

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 34

J. D. MOORE, Editor

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A SIGNIFICANT MEETING.

By L. R. Scarborough.

The Conservation Commission held a significant meeting in Nashville, June 3. The following suggestions and plans for reaching the 75 Million Campaign goal were approved after prayer and due consideration. There was a deep feeling of gratitude to God for his marvelous blessings in the past and a conscious dependence in God for his wisdom and power as we face the tremendous problems and tasks ahead. We know we cannot go on at all worthily without His constant presence and favor. We realize in sending out these suggestions to the brotherhood that our deepest motives are the salvation of men and the glory of Christ in building his Kingdom, that soul-winning, stewardship of life and means, prayer in loving, conquering faith, the preaching of the plain Gospel of Christ are our most vital agencies in reaching these noble aims. With an impelling sense of these vital matters on our hearts we send these suggestions and appeal to all of our brothers and sisters to join us in this holy dependence on God, this fellowship of responsibility, this glorious service for a world undone and lost, and for our risen, conquering, returning Lord and His Kingdom.

I. Our Problem Stated:

1. To reach all our people in seven months and pay all our pledges.

2. For the finishing of this task we urge:

(1) That we hold up the standards to the 75 Million objective, pressing payment of pledges, continued payments of those who have already paid up and reaching non-pledgers for liberal offerings.

(2) That the door be kept open for many large gifts from those who are able to give more largely than they have.

(3) That we press the plea to save our causes, redeem our covenants and prepare for a larger future program.

II. For reaching the people for this program we recommend:

1. That the Commission co-operate with the states in securing strong speakers at all summer assemblies and summer conventions, and ask that a good hour be given for a complete setting out of these great Campaign matters.

2. That the Commission co-operate with the states and churches in planning and organizing for the proper presentation of the Campaign in every evangelistic meeting held during the summer and fall, and to ask the pastors and evangelists in these meetings, at some proper time, to present in a vigorous way the denominational program with proper emphasis being placed on Christian stewardship, or secure some visiting pastor or layman to do this in every soul-winning meeting this summer and fall.

3. We recommend that an all-day associational conference be held in every association during the month of July for the purpose of giving full information and working out plans for the completion of the five year campaign and for paving the way for the future program.

4. That the Commission co-operate with the states in planning for the proper presentation of the 75 Million Campaign at every associational meeting this summer and fall; that sufficient time, at the best session of the associations, be given to the discussion of the Campaign; that a suggested report on the campaign be sent to the association by the state secretaries in co-operation with the general director of the campaign and that an organization be set up at each associational meeting to carry the Campaign message to every church in these associations.

5. That under the direction of the general director a Southwide inspirational campaign be put on in each state, using the general director and such strong speakers as can be secured and that this be done, of course, in co-operation with the state secretaries.

6. That the states be urged to put on a section-wide or associational-wide inspirational meetings for reaching every church in the South, putting upon the consciences of our people this program and the needs of our cause, and in churches that have made no plan for a thorough every-member canvass that such organization be secured in connection with this inspirational meeting as will carry the appeal to every member by personal effort.

7. That we urge the states to make a most strenuous effort to complete, insofar as is possible, campaigns for cash on the 75 Million Campaign before and up to their fall state meetings, and that they arrange in these meetings for the completion of the 75 Million Campaign and for appropriate discussion of the future program, and that the best hour in each Convention be given to the interests of the great denominational causes involved in the great 75 Million Campaign.

8. That we urge the states to push steadily and persistently, the campaign of stewardship and budget through their budget directors, distributing literature; reaching every possible church with budget organization by December 31, using as far as possible the departmental organizations in their churches, especially the laymen's organization, to reach the men of the church. And in this connection that we ask the Sunday School Board to continue to press and enlarge its glorious work in distributing Dr. Cook's book on stewardship to all pastors who will organize and teach classes in this book. We will go far towards winning our victory if 10,000 pastors would teach classes in stewardship in Dr. Cook's book this summer and fall. It would also be very helpful if the

Sunday School Board could put in the hands of every pastor or church treasurer a practical book on the church budget.

9. Realizing that during the past five years of the campaign reverses have come to many who pledged, making it difficult and sometimes impossible for them to redeem their pledges, we would lay it upon the hearts of the more fortunate members to aid in the redeeming of such pledges in addition to the fulfillment of their own. We would suggest that each church ascertain what help is needed along this line and seek to supply it, thus fulfilling the law of Christ that we bear one another's burdens. We would further suggest that churches which have fully redeemed their pledges be asked to manifest the same Christian grace toward some other church which cannot possibly reach its goal.

10. We recommend that we set a week of prayer, asking the W.M.U. forces to foster it, with an all-day prayer meeting Wednesday, of that week, and urge the pastors to take the lead in calling their people to prayer with an all-day program for such service. We suggest September 21 to 28, as the week of prayer, with the 24th as the all day prayer.

11. That we refer publicity, tracts and other literature to the general and publicity directors and the executive committee and instruct them to do their best in producing and distributing the tracts and other literature and send as formerly for the approval of state secretaries.

12. We urge that the pastors in every association be banded together for the purpose of making specific presentation of the campaign in every church, in every association in the South. By a system of pulpit exchanges and visitation every church can be reached with a specific message on the campaign. Let the plans for this presentation of the churches by the pastors be very definitely and carefully worked out by the associational forces so that no church will be overlooked. This effort to reach every church will entail considerable sacrifice upon the pastors, but we believe they will be ready to make the sacrifice in order to guarantee the success of the 75 Million Campaign.

We suggest a similar plan: group of laymen should be sent into all the churches and then the success of the 75 Million Campaign will be made doubly sure.

13. That we ask and urge all departments and agencies of our entire denominational force—the pastors, laymen, women, young people, Sunday schools, denominational papers, general secretaries, evangelists and field forces of every sort to give their undivided and unstinted strength and co-operation in bringing to the conscience and loyal support of all our people these great denominational programs. It will take a united force; it will challenge every Baptist and

every Baptist at his best to complete this double task in these few short months.

14. In view of the large, useful and indispensable place of the denominational paper in the life and growth of the denomination, we recommend: First, That diligent, systematic and continuous effort be made to increase the circulation of the denominational paper with the ideal of having (1) a denominational paper in every Baptist home of the South, (2) a denominational paper read by every Baptist in the South.

2. That the month of September be designated as the time for special effort for larger circulation of the denominational papers.

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(Continuing the Baptist Builder.)

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EDITORIAL

IMPORTANT MEETINGS LAST WEEK.

Last week there were several important gatherings at the Sunday School Board Building in Nashville of South-wide committees and workers. The first was that of the 75 Million Campaign Commission which considered the problems involved in the finish of that Campaign. Immediately following, the Commission on the New Program for the transaction of business committed to it by the Convention. Reports of both these meetings appear this week. The W. M. U. secretaries had a conference; the B. Y. P. U. workers met, the various Baptist Book men of the South came together for the discussion of their work, and perhaps other groups also had meetings during the week. We did not get to all of them! The wisdom of this sort of thing is very apparent, because: (1) it insures the largest possible representative attendance of active workers from the various states at the sessions of important Southern Baptist Convention Committees; (2) it unifies our whole program and correlates the various activities which are simultaneously or consecutively considered, and (3) it is economical in that it secures a maximum re-

sult at a minimum expense. Now that many matters of grave consequence to the denomination must be considered in detail by committees, commissions or groups of Baptists, between sessions of the Southern Baptist Convention, it is indeed wise to arrange their meetings in such co-ordination as will economize both the time of the members and the money of the denomination. The meetings last week were well arranged and admirably carried out.

"THE 1925 PROGRAM OF SOUTHERN BAPTISTS."

This is the name which succeeds the "75 Million Campaign." We like the term for several reasons, (1) it is for one year and for only one year, 1925; (2) it emphasizes activity in every condition—it is a "program," a schedule, which involves other things than raising money although that is a necessary part of the work to be done, and (3) it is "of Southern Baptists," not only "for" them; as nearly as a program could be made up representing so many different states and varying local conditions throughout the South, it is the composite of the combined projects and ambitions, goals and schedules of all Southern Baptists. No single bunch of Baptists devised the plans, but they have been a growth and a development out of the expressed wishes and wisdom of the men and women who can be counted on to stand in their places for the success of the year's work. We do not know of any general movement among Baptists in which the will of the people has been more earnestly sought, nor one in which their voice has been more fully expressed. Dr. Dodd and his committee deserves high commendation.

ANSWERING FALSE ACCUSATIONS.

It is very difficult to know when to answer a false accusation and when it is its own best answer. That which is palpably false or which comes from a dishonorable source should perhaps not be honored with an answer but should be treated with silent contempt. That which is insidiously untrue or which emanates from reputable quarters should be answered immediately and fully. In some anti-Convention papers, most slanderous charges have been made against "Conventionism" and "Convention Baptists," and the writers of such slanders have become infuriated because nobody has paid any attention to their revilings. Vehement challenges to debates have been issued but no response. The vilest sort of invectives have been heaped upon the heads of Convention Baptists for not trying to prove themselves innocent of the charges! It would be ridiculous if it were not so pathetic. Slanders that are so manifestly false are but a boomerang which ultimately hurt nobody but the slanderer, and which drown themselves in the slime which they carry. A falsehood must have a semblance of truth in order to make head-way; that which is so bold as to advertise itself is like the fabled ass in the wolf-skin whose ears stuck out on one side and his solid hoofs on the other. The railers merely make a spectacle of their own stupidity.

1923 ASSOCIATION MINUTES.

On behalf of the Statistical Department of the Executive Board, we desire to earnestly request that Associational clerks who have not sent in 1923 Minutes or Statistics of the churches in some other form, will do so at once. It is very necessary both for the information of the denomination now and for the preservation of our records and history. It is a pity that old figures have to be used in compiling statistics for the state, thus making the record, as far as cases of that kind are concerned, a whole year short of the facts. Church clerks should be accurate and prompt in making their reports to Associational clerks, and the clerks of Associations should be prompt in making a complete statement to the Statistical Department of the Executive Board, 161 Eighth Ave., N., Nashville, Tenn. Please send also information concerning the date and place of the Association for 1924, if they do not appear in the list as published elsewhere this week.

BAPTISTS INDIVISIBLE.

We were favorably impressed with a facetious remark made by Dr. O. L. Hailey some time ago, in speaking of the impossibility of Baptists being torn by doctrinal schism, "You cannot split a pile of sand." Exactly so: Baptists are as indivisible as a pile of sand. They are already separate and individual units in the Kingdom. There are "invisible" Baptists, but we do not know of any "divisible" ones! Some might be classed as half-and-half, "part fish and part fowl," but they are not Baptists—to whom the name is misapplied. A whole can be divided into parts but a part is itself incommensurable. An atom cannot be split up into parts, for the reason it is itself the part. Perhaps also there are "atomic" Baptists—small enough to be considered incapable of further subdivision, who are Baptists all the same and are units in a mighty body which consists of separate pieces bound together by the force of attraction rather than by the tie of an organic and irresistible ecclesiastical force. After all is said, although it may still be true that "Baptists are many but not very much," the fact is they are both many and much—much because they are many.

PEACE OR WAR?

Never has there been so much agitation in this country in behalf of peace. The different denominations of Christians have issued definite and emphatic pronouncement against war. In one of the best books of the day, Will Irwin, famous war correspondent, shows up the horrors and inconsistencies of the thing. Everywhere, except in the Congress of the United States, the slogan is that of a "Warless World." Mothers are praying for it; churches and religious bodies pass resolutions favoring it; and yet war preparations are going on in our country nevertheless. Such legislation as begets it is being adopted at Washington. It was the other day that the admiral in charge of our naval operations in the East called attention to the superiority of the Japanese navy over our own, with the mention of a possible dis-

advantage to us for that reason, growing out of the Japanese Exclusion Act. Not until our peace sentiments have led us to think of others before ourselves and have brought us to incorporate those sentiments in our legal relations to other people, will we get close to the shore on the peace proposition.

JESUS THE BURDEN BEARER.

The heavy laden heart is bidden to come unto Jesus, who said: "and I will give you rest; for my yoke is easy and my burden is light." What He carries does not mark the limit of His strength—He has power enough to add our own burden to His own. He "bore our griefs and carried our sorrows." Therefore He offers to take enough of our load from our shoulders that we may be able to "rest" under what remains. He says: "I will rest you," or as the common expression is: "I will spell you." He will take his turn at the load under which we find our own strength exhausted. He does not promise either immediate or complete relief; He merely offers to "rest" us, "spell" us, or alternate with us in carrying the burden of life. Let us therefore gladly reciprocate and bear the cross alternately with Him; and in that we will find our greatest comfort. We can not be easy and happy to have Him bear it alone:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one
And there's a cross for me."

News and Views

Rev. B. W. Vining, who has been associated with the General Baptist Convention of Texas as Enlistment Secretary, died last week at Dallas. His death is a serious loss to our cause in the Lone Star State.

One of the most practical treatises on the subject which we have seen is the booklet: "The Way to a Warless World," by Evelyn Riley Nicholson, 25 cents net. The Abingdon Press, 150 Fifth Ave., New York.

His many friends all over the state will send affectionate sympathy to Rev. I. G. Murray, now at Jonesboro, Tenn., who writes that he is practically helpless. He says that he and his faithful wife are trying to build them a little home in Johnson City. Blessings upon them in their enforced retirement from the active field.

Mrs. Kate Birnbaum, No. 1, Woody Row, Hot Springs, Ark., president of the Interstate Orphan's Home of that place wants a matron or a husband and wife for the Home. We are not familiar with this institution and merely pass the information on without comment one way or the other.

Dr. Ray Palmer, well-known Baptist Evangelist, will sail for Europe June 14th on the Leviathan, to be gone 6 months. He expects to visit England, Scotland, Wales, Ireland, Holland, Belgium, Germany, Italy, Switzerland, Palestine, Egypt and France.

Brother C. C. Phillips, for many years Associate treasurer of the Sunday School Board, deacon and treasurer of Immanuel Baptist Church, of Nashville, has the sincere sympathy of his associates and friends upon the death of his only son, Alfred, which occurred after a long illness, Thursday, June 5. Funeral from Immanuel Baptist Church of Nashville, Saturday, June 7, conducted by pastor Ryland Knight.

For the information of all parties concerned Dr. B. D. Gray, Corresponding Secretary, desires to say: "In response to inquiries as to whether Mr. J. W. Jelks is connected as singer with the Evangelistic Department of the Home Mission Board, I would say that he is not and has not been since December 1, 1923."

"Home the Saviour of Civilization" by J. E. McCullough, Southern Co-operative League for Education and Social Service, 907 Woodward Building, Washington, D. C., price \$3.00 post paid; is admirably suited for daily reading in the home, being supplied with gems of thought from the best authors and with Scripture references adapted to each selection. It should be a text-book for family council and worship in thousands of homes.

Pastor M. O. Alexander of Memorial Baptist church, Graham, Va., reports a blessed revival: "The Rev. Wade H. House of Orinda has just closed in Graham, Virginia, what the good people there call a real revival of 'Old Time Religion.' Never in the history of Graham have the people witnessed such demonstrations of the Spirit's power and many souls were born of God. There were seventy-five additions to the Baptist church. If your town or community is in need of revival we recommend without hesitation Mr. House as a *God-called evangelist*, a powerful preacher of *The Word* and under God a soul winner."

The Bishops of the Methodist Episcopal Church, in their recent address to the General Conference in session in Springfield, gave their warm endorsement to the movement recently developed in the South for the adjustment of race relations by the methods of conference and co-operation.

Women of the country—millions of them—will pray against the wets during the National Conventions of both parties. Not only will they pray against them, but they will also work against them.

THE PASSING OF DR. A. E. BROWN.

By B. D. Gray, Corresponding Secretary.

Early Friday morning, May 30, 1924, the wires brought the distressing message that Dr. A. E. Brown had just passed away. My very soul was smitten with grief, not altogether with surprise, but with a shock that went to my head. I have not yet been able to come from under it. The news, when it reaches them, will have a similar effect on thousands of those who loved him and revered him and honored him for his work's influence will persist through the coming years.

twenty-five years in our Mountain Mission School work! He has been its very soul, its head, its commanding genius, its inspiring leader and unfailing champion. Through all the mountain region where he has labored regardless of bodily comfort and under the mighty weight and load of his work are those fine boys and girls, many of whom have grown to mature manhood and womanhood, who have a common grief in his departure. He was their friend, their helper, their elder brother, and to many—a revered father.

