

# BAPTIST *and* REFLECTOR

*SPEAKING THE TRUTH IN LOVE*

Volume 90

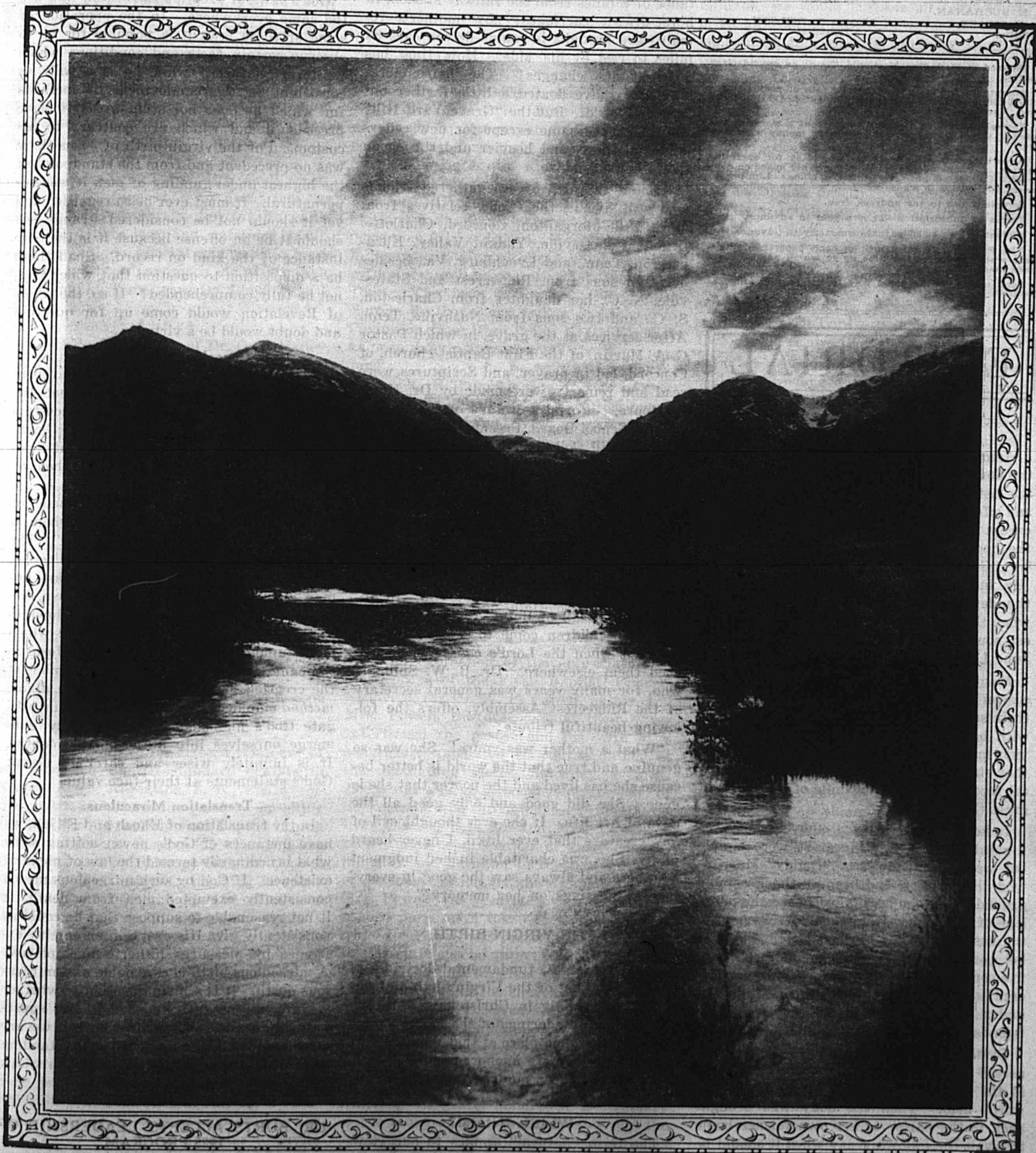
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J. D. MOORE, Editor

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A LAKE IN THE ROCKY MOUNTAINS.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."



# Baptist and Reflector

(Continuing the Baptist Builder.)

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## EDITORIAL

### "MOTHER MOORE."

Among the visitors at Ridgecrest, N. C., the Southern Baptist Assembly grounds, for the last fifteen years she has been familiarly and affectionately known as "Mother Moore," except by a few who were pleased to enter the open inner circle and were free to call her "Grandma." Although for months her life hung in the balance, it was like a thunder-bolt out of the sunlit mountains when the brief telegram came to the two eldest sons in Nashville, Wednesday morning, June 11, "Mother died at 6:45."

Many had been the times when at this season of the year the "boys" had planned their summer trips to the mountains, and with bounding steps boarded the trains to visit mother, but now with sorrowing hearts they start on the last journey to see her mortal face, the customary smile of which could greet them no more.

In keeping with her well-known wishes the funeral services at Ridgecrest were simple but were beautifully so. "Daddy" Morrow, who, like mother, had been on the Assembly grounds since the beginning, asked the privilege of taking her in his one-horse wagon to the little chapel for the last time. The casket borne by cousin Bob and mother's own five sons, was placed in the wagon-body covered with the laurel of her native hills and under banks of cultivated flowers from friends all over the Southland.

Pastor Williams and former pastor Fitzgerald spoke tenderly of her life and labors in the church, in the community and in the world field. Then the body was brought back to the parlor of her own former home to await the following day when it should be carried 84 miles across country to her old home in the Globe where, at her request, it was to be laid beside the mortal remains of him with whom she lived and toiled on the

farm until, in the very zenith of life, he was taken away from her.

The late fallen rains had made the mountain air as clear as crystal, and the day was beautiful with the verdure of spring and with the tokens of a risen life beyond the winters of this world.

Twenty-three years ago we took father's body to the old home for burial over a distance of 8 miles from the railway station, in horse-drawn carriages; now mother's remains are brought in motor driven cars 84 miles to rest by his side. How time has wrought its changes! The home acres seemed to have floated a little farther out into the world. But the "Grave Yard Hill" was much the same except for new cedars here and there, and heavier underbrush on the hill-side.

Around the grave were gathered friends who still live in the Globe, relatives from Mars Hill, Morganton, Concord, Charlotte, Lenoir, Collettsville, Yadkin Valley, Elizabethton, Tenn., and Lynchburg, Va., besides her own sons from Ridgecrest and Statesville, N. C., her daughter from Charleston, S. C., and two sons from Nashville, Tenn. After services at the grave, in which Pastor G. A. Martin, of the First Baptist church, of Concord, led in prayer, and Scriptures were read and remarks were made by Dr. Hight C. Moore, editorial secretary of the Baptist Sunday School Board, President R. L. Moore, of Mars Hill College, N. C., and the editor, we laid her body away on the sunny slopes of the old home hill-side to await the summons of God's archangel to enter the mansions supernal, that home not made with hands, eternal in the heavens.

When we last left her in life, as it seemed her time might be extended, she summoned all her strength to say to us: "Go," in answer to the call of duty. She delighted to have her children come to see her, but to stay not when the Lord's causes seemed to need them elsewhere. Dr. B. W. Spilman, who, for many years was general secretary of the Ridgecrest Assembly, offers the following beautiful tribute:

"What a mother was yours! She was so genuine and true that the world is better because she has lived and the poorer that she is gone. She did good and only good all the days of her life. If she ever thought evil of any creature that ever lived, I never heard of it. She was charitable in her judgment of others and always saw the good in everybody. Blessings on her memory!"

### THE VIRGIN BIRTH.

One of the most fundamental doctrines of the Bible is that of the Virgin birth of Jesus Christ. Certainly in Christology it is primary. The wanderings of the modern mind have mostly taken place at that point. Where there has been safe anchorage in that harbor, there has been no drifting to sea by any one or at any place.

#### What is Natural?

The term "natural" applies to our viewpoint of creation, from which the existence of the supernatural is a reasonable conclusion. To deny the supernatural, is to affirm that all things fall within the range of one's

understanding. This would be intellectual conceit which would effectually close one's eyes against all truth which happened to lie out beyond one's immediate vision. Faith itself implies the supernatural. For why should one believe where the full testimony of his senses is to be had or where his unguided understanding is sufficient?

#### God's Laws of Creation.

God's laws of creation have been and are the same everywhere. In the operation of some of those laws it is possible for us to observe certain facts and conditions which we term "natural," while he is equally as consistent in the employment of methods for which he does not seem to us to have precedence and which are contrary to his custom. For the virgin birth of Jesus there was no precedent and from the standpoint of the highest understanding of men it was supernatural. It must ever be so regarded and yet it should not be considered strange nor should it be an offense because it is the only instance of the kind on record. Shall there be a disposition to question that which cannot be fully comprehended? If so, the whole of Revelation would come up for question and doubt would be a virtue.

#### Genealogy of Jesus.

In the genealogy of our Lord as given in the Gospel of Matthew, we find that the word "begat" applies to all the ancestors down to Joseph. It is said that Jesse begat David and David begat Solomon and Solomon begat Rehoboam and so on. When we come to Joseph and Jesus this term is not used but the simple mention is made of "Joseph, the husband of Mary of whom is born Jesus who is called the Christ." The creation of life is the exclusive privilege of God, and He is independent of ordinary human agencies. In the gift of His own Son to the world, His special life was let down to earth by special means. The point at which men stumble regarding the birth of Jesus is the same as that at which they stumble at the creation of man, and that is the divine method employed. When we begin to investigate God's methods we immediately submerge ourselves into unfathomable depths. It is infinitely wiser and safer to accept God's statements at their face value.

#### Translation Miraculous.

In the translation of Enoch and Elijah, we have instances of God's power setting aside what is ordinarily termed the law of physical existence. If God by such miraculous means consistently exempted men from death, is it not reasonable to suppose that he could as consistently give His own Son an earthly existence by measures hitherto unemployed? A miraculous birth is as tenable as a miraculous death. It is a plain question of whether we are willing to acknowledge the supernatural in our religion or whether we are conceited enough to claim an understanding for everything in nature and religion which is tenable or worthy of acceptance.

### DR. BURTS ACCEPTS LEADERSHIP OF 1925 PROGRAM.

Word has come from Dr. C. E. Burts, general secretary of the Baptist State Mission Board of South Carolina, to the effect that



he accepts the general directorship of the 1925 program of Southern Baptists, to which place he was elected ten days ago. His resignation as secretary of the South Carolina Board was accepted Friday and Dr. Burts will probably reach Nashville July 1, to begin setting up plans for the new program.

## News and Views

The National (colored) B. Y. P. U. and Sunday School Convention is in session this week at Cleveland, Ohio. Dr. O. L. Hailey, of Nashville, secretary of commission on Negro seminary, is in attendance upon that meeting.

\* \* \*

From Brenham, Texas, Bro. S. W. Kendrick writes, June 11: "A disastrous fire destroyed all my library and furniture, six thousand dollars loss and one-third insurance. I will do general evangelistic work and the brethren can reach me at 8th Ave. N., Nashville, Tenn., care Dr. Lloyd T. Wilson."

\* \* \*

Robert W. Hailey, son of Dr. O. L. Hailey, and a graduate of the Music Department of the Southwest Theological Seminary of Fort Worth, and with considerable experience as Pastor's assistant, is open for engagements for the present. He would sing in meetings, as he delights in that sort of service. He may be addressed 161 Eight Ave. North, Nashville, Tenn.

\* \* \*

May 30 to June 1 Pastor H. D. Hagar reports having held a Bible Institute at Calvert City, Ky., in which the church received a great spiritual feast. The meeting was highly spiritual throughout the two days. Brethren R. F. Gregory, of Murray, Ky., Jesse Neal and J. D. Gray, of Paducah, Ky., and H. C. Cox and A. J. Barret, of Martin, Tenn., were the speakers.

Calvert City B. Y. P. U. rendered a good program at the Sunday night service.

\* \* \*

Dr. J. C. Quarles, for sixteen years one of our Southern Baptist standard bearers in Buenos Aires, Argentine, S. A., was a welcome visitor to Nashville recently, speaking Sunday, June 15, at Edgefield Baptist church in the morning, at the Orphan's Home in the afternoon, and at Belmont Heights Baptist church at night. Monday morning he spoke informally before the Baptist Ministers' Conference of Nashville, together with a goodly number of visitors, after which he left for Moultrie, Ga., the First church of which place supports him.

\* \* \*

Rev. Wm. R. Seat, a native Tennessean, is in the fourth year of a very successful pastorate at Salem, Indiana. He is a full graduate of the Louisville Seminary, and has taken post graduate work there. Brother Seat will be in Tennessee in July for a vacation. It would be a good opportunity for some church looking for a pastor to invite him to fill the pulpit one of the Sundays he is here and see if a mutual attachment might not be formed that would result in bringing him back to Tennessee.

Reporting the revival at Temple Baptist church, Memphis, in which the pastor was aided by Evangelist F. D. King, of Sanford, Fla., resulting in 145 additions to the church, pastor J. Carl McCoy, adds:

"This church is now about fifteen years old; has about 1,000 members, an average attendance in Sunday school of about 750 or 800, church property valued at \$104,000, and a deal now on to purchase more ground that we may have room to meet our rapidly increasing needs. I have been pastor here 8 years the first of next month."

\* \* \*

From Covington, Tenn., Mr. and Mrs. H. Evan McKinley write June 13: "We are now ready to return home for a few days rest after nine months' hard work for Him. Spent the winter in Florida, then eight weeks in Waycross, Ga., in three meetings. At close of Convention, we helped Dr. Faust of Gordon St. Baptist church, Atlanta, with more than fifty additions. We return to him in September. Now closing a union meeting, with six church co-operating, at Covington, Tenn. The new pastor for the Baptist church, Brother Clark, is now on his way to Covington from High Point, N. C. We have an open date in July we could give some pastor."

\* \* \*

Bro. R. H. Lambright writes from Seymour, Tenn., June 9: "We have just moved on the field and find a very warm reception and an earnest people. The church gave a reception for us shortly after our arrival, and at the close of the program came a great pounding and our pantry was filled with good things. We have a great people who stand for the whole program and the Baptist cause. The outlook for our school, Harrison-Chilhowee Institute, is fine. The work is taking on new life, and we are anticipating a number of improvements for this coming session."

\* \* \*

As an expression of the appreciation of the deacons of the First Baptist Church, Nashville, for Dr. W. F. Powell, pastor, and Mrs. Powell, the deacons and their wives entertained the pastor and his wife at a beautifully appointed six-course dinner at the Hermitage Hotel, Saturday evening. There was a large attendance on the part of the deacons, who through chosen representatives assured both Dr and Mrs. Powell of their fullest appreciation of their efficient ministry and devotion to the best interests of the congregation and the Kingdom of God. Mrs. Powell was presented with a beautiful beaded purse as a token from the deacons, while Dr. Powell was presented with a check, this being in special appreciation of his services in doing his own preaching in the recent month's revival at the church when 160 new members were received, the majority of them coming by baptism.

Four nations joined in celebrating the coming of the Huguenots and Waloons to America, the three-hundredth anniversary of the founding of New York State and the settlement of the Middle Atlantic States region. The celebration in New York City opened on Sunday, May 18, with the dedication of the National Huguenot Memorial Church on Staten Island.

## CALL FOR SELF-DENIAL.

By J. T. Henderson, General Secretary.

The only hope of reaching the goal in the present campaign is through the exercise of self-denial on the part of those who appreciate the urgency of the situation. Should we reach only the original goal of seventy-five millions, we would surpass all former records; a Christian people, however, should not be content to aspire to anything short of the redemption of their full pledge. Let Southern Baptists arise in the spirit of loyalty and sacrifice, redeem the uttermost farthing of the Ninety-two million, and thereby pay a merited tribute to our holy Christianity.

