

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

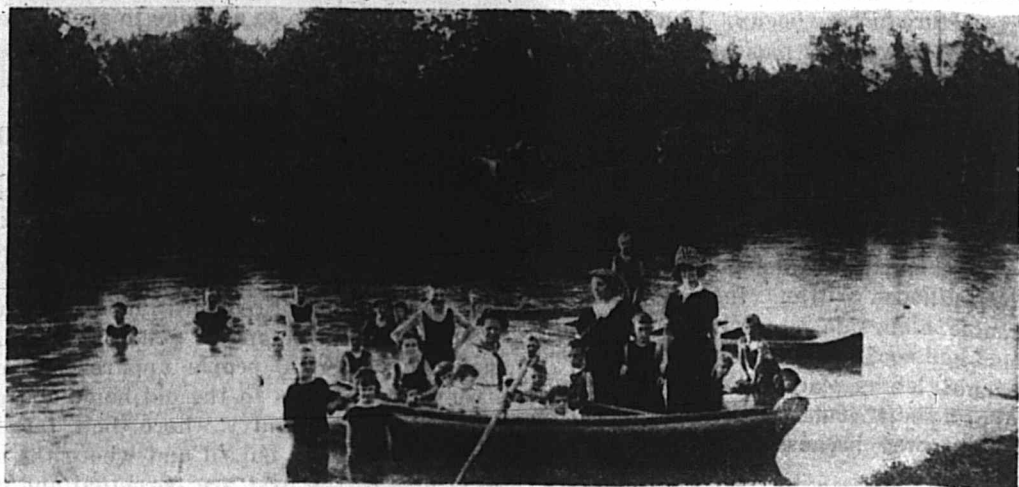
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 37

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, July 3, 1924

Price \$2.00 per Year



Scene at Ovoca.

FRANK BURKHALTER.

One of the most modest and efficient of all our denominational servants in the South is Brother Frank E. Burkhalter, who has been Publicity Director of the 75 Million Campaign and who was recently elected to a similar position in the 1925 program. It has been our privilege to be in close fellowship with him and to know intimately something of the untiring and unselfish spirit with which he has discharged his many duties. He exemplifies in a beautiful way that the supreme function of a Denominational servant is to *serve*. One of the most important factors in the work that has been done and that which is yet to be accomplished, is the labor of this man.

LET THE STRONG HELP THE WEAK.

In their personal relations to each other the strong should assist the weak, and thus fulfil the law of brotherhood in Christ. This principle applies also to Christian bodies in their attitude toward each other, toward the interests that are common to all and toward the great Captain of their salvation. Just now it behooves the states in our Southern Baptist Convention in which there has been greater material prosperity than that which has been enjoyed by others to come to the help of their less fortunate brethren in the support of the Lord's cause and the finish of our 75 Million task. In the per cent of receipts, Tennessee Baptists have done well and are to be commended most highly. But we have not suffered economic disasters as some others have. We should do enough to make up any deficiency which might necessarily exist because of the disabilities of others. It is under Christ that we are bound together; it is for his glory and the spread of his kingdom that we work together. Let it be in the spirit of Christian fellowship and service that those who have abundance give bountifully to make up for the decreased liberality of those who have suffered privations



Falls at Ovoca.



Ovoca Lake.

TENNESSEE BAPTIST ENCAMPMENT

for Sunday School, B. Y. P. U., and Other
Workers in Tennessee Baptist Churches,
Ovoca, July 28 to August 3, 1924.

and losses. Among Baptists individually, Baptist churches severally and the states separately, may this law of Christ be observed and fulfilled.

SIN OVERREACHES ITSELF.

In his denial of Christ, Peter was taken by the Tempter entirely unawares. He did not mean to disown his Lord. He only intended to make such an answer to the curious inquiry concerning his association with Jesus which might relieve him of any special embarrassment under the circumstances. But when he had denied once he felt that he had to deny again, and after he had denied the second time, he burst out into an oath of emphasis on the third utterance! Now the Devil should not have pushed Peter too far in! He didn't mean for Peter to over-do it evidently, because he would always prefer that folks sin just a little bit, or at least not enough to bring on a serious reaction and disgust. But Peter, like every good man who slips and goes wrong, plunged head-long into the fault from which there resulted a swing of the pendulum of his emotions to the side on which there was brought to his mind what the Master had said "before the cock shall crow, thou shalt deny me thrice." When Peter awoke to find out that he had been actually denying his Lord instead of answering a silly question, he went out into the darkness of the night and poured out his tears with the dews of the early morning. His sin had overreached itself as it always does in every sincere, honest heart.

Baptist and Reflector

(Continuing the Baptist Builder.)

Published by the

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EDITORIAL

UNCERTAINTIES OF SCIENCE.

The essential principle of science is search rather than discovery, of investigation rather than decision. It is unscientific to lay down certain fixed definitions or conclusions regarding natural laws or processes of nature. The best conclusions of scientists of one generation have been proved entirely erroneous by discovers and inventors of the next. In Johnson's Universal Cyclopaedia thirty years ago, the writer on Aeronautics who represented the highest scientific culture of that time, has the following to say concerning heavier-than-air machines:

"The claims on the part of aviators that, since birds and other much larger and heavier animals have been flying at enormous speeds and over thousands of miles since the days of the pterodactyl, the science and the art of aviation are established, and that therefore man has but to follow nature and imitate her forms of construction and adopt her proportions on a larger scale, are met by the statement that no form of motor has been, or can reasonably be expected to be, produced by man, having the same size and weight needed for the successful support and propulsion of a real flying machine: while the problem of the application of such power, even if once secured, is one of such delicacy, intricacy, and danger that its final solution must be taken as entirely beyond the limits of the vaguest possibility."

And yet the other day one of these flying machines actually crossed the American continent from dawn to dusk: a feat which a few years ago was absolutely unthinkable and "beyond the limits of the vaguest possibility." The science of to-day rises up to refute the science of yesterday. No scientist can say: "Lo, here; or lo, there!" He who bases his conclusions concerning the origin and development of man on the discovery of a bone in some out-of-the-way place and proceeds to broadcast his findings of the prehistoric man whose entire form and characteristics he reproduces around that bone, may live long enough to see his pet theory exploded by other and more plausible explanations:

and these in turn changed to suit still later discoveries until after science has exhausted its laboratory equipment and its tongue twisting vocabulary, the startling fact is disclosed that the leavings of by-gone ages is merely the relic of a donkey that fell into a sink-hole during the American Colonial days! We will never accept any theory of man based on the discoveries of what scientists may be pleased to call the fossil remains of man before history began. How does anybody know it was any part of a man? How does he know when history began?

Furthermore, science has for us still greater wonders than any yet revealed. It behooves us all to crawl on our knees before the great God who made heaven and earth, that we may know His will and find out His ways. Let our minds as well as our hearts keep open-house to Him. Instead of placing the Bible alongside a specimen from the charnel-house of bones to find out what God has made, let us place the bone along-side the Word and if it does not fit, let us throw the bone away because it certainly is not genuine.

Scientists tell us that when a word is spoken, sound waves are started that never stop but go on forever around the world. If that be true, there are reverberating in our space till this day the orations of Cicero, the sermons of Isaiah, the golden eloquence of Chrysostom, the burning logic of Paul and the tender words of Him who sat one day on the Horns of Hattin, and delivered the "Sermon on the Mount." Who will not say that some day such a delicate radio receiving instrument will be invented which will enable the hearer to "listen in" on any one of them? Is such a thing "beyond the limits of the vaguest possibility?" Even so, according to our present highest scientific knowledge and research. But then, let not science of to-day think it knows everything.

THE OVOCA ASSEMBLY.