He was preeminently our man of the hill country. He was born there, reared there, educated there, poured his life out there. He knew the problems of his mountain people, was conscious of their needs and of their fine latent gifts. None of them doubted his love for and interest in them, and this made it possible for him to censure as well as praise them without giving offense.

He was a great daysman, a kind of moderator between his brethren outside of the mountains and the mountain people. Fortunately, indeed, have been the denomination and the Home Mission Board in having one so capable to mediate between the two, bearing the generous help from the outside to the needy and appreciative brethren of the hill country.

His fine physique had many a severe test put upon it with the abandon in which he gave himself to his holy and heaven-ordained task. He spoke of the mountain people as "My people." No sacrifice was too great for him to make in their behalf.

His was a rugged nature, and yet, underneath, there beat a heart as tender as a woman's, and fine sentiments elicited the sympathy of his soul and filled his lustrous eyes with beams of brightness and tears of sympathy. In a remarkable way strength and gentleness combined in his make up. He had a large measure of timidity, and yet great boldness when occasion required. Diffidence and daring were constantly exhibited in his life. He was slow and timid to enter a contest, but once in he stayed until the close of the fight.

His work has been chiefly foundation laying but it has likewise, in large measure, been crowned with grace and glory in the splendid men and women who have gone out into the wide world from their mountain fastnesses with the blessings of Christian culture and consecration as their chief ornaments.

Of recent months on account of his health and because of the pressure of his work our comradeship had become more intimate than ever. Our mutual esteem and affection were greatly heightened. He was a true yoke-fellow and bore his part of the burden heroically, patiently, without a murmur. Through all of this, his faithful associate, Dr. J. W. O'Hara, will bear joyful testimony.

Will not the brotherhood everywhere remember the bereaved widow and children in their prayers at the Throne of Grace, and likewise, remember the great and glorious work in our Mountain Mission Schools to which this unique and outstanding servant of God gave his life? He has been called to his reward and his works do follow him. His sake.

What a mighty power he has been for

Contributions

LETTER TO THE SOUTHERN BAPTIST EDITORS' ASSOCIATION, IN ANNUAL SESSION AT ATLANTA, GEORGIA, U. S. A.

By Everett Gill, European Representative

"My dear Brethren:

"You will pardon my disturbing your deliberations in order to lay before you a matter of grave importance that concerns your persecuted Baptist brethren in Rumania.

"We had hoped that the promises made by the various cabinet officials of the Rumanian government to the representatives of the Rumanian Baptists, to Dr. Rushbrooke, and to myself on a number of occasions during the last four years, that full religious liberty would be accorded our Baptist brethren, would be fulfilled. But, we have been utterly disappointed. The Rumanian government seems to be determined to suppress the Baptist movement in their land, while avowing its purpose of granting full religious liberty to all its citizens.

"The general situation is as follows: New Rumania came into being through the sacrifice of blood and treasure of the Allies. America shared in that sacrifice. Without America's help there would have been no New Rumania.

"The principle that Mr. Wilson so ably advocated and that was adopted and was incorporated into all the treaties relating to the new Balkan States was that of full liberty to Minorities in the matter of religion, language and schools. All the Succession States except Rumania have taken steps to comply with and fulfill these formal and sacred promises made under the seal of the various states and the signature of authorized representatives.

"In the recently adopted Constitution of Rumania this principle of *absolute* religious liberty is admitted in one article, and in a later article is made *relative* and *limited*. In fact, the later articles annul the liberty announced above. It is a plain and unequivocal subterfuge.

"Every pressure that we could bring to bear has been exerted to induce the Rumanian government to adhere to its solemn promises. Even ministers and ambassadors of friendly powers (whose names I could give, were it wise to do so), with whom I have conferred, have expressed their great sympathy for our people in their distresses and have done all that it was possible for them to do unofficially to influence the Rumanian government to grant the liberty they have promised. Practically every promise has been broken and now our Rumanian brethren face a terrifying future. I was told last year that numbers of them expect martyrdom.

"I now come to you, brethren, as the only ones who can save your brethren. You have it in your power to become liberators of the oppressed. The one thing that the Rumanian rulers dread is an informed and aroused public opinion in America and the civilized world. They wish to have the good opinion especially

of America. They know that in a large measure their future depends on the good opinion of America. They know that if the terrible, brutal, well-authenticated and undoubted facts of the persecutions of our Baptist brethren were known by the American people, they would suffer the loss of the moral support that they need in these trying times.

"The only thing left for us is a serious, sober, ably conducted campaign by all the Baptist press for giving the facts and expressing our united protest. I take it that there is no hope to be expected from inter-denominational organizations in America, such as the Federal Council of Churches, who could exert a powerful pressure in cases like this, the reason being that similar organizations both in America and Great Britain have fraternized with these persecutors of the Baptists. Were it necessary, I could give names and dates to verify this statement. The fact is that this recrudescence of persecution of Baptists in Rumania synchronizes with such fraternizing. Whether or not there is a relation between these facts I cannot say. Of course in case there should be such a relation, it would not have been from any intention on the part of the Americans or British. I fear that the Rumanian church authorities have reached the conclusion that since the Baptists are not prominent members of these Inter-denominational bodies, they are a negligible quantity.

"It is evident that we must fight our own battle. You brethren to whom I most respectfully address this appeal have at your disposal the most powerful of all weapons of defense,—*your papers*. If the twenty Baptist papers of the South, State and local, would co-operate in a campaign of giving the information of incontestable facts to our brotherhood, backed up by strong editorial protests, marked copies being sent to the Rumanian Minister at Washington, I am confident that beneficent results speedily would be realized. In addition to this, if your Association, through some authorized official, would see to it that strong resolutions of protest should be presented and passed at each of the State Conventions this fall and the resolutions reported in the various dailies where the conventions are held, in addition to the Associated Press reports, so that millions of American citizens would know the facts, I am sure that you would produce a panic at the Rumanian Embassy at Washington, especially if marked copies were sent the minister. Such a campaign, if pressed with soberness and persistency, would emancipate your persecuted brethren.

"With the hope that you may be the successors of the Virginia Baptists who gave us religious liberty in our beloved America and that you may be willing to stretch your powerful arms across the seas and liberate your suffering brethren in Rumania."

THE ONE VITAL NEED NOW.

A Southwide Revival.

By L. R. Scarborough.

When all things are fairly considered, I believe the last Atlanta Southern Convention was the greatest Convention in twenty-five

years. Its unity, its solidarity, its purposefulness, its deep, fixed determination to go on and go on together; its high set level of spiritual power, its deep evangelistic fervor, its loyalty to the fundamentals of our faith, its spirit of co-operation with all our causes and institutions make it, in my judgment, our greatest Convention. There was no pessimism, no bolshevism, no modernism, but an abounding spirit of evangelistic co-operation. The Convention was marked by a will to go on and go on together. Now we face a double task as Baptists: the finishing of the old campaign in a worthy way and the inauguration of the new in an aggressive, effective manner. This is difficult to do, but a united, aggressive, evangelistic, spiritual democracy can do it. These two programs need every Baptist in the South, and every one of us at his best. The task is too large if we take our eyes off of Christ. With our souls fixed on him, we can win.

Three Very Vital Matters.

As we face this task three things loom large. These are unspeakable in their vitality and meaning.

First: A revival of old-time, pentecostal, spirit-filled revival in every church in the South and in every destitute place within reach of Baptists. This is the main, mighty matter. If we kindle the flaming fires of evangelism in every church and in every Baptist heart, we will create the dynamic, the mighty enginery which is to carry us through the difficult days ahead. This revival is a vital necessity. Denominational programs are like eggs. If you put them on ice they will not hatch. If you put them in a warm atmosphere they will hatch. Evangelistic fires must be kindled in the denominational engines to make them effective. We must boil the water in the denominational engines in order to create the power to pull the denominational loads. At the Convention more than a thousand preachers held up their hands, saying they were going to hold protracted meetings during the summer. There are around 20,000 preachers in the South who ought to hold many meetings this summer. May I not urge every preacher—young and old—to go afield and start a meeting and preach the old Gospel and create a soul-winning atmosphere; gather workers, get crowds, pray God's power down and win souls. My deepest prayer is for a Southwide revival. Dr. Bryan, the head of the evangelistic department of the Home Board, is planning a great year of evangelism. He wishes to co-ordinate all the evangelistic work in the South. Every one of us ought to co-operate with him. God help the preachers to go afield in their own churches, in other churches in the destitute places with tent, arbor and tabernacle meetings. Oh! that the Southwide pentecostal spirit of soul-winning will sweep across the South like the very breezes from Heaven.

The second great matter is the raising of millions in cash to win the campaign; to get every pledger to pay his unpaid pledge and to enlist all those who have not pledged. We must go on paying just the same and more, and those who have not pledged, the old and new members in our churches, ought to make free-will offerings, sacrificial gifts, and we

ought to secure very great gifts from the rich. Twenty-one million dollars in six months is a great sum but a great people can do it. The good resulting from reaching the 75 Million goal will be unspeakably great to all our causes, to our denominational morale, to the future program and to the glory of God. Let's put the 75 Million Campaign in every revival held throughout the South. I urge the pastors to see to this, and the evangelists to help. Have a great hour in the heart of your protracted meetings on the Campaign. Put it on the consciences of our people.

Third: the next matter of imperative importance is the right setting up, and beginning and putting over of the new program. November 30, to December 7, is the period for the canvass. It is to be an every-member canvass, based on the doctrine of stewardship with the tithe as the minimum giving. We must set our standards high to reach at least \$15,000,000 in annual pledges for the state and Southwide causes. We ought to see every Baptist and see them in a high spirit of liberality and co-operation. If we can get our churches on the budget; that is, regular, proportionate, systematic and liberal giving, payable week by week, with a high spirit of sacrificial giving, we will put forward Christ's Kingdom by leaps and bounds to the end of the earth. Let's get ready to do this in a wonderful fashion.

The Greatest of These Now.

Paul says: "There is hope, faith and love, but the greatest of these is love." I say: "The finishing of the 75 Million Campaign, the inauguration of the new campaign and a Southwide revival, but the greatest of these now is the Southwide revival." Oh! that the enduing power of God shall send our forces, pastors, laymen, women, young people afield for lost souls this summer, and if we baptize hundreds of thousands of believers we will garner millions of gold for the Master and inaugurate our new campaign with glorious results.

BRITISH BAPTISTS AND THE KING OF RUMANIA.

A Protest and a Petition.

During the State visit of the King and Queen of Rumania to London (May 12-15) the Foreign Minister, M. Duca, received on behalf of the King a deputation representing the Baptist Union of Great Britain and Ireland.

The members of the deputation included Dr. T. Reaveley Glover, President of the Union; Rev. J. W. Ewing, ex-president; Rev. C. E. Wilson, secretary of the Baptist Missionary Society; Rev. F. E. Miller and Rev. H. Oakley. Dr. Rushbrooke in introducing them explained that several others would have been present had not His Excellency found himself obliged to arrange an evening meeting at three hours' notice by telephone.

Dr. Reaveley Glover, after thanking M. Duca for his courteous consent to meet the deputation, reminded his excellency that it was an old question with which they were concerned. He himself, in 1921, accompanied Dr. Rushbrooke to Bukarest and with him interviewed M. Goga, then the Minister of Cul-

tus, and M. Take Jonescu, then Foreign Minister. British Baptists fully appreciated the difficulties of the situation in which the Rumanian Government found itself after the war, and made full allowance for the strain accompanying a period of adjustment. Their point of view was clearly expressed to the Rumanian Ministers in presenting their plea for full religious freedom to be assured to their brethren. They had received reassuring statements both verbally and in writing from M. Goga, whose final letter included among other, promises this:

"The matter of Baptists will be regulated by a special law in which we shall assure the Baptists all the rights enjoyed by any cultus recognized by the State."

The present deputation was gravely concerned to discover that whatever might be the attitude of the Rumanian Government the local police and clergy had not acted in the spirit of toleration. Meetings had been broken up, physical violence offered to worshipers, meeting-houses closed, and forced confessions, fines and imprisonments continued down to the present year. In fact, the evils first reported in 1920 remained. On behalf of those he represented he appealed to the Rumanian Government to give effect to the Western ideas of religious freedom, which he understood it accepted, and to over-rule the obstruction of minor officials whose ideas were still those of the seventeenth century. The deputation desired that Baptists in Rumania as elsewhere should be able to live happily as good citizens in their own land. Dr. Glover closed his speech with an impressive statement of his hope that the Rumanians would avoid the errors that had marred the story of so many lands—of England in dealing with the Puritans, of France in dealing with the Huguenots.

M. Duca, in a lengthy response, declared that he and members of the Rumanian Government were fully in sympathy with the idea of complete religious freedom. Rumania has never known a religious war. As foreign secretary, he would regard as sheer folly any policy calculated to bring his country into conflict with so strong a body as the Baptists of the world. He begged that the deputation would appreciate the difficult situation in which the Rumanian Government found itself. After the war four systems of law existed—the old Rumanian in the former Kingdom, the Hungarian in Transylvania, the Austrian in Bukovina, and the Russian in Bessarabia. Unification was a slow process. Meanwhile, it could be in no way surprising if occasionally local police or priests were guilty of regrettable acts. His government was prepared to investigate complaints and punish guilty persons. Most of the evils concerned, however, the period before the adoption of the new constitution in 1923. The laws giving effect to this constitution would be entirely liberal in tendency; he begged the deputation to exercise patience and to be assured of the sympathy of his government.

In the course of discussion Dr. Rushbrooke directed his excellency's attention to the fact that since the adoption of the new constitution last year the Ministry of Cultus itself had issued general instructions of the same character as those of 1921. His excellency promised to enquire into the matter. Dr.

Rushbrooke also stated that attacks on the Baptists were not due to the people but almost invariably to police or priests. He added that according to the proposals of law which the Rumanian Government had introduced it was apparently intended to recognize no religious body having a membership in the land of less than 200,000. The Minister replied that it was not intended to insist this limitation.

Dr. Ewing also took part in the conversation, emphasizing the importance of securing not only liberty of worship but freedom of preaching. His excellency responded that he recognized this as a right.

At the close of the interview, Dr. Glover handed to his excellency a petition addressed to the King of Rumania, which the Minister accepted and promised to submit. The deputation thanked M. Duca for his courtesy and withdrew.

The petition handed to M. Duca is in the following terms:

May 13, 1923.

"To

"His Majesty the King of Rumania,

"by the hand of M. Duca,

"Foreign Secretary, now in London.

"May it please Your Majesty,

"The undersigned, representing the Baptist Union of Great Britain and Ireland, desire to offer to your majesty and your Royal Consort the hearty and sincere expression of their gratification that your majesties are visiting our country as guests of our beloved King and Queen.

"They desire further to assure your majesty of the firm good-will towards Rumania entertained not only by themselves, but by the whole body of Baptists throughout the world. The British people cannot forget that Rumania was an Ally in the Great War and endured heavy suffering for the common cause. Nor can they forget the intimate tie with this land represented in the fact that your majesty's gracious Consort is herself a member of our own Royal House.

"Hence it is that we are emboldened to desire your Foreign Secretary to place this statement in your majesty's hands.

"We are deeply concerned, and our entire community (which, as your majesty is aware, constitutes the largest Protestant body in the world) shares our concern, at the many disabilities which our Baptist brethren in Rumania endure, in the withholding of freedom of worship and of preaching and the frequent arbitrary and violent interferences by police and other officials, involving in many instances cruel suffering to individuals. We are profoundly sorry to learn that direct representations made to your majesty's ministers, and especially to successive Ministers of Cultus, have failed to secure effective redress or definite amelioration of conditions. We have taken note of the fact, reported to us by the Baptist Commissioner for Europe, that your Foreign Minister and the Minister of Cultus have once more promised enquiry, and we venture to plead that your majesty's gracious influence may be exercised in the direction of ensuring for our Rumanian brethren that entire freedom of worship, preaching and organization which is conceded in western lands to all loyal citizens.

"We desire to assure your majesty of our

earnest prayer for the prosperity of your Royal House and of your Government and people.

"With respectful greetings, we have the honor to be, on behalf of the Baptist Union of Great Britain and Ireland,

"Your Majesty's obedient servants,
(Signed)

T. R. Glover, President,

Thos. S. Penny, Vice-President,

John C. Carlile, Acting-Secretary,

Herbert Marnham, Treasurer.