There are several other ways, that seem reasonable and practical, which might provide the coveted sum; while all these means should be utilized as largely as possible, there is little hope of complete success through any and all of them.

In the first place, even a majority of Southern Baptists bringing all the tithes into the storehouse each Lord's day until January 1, 1925, would secure the full amount.

In the second place, if every subscriber could and would redeem his full pledge, success would be assured. There would be enough extra gifts to provide for losses through death. "Better that thou shouldst not pledge than that thou shouldst pledge and not pay." Let Christian people be both to claim any exemption; consecration is resourceful.

In the third place, if the two million Baptists that signed no pledge, could be induced to make a reasonable offering before January 1, this would insure victory. It would be a tragedy to allow such a host to have no share in the blessings of this world program. The leaders should perfect such an organization as will carry the message of need and responsibility to every member in every church. The personal touch will win when all else fails.

In the fourth place, a liberal response by the million new members that have been received into our churches in the past five years, would enable us to reach the goal.

While each of these four agencies will make some contribution to success, there will still be a deficit to be provided through sacrificial giving. Brother W. Y. Quisenberry's suggestion that many contribute a month's salary in addition to paying his full pledge, is a concrete and practical method of expressing the sacrificial spirit. The Woman's Missionary Union thinks well of this suggestion and hopes that a large company of women will respond to it. This writer would be happy to have a multitude of laymen indicate their purpose to join him in accepting this proposition. Some interested people may not be able to reach this sum; this spirit will lead others to go far beyond a month's salary. All will give expression to the spirit of sacrifice in such measure as their enlightened conscience may dictate. The heart of this appeal is found in the spirit of self-denial.

"Let this mind be in you which was also in Christ."



# Contributions

## POST CONVENTION REFLECTIONS.

By W. B. Crumpton.

I only heard echoes of Dr. Mullins' great address. I know I shall enjoy its reading. George McDaniel made a fine president. Dodd of Louisiana had the most difficult job, as chairman of the Future Program Committee. He came through the storm of questions as few men could. Of course, the 75 Million Campaign had the right of way, as it should have had. These reflections are directed to that in the main.

Dr. Scarborough, the leader, brought a message from the young preachers of the three theological seminaries, volunteering their services in the last lap of the campaign. That message gripped my heart and I at once wanted to join them. I outclass them as to age, and they are ahead of me in physical strength, but I stand second to no man, young or old, in my zeal to the 75 Million Campaign.

I have said it many times, and I have seen no reason for changing my saying. *The 75 Million Campaign is the biggest thing from any point of view that Baptists ever pulled off.* I confess, when it was first mentioned, I was in doubt about it. When you begin to talk about money in sums beyond a few thousands, you are easily beyond my thinking. But I have gotten used to the big figures and love to roll them out, or hear others at it.

I have told Dr. Scarborough that I would agree to visit, without cost, thirty churches in Alabama before the campaign is over. If my strength will allow it, and one hundred churches can be found where my services will be acceptable, I will take them all in.

I am in the hands of the secretary of Alabama's Board until this promise is discharged. Here is the main object of my writing these reflections, *One thousand pastors of town and city churches ought to join the boys.* Maybe a bit of fatherly advice would not be out of place. Somebody ought to coach the boys before they go out, and some who are not boys need coaching too.

In much of the literature I have read, and many of the speeches I have heard, the people who have pledged have been definitely warned that if they fail to meet their pledges, they are liable to be guilty of the sin of robbing God. Robbing God is an ancient and very common sin. It was here long before the 75 Million Campaign was thought of. One doesn't have to go back on a written pledge to be guilty of that sin. The one who hoards his wealth, or lavishes it on himself or his family and is *niggardly* in his gifts to God is a robber of God, whether he has signed a pledge or not. Every blank pledge sent made provision for reasonable failures to pay. The signers ought to have the benefit of the exemption. Let him be supposed honest in the excuse he makes.

The one who has failed is as sorry as he can be and he will not feel kindly if a speaker, especially a stranger, arraigns him as a robber of God. Let us remember, we are in-

terested in collecting pledges and increasing the number of pledgers. Is it likely others will cheerfully subscribe if they hear the unpaid pledgers so seriously arraigned?

My exhortation then would be: *Put on the soft pedal and keep the pledgers in a good humor.* The kindly spirit will win here, as it does everywhere. If one is stubborn and will not pay when he is able, the visiting brother had better let the church manage him. Probably the Apostle Paul would say to the church: "Dearly beloved, if one has pledged and will not pay when he is able—turn him over to God. He will collect the last cent." The advice given is for all speakers and writers who are in the Campaign, especially for the young men.

The people love a young preacher. If he has a worthwhile message and a pleasing address, they will feel very kindly toward him and the cause he represents, but if he grows denunciatory, knitting his fine brow and roaring out his warnings against the sin of robbing God, their interest in him and his cause will fly out the window and a feeling of resentment will possess them.

I venture another *How not to do.* I have heard talk about our secretaries as if they were on the ragged edge, bordering on collapse. They deserve our sympathy, and they have it, but they are brave men, with faith in God, and do not show the least sign of collapse. Let's boost them. They are heroes the like of which we do not often see.

*On whose heads shall the crowns be placed?* I would name first, Secretaries Gray and Love and our peerless leader, L. R. Scarborough. Of course, back of them stand the army of faithful pastors of churches, the secretaries of the state boards, the editors of our papers, and last, but not by any means least, our glorious women, who gladly accepted the apportionment of 15 millions and are here to report that by August first, every cent will be in hand. There is no man ungallant enough to deny to our sisters the very brightest crown. If there is lack of merit in anything I have said, that with the least merit is where I try to divide out honors, where not one worker thought of honors when the work was being done. I suggested that there were two ways to look at the debts. I gave you one. The other I can illustrate by a picture drawn from humble life. A good man on his farm in an after supper talk with his good wife. She was distressed about the debt on the farm. The husband spoke hopefully thus: "*Wife, let's think about what we have to show for our debts.*" Two years ago we owned forty acres of land, one horse and one cow, ten head of hogs and a few chickens in the yard. My friend thought I was capable of running a bigger business and loaned us money on easy terms. What have we now? We own 400 acres of land, five fine mules, a dozen head of cattle, fifty hogs and a yard full of chickens. Besides, we own an auto, which carries us to church on Sunday and sends our children five miles away every day to a good graded school, and, best of all, we help support our pastor, give something for missions and other good causes. I am very happy over the situation and if you will be patient in a little while we will be the happiest couple in all this section." Was that not a wise way to

talk of debt? The secretaries, off-hand, could fill out this paper in the splendid reports they made to the convention, which I hope every delegate carried home. The figures are startling and ought to send us all home happy.

Well do I recall when our Foreign Board reported 500 baptisms on the foreign field. The convention was wild with delight at that report. I have the report before me, but I am dim of sight and am almost afraid to give the figures, as they seem to my dim eyes—near 13,000. We had the statement on the platform at the convention, made by the statistician of the Inter-denominational, that the Baptist growth in this country was more than the combined growth of seven of the leading denominations. I shall certainly ring the changes on the things in these reflections when I get out on the campaign of my thirty churches. Not many of their members ever had the privilege of looking on this great body. It will be mine to make vivid the great things the Convention is doing through the co-operating churches of the South.

I hope I will be excused if I say: My Campaign looms big in my mind and maybe this will help others. *It will be in the Week days, for the most part, with dinner on the ground. I will revive my old time way in the horse-back days, before good roads, telephones and automobiles were thought of.* There are five newspapers now, where there was one then. These, with the telephones and the dinner, will insure good crowds. Of course, I shall be wheeled about by the Fords and all the preachers, whose churches are to be visited, will be with me much of the time.

*The children will have a prominent place* The teachers, it is hoped, will come, with their schools, to the service. *Education with the religious stamp on it will have a prominent place, likewise, religious literature,—indeed everything in religious life, but the 75 Million Campaign, like a golden thread, will run through the whole.*

If the one thousand can be rallied to the task the shouting will be glorious at the last.

## PASSION FOR SOULS.

By L. R. Scarborough.

A great business man asked me a few days ago a burning question: "What is the supreme qualification for an effective preacher?" My answer is: "A deep, burning, heart passion for the salvation of lost men." A broken-hearted mother, longing for the salvation of her boy son who had just started over-seas, pierced my soul with a thrilling question: "Do you love lost men?" That question has wakened me at night and disturbed my day dreams and brought tears to my eyes many a time. "Do I love lost men as I should? Does my preaching show it? Does my conduct show it?" I think no more important question can a preacher ask himself, nor any other Christian, as far as that goes. "Do I care whether men go to hell or heaven? Am I concerned for their personal salvation? Does this passion of my soul influence my preaching or my conduct: my attitude toward men?" Oh! that this



burning matter would melt itself into the soul of every preacher in all the world.

David said: "They that sow in tears shall reap in joy." Isaiah said: "If thou draw out thy soul to the hungry, then the Lord will guide thee step by step and thou shalt be as a watered garden; The repairer of the breach. The restorer of paths to dwell in." It is said of Jesus: "He came to seek and save that which was lost and that as he sighed over Jerusalem he wept bitter tears over their lost estate. Paul said: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great and continued sorrow of heart for my brethren according to the flesh." He went so far as to say: "I could wish myself accursed for my brethren that they might be saved."

What Southern Baptists need today is a deep burden of soul and compassionate longing for a lost world, to catch the spirit of Christ and follow the example of Paul. We would have in every church and in every destitute place, in city, suburb and country, a gracious revival of religion during this year. Nothing would help all our causes and institutions; our preachers, our members, our life, our program—present and future—like a great South-wide revival. If the nearly 20,000 Baptist preachers in the South would resolve to hold at least four meetings apiece this summer, somewhere, either in the church, the school house, or in tent or arbor or tabernacle; go in by prayer, plan, preaching, simple organization, conquering faith, in the enduing power of the divine spirit, we could baptize a half million people during the summer and fall and what a blessing that would be. A great spiritual revival will do more for a community and church, a preacher and all the interests of Christ's Kingdom than any other one thing we can do, and at the heart of every revival is a passionate soul praying, trusting, seeking the power of God, longing for the salvation of men. I trust every Baptist preacher in the South; whether pastor, editor, secretary, college or seminary president or professor, will hold at least four meetings this summer. Nothing could be better for everything dear to us than this. If we realized the condition of lost men, the certainty of their doom without Christ, the peril of their destiny, the awful realities of a never-ending hell, the ineffable glories of redemption in Christ and a Heaven ahead, every one of us would go afield to win souls this summer. May God grant it.

#### REPLY TO PRESIDENT MULLINS' OPEN LETTER.

By W. B. Riley, Minneapolis.

Dr. Mullins' open letter, appearing in a recent issue of your paper, deserves and demands reply. It reached me on May 12, while I was at home for a brief space of a few hours only, and answered temporarily as follows:

"My dear Dr. Mullins:

"I am just home from Texas and have opened my mail and have to leave again tomorrow. I cannot now get at the matter of taking up the quotations from your book,

but will do it immediately upon my return from this Iowa trip.

"If I have misquoted you, or misinterpreted you, or even misunderstood you, it will be my pleasure to correct as publicly as possible. I have every reason in the world to love Louisville, and I do love her. I have no reason in the world to desire the slightest injury to you, nor the slightest misinterpretation of your views, nor those of dear Dr. Sampey who was my favorite of all my teachers, but I have deliberately decided that in this fight for the faith, I can "know no man after the flesh." If I discover that I have misinterpreted you or misunderstood Sampey, my heart will leap with joy. If, on the other hand, these two books teach what they seem to me to teach, I shall be compelled to treat them with severity for I know no hope for either the church or the world outside of an inspired Bible and a Christ who is God."

This is the first moment I have had at my desk since that time, and hence my first opportunity to lay Dr. Mullins' article side by side with the one appearing in the April "Baptist Beacon," to discover whether his charges were true and justifiable. With these two papers and "The Christian Religion in Its Doctrinal Expression" before my eyes, I find the following:

First: I did make a mistake of one word (in Dr. Mullins' favor, however), in the first quotation. I said, "To me, at least Christianity is not the near fulfillment and realization of all the permanent values of other religions." I find the word "near" is not in the doctor's statement. His statement is, "Christianity is the fulfillment and realization of all the permanent values of other religions." I take the same exception to it that I did in my former article. There is nothing in history nor in Scripture to indicate that other religions have made any contribution to Christianity. They may have drawn upon it, and in many cases can be accounted for by its corrupted forms, but they in no sense produced it or even contributed to it.

Concerning the second quotation, Dr. Mullins takes me to task for a misquotation which he claims resulted in a misinterpretation. I find on referring to his book that I did mistake his subject, exchanging "creation" for "Man." This was certainly inadvertent and, in the judgment of this writer, in no sense changes the intent of the statement. However, it is always best to let a man say exactly what he says, and the statement is this, (p. 255), "Science and Scripture agree remarkably in placing man at the end of the series of graduations in nature. All the lower stages precede man in the account of Genesis. According to science, man sums up all the past in himself and then goes far beyond all lower stages. Man was not, therefore, an afterthought, but a forethought of God. In man creation attains a moral and spiritual level."

Now permit the following remarks. First, "Science and Scripture agree remarkably in placing man at the end of the series of graduations in nature" is the introduction of a phrase, "the series of graduations in nature," of which evolutionists are fond, and which commonly conveys the evolutionary idea.

Second, "All the lower stages precede man

in the account of Genesis" is a phrase equally significant. "Stages" is an evolutionary word. Had the doctor meant "creations" he could have said it—"all the lower creations precede man"—and no clear thinker could have misinterpreted him; but "lower stages of creation" certainly conveys, as a rule, a hint of the evolutionary hypothesis.

Third, "According to science, man sums up all the past in himself, and then goes far beyond all lower stages." What science, if not the so-called "science of evolution," makes that contention; and if these "lower stages" are not the lower stages of (animal life), will Dr. Mullins explain to us to what other "stages" he refers? We put "of his animal life" in parentheses, to show that it was not his statement, but that it was our interpretation of his meaning. How we could come to any other conclusion is still past my comprehension, since the doctor comes to the further statement, "In man creation attains a moral and spiritual level." How could we conclude anything else than "animal" conditions, if there was no moral or spiritual level reached before man appeared?

Take the last sentence of the paragraph, which we should introduce for the sake of completeness as well as fairness, "We thus infer that the lower stages were designed to serve the ends of the higher." That is the exact argument that evolutionists are wont to make. They trace a parallelism in the cranial capacity, in the nervous and muscular systems of the higher primates, to what is found in man, to prove that the one was basal to the development of the other. In fact, so anxious are they upon this subject that the Sunday School Times recently published an article, stating that a prominent naturalist, connected with the American Museum, is charged with having distorted a gorilla's foot in order to show that the human foot comes out of it, and only lately in the Unitarian Church, under Dr. Potter of New York City, after a lecture by Carl Akeley on "Personality in Animals," the statue of a young man emerging from a gorilla was unveiled!

We are glad to know this was not what Dr. Mullins means, but we insist that if he is not to be so understood this paragraph in his book should be rewritten and made clear!

In answer to the ethical charge made by Dr. Mullins, I have only to say that until I observed what he calls "the three mutually reinforcing changes" introduced into my sentences, I had not the remotest idea they were there, and the accusation of "deliberateness" is unjustifiable. I hold absolutely with Dr. Mullins that "Christianity is fairness and honesty in dealing with the writings of other people," but I hold with the practices of his great predecessor, Dr. John A. Broadus, that clarity in expression is a prime Christian virtue!

#### WHY MORE POLICE NEEDED.

Police Commissioner Enright of New York City, has requested the board of estimate for 2,000 additional police. These are wanted not for a better enforcement of the prohibition law, but for traffic duty, due to the constantly increasing number of automobiles and trucks.