Our oldest Baptist literature records "Camp meetings" among our people as far back as 1845 and perhaps earlier. The Assembly idea is no new thing. Its forms and programs vary but the essential needs which it is intended to meet remain the same throughout the generations. In our Conventions there are features of inspiration, fellowship and administration but deliberation is the principal order. In the Assembly there is the absence of deliberation so that the inspirational, the devotional and the practical phases of our Christian life can be emphasized. Each has its place and its own peculiar function.

In order to reduce the number of inspirational meetings held during the year, as we have had them, it is a growing custom among us to combine them into one general Assembly. Thus the B.Y.P.U. Convention becomes a part of the Ovoca Assembly this year. The State-wide Superintendent's Council likewise is held in connection with it, or just before it. While there are advantages in such combinations as far as administration is concerned, yet it is a question whether there will be, or can be, the results to each of the interests which might be achieved by separate meetings as heretofore.

The Ovoca Assembly deserves to have a large attendance and an enthusiastic support. It is our own meeting and affords rest, instruction, fellowship and relaxation not to be found at resorts to which so many of our people go for their summer vacations. The price is moderate, and the cost of room and board there is hardly more than the expense of staying at home. Let us make the Assembly a great season of blessing and help. Let all who can do so arrange to spend their vacations at Ovoca during the Tennessee Baptist Encampment, July 28 to August 3.

PLACING ONE'S CHURCH MEMBERSHIP

It is the duty of all Baptists, in removing from one community to another, to take their church letters along and unite with a church in the community in which they go. This is not always done. Frequently it is the cause of spiritual relapse and of general Christian inefficiency. Some people apparently have strong attachments to the old home church, perhaps in the country where their fathers and mothers were buried and where the associations of the past are perpetual and delightful memories. This, however, should not govern one in a discernment or preference of duty. To be the worthy children of noble sires, we must be more strongly attached to the principles of their lives than to the places of their graves.

In choosing between different Baptist churches in a community into which one has gone, what would be the proper guide? Some have a preference based on social considerations; others are governed by personal attachments to some member or by a special fondness for the pastor, while still others drop into the membership of the church closest to them. While one or all of these might be considered, yet, they should not be determining factors in reaching a decision in the matter. That which should entirely govern is the question: where can I place my church membership where it will count for most in the up-building of the Cause of Christ and where I may have the best possible opportunity to lay myself out in His service? Personal preferences, conveniences, and all other minor considerations should be made to bend to this, the greater motive: Not where can I get the most, but where can I do the best?

LAW GIVEN TO LAW GIVER.

Moses was perhaps the greatest legal mind the world has ever seen. But the Ten Commandments were not original with him. He merely amplified them and reduced them to statutes so that the principles which they contained were applied to the various conditions of men. God entrusted His laws to His lawyer. Moses as a law giver was first a law receiver. The fundamentals of law as well as of grace, of practice as well as of faith, come directly from God and are not the developments of jurisprudence or custom among mankind. All truth is from God. Nothing which is original with man is true. It is all wrong. The Revelations of God which had their highest expression in Jesus Christ are the light of the world and the only hope of mankind wandering in darkness and sin.

News and Views

That is an excellent sermon on the Hideousness of War by Dr. Ryland Knight published this week. Do not fail to read it.

Attention is called to Shorter College advertisement which appears this week. Shorter is one of the few accredited Baptist colleges for women in the South.

Brother Robert W. Hailey, Gospel Singer, is open for dates to sing in meetings during July and August. Those desiring his services may address him at 1101 E. Greenwood, Nashville, Tenn.

During the month of August, Rev. J. H. Fuller, pastor of the First Baptist Church of Piedmont, Ala., would like to spend his vacation, supplying for some pastor who might desire a substitute for that time.

Dr. John W. Inzer, of the First Church, Chattanooga, has been sojourning in Texas of late and spoke for a week before the Leonard Baptist Encampment June 23 to July 4. He says he has had a great time preaching to his old home folks and friends in the county of his nativity. They likewise enjoyed hearing from him.

Rev. H. D. Hagar, of Martin, Tenn., supplied the pulpit for Rev. J. A. Steelman at Huntsville, Ala., fifth Sunday in June. Two good services are reported. One addition by letter at the morning service. Brother Hagar has time for one or two other meetings this summer. Any one desiring help may address him at Martin, Tenn.

Sunday, June 29, there was a family reunion at Shop Springs in honor of Mrs. Mittie Bryan, widow of the late Wilson Bryan, attended by all her own children and nearly all of her descendants. There were seven daughters and three sons, all present; forty-one grandchildren with only two absent, three great-grand children, all present. It is remarkable that the family is solidly and actively Baptist. Every son and every daughter, every son-in-law and every daughter-in-law, every grand-child and every grand "in-law,"—all Baptists. There is not a member of any branch of the family as old as twelve years who is not a Christian and a Baptist. Blessings upon this mother and upon every other such a mother!

THE PRIMACY OF THE SPIRITUAL.

By L. R. Scarborough.

In the economy of redemption, God made provision for the protection of the gospel ministry. There was great danger then as there is greater danger now that the preachers would be overwhelmed with matters administrative. The apostles said, "It is not reason that we should leave the word of God and serve tables; wherefore, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we will

appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." This was a very wise protection for the ministry. This was God's wisdom manifested to give primacy to the spiritual in the work of God. Money-raising, the promotion of campaigns, the setting up of church and denominational machinery for the successful administration of the business affairs of the kingdom of God are essential and of tremendous importance. I would not minimize the value of these business affairs at all; but we must remember that these are means to an end and that the great end in view is the winning of men and the building of Christian character for spiritual service. Every aggressive pastor today is literally overwhelmed with the business affairs of the church and Kingdom of God. He must lead in building new meeting houses, Sunday school equipment, in the denominational campaigns for money and hundreds of other important matters. It is necessary for him to have his hands on and in and be the directing spirit in all these business matters. For a preacher to be successful today he must have business qualities and administrative powers, as well as preaching ability; but we should not let the business affairs of the Kingdom of God sidetrack, minimize, crowd out, or put in the corner the great spiritual verities and sources of spiritual power in our lives. I have had and have now great anxiety concerning this matter in our spiritual leadership. The preacher is the most valuable factor in the growth of Christ's churches and God's kingdom. His vital success in any line depends in the long run upon his spiritual qualities. The spiritual should dominate, even in his administrative affairs. By magnifying the importance of the preacher I do not minimize the value of the other factors in our church and Kingdom life. God has put the heavy load of responsibility of leadership in His kingdom on the preacher. He must not shift nor shirk this responsibility. If he does, he imperils the progress of the Kingdom. I would warn and caution my preacher brothers in the matter of guarding, protecting, feeding, promoting and growing the spiritual in their ministry.

The Things That Feed It.

If we are to give ourselves as the apostolic order set out for us, "continually to prayer and to the ministry of the word," we must guard with sacred and constant devotion the growth of the spiritual in our hearts, and this is done

1. *By prayer.* The prayerless preacher will be a powerless preacher and the preacher spiritually powerless is constantly limited in his ability to succeed. Prayer is one of the biggest words in the spiritual dictionary and is probably the most important act of the human soul aside from accepting the Lord Jesus Christ as personal Saviour. My fear is that we preachers pray far too little. Prayerlessness shows itself and so does prayerfulness in every sermon we preach and in every turn of our ministerial lives. It is probably the greatest fountain of life for spiritual resources.

2. *A devotional study of the Word of God.* I think will come next in feeding the roots of the spiritual life. I have noticed that the

men who master the Bible are mastered by the power of God. I have never known one of them to lack a great hearing if he maintained the spirit of the gospel in his ministry. I have another fear about myself and my brother preachers and that is that we do not give ourselves as we should to the study of the Word of God. The greatest moments of our ministry will be when we preach after mastering the Word of God.