G. Laws, Chairman of Continental Committee

W. E. Blomfield, Ex-President,

John W. Ewing, Ex-President,

C. E. Wilson, Member of Council.

J. H. Rushbrooke, Member of Council.

DR. C. E. BURTS CHOSEN TO LEAD 1925 PROGRAM OF SOUTHERN BAPTISTS.

Dr. C. E. Burts, state secretary for South Carolina, was the hearty and unanimous choice of the Commission on the future program of Southern Baptists for general director of that movement, which was officially designated "The 1925 Program of Southern Baptists" at a session in Nashville that has just adjourned. Dr. Burts has not yet accepted the position but has taken the matter under prayerful consideration and hopes to make an announcement of his decision at an early date. Dr. Burts is completing his fifth year as secretary of the general state board of South Carolina, coming to this position from a very successful pastorate in that state. His brethren urged that his ability as an organizer, and his recent experience both as pastor and state secretary gave him an insight into the task to which he has been called that few of his brethren possess.

Upon the assembling of the Commission a nominating committee of 9 was named by Chairman M. E. Dodd and while the nominating committee was in session the remainder of the Commission held a session of earnest prayer that God would guide the committee in its recommendations. As many as ten names were considered for the general directorship of the new program at first, but when a secret ballot without nominations was taken to ascertain the personal sentiment of the members of the committee every ballot bore the name of Dr. Burts and his election was made unanimous by formal vote. When the committee brought its recommendation to the whole Commission the report was adopted unanimously, the belief being that God had guided the committee in its selection.

Frank E. Burkhalter, of Nashville, publicity director of the 75 Million Campaign, was requested to handle the advance publicity for the 1925 Program also until January 1, and he was elected to assume regular position with the new program at that time.

Dr. Scarborough, general director of the 75 Million Campaign, assured Dr. Burts that in the event of the latter's acceptance of the leadership of the new program, he would have the most cordial co-operation and support of the 75 Million Campaign headquarters in the effort to complete the old Campaign and project the new program without conflict.

Dr. M. E. Dodd, of Shreveport, who has served as chairman of the Commission on the future program for the past year, was elected permanent chairman of that body, while Dr. Lloyd T. Wilson, state secretary for Tennessee, was elected secretary.

The following is the general outline of the program for the projection of the new movement, as adopted by the Commission after thorough discussion:

II. The Proposition.

To conduct an every member canvass in every church in the Southern Baptist Convention from November 30th to December 7th, to obtain individual pledges for the denominational program of 1925, the aim being to secure a pledge payable weekly during 1925 from every member of every church in the bounds of the Southern Baptist Convention.

The objective for Southwith causes, as fixed by the Southern Baptist Convention, is \$7,500,000.00, to be divided as follows: Foreign missions 47%, home missions 20%, Christian education 20%, ministerial relief and annuities 10%, New Orleans Hospital 3%. The 20% allocated to Christian education is to be apportioned as follows: Southern Baptist Seminary 10%, W.M.U., Training School 1%, Southwestern Baptist Seminary 4%, Southwestern Training School 1½%, Baptist Bible Institute 3%, Education Board 1%, Negro Seminary ½%.

II. The Organization.

1. The general director, the publicity director, and a headquarters committee of five, and office help.

2. The state secretaries as directors and the W.M.U. secretaries as auxiliary directors in the states, with such organization as each state may desire.

3. The associational organizer and W.M.U. organizer.

4. The church director (preferably the pastor), a church organizer and W.M.U. organizer.

5. The canvassers in teams of ten for each 100 members or fraction thereof, going two by two.

III. The Preparation and Promotion.

1. Educational.

(1) Tracts: One setting forth the needs of all the Southwide objects and what they propose to do with the money allocated to them. One setting forth the needs of all the state objects and what they propose to do with the money allocated to them. Tracts on stewardship and tithing; a tract on The Every-Member Canvass and How to Conduct It; a catechism on the 1925 program.

(2) Our Newspapers: That the action of the Southern Baptist Convention as follows: "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," be brought to the attention of the directors of the 1925 program in the various states, in the hope that they may find a way to increase the circulation of the Baptist state papers.

(3) Study Classes: We urge our pastors to conduct stewardship study classes in every church, and would urge our men, women and young people to have as many mission study classes as possible.

2. Inspirational.

(1) The Summer Assemblies: We would request those in charge of our summer assemblies to give place on their program for the best possible discussion of this program.

(2) Evangelistic Meetings: We would call upon our pastors and evangelists to give one service during every evangelistic meeting to the discussion of this program.

(3) District Associations: We would ask the moderator and program committee of every district association to give the best possible chance for the presentation of this program at the best hour of the association.

(4) State Conventions: We would ask the president, the secretary and the program committee of each state convention to arrange for a full presentation of this program at the meeting of the convention.

(5) The Churches:

a. We would ask our pastors to preach a series of sermons during September, October and November on our denominational interests: one on our benevolences, namely, the orphans' home, hospitals and ministerial relief; one on our educational interests; and one each on state missions, home missions and foreign missions.

b. We would recommend the organization of "Four Minute Speakers" in each church to present at each service during the months of October and November some phase of this denominational program.

c. We recommend that the week of September 21-28 be designated as a week of prayer and mission study, with Wednesday the 24th, as an all-day service of prayer and fasting, culminating with a Sunday School lesson on stewardship September 28th.

IV. The Consummation.

We recommend that the churches begin their every-member canvass on Sunday, November 30th, and continue the same until every member of the church has been given an opportunity to make a pledge.

We request the churches to report to their State headquarters immediately upon the completion of the canvass the total amount pledged.

The Conclusion.

In all of these plans and programs we would confess our utter dependence upon the Divine Spirit for light and leadership, and urge our people everywhere to constant and persistent prayer in behalf of the success of these causes so dear to our hearts, and dearer still to the heart of the good Saviour who died for our redemption.

CATCHING AT STRAWS.

By J. J. Taylor.

The proverbial oldest inhabitant probably fails to remember a time when there were so many aberrant efforts to do good. On the part of many there seems to be an utter abandonment of doctrines that have been called fundamental. Men who hold high positions sometimes appear in the light of mere time-

servers and propagandists willing to sacrifice the things they have professed if thereby they may accomplish the task which they have assumed. The matter that here claims attention is the growing tendency to ignore the separation of church and state.

This doctrine of separation is considered a fundamental tenet in our thinking. Baptists have sometimes boasted of their part in having it written in the national constitution. It is written in various state constitutions and may be traced in all the fabric of our government. Yet, strange to say, Baptists themselves seem to be losing their hold on the doctrine.

The Southern Baptist Convention is surely a religious organization. Within the memory of the present generation Dr. Boyce as president of the body ruled that a temperance resolution had no place on the program of the assembly. He was not opposed to temperance, nor was he opposed to Baptists doing their full share in the work of banishing strong drink from the land. He simply wanted to keep the convention true to the great spiritual tasks for which it was organized and true to the Baptist doctrine of separation between church and state.

Now a good part of the convention's time is taken up with matters dominantly political, while spiritual tasks are proportionately neglected. At the recent meeting in Atlanta the convention took occasion to express itself about candidates for political office. It threw down a sort of challenge, and threatened to bolt the ticket unless its views were respected. It meddled with matters that it ought not to have touched, and in so far it diverted attention from the great work of spreading the gospel over the earth. Possibly it stirred in somebody's mind a question of its own sincerity about the eighteenth amendment, seeing that it covers a territory that for more than half a century has been trying to nullify the fourteenth and fifteenth amendments to the same fundamental law and has raised no voice of protest.

Another good hour of the convention was given over to hear from men who are commissioned by the government to preach and are paid for their doubtful services by taxation. In days past James Ireland went to jail in Virginia rather than betray the Lord in such a way. These certainly are not the days of James Ireland, nor of other men who were willing to suffer persecution for the truth's sake.

The action of a great religious body in butting into politics naturally reacts on political bodies. We have ardently claimed that the state has no religious functions; but our evil example of using our religious assemblies for political purposes and rendering unto Cæsar the things that belong to God has affected political assemblies and caused them to legislate about religion. In both Kentucky and Tennessee, regions where Baptists are strong, laws have been recently enacted requiring teachers in the public schools to read daily at least ten verses of Scripture before their pupils.

If the legislature has authority to command school teachers to read the Bible, it has the same authority over all other persons employed by the state. Why single out the school teachers, and command them to

read? Why not have judges open their courts with Bible reading? Why not have juries open their deliberations over cases submitted to them by reading a portion of Scripture? Why not have jailors read to their prisoners? Why not have hangmen read to their victims before "working them off?" Why this discrimination with reference to teachers?

Then, too, if the legislature has authority to require teachers or judges or jurymen or jailors or hangmen to read ten verses, it has equal authority to require the reading of ten chapters. It also has authority to prescribe the verses or chapters to be read and the versions to be used in the reading. If not, why not?

Somebody ought to supervise the matter. There is the American version, also the King James version, also the Farrar Fenton version, also the Goodspeed version, also the Vulgate, also the Luther version, also the Jewish version based on manuscripts that go back no farther than the tenth century of the Christian era.

And is a profession of evangelical faith to become a test of fitness to teach in the public schools, or are sinners to be compelled to teach religion? And what if some teacher who resents this foolish state interference with his religious liberty should select his ten verses from the first chapter of Matthew beginning with the second verse, or from the third chapter of Luke beginning with the twenty-fourth verse, or from the fifth chapter of Genesis beginning with the third verse, or from 1 Chronicles, first chapter, or from the sixth chapter of the same book, or should piously confine his reading for ten days to the Song of Solomon, or should try to edify his pupils with Ezekiel's wheels described in his first chapter or with his valley of bones (no comment, if you please) mentioned in the thirty-seventh verse?

One of the Baptist champions of this unbaptistic departure from fundamentals cites what he supposes is true, that Luther's Reformation was largely accomplished through the reading of the Scriptures in the schools of Germany. He fails to mention two other important and relevant facts. First, Germany makes religion a state matter. Second, Germany's views and practice have about wrecked the world.

VASIL PAVLOFF, A GREAT BAPTIST PIONEER.

By Dr. J. H. Rushbrooke.

The news has just reached me via Germany that the Rev. Vasili Pavloff has passed away. No details are yet forthcoming.

In the story of Baptist progress in Russia the name of Vasili Pavloff stands out most prominently. The only one to compare with it is that of J. S. Prokhanoff. Pavloff had not the academic training or the organizing powers of Prokhanoff, but as evangelist and preacher his influence has been deep and far-reaching.

The Baptist movement among the Russians was in its beginning when in 1871, Pavloff, then a youth of sixteen, was baptized. He began at once to preach; his powers were speedily recognized, and in 1875, he was sent

to Oncken at Hamburg for a short course of training. He returned as an ordained minister, and it is due mainly to his preaching and baptizing in Transcaucasia and afterwards throughout the whole of Southern Russia that aggressive Baptist communities came into existence. Pavloff endured heavy trials, but even in banishment remained resolute in his determination to preach the Gospel. During his second banishment he suffered heavy losses, his wife and four children dying of cholera within a week. In recent years he has held a unique place among the fathers of the Russian Baptists. I heard him preach in Moscow last year and felt the power of a master of assemblies. But after his very strenuous life his powers were then failing, and the failure was yet more evident as I listened to him a few months ago in Leningrad.

Pavloff, though without wide academic training was a man of considerable gifts. He had read much and acquired some knowledge of several languages. It is, however, as evangelist and preacher that he will be remembered and will be accorded a high place in Russian history. His son Paul is now President of the All-Russian Baptist Union.

WHO IS TO BLAME FOR THE DEBTS OF THE BOARDS?

Pastor R. F. Stokes, in discussing the 75 Million Campaign before his congregation at Jasper, Texas, said: "You have heard it said that the boards of the Southern Baptist Convention made a mistake in going in debt as they have, and I am prepared in some measure to agree that that is true. But let me explain this mistake: The objective in the campaign was to raise \$75,000,000. We went far beyond that and raised in pledges \$92,000,000.

"The boards figured that there would be a shrinkage from death and reverses, but that the over-subscription of \$17,000,000 would take care of that. They figured that they had the subscriptions of Christian brethren and sisters who would meet their pledges as they matured, and therefore laid out their work on a \$75,000,000 basis.

"The first year we met our quota grandly, but the second year we failed to do so and each succeeding year we have fallen down until our boards are embarrassed with heavy debts and our work hampered.

"When you signed that pledge card you said to the boards, 'Depend upon me for this much,' and so said every man and woman, boy and girl, who signed a card. And we meant what he said. The boards believed in us and laid out their work as we had directed them to do in our pledges. *These things being true there is but one mistake we can charge against our boards, and that is in trusting the brethren and sisters who have not paid their pledges*, to do what they said they would do. If those who pledged had justified the confidence of the boards, there would have been no debt but on the other hand there would have been money in the treasury for the enlargement of the work. Hence the mistake of the boards was in trusting our brethren and sisters more fully than the performances of these good people would justify."

Christian Education

Harry Clark, Secretary, Nashville

CARSON AND NEWMAN NEWS.

Carson and Newman College's debating team recently defeated the Oklahoma Baptist University's debating team in a debate on "The League of Nations."

Carson and Newman College and the Johnson Bible College split the forensic honors in a debate on "Restricting Immigration."

The college won the state championship in basket ball to the great enthusiasm of the young people. The athletics at this college are on such a high plane and there are so many preachers on the teams, that the sport-writers in the newspapers always refer to their teams as "The Fighting Parsons."

This spring there was a severe fire scare in our young ladies' dormitory, because one of the young women had been ironing with an electric iron and forgot to turn off the current when she left and the iron burned a hole through a bed.

Our beloved Dr. Campbell spoke before the Baptist Bible Institute at New Orleans recently, on: "Riches and the Deepened Spiritual Life."

Your secretary was amused at his recent visit to see all the freshmen wearing green caps. While to an outsider this may seem odd, it is such things as these that make for college spirit and college loyalty. It means that every freshman is loyal to his class and to his college.

DR. J. PIKE POWERS.

We pay our tribute to this beloved Baptist leader of Knoxville, a former preacher who has been greatly blessed with this world's goods. He has just recently given to Carson and Newman College \$10,000 for a president's home and has given \$5,000 on annuity. Our readers know how we have pleaded for annuities for our institutions. Dr. Powers believes thoroughly in annuities and we wish that other laymen would follow his noble example. Dr. Powers will receive interest on this \$5,000 annuity during the rest of his life.

WOULD YOU LIKE TO INVEST IN A STUDENT?

Many pleading letters are coming to the secretary's desk from boys and girls who are solicitous to go on with their education. Fine, manly appeals come from young ministers who are solicitous to fit themselves for better services to the Master. Last year we were fortunate in finding several men and women who were glad to invest \$200 to \$500 in young lives. If any readers of this article wish to make a donation, however small, toward the loan funds of our college, we should

be very glad to hear from them and to put them in touch with the deserving boys and girls who want to be educated. Your secretary recommends that your donation be made to a loan fund, instead of out and out as a gift to the student. Thus, the student maintains his self-respect and independence. When he repays the loan, some other student will be assisted in turn and thus your money would go down the years constantly helping young people long after you are gone. If you are planning to give money in your will for this purpose, we earnestly plead with you, if possible, to give it now and let our colleges pay you interest on it as long as you live.

GRANDPA GOES TO COLLEGE.

The newspapers have many accounts of grandfathers in college. Some men think that they are too old to go to college at 40, but at Syracuse University one will find George R. Guindon, 60 years of age and Moses Finklestien, 11 years of age, both wearing the freshman green caps. Guindon has grandchildren who are older than Finklestien, and though old, he is working his own way through school by cooking at night in a hospital and studying while the kettles are boiling.

At the University of Georgia, W. T. Womack, after 30 years of teaching and rearing his family, has decided to finish his college education to fit himself for better positions in the school room. He says it is much easier for him to learn now than when he attended college 30 years ago. Since he first attended college, co-education has come, curricula have been advanced, and athletics have revolutionized college life.

THE INCREASING CALL FOR COLLEGE EDUCATION.

