frank Norris of the First church, Fort Worth, Texas, is doing the preaching. The city is being mightily stirred.

Dr. Geo. W. McCall of Deaderick Avenue church, Knoxville, Tenn., has been called to the care of the First church, San Angelo, Texas. Tennessee needs him yet many years.

Dr. M. E. Dodd of the First church, Shreveport, La., preached last Sunday the commencement sermon of the University of Tennessee at Knoxville and it is said to have been a mighty message.

Rev. J. S. Hartfield has resigned as pastor at Toccoa, Ga., to accept the care of the church at Jackson, same state, where a field of larger opportunity is offered him.

Gospel singers J. L. Blankenship and wife of Dallas, Texas, supplied the First church, Tyler, Texas, on Sunday, May 18, while the pastor was absent at the Southern Baptist Convention and there were 40 professions and half as many additions to the church during the day.

Sunday afternoon, May 25, the Whites Creek church near Rockwood, Tenn., was dedicated. Rev. L. W. Clark of Rockwood, preaching the sermon. Rev. M. L. Chambers, the pastor, has done a fine work at that place.

Dr. J. W. Stoner of the First church, Greenwood, Miss., formerly pastor at Ripley and Paris, Tenn., on Sunday, May 25, preached the joint commencement sermon of Mississippi and Hillman Colleges at Clinton, Miss., on the theme "Certain Triumph of the Kingdom of Christ." It is said to have been an inspiring message.

The Fifth Sunday meeting of Beech River Association will be held with New Fellowship church, near Sardis, Tenn., beginning Friday night, June 27, and continuing through Sunday. The writer has been asked to preach the introductory sermon and Rev. C. E. Azbill of Lexington, Tenn., the missionary sermon.

Dr. L. R. Hogan of the chair of Education in Union University, Jackson, Tenn., was at his best in a commencement address at the high school of Parsons, Tenn., last Thursday night. He fully met the expectations of a large congregation.

Dr. W. W. Landrum of the First church, Russellville, Ky., was assisted a short time ago in a revival by Rev. W. C. Boone of the First church, Owensboro, Ky., resulting in 34 additions, 27 by baptism. The meetings made a great impression on the student body of Bethel College.

The address of the graduating class of Union University, Jackson, Tenn., on Wednesday, May 28 by Dr. W. C. Reeves of Clarksville, Tenn., was pronounced by a member of the faculty to be the best he has heard at that institution since his connection with it. The theme was "Finishing the Task."

Prof. Z. W. Howell of Huntsville, Tenn., and Miss Gladys Buck of Chesterfield, Tenn., were united in marriage in Lexington, Tenn., last Wednesday, the writer officiating. The attendants were Paul W. Walker and Miss Jewel Reed. They are most estimable young people.

Rev. F. J. Waldrop of Idlewild, Tenn., was showered with honors at the commencement exercises of Union University, Jackson, Tenn., last week. He was awarded the Elizabeth Tigrett medal for the highest class average among the graduates and the Strickland Medal for the best oration among the graduates.

Rev. L. W. Clark of Rockwood, Tenn., has welcomed into the church there 108 members since September 1. An annex to the church has been erected that will take care of 600 in Sunday school. There are 416 in Sunday school. Dr. Lloyd T. Wilson of Nashville preached at the dedication of this new addition on May 4, and the day is said to have been the greatest in the history of the church.

Rev. H. L. Janes of Cordell, Okla., a Tennessee exile, is happy in his work. On Sunday, May 25, his church was filled to overflowing and there was one profession and 5 additions. Prother Janes has been in demand for commencement addresses, speaking at Post, Okla., Cloud Chief, Okla., and delivering the commencement sermon for the schools at Cordell, Okla.

From June 8 to 22, Dr. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, Ky., will assist in a revival at Main street church, Hattiesburg, Miss.

Dr. S. E. Tull of the First church Pine Bluff, Ark., formerly pastor of the First church, Jackson, Tenn., preached the commencement sermon of Ouachita College, Arkadelphia, Ark., on Sunday, May 25, his theme being "The Headship of Jesus in the Affairs of the World." There is no doubt but that the faculty and students of that great school heard a message both to their pleasure and profit. Dr. J. S. Compere of the Baptist Advance preached Sunday night the annual sermon to the young ministers of the school.

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Nashville, Tenn.