3. *Constantly seeking the evangelistic, soul-winning note and passion, a persistent longing for the salvation of men,* will also fatten the spiritual soul and make our bones rich in the marrow of power. The disciple of Christ who does not long for and constantly seek the salvation of some lost soul will soon be famine stricken in soul and show evidences of spiritual weakness. The soul-winning fountains are the richest springs of life and power.

4. *Seeking to meet in soul and life the conditions of the Holy Spirit's presence and power* will also greatly feed the spiritual resources. Paul fattened in jail or on the high seas, amid the storms of life, because he never lost sight of the great spiritual motives, aims and passions in his ministry. If we will follow Paul's plan as he interpreted Christ's program for the ministry, we ourselves will maintain the mastery of the spiritual and hence greatly forward all the vital interests of the Kingdom of God.

Necessity is Laid on Us.

If we get our eyes off of Christ and lost souls all the fountains of spiritual power will dry up. It is spiritual motive and spiritual passion and soul-winning passion which lubricate the wheels of Christ's machinery. We must keep the spiritual predominant if we are to win. I believe nothing is more important to Southern Baptists as they face the double money task in the months just ahead than that every factor in our churches should give itself without reservation to the winning of lost men to Jesus Christ. It will be good for every editor, general secretary, state secretary, seminary and college president and professor, superintendent of hospital or orphans' home, all our forces to get in the midst of a great revival of religion. Go to the country and hold a meeting, bring yourself back to the plain potentialities of the gospel—prayer, simple faith, preaching of the vital doctrines, going personally, face to face after lost men, getting out in the open where men live and struggle with the problems of life. Oh, we need a great Southwide devotion to soul-winning! If 15,000 Baptist preachers will hold 40,000 evangelistic revivals this summer, not even the calculus of the angels can sum up the results to all the vital needs of our causes.

God help us to keep our eyes on Christ, our hearts in love and compassion on a lost world and our souls fixed with a holy determination to keep the spiritual primal and in the first place of importance in all our work. This is the most insistent urgency of my soul as I face the tasks of Southern Baptists.

"All gifts are in our reach, but some we're blind to;
We can be kings of earth if we're—mind to."

Contributions

FOR THE ATTENTION OF SOUTHERN BAPTISTS.

The Foreign Mission Board in its Annual June Meeting, with an unusually large attendance of its members, has found itself in a most embarrassing situation. The report of our Treasurer reveals that fact that we have on our Foreign Mission work at this date a debt of \$881,999.00 which is an increase over the indebtedness of last year of \$107,093.75.

The embarrassment of these figures is the greater because we have on file the application of 95 volunteers for appointment to foreign mission service of young men and young women who through years of hard and purposeful toil have fitted themselves for the service of Christ in the lands of pagan and papal darkness. The Board is baffled between the great indebtedness and this unusual outpouring of young life for the service of Christ. What shall we do? has been the question in the hearts and on the lips of every member of the Board.

Added to this indebtedness and this large list of volunteers is the appeal from the missionaries in many lands for reenforcement and much needed equipment. Death has taken some of our missionaries. Success has opened doors to further success and thrilling opportunities invite on every field of this Board. Last year bore its evidence of the readiness of these fields for the gospel in the fact that more converts were baptized by Southern Baptist foreign missionaries than in any year of the Board's history.

Faced by this unparalleled situation the Board has been compelled with great reluctance and burden of heart to reach the following decisions which are communicated to the public for the information of our people:

1. That no new appointments shall be made immediately except such as have their salaries provided by those few friends who are asking to have foreign missionaries assigned to them and are offering the salaries of such in addition to their contribution to the denominational budget.

2. That other appointments be deferred until the finances and the financial prospects of the Board are improved.

3. That the members of the Board, local and state, be requested to do their best to stimulate the present campaign, study the conditions in the states of the South, and to report to the Richmond office not later than October the first, what in their minds is the prospect for the receipts of the Board from their respective states, together with their suggestions whether the Corresponding Secretary shall invite missionary volunteers to the October meeting of the Board with the view to their examination and appointment to missionary service at that full meeting of the Board should the Board at that time find itself in a financial condition to do so.

As we are sending the above announcement forth to our Baptist people of the South, we are wondering if they can under-

stand how our hearts are aching because we are-compelled to make such a statement as this. We would beseech those who read this report of the financial condition of our Foreign Mission Board that they take this situation to the Lord in earnest prayer. If ever the Foreign Mission Board needed the prayers and the help of Southern Baptists the hour of that need has come. Let it be remembered that the fact that at the October meeting in 1923 the Board, in the hope that the growth of this debt could be arrested, cut from the requests of the missionaries \$1,600,000 for necessary and urgent equipment on the fields. In thus denying the requests of the missionaries for material equipment there was hope that we should spare the necessity of denying their appeal for reenforcement, and of throwing a wet blanket of discouragement over the missionary enthusiasm of the young men and women who, fully prepared, are asking to be sent far hence. But the challenge of the lives of these young people has not been answered by the money of Southern Baptists and the Foreign Mission Board is, therefore driven to the necessity of withholding from them the privilege of taking up their life work for Christ in the lands of darkness.

There is a remedy, but there is one remedy only, namely: that Southern Baptists shall increase the receipts of this Board. If we are to save many of these young lives for the foreign fields this relief must be forthcoming without delay. They have given their lives to Christ for foreign mission service, and they and their friends have given their money to train them and fit them for that service, and now they are compelled to find occupation or go without bread. They cannot wait many months for the money of Southern Baptists to send them to the foreign fields. They will be compelled, even against their sense of God's will for their lives on the foreign fields, to give themselves to occupations at home if provision for their salaries and maintenance on the foreign fields is not forthcoming speedily.

These facts ought to stimulate the 75 Million Campaign as no other facts with which we are familiar can stimulate it, and they ought to cause heart-searching among men and women whom God has given the blessing of living in their native land amidst comforts and luxuries, and who can without impairment of their own lives furnish the money which will make possible the investment of these lives for Christ.

In closing this appeal we urge every pastor to present these heart-rending facts to his people and by prayer and sacrificial giving seek to enable the Foreign Mission Board to speedily answer the prayers of volunteers at home and the soldiers who stand in the far-flung battle line.

J. L. White,
Joshua Levering,
C. B. Bobo,
S. B. Woodfin,
T. W. O'Kelley,
H. M. Fugate,
Mrs. Julian P. Thomas.

"There are no crown-wearers in Heaven that were not cross-bearers here below.—*Spurgeon.*

PROGRAMME TENNESSEE BAPTIST ENCAMPMENT.

Daily Schedule.

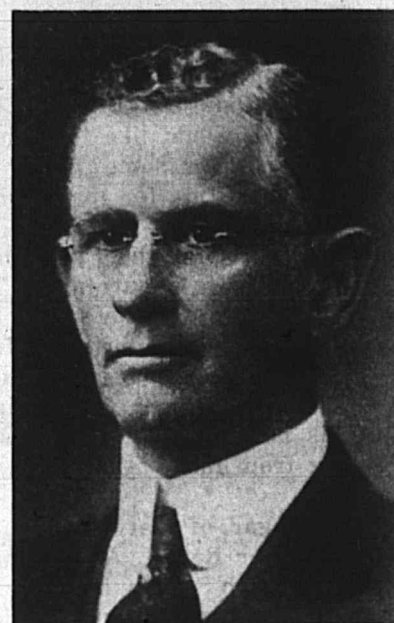
Monday, July 28 to Saturday, August 2
Morning

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. WMU "Decade of W. M. U. Service"—Miss Northington.

9:30 Praise

9:45 BIBLE HOUR—Dr. W. J. McGlothlin.



J. T. Henderson, Assembly Speaker

10:45 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 Conferences—Practical Work
Sunday School—Mr. Livingstone
Mr. Milton
Miss Collie

BYPU—Mr. Preston

Miss Jacobs

WMU—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 Campaign Speaker
Tuesday Dr. J. D. Freeman
Wednesday Prof. J. T. Henderson
Thursday Miss Juliette Mather
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. Scarborough

Sunday Program.