While the aggregate population of the United States increased fifteen per cent from 1910 to 1920, the enrollment of students in colleges and high schools increased more than 100 per cent. It is a question whether high schools and colleges can be built and enlarged and equipped fast enough to meet the demands of the rising tide of students. Instead of asking whether we do not have too many colleges and whether some should be abandoned, we will need instead to build additional institutions.

A REQUEST FOR A HELPFUL ACT.

We wish to ask a great favor of our friends. We are trying to secure the names of all former students of our colleges who have gone afterwards to any advanced university for further study. We need these names in order to present their records to the Association of Colleges and Secondary Schools of the Southern States in order to secure greater recognition for our institutions. At two of our colleges we have had fires which destroyed the old records, and we solicit your co-operation in restoring them.

SAD IGNORANCE OF THE BIBLE.

In West Virginia 1,000 high school boys and girls were asked the following questions:

(1) Name five books of the Old and New Testament each. (2) Tell in what books the Ten Commandments are found. (3) Give the authorship of the Beatitudes and write one of them. Of these 1,000 students, twenty-seven per cent answered the first question correctly, twenty-nine per cent the second question, but only nine out of the entire 1,000 could tell who wrote the Beatitudes or quote one of them. No matter what else a man or woman may know, ignorance of the Bible means spiritual illiteracy. That is why we so strongly urge our readers to send their boys and girls to denominational colleges.

THE ILLITERACY CAMPAIGN IN ALABAMA.

The Alabama Federation of Women's Clubs recently put on an illiteracy stamp sale, the proceeds of which were to go to the wiping out of illiteracy over that state. The late Franklin K. Lane, secretary of the Interior, placed the annual loss of the nation from illiteracy at \$826,000,000. In 1920 the nation spent for luxuries alone \$22,500,000,000, a large part of which was nothing but waste. If that extravagance could be turned over into educational channels, it would enrich this nation fabulously and would open the doors of opportunity to many an eager youth.

Dr. John W. Good, the author of the great book, "The Jesus of Our Fathers," and the secretary of the Georgia State College for Women at Milledgeville, Ga., is a native Tennessean, born and reared in Lincoln County.

God never put any premium on ignorance in this world.

The fourth debate in the Straton-Potter series was held in Carnegie Hall, New York City, May 5. The debate was on the Deity of our Lord, and Dr. Straton won a complete victory and the unanimous decision of the three judges. It is worth noting that the only two unanimous decisions won in the series of debates have both been won by Dr. Straton, the first being the debate on Evolution, and the second the debate on the Deity of our Lord. In the case of the other two debates, there was a split verdict. Looking at the series as a whole, there have been twelve votes cast by the judges, and Dr. Straton has won eight votes out of the twelve.

Roan Mountain Inn

Roan Mountain, Tennessee

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Board, \$10 per week

T. L. TRAWICK,
Roan Mountain, Tennessee

SERMON

"SUPERIORITY OF THE SPIRITUAL" BACCALAUREATE SERMON PREACHED BEFORE THE UNIVERSITY OF TENNESSEE, JUNE 1, 1924.

By M. E. Dodd, D.D.

Hebrews 11: 24-27

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

"Choosing rather to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season; "Esteeming the reproach of Christ greater than the treasures of Egypt; for he had respect unto the recompense of the reward.

"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible."

In the landscape of Biblical history and prophecy, the titanic character of God's man, Moses, towers like some Alpine peak above all the lesser hills at his feet. As a statesman, law giver, poet, prophet, priest and general, he has no equal. He possessed in a marked degree those three absolute essentials to success; talent, energy and ambition. From his Hebrew ancestors he inherited those qualities of character and religious principles which form the surest foundation for life's highest achievements. From the cultural influence of the palace and court of Pharaoh he learned the arts, sciences and literature, which stood him in such stead in coming years and gave to him such facility of expression as enabled him to interpret the thoughts of God to man in a remarkable way. In the desert experiences in Horeb, climaxing with the vision of the burning bush, there were woven into the woof and fibre of his character those climacteric forces which produce superior manhood. These later experiences transformed him from the bold and impetuous murderer to a timid, modest man of God.

As a statesman at the court of Pharaoh he was versed in public affairs and in all the principles and art of government.

As a general he performed the miraculous feat of leading more than one million ignorant, superstitious, complaining slaves for forty years. He taught them, organized them, and guided them with such wisdom and strength as to mark him a man of unusual powers. In spite of the disgraceful, unthankful, idolatrous and cowardly conduct on the part of his people, who had four hundred years of servitude behind them, he transformed them within forty brief years into a united, cohesive and mighty nation.

As an author, his writing found in the first five books of the Bible have stood the test of thirty-five centuries. They have been attacked with the keenest weapons which the literary and scientific geniuses of the centuries could fashion against them. But there is such poetry, pathos and eloquence, simplicity and beauty, such rich and varied lessons of human experience, such treasures of moral wisdom, revealed in the single Book of Genesis alone, that the universal human heart clings to it, in spite of all the materialistic, rationalistic and evolutionary attacks upon it. "These are not dry and barren annals, but descriptions of character and unfolding of emotions and sensibilities, and insight into those principles of moral government which indicate a superintending Power, creating faith in a world of sin, and consolation amid the wreck of matter."

His poetic genius flares forth in the Song of Exodus 15 and in the sublimely beautiful 90th Psalm, transcending even the tragedies of Shakespeare; the sublime visions of Wordsworth or the religious emotions of Tennyson.

"The moral code of Moses, by far the most important and universally accepted, rests on the fundamental principles of theology and morality. It appeals at once to the conscious-

ness of all minds in every age and nation, producing convictions that no sophistry can weaken, binding the conscience with irresistible and terrific bonds."

"Never was a man armed with such authority so patient and so self-distrustful. Never was so experienced and learned a man so little conscious of his greatness."

In this study of the character, personality and life of Moses, I am interested in discovering, if possible, forces which entered into the making of the man.

And I turn to this New Testament Scripture in the 11th of Hebrews, written, as I take it, by the Apostle Paul, to find that interpretation.

In this Scripture it is revealed:

I. That Moses in his life's choice exalted the spiritual above the material. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

II. That in his estimates of life's values he gave chief place to the eternal, rather than the temporal. "For he had respect unto the recompense of the reward."

III. That in his life's visions, he looked for and beheld the unseen rather than the seen. "For he endured, as seeing Him who is invisible."

The ability of Moses to choose the spiritual rather than the material, lifts him at once into a towering personality, worthy of our most strenuous efforts to emulate.

"Man does not live by bread alone but by every word that proceedeth out of the mouth of God." Those who live for things instead of the one real thing, find at the end that they gain neither, but lose both. Those who grovel in the gross and crass materialism of the day are dead, while they think they are living. Seeking first or only physical comforts, they live but a bit above the animal world.

The materialist is out of harmony with God; out of harmony with his fellow man and out of harmony with his own highest self. He, therefore, denies himself the privilege of those fellowships which exalt life into a true dignity and make the most of the years in which he abides on the earth.

If one makes the chief end and aim of life the getting of gold or the grabbing of material possessions, he will find himself immediately and imperatively at right angles with God. He cannot serve God and mammon. "You cannot go up and down, east and west at the same time. Gravity is against you; space is against you; the universe is against you. No more can you be the slave of the temporal and at the same time the king of the eternal. You cannot serve two masters for the very good reason that the divided heart is necessarily a traitor to both."

When food and drink and raiment and house and lands and stocks and bonds become the primary objective of life, humanity finds itself at once imperiled with jangling inharmonies, clannish cross currents and self-destructive antagonisms. Is not our present age characterized by the array of capital against labor; of labor against capital; of racial hatreds; of religious prejudices and class antagonisms; all because things are being exalted as of chief importance? Do we not see greed and graft manifesting themselves in unparallelled proportions in every walk of life, from the President's Cabinet clear out to the farthest back-woods county magistrate. And all because men have lost sight of spiritual values and are seeking material gain? "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and ye receive not, because ye ask amiss, that ye may consume it upon your lusts." The only cure for these miserable conditions is for men to turn back and seek first the Kingdom of God and His righteousness.

A man who fails to rise to this height of Moses and to place the spiritual above the material, but who grovels in the miserable business of gratifying his own physical desires, finds

himself out of harmony with the deepest and mightiest thing in his own soul. "He is blind to the pleading beauty of the world. He is dead to the raptures of the eternal."

The men who make nations, build empires and lift the peoples of the world to higher heights of living, are they who deliberately make the choice of Moses and exalt the spiritual above the material. The poets, preachers and teachers of a nation, idealists all, are they who make nations what they are. "If we take our spiritual guides, our poets, our musicians, our artists, our preachers and set them down as parasites with no essential place in life; if we shut our ears to the music of the higher life and make ourselves the slaves of material things and reckon ourselves wholly by our imports and our exports, by our bank clearings, by the tonnage of our freight transportations, by the output of our factories, we have already entered that great lethal chamber in which many a nation has been smothered to death by the poison exhalations of its own materialism."

Again, we have it plainly set out in Paul's interpretation of Moses that one's estimate of life's values determines one's achievement in life's pursuits. Moses yielded that which was immediate for the winning of the distant. He might have enjoyed the treasures of Egypt for a season. It has been said that the crown itself was intended for his head. But if he had yielded to this temporal gain, he would have lost the eternal reward. It is a great testimony to his real worth, and also a revelation of that force which entered into the producing of such real worth, that he esteemed the eternal as of more importance than the temporal.

And is not this the very point of failure in many lives? Men grasp immediate position and lose distant distinction. This is the true but sad and tragic experience of many a business man, teacher, preacher and politician. Contentious for the little things immediately at hand, he robs himself of the great thing that is just ahead.

Finally Moses "forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible." It was his visions of the eternal King which cast out all his fear for the temporal king. Men and nations live by their visions and their virtues. Where there is no vision the people perish.

Oh-what a paradise of glory and unspeakable delight our beloved America would be, and this little world in which we belong, if only men's eyes were lifted up to see God. If the scales of materialism, which now blind their vision, would but fall and one glimpse of God's holiness, majesty, power, glory, justice and righteousness were had, what transformation we would behold!

The spiritual vision is the most productive, the most ennobling, the most uplifting force in the universe. In proportion as that vision is clear and unsullied, individuals and nations advance. In proportion as that vision is dull and dim, individuals and nations die. A man, with the conscious presence and power of God upon him, becomes more than a man. A man without a vision and realization of the Divine, is something less than a man. He is a cringing, craven coward. Given God, and no task is impossible. "I can do all things through Christ, which strengtheneth me." Without God, man is a miserable failure. A godless man is "a weltering chaos of despair. He is the plaything of time; the vagabond of space; and the wall of eternity." Without God, a man is afraid of the cosmos; with Him, he challenges it; he goes forth to give it battle; he conquers it; he adds it unto his own redeemed personality." Moses' vision of the unseen led a race of slaves to the heights of a well organized, well trained, unified, national autonomy; which the persecution of forty centuries have not been able to destroy. Paul's vision of the unseen lifted the epicurian stoicism of Greece out of the mire of despair; lifted the groveling materialism of the Roman Empire out of its weltering shamelessness, and sent spiritual forces glimmering across the

centuries. Spiritual vision transformed our blood-drinking Anglo-Saxon ancestors of 1,500 years ago into the dominant position of the world's idealism, which they have occupied for 1,000 years. Woe betide all if we lose that vision. The spiritual vision of Martin Luther condemned the godless Ecclesiastics of his day and set nations on fire for God and truth; only to be dethroned in its turn by the gross materialist, Nietzsche. The spiritual vision of Charles Wesley shook the cold and worldly State Church, dying in its lifeless formalism and ritualism, to pieces, crossed the seas and laid the foundation for a new nation.

And if the nations of the world are to be led out of the weltering chaos in which they have fallen in these days, it must be done by spiritual leaders, sons of the Spirit, children of the tribe of Issachar, who have a clear vision of God and are able to discover God's will for the world.

This is the universal cry of all who are able to discern the signs of the times; of educators and evangelists; of statesmen and statisticians; of preachers and philosophers;—that the supreme need of the hour is spiritual vision.

America's foremost political economist and statistician was travelling in South America not long ago, and being entertained in the palace of the president of the Argentine Republic. They fell to discussing the differences between the two Americas. As they sat in the sun porch, looking over the beautiful Bay of Buenos Aires, the president said: "Mr. Babson, what do you think of our country?" This world renowned statistician replied: "In natural resources it is the most marvelous country in the world. I found here eight water falls, either one of which will equal our Niagara; a vast number of important trees that I do not find listed in any botany; and one plantation of 40,000 acres of alfalfa; with crops unequaled on any other spot on the globe."

"Then how," inquired the president, "do you account for the difference in the development of the two continents?" Mr. Babson evaded the question, because to answer from his own convictions would appear to be the criticism of the South American people. So he asked the president: "What in your judgment is the reason for the difference?" The president's reply is a great statement and a profound truth. I would put his reply as a motto on the walls of every Chamber of Commerce in this country. I would write it in letters of gold over every school house. I would blazon it in letters of fire over every church door. He replied: "The difference is in the fact that South America was settled by Spaniards in search for nothing but gold; while North America was settled by the Pilgrim Fathers in search of God."

This great difference in the vision and chief objective of life, whether gold or God, makes all difference in the health and happiness, peace and prosperity, progress and power of men and of nations.

When an individual or a nation forgets God and leaves Him out of account, they become a Pharaoh at the Red Sea; a Nero in the midst of burning Rome; a Napoleon at Waterloo; or a Kaiser at the Castle of Dorn.

Men and nations, at their best, at the height of their glory, are those which are led on by spiritual vision. They are the Jewish nation, reaching its climacteric glory under the leadership of King David, who gave his spirit into the hands of the living, loving God, and whose indignant reactions against the attempt to satisfy his soul with mere things, gave expression to the cry of the ancient East, which becomes the sob of the modern West; "As a hart panteth after the waterbrooks, so panteth my soul after Thee, oh God." They are the British Empire, led on by the daring and dauntless courage of Lloyd George in a World War, under a dominating vision of the Divine, for the crushing of a crass materialistic militarism and the establishing of a higher idealism. They are Americans at their best, led on by the farseeing spirit of Woodrow Wilson, whose far off vision of God en-

abled him to say: "We fight for no material gain, no annexations, no money. We fight for the advance of weaker nations; for the preservation of spiritual ideals and for the safety of the human race."

The power to choose the spiritual rather than the material; the ability to strive for the eternal reward rather

than the temporal; and the vision which sees Him who is invisible, rather than that which only the eyes of the flesh behold—are the forces which lift man to the highest heights and present him to God and the world as the chief asset of all time, namely; a purposeful, highly resolved, nobly consecrated personality.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tulahoma

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

TEACHER TRAINING AWARDS FOR MAY, 1924

Teacher Training in Normal Course	Dip- lomas	Other Awards	Total
Associations			
Beulah	16	16	32
Central	4	30	34
Chilhowee	12	27	39
Granger Co.		3	3
Jefferson Co.	7	166	173
Knox Co.	13	60	73
Nashville	1	10	11
New Salem		1	1
Ocoee	6	22	28
Robertson Co.	2	8	10
Shelby Co.	1	1	2
Stone		3	3
Watauga	5		5
Weakley Co.		1	1
William Carey		2	2
Total	68	350	418

B.Y.P.U. Study Course Awards			
Beulah	19	19	
Central	3	3	
Chilhowee	12	12	
McMinn Co.	17	17	
Holston Valley	7	7	
Knox Co.	35	111	146
New Salem	9		9
Ocoee	11	41	52
Robertson Co.	1	2	3
Shelby Co.	22	1	23
Stone	5	3	8
Watauga		62	62
William Carey		1	1
Wilson Co.		1	1
Total	95	268	363

Stewardship Awards			
Tithers			
Central	7	6	32
Jefferson Co.	17	1	20
Ocoee		5	5
Watauga		10	10
Total	24	22	52
Total of all awards	855	with 24	tithers.

Organized Classes registering during the month of May, 1924: Go Get 'Em, Park Ave., Nashville, Smith Wall, teacher; Smithsonia, Concord, Shepherd, I. W. Smith, teacher; Junior Fideles, Second, Jackson, Miss Sue Haskins, teacher; T. E. L., Brownsville, Mrs. J. A. Dupree, teacher; Pep, Jonesboro, Blanche Daylar, teacher; Baraca, First, Greenville, Dr. J. H. Hanson, teacher; King David, Lebanon, J. E. Allen, teacher; Berean, Tyner, J. D. Cllett, teacher; Cllett, Tyner, Mrs. J. D. Cllett, teacher; Fideles, Central, Nashville, Mrs. W. C. Golden, teacher.