## SOME IMPRESSIONS OF CHINA.

By a Junior Missionary, A. R. Gallimore.

When we were coming out to China for the first time, in the fall of 1918, we were asked to write a letter for one of the home papers giving some account of "A First Glimpse of China." This we tried to do. It (China) was then a wonderful country for its strangeness and its novelty, and so it is now! although, in fact, it is one of the oldest countries in existence. The wonder of it has not changed, but the strangeness has somewhat worn off and now China seems like home. It seems as if we had lived here always, and yet the years spent here seem as if they were only a few months.

That letter of 1918 could not have been anything but an account of what we saw with our eyes, but now we want to tell, if we can, something of what our hearts have felt. We shall not attempt to go beneath the surface so far as these people are concerned. We wish we really knew all about them, for they are a most remarkable people, but we shall have to spend many more years in China before we even presume to know them in deed and in truth. Few men can, so we fear we shall have to continue to be content to leave what we do not know to the Lord. We all have to do that. It is the impression that China has made on our own hearts that we want to talk about.

China is large and beautiful; God made her. Ah, the people, "China's millions" they are often called, they, too, were created by the Lord of all the earth. They are the most interesting part of China; if they were not, we ought to come home—and that at once. After living among them for nearly six years, they have naturally made their impression on us, and we hope that our impression on them has been for the best, and above all that our lives have in some way reflected the life and love of our Lord Jesus Christ and that we have been the means of some accepting Him as their Saviour, and Lord.

When we go through the streets of Canton and see the wonderful displays of goods and wares we are made to wonder at the ingenuity of these people. The most beautiful silks and embroideries and linens, carved ivory and brass and blackwood furniture, these are some of the things in which they are proficient. Their flowers and gardens and some of the temples and courts also show that these people are appreciative of the beautiful. Indeed, the boys and girls of other lands ought to be told about these things when they study about China, for China has a civilization of long standing, by far the oldest in the history of the world. Her scholars are her pride, and her system of worship at the temple of heaven in Peking was one of the most elaborate known to man. It would seem that such people would only be too glad to accept the God of all heaven as their God. And still they reject Him. And then her people for the most part are absolutely unmindful of the great God who fashioned China's mountains and rivers and all the beauties of this land, and bow down and do sacrifice to most hideously ugly images

of wood and stone. And they know not why they do it. Such vivid contrasts.

But, however religious these people may be, it seems never to have been a personal matter of heart. Although sacrifices have played a prominent part in their worship, still the sacrifices are a matter of appeasing the anger of the higher powers or the gods rather than as a propitiation for sins. Furthermore, the idea of responsibility for the other person has never been developed. It is very hard to get the Christians to realize that we are our brother's keeper. However, we can be grateful that they are beginning to realize this, which is evidenced by their interest in establishing churches, schools, hospitals, orphanages, etc. Indeed, others besides Christians are taking an added interest in these things as a direct influence of Christianity. So, we need not worry as to the fruits of the Gospel.

Since there is no feeling of responsibility to God, there can not be a great deal of feeling of responsibility for one another; the family or clan come first and the individual next. The greatest duty of each family is to keep the altars of ancestor worship from going to decay. This holds the people in servitude, not only to those who are gone, but to those higher up in the clan during their lifetime. Often warfare breaks out among the clans. A few weeks ago we were in a section where three families lived very close together, and often they have fought among themselves. The Hakkas, among whom we work, live to a great extent in big apartment houses, in which several hundreds of one family may be gathered together. These great enclosed villages are very strongly fortified against attacks from neighbors who may turn out to be enemies. It seems that in many cases the constant civil wars in China at this time are often clan factions multiplied.

Conditions are very bad in China now, and have been for years, and we can see little hope for anything better until the spirit of Jesus Christ takes hold of these people to a greater extent than ever before. Superficiality, insincerity and selfishness need to give place to genuineness and sincerity and altruism. These qualities will never come through the civilization which now prevails. In religion there is need for the sense of sin; in education there is need for great principles instead of gaining a few facts, and in business relationships there is needed the conception of giving value for value received. Jesus Christ in the hearts of the people is the only thing that will do this.

But, so far as we can see from our brief experience, the pot is boiling—what the result is going to be is hard now to tell. The students parade often, laborers make great demonstrations, and mass meetings are frequent. The new sense of the importance of the individual is producing democracy which has the tendency to degenerate into Bolshevism and lawlessness. China will never be the same that she has been. There is indeed a new China. If only she were now in Christ Jesus. Let us ever be thankful for those who are true to Him, and let us pray that they may be used in bringing their fellow men to Christ. Yes, there are thousands and thousands who already sing His praises.

China needs friends today as never before. The people are naturally distrustful of outsiders. The officials in public life do not trust each other, and now they are losing their trust in others whom they had counted as friends. Each one is working for himself and piling up money in his personal treasury while the poor people become poorer and suffer untold hardships. How unfortunate it seems that the Chinese are losing their admiration for America, which was once so hopeful and such a bond of influence. But, we can still depend upon the friendship of Christ and try to show this to those who will accept it.

There are actions and reactions. We feel constrained to add a few words about some influences that seem to be pervading the social life in America and England at this time. While these nations ought to be setting the highest ideals before a great giant waking out of sleep, they seem rather to be willing to adapt some of the worst influences which come from China's old civilization. We refer to the game which seems to be gaining such wide popularity of late. Mah Jong, we feel safe in saying, is not a product of the best in China's civilization. It is generally held in disrepute and thought of as a game of chance, gambling if you please, and it is not engaged in by the best people in social circles. What a pity that our people at home should take it up. This can not but have an unfortunate reaction on what our Christian forces are trying to do here, for the people in general do not distinguish. America is held up as a Christian nation. May she be so in deed and in truth.

Those who read, will you pray for China now, that the best may come out victorious.

## HOME MISSION BOARD UNDERTAKES LARGER PROGRAM FOR NEW FISCAL YEAR.

By Frank E. Burkhalter.

Possessing a faith in the loyalty of Southern Baptists to their work, as represented in their pledges to that work, and confident that in the closing months of the 75 Million Campaign thousands of Baptists will redeem their subscriptions to that program in full, thus making possible larger receipts for all causes embraced in the Campaign, the Home Mission Board at its annual session the past week adopted a budget for the year of \$1,215,537.68. The board's receipts for the past year were only about \$1,000,000, but with the closing of the Campaign this fall there is every reason to believe the receipts will be considerably larger this year and the program was laid out accordingly.

Several of the state secretaries were present at the meeting of the board and assured the members not only of their confidence that more money for Campaign objects would be realized this fall than during any other period, but of their conviction that for the board to undertake to retrench further in its work at this time would not only cripple the board for all time to come but would dampen the enthusiasm of Southern Baptists for completing the Campaign task.

**Apply \$200,000 on Debts at Banks.**

The current debts of the Home Mission



Board at the banks amount to \$362,733.60, and it is planned to apply \$200,000 of this year's budget toward the retirement of this debt, trusting to another year to complete the wiping out of this amount. The remaining indebtedness of the board consists in unfulfilled promises to local churches and special institutions of the board for building and other improvement purposes.

Dr. B. D. Gray was unanimously re-elected corresponding secretary of the board for the new year and C. S. Carners, treasurer. Dr. J. W. O'Hara, associate superintendent of the mountain mission schools, was asked to take full charge of the work there, pending such time as the secretary and the administration committee are able to find a permanent successor to the late Dr. A. E. Brown, who served as superintendent of that work for 22 years. A committee was named to prepare a statement of the board's appreciation of Dr. Brown's long and efficient services. The same committee was also instructed to secure, just as soon as the proper man can be found for the place, a successor to Dr. Austin Crouch as superintendent of the department of church extension, Dr. Crouch having resigned recently to become pastor of the First Baptist church of Murfreesboro, Tenn.

During the past year the current debt of the board at the banks was reduced about \$50,000. During the new year it will have to provide, under the action of the Convention, two payments of \$50,000 each on the southwide Baptist hospital to be projected at New Orleans not later than December 1. In view of the closing of the Campaign in December making necessary certain readjustments in the work of the board another general meeting will be held early in January.

#### New Budget is Distributed.

Here is the budget for the new year as adopted by the Board upon the recommendation of Dr. Gray, after a careful survey of the field:

For the retirement of debt, meeting obligations to seminaries, fixed charges, administration, expense, etc. ....	\$ 453,484.41
Cooperative missions .....	185,635.00
Evangelism .....	75,000.00
Enlistment .....	52,100.00
Foreigners, Indians and Negroes .....	140,718.27
Mountain schools .....	120,100.00
Cuba .....	114,000.00
Panama .....	7,300.00
Soldiers, sailors and marines..	13,500.00
Miscellaneous, Jews, deaf, etc...	10,800.00
Publicity .....	12,500.00
Southern Baptist Sanatorium ..	30,000.00

Total ..... \$1,215,537.68

The budget contains an increased allowance for the work of the mountain schools, that in Cuba and that among the Indians, sorely needed, it was said.

The meeting of the board was a harmonious and forward-looking one and the members confidently expect the churches to provide larger support this year than has been given in recent years.

"I find the doing of the will of God leaves me no time for disputing about His plans."  
—MacDonald.

#### ROMANISTS IN POLITICS.

We are in no sense a political organ and disavow all allegiance to any political party or partisan as such. Furthermore, we stand unalterably opposed to the organic union of church and state. We think Christianity ought to be much in evidence in our government, but we do not think that partisan or denominational considerations should be a determining factor in one's duty to the state. For this reason we look with disfavor upon the candidacy of Roman Catholics for public positions under our government. If they are not loyal Catholics they are insincere in their religious profession and would not therefore make faithful public servants in a Christian commonwealth. If they are loyal Catholics they are under oath of allegiance to the Pope at Rome as their temporary as well as their religious sovereign, and should therefore be debarred from holding office in a republic where a state church does not exist. The Pope claims temporal power as his right and the prerogative of the church of which he is head. That may not be an open policy on the part of Catholics in America, but it is unmistakably a part of their secret diplomacy among all the nations. If such is not the case, why should the Vatican have its envoys at the different capitals of the world and why should its emissaries hover like vultures over our own national capital? But Roman Catholics can't deny that temporal power is the ambition of the Roman Catholic Hierarchy. Before they can do so the church will have to recall its ambassadors from the seats of government at which it now has ministers plenipotentiary.

While we dislike to be personal, we can not refrain from mentioning Governor Smith of New York, who has been prominently mentioned as a candidate for the presidency under nomination of the Democratic party. In the first place, he is a rabid anti-prohibitionist; he is opposed to the 18th Amendment and is in favor of the repeal of the Volstead Act. His political fortunes have been made largely by the wet and the worst political elements of New York. And his political promises have been made agreeable to the wishes of his local constituency; this should be reason enough to defeat him before the National Democratic Convention or else to defeat him for the position if he should be nominated for it by that party. He is also a Catholic, and, so far as we know, is not different from other Catholics in his allegiance to the Pope. While we would not discriminate against him or any other man because of his religious faith, or whether he had any at all, we do say that it is time for the American people to say whether one shall be eligible to the presidency of the United States whose religion calls upon him to give allegiance to a foreign potentate above the constitution of the United States. It is the well-known policy of the Roman Catholic church to make the state subservient to the church instead of having the church subservient to the state. The Scriptural order of preferment is reversed and the Roman Catholic would have it that the greatest is the boss instead of the servant of all. He may try to hide his policy behind that great prin-

ciple of religious liberty, that "it is better to obey God than man," and that therefore one's allegiance to his church (especially if that be the Roman Catholic church) should take precedence over his loyalty to his government (especially if it be a republic). While we do not regard conditions as alarming in any respect yet, we feel that it is necessary that the American people shall put only Americans on guard and those only who are not parties to a state church and who recognize no political power greater than the constitution of the United States.—*Editorial.*

#### DR. B. H. CARROLL'S GREAT PRAYER ANSWERED.

By L. R. Scarborough.

About seventeen years ago in Waco, Texas, the Southwestern Baptist Theological Seminary was born in the heart and brain of Dr. B. H. Carroll. A few years afterwards he moved the seminary to Fort Worth. In the fall of 1914 this great Baptist giant died and went to his reward. Just before he died, he said to me one day as I sat by the side of his sick-bed, "Some day one of two things will happen to this seminary and the Southern Baptist Convention. The seminary will either be the center of a new convention composed of the Southwestern states, or the Southern Baptist Convention will take over the ownership and control of the seminary. I pray that the former may never happen and if the latter happens that it will be done without opposition." More than a year ago I took up the matter of the Southern Baptist Convention's ownership of this seminary with our faculty. They unanimously endorsed it. I passed it on to the trustees. They unanimously endorsed it. I passed it on to the Southern Baptist Convention at Kansas City. A committee was appointed to consider the matter. The committee in Kansas City in a meeting and in another meeting at Atlanta unanimously recommended it. I passed it back to the eleven Southern states who then owned and controlled the seminary. All of the state conventions unanimously endorsed the proposal. The Convention's committee reporting favorably on the offer, the Convention at Atlanta unanimously accepted the seminary.

The Training School in connection with the seminary was offered to the W. M. U. Convention for the appointment of an advisory board for the management and control, in connection with the Board of Trustees of the seminary. The W. M. U. Convention unanimously accepted it.

So, after ten years, Dr. Carroll's prayer was answered. Everybody who voted on the proposition, voted unanimously for the Southern Baptist Convention's control and ownership. A board of trustees, composed of twenty-five—one from each state, one from the District of Columbia, and seven others without reference to state lines for an executive committee, were appointed by the Convention. These are to serve in groups of five, one group for one year, one for two, and so on. The Convention elects direct in filling vacancies in the Board.

"All I have seen teaches me to trust the Creator for all I have not seen."—Emerson.



## Christian Education

Harry Clark, Secretary, Nashville

### GLORIOUS NEWS FROM OUR SUMMER SCHOOLS.

Baptists should certainly exult over the remarkable success of the summer schools at our three Baptist colleges. In every case there is a tremendous increase in the student body and greatly aroused enthusiasm on the part of all friends of the institutions.

Your secretary has had the privilege of visiting all three summer schools and found them doing the best quality of work that he has ever seen.

At Union University, in spite of the dropping of the business college, which had a hundred students in the 1923 summer school, the present indications are that the total enrollment will run above that of last year. On the opening day there were 150 more than in the total opening of last year.

At Hall-Moody Normal School your secretary found an increase of 50 per cent and was especially impressed by the new type of student that Hall-Moody is drawing. One found the principals of the leading high schools of West Tennessee. In the past it has been the custom for the students to come largely from the rural sections, but the summer school this year is made up also of city teachers. This shows the increased prestige of Hall-Moody.

At Carson-Newman College, your secretary had the privilege of speaking at the vesper service on Sunday, and lecturing again the following day. We are sorry to learn that Prof. Huff, who is the splendid director of Carson-Newman summer school, will leave this year to become the president of a college in North Carolina. We congratulate him on the work he has done in Tennessee and feel that North Carolina is fortunate to secure him. The opening day of the summer school at Carson-Newman showed a marked increase over the total enrollment of the entire 12 weeks last year and we shall, of course have many more students enter during the coming weeks.

### THE COMMENCEMENTS AT OUR COLLEGES.

Your secretary had the privilege of attending the commencements at three of our colleges. At Hall Moody he found the greatest enthusiasm he has ever seen at Martin and had the privilege of listening to the contest and extemporaneous speaking.

At Tennessee College, President McGlothlin, of Furman University, preached a very powerful sermon on Sunday morning on "A Sower Went Forth to Sow." The music program given by the college Glee Club, was reverent and of high ability. In keeping with all the functions of Tennessee College, everything was conducted on a high plane. There is an air about everything that is done by our woman's college at Murfreesboro which shows the refinement characteristic of its student body.