9:30 Sunday School .. W. C. Milton, Supt.
 10:30 BIBLE HOUR Dr. W. J. McGlothlin
 11:20 Mass Meeting Dr. Wilson, Presiding



Arthur Flake, Assembly Speaker

11:45 Special Address Dr. L. R. Scarborough

Afternoon

2:30 GOODBYES ON THE LAKE
 "Facing a Larger Future"

Information.

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

While this meeting is under the general direction of the Sunday School and BYPU Department, all of our church organizations 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. Railroad—about half way between Nashville and Chattanooga. It will also be 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, 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, an intellectual treat and a great spiritual uplift to every one who attends. Every Pastor, Superintendent, BYPU President, WMS Leader, Stewardship Director, Sunday School Teacher and all others who are especially interested in any line of denominational work should attend this meeting.

Expenses.

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.

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.

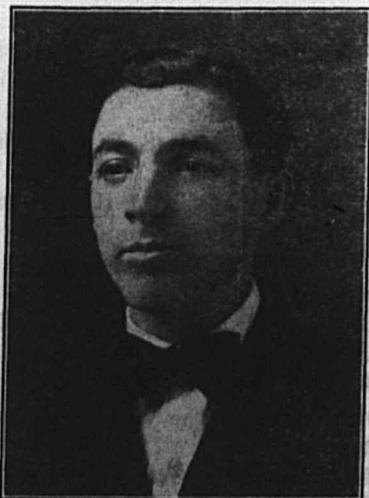
For Information write W. D. Hudgins, Tullahoma, Tennessee.

BUDGET OF \$300,000 FOR SPECIAL LINES OF DENOMINATIONAL WORK ADOPTED BY THE SUNDAY SCHOOL BOARD.

For the new conventional year a budget of approximately \$300,000 for special lines of denominational work was adopted by the Baptist Sunday School Board, which has just held its annual session.

In addition to its usual phases of denominational service the Board will again respond to the request of the Convention Commission of the 75 Million Campaign and distribute widely for the use of pastors in the conduct of study classes in missions and stewardship the book "Stewardship and Missions," by Frederick A. Cook. About 60,000 copies of this book were distributed free during the past year among pastors who agreed to conduct study classes among their members and the Board will continue the distribution this year in the hope that many more of our people will thus become thoroughly indoctrinated in both missions and stewardship.

In response to suggestions from various sources that it should establish a department of church finance, the Board reached the conclusion that its share of action in this direction lay in publishing a few good books on various phases of church finance and providing for the use of church treasurers the best record books, envelopes and other necessary supplies than can be produced. The task of educating the masses of the people in the



D. N. Livingston, Ovoca Speaker

doctrines of stewardship is primarily the function of the Laymen's Missionary Movement, it was held.

Secretary Van Ness, who was re-elected for the year, was authorized to enter negotiations with the American Baptist Publication Society looking to the joint production of a standard Baptist Hymnal that would be equally adaptable in all sections of the country.

On the matter of creating new departments of its field work as the growth of that work may demand, the board voted that whatever new departments prove necessary to the best interests of the work shall be established from time to time. The department of Intermediate work was created at this time with Miss Mary Virginia Lee in charge, this work having existed heretofore as a part of the department of Organized Class Work.

Anticipating the much larger growth of interest in the work of the Daily Vacation Bible School Dr. Van Ness reported he was searching for a man to head this new work permanently.

The Board went on record as favoring the retention of the Inter-Board Commission on Student Activities on its present basis, that of joint support by the several general boards of the Convention whose work is touched by the labors of the Commission.

Large progress was made by the board in its book publishing during the past year but that work has not become profitable as yet and will not yield a profit until the books published attain a larger scale. Plans were devised for a closer co-operation between the board and the Baptist book stores of the several states for promoting the sale of books, as well as the periodicals published by the board, and it is hoped ultimately to make the book publishing end of the board's work a source of revenue.—Frank E. Burkhalter.

THE IMPORTANCE OF THE B. Y. P. U. CONVENTION IN OUR STATE.

By Willett D. Anderson, Knoxville, Tenn.,
 Former B. Y. P. U. State President.

The coming together of the B. Y. P. U. folks of Tennessee in an annual convention is the greatest movement in our work, during the year, in which we all can have a part.

In local unions, in associations, we are grouped for intensive work and local extension. In the convention we meet for fellowship and there gain knowledge of the work as carried on throughout the State and renew our enthusiasm for religious opportunities.

The programs are planned to both entertain and instruct and from such we can gain much that will be helpful to ourselves and the unions we represent.

The meeting of friends and the greetings as brought from other unions, is a splendid item in the convention plan. To be a member of a great local union is fine, but when one comes into that great convention atmosphere, gets the convention spirit and goes home, he goes to work with renewed zeal for our King—without whom we can do nothing.

Let's help our 1924 officers to have the greatest convention possible.

PROGRAM OF THE ANNUAL STATE B. Y. P. U. CONVENTION.

To Be Held at Ovoca, July 24-27, 1924

Thursday Afternoon, July 24.

Registration of delegates.

Thursday Night, July 24.

"Opening Service."

- 7:45 Song service.
- 8:00 Address, Secretary J. W. Merritt, of Georgia.
- 8:30 Special Music.
- 8:40 Address, Dr. Harry Clark, of Tennessee.
- 9:15 "Annual B.Y.P.U. Reunion."

Friday Morning, July 25.

- 9:00 Song service.
- 9:15 Devotional.
- 9:30 Annual Report of work in the state.
- 10:00 President's address, Judge Clifford Davis, Memphis.
- 10:20 Introduction of Junior and Intermediate leader, Miss Roxie Jacobs, Nashville.
- 10:35 Key note address, Secretary W. H. Preston.
- 10:50 Special Music.
- 10:55 Address, "A Glorious Hope," Dr. I. J. Van Ness.
- 11:25 Special Music.
- Announcements.
- 11:35 Address, "A Larger View," Secretary H. L. Strickland.
- 12:15 Adjournment.

Friday Noon, July 25.

Junior and Intermediate Leaders' Picnic, Miss Roxie Jacobs in charge.

Friday Afternoon, July 25.

Recreation.

Friday Night, July 25.

- 7:00 Song Service.



PRESIDENT W. J. MCGLOTHLIN
Furman University, Greenville, S. C., Assembly
Speaker

- 7:30 "The House Not Built by Mortal Hands," Miss Maria Anna Lanier, Jackson.

- 7:45 Special Music.
- 7:55 Address, Edwin S. Preston, Marion.
- 8:10 Special Music.
- 8:15 Address, Dr. John L. Hill.

Saturday Morning, July 26.

- 8:30 Devotional.
- 8:45 Business Session.
- 9:45 Address, "The Real B.Y.P.U. Spirit" Miss Dorothy Hollis, Memphis.
- 10:00 Demonstration, Miss Roxie Jacobs, leader.
- 10:15 Address, Rev. B. S. Ding, China.
- 10:45 Simultaneous Conferences.
- 11:45 General Assembly.
- Address, "The Main Thing," Dr. Ryland Knight, Nashville.
- 12:20 Adjournment.

Saturday Afternoon, July 25.

Tennessee B.Y.P.U. Field Day.

Baseball games, tennis. Field events—stunts.

A great day of fellowship.

Saturday Night, July 26.

- 7:00 Song Service.
- 7:30 "The President's Dream," presented by the Nashville Young People.
- 8:30 Special Music.
- 8:40 Address, "The Social Life of Jesus" Dr. John L. Hill.
- 9:15 Social Hour, Miss Hattie Potts, leader.

Sunday Morning, July 27.