Intermediate Department: Valient Knights, First, Chattanooga, W. J. Casey, teacher; Week Day Workers, First, Chattanooga, Mary E. Thornton, teacher; True Blue Girls, Third, Nashville, Miss Ruth Vaughan, teacher.

Classes reaching the Standard as follows, Young People and Adults: Men's, Belmont, Nashville, N. B. Fetzner, teacher; Lydia, Belmont Heights, Nashville, Mrs. Josephine Jordan, teacher; Fideles, First, Mrs. A. W. Foster, teacher; Berean, Second, Jackson, Prof. George Shankle, teacher; Fideles, Junior, Second, Jackson, Mrs. J. R. Haskins, teacher; Fideles, Jackson, Second, Mrs. C. F. Dalton, teacher; T. E. L., Second, Jackson, Mrs. Millie Seller, teacher; Convention, Second, Jackson, Dr. C. L. Skinner, teacher.

Intermediates: Week Day Workers, Second, Jackson, Miss Annie Jernigan, teacher; Daughters of Ruth, Second, Jackson, Mrs. W. L. Howse, teacher; Gideons, Second, Jackson, E. L. Cannon, teacher; Overcomers, Second, Jackson, Hunter Love teacher; Queen

Esthers, Second, Jackson, Mrs. D. R. Coppedge, teacher; Hy She Ny, Second, Jackson, Chas. Howse, teacher; Obedient Servants, Second, Jackson, Mrs. E. E. Robertson, teacher; Agoga Cadets, Second, Jackson, Joe Couch, teacher; True Blues, Second, Jackson, Mrs. Roy Jones, teacher.

School registering for the Standard Award so far are: Fountain City, Central; Jackson, Second; Lebanon, Nashville, Belmonts Heights; Orlinda, First; Shepherd, Concord; Tennessee holds in awards for the Normal Courses alone, 5,266 diplomas, 1,354 seals, 636 Blue Seals, 185 Post Graduate Diplomas, 73 Gold Seals.

In the entire Southern Baptist Convention we have a total of 121,581 diplomas, 11,096 Blue Seals and 1,754 Gold Seals.

I hope our people will take note of the liberal space the state paper is giving to our department and in return help to put the paper in every home. I wish every school would elect a leader for this particular work and let this officer make it a religious duty to see that the state paper is in every home as this is one of the very best means of educating our people.

This definite constant working at the job will beat campaigns and special efforts. Let us work at it every day in the year.

Dr. J. E. Skinner, Martin, writes: "Here comes the best yet. Old Brother (Rev. G. L.) Ellis, the oldest teacher in our Sunday school, has finished the New Normal Manual, and is entitled to his diploma. I was greatly rejoiced over Brother G. W. Hall's work, but Brother Ellis is very much older than he. It has taken nearly two years to convince him that he could do it, on account of the fact that his hands were so nervous he can scarcely write at all, but rather than see the standard lag on his account he undertook it and made 100 all the way through. If an old man like Brother Ellis can do it, all others ought to be ashamed not to do it."

Brother Ellis is above 80 years old, is young enough to take the teacher training course rather than let his school fall down on the Standard. Is this not a beautiful example of loyalty and faithfulness? There never was a more beautiful spirit than this. May God richly bless dear Dr. Ellis in his last days as he sets such fine examples for us younger ones to follow.

PROGRAM FOURTH ANNUAL CONFERENCE BAPTIST SUNDAY SCHOOL SUPERINTENDENTS TENNESSEE

To Be Held at Ovoca (near Tulahoma), Tenn., July 23-24, 1924

CONFERENCE MOTTO: "ADAPT NOT ADOPT."

Music under direction of Supt. W. W. McClanahan, Springfield

Conference direction of the Sunday School and B.Y.P.U. Department of the State Executive Board, Tennessee Baptist Convention. W. D. Hudgins, Tulahoma, superintendent.

DAILY SCHEDULE

Wednesday, July 23

Wednesday, July 23, Morning Session Supt. W. D. Hudgins, presiding. 9:30 Erect an altar and worship Jehovah.

Devotions led by Mr. D. N. Livingston.

10:00 Key note address, Secretary J. E. Byrd, Mississippi.

10:30 Bring our school to the standard. Five ten minute talks on "How We Did It."

1. Supt. H. W. McNeely, Orlinda.

2. Supt. A. Jesse Winegar, Fountain City.

3. Supt. W. C. Todd, Nashville.

4. Supt. E. D. Brown, Shepherd.

5. Supt. Walter E. Smithwick, Lebanon.

11:20 Special Music.

11:30 Address "What a Superintendent Should Be and Know," Arthur Flake, Nashville. Adjournment.

Afternoon Session

Superintendent John W. Harton, presiding.

2:00 Devotions led by Supt. Tom Stringfield, Monterey.

2:15 Problems of Administration. Four fifteen minute talks.

1. "Superintendents' Duties During the Morning Hour," Superintendent T. L. Thompson, Jackson.

2. "What to Do on Promotion Day," Superintendent J. W. McCall, Memphis.

3. "How Hold for the Preaching Service," Superintendent L. T. McSpadden, Knoxville.

4. "Securing Cooperation of Men," Superintendent Herman Wilhite, Knoxville.

3:15 Special Music.

3:25 Open discussion "My Problems" Three minute talks by superintendents present led by W. D. Hudgins.

4:00 Address "The Fourfold Test of a Sunday School," Mr. Flake. Adjournment. Swim in the Lake.

Evening Session

Supt. H. L. Brantley, Nashville, presiding.

7:45 Devotions led by Supt. T. L. Cate, Harriman.

8:00 Address "Larger Possibilities" Supt. A. L. Todd, Murfreesboro.

8:30 Open discussion led by Miss Zella Mae Collie, Jackson.

8:45 Address "The Superintendent and the Denominational Program," J. E. Byrd. Goodnight.

Thursday, July 24, Morning Session

Supt. E. H. McFadden, Covington, presiding.

9:30 Devotions led by Supt. R. J. Walker, Martin.

9:45 Address "Four Things," Dr. I. J. Van Ness, Nashville.

10:15 Open discussion.

11:15 Address "The Superintendent and the Young Women," Dr. E. L. Atood, Murfreesboro.

11:45 Address "The Superintendent a Vital Factor in Evangelism," Mr. Harry L. Strickland.

12:20 Adjournment.

Afternoon Session

Supt. George T. Wofford, Johnson City, presiding.

2:00 Devotions led by Supt. T. H. Campbell, Jackson.

2:15 Address "The D. V. B. S." Mr. James W. Merritt, Georgia.

2:45 General Discussion.

3:00 Address "Working Through the Organized Classes," Mr. Strickland.

3:30 Round table discussion led by W. C. Milton. (The Council Meeting)

4:00 Adjournment.

A "high dive" in the lake.

Evening Session

Supt. H. D. Rule, Etowah, presiding.

7:45 Devotions, led by Supt. T. G. McKnight, Athens.

8:00 Special music.

8:40 Address "Religious Education and the Superintendent," Dr. Harry Clark.

9:10 Say it and quit. Go home and do it and never quit. Everybody stay through the entire twelve days' program.

BYPU NOTES

PROGRAM WEST TENNESSEE B.Y.P.U. REGIONAL CONVENTION, HUMBOLDT—JUNE 21-22, 1924

First Baptist Church—Dr. E. H. Marriner, Pastor. Saturday Evening Opening Service

W. D. Baxter, state vice-president, presiding.

Keynote: "Stewardship—Worldwide."

7:00 Song Service.

Special Music, Union University quartet.

Prayer, Dr. E. H. Marriner, Humboldt.

7:30 A stewardship pageant; "Farmer Brown's Conversion to the Doctrine of Stewardship." Presented by the Jackson young people.

8:20 Special Chorus, Humboldt chorus choir.

Announcements

8:30 Address "A Purchased Life," Dr. Harry Clark, Nashville.

Special Music.

9:15 Social Hour Humboldt young people in charge, special music, Surprises and stunts.

Sunday Morning

C. L. Dennison, president Madison County B.Y.P.U., presiding.

Keynote: "Stewardship—My Association."

8:30 Group Discussions: Junior and Intermediate work. The Bible committee.

Senior Officers and Committee Group Captains and their Programs.

Associational Leaders and Volunteer workers.

9:30 The regular Sunday school hour. Dr. Harry Clark, Secretary W. C. Milton, Superintendent W. D. Hudgins and others will act as teachers of the Adult and Young People's department.

10:30 General Assembly. Verbal reports from local unions and associational officers.

10:50 Special music.

10:55 "Our Association—Our Opportunity," Supt. W. D. Hudgins.

11:10 "The Possibilities of Our Association," open discussion.

11:25 Special music.

11:30 "Looking Ahead," Secretary W. H. Preston.

11:45 Announcements.

11:50 Address, Dr. Harry Clark, Nashville.

12:20 Adjournment and Lunch—Dinner on the grounds.

Sunday Afternoon

H. Gerald Webb, Memphis City B.Y.P.U. president, presiding.

Keynote: "Stewardship—My Church."

1:00 Special musical program.

Representatives from Dyersburg, Jackson, Memphis, Humboldt, Martin, Ripley and other churches.

1:40 A demonstration, "Two Efficient Workmen," Judge Clifford Davis in charge.

2:15 Address, "The B.Y.P.U. Director and the Evening Training Service."

2:45 "A Surprise," the Bellivar young people.

3:00 Open forum.

3:15 "My Place in My Church," Supt. W. D. Hudgins.

3:30 "A Happy Christian," Dr. C. L. Skinner, Jackson.

4:00-6:00 Christian fellowship.

Sunday Night "Memphis Night"

W. H. Preston, state secretary, presiding.

Keynote: "Stewardship—My Life."

6:15 Demonstration, the evening training service.

7:00 Closing service, director in charge.

7:15 Special Music, Memphis.
 7:30 Convention expressions.
 7:45 Special music, quartet.
 7:50 "The Best Is Yet to Come—July and Ovoca—Let's Go!" Judge Clifford Davis, state B.Y.P.U. president.
 8:15 Special music.
 Announcements.
 8:20 Address "Consecration."
 9:00 Adjournment.
 9:30 All aboard for home.

Very Important

Your B.Y.P.U. may send as many delegates as it wishes to send. Send all names to Dr. E. H. Marriner, Humboldt. Entertainment is free. Registration fee 50 cents, payable upon arrival. Douglas Hudgins is the state B.Y.P.U. convention treasurer.

There will be three male quartets, and music and speeches galore. A complete list of the speaker will appear next week.

FAIRVIEW YOUNG PEOPLE ENJOY PROGRAM

About a year ago the Fairview B.Y.P.U. visited the Baptist church at Maynardville, with a program and assisted in organizing a B.Y.P.U.

On Sunday evening, May 18, the Maynardville B.Y.P.U. returned them the visit with a lively program, which was inspiring and enjoyed by all present.

DEDICATION SERVICE

Second Baptist Church of Rossville, Ga.

By J. E. O'Quinn

It was a good scene that was witnessed by a great number of people on Sunday, May 25, when the Second Baptist church of Rossville, Georgia, was dedicated with appropriate exercises. The church had experienced quite a struggle for its existence until recently the membership under the able leadership of their new supply

pastor, Rev. Dan Quinn, determined to reorganize and go forward. Rev. J. E. O'Quinn, pastor of the First Baptist church of Rossville, preached the dedication sermon and Rev. Geo. W. McClure, pastor of the Chickamauga Baptist church offered the dedication prayer. There were many members from other churches present and the witness of the spirit was apparent to all. From every viewpoint the church has a promising future and the brethren have begun by making a contribution of \$50.00 to the 75 Million Campaign, and are determined to back the denomination in its entire program. Brother Quinn is to be commended for his fine statesmanship in helping the brethren get out on good road.

WORK AT SPARTA

By P. B. Baldrige

The work at Sparta and Doyle is taking on new life. These two churches have called Rev. P. B. Baldrige, who graduates from Union University in August, as pastor.

The church at Sparta has no house of worship at present, but are hoping to be able to obtain a location soon so that they can erect a building. The Sunday school attendance here exceeds the church membership.

The church at Doyle has not missed a Sunday school or prayer meeting service, though they have been pastorless for many months. The Woman's work as well as the B.Y.P.U. has been going on.

Things are encouraging at both these places.

BIG THINGS AT LIVINGSTON

By R. B. White, Pastor

Miss Mary Worthington, state secretary of the W.M.U., has been with us at Livingston, and delivered her wonderful lecture "The Trip Through the Holy Land" which was received

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Supplies for Sunday School Secretaries

"The Sunday School Secretary and the Six Point Record System," *Flake and Noland*, Textbook. Cloth 60c; Paper 40c.

"How to Install and Operate the Six Point Record System," Leaflet, Free.

"The Six Point Record System in the Hands of the Teacher," Leaflet, Free.

1. Card Form Complete.

Send for Sunday School Supply Catalog.

2. Book Form for Department Sunday School.

Bound Book for General Secretary, \$3.00; Bound Books for Department Secretaries, \$1.50; Bound Books for Class Secretaries and Teachers, .15 and \$1.25; Blackboards for General Report, \$6.00; Blackboards for Department Reports, \$6.50; Blackboards for Class Reports, \$3.00; Classification Slips, .30 per hundred, \$2.00 per thousand; Individual Report Envelopes, .30 per hundred, \$2.00 per thousand; Class Report Envelopes, .50 per hundred; Department Report Envelopes, .50 per hundred; Individual Monthly Report Cards, .50 per hundred; Superintendent's Monthly Report to Church, .75 per hundred.

3. Book Form for Undepartmentized Sunday School.

Bound Book for Secretary, \$2.50; Bound Books for Class Secretaries and Teachers, .15 and \$1.25; Blackboards for General Report, \$6.00; Blackboards for Class Reports, \$3.00; Classification Slips, .30 per hundred, \$2.00 per thousand; Individual Report Envelopes, .30 per hundred, \$2.00 per thousand; Class Report Envelopes, .50 per hundred; Individual Monthly Report Cards, .50 per hundred; Superintendent's Monthly Report to Church, .75 per hundred.

For information concerning installing the Six Point Record System write to the

DEPARTMENT OF SUNDAY SCHOOL ADMINISTRATION

Arthur Flake, Secretary in Charge

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



with much joy. And we extend to her our heart's thanks, and pray God's richest blessing upon her great work.

Brother Chambers preached for us three days and as for the results we have had ten additions to our church.

We have a great senior B.Y.P.U. and look forward to the coming of Brother Preston to help us out in the associational B.Y.P.U. work.

Preaching every Sunday, having a good Sunday school and B.Y.P.U.

GREAT REVIVAL AT GRAHAM, VA.

(Contributed)

Evangelist Wade H. House of Orinda, Tenn., has just closed a very successful revival campaign with Rev. M. O. Alexander, pastor of Memorial Baptist church, Graham, Va.

There were seventy-five additions to the church despite the fact, that all the other churches were having a simultaneous campaign. The church was greatly revived and the power of the meeting was felt throughout the town.

Brother House is now with Rev. W. A. Vaughan of Calvary Baptist church, Nashville and is having a great meeting.