Home Circle

"MY GRACE IS SUFFICIENT FOR THEE"

2 Cor. 12: 9

By Mrs. Susan Boyd

Dear Lord, when my pathway is rugged and steep,
And my feet are bleeding with thorn wounds so deep,
In the midst of the conflict O let me say:

"Thy grace is sufficient each step of the way."

Though billows dash over me, wave upon wave,

I look unto Jesus, the "Mighty to Save,"

Who softly whispers, as I press on my way,

"My grace is sufficient, each hour of the day."

Though storm clouds may gather, and foes may be stroak,

By His help I can sing the victor's glad song.

Over hills and valleys, by night or by day,

His grace is sufficient through all the long way.

PUZZLED DUTCHMAN MADE GLAD

A Dutchman once heard a sermon by a preacher who did not believe in immersion for baptism. In his discourse he attempted to explain the preposition "into," asserting that it meant simply going down to or near the water, and being sprinkled. At the close of this very labored discourse, the preacher gave an opportunity for any present to express their thoughts on the subject. The Dutchman accepted the invitation, and remarked as follows:

"Mr. Breacher, I ish so glad I vash here tonight, for I has had explained to my mint something dat I never could pelieve pefore. Oh, I ish so glad dat into does not mean into at all, but shust close py or near to; for now I can pelieve manish things vot I could not understand pefore. We reat, Mr. Breacher, dat Taniel vash cast into de ten of lions, and came out alive! Now, I never could understand dat; for de wilt peasts would eat him up right off; but now it ish very clear to my mint. He was shust close py or near to; and did not get into de ten at all. Oh, I ish so glad I vash here tonight. Again we reat dat de Hebrew children vash cast into de firish furnace, and dat alvaysh lookt like a peeg story, too; for I dinks dey would have been purnt up; but it ish all blain to my mint now; for dey were shust cast close py or near to de firish furnace. Oh, I ish so glad I vash here tonight."

"And den, Mr. Breacher, it ish said dat Jonah vash cast into de whalesh pelly. Now I never could understand dat; put it ish all blain to my mint now; he vash not taken into de whalesh pelly at all, but shust shump on his pack and rode ashore. Oh, I ish so glad I vash here tonight!"

"And now, Mr. Breacher, if you will shust explain two more pashages of Scripture, I shall be, oh, so happy I vash here tonight! One of dem is vare saish, de vicked shall pe cast into a lake dat purns mlt fire and brimstone

alvaysh. Oh, Mr. Breacher, shall I pe cast into dat lake if I am vicked, or shust close py or near enough to pe comfortable? I hope you vill say I shall pe cast shust py, a good way off, and I vill pe so glad I vash here tonight. De oder pashage is dat vich saish, plessed are dey who obey dese commandments, dat dey may have a right to de tree ob life, and enter in through de gates into de city, and not close py or near to, shust near enough to see what I have lost, and I shall pe so glad I vash here tonight!"—Am. Bap. Pub. Society.

MOTHER'S DAY

By Mrs. M. S. Ruff

"The first day of the week is called the Lord's day because on that day Christ rose from the dead." By whose authority has one of our Lord's days been dedicated yearly as "Mother's Day?" It seems to me to be a great usurpation and contrary to the plain teachings of Jesus, who would not grant that even His mother should be specially honored. Jesus gave the place of honor to those who would do the will of His Father, regardless of other relations. Can it be claimed that all mothers fill this requirement? Then when "Mother's Day" comes it makes one sick at heart when we go to God's house on God's day to worship Him, and instead of singing, "No other name so sweet as Jesus," we hear, "What dear name prized above every other, the beautiful name of mother." One more step and what protest can we make to the worship of the virgin mother? Where are we drifting? What does all this putting of woman forward in Church and State mean?

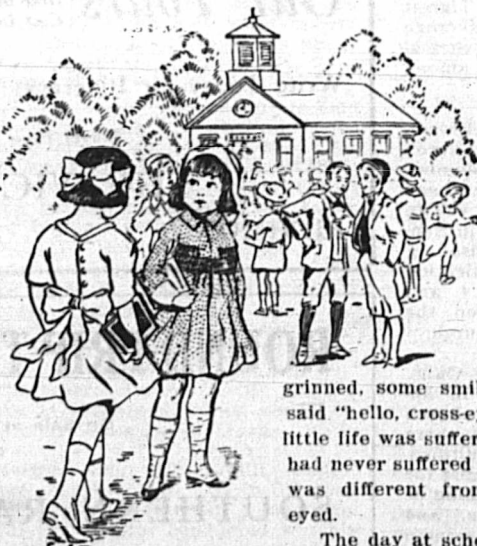
Beginning with Genesis, when woman became man's tempter, God assigned her a place of subjection. There can be but one head, and God has wisely assigned separate duties to each, making man and woman mutually dependent on each other. Why try to change God's order of relationship?