A powerful address was given by Dr. W. C. Reeves, of Clarksville, to the Union Uni-

versity graduates. It showed most careful and scholarly preparation. Everyone commented on the unusually large number of graduates at Union. The university had more graduates than some colleges have students! At the close, the Tigrett medal was awarded to Floyd Waldrop, whose brother, Homer, won the same medal last year. Clifton Malone won the Apollonian prize and C. L. Hargrove won the Prince medal for the best article written for the Cardinal and Cream.

### NEWS FROM CARSON AND NEWMAN COLLEGE.

Dean Joseph I. Reece has applied for a year's leave of absence to study at the University of Chicago in order to finish his Ph.D. degree. We congratulate him on his ambition and are glad that he is able to secure this year of study. Prof. Joseph B. Huff, the Professor of English and Dean of the summer school, will resign next year to take the presidency of a junior college in North Carolina. His place will be filled by Prof. George E. Shankle, Ph.D., who has built up such a strong department of English at Union University. Dr. Shankle takes up this work at a great sacrifice, financially, because he was offered a much more attractive salary by a State Normal in another state. Dr. E. A. Cate will be another new and very strong member of the faculty next year, taking charge of the chair of Economics.

The summer school opened with such an increase over last year that every one is enthusiastic. President Sams is exceedingly active in the field and made an excellent impression at Nashville on June 8, when he spoke at three of the churches of the city and interested a number of our young people in attending Carson-Newman College this next fall.

The building program is going forward rapidly and there will be additional space for about 40 more boarding students at the opening of the fall term.

### UNION KEEPS ON ENLARGING.

Your secretary spoke at the Union University summer school on June 6. Although the summer school had just begun (and there will be many more students), and although the morning train, which daily brings more additional students, had not arrived, there was not even standing room in the chapel. Brethren, we simply must give to Union University additional buildings. The institution is growing with marvelous speed. Everybody is happy and enthusiastic.

On the opening day there were 150 more enrolled than were in the college and normal at the opening last year and indications are that the total enrollment will run close to 850. Remember that the large business college is no longer connected with the University. Both the commercial department and the University are growing so rapidly that each had to have additional space.

The graduates of Union are in great demand as teachers. Some of the young men without experience in teaching are getting \$200 a month and some of the young women who have had no experience are getting \$150

a month. Some of them have also gone into college positions immediately after graduation from Union. There will be about 50 graduates of this year's class teaching in West Tennessee high schools.

We are delighted that so many more of those who are attending the summer school are taking college courses this summer.

### THE DAILY VACATION BIBLE SCHOOL.

Dear reader, does your church have a Vacation Bible School? Is it wise to have 550,000 Tennessee students turned loose on the streets for three months of the summer with all the opportunities for temptation? Already one sees large groups of boys and girls walking the streets with nothing to do. Now out in the open country farm boys and girls have their tasks which are themselves educational, but what are we to do with town and city boys and girls?

Beginning June 9, and running three weeks, the First Baptist church of Chattanooga will run a Daily Vacation Bible School. The hours are from 9:00 to 11:30 a.m., and boys and girls from five to fourteen years are invited to attend. A large and competent force of teachers and instructors have been secured.

This Vacation Bible School is in charge of the new educational director, Mr. T. J. York. We are certainly glad to see the increased tendency of our larger city churches to employ a salaried educational director to train the teachers, supervise the young people's work and improve the instruction in the Sunday school. Our young people who are looking for some place to invest their lives, will find this a very promising vocation.

### A CORRECTION IN THE ISSUE OF JUNE 5th.

We regret that the printers left out several words in the article which we wrote on the remarkable sermon preached by Dr. John W. Inzer to the graduates of the local high school. At the conclusion of the service 167 students came forward and dedicated their lives to the service of God. It was an inspiring and touching service.

"The world is not to be saved by great preaching, but by the personal witness bearing of the grace of Jesus Christ in the individual."

### Roan Mountain Inn

Roan Mountain, Tennessee

A MODERN SUMMER RESORT on the crest of the Blue Ridge, just at the North Carolina line, 50 miles due north of Asheville, and 1000 feet higher. On the railroad; telegraph and telephone connection, modern conveniences, electric lights, natatorium, fishing, horseback riding and all sorts of amusements. Fine table fare, plenty of fruits and vegetables, milk and poultry. Visit these magnificent mountains where you will be extremely cool and where the scenery is as wonderful as is found in the New World.

Board, \$10 per week

T. L. TRAWICK,  
Roan Mountain, Tennessee



FOR JESUS SAKE

By Mrs. Helen Chapman

"Ye are bought with a price, therefore, glorify God in your body, and in your mind," says the great apostle Paul in 1 Cor. 6: 20.  
And the price, oh, the price.

Daughters of the King: See the blessed Christ in the garden. His agony so great—that his His sweat is, as it were great drops of blood falling down to the ground—see him as he is bound and taken from place to place to be tried by His enemies. See him thorn crowned—insulted—spit upon, scourged with cruel whips—see him stagger and fall beneath the weight of the cross.

See Him as cruel nails are driven through hands and feet.

Hear the thud of that heavy cross with its innocent victim, as it falls in its place. This is the price.

Now, hear His blessed voice sounding down the centuries, and coming to you and me today. "Go ye into all the world and preach the gospel to every creature."

Sister, are you obeying this command to the utmost limit of your ability? No! Why not? Is not the answer found in the lines of the following poem?

The Church and the World walked far apart

On the changing shore of time;  
The world was singing a giddy song,  
And the Church a hymn sublime,  
"Come, give me your hand," said the merry world.

"And then walk with me this way."  
But the good Church hid her snowy hand,  
And solemnly answered, "Nay."

"I will not give my hand at all,  
And I will not walk with you;  
Your way is the way of eternal death,  
And your words are all untrue."

"Nay, walk with me a little space,"  
Said the World with a kindly air.  
"The road I walk is a pleasant road,  
And the sun shines always there."

"Your way is narrow and thorny and rough,

While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in rounds of joy I move.  
My way you can see, is a broad fair one,

And my gate is high and wide;  
There is room enough for you and me,  
And we'll travel side by side."

Half shyly the Church approached the World,

And gave him her hand of snow;  
And the false world grasped it, and walked along.

And whispered in accents low,  
"Your dress is too simple to please my taste;

I have gold and pearls to wear;  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."

The Church looked down at the plain white robes

And then at the dazzling world,  
And blushed as she saw his handsome lip,

With a smile contemptuous curled,  
"I will change my dress for a costlier one,"

Said the Church with a smile of grace;

Then her pure white garments drifted away,  
And the world gave in their place

Beautiful satins and fashionable silks

And roses and gems and pearls;  
And over her forehead her bright hair fell

And waved in a thousand curls.  
"Your house is too plain," said the proud world.

"Let us build you one like mine,  
With kitchen for feasting and parlor for play,  
And furniture never so fine."

So he built her a costly and beautiful house—

Splendid it was to behold;  
Her sons and her daughters met frequently there,

Shining in purple and gold  
And fair and festival—frolics untold,  
Were held in the place of prayer;

And maidens bewitching as syrens, of old—

With world-winning graces rare.

Bedecked with fair jewels and hair all curled—

Untrammelled by gospel or laws,  
To beguile and amuse and win from the World,

Some help for the righteous cause.  
The Angel of Mercy rebuked the Church,

And whispered, "Know thy sin,"

Then the Church looked sad, and anxiously longed  
To gather her children in.

But some were away at the midnight ball,  
And others were at the play,  
And some were drinking in gay saloons,

And the angel went away  
And then said the World in soothing tones—

"Your much loved ones mean no harm—

Merely indulging in innocent sports"  
So she leaned still on his proffered arm.

And smiled, and chatted, and gathered flowers,

And walked along with the World;  
While countless millions of precious souls

Were hungering for truth untold;  
"Your preachers are all to old and plain,"

Said the gay world with a sneer;  
They frighten my children with dreadful tales,

Which I do not like to hear.

The father is merciful, great and good,  
Loving and tender and kind;

Do you think he'd take one child to heaven,  
And leave another behind,"

So she called for pleasing and gay divines,  
Deemed gifted and great, and learned;

And the plain old men that had preached the cross  
Were out of her pulpits turned.

Then Mammon came in and supported the Church,

And rented a prominent pew;  
And preaching and singing and floral display

Soon proclaimed a gospel new,  
"You give too much to the poor" said the World,

"Far more than you ought to do;  
Though the poor need shelter, food and clothes,

Why thus need it trouble you?

Go take your money and buy rich robes

And horses and carriages fine;  
And pearls and jewels and dainty food,  
The rarest and costliest wine.

My children they dote on all such things,  
And if you their love would win,

You must do as they do and walk in the way,  
The flowery way they're in."

Then the Church her purse strings tightly held

And gracefully lowered her head,  
And simpered, "I've given too much away."

I will do, sir, as you have said."  
So the poor were turned from the door in scorn,

She heard not the orphans' cry;  
And she drew her beautiful robes aside

As the widows went weeping by.

Thus her witnessing power, alas was lost,

And perilous times came in;  
The times of the end, so often foretold,

Of form and pleasure and sin,  
Then the angel drew near the mercy-seat,

And whispered in sighs her name,  
And the saints their anthems of rapture hushed,

And covered their heads with shame."  
God says, "Come ye out from among them—and be ye separated" and again

"That your women also adorn themselves in modest apparel—not with braided hair, or gold, or pearls or costly array—but with good works," 1 Tim. 2: 9, 10. Oh! that our women would

consider! How can we speak of sacrifice, so long as we hold these trifles for our own self gratification, knowing that before the setting of the sun, each and every day, multiplied thousands are going down to Christless graves, never once ever having the blessed news of salvation—because there is no money to send those who are longing to go. Children of the kingdom can we not make a self-denial—a sacrificial offering of these things for Jesus sake?

Oh! what joy, and gladness such an offering would bring to our burdened boards; to our tired, and discouraged missionaries, to the angels in heaven, over souls that would be brought into the kingdom—and to our Lord and Master—our Saviour and King.

ABOUT LOST SHEEP

By G. M. S.

In the logic class today the subject was "The Use and Misuse of Language." The law of grace is non-ambiguity.

This study involved the rule, that we must take into consideration the sphere of one's thinking to understand what he says. The pupil put it in this way, "the context decides."

I illustrate the rule with the word lost, as I had encountered it in the Sunday school last Sabbath. In some way lost sheep came up. One man seemed troubled. He was a Baptist and as such did not want to believe in apostasy. Lost sheep, lost sheep. "What does that mean? I am asking for information."

Though not a college trained logician, he with the others seemed to understand the rule that a man's words must find their meaning in the sphere of the speaker's thinking.

Christ in calling his people sheep is evidently thinking in the sphere of service, not of salvation. A Christian that does not give any wool or food for others is a lost sheep, he neither feeds the hungry nor clothes the naked. The most pitiful cases of the hungry and naked are the heathen and those who are dying for want of the gospel. Oh, how the sheep need to be fed!

The question with saints is not about their salvation but about their usefulness. The sheep give themselves completely to others; their wool for clothing, their flesh for food. Rewards, not salvation.

PROSPERITY POUNDS PASTOR

By W. B. Woodall, missionary pastor.

Many happy surprises meet the pastor and preacher on the way as he gives his life for the Master and the people. By faith we expect the Lord to take care of us, but often time the Lord goes beyond our expectation in his goodness toward us. The pastor expects his salary because it is the way the Lord has of taking care of him and his, but when the Lord leads his children to divide their own provisions with their pastor it is more than we expect. When we moved into our new home here at Smithville the first of the year we found part of the house locked and no key to enter. What did it mean? We did not know until the key was brought and we were let see the bountiful supply of provisions that had been put there by the members of the Smithville church. Some a few days ago we learned that some of the members of our Prosperity Church, sixteen miles out from Smithville, were on their way to our home. Then what could that mean? Just a friendly visit or a wedding or what? So while Mrs. Woodall brushed things up a little I thought over a marriage ceremony and we were ready for the occasion, but when the cars drove up and Edgar Edwards started toward the house with one sack of flour on his shoulder and another under his arm demanding that dinner be prepared as he had the stuff to cook, we knew what was the matter. It was another pounding. We looked over the many good things then and when the delegation left we looked again and thanked the Lord for His unexpected goodness and for His good people.

BOOK REVIEWS

By J. R. Johnson

Five Present-day Controversies. By Charles E. Jefferson, D.D. Fleming H. Revell Company, 175 pages. \$1.50.

This is Dr. Jefferson's latest volume and is made up of five sermons preached to his people. The subjects are as follows: Two Views of the Bible; Evolution and the Book of Genesis; The Virgin Birth; The Use of Creeds; and Roman Catholicism and the Ku Klux Klan. The author frankly, fearlessly and fairly sets forth his understanding of Modernist's view alongside that of historic Christianity and draws his own conclusions. He says, "We do not need an infallible guide in religion. . . . The Spirit of God is given to every man who asks for his guidance." He believes in the Virgin Birth, but "not through the New Testament, but through my observation of the power of Jesus and my experience of it in my own heart" he says. The book ought to have a wide reading.

The Way of Prayer. By Peter Ainslie. Fleming H. Revell Co. \$1.

Much has been written on prayer, but not too much. Any book that will encourage the habit of prayer and lead Christians to its daily practice is worthwhile. This is a small volume, but it has variety of discussion and is a real guide to the devotional hour. It would make a very excellent gift book for active Christian leaders and also for the shut-ins. The chapter entitled "A Retreat" is highly worthwhile as an example of meditation.

God's Open. By James I. Vance, D.D. Fleming H. Revell Co. \$1.50.

This is a book for the spring-time, and for lovers of the out-of-doors. The author says, "When Jesus would preach, his pulpit was a mountain top or a lake shore, a dell or a street, and his text a blade of grass from some green field, a flower blooming by the roadside, a gushing spring, a singing brook, a cloud or a star." This is what Dr. Vance, in a highly spiritual way, has done in the sixteen sermons making up this volume. To read the book will be to have a clearer vision of God and to love him better. No doubt many series of Summer Sunday evening sermons will be worked out of this book by honest, earnest pastors.

Quiet Talks About Simple Essentials. S. D. Gordon. Fleming H. Revell Co. \$1.25. Pages 199.

Dr. Gordon has given us another volume in his series of Quiet Talks which have been widely read in this and other countries. The talks in this volume were delivered last summer on the Atlantic Coast to great congregations of people and have appeared in many of our religious papers. He talks of the essential things challenging the American people. In the preface of the book he says, "The thing aimed at is to hold up, high and steady, a homely light, clear and bright, so those seeking the main highway can find it, and those in it stay steady and not get swung off at the forks by the thick traffic."

A DUST-SETTLING BOOK

By L. R. Scarborough

Dr. E. Y. Mullins' book "Christianity at the Cross-Roads," is Phil'pic, a spiritual thunderbolt dropped into the camp of theological discussion. There is not a denunciatory word in it; but it is a dynamic of logic. Its theological content ought to satisfy the sanest and soundest Baptist in the land. It goes straight to the roots of theological controversy between science and Christianity. It is the most complete answer to modernistic defection from the truth I have seen. I do not attempt to review it nor endorse it. This would be presumptuous in me; but I would like to create the desire on the part of thousands of preachers and teachers to buy it and study it. It settles the theological dust in the recent Modernistic, Fundamentalist controversy for a distance equal to the circumference of the world. I read it through with profit and delight.



## SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tullahoma

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

We are giving in this issue of the notes the program of the Tennessee Baptist Encampment and trust that everyone will take note of this meeting and arrange to spend the full twelve days with us at Ovoca. The State Superintendents' Conference, July 23 and 24, The State B. Y. P. U. Convention July 25 to 27, and the Encampment 28 to August 3. These are to be great days for Tennessee Baptists.