Sunrise Prayer Service—6 o'clock.
Rev. David N. Livingstone, leader.
Special music, duet, "Living for Jesus," Misses Ruth Banks and Robbye Ballard, Nashville.

- 9:00 Song Service.
- 9:30 Sunday school hour, Superintendent W. D. Hudgins in charge.
- 9:45 Sunday school lesson, Dr. Harry Clark, teacher.
- 10:15 Address, "The Challenge of Youth" Miss Virginia Lee.
- 10:45 Special Music.
- 10:50 Address.
- 11:20 Sermon, Dr. Lloyd T. Wilson.

Sunday Afternoon, July 27.

Baptist Rally.

Speaker, Governor Austin Peay, Judge Clifford Davis, and others

Sunday Night, July 27.

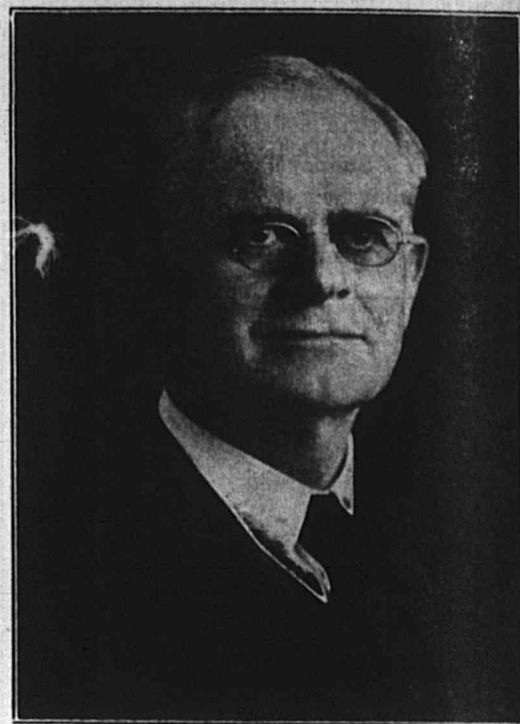
- 7:00 Song service.
- 7:15 Convention expressions.
- 7:30 Special music.
- 7:40 Address, Rev. B. S. Ding, China.
- 8:20 Special music.
- 8:25 "Consecration," Dr. Harry Clark.
- 9:00 "Stay for the Encampment."

The 10:20 o'clock Simultaneous Conferences on Saturday, July 26.

No. 1. Senior B.Y.P.U., Judge Clifford Davis, leader.

Subjects—

1. "How to Keep the Weekly Meeting out of a Rut."
2. "Making the Records."
3. "Reaching the Standard."
4. "The Music in the B.Y.P.U. Attendance."



DR. BOONE

Dr. A. U. Boone, for twenty-five years pastor First Baptist Church of Memphis. Dr. Boone will each evening of the Encampment conduct the Family Prayer Service before "Lights Out."

5. "Building Up the Preaching Attendance."

6. Round table—leader in charge.
No. 2. Associational B.Y.P.U., Miss Eunice Harris, Johnson City, leader.

Subjects—

1. "The Associational B.Y.P.U.—its Plan and Purpose."
2. "Fostering B.Y.P.U. Work as an Associational B.Y.P.U. Project."
3. "What to Do at the Annual Convention."
4. "How We Did it in the Chilhowee Association."

5. Round table—leader presiding.
No. 3. Junior and Intermediate Leaders, Miss Roxie Jacobs, leader.

Subjects—

1. "Enlisting the Juniors and Intermediates."
2. "How We Attained the Standard."
3. "Building the Evening Preaching Service."

4. "Program Planning."

5. "Why Have an Associational Junior and Intermediate B.Y.P.U. Convention?"

6. Round table—leader in charge.
No. 4 City Federations, President H. Gerald Webb, Memphis, leader.

1. "Why Have a City Federation?"

2. "Promoting City-wide Training Schools."

3. "The Extension Work of the City Federation."

4. "The Committee of Seven."

5. "Our Prayer Circle."

6. Round table—leader in charge.

No. 5 Adult Unions, Dr. T. W. Gayer, leader.

1. "The Adult Union—A Real Need."

2. "The Adult Union and Mission Study."

3. "The Adult Union and Stewardship."

4. Round table—leader in charge.

At all of our four Baptist colleges the Christian character of your son and daughter is being formed simultaneously with their mental training.

A CHALLENGING CALL TO SOUTHERN BAPTISTS BY THE COMMISSIONS OF OLD AND NEW PROGRAMS.

The two commissions, representing every state, Seminary and General Board, appointed by the Southern Baptist Convention to finish the Baptist 75 Million Campaign and to formulate and conduct the new one-year program, send out this earnest appeal to all our people:

Five years ago God led us into a large forward movement. Against great industrial difficulties we have achieved spiritual and material results far beyond that of any other period in our history. For all these wonderful victories we devoutly thank our heavenly Father. God has just given us at Atlanta a brotherly, businesslike and blessed Convention. This Convention demonstrated our unity, solidarity, purposefulness, loyalty to the scriptures, and will to go on and to go on conqueringly together to carry forward Christ's kingdom causes and His Gospel to all lost men in all the world. Never were our people in a fairer and finer mind, of a firmer purpose to do God's will in kingdom enterprises. Surely our conquering Saviour is among us to lead us forward.

The Atlanta Convention leaves us a two-fold task: (1) to reach by December the goal set five years ago—\$75,000,000 in cash for the Master, and; (2) to conduct an every-member canvas for individual one-year pledges for state and Southwide causes, the expectations being that the total budget will be in excess of the average for the last five years, the exact amount to be announced when all the states have been heard from. This task is two-fold as to time and program but one in heart and purpose. It is all for the carrying out of Christ's great commission. The success of our denominational causes in saving, training and healing men is dependent upon the successful performance of this two-fold task.

Mighty matters are involved in the issues of the next few months.

This double duty demands that every Southern Baptist be his best in prayer, faith, loyalty, sacrificial living and giving. We should naturally and unreservedly surrender ourselves to Christ in an enthusiastic effort to redeem our sacred covenants, save and strengthen all of our causes, and prepare the way for further advances and larger programs for the future. Christ's imperial will commands us, the unfinished task challenges us, and the needy and waiting world calls us to do our best.

THE OPPORTUNITIES TO REACH AND IMPRESS OUR PEOPLE

We have the following opportunities to carry these mighty causes to our people:

1. From more than 25,000 pulpits and many more class rooms if our preachers and teachers will convey the message we can reach the great masses of our people.

2. From Baptist papers, going weekly as the leaves of light and life to the homes of our people.

3. From our many summer assemblies and departmental conventions. These should be spiritual arsenals of power for both programs.

4. From thousands of summer and fall evangelistic meetings. We urge the pastors and evangelists in all these meetings to see that these double tasks are put on the consciences of our people in a telling way in the atmosphere of soul-winning.

5. From the district associational gatherings. We urge that a definite, important session of each association be set apart for discussion by strong speakers on both programs, old and new, and that an organization be set up at these meetings to reach every church in each association for both programs.

6. Then the fall state conventions should be significant sessions. Great plans for a complete victory for both these programs should be made for the coming state meetings.

POINTS FOR EMPHASIS

As we face these tremendous tasks we should remember:

1. The tasks are great and vitally important. They are Christ's big business and ours under him.

2. The time is short, from now until December 31st.

3. A great Southwide tide of soul-winning in every church, Sunday school, B.Y.P.U., W.M.U., school, hospital, orphanage and destitute place in all the Southland will be the best preparation for all other undertakings.

4. Persistent and importunate prayer, with reliant faith, is our way to signal victory.

5. Leadership—uncritical, constructive, sacrificial leadership—on the part of pastors, laymen, women and young people, is now, as ever, one of the essentials of victory for the Kingdom.