"The head of every man is Christ and the head of the woman is the man." The work of woman has been and is still the most important of all. Christ was the seed of the woman, and all child life is entrusted to her in the formative and constructive period. Upon woman's work depends the home and upon the home depends the Church and nation.

The children of this generation are suffering for the lack of mothers who are willing to teach and train them in the way they should go. There is no sweeter work than that God has assigned to woman. Mothers are turning this precious work over to others, while they entertain themselves with clubs, card parties and politics, and are even trying to be rulers in the Church of God, when He has said, "Let women keep silence in the churches." "I suffer not a woman to teach nor to usurp authority over man."

Let us as women and mothers be content to trust the wisdom of God, who has planned all things for the good of mankind. It is when we cease to conform to His laws that we get into trouble. Let us seek the old paths. "To the law and to the testimony." "Let the aged women teach the younger to love their husbands and children and to be keepers at home." When this is done there will be many more evils righted than woman can bring right by being in politics or trying to become rulers in church courts.

CROSS-EYED MARY



The day at school dragged on and on. It was so long. It seemed that she would never get away from it. But, when the day ended she hurried home amid the jeers of boys and girls calling after her—"Cross-eyed Mary." Her dear little heart was broken and all the joy she felt in the morning was turned to tears.

She persevered at school day after day until she could stand it no longer. Then she went to her mother with big tears in her eyes and told her all her troubles. She begged her mother not to send her back to school because she wasn't the same as other girls.

And it was not until those chubby little arms were clasped about her mother's neck, with the big tears rolling thick and fast down her cheeks, that the mother realized the injustice she had done.

Moral: Many heart-aches and sorrows can be kept from the dear little ones we love, and many hours of regret from parents, if they watch carefully over their children. Little Mary's eyes should have had attention when the first tendency of trouble became apparent. Many of these cases merely require lenses to correct the defect which causes the eyes to cross.

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SMILES SELECTED

Nobody kin look down on y' ef y' ain't down thar w'en they look.

Mistress: "So your matrimonial life was very unhappy. What was the trouble? December wedded to May?"

Chloe Johnson: "Lan' sake, no mam! It was Labor Day wedded to de Day of Rest."

Teacher: "What is ignorance, Tommy?"

Tommy: "Ignorance is when you don't know anything and somebody finds it out."

Junior: "When I read about this electricity and the wonderful things connected with it, it makes me think."

Senior: "Wonderful thing—this electricity."

A new boy came to a city school. He had been attending a little country school where the methods of discipline were primitive. In his new school he saw some electricians at work.

"What are those men doing?" he asked.

"Putting in an electric switch."

The boy started up in alarm.

"I'm going back!" he exclaimed. "I won't stay in a school where they do the switching by machinery."

One afternoon a stranger debarked from a train at a hustling town in the West and headed up the street. Finally he met a man who looked like a native. "Pardon me," said the stranger, "are you a resident of this town?" "Yes sir," was the ready rejoinder of the other, "I have been here something like fifty years. What can I do for you?" "I am looking for a criminal-lawyer," responded the stranger. "Have you one here?" "Well," said the native, reflectively, "we think we have, but we can't prove it on him."

An Electrified Woman

When a woman is sulky and will not speak—Exciter.

If she gets too excited—Controller.

If she talks too long—Interrupter.

If her way of thinking is not yours—Converter.

If she is willing to come half way—Meter.

If she will come all the way—Receiver.

If she wanted to go farther—Conductor.

If she would go farther—Dispatcher.

If she wanted to be an angel—Transformer.

If you think she is picking your pockets—Detector.

If she proves your fears are wrong—Compensator.

If she goes up in the air—Condenser.

If she wants chocolates—Feeder.

If she sings inharmoniously—Tuner.

If she is in the country—Telegrapher.

If she is a poor cook—Discharger.

If she eats too much—Reducer.

If she is wrong—Rectifier.

If she gossips too much—Regulator.

If she fumes and sputters—Insulator.

If she goes the wrong way—Reverser.