Rates for the Ovoca meetings will be as follows:

One and one-half fare on railroads. For the Superintendents' Conference the hotel rate will be \$2.00 per day. For the State B. Y. P. U. Convention, hotel rate \$1.75 per day. For the Encampment, hotel rates will be \$1.25 per day.

To those who come for either of the first meetings and remain over for the Encampment the rate will be \$1.25.

Fare for Taxi hire to and from Ovoca will be 50 cents each day provided you come on opening day and return on closing day.

Livingstone reports two of the best schools in his experience at Monterey and Erwin. Miss Roxie Jacobs helped at Monterey and Miss Collie at Erwin. Miss Collie and Livingstone are at Rockwood this coming week.

Mr. Lewis Entzminger is with Dr. Guy and Milton in West Jackson Church these three weeks in a big enlargement campaign. They are making things happen in West Jackson. About 30 new teachers and officers are to be installed next Sunday.

A most splendid meeting of the Little Hatchie B.Y.P.U. last Thursday at Oakland. It was our privilege to be on hand. They had a fine program and one of the best days I have enjoyed for a long time. For lunch they had a whole hog and a sheep barbecued and about 30 fried squirrels. A great day altogether.

A training school has been planned for Adams July 13 to 18. This training school is to be a county wide school with representatives from other churches attended and being entertained by the church at Adams. They have agreed to entertain free 50 workers. This will be a great occasion.

The Sunday School Normal Manual has been translated into Spanish by one of the Missionaries, Rev. J. C. Davis, and will be taught in all our Mission Schools in Mexico.

Mr. W. A. Gardiner, Louisville writes concerning the recent Clinic held in Louisville: "There were 32 churches cooperating, six of them in the country grouping themselves for one faculty, making 27 training schools going on. About 2,000 people attended the class work and 1,396 took examinations. Of these 445 awards were for the students who were taking Clinic work. Locally we had 951 awards (68 of these being issued to students for work done at night the first week)."

### AIM FOR THIS YEAR.

1. Twenty-five Standard Department. (Elementary.)
  2. Fifty churches reporting on Children's Week.
  3. An Elementary Worker in every Organized Association.
  4. Graded lessons for every Beginner Class in Tennessee.
  5. One hundred Dependable workers in local churches.
  6. Twenty-five new Cradle Roll classes organized.
  7. Fifty Standard Junior Classes.
  8. Circulating Library.
  9. More studying and better teaching on my part.
  10. More time, definite time for praying.
- "Ye ask—I do."

"If ye shall ask anything in my name, that will I do." John 14: 14.

### ANNUAL REPORT OF SUNDAY SCHOOL AT SPARTA, ORGANIZED MAY, 13, 1923.

By R. K. Chastain.

No. of officers and teachers	7
Average attendance of officers and teachers	5
No. of scholars enrolled	40
Average attendance of scholars	38
No. of visitors during year	6
Total average attendance	32
<b>Financial Statement</b>	
Amount received during year	\$138.80
Amount paid out	\$136.35
Balance on hands at close of year	2.45

### PROGRAM TENNESSEE BAPTIST ENCAMPMENT

For Sunday School, B. Y. P. U. and Other Religious Workers of the State

To be held at Ovoca (Near Tullahoma) July 28 to August 3, 1924.

Plan to spend a vacation under the direction of Sunday School and B.Y.P.U. Department, Executive Board, Tennessee Baptist Convention, W. D. Hudgins, Supt., and State B.Y.P.U. Convention, Judge Clifford Davis, President.

### DAILY SCHEDULE—MONDAY, JULY 28 TO SATURDAY, AUGUST 2

Morning	
8:30	Study Classes—
	1. Studies in the Life of Christ—Dr. R. B. Jones.
	2. Pilgrim's Progress—Miss Jacobs.
	3. Stewardship—Dr. Gayer.
	4. W.M.U.—"Prayer"—Miss Northington.
9:30	Praise.
9:45	Bible Hour—Dr. J. W. McGlothlin.
1:45	Study Classes—
	1. Winning to Christ, Mr. Livingstone.
	2. David—The Master Poet Prof. Harry Clark.
	3. The Scriptural Church—W. D. Hudgins.
	4. Young People's Leaders—Miss Juliette Mather.
11:30	Noon-day Address—
Afternoon	
Rest and Recreation.	
5:00	Conference—Practical Work—Sunday School—Mr. Livingstone, Mr. Milton and Miss Collie.
	B. Y. P. U.—Mr. Preston, Miss Jacobs.
	W.M.U.—Miss Northington.
	Pastors—Dr. Wilson.
	D. V. B. S.—Douglas Hudgins.
Evening	
7:45	Song and Praise.
8:15	Lecture.
10:00	Family Prayer—Dr. A. U. Boone.
Noon-Day Addresses	
Monday	.....
Tuesday	.....Dr. J. D. Freeman
Wednesday	.....Prof. J. T. Henderson
Thursday	.....Miss Mallory
Friday	.....Prof. R. K. Morgan
Saturday	.....Dr. J. L. Hill
Evening Lectures	
Monday	.....Dr. Wm. Russell Owen
Tuesday	.....Dr. Wm. Russell Owen
Wednesday	.....Dr. Wm. Russell Owen
Thursday	.....Stunt Night
Friday	.....Dr. J. L. Hill
Saturday	.....Dr. L. R. Scarbrough

**SUNDAY PROGRAM—AUGUST 3**

Morning	
9:30	Sunday School—W. C. Milton, Superintendent.

10:30 Bible Hour—Dr. W. J. McGlothlin.  
11:20 Mass Meeting—Dr. Wilson, Presiding.  
11:45 Special Address—Dr. L. R. Scarbrough.

### Afternoon

2:30 Good-byes on the Lake.  
"Facing a Larger Future."

### Information

This Encampment is to be composed of all the Baptists Forces of the entire State.

While this meeting is under the general direction of the Sunday school and B.Y.P.U. Department, all our church organizations will be represented and will have a prominent part in the activities.

The meeting will be held at Ovoca, three miles from Tullahoma, in the center of the State, and on the main line of the N. & C. Railway—about half way between Nashville and Chattanooga. It will also be easily accessible by automobile as well as train.

We are fortunate in securing this meeting-place as it is well-equipped and has on the grounds the most beautiful lake of fresh clean water for swimming. Just below this lake, the water falls about ninety-three feet into a great gorge below, forming one of the most beautiful pieces of natural scenery in all the country.

The program covers every phase of our denominational life and combines the social, intellectual and spiritual activities in a beautiful way. This should be a delightful outing, a restful vacation and an intellectual treat and a great spiritual uplift to every one who attends. Every Pastor, Superintendent, B.Y.P.U. President, W.M.S. Leader, Stewardship Director, Sunday-School Teacher and all others who are especially interested in any line of denominational work should attend this meeting.

We have contracted with a local automobile company for transportation of all the guests and have a special rate. Those attending will please be careful to ask for Mr. Johnson or his representatives and be sure that the official Baptist Streamer is on the car that you ride in.

### Expenses

Railroads give one and a half fare plus fifty cents from all points to Tullahoma—no certificate necessary. Transportation in automobiles from Tullahoma to grounds will be fifty cents each way, except those coming alone on any other day except the opening day under which conditions the rate will be a dollar.

Hotel rates will be \$1.25 per day for all of those who stay through the entire Session. Those staying less than the seven days will be required to pay a higher rate. We urge all of the people to come on the opening day and stay through; thus avoiding extra expense and getting the most out of the Encampment.

For information, write,  
W. D. HUDGINS,  
Tullahoma, Tennessee.

## BYPU NOTES

The Encampment Program appears in this week's issue. This program will follow immediately the State B.Y.P.U. Convention—rather the last day of the convention, Sunday, July 27th, will be the opening day of the Encampment.

The Convention Program will appear in an early issue in outline form so that those who plan to attend for special sessions may be able to make their plans accordingly. Among the speakers on the program will be Dr. Harry Clark, Dr. John L. Hill, Miss Jessie Burrall, of Missouri, Rev. B. S. Ding, of China, Mr. Harry Strickland, Miss Virginia Lee, Dr. Ryland Knight, Judge Clifford Davis, Dr. I. J. Van Ness and others.

A Big Opportunity to camp out is afforded to those who will bring their own tents and supplies to Ovoca. It

is hoped that a large number will do this so that there will be more room for others who are unable to camp out.

Ovoca is located three miles from Tullahoma. The roads between Nashville and Tullahoma are in splendid condition with the exception of the road from Murfreesboro to Shelbyville, and that road is at present under construction and is expected to be in good condition by the time of the convention.

### FACTS ABOUT OVOCA

Place—near Tullahoma.

Time—twelve days—July 23rd to August 3rd.

Meetings—Superintendents' Conference, July 23-24. B.Y.P.U. Convention, July 24-27. Encampment proper, July 27th to August 3rd.

Expenses—Railroad rates are one and one-half fare plus 50 cents Hotel Rates, per day, for full time \$1.25; less than 7 days, \$2.00 per day. Special rates for the B.Y.P.U. Convention, \$1.75 per day, for three days.

The Humboldt Convention. The West Tennessee Regional B.Y.P.U. Convention will meet Saturday and Sunday, June 21-22 at Humboldt in the First Baptist Church. Dr. E. H. Marriner is the pastor. The program begins at 7:00 o'clock on Saturday night.

### JUDGE CLIFORD DAVIS, OUR PRESIDENT

It was your secretary's privilege to attend the Municipal Court of Memphis last Saturday for a few moments, at its afternoon session. Judge Clifford Davis, our State B.Y.P.U. Convention President, the youngest municipal judge in the United States, was on the bench. We were proud of his masterly way of handling each case, his fairness and his impartiality. As they say in Memphis, "they all look alike to Judge Davis from the bench." Judge Davis will be one of the speakers at Humboldt and at our State B.Y.P.U. Convention at Ovoca.

### THE ILLINOIS STATE CONVENTION

It was your secretary's privilege, during the past week, to be among the speakers on the Illinois B.Y.P.U. Convention program. The B.Y.P.U. spirit in Illinois is growing. They had an inspiring convention and Secretary Wiley is doing a splendid work



R. K. Morgan, Principal  
Morgan School, Petersburg, Tenn.

### WHAT OF YOUR BOY?

His education and training and the development of his mind, body and character depend on you, his parents. It is a grave responsibility and you should meet the issue squarely.

As every boy looks back over his past training he can point to some one man who largely dominated his formative period and impressed his personality for good upon him.

To thousands of boys Robt. K. Morgan is this dominating personality. He has been training boys for thirty years. He knows boys and loves them. He knows their problems and can guide them aright.

He has a strong faculty composed of high class Christian teachers. A postal card to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring you a catalog and full information about the school.



there. We hope to have him in Tennessee for exchange work soon.

#### THE HUMBOLDT CONVENTION

The West Tennessee Regional B.Y.P.U. Convention will be held at Humboldt in the First Baptist Church, June 21st and 22nd.

The program starts at 7:00 o'clock on Saturday night—the features of this night's service being—Special Music, "Farmer Brown's Conversion," presented by the Jackson Young People, "A Purchased Life," by Dr. Harry Clark, and a great social hour.

Sunday morning features—At 8:30 a.m. Group Discussions. Sunday school as usual with Dr. Harry Clark, Superintendent Hudgins and others as teachers, Dr. Clark bringing the morning address.

The afternoon services will be practical and inspirational with our State B.Y.P.U. President, Judge Clifford Davis, Rev. C. L. Skinner, of Jackson, Superintendent, W. D. Hudgins, Secretary, Wiley and others as speakers.

The Sunday night Program will be featured by a consecration service.

Delegations are unlimited—Entertainment will be free, Registration fee 50 cents to those who enjoy the hospitality of the Convention. Please send a few of your young people to catch the inspiration of the meeting—it will prove a blessing to your Church.

#### PRAY FOR THE CONVENTION AT OVOCA

To Be or Not Be A-1?  
To Yield or Not to Yield—to the Will of Jesus?  
To Pray or Not to Pray?  
To Uplift or Not to Uplift?  
These are the questions.

"God is the greatest power in existence, belt on; you've got to belt on."  
"I am waiting to be a stone in the mud and mire if it will build a highway to Christ."

"Don't be afraid to fail in the B.Y.P.U. When you fail, begin again."

#### SPECIAL ATTENTION YOUNG PEOPLE

The State Convention officers have decided upon the following basis of limitation of delegates to the State B. Y. P. U. Convention which meets at Ovoca (near Tullahoma) July 25, 26 and 27.

Two delegates from each Senior Union.

All leaders of Junior and Intermediate Unions.

All Pastors of the state. Others may have the privileges of the convention provided they arrange to care for their own entertainment outside the grounds.

Privilege will be granted to camp outside the grounds but near to the entrance. Those who care to bring tent, provisions, etc., will be allowed the privileges of the convention upon the payment of the regular registration fee.

Some are making reservation at the hotel in Tullahoma. Those who care in this way for their own upkeep, we do not count in the limited delegation. No limitation to the Superintendents' Conference nor the State Encampment.

#### AYERS AT EASTLAND

O. L. Hailey, Pastor.

Five years ago, Rev. W. A. Ayers, who was with the Home Board, held a meeting with Eastland Baptist Church, in a simultaneous series of meetings then held in Nashville. Dr. Ayers is now pastor of the First Baptist Church of Forest City, N. C. Our people were so much pleased with his former meeting, that they asked him to come and join us again in a meeting. We began on the first day of June. We closed on the fifteenth.

He preached a series of high grade and most timely sermons. Good congregations attended. There were several other meetings in progress in the city. It was a most satisfactory meeting, in many respects. He left with

all hearts knit to him and to his Lord. There were sixty-six additions, and exactly one-half of these were for baptism. We added twelve new families, and completed the family roll of four other families. Any church that secures pastor Ayers for a series of meetings has my congratulations.

Geo. W. Card, Sales Manager of Sunday-School Board, led our singing, and did it to the delight of all. He can lead the song-service for churches, occasionally. And this is adding another to the many lines of service of the Board. He is not a singing evangelist, but has charge of the Wholesale Book Business. But he can sing, and Mrs. Card can play well. Here may be the sort of help that many pastors will wish. Write him here.

#### A WONDERFUL REVIVAL AT CALVARY CHURCH

By Eva B. McCollough.

One of the greatest revivals in the history of Calvary Church has just come to a close. Rev. Wade H. House, of Orinda, Tenn., did the preaching and Mr. A. J. Sanders, of the Third church, led the singing. Rev. House is a Spirit-filled powerful evangelist. He gets his message directly from God and delivers it with such power and force that it strikes home to the hearts of the people. It was good to be present and witness the wonderful demonstration of the Spirit's power in convicting and converting men and women. The Gospel has lost none of its power when delivered by a God-called, Spirit-filled evangelist like Bro. House. Like the jailor of old the people flocked to the altar and cried, What must I do to be saved. There were 119 conversions reported and 61 additions to Calvary Church. The Church was greatly revived and the whole community felt the influence of the great meeting.

We feel that great work is being done at Calvary Church by their good pastor, Rev. W. H. Vaughn and his dear wife.

If your church needs a revival call for God's servant, Rev. Wade H. House.

#### FINE MEETING AT GRANDVIEW CHURCH.

By Don Q. Smith, Pastor

We are having at Grandview Church one of the best meetings we have had for years. Bro. J. H. Wright, pastor, Boulevard Church, Memphis, Tennessee, was with us for two weeks and preached twice a day the Gospel in it's simplicity. His sermons were scriptural and logical and made a profound impression on our people. The attendance has been the best we have ever had. Bro. Wright was for many years pastor in our city, and all were delighted to have him with us again.