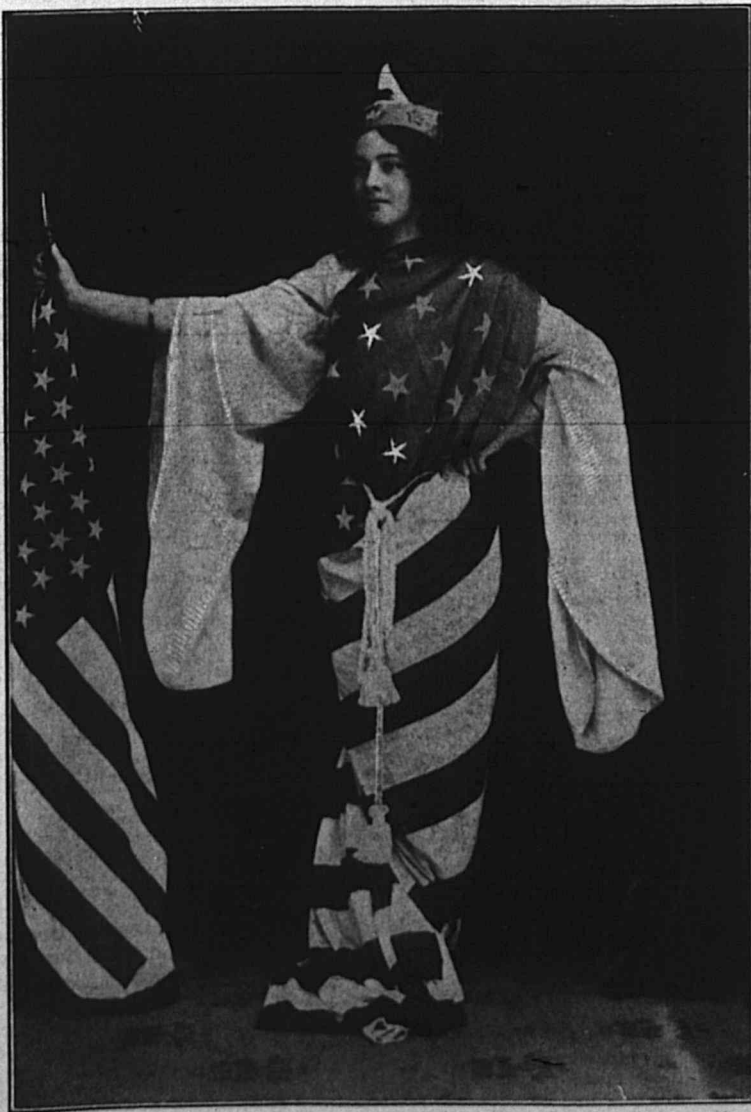
HE THAT LOVETH SILVER shall not be satisfied with silver; nor he that loveth abundance with increase; this is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes.—Ecclesiastes 5: 10, 11.

LET THIS MIND BE IN YOU, which was also in Christ Jesus. Let nothing be done through strife or vain which was also in Christ Jesus. Let each esteem other better than themselves.—Philippians 2: 5, 3.

"Yes, I know Roberts. He's the sort of fellow who would pat you on the back before your face and hit you in the eye behind your back."

Nervous Woman (to persistent beggar): "If I give you a piece of pudding you'll never return, will you?"

Beggar: "Well lady, you know your puddin' better than I do."



Flag Day, June 14: Red, self-sacrifice; white, purity; blue, liberty.



The First Baptist Church, Friendsville, Tenn.

By P. E. Burroughs, Architectural Secretary

This attractive building is 40 by 62 feet in dimensions and is of brick-veneer construction. Its cost is \$7,000, of which more than \$4,000 has been paid off. The church was organized a little more than a year ago with only twenty members. The membership now numbers fifty-three; the church has a pastor and the people are happy in the possession of a beautiful building, well appointed and modern in every way.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 116 N. Evergreen, Memphis.
Mrs. J. T. Altman, Treas., 1834 McGavock St., Nashville.
Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville.
Miss Mary Northington, Corresponding Sec., and Editor
161 8th Avenue North, Nashville

DIVISIONAL VICE-PRESIDENTS

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

A PERSONAL MESSAGE

By Mary Northington

Will you forgive me if I bring you a very personal message? For two days I have been in meetings of the workers from all over the South planning and praying for the completion of the Seventy-Five Million Campaign and planning to go forward in 1925.

There is a burning desire in my own heart to bring this message to you. We are going to win through prayer, sacrifice and hard work. Will you promise to pray to this end every day until Dec. 31st? If so, please write to me, for this definite information is what I need in order to do the work with a conquering spirit.

Ninety women out of every hundred who read this message have paid their pledges for they are the informed, interested workers. Will you now become a burden bearer? Will you continue to pay each week or month as you are now paying and thus bear some one else's burdens who is unable to pay.

Somebody has been ill and has not been able to pay. Will you pay her pledge? Somebody died in your church, yet how she would love to know in glory that her mission pledge was paid and her work going on.

Miss Mallory, your secretary and many others pledged to pay a month's salary into the Campaign by December 31st. You business women and Y. W. A's, Can you not join us in this? It is not necessary to pay it in one month but pay one-seventh of it each month.

Write me you will do it. We want hundreds of business girls who will do this for His glory.

"Vow and pay unto the Lord your God; let all that be round about Him bring presents unto Him that ought to be feared." Ps. 76: 11.

My own sisters, for Jesus sake will you make your vows, pay them and bring presents to Him because you love Him.

FAITH TO FULFILL

Word comes that some do not quite understand the plan decided upon at the W.M.U. annual meeting in May for the completion before August of the \$15,000,000 which the W.M.U. Executive Committee accepted as the quota for the Woman's Missionary Union to raise for the Baptist 75 Million Campaign. This quota was accepted in July, 1919, and thus there is a consuming zeal to see it fully redeemed before this present July of the Campaign's fifth and final year has turned into August. Therefore, every woman and young person who belongs to any of the W.M.U. organizations are urged to pay in toward the Campaign all that they possibly can pay during June and July. Many of our members are doubtless behind in their Campaign payments. All such members are earnestly asked to make a tremendous effort to bring up such arrears during this present quarter. Other members, who may have kept up their regular payments, are asked to continue this excellent habit and if possible to pay in advance. Still other members may have entirely completed their pledge. Our prayer is that they may have the heart and find the way to give an additional offering.

Then there are many who are members of some W.M.U. organization but who have not pledged to the Campaign. Now is the time to get pledges and payments from them! Others are not yet enlisted as members but will doubtless give, if asked to do so, to this most worthy and immediate task. Fi-

nally, if there is any other way in any society, church or state whereby Campaign payments may be credited to the W.M.U., as previously during the Campaign, by all means let this plan continue. All we are trying to do is to speed up the Campaign receipts, whatever the method of securing them may be.

Just as soon as the various society and church treasurers have received the money they are requested to forward it very promptly according to the plan of the local church. A caution is offered and it is that all this effort to reach our quota before August may be thwarted if the society and church treasurers in forwarding the money do not make it very plain that it is to be credited to the W.M.U. Won't you do your best to get such credit very surely stated?

The Bible tells us that if we give it shall be given to us—"good measure, pressed down, running over." That is really what this article had in mind in choosing as its title "Faith to Fulfill," for giving is just faith in action and fulfilling simply means filled to the full. You know that "faith is the victory," that "all things are possible to him who believeth." You know that it is well nigh impossible to keep anything full to the brim—it just will overflow. All we need to do to reach our quota before August is to have faith to pray, work and pay, to have the faith which in fulfilling every pledge and every possibility in our power will in turn fill our own hearts and lives with faith "which shall richer, fuller be."—Kathleen Mallory.

SEVIERVILLE QUARTERLY MEETING

The Quarterly meeting of the W.M.U. of Sevier Association was held April 23, 1924 with the Alder Branch church with the superintendent, Mrs. George Trevenna presiding. The morning devotional was lead by Rev. S. M. McCarter, Jefferson City, reading 1 Cor. 4. The welcome address was given by Rev. S. C. Atchley.

Rev. Corum discussed "How the W.M.U. Organizations Can Help Win the Victory in Our Church." Mrs. J. P. Love favored us with a beautiful solo.

"What God Has Wrought Through Southern Baptists in the Past Four Years" was discussed by Rev. McCarter.

There were about seventy-five present, representing nine societies, three visitors and three pastors were present. The banner for attendance was given to Sevierville W.M.U.

Mrs. J. T. Connater, president of the hostess society had charge of the afternoon devotionals. A paper on "The W.M.U. Gifts to the Campaign" was read by Mrs. A. H. Love. An interesting talk on "Our Part in the Victory" was made by Mrs. Mack Kyker.

Report on Young People's work was given by Miss Alice Brown.

The next quarterly meeting will be held the fourth Wednesday in July.—Mrs. James H. Atchley, secretary.

MADISON COUNTY W.M.U.

The second Quarterly meeting of Madison County W.M.U. was held with the Second church, Jackson, April 24. The program as suggested from headquarters was carried out and proved to be very interesting and helpful. There are ten societies in Madison Association; nine were represented and eight rendered splendid reports. One new society was enrolled. Three neighboring associations were represented by the Superintendent, Mrs. E. H. Marriner representing Gibson; Mrs. R. C. Dickinson, Little Hatchie;

Mrs. Sam C. Jones, Beech River.

Several pastors were present. The total attendance one hundred fifty. A feature of the business session was the presentation of the "Efficiency Banner" by the superintendent, which was awarded Madison Association at the Divisional meeting at Paris, for having the largest number of societies having attained the Standard of Excellence.

The following is the program rendered: Mrs. H. H. Winter, conducted the morning devotional, using as her topic "The Challenge of Duty." A cordial welcome was given the visitors by Dr. C. L. Skinner of the hostess church. The following topics were discussed, "How the W.M.U. Organizations Can Help to Win the Victory in my Church," by Dr. R. E. Guy; "How the Pastors Can Help Our Societies," Mrs. Charles M. Thompson; "What Hath God Wrought Through Southern Baptists in the Past Four Years," Dr. John Jeter Hurt; "The 75 Million Campaign," Dr. E. K. Cox. Following these splendid addresses the campaign song was sung, followed by adjournment for the noon hour. A bountiful and delicious lunch was served in the dining room of the church, which was made very attractive by an abundance of spring flowers.

The devotional for the afternoon session was led by Mrs. Elmore Johnson, her subject "Rewards in Christian Victory." Mrs. C. A. Derryberry gave an interesting report of the Divisional meeting held in Paris. "Victory Through Prayer" was discussed by Mrs. J. G. Gardner; "Through Work," Mrs. W. C. Fowler; "Through Sacrifice," Mrs. Lenna Medling. These talks were full of splendid thoughts and inspiration. The feature of the program was the splendid address by Miss Hazel Andrews, Missionary to Central China, which was very instructive and entertaining. The women of Madison County W.M.U. considered it a great privilege to have heard her talk and have the inspiration of her presence in this meeting. Her little adopted Chinese daughter is very interesting and she delighted the audience with songs and passages of scripture in Chinese.

The work in Madison Association is very encouraging, and is indicative of great things for the future. Under the wise leadership of the consecrated superintendent we confidently expect to enlist every church in the association in active missionary work.

Three missionary institutes are to be held during the summer under the direction of the superintendent and her superintendents.

Mrs. W. E. McGee conducted the devotional, using "Faith" as her central theme, this was a fitting climax to the day's program.

The next meeting will be held with the Pleasant Plains church in July. Mrs. H. H. Winter, secretary.

OCOEE QUARTERLY MEETING

The quarterly meeting of the Ocoee W.M.U. was held at Spring Creek church, Wednesday, May 7, with two hundred and fifty present. The pastors of city and suburban churches, and Miss Mary Northington of Nashville were our honor guests. Mrs. W. F. Robinson called the meeting to order. Dr. Cosby led the morning devotional service and made a helpful talk on Stewardship. Dr. C. F. Clark of Cleveland led in prayer.

Words of welcome were extended to the body by Mrs. McDonald, president of the W.M.S. of Spring Creek church. Response was made by Dr. E. J. Davis. Dr. John Inzer made a practical talk on "How the Women in My Church Help Me to Raise the 75 Million Cam-

paign." Dr. C. F. Clark gave a splendid address on, "What Four Years of the 75 Million Campaign has Wrought for Us," using charts with facts and figures on them showing our progress in every phase of our work.

During a short business session, splendid reports were made by the chairman of all committees.

At noon, a beautiful lunch was spread beneath the beautiful oak trees on the lawn.

Dr. Hayes conducted the afternoon devotionals, making a helpful talk on "Rewards in Christian Victory." Mrs. C. E. Sprague made an interesting talk on "On to Atlanta," boosting the Convention and urging all to go.

Miss Northington made an address on her trip to the Holy Land, taking us step by step through cities, over mountains and valleys, making it so real that we almost felt that we, too, were traveling over the paths that our Lord had gone. It was a wonderfully interesting and helpful address.

We were favored during the day by solos by Miss Stevenson of Tyner, Evangelist Elliott of St. Elmo and Mrs. W. S. Keese.

The banner for attendance was won by the Birchwood W. M. S.

Secretary.

ON TO OVOCA

Remember our state encampment at Ovoca, July 27 to August 1. A good time, with inspiration and study. Miss Juliet Mather will be there to teach the young people's leaders. This will be a great help and every young people's leader and counsellor should go.

Let us make this encampment worth while by going and getting all the help we can, that we may be a "workman that needeth not to be ashamed."

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ASSOCIATIONAL MEETINGS 1924

JULY

- 22—Big Hatchie, Liberty church, 4 miles southwest of Covington.
23—Wiseman, Long Creek church, 5 miles west of LaFayette.
24—Hardeman County, New Union Church.

AUGUST

- 5—Robertson County, Oakland church near Springfield.
7—Jefferson County, Shady Grove church.
8—Union, Laurel Creek church, Rock Island.
12—Holston, Holston church, 3 miles Bluff City.
13—Nolachucky, Fairview church.
13—Chilhowee, Friendsville church.
19—Grainger County, Powder Springs church.
20—Cumberland Gap, New Tazwell church.
20—Duck River, Place to be selected by Committee.
20—East Tennessee, Union church.
21—Walnut Grove, Laurel Bluff church.
27—Bledsoe, Antioch church, near Portland.
29—Giles County, Union Hill church.

SEPTEMBER

- 2—Mulberry Gap, Friendship church, Hawkins Co.
4—Big Emory, South Harriman church.
5—Unity, Hornsby church.
7—Sequatchie Valley, Ewtonville church.
9—Enon, Dixon Creek church.
10—Maury County, Columbia First church.
11—Watauga, Dungan's Chapel, Carter.
13—Stockton Valley, Beech Bottom Church, Clinton Co., Ky.
17—Central, Pleasant Plains church.
17—Salem, Prosperity church, Wilson Co.
18—Midland, Pleasant Hill, Knox Co.
19—William Carey, Petersburg church.
23—Ocoee, Providence church.
24—Clinton, Oliver Springs.
24—Friendship, Macedonia church.
24—Wilson County, Smiths Fork church.
25—Hiawasse, Concord church, Meigs Co.
25—Holston Valley, McPheeters Bend church.
26—Beech River, Mt. Gilead church, 12 miles northwest of Lexington.
30—Northern, Little Barren church.

OCTOBER

- 1—New Salem, Brush Creek church.
1—Providence, Lenoir City First.
1—Sevier, Zion Grove church (Smoky Mountain Academy) Sevierville, R. 9.
2—Beulah, Martin First.
4—Judson, Gum Springs church, near Marion.
7—Cumberland, Mt. Hermon church, Hickory Point.
7—Polk County, Friendship church, Pendergast.
7—Weakley County, Concord church, 6 miles southwest of McKenzie.
8—Stewart County, Big Meadow church.
9—Western District, Friendship church, 9 miles east of Paris.
10—Southwestern District, Flatwoods church, Holladay, R. 3.
15—Knox County, Strawberry Plains.
16—Nashville, Eastland church.
16—New River, Free Communion church.
16—Stone, Cookeville church.
22—Campbell County, Flint Hill church, Jacksboro, R. 3.
—Shelby County, Date and place not in Minutes.

The following associations have not furnished the State office with copies of their last minutes, consequently the information on these associations cannot be published: Concord, Eastman, Indian Creek, Lawrence County, Little Hatchie, Riverside, Sweetwater, Tennessee Valley.

SOUTHWESTERN SEMINARY COMMENCEMENT EXERCISES.

By Lewis A. Myers.

Three days of exercises, including addresses, musical programs, ban-

quets, social functions, and the awarding of 137 degrees brought to a close the Seventeenth session of the Southwestern Baptist Theological Seminary.

Dr. C. M. Thompson, Secretary of Missions of Kentucky, delivered the Commencement Sermon; Dr. Wallace Bassett, of Dallas, substituting for Dr. Z. T. Cody, of South Carolina, gave the Baccalaureate Address. Dr. Cody was prevented from coming because of sickness.

The religious Educational Address was delivered by Rev. W. E. Rafferty, Ph.D., of Philadelphia, editor of the International Journal of Religious Education. The principal speaker in the Young Woman's Missionary Training exercises was Mrs. J. M. Dawson, of Waco. Speakers chosen from the student-body, representing various departments of Seminary work, were: C. R. Shirar, Theology; W. Forbes Yarbrough, Jr., Religious Education; and Mary Kennedy, Training School.