6. Another way in which we can strengthen and push forward both these great movements of our people is to promote steadily and persistently the Campaign of stewardship and budgeting through our budget directors, the pastors and other local church forces, (distributing literature) thus reaching every church with a budget organization by November 30. If we establish our causes permanently and worthily, we must do it on the basis of stewardship with a systematic, regular, proportionate, and liberal plan of supporting the causes of our Saviour.

7. We appreciate and emphasize with all the devotion of our souls the value and importance of pastoral leadership in promoting these programs for our causes. The pastors are the appointed leaders of the churches and in all Kingdom enterprises. Upon them primarily rests the task of laying Kingdom causes upon the consciences of the people.

8. We must win. We are called to win; we were saved to win; we are able to win; we have leadership, the numbers, the organization, the unity, the money and we have time in which to win. If we have the will, the sacrificial spirit, we can win.

Both your Commissions, in one, issue this appeal with our burdened hearts to all our Baptist forces, urging every Baptist in the South to close ranks and lock shields in this holy warfare for Christ and his causes. We should do our best to reach both goals—our pledges—more than 75 Million in cash for five-year program, and more than our five-year average in individual pledges for the

support of our denominational interests and objects next year. We call on all Southern Baptists to join hearts and hands to make possible these glorious achievements for our risen, reigning and returning Lord.

George W. McDaniel, President Southern Baptist Convention; L. R. Scarborough, Chairman Conservation Commission; C. E. Burts, General Director 1925 Program.

SAFETY.

By J. J. Taylor.

There is a way of safety for every imperiled soul. Our Saviour and Friend is neither dead nor asleep. He ever lives to protect his people, journeying with them, fighting for them, dispersing their foes, giving them victory, supplying their wants. He is able to save to the utmost of danger and the utmost of difficulty all who come unto God by him, seeing he ever liveth to make intercession for them. Through ages of conflict wherein light has struggled with darkness and multitudes have felt the chill of death, he has never lost a man. To us and to all who are anxious for their future comfort; to all who have felt that his ways are not equal and have sometimes murmured at the severity of their lot; to the great host of timid ones who tremble at the noise of the conflict and rise up at the voice of the bird; to the bereaved and widowed and desolate, whose lives have been wrenched out of their course and whose earthly plans have fallen into ruin about their heads He speaks with boundless love, "Lo, I am with you always even unto the end."

DR. HAILEY TAKES FIELD FOR NEGRO SEMINARY.

Dr. O. L. Hailey, of Nashville, who has been secretary of the Joint Commission on the Negro Baptist Theological Seminary at Nashville, Tenn., since its organization, has accepted the position of field secretary for that institution and enters immediately upon his duties. He will go afield for funds for the larger support of the new seminary, the first distinctively theological institution for Negroes in the world; will seek to create good will for the school among both the white and colored Baptists of America, and will give a portion of his time to teaching special courses in the seminary, which will open in September.

Evangelist W. L. Head reports the following three meetings: "At Albany, Ga.—Byne Memorial Church—forty-five joined the church. At Munsen, Fla., Forty-five joined the church. Am at Phoenix City, Ala., in a meeting; up to date, forty-five joined. It looks now as if we would go far beyond the forty-five mark. Am here with the Central Church, Dr. J. J. Justice is pastor. I go from here to Stone Mountain, thence to Lafayette, Ga., thence to Chattanooga, Tenn."

WHEN THOU PASSEST through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Psalm 43: 2.

Christian Education

Harry Clark, Secretary, Nashville

At all of our four Baptist colleges the Christian character of your son and daughter is being formed simultaneously with their mental training.

CARSON AND NEWMAN COLLEGE NEWS.

Your secretary had the privilege recently of visiting the growing summer school at Carson and Newman College and was greatly impressed at the size of the student body. A high quality of work is being accomplished.

Dr. J. L. Campbell, the beloved teacher of the Bible, is an inspiration to all who know him. Although he is an acknowledged expert on his subject, yet he has gone this summer to study in New York in preparation for the lectures which he will give later in the summer at Moody Bible School in Chicago. His courses at Chicago in 1922 were so popular that he was invited there again last year but could not go because of previous engagements. So this year he was invited again and accepted.

Summer School students have the great privilege this year of seeing in operation a Vacation Bible School under the guidance of Rev. R. B. Jones, the capable pastor of the Jefferson City Baptist Church, who made such a success of the Vacation Bible School at Island Home Baptist Church in Knoxville. Since the Vacation Bible School is such a rapidly growing movement, destined soon to reach every medium sized town in the state, we are glad that our students have this opportunity of learning the methods and plans.

THE TENNESSEE SUPREME COURT ON TAXING EDUCATIONAL INSTITUTIONS.

Our readers will remember that during the last Legislature there was considerable agitation in favor of taxing the property of private schools including denominational colleges. The Baptists took the position that they wanted no subsidies even in the form of free taxation on property which they might want for business purposes; but that it was unjust to tax them on their endowment, campus, buildings and equipment. The Legislature agreed to this viewpoint and refused to place any tax upon the denominational institutions.

As soon as the Legislature adjourned, an interesting case arose at Memphis when Loew's Theatre had leased for 99 years two lots belonging to the William R. Moore School of Technology, an educational institution which has not yet been constructed but which when first projected was to receive \$500,000 from the estate of the great Memphis merchant William R. Moore. The Memphis tax assessors saw that it would be impossible to tax the William R. Moore School, but undertook to assess Loew's Theatre for its leasehold. The Supreme Court endorsed this view.

TENNESSEANS IN THE NEW JONESBORO COLLEGE.

We have just received the attractive catalogue of the new Jonesboro Junior College at Jonesboro, Arkansas, created by the Home Mission Board. Its faculty is full of Tennesseans, nearly all from Union University. Dr. J. N. Mallory, formerly professor of mathematics at Union University and summer school professor of Statistics at Peabody College, will be the president. Prof. N. M. Stigler, an M. A. of Union University, and for five years the principal of the preparatory department at Union, will be the Dean. Prof. E. B. Womack, an M. A. graduate of Union University, will be the coach and professor of Science and Mathematics. Miss Marie Rutledge, graduate of Union and daughter of Prof. and Mrs. Rutledge, at Union University, will teach Modern Languages. She was fortunate enough, also, to have the privilege of studying in Europe and, hence, will come to her work wonderfully prepared. We are glad that the Home Mission Board established this Baptist junior college in northeastern Arkansas, in a section untouched by the other Baptist institutions of that state.

AN IMPORTANT DECISION.

By President W. J. McGlothlin.

The most sinister attack ever made upon the religious and private schools in America was the Oregon Compulsory School Law adopted in November, 1922, by the Legislature of that State. It required all pupils in the State of Oregon to attend the public schools in the grammar grades. This act was equivalent to the abolition of all religious and private schools and this was doubtless the object of the law. Nowhere else in the United States had the State undertaken to lay such hardships and restrictions upon the right of religious denominations and private citizens to share in the education of the children of the state. It was at once carried to the courts. The case was tried in the United States Court sitting at Portland, Oregon, and has recently been declared unconstitutional by that Court. The governor of the State, the attorney general, and the district attorney are restrained from enforcing the law. It will probably be carried to the Supreme Court of the United States for a final decision upon this question of momentous importance. Shall the State in this free America have the right to prevent any religious denomination or any individual citizen from offering to those who may desire to have it an education in harmony with their convictions? A favorable decision would be such an infringement on civilization and religious liberty as we have not had since the adoption of our Constitution with its first amendment. One can scarcely believe that the Supreme Court of the United States will permit this violation of the fundamental ideals of the American Union.

A NEW DAY FOR DOYLE INSTITUTE.

By J. L. McAliley, President.

It will be a source of real satisfaction to

the great host of friends of Doyle Institute to know that a deep spirit of well-founded enthusiasm has taken hold of the people in the town of Doyle and the adjacent territory over the splendid outlook for the school and church for the coming years.