The song service is in charge of Bro. A. E. Parde, of our city. His work is of a high order. He is not only a good soloist, but is unusually successful in getting the people to sing. He is a favorite with children and his "Booster" Choir has contributed much to the interest of the meeting.

In addition to the great spiritual uplift in the Church, we have had twenty-seven additions.

It was necessary for Bro. Wright to leave Saturday evening for Memphis, but on account of the great interest manifested during the past two weeks, it was decided to prolong the meeting and Bro. W. C. McPherson will continue the services for a while.

#### KNOX COUNTY ASSOCIATION

The Fifth Sunday meeting of the Knox County Association of Baptist's will be held with the Riverdale Baptist Church, June 27, 28, 29.

Following is the program:

Friday Night, June 27.

7:30—Devotional exercise, Rev. Arlie Cate, pastor.

7:45—Address, Rev. H. B. Woodward.

8:15—Sermon, Rev. J. K. Smith.

#### Saturday Morning

9:15—Devotional exercises, Rev. C. A. Johnson.

9:30—Address, "Some characteristics of a progressive church." Rev. W. A. Atchley.

10:00—Address, "The Devil and his program." Rev. A. R. Pedigo.

10:30—Address by Rev. Y. H. Shah-baz, native Persian.

11:15—Sermon by Rev. M. E. Miller. Dinner at church.

#### Saturday Afternoon

1:30—Devotions conducted by Rev. T. R. Williams.

1:45—Address by Rev. Chas. P. Jones.

2:15—Sermon by Rev. J. C. Shipe.

2:45—Address, "The Stewardship of Life." Rev. B. A. Bowers.

#### Saturday Night

7:30—Address by Rev. J. R. Dykes.

8:00—Sermon by Rev. D. A. Webb.

#### Sunday Morning

9:30—Sunday school.

10:45—Sermon by Rev. S. G. Wells.

#### Sunday Afternoon

2:30—Special program by Knox County B. Y. P. U. Federation.

Music will be furnished by the large choir of Riverdale Church. All

churches in Knox County should be represented.

The Executive Board of the Knox County Association will meet on Monday the fifth Sunday meeting is held.

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1. Foreign Missions is the biggest business in the world. It is Jesus Christ's Commission to go into "all the world" and to "every creature," and to teach everyone in all the world to do everything that He has commanded. There is no other business in the world as big as this.
2. THEREFORE, Foreign Missions should receive our biggest gifts.
3. BUT, having failed to receive big gifts, Foreign Missions has a Bigger Debt than any other Baptist enterprise and is threatened with defeat before the Biggest Opportunity Foreign Missions ever had.
4. Big Gifts can be made to Foreign Missions:
  - (1) In cash, in property, such as lands, houses, bonds, stocks, etc.
  - (2) In wills and bequests.
  - (3) By the purchase of Annuity Bonds on which the Board pays you interest for life.
  - (4) By great giving to the 75-Million Campaign.

#### THE LEGAL TITLE OF THE BOARD IS:

### Foreign Mission Board of the Southern Baptist Convention

NOTE:—The Foreign Mission Board of the Southern Baptist Convention gives the Biggest Security. It is a TEN MILLION DOLLAR Corporation authorized and recognized by the laws of Virginia, is seventy-nine years old, and no one has ever lost a dollar by it.

Correspondence solicited.

J. F. LOVE, Corresponding Secretary.  
Richmond, Virginia.

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W. J. COUGHLIN, T.P.A.

J. L. MEEK, A.G.P.A.,  
Chattanooga, Tenn.

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## WOMAN'S MISSIONARY UNION OFFICERS

### GENERAL OFFICERS

Mrs. W. J. Cox, President, 115 N. Evergreen, Memphis.  
Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville.  
Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville.  
Miss Mary Northington, Corresponding Sec., and Editor  
161 8th Avenue North, Nashville

### DIVISIONAL VICE-PRESIDENTS

Mrs. R. S. C. Berry, Morristown  
Mrs. W. G. Mahaffey, Murfreesboro  
Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis  
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

### HUNGARIAN GIRLS NEED HELP

Two Hungarian girls, daughters of one of our pastors in Budapest, want to come to our Training School so that they can go back to their own people and train them for service. Our college girls are going to provide the scholarships, but they do not have money for transportation from Hungary to Louisville. Dr. Everett Gill says that these girls are very capable and should have this training, but lack the traveling expenses. If you would like to have a part in bringing these girls to America, write to Miss Northington, 161 8th Ave. No., Nashville, enclosing your check for a small amount.

### THE W.M.U. BOARD MEETING

On June the sixth the W.M.U. Executive Board of Tennessee met in Nashville with a full attendance. Representatives were present from Johnson City to Memphis.

Reports were given from all officers showing real progress in all W.M.U. work.

The following new plans were adopted:

Reorganization for the completion of 75 Million Campaign and projection of 1925 program for Southern Baptists. Your corresponding secretary is W.M.U. organizer for the state, the associational superintendent is associational organizer for the women, and she is to keep in touch with the W.M.U. organizer appointed by each church. We are to "do our best to do our best" to push the Campaign for His glory by December 31. To help in doing this the alabaster box was adopted, also the idea of asking women to become "Burden Bearers," taking care of pledges made by women unable to pay.

A new circle standard of excellence will be sent to each W.M.S. as a result of this meeting.

Mrs. Austin Crouch, of Murfreesboro, was elected press chairman, and Mrs. Lee Shahan of Chattanooga, was made stewardship chairman.

A committee was appointed to grant our W.M.U. scholarships to Tennessee College, Mrs. W. G. Mahaffey, Murfreesboro, Mrs. L. M. Short, Brownsville and Miss Northington are the committee. Training school scholarship was granted Miss De Lozier, Maryville, for second year. We long to have more of our choice young women to enter the Training School.

The state mission week of prayer will be held September 21-27. The day of prayer and fasting is September 24. Miss Eunice Harris of Johnson City was asked to prepare the Sunbeam program; Mrs. Harry Miller of Chattanooga the R.A.; Miss Laura Grady of Jackson the G.A.; and Miss Laura Powers of Knoxville the Y.W.A. and Miss Northington the W.M.S.

Enlistment Day will be observed using "talent search" cards with the view of discovering new workers. Promotion Day will also be featured in September.

At the beginning of the Campaign the State Executive Board granted \$10,000 for the five years to Training School, Margaret Fund and Bible Fund. They have given us this \$10,000 for the five years and yet we have nothing now for the remainder of the Campaign period as the time was extended. It was therefore voted to apportion the societies for Training School, Margaret Fund and Bible Fund. This apportionment is being sent out to each president and leader of auxiliaries. Each Sunbeam, G.A., and R.A., are also apportioned for missions. All money given before December 31 will be counted on 75 Million Campaign, after that on the

1925 program for Southern Baptists.

The treasurer's record book was revised. On the first page the apportionment will be given. The report blanks will be in the front of the book and record in back.

Each society will also report on this blank each quarter the points reached on the Standard of Excellence.

The program for the Convention at Murfreesboro was thoroughly discussed in a most profitable way the work of our Union. At noon we were served a most beautiful lunch by the W.M.S. of the First Baptist church. All voted that the day was a most profitable one.

### A GOOD PLACE FOR A VACATION

Do you want to find a delightful place for a vacation? Go to Ovoca to the Encampment, July 24, August 3. If you stay the entire week the board is only \$1.25 a day. This includes room and meals. Railroad rates are one and one-half fare. Buy your round trip ticket to Tullahoma. Write to Mr. W. D. Huggins, Tullahoma, for your reservation and tell him when you will arrive.

The B. Y. P. U. Convention will be held July 21-23, so Ovoca will be crowded those days. Send your young people for the entire ten days and let the women come on July 24.

Pick out a suitable leader for your Sunbeam, G. A. and R. A. and Y. W. A. and help them to go to Ovoca to study with Miss Mather, the young people's leader of the South.

Happy indeed will your secretary be to have a number of women to study with her "A Decade of W. M. U. Service." Order your book from the Sunday School Board, Nashville, fifty cents—papers and seventy-five cents cloth and read it before the Encampment.

### ALABASTER BOXES

Any women who really will use the alabaster box or will get her society to do so, write to W. M. U. headquarters, 161 8th Ave. N., Nashville, and they will be sent to you. They are for extra gifts for the campaign: Love offerings indeed they must be. May it be truly said of each Tennessee woman, "She hath done what she could."

## YOUNG PEOPLE'S NOTES

### A LETTER TO THE R.A.'S

Dear R. A's,

I am so proud of the R.A.'s this year. We had three times as many A-1 Ambassador societies this year as last to report at the Convention. Now, we want to do even better this year.

Boys, last year I visited one of our mountain schools. I found the finest boys and girls at this school. They came from real mountain homes. Not many of these homes had Bibles in them and few were Christian homes. I came home determined to send them enough Bibles so that when they went home on a vacation they could take God's Word into their homes. There has always been a great need for Bibles, so many years ago there was a Bible fund started. Every year we add to this fund, and it helps to send Bibles all over the world. Not only to the mountain schools, but to all the foreign countries. I am asking my R.A.'s in a letter to give to this fund, for every dollar that you give the Sunday School Board adds a dollar. Let us be thinking about this and ask

God to help us as we make our gifts. The Lord is depending on you.

Lovingly, Jessie Dye.

### WORLD COMRADES

It is the best magazine for children. After the next issue it will be a monthly magazine. Price is \$1.00 a year. Order from W. M. U. Headquarters, 1111 Age-Herald Building, Birmingham, Ala.

### OUR STATE ENCAMPMENT

Young people, are you planning to go to the Encampment? It is to be at Ovoca on July 27-August 3. Plan to go and have a good helpful time. Miss Mather will be there to teach your leaders. There will be a Sunbeam story hour for the children. Plan to go and have a good time.

### JAPAN NEEDS SUPPLIES

Seinan Gakuin, Nishijin machi, Fukuoka, Japan.

Dear Friends:

We do so appreciate your offer to send us helps and Sunday school supplies.

We can use English song books, dialogues, pageants, drills, plays, games, tableaux, etc.

Here in connection with the school there is constant demand for programs of all kinds at the school, and social evenings in the home.

We shall be especially happy over any good ideas for Christmas. Each year there is demand for materials for eight or ten different Christmas programs, so any ideas that we may have get worked to the limit.

Any magazines containing many pictures will be useful. Please send us old posters, or ideas for making posters. Our B. Y. P. U. and Y. W. A. young people are constantly wanting new poster ideas.

We are wanting picture rolls, ever so much, just now. We have used and used until now we have not a single one left. Sunday school cards, any kind of picture is always welcomed.

We are planning some literary evening for the more advanced boys. We shall select Longfellow, Whittier or any famous writer. While the story is read, or the song is being sung the pictures will be thrown on the screen. We have a postcard projector, so we can use any small picture and do not need slides.

If your young people could select any poem or songs which they like and collect the pictures to illustrate it, I would be so glad. A couple of dozen quotations from each of the writers would be a great help. These I would use on place cards, or on a little souvenir card on which I would paste a picture of the author, if I could find enough. With such helps I would be ready for an evening with the literary society or a social evening with the B. Y. P. U.

Through such evenings we get closer to our boys, and they learn English and the beautiful thoughts our poets have expressed in English.

Pictures to be framed and put into our schools and dormitories would be appreciated. We have a school for boys here and one for girls at Kokura. The school for girls is just entering its third year. They are still in temporary buildings. The mission home being used daily for classes. Please join us in prayer that a classroom building may soon come. Out of 160 girls, about 130 have expressed a desire to follow Christ. Quite a number have been baptized, and others are in training. Some are waiting for permission from parents or grand parents.

The school for boys is entering its ninth year. We have full five years middle school and four years college above that. In the college we have Literary, Commercial, and Theological work. Recently we had the joy of seeing a large number of our boys from all grades take a stand for Christ. Some of the older ones who became Christians soon after the school began are now helping train the young ones.

The offerings taken at all the Christmas programs went to the sufferers in the earthquake district. There is still great suffering because of lack of bedding.

In our school we have a Sunday school. Mr. Bouldin has recently been elected superintendent. Five hundred is our aim. Can you give us some ideas on boosting a Sunday-school. Through the kindness of a surplus supply friend, I get the Sunday School Executive every year. Could you send us any number of old PELOUBET'S. We like to use them in Bible study classes.

We are anxious for many Peloubets. We would like to have them in all four school libraries.

Thanking you for your interest, and hoping to hear from you again, I am Sincerely yours,

Mrs. G. W. BOULDIN.

### CANCERS CURED AT THE KELLAM HOSPITAL

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

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## The Minister AND His Ministry

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Professor of Homiletics and Pastoral Duties in the Newton Theological Institution

The initial lectures on "The John Mahan English Lectureship Foundation" in the Newton Theological Institution. Doctor English, in whose honor the foundation was established by gifts of the alumni, speaks of the minister first as preacher and then as leader in his church and community, and in his third lecture shows the equipment necessary to the minister's best product in preaching and leadership. Simple, Scriptural, practical, the three papers illustrate the finest ideals of the pastor's place and work, and show the road to attainment.

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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—Hiwassee, 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-alley, Indian Creek, Lawrence County, Little Hatchie, Riverside, Sweetwater, Tennessee Valley.

A message just received is that a family will drive through from Belton, Mississippi, to Hinkle Creek, forty miles, to hear, they say, the man who wrote "Greece and Bible Lands." Send order to G. M. Savage, Jackson, Tenn. Book \$1.25 post paid.

OBITUARIES

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

**Crosby:** Irene Crosby, five years and seven months, the little daughter of Mr. and Mrs. A. J. Crosby, of Mohawk, Tennessee, died in the hospital at Greenville, Thursday, April 4, 1924, from an operation for appendicitis. Her suffering in the last hours of her life was intense, and though we miss her much we feel that "God doeth all things well," and our earthly loss has been her eternal gain. The funeral was conducted at Concord, April 6, the church of her parents, by Rev. Chas. L. Morgan, and interment was made in the old church cemetery. The beautiful floral offerings and the unusually large crowd of people which attended the funeral were suggestive of the many friends of the family.—C. L. M.

**Hutchison:** Whereas, on May 23, 1924 God in his infinite wisdom saw fit to remove from our midst our beloved church and Sunday school co-worker, brother G. A. Hutchison, who has very earnestly and nobly served as Sunday school teacher and assistant superintendent of our Sunday school.

He was very loyal to his pastor and enthusiastically supported all church activities. We will greatly miss him in every department of our religious work.

We have evidence of his untiring efforts to promote and uplift all principles having a tendency to benefit mankind. No one of our number stood higher in our esteem and affection. In church his counsel was sought and respected. His life and means were consecrated to God.

He was courteous in manner, refined in taste, and indeed a gentleman of high ideals. His genial friendliness won for him the affection of all those with whom he associated. He was also public spirited, and loving in his business relations, firm and loyal in his friendships, charitable, and kindly in his attitude toward others. No one ever gained the love, confidence, and respect of the town more fully than he. The spirit of his entire life seems to be well expressed by the poet, who said:

So live, that when thy summons comes  
to join  
The innumerable caravan, which  
moves  
To that mysterious realm, where each  
shall take  
His chamber in the silent halls of  
death,  
Thou go not, like the quarry-slave at  
night,  
Scourged to his dungeon, but, sus-  
tained and soothed  
By an unfaltering trust, approach thy  
grave,  
Like one who wraps the drapery of his  
couch

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For Catalog, Address  
LAW SCHOOL Lebanon, Tennessee

About him, and lies down to pleasant dreams.

We can conscientiously say that he still lives in the heart of all his acquaintances, and that he has only gone to receive his great and just reward, which he so well deserved, and which can only be bestowed by the Great Divine.

Let us offer profound reverence to his memory, and strive to emulate his example.