Annually, the School of Gospel Music of the Seminary, assisted by the Seminary Orchestra, gives a Commencement Recital. This session "Elijah" an oratorio by Mendelssohn was given, drawing music lovers from many points of the Southwest. All exercises were widely attended and this commencement was significant in that more students remained on the campus than has been the case in previous years.

Four departments of work, featuring various religious activities gives an interest, an attractiveness and a balance to the commencement features, possible only where these departments exist. The school graduated more men and women this session than was enrolled in the institution ten years ago. There was an increase in all classes, those graduating in theological lines outnumbering other groups.

Summer School opened Tuesday, May 27, immediately following the regular session. Many new students have entered.

THE BAPTIST ORPHANS' HOME COMMENCEMENT

By Dr. Ryland Knight

I wish every Baptist in Tennessee could have attended the closing exercises of the Tennessee Baptist Orphanage on Tuesday evening, May 27. I am sure each one of them would have been exceedingly happy to find the abundant evidence of worth-while achievement on every hand. The program rendered by the pupils of the school from the primary grades through the high school, under the direction of their competent and faithful teachers was in every way a success. It was a joy to see the bright eager faces of the children evidencing health and happiness, and to find in the program presented ample proof of the excellent school work which is being done at our Orphans' Home. I doubt if a school in Tennessee could have furnished a finer group of children or a more creditable program.

A visit to our Orphans' Home especially on an occasion of this kind, inevitably binds the Home closer to our hearts and makes us more sure of the worth of the investment which we are making. For as the honored president of the Board, ex-Mayor William Gupton, said that night, "Our investment in the Home is not a financial investment but an investment in young lives." And there is every evidence at our Orphans' Home that the investment which we are making there in young lives will bring marvelous dividends in character developed, in young lives equipped for service, in boys and girls who will go out to fill a larger place of usefulness.

The diplomas and honors awarded last Tuesday night, were as follows:

Junior high school graduates: Dardie Lee Starkes, Grace Dempsey, Gracey Eaton, Trula O'Dell, Clea Smith. Grammar school graduates: Mildred Jeffries, Elsie Center, Emily Goins, Mary Lee Crouch, Emma Lee Marcus, Willie Joe Doxie, John B. Cook, Boyd Smith. Highest average in primary grades: Pitts Roberts 94, Bertha DeWitt 94, Floyd Buckner 93. Raymond Crouch was awarded medal

for scholarship in the high school, and Ruth Crowe was awarded medal for scholarship in the grammar school.

HOMECOMING AT BRADLEY CREEK

By Bettie Mathes

Announcement and program of the Homecoming Day at Bradley Creek Baptist church, frequently called "Twelve Corners," on June 29, 1924. Presiding officer, Rev. J. H. Ramsey, pastor. Music conducted by D. W. Ashworth.

- 9:30 Devotion, R. E. Jarman.
9:45 Welcome address, pastor.
Response, Rev. C. S. Dillon.
10:00 "Memories of Twenty-four Years," Rev. G. A. Ogle.
10:30 "Evangelism and the Eternal Homecoming," Rev. W. C. McPherson.
11:00 Recognition of former members.
11:30 "Fifty-three Years in the Ministry," Rev. J. T. Oakley.
Dinner.
1:30 "A Gospel Message," Rev. W. J. Watson.
2:00 "Building Up the Sunday School," Rev. M. E. Ward.
2:30 "Stewardship," Rev. W. G. Mahaffey.
3:00 "Some B.Y.P.U. Pep," Rev. S. H. Ogle.
All ex-members, distant members, and former pastors are cordially in-

vited to be with us. Also all friends of the church. This old church is one hundred and five years old and we want to make this a grand time for us all.

FOR GOD SO LOVED THE WORLD that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

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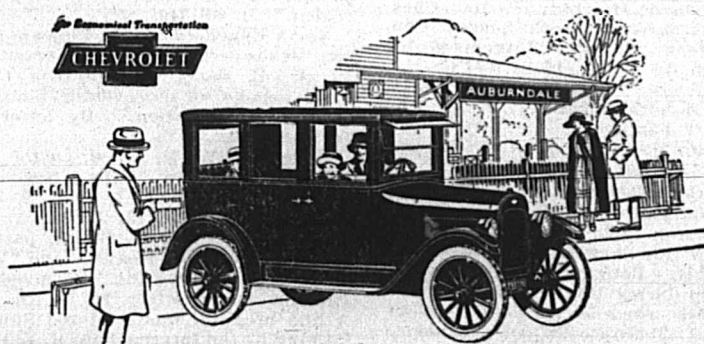
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Nashville, First	1,649
(Allen Fort Bible Class)	1,055
Knoxville, First	1,069
Chattanooga, First	913
Rossville, First	902
Memphis, Central	860
Memphis, First	827
Memphis, Temple	729
Memphis, Bellvue	728
Knoxville, Broadway	591
Knoxville, Lonsdale	509
Nashville, Eastland	506
Memphis, La Belle Place	471
Erwin, First	449
Knoxville, Euclid Ave.	447
Alcoa, Calvary	406
Nashville, Immanuel	402
Chattanooga, Avondale	383
Nashville, Lockland	379
Paris, First	371
Nashville, Judson Memorial ..	340
Nashville, Edgefield	340
Fountain City, Central	334
Rockwood, First	332
Nashville, Grandview	330
Knoxville, Island Home	310
La Follette, First	310
Nashville, Third	309
Nashville, Park Ave.	305
Nashville, North Elgfield	303

MEMPHIS

Eastern Heights: J. W. Leigh, pastor. 67 in SS, about 40 in BYPU. Pastor preached both hours. Two good services.

Calvary: Pastor spoke both hours, to fine audiences. 150 in SS, 1 approved for baptism. Good services in BYPU's. The Junior and Intermediate BYPU's met us yesterday 3 p.m. fine meeting.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Congregations still off. 2 received for baptism, 40 in SS, 16 in BYPU.

Bellevue: Pastor W. M. Bostick spoke at both hours. 728 in SS, 2 by letter, 2 baptized.

Rowan Memorial: A. H. Smith, pastor. 137 in SS, 2 good BYPU's.

Baptist Hospital: Pastor Jeffries supplied at Fulton, Ky. for pastor C. H. Warren, who has been assisting Brother Strother at Seventh Street, Memphis. Patients admitted to the hospital during May, 972; banner day, June 5th when 59 patients were admitted. Training School Commencement this week.

Prescott Memorial: Pastor Jas. K. Oakley spoke at 11:00 a.m. and 8:00 p.m. to unusually large congregations. Spoke at the vesper service at the West Tennessee Normal School at 6:30. There were 288 in SS and good unions. 4 additions, 3 by letter and a Catholic by experience and baptism. A great day.

New South Memphis: Great day. Inspirational week, great sermons by Drs. Hill, S. M. Ellis, D. A. Ellis Joiner and Bostick. Laying corner stone service at 3:00 p.m. Sunday, Dr. A. U. Boone of the First Church principal speaker. 164 in SS. Dr. L. C. Wolfe began a meeting in a glorious way. Packed house Sunday night, 1 by letter.

Germantown: Pastor J. W. Joiner spoke at 11:00 o'clock. No night service on account of Methodist revival in progress. 45 in SS.

Eudora: Pastor H. W. Whaley spoke at 11 a.m. to a good congregation. Rev. F. A. Weeks spoke at night to a good congregation. 117 in SS. Good services.

La Belle Place: Pastor D. A. Ellis spoke at both hours. Fine congregations. 471 in SS, 2 by letter.

Highland Heights: Pastor E. F. Curle preached at both hours to good congregations. 248 in SS and good BYPU.

Speedway Terrace: Pastor Hill preached. Spiritual services. 157 in SS.

Evergreen: Good day. Services well attended, good interest. 53 in SS, offering \$15.00.

Merton Avenue: E. J. Hill, pastor. Rev. J. R. Nutt preached both hours.

Good congregations. 250 in SS, 2 by letter, good BYPU. Meeting in progress. Splendid interest.

Joseph Papia Italian Missionary: Times preached, 2; present in SS, 18; families prayed with, 7; tracts distributed, 25; visits made, 43.

First: Pastor Boone preached. 1 approved for baptism, 2 by letter, 1 baptized Wednesday night, 827 in SS. Temple: Pastor J. Carl McCoy spoke at both hours. 729 in SS, 2 for baptism, 1 by statement, 2 by letter, 4 baptized.

Central Ave.: Pastor spoke both morning and evening, full house both services. 90 in SS. Beginning a 10 days meeting.

Seventh Street: I. N. Strother, pastor. The church held a meeting twice daily this week. C. H. Warren of Fulton, Ky., did excellent service both as preacher and singer, 10 approved for baptism, 3 by letter, 244 in SS.

Charleston: O. A. Utley, pastor, spoke at both hours. Very large crowds at each service. 105 in SS.

White Haven: W. R. Pettigrew, pastor. 115 in SS, two large services, 2 well attended BYPU's. Work moving forward.

Central: Pastor Cox preached. 9 for baptism, 7 by letter, 5 baptized, 860 in SS.

NASHVILLE

Park Ave.: A. M. Nicholson, pastor; Dr. Oscar E. Sams spoke on "Christian Education." By letter 3; In S. S. 305. Sledge Hughes Evangelistic party began meeting yesterday in fine order.

Judson Memorial: R. E. Grimsley, pastor; "He is Risen" and "God Revealed." In SS 340.

North Edgefield: A. W. Duncan, pastor; "Jesus ever Against the Treasury." Dr. O. E. Sams, of Jefferson City, Tenn., spoke at the evening hour on "Christian Education." By letter 1; In S. S. 303.

Edgefield: W. M. Wood, pastor. Dr. Sams spoke on "The Necessity of Vision." Baptized 1; In S. S. 340; B. Y. P. U. 40; Int. 12; Jr. 20.

Grandview: Don Q. Smith, pastor; "How to hear from Heaven" and "Why sit in here until we die." Received for baptism 4; by letter 1; In SS 330. A fine program was rendered Sunday evening by the Intermediate B. Y. P. U. Revival continues with great crowds and fine interests. Brethren J. H. Wright and A. E. Pardue are doing fine work. Children's Day program at the Sunday school hour, the best we have had.

Eastland: O. L. Hailey, pastor; W. A. Ayers in revival with us. Baptism 21; by letter 10; In S. S. 506; B. Y. P. U. good; Int. good; Jr. good. Meeting continues through the week. Geo. W. Card of the Sunday School Board conducting the song service with great success.

Lockland: J. C. Miles, pastor; "The Obligations of Church Membership" and "Mark, a Slacker who made Good." In S. S. 379; B. Y. P. U. good; Int. good; Jr. good.

Immanuel: Ryland Knight, pastor; "The Havoc of Sin" Rom. 7: 13 and "Moses' Fierce Struggle with Pharaoh." Ex. 3; baptism 1; by letter 2; S. S. 402.

Seventeenth Avenue Mission: S. E. Loxley, pastor; "Discouragement Cause and Cure" and "Sincerity." In S. S. 149; B. Y. P. U. Good.

Centennial: L. P. Royer, pastor; "The Soul Winner's Education and Reward" Dan. 12: 3 and "God's Power over the Dead." In S. S. 160.

New Bethel H. F. Burns, pastor; "The Sinner's lost condition and how he is saved" and "Fruits of the Spirit."

Seventh: Edgar W. Barnett, pastor; "Pressing On" and "How to Treat the Devil." Baptized 1; In S. S. 212; B. Y. P. U. 20; Jr. 30.

Whitset Chapel: Eli Wright, pastor; "God's Will" and "The Wonderful Christ." Good day.

Calvary: W. H. Vaughan, pastor. Our Tent Meeting which has been conducted by Evangelist Wade House, doing the preaching with Bro. A. J. Sanders. The singing continues with great spiritual power. Forty-nine additions. S. S. 197.

Third: R. M. Jennings, pastor; "What Jesus Said About Those Who Looked Back" and "Youth Passing Over the Bridge of Sighs." Baptized 3; SS 307.

KNOXVILLE

Third Creek W. E. Conner, pastor; "Four Faces" and evening by Rev. Galnt. SS 107.

Beaumont: D. A. Webb, pastor; "The Folks Who Have Not Got Religion Enough" and "Repentance unto Life." SS 191.

Central of Bearden: Robt. Humphreys, pastor; "Feeding the Five Thousand" and Y. H. Shahbag of Persia on "Conditions in Persia." SS 142.

Lincoln Park: J. C. Collum, pastor; "The Abundant Life" evening worshiped at the tent in the union revival campaign. SS 263.

Ball Comp.: A. B. Johnson, pastor; "We Were as Grasshoppers in Their Sight" and "Supernatural." SS 133; BYPU 42; mid-week prayer meeting 60.

Mt. View: J. R. Dykes, pastor; "God Describing His Son" and "A Great City Repenting." SS 224; BYPU 70.

Fountain City: Neill Acuff, pastor; "That They May Be One" and "The Second Coming." SS 148; by letter 1. Immanuel: A. R. Pedigo, pastor; Dan. 4: 34-37 and "I shall not Want." SS 228. One conversion.

S. Knoxville: M. E. Miller, pastor; "Comfort" and "Salvation through Christ."

Gillespie Ave.: J. K. Smith, pastor; Song of Solomon 5: 16 and Matt. 7: 13. SS 203; baptized 2; for baptism Central of Ftn. City: J. C. Shipe, pastor; "True Worship" and "Israel's Defeat." SS 334; BYPU 100; by letter 2. Fine congregations.

Washington Pike: J. A. Lockhart, pastor; "Tested Buildings" and "Good Works." SS 135; BYPU 64; by letter 1. Lonsdale: W. A. Atchley, pastor; "Child-like Traits" and "Man's Spiritual Sagacity." SS 509; BYPU 157; baptized 6; 7 affirmed.

Euclid Ave.: J. W. Wood, pastor; "A faithful Christian" and "What Think Ye of Christ?" SS 447; BYPU 80; baptized 2; by letter 2.

Grove City: D. W. Lindsay, pastor; "Dedication of all to God" and "God Is Love." SS 195; BYPU 20. One approved for baptism.

Island Home: C. D. Creasman, pastor; "The Divine Elevation in Christian Duty" and evening Brother Lambright. SS 310; BYPU 99; by letter 1.

Marble City: R. E. George, pastor; on Prov. 4: 23 and Rev. Williams on "Test of Church." SS 171.

CHATTANOOGA

St. Elmo: U. S. Thomas, pastor; Evangelist Sprague on "The Call of the Church" and "How to Win Souls." Good SS. Tent meeting, Evangelist Sprague leading.

Ridgedale: W. E. Davis, pastor; "Israel's Opportunity" and "God's Invitation to Come In." SS 200; BYPU good. Voted to sell the old church property in order to build a new church.

First: John W. Inzer, pastor; Dr. I. A. White, Cartersville, Ga., on "Satisfied Through Sacrificial Suffering" and "The Gospel, the Power of God." SS 913. Dr. Inzer holding revival campaign First church, Lagrange, Ga.

First, Rossville: J. E. O'Quinn, pastor; Rev. J. B. Tallant on "Hitherto Hath the Lord Helped Us" and pastor on "I Am Ready." SS 902; BYPU 150. Dedicated church—all day service. Brother F. H. Harper leading singin for revival.

Bell Ave.: G. W. Cox, pastor; "What God Thinks of You" and "The Resurrection." SS 129; BYPU 22.

Avondale: T. G. Davis, pastor; "The Price of Victory" and "The Devil and His Tricks." SS 383; BYPU's good. Meeting continues—pastor doing the preaching.