Rev. P. B. Baldridge and his good wife will move to Sparta within a short time. He will be pastor of the churches at Sparta and at Doyle, and will perhaps teach a few classes in Bible and Mission Study at Doyle Institute. Brother Baldridge is a man of splendid ability, being a graduate of Union University and also of the Southwestern Seminary at Forth Worth, Texas.

Mrs. Linnie Jones, who was a member of the faculty at Doyle Institute last year, will be there this year. She is also a graduate of Union and a splendid teacher of wide experience.

Miss Helen Baine, a fine young lady of splendid accomplishments, will be a member of the faculty and will teach piano and domestic science.

Miss Minnie Moyers, one of the true and tried teachers for several years, will have her accustomed place with the little folk. With these well-equipped teachers together with some others of equal quality which are yet to be selected, prospects for the coming year's work at Doyle University are very fine.

The citizens of the town and community are very much enthused in the preparations for the opening on September 1. The buildings are all being put into good shape. Enough labor has been contributed by the men in Doyle to construct a wide concrete walk from the administration building out to the street, which is the regular Memphis-Bristol Highway.

Inquiries are being received from those who wish to attend, and arrangements are being made to care for a large number of boarding students. The high school work will be of the highest order, and we shall be delighted to hear from any who are interested in studying with us. We have a nice descriptive bulletin ready for mailing now and the catalogs will be sent out in a short while. You will be surprised to find how cheaply you can get through a year's study with us at Doyle University. For any information you may desire write to J. L. McAliley, President.

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

SERMON

THE GRIEVOUSNESS OF WAR.

By Ryland Knight, D.D.

"The Grievousness of War."—Isaiah 21: 15.

To Isaiah belongs this honor that first of all the human race, God was able to inspire in his heart a vision of the grievousness of war, of its hideousness, of its godlessness. Isaiah lived in the midst of war's alarms. He lived when war was frankly brutal and openly aggressive. He lived before diplomats had invented phrases that disguise the fact that the purpose of war is to seize and acquire that which belongs to other nations. In the days of Isaiah if a nation had a big enough army it frankly and bluntly went out to conquer and bring under tribute the weaker nations. War was not so destructive then as it is today, but it was franker. All the world accepted it as a part of the normal life of nations.

But in the midst of that world of war Isaiah stood with a God-inspired heart to look far down the future and make the prediction which must have fallen upon amazed and disdainful ears. For Isaiah drew a picture of a warless world. "Men shall beat their swords into plowshares, and their spears into pruning-hooks;—instruments of destruction shall become instruments of service—"nation shall not lift up sword against nation, neither shall they learn war any more."

If one asked Isaiah the reason for such a prediction he had only one answer. He fell back on his faith in God. "The zeal of the Lord of hosts will perform this."

It has been twenty-five hundred years since Isaiah made that prediction. In the meantime Christ has come and the coming of Christ means a tremendous difference in every department of life. We live in the 20th century of the Christian Era. We at least have advanced enough to believe that what Isaiah predicted ought to be, whether we believe it can be or not. Let us ask what a Christian can do to bring to pass the fulfillment of that prediction of Isaiah.

The first thing I suggest is that we can believe in Isaiah's vision. We can set up an ideal, namely, a warless world. We can say to our own hearts, to the hearts of all whom we may touch, that whatever the conditions under which we may live, the ideal condition is that in which war shall be abolished from the life of the civilized world. Ten years ago if I had been speaking in this pulpit this fourth Sunday in June, I might have said that Isaiah's vision seemed near at hand, but that summer the world was plunged into the most costly, the most bloody, the most gigantic, the most deadly, the most brutal war the world has ever known; a war in comparison with which the war of savages who killed men one at a time with tomahawks and arrows was as child's play, as the earth and the air and the waters under the earth were filled with weapons that destroyed men by the thousands, and women and children, until the whole earth rocked with the horror and the havoc of it. We have all lived through the world's worst war. We live in an age that drips with blood. But in this age in which we live we can at least do this; we can hold up Isaiah's dream as the ideal, as the goal. We can cry out in the midst of all the drum beats of the marching armies, "Men shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more."

And if we are daunted by the size of the armies and the tumult of the armed men, let us fortify our souls as Isaiah fortified his soul, by laying down as the major premise for our hope, faith in a great God. It was a daring dream of Isaiah's. He would

not have dared it had it not been that back of Isaiah's dream was a soul that has seen God on the throne, high and lifted up. If God is great enough, and wonderful enough, and concerned enough, then the dream of Isaiah can be fulfilled. So then we paint this picture of a warless world, we set up this ideal toward which we shall strive, we hold up before our own hearts and the hearts of others this hope of humanity, because we have learned with Isaiah to say, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

When a man has a genuine and abiding faith in Christ he must believe in Isaiah's vision. Because there is not room enough in this world for Christ and Mars. The ideals of war and the ideals of Jesus Christ are utterly and irreconcilably antagonistic. One believes in the supremacy of brute force, believes in reaching its goal by means of brute force. The other believes in the supremacy of justice and love, and that justice and love are the weapons by which the desired goals of humanity are to be gained. And these two utterly antagonistic ideals cannot survive. Either Christ must conquer Mars, or Mars must finally defeat Jesus. And I believe that Jesus Christ will be finally the victor. I believe his ideals of justice and love will finally triumph. I believe that he will establish in this world of ours a civilization in which war will be impossible. I stand for orderly government and the obligation of citizenship and the duty of patriotism. If this country goes to war these convictions of mine would lead me to stand with my country. But I shall use all my effort and all my influence with my country and with every group that I may be permitted to touch in the interest of the vision of Isaiah,—the ideal in which I believe with all my heart, a warless world.

The first thing then that we may do as our contribution toward the fulfilling of Isaiah's vision is to set up this ideal, a warless world. The second thing is to suggest a method which shall be a substitute for war, namely, the settlement of international disputes by due process of law. This is not an untried method. Many governments, notably our own and Great Britain, have settled grave and difficult questions by orderly court procedure, by the processes of peace. It can be done. Questions between nations may be settled peaceably if these nations are unarmed, just as questions between individuals can be settled peaceably if these individuals are unarmed.

When I was a boy in Kentucky there was a county there called "Bloody Breathitt." I suppose every man in that county carried a gun or a pistol, or both, and carried them all the time. As a consequence they were in constant fear of one another. If any slight difference arose one man shot as quickly as he could because he was afraid the other man would shoot first. There came to be alliances offensive and defensive, and the Breathitt County feuds were the outgrowth. Men when armed will seek to settle disputes by killing one another. When the report of these fights were printed in New York and New England and London these communities supposed that Kentucky was like that, but Kentucky was not. If two men in the county where I lived had a difference of opinion they settled their differences by going to court. They did not carry guns. They did not carry pistols. When even very serious differences arose the courts of the law passed on the questions at issue and both parties would abide by the decision that was made. And the man who would not stand by that process and by that decision of the court was an outlaw and was dealt with as an outlaw by the community.

Just as individuals have learned to settle differences not by killing one another but by due process of law, so it is also possible for nations to do. What is necessary is that we shall get the mental attitude of peaceful settlement rather than the mental atti-

tude of war. What we need is to abolish from the world the mental attitude of Breathitt County where men thought that the only way to safety lay in slaughter, and have instead the mental attitude of Breathitt County today, where all differences are settled by court procedure and where men do not feel that it is necessary to shoot and to kill in order to maintain their rights. Then when nations differ there will be no use in beating of tom-toms, and the yelling of jingos, because we will understand that the differences that have arisen between this nation and another nation will be settled duly and deliberately by the process of law.

In 1872 Bismarck said that "the great questions of State must be settled by a policy of blood and iron." Europe accepted that dictum as true. For the fifty years that followed they spent forty billion dollars in accumulating the necessary iron, and in four hideous years they poured out the necessary blood and nothing was settled. We need to attain the mental attitude that great national questions are not to be settled by a policy of iron and blood but by a policy of law and justice.