Wherefore, be it resolved, that every member of the Baptist Church and

Sunday school extend to the bereaved its true and sincere sympathy in this hour of great sorrow.

Be it further resolved that a copy of these resolutions be sent his widow, a copy furnished the Baptist and Reflector and the same be spread upon our church record. Committee, Jas. W. Jarnagin, Mrs. Fletcher Queener, Ira T. Sliger.

O LORD, RECEIVE THY WORKS IN THE MIDST OF THE YEARS.—Habakkuk 3:2.

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Bakings that are made of good plain white flour and baking powder contain a large amount of mineral salts. Allow your children to eat hardy of these bakings together with fruits and dairy products. This forms an ideal food balance.

When making quick rising breads and pastries such as: biscuits, muffins, cakes, waffles, etc., don't fail to use Calumet—the economy Baking Powder. It contains more than the ordinary leavening strength—it's the purest and surest leavener made. That's why it helps make your flour foods light and easily digested.

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# PASTORS' CONFERENCES

## ATTENDANCE JUNE 15

Knoxville, First	1,044
Knoxville, Bell Ave.	1,039
Chattanooga, First	907
Memphis, First	706
Memphis, Central	729
Jackson, West	675
Memphis, Temple	666
Knoxville, Fifth Ave.	660
Johnson City, Central	651
Memphis, Bellevue	611
Knoxville, Broadway	586
Maryville, First	521
Knoxville, Lonsdale	464
Chattanooga, Tabernacle	462
Erwin, First	454
Nashville, Eastland	432
Memphis, La Belle Place	409
Knoxville, Euclid Ave.	406
Kingsport, First	369
Chattanooga, Avondale	360
Paris, First	351
Alcoa, Calvary	347
Nashville, Immanuel	347
Nashville, Edgefield	342
Nashville, Park Ave.	340
Knoxville, Island Home	332
Humboldt, First	330
Chattanooga, East	329
Elizabethton	325
Nashville, Judson Memorial	320
Fountain City, Central	312
Rockwood, First	300
Chattanooga, Chamberlain Ave.	300

## MEMPHIS

Bartlett: O. A. Utley, pastor; spoke at 11 a.m. and 8 p.m. Two good services. SS 60, off on account storm cloud.

Rowan Memorial: A. H. Smith, pastor; SS 139. Two good BYPU's.

Riverside Park: SS 35.  
Prescott Memorial: Jas. H. Oakley, pastor; preached both hours to large congregations. Four additions by letter. SS 288 and good unions. Rain and hot but fine services.

Lucy: Pastor Burk spoke both hours. SS 51.

Forest Hill: W. L. Smith, pastor; spoke both hours. SS 58. Very fine interest.

Baptist Hospital: Pastor Jeffries supplied at Eudora for pastor Whaley who is in Charleston, S. C., on his vacation. SS 59.

Boulevard: J. H. Wright, pastor; preached at both hours. SS 236; baptized 6; additions 3 since last report; 3 BYPU's. Pastor returned from Nashville where he assisted Brother D. Q. Smith in a splendid meeting. Brother Smith will be with the Boulevard church and pastor in a meeting for 2 weeks.

Eastern Heights: J. W. Leigh, pastor; preached both hours. SS 56; BYPU 40.

La Belle Place: D. A. Ellis, pastor; spoke to two large congregations. 3 received, 2 for baptism, 1 by letter. SS 409.

Joseph Pappia. Italian Missionary; times preached 2; present in SS 25; Tracts distributed 27; families prayed with 8; visits made 45.

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 666; by letter 4; for baptism 6; baptized 11.

Seventh Street: I. N. Strother, pastor; preached. approved for baptism 3; baptized 7; SS 225.

Highland Heights: E. F. Curle, pastor; preached at both hours to good congregations. Unions good. SS 240.

Merton Ave.: E. J. Hill, pastor; meeting in progress. Great gospel messages by Brother J. R. Nutt, very good congregations. Splendid interest. By letter 7; SS 195; good BYPU's 2 marriages.

Bellevue: W. M. Bostick, pastor; pastor in Texas in meeting. Dr. L. E. George spoke at both hours. SS 611. By letter 2; for baptism 1.

Central: Pastor Cox preached. By letter 4; for baptism 3; baptized 7; SS 729.

First: Pastor Boone preached. By

letter 2; baptisms 4; for baptism 5; SS 706.

Central Ave.: J. P. Horton, pastor; preached morning and evening. Revival in progress. For baptism 10; by letter 2; SS 90.

Calvary: Pastor conducted worship at both hours. Good services. SS 142; good interest in BYPU's; 1 baptized.

Speedway Terrace: J. O. Hill, pastor; preached in morning. BYPU program at night. SS 157.

Brunswick: Pastor Schultz preached. SS 28. Good services.

Evergreen: S. M. Ellis, pastor; preached twice and taught B. M. class at Bellevue at 10 a.m. 120 present. SS 50; collection \$11.00; confessions 2; for baptism 4.

New South Memphis: Great revival now on. Dr. L. C. Wolfe doing the preaching of his life. 16 additions so far—meeting continues through next Sunday night. Expecting great results. SS 175. Dr. Wolfe is one of our greatest soul winners. The inimitable and illimitable Wolfe will do you great good.

## NASHVILLE

Edgefield: W. M. Wood, pastor. Morning, Dr. J. C. Quarles of Argentina spoke and in evening by pastor on "Paul's Bold Declaration." 342 in SS, 30 in BYPU, 35 in Int. BYPU, 20 in Jr. BYPU. Good day at Orphan's Home.

Seventh, Edgar W. Barnett, pastor. "How to Keep From Sinning," and "The Fourfold Work of Christ." 166 in SS, 21 in BYPU, 20 in Jr. BYPU, baptized 2.

Park Ave.: A. M. Nicholson, pastor. Evangelist W. H. Sledge preached three times to splendid crowds. 24 professions, 7 baptized, 2 by letter, 340 in SS.

North Edgefield: W. A. Duncan, pastor. "Rightly Dividing the Word of Truth," and "A Flagrant Rejection of the Gospel Invitation." 287 in SS, 21 in BYPU, 42 in Jr. BYPU.

Eastland: O. L. Hailey, Pastor. W. A. Ayers of Forest City, N. C. closed the meeting. 432 in SS, good BYPU. During the meeting which began on the first of June, there were 66 additions, 33 of these were for baptism. Grace St.: Tom L. Roberts, supply. "The Coming of Our Lord," and "Baptist Peculiarities." 271 in SS.

Judson Memorial: R. E. Grimsley, pastor. "Consecrated Life," and "Sin." 320 in SS, by letter 1.

Baker's Grove: Eli Wright, pastor. "Christ Above All," and "The Commandments." Good day.

Inglewood: H. W. Eastes, pastor. "The Spirit's Power," and "One Supreme Purpose." 37 in SS, 18 in BYPU.

Centennial: L. P. Royer, pastor. "Peace by the Spirit and Unity in the Spirit," and "Repentance and Its Fruits." 155 in SS. Special service at the BYPU.

Calvary: W. H. Vaughan, pastor. Evangelist W. H. House and Bro. A. J. Sanders, leading the music in our tent meeting closed resulting in 119 conversions, 61 additions, 51 by baptism and 10 by letter, 222 in SS.

Central: W. C. Golden, supply pastor. "The Chorus that Never Ends," and "Safety for the Soul." Usual SS and BYPU. Banner presented to the Pep Class that was one of the leaders in the city campaign.

Immanuel: Ryland Knight, pastor. "Beautiful Garments," and "Moses—His Forty-year Task." By letter 1, in SS 347.

## CHATTANOOGA

Chickamauga, Ga.: Geo. W. McClure, pastor. Gen. 1: 26. No evening service.

N. Chatta.: Wm. S. Keese, pastor. "The Child's Rights" Fathers' Day, and "The Call of the Cross." By letter 4, for baptism 2, baptized 4, in SS 274.

BYPU excellent. BYPU won efficiency Banner with 97% average.

Clifton Hills Tabernacle: W. R. Hamic, pastor. "Jesus a Friend." 99 by letter, 8 for baptism, 180 in SS. Just organized.

Alton Park: T. J. Smith, pastor. "The Lord Is My Strong Habitation," and "Unto Him I Will Continue to Resort." 5 by letter, 191 in SS, BYPU good.

E. Chatt.: J. N. Bull, pastor. "Moses and His Parents," and "Jesus Came to Seek and Save the Lost." For baptism 1, in SS 329.

Chamberlain Ave.: G. T. King, pastor. "Whole Duty of Man," and "The Unchanging Saviour." 2 by letter, 399 in SS.

Avondale: T. G. Davis, pastor. "Faith's Victory," and "Come to Jesus." 3 for baptism, 1 baptized, 360 in SS, BYPU's good.

Tabernacle: T. W. Callaway, pastor. "The Patmos Life," and "Life Out of Death." 462 in SS.

Daisy: J. A. Maples, pastor. "A Brave Man Deserting," and "Returning to the Post of Duty." 126 in SS, 18 BYPU, 30 Jr. BYPU. New church building well started.

Oak Grove Tabernacle: W. C. Talant, pastor. "A Conference With God," and "While I Was Busy He Was Gone." 4 by letter, 19 baptized, 130 in SS, 40 BYPU. Remove clared.

Ind. Baptist Ro.: Dan Quinn, pastor. "Faith," and "Perfection." 49 in SS.

Shoal Creek: A. G. Foster, pastor. "Hear the Instruction of a Teacher," and "Not of Works Lest Any One Should Boast." 2 for baptism, 35 in SS. Bell Ave.: G. W. Cox, pastor. "How Shall We Escape?" and "The Two Ways." 128 in SS, 20 BYPU.

St. Elmo: V. S. Thomas, pastor. Evangelist C. E. Sprague preached both hours. Great meeting in a tent.

First: John W. Inzer, pastor. Dr. O. E. Sams, President Carson-Newman preached "The Christian's Sufficiency," and "Christian Education." 2 by letter, 907 in SS.

Ooltewah Baptist Church: L. S. Sytar, pastor. "Vital Forces in Religious Education," by Charles E. Bottorff, Jr., General Secretary County Sunday School Work. District Sunday School Meeting, afternoon; night, pastor on "Reasons Why I Am Not a Christian." 110 in SS, 2 received by letter.

## KNOXVILLE

Rockwood, First: L. W. Clark, pastor; "The Gardens of Life" and Rev. D. N. Livingstone on "Compromises." SS 300; BYPU 78. Preached at Crab Orchard at 2:30 p.m. in training school.

Fountain City: Neill Acuff, pastor. "The Bridge of Life" and "Watch, Therefore." SS 150.

Central of Ftn. City: J. C. Shipes, pastor; "Complete Satisfaction" and "Summing It Up." SS 312. BYPU 95.

Lincoln Park: J. C. Collum, pastor; "Harvest Time" evening worshiped at the tent in Union revival. Evangelist A. A. Haggard preaching. SS 265.

Central of Bearden: Robt. Humphreys, pastor; John 13: 7 and "Christians and Wordliness." SS 144.

Immanuel: A. R. Pedigo, pastor. "Faith" and "The Hand on the Wall." SS 262.

Oakwood: W. G. Mahaffey on "Evidences of Salvation" and "Repentance." SS 255.

Lonsdale: W. A. Atchley, pastor; "The Right Use of the Sabbath" and "Practical Atheism." SS 464; BYPU 151.

Euclid Ave.: J. W. Wood, pastor; "The Safe Rock" and "Essentials to a Great Revival." SS 406; BYPU 65.

Island Home: C. D. Creasman, pastor; "The Hidden Light" and "The Present Kingdom." SS 332; BYPU 72. Good day.

Beaumont: D. A. Webb, pastor; John 3: 5 and Acts 2: 3. SS 151.

Philadelphia: A. B. Johnson, pastor; "How to Be Grasshoppers" and "The One Foundation." SS 87; BYPU 33; 1 profession.

Grove City: D. W. Lindsay, pastor; "The Adversary of Souls" and "Salvation by Blood." SS 195; BYPU 20;

baptized 2; 1 approved for baptism.

Fifth Ave.: J. L. Dance, pastor; Lloyd T. Wilson on "The Good Shepherd" and "Peter's Falls." SS 661; baptized 7.

Bell Ave.: Jas. Allen Smith, pastor; "Sent to Save" and "Making the Great Union Depot." SS 1,039; BYPU 205; by letter 2. Special memorial service for unsaved people.

Washington Pike: J. A. Lockhart, pastor; "Some Things a Church Must Do" and "Things that Corrupt the Church." SS 131; BYPU 59.

Smithwood: Chas. P. Jones, pastor; "Passing through the Fires" and "The Just Suffering for the Unjust." SS 241. Began work on our new Sunday school building.

First: F. F. Brown, pastor; Y. H. Shahbaz on "My Experiences as a Missionary in Persia" and pastor in evening. SS 1,044; BYPU 50.

Inskip: W. D. Hutton, pastor; 2 Cor. 9: 6-7 and Dan. 9: 17. SS 139; for baptism 1; by letter 4. Three funerals, one wedding, SS collection \$28.25. Great meeting at 2:30 on tithing and stewardship.

Elm St.: E. F. Ammons, pastor; J. J. Henderson on "Prayer" and pastor on "Living Redeemer."

Broadway: B. A. Bowers, pastor; "Better Pay for Christians" and "Forgiveness." SS 586; BYPU 65; baptized 5.

## McMINN COUNTY

Wetmore: Frank W. Waugh, pastor; Matt. 6: 6 "Secret or Private Prayer" and Acts 4: 12 "The Name that Saves." SS 179.

Charleston: T. R. Waggener, pastor; "Learning of Jesus" Matt. 11: 29 and "The Sin of the Ages" John 3: 18. SS 47. New church nearing completion. Large congregations.

Macedonia: F. R. Sherrill, pastor; "For What is a Man Profited" and "And There Wasted." SS 40; prayer mtg. 20; letter 2. The foolish bargain for the gain of this world and the loss of eternal glory.

Christmas: J. H. Atkins, pastor; Luke 24: 49 and 1 Cor. 2: 9. SS 99; Sr. BYPU 30.

## MISCELLANEOUS

Centerville First: Alvin L. Bates, pastor. "Stewardship in Money Making," and "Purpose in Life." Good SS and 2 BYPU's, fine day, good crowd.

Ashland City: Evangelistic services will begin Sunday evening June the 22nd, at 8 p.m. to continue ten days or two weeks. Home Board Evangelist, W. C. McPherson and James B. Cambron, of Nashville, will assist the pastor R. L. Bell. Pray for us brethren in this very hard field. And let all who are in reach come with us and lend a helping hand. R. L. Bell, pastor.

Arab. Ala.: Evangelist R. D. Cecil supplied good hearings and good SS. Good day. Splendid people and church.

Maryville First: J. R. Johnson, pastor. Preached at both services. 521 in SS.

Alcoa-Calvary: J. H. O. Clevinger, pastor. "Fathers' Day," and "The Father's Love for the Son, or All Things in Christ's Hands." In SS 347. Five additions since last report. Our meeting closed Friday night. A splendid meeting. Bro. Smith's preaching was fine and to the point, and will last throughout eternity. Great good must come to Calvary through his efforts.

Monterey: W. M. Griffith, pastor. "The Faithful and Wise Servant," and Rev. Harry Eggert, of Davidson, on "Come Unto Me, All Ye." BYPU at 6:30 p.m. In SS 224. Fine day.

West Jackson: R. E. Guy, pastor; revival services started. Will continue for two weeks. We have with us Dr. Louis Entzinger, evangelist, Mr. Jack Scholfield, song leader, and Mr. Rawley Tredway, pianist. This has been a great day. By letter 11; for baptism 7; SS 675.

Elizabethton, First: J. Herschel Ponder, pastor; "The Message of the Son" and "Paul's Modest and Unselfish Request of the Thessalonians." Pastor greatly enjoyed his first Sunday as pastor of this great church.