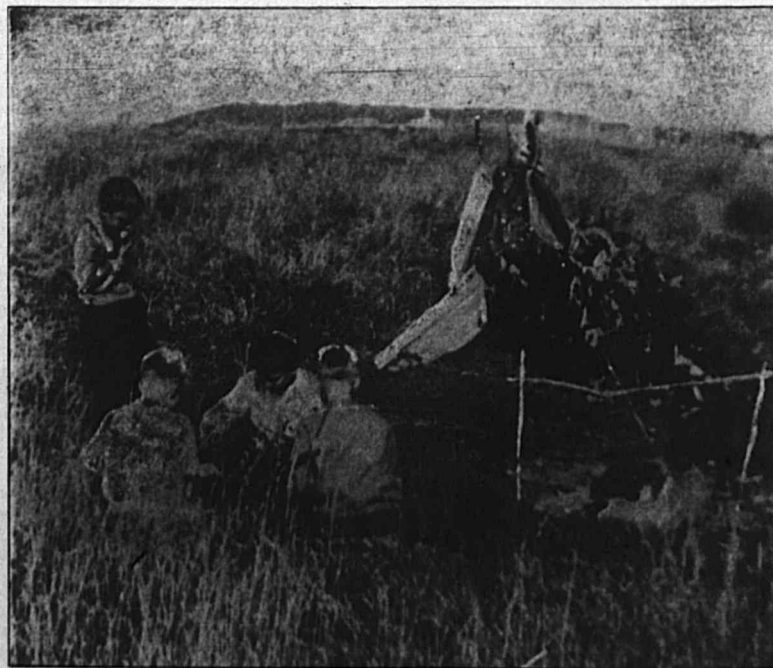
MISCELLANEOUS

Arab, Ala.: Evangelist R. D. Cecil supplied. Usual SS. Good day.

Monterey: W. M. Griffith, pastor; "Limiting God in Our Life" and "The Dawning of the Last Judgment." BYPU very good; SS 235; 2 additions to the membership of the church. We had a good day. We just closed a training school last week with Brother David N. Livingstone and Miss Roxie Jacobs as the teachers. The courses studied were the Second and Third divisions of the Sunday School Normal Manual and Training in Church membership. The attendance was good and we had a good class in both, who stood the examination.

Rockwood, First: L. W. Clark, pastor; "The Christ-Controlled Life" and "The Perils of Faith." SS 332; BYPU's 78.

First, Centerville: Alvin L. Bates, pastor; "Stewardship" first of six sermons on stewardship. Good SS and 2 BYPU's; 1 wedding and 1 funeral.



Give the children a breath of God's great out-of-doors.

Speaking at Cross Roads in afternoon "Walking with God's Orders."

LaFollette, First: preaching by pastor at morning hour, "Is Life Worthwhile?" (memorial sermon for Odd Fellows). SS 310; BYPU's 87.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Heaven the Country of the Christian's Desire" and "The Man Who Said He Could, but Couldn't." SS 406; BYPU's 90; 3 additions. Our meeting going good many being saved and reclaimed. Will continue all this week. Dr. J. Allen Smith will be with us again this week.

WISHING

Do you wish the world were better?

Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,

Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn and learn to live.
If you want to give men knowledge
You must get it ere you give.

Do you wish the world were happy?

Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May oftentimes be traced to one,
As the hand that plants the acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. G. W. Holcomb resigns at Carriere, Miss., to become pastor of the church at Bauxite, Ark. The Arkansans are getting a good man.

The First church, Clarendon, Va., loses its pastor, C. P. Ryland, who resigned to accept the care of Kendall church, Washington, D. C.

Rev. W. A. West of Bemis, Tenn., is happy over the rapid construction of the new brick structure by his church. It is believed the house will be completed by September 28, at which time it is arranged to begin a revival. The writer has been honored with an invitation to assist. Brother West is preaching now in the Y. M. C. A.

Dr. L. R. Hogan of the chair of education in Union University, Jackson, Tenn., has enrolled since June, 1923, nearly 700 students in his classes and has thirty students by correspondence. Meanwhile he has taught the Bible to a class of men at the Y. M. C. A. once a week, has given seven addresses at Bible institutes and three addresses at training schools in Sunday school and B. Y. P. U. work, has addressed six County Teachers' Associations, has delivered twelve commencement addresses and three commencement sermons, has spoken to the Jackson Rotary Club three times and the D. A. R., W. C. T. U. and Woman's Club once each. Also he has served two half-time churches and one quarter time church on the third Sunday afternoon and has received fifty-eight members into these churches, married three couples, conducted two funerals and assisted in three others, has held a protracted meeting in Georgia. He is happy in it all, but is a veritable glutton for work. And yet some argue that college professors have nothing much to do.

Prof. J. L. McAllilly of the chair of Latin in Union University, Jackson, Tenn., has resigned to accept the presidency of Doyle Institute, Doyle, Tenn., a Home Board Mountain school. Prof. McAllilly is a graduate of Union University and a thoroughly capable man. He succeeds President J. T. Muskelley of Doyle Institute.

Rev. P. B. Baldrige of Union University, Jackson, Tenn., becomes pastor of the church at Sparta, Tenn., and in connection with that work will be a member of the faculty of Doyle Institute, only a few miles away.

Dr. A. E. Brown, superintendent of the Mountain School Department of the Home Mission Board, died suddenly at his home in Asheville, N. C., Friday, May 30. He was one of God's noblemen. All who attended the Atlanta Convention remember the pathetic scene of his introduction to that body with the statement that physicians forbade his speaking.

The Fifth Sunday meeting of Friendship Association will convene with the church at Curve, Tenn., on Friday night, June 27, according to Rev. C. W. Baldrige of Gates, Tenn. The programs are out and offer a feast of good things for those who attend.

Rev. Geo. W. Kalwyck of Darden, Tenn. was ordained to the full work of the gospel ministry Sunday at Corinth church near Darden, of which he is pastor. Rev. C. E. Azbill of Lexington, Tenn., preached the sermon and Rev. W. F. Boren, of Darden, conducted the examination. Brother Kalwyck is a young man of zeal and consecration, with a studious turn of mind. He baptized some candidates immediately after the ordination.

Felix Memorial Church, Lexington, Ky., secures as pastor Dr. W. M. Nevins, who resigns Central church, Winchester, Ky., to accept the new field.

Union Church, Chesterfield, Tenn., of which Rev. W. F. Boren, of Darden, Tenn., is pastor, is arranging to hold a revival beginning the fourth Sunday in July. The writer has been asked to do the preaching, and it will be his fourth engagement with this good church.

Rev. Arthur Fox of Mayfield, Ky., and Singer E. L. Walslagel of Asheville, N. C., lately assisted in a revival at Immanuel Church, Oklahoma City, Okla., resulting in ninety-seven additions, and twenty-four dedications to definite Christian service. There were 109 conversions. Rev. C. E. Myrick, the pastor, is very happy.

Dr. J. T. Christian, of New Orleans, La., who is pastor at Collins, Miss., is being assisted in a revival at that place by Dr. R. P. Mahon of the Baptist Bible Institute, New Orleans.

Evangelist W. H. Sledge, of Macon, Ga., formerly pastor at Milan, Tenn., lately assisted the First Church, Americus, Ga., in a revival resulting in fifty additions. There were twenty-one on the last Sunday. David M. Hughes and wife led the music.

Their Tennessee friends will be interested in the announcement of the marriage of Miss Helen Dodd, daughter of Dr. and Mrs. M. E. Dodd of Shreveport, La., to Clayton Dupree, on May 26. She is a granddaughter of Dr. G. M. Savage of Jackson, Tenn.

The great church of Dr. Geo. W. Truett, the First Church, Dallas, Texas, is being torn down to give place for a structure which will occupy the entire block and when finished will seat between five and six thousand. Dr. Truett is preaching now in the theatre of Dallas and his ministry is as fruitful as ever.

Evangelist T. O. Reese of Marbury, Ala., and Singer Charles O. Miller of Atlanta, Ga., began a meeting at Lexington, Tenn., Sunday under favorable auspices.

Rev. B. A. Etheredge of Seminary Hill, Texas, student in the Southwestern Baptist Theological Seminary has accepted a call to Comanche, Okla., and is on the field.

Rev. Virgil Aston Rose of Brighton, Tenn., and Miss Johnnie Lucile Scott of Lexington, Tenn., were married Wednesday afternoon, June 4, at 5 o'clock at the home of the bride's parents, the writer officiating. They are most estimable young people, the groom being pastor of the church at Oakland, Tenn., and a student in Union University.

Rev. D. L. Sturgis of Bolivar, Tenn., began a revival last Sunday with McLeMore Avenue Church, Memphis, Tenn., of which Rev. W. C. Furr is pastor. A great ingathering is confidently expected.

In the recent revival at Immanuel Church, Paducah, Ky., in which Rev. H. W. Ellis was assisted by Rev. E. F. Adams of Galveston, Texas, a former member of the church, there were between fifty and sixty conversions and additions to the church.

In the revival at Geary Okla., in which Rev. F. A. Godsoe of Oklahoma City, Okla., there were thirty-eight additions the first week and the pastor, Rev. G. M. Workman, is happy. We await with interest news of the final results.

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THE WASHERWOMAN'S SONG

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope,
Working, singing, all alone,
In a sort of undertone,
With a Saviour for a friend,
"He will keep me to the end."

Sometimes happening along
I heard the semi-song,
And I often used to smile,
More in sympathy than in guile;
But I never said a word
In regard to what I heard,
As she sang about her friend,
Who would keep her to the end.

Not in sorrow nor in glee,
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotonous the song
She was humming all day long,
With a Saviour for a friend,
"He will keep me to the end."

It's a song I do not sing,
For I scarce believe a thing
Of the stories that are told
Of the miracles of old;
But I knew that her belief
Is the anodyne of grief,
And will always be a friend,
That will keep her to the end.

Just a trifle lonesome she,
Just as poor as poor could be,
But her spirit always rose,
Like the bubbles in the clothes,
And though widowed and alone
Cheered her with the monotone
Of a Saviour and a friend
That would keep her to the end.

I have seen her rub and scrub
On the washboard in the tub,
While the baby, sopped in suds,
Rolled and tumbled in the duds,
Or was paddling in the pools,
With old scissors stuck in spools
She still humming of her friend
Who would keep her to the end.

Human hopes and human creeds
Have their root in human needs;
And I would not wish to slip
From the washerwoman's lip
Any song that she can sing
Any hope that song can bring;
For the woman has a friend
Who will keep her to the end.

—Selected

PEOPLE AS CENSORS

Houston (Texas) Post.

Now that it is fairly settled that the censor board's powers are to be materially curtailed, the responsibility of maintaining high moral standards in motion pictures exhibited in Houston rests more heavily upon the people.

It has been said that the moral standards of the moving picture are set by the box office receipts. That is a rather blunt way of putting it. And it is not altogether true. The Post does not believe for a moment that the majority of motion picture exhibitors in Houston would consent to the showing of positively indecent and immoral films.

It is true, however, that the picture producers and exhibitors strive to give the people what they want. Their

success in business depends on their ability to please their patrons. Necessarily, they are governed largely by public taste, just as are salesmen in other lines of business. You can't sell the people something they do not want.

It will be a simple matter for the people to make themselves heard in determining the character of pictures to be shown here. They can set the moral standards they desire, by refusing to patronize houses that persist in offering films below the standard of ordinary decency and morality.

Furthermore, they can make their wishes known by direct communication with the managers. Let them criticize a bad picture sharply in personal communications to managers, and they may be sure he will be careful to avoid offering another picture of similar character.

On the other hand, if a picture is good and exerts a wholesome influence, as well as entertains, tell the manager of the theater. Commend him for his selection. Not only that, commend the picture to others and commend the house that offers the right sort of pictures.

What the whole moving picture industry needs right now more than anything else is constructive criticism. Too many people have been finding fault, and too few have been praising what was good, and helping both with their support and with practical suggestions to lift moral standards.

All we ever hear from the censor board is censure. If they are going to be outspoken in their condemnation of bad pictures, wouldn't it be fair for them to be as free in praise of good pictures? More boosting of the good would make knocking of the bad less necessary.

The divine command to "overcome evil with good" is but an application of the law of substitution that runs through all nature. It is up to the people, the final arbiters, in this censorship issue, to settle it permanently by forcing the substitution through the use of their patronage, and unreserved expression of their opinions.

CIVILIZATION IN NEW MEXICO

Four stages of civilization have existed in New Mexico: The present or American; back of this the Spanish, 1540. When they came they found the civilization of the Pueblo Indian with at least seventy villages, cultivated fields and extensive irrigation. Coexistent with them were the nomadic Indians not so highly civilized. And before them were a prehistoric race, living in well-built cities with houses of stone, some of them four stories high, and they were cultivating irrigated fields. Their ditches and irrigation works were as well laid out as if run by modern engineers. They have entirely disappeared, and we know only that they were here for an unknown period, beginning at least one thousand years ago.

All that remains are the mighty ruins, some in cities down on the plains and others are cliff dwellings where houses are built on the cliffs, and some were cave dwellings. One building at Pueblo Bonito, which is one of the earliest apartment houses, had four stories and covered a greater area than the Capitol at Washington.

Today the traveler can see at one time the nomadic Indian, the pueblo dweller, the Spanish occupation and the present Anglo-American development.—H. F. Robinson in Adventure Magazine.

SMILES SELECTED

Mr. Jackson, a Mississippian, can never remember anything, nor keep anything to himself. He is aware of his vice of inattention. "Things that I hears goes in at one ear an' out at the other," he remarked to his friend, Mr. Johnson.

"No, suh," said Mr. Johnson, "they goes in at one ear an' then out at yo' mouth!"

"You have the advantage of me, sir," said the old gentleman when the bore sought to force himself on his acquaintance.

"But you surely remember me?"

"Not in the least."

"Why, we dined in the same hotel last Christmas. You must remember; there was a stuffed turkey and a goose."

"I remember the turkey very well, indeed, but I don't remember the goose."

One of the attendants at an art gallery is a baseball enthusiast, a fact he generally manages to conceal there, though it did come out once.

One afternoon a director came bursting into the room where this attendant was at the time and demanded:

"How come it that Shakespeare's statue is standing on the pedestal marked Scott?"

"Well, sir," answered the attendant, "he must have got his base on an error."

A dark-haired young man, dressed in a gray suit, entered a restaurant and ordered a portion of fried chicken. He was the only patron of the place, but still he waited more than an hour while the waiter gossiped with the cook and consumed a few cold chicken legs he had managed to filch from the proprietor's private larder.

Finally the young fellow became impatient and walked out. When the waiter sauntered into the dining-room he found a white-haired old man, dressed in a gray suit, occupying the chair vacated by his first patron. His eyes bursting from his head, he hurried back to the kitchen.

"For heaven's sake!" he gasped, "hustle up that coffee and put that order of chicken on the fire! This guy is getting feeble and he's likely to die on our hands any minute."

"Treat 'em honest, but treat 'em firm." That is the motto of the wild West. At least, so some of our more blood-curdling authors would have us believe.

Ginger Jeff had been brought up before the local court charged with some minor offense, and as there was practically no evidence against him, Jeff was rather surprised when the judge exclaimed:

"Ye're gully. I reckon I'll fine ye a dollar."

"Right, Jedge," replied the ginger gentleman, "but I'll have to borrow it offen ye."

"Great snakes!" cried the worthy upholder of the law and order. "It was only to git a dollar that I was fining ye. Git out! ye ain't gully."

Boys and Girls

THE WIDOW'S COW

"Esther, I have been over to Mrs. Dilman's to bring home that cow," said Farmer Merrion to his wife, at the supper table.

"Why, papa!" exclaimed Daisy, "what will the poor widow do now?" "I had never thought of that," laughed the farmer.

"Well, I call that real mean," spoke up Joe. "We've got a whole barnyard full of cows, while she has but one."

"The widow has been owing me all along. The bargain was that, if she had not the money to pay me, I was to have the cow. So, you see, the cow is mine."

"Oh, papa, it's a shame!" said Eva. "Poor Mrs. Dilman has been sick so long, you know; I know she must feel lost without poor old 'Whitey,'" and, pushing back her food, untasted, she went around to her father and pleaded with him to take back the cow.

"I would, father," said his wife. "You know what the Bible says about being good to the poor for His sake."

"Tut, tut," said the farmer. "You can be free with other people's money. How many of you would give anything out of your own pockets for this purpose?"

"Papa, dear, you shall have my

bank, and every dollar in it," said Eva.

"And you needn't buy me a new overcoat this winter, father; I'll wear my old one," said Joe, bravely.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

"Well, I declare," laughed the farmer. "Where did you learn so much generosity?"

"I have tried to teach them, my dear," said Mrs. Merrion, "as Jesus has taught it to us through His Word. 'He that hath pity on the poor,' you know, 'lendeth to the Lord.' God's Word is sure."

The next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage the widow and her sons came out to the gate, and there stood old "Whitey."

"Good morning, Mrs. Dilman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she. "Don't you want her?"

"You want her worse," said Joe. "Papa sold her to us, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow.

Farmer Merrion's children declared that they had never felt so happy in their lives. It is indeed more blessed to give than to receive.