# HOSPITAL HAPPENINGS.

By M. D. Jeffries.

The outstanding happening of recent date is the graduating exercises of the 1924 class of the Training School, which took place Tuesday evening June 10th. There were 35 in the class. The exercises were held in the new auditorium of Bellevue Baptist Church, a place well appointed for the purpose. Mr. E. W. Porter, a loyal friend of the hospital and highly esteemed by the nurses delivered the address, and Dr. W. T. Pride, of the Lecturing Staff, brought congratulations from the Medical profession. There was good music. Miss Archer, superintendent of nurses presented the class and Rev. Dr. D. A. Ellis, on behalf of the trustees, delivered the diplomas. Misses Ida Grant, of Mississippi, and Grace Steel, of Arkansas, were the honor pupils, having made the highest grades.

The class is the largest in the history of the hospital, but next year's class is expected to number about 60. The number from the several States in the graduation class varies from year to year in an interesting way.

This year Mississippi lead with 15; Arkansas had 7, Tennessee 6, Kentucky 3, Missouri 2, and Alabama and Louisiana one each.

The number of patients admitted to the hospitals this year has averaged nearly 1,000 per month. On a single day, June 5th, 59 were admitted.

During the recent Re-union our hospital, with all the city, did a large and valuable part in caring for the old soldiers. A hospital, with full staff of physicians and nurses was maintained at the auditorium, and ambulances were on call as needed. A number were brought to the hospital but did not need to stay long. They said they were not sick but "just give out."

Mr. George D. Sheats the new superintendent since January first is filling the place well. He has served at the hospital so long that all knew him and were ready to fall in with his policies.

TAKE NO THOUGHT saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:31, 33.

In the recent great revival in San Antonio, Texas, conducted by Dr. J. Frank Norris of Fort Worth, Texas, he preached one whole week on "Hell," a whole week on "The Work of the Holy Spirit," a whole week on "Roman Catholicism" and twelve sermons on "The Second Coming of Christ." Whole families of Catholics were baptized.

Bellvue church, Memphis, Tenn., Rev. W. M. Bostick pastor, has called as his assistant, Singer Stanley M. Armstrong who formerly labored with Evangelist E. D. Solomon.

Dr. M. E. Hudson has resigned as president of Marshall College, Marshall, Texas, to accept a call to the care of the First church, Danville, Ky.

The Baptist Message is authority for the statement that Dr. Geo. W. McCall of Deaderick Avenue church, Knoxville, Tenn., has accepted the care of the First church, San Angelo, Texas. We hope there is some mistake about this and that he is not leaving Tennessee.

For 21 years, Mrs. Mary Cook has been assistant to the pastor of Capitol Avenue church, Atlanta, Ga., whose present pastor is Rev. W. H. Major. On her 75th birthday she was presented a handsome loving cup by the congregation.

Rev. Tilden Lawrence, for fourteen years a Methodist preacher, was baptized recently by Rev. L. F. Maynard of Cedar Grove church, Shreveport, La. He will be ordained at an early date.

The First church of Hopkinsville, Ky., loses its pastor, Dr. L. W. Doolan, who accepts a position on the Editorial Staff of the Sunday School Board. It is understood that he will live at Shelbyville.

REMEMBER NOW thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Ecc. 12:1, 13.

THE WORK OF RIGHTEOUSNESS shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32:17, 18.

## AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. Chas. A. Loveless has resigned at Baird, Texas, and Rev. P. D. O'Brien has been called to succeed him beginning July 1st.

Rev. S. D. Monroe of the First Church, Albany, Ala., has resigned that pastorate to accept a call to Bonifay, Fla.

The final outcome of the revival at Geary, Okla., in which Rev. G. M. Workman, was assisted by Rev. F. A. Godsoe, of Oklahoma City, Okla., were 71 additions, 59 by baptism. W. J. Morris of Mexico, Mo., led the singing.

Evangelist E. A. Petroff has just concluded a meeting with Rev. E. F. Hallock of the First church, Norman, Okla., resulting in 130 professions of faith, 90 additions to the church and 81 baptisms. The Lord used Bro. Petroff mightily.

Rev. C. H. Warren of Fulton, Ky., is assisting Rev. G. T. Mayo of Dresden, Tenn., in a revival at Puryear, Tenn., which is accomplishing great good.

Rev. J. E. Buchanan of Blue Mountain, Miss., a venerable and highly esteemed minister has spent some time recently the guest of his son, Rev. J. H. Buchanan of the First church, Paris, Tenn.

Many have recently been asking to what church Evangelist Gypsy Smith, Jr., of Jackson, Miss., belongs. He and his family are members of the First Baptist church, Jackson, Miss., his wife was the first person whom he baptized, and he baptized his little daughter in the pool of the First Baptist church, Jackson, Miss., at the invitation of the pastor, Dr. W. A. Hewitt.

Dr. Geo. H. Crutcher of New Orleans, La., lately assisted Rev. B. F. Whitten in a revival at Bay St. Louis, Miss., resulting in a gracious revival and many additions. The meeting was held in the open air on the high school grounds.

Rev. Ellis A. Fuller of Earle Street church, Greenville, S. C., has had the degree of Doctor of Divinity conferred on him by the Presbyterian College of Clinton, S. C. That is considerably out of the ordinary.

Rev. John P. Graham has resigned as pastor of the First church, Piedmont, S. C., to accept a call to the church at Camden, S. C. He is a native of Marion, Ala.

Rev. F. B. Parker recently resigned as pastor at Arapaho, Okla., in order to move to Shawnee, Okla., where he might enter Oklahoma Baptist University in September.

On Sunday following the Southern Baptist Convention, Rev. Clifton F. Bridges of Dover, Tenn., filled the pulpit of his brother, Rev. Claude Bridges of Leesburg, Fla. Before returning to Tennessee he held a meeting at Jakin, Ga., in which there were 7 additions to the church.

The hosts of friends of Rev. J. R. Johnson of Maryville, Tenn., will sympathize with him in the loss by death last week of his aged mother near Huntingdon, Tenn. She was one of the Lord's elect ladies.

Rev. W. R. Puckett has resigned as pastor at Dyer, Tenn., and accepts the call to Gibson, Tenn., for half time. It is understood that he will move to Gibson to reside.

The Southwestern District Association will hold a fifth Sunday meeting at Pleasant Hill church, east of Buena Vista, Tenn., beginning Friday afternoon, June 27th, at 2 p.m. Rev. W. H. Hopper of Yuma, Tenn., will preach the introductory sermon and Rev. J. N. Joyner of Westport, Tenn., the missionary sermon.

The great revival with the First church, San Antonio, Texas, Dr. I. E. Gates, pastor, eventually resulted in 700 additions to the First church and 2,000 to all the churches of the city. Dr. J. Frank Norris of Fort Worth, Texas, did the preaching for six weeks. They were momentous weeks. Dirt was broken at the close of the meeting for the construction of a new church to cost \$300,000. Pledges amounting to \$160,000 were taken to construct this building when the first appeal was made.

Coleman Craig of Dallas, Texas, formerly a special writer on the Baptist Standard of Texas, and Miss Jeanette Rea of Lancaster, Texas, were married on the evening of June 10th. Rev. H. C. Bass of Terrell, Texas officiating. We extend best wishes. Craig has been one of the jolliest of the "Scribes" at the reporters' table during the Southern Baptist Convention.

Rev. Bruce Roberts has resigned at Eagle Pass, Texas, to accept a call to the Second church, San Antonio, Texas. He is behind the encampment movement to be conducted at Alto Frio.

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## Home Circle

### WHEN FAITH IS WEAK.

How often 'neath our prayers there lies

The unadmitted fear  
That God may even once neglect  
To lend the listening ear!

Oh, if but faintest cry to Him  
That some sad heart might raise,  
Were thus unheard, then Heaven were  
vain;  
Vain all our love and praise!

Father, lift thou the obscuring veil,  
Impress thy truth divine,  
And make the bond of faith so strong  
Between our hearts and thine

That while our praying lips beseech,  
"Dear Lord, remember me,"  
Our constancy of love may prove  
That we forgot not thee.

—J. G. Carter in Watchman-Examiner.

### HOW THE APOSTLES DIED

All of the apostles were insulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Schumacher says:

Matthew suffered martyrdom by being slain with a sword, at a distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classic land of Greece.

John was put in a caldron of boiling oil, but escaped death in a miraculous manner, and was afterward banished at Patmos.

Peter was crucified at Rome, with his head downward.

James the Greater was beheaded at Jerusalem.

James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows. Matthias was first stoned and then beheaded.

Barnabas of the Gentiles was stoned to death at Salonia.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero.

Such was the fate of the apostles, according to traditional statements.

### AUTOMOBILES CHIEF FACTOR IN CROSSING ACCIDENTS

During 1923 there were 2,268 fatalities and 6,314 injuries to persons, a total of 8,582 casualties at railway-highway crossings in the United States. Of these accidents, 84 per cent involved the use of motor vehicles—8 per cent occurred to occupants of other vehicles and 8 per cent to pedestrians. The use of motor vehicles has so grown that on December 31, 1923, there were registered in the United States 15,092,177 passenger and commercial cars. That there were no more casualties at railway-highway

crossings is a tribute to the skill and caution exercised by the average driver and to the energetic efforts of our railroads, management and employees in endeavoring to combat what has developed into a serious problem from humane and economic standpoint. In 1898 it is stated there were approximately sixteen million horses and mules in use throughout the country and during that year there were 675 deaths and 1,125 injuries resulting from crossing accidents. Men were careless then but those were the days when the judgment of the horse prevailed. By reason of the vast increase in the use of automobiles, the situation has changed to such an extent that the percentage of crossing accidents in which automobiles were involved increased from 59 per cent in 1917 to 80 per cent in 1922. If the same ratio of increase obtains in 1924, the proportion will no doubt be increased to 90 per cent. Thus it will be seen that the railroad crossing accident situation in this country today is confined primarily to the automobile.

### A MILLION CHILDREN IN VACATION BIBLE SCHOOLS THIS SUMMER

Reports from all over the country indicate that this year will find almost a million American children enjoying the benefits of the Vacation Schools this year. The largest increases seem to be in the South and the West, where this movement has been rather slow in developing. The Vacation School program combines the fascinating Bible stories, learned and dramatized, folksongs and hymns, organized and supervised play, handicraft or expressional activities, patriotic exercises and religious instruction adapted to the need of the child, for the purpose of teaching right habits of living, and a knowledge of the Bible, developing an intelligent regard for our national institutions, and laying the foundations of Christian character. This movement grew up in response to a

definite need, first among the neglected children of great cities, where the crowded streets of the summer season became places of moral, spiritual danger, then, in mining camps and frontier sections which lack any systematic religious or moral or patriotic instruction for the children, and lastly in residential, suburban and country districts where the need for more Christian training, to be added to the secular education of the children of America has become dangerously apparent.

The Vacation School gathers idle children into the idle churches during the vacation period, which can so easily become a period of danger and disaster, offers them more Bible stories and verses than a year of Sunday school, gives them instruction in the making of things, but in such a way that the making of things becomes a means for the building of character, and turns idle summer months into a happy time of Christian education and development.



### SCHOOL BOY'S COMPOSITION ON THE GOOSE

The goose is a low, heavy-set bird, composed of meat and feathers. His head rests on one end and he sets on the other. He cannot sing much on account of the dampness in the moisture in which he lives. There ain't no between to his toes and he carries a toy balloon in his stomach to keep from sinking. A goose has two legs and they are set so far back on his running-gear that they come pretty near missing his body. Some geese when they get big are called ganders. Ganders don't have to set or hatch, but just loaf, eat and go swimming. If I was a goose I'd rather be a gander.—Progressive Farmer.

What strange liberties our story writers take with their characters' eyes. Here are a few examples:

"Her eyes roamed carelessly around the room."

"With her eyes she riveted him to the spot."

"He tore his eyes from her face and they fell on the letter at her feet."

"He drank her in with drowning eyes."

"Their eyes met for a long breathless moment and swam together."

"Marjory would often take her eyes from the deck and cast them far out to sea."

"He tore his eyes away from hers, causing intense pain to both." We should think it would.

### A GOOD STORY, BUT ABE TOLD IT TOO WELL

"Out in the farming district where I used to live," said the village storekeeper after I had asked him to weigh several pieces of pork from the hog that we had just butchered, "there was a shiftless sort of fellow by the name of Abe Winters. His family always lived from hand to mouth, and he would always put off butchering until he'd borrowed from all the neighbors. Sometimes he would even get through the winter on borrowed pork, sell his hogs and then be ready to borrow again next fall.

"But one year the indifference of some of his neighbors caused him to butcher a little earlier than usual, and he asked a neighbor who was almost as shiftless as himself to help him. All through the work of scalding and scraping he kept complaining that by the time he had paid off his borrowings for the year there would be little left for himself.

"At last as they hung the dressed hog up between the poles to cool the neighbor said, 'Why don't you get up early tomorrow morning, Abe, take your pork in and pretend it was stolen. Then these people you owe pork to will excuse you and feel sorry for you into the bargain.'

"'Oh, but they wouldn't believe me,' said Abe.

"'Yes they would,' replied the neighbor, 'if you'd stick to it.'

"During the night the neighbor, who was in need of meat himself, stole the hog.

"At the first ray of dawn Abe Winters burst into his neighbor's house, saying, 'Some one has stolen my hog!'

"'Good,' remarked the neighbor. 'You did that well. Now the main thing is to stick to it.'

"'But,' protested Abe, 'some one really has stolen it!'

"'Fine, fine! You say that in a way to convince anyone, but stick to it.'

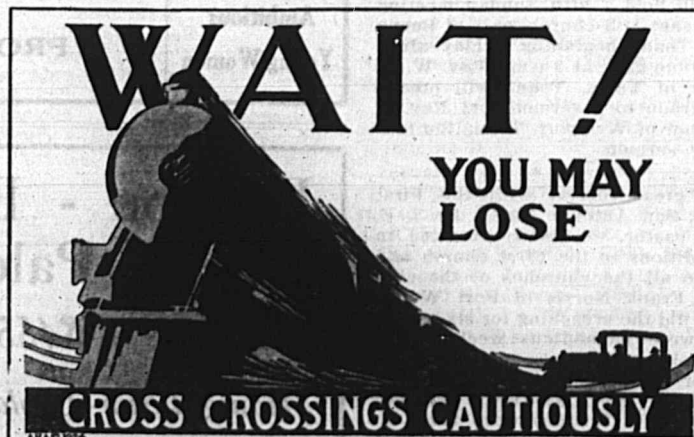
"'I tell you,' shouted Abe, 'I'm not fooling! The hog is gone.'

"'Why, Abe, you can do it even better than I thought! No one will doubt you if you insist upon it that way.'

"'But,' yelled Abe, beside himself, 'I went out there to take it in as you told me, and it was gone—clean gone! There wasn't any hog there.'

"'That's right, stick to it, stick to it,' said the neighbor.

"And so," concluded the storekeeper, Abe went about, telling his true story. He stuck to it all right, but no one believed him, perhaps because he insisted too hard."—Youth's Companion.



Do your part and by good example assist in reducing the large annual, yet needless loss of life and injury to occupants of automobiles at railroad crossings by

- 1st—Slowing down when approaching any railroad crossing;
- 2nd—By looking both ways and listening to ascertain if train is approaching;
- 3rd—By being particularly careful where there are two or more tracks, because of trains in opposite directions;
- 4th—By exercising good, conservative judgment at crossings;
- 5th—In case of doubt take the safe course and stop before reaching track,

thereby possibly saving your life and the lives of your loved ones.

Cross Crossing Cautiously.

Wait! You may lose.