These two things then we can do: hold up this ideal, a warless world; suggest this method—orderly court procedure. But we can do a third thing which is most important, namely, we can educate the conscience of humanity to the place where they will demand that we shall have the fulfillment of Isaiah's vision. Dr. Chas. E. Jefferson has very truly said: "Mankind has never hated war. That is why war survives." We have accepted war. We have even glorified war. We have been taught from earliest childhood that war was a part of the normal life of the world. One of the earliest sentences that I wrote in the copy-book when I struggled ineffectually to learn to write, was: "In time of peace prepare for war." I was brought up as you were to accept war as a part of the normal life of the world. What is necessary is that we shall bring up a new generation which shall hate war and which shall recognize that war is not a part of decent and normal and Christian civilization.

That is one of God's amazing processes. Mr. H. G. Wells, says, somewhere: "Perpetually the world begins anew. Death wipes out failure, disease, unteachableness, and all that has served life and accomplished itself. This is the supreme fact of the social scheme." Dr. W. L. Poteat is very fond of saying, "Every new generation of children is God's fresh and undiscouraged effort to redeem the world."

One of my grandfathers died before I was born. My other grandfather and my father died when I was twenty-three. Each of them was a true Christian gentleman. Each of them revered his conscience as his king. And each of them had owned slaves and had not deemed it wrong. I mention this to show that in one generation it is possible to revolutionize the attitude of the conscience of a nation and to rear in this country a new generation to whom war shall be as morally unthinkable as slavery is to us today. When that shall transpire this country will assume again what it surrendered five years ago,—the moral leadership of the world, and Isaiah's dream will have been fulfilled.

I conceive it therefore to be the task of every moral leader and teacher to endeavor to educate the conscience of this rising generation to hate war. I conceive that every man who believes in Jesus Christ ought to say today, frankly, that war is hideously unchristian; that it is the opposite of all those things that Jesus Christ stood for. It is in fact the opposite of the spirit of Christian civilization. For Christian civilization has been organizing itself upon the spirit of Him who came not to destroy men's lives but to save them. Christian civilization has built its orphanages to take care of the homeless children, that their lives may be safe. It has supplied public schools and educational institutions in order to train and develop the mind to its highest efficiency. It has developed all its pro-

cesses from the juvenile court to the Sunday School to take care of the moral welfare and development of its boys and girls. It has built its hospitals; it has built its scientific laboratories; it has had its men of scientific ability, to fight against disease and pestilence and the ravages of death. It has done this on the principle that it came not to destroy, but to save. But in that beautifully organized civilization there comes this brutal intruder whose motto is, I come not to save but to destroy. War is the antithesis of all the Christian civilization is striving for. With a ruthless hand it tears down all that civilization seeks to build.

It is time we were tearing from war its mask until men shall see it as it is. It is time we were stripping war of its glamour. Whenever I see a picture of bright-faced lads with splendid uniforms marching out to battle to the strains of martial music, I want to put right beside that picture another picture of broken men coming back after the war, their faces lined, their eyes shot out, men maimed and marred and broken. And I would like to label one picture: "As They Went Out," and the other picture: "As They Came Back." In the old patent medicine almanac of my boyhood days they used to publish side by side two pictures. They called it "Before and After Taking." It was to show what the medicine was supposed to do. We need the pictures of our young men before war laid its hand on them and after war laid its hand on them, that we may see the hideous wreckage that war works.

We need to say to men frankly that war is the destruction of virtue and not the development of virtue. I thank God that our soldiers were courageous and self-sacrificing and heroic. But war did not make them so. They were so before the war came. War was just an opportunity to show under hideous conditions the virtues that were in their souls. Some years before the war the Titanic was sunk by striking an iceberg. You remember the tales of heroism that came to us of men who stood aside, as true men will, that the women and children might be saved; of the band that played "Nearer My God to Thee" as the ship settled into the water carrying them down. The man who advocates war to develop heroism shows the same mentality as the man who would advocate sinking ships in the ocean to develop heroism. It does not develop heroism it merely affords an opportunity to show the heroism that is already there.

For my own part I believe that war is the destruction of virtue. I believe that when young men are trained as they were trained in the camps, to hate, to kill, to gain an objective with the bayonet and the machine gun, that when they come back from the war they will in many cases remember that the way to gain an objective is to hate and to kill. In an account published last Sunday of the huge mail theft near Chicago one of the daily papers of Nashville used this headline: "Chicago Police Believe 'Crew of War-Trained Bandits Will Soon Be Under Arrest.'" The writer of that headline evidently thought, and I agreed with him, that war trains men to be bandits rather than to be peaceable citizens, and that the one reason why war does not develop more bandits than it does is the preceding years of training in other ideals.

The other thing which we need to say as moral leaders, is that preparedness does not prevent war, it provokes war. Armaments, massive standing armies, tremendous expenditure for war, devising of new and deadlier weapons, have been advocated through many decades as a method of preventing war. We were told ten years ago that we had such deadly weapons and such huge armies that war was impossible. But the world war proved the falsity of all that. It proved that when men were trained for war there would be war. It proved that when in times of peace you prepare for war with young huge armies, your huge munition plants, your huge navies, that you are planning for a

war which is going to come because you are getting ready for it. Men who are not armed are not going to fight as quickly as men who are armed. The way to prevent murder is to be without weapons, and the way to promote murder is whenever you have a quarrel with a man to rush off and buy a revolver. The nation which goes around with a pistol in its pocket and a bayonet in its hand, which is constantly getting better pistols and a better bayonet, which is constantly spending huge sums of money, and a huge amount of time in learning how to shoot is not going to be a peaceable neighbor. Germany and France both armed, and each afraid of the other, always stand on the verge of war. But Canada and the United States with a border which runs from the Atlantic to the Pacific, live quietly together with no fear because neither of them is armed, and the border is practically unfortified.

I believe also that we should say to

the youth of our land that any conceivable sacrifice should be made for the sake of a warless world. I believe it is our privilege and our duty as a nation to make sacrifices, huge sacrifices if necessary, in order to attain this end which would lift civilization out of such a godless and brutal method of settling its differences. And if the lovers of war, if the men who pride themselves on being practical, laugh at you as an impractical dreamer when you talk of a warless world, fall back on Isaiah's God. Mirabeau said on one occasion when a man told him that a certain thing was impossible: "Never mention to me again that blockhead word." A greater than Mirabeau, Jesus our Lord, said: "With God all things are possible." "And men shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The zeal of the Lord of hosts will perform this."

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

TWELVE GREAT DAYS AT OVOCA (NEAR TULLAHOMA) TENN

Possibly the most significant and far-reaching program that has ever been put on by Tennessee Baptists has been planned for July 23 to August 3, at Ovoca (near Tullahoma). Beginning with the Sunday school superintendents and other officers' conference and closing on August 3, with a great mass meeting dealing with problems of the campaign.

The two days of conference with the Sunday school officers will deal with the most vital problems of administration and other general problems. Every superintendent should attend this conference. The churches can make no better investment than to pay the expenses of their superintendent to this meeting.

The State BYPU Convention is the largest attended and in many ways the most spiritual meeting held in the state. Two delegates from each union, with pastor and Junior and Intermediate leaders in attendance. Churches should send their good people to this convention and allow them to remain through the week of Encampment following. This ten days of training, inspiration, fellowship and vision will bring untold results. Special rates on all railroads and at hotels have been secured.

The programs promise a treat for every minute of the time. Not a single ordinary item on the program from

start to finish. The last hour each night will be "family prayer" with Dr. A. N. Brown. This will be an inspiration and we hope to make our state a great family and learn that we Baptists are a great co-operative body all living, loving and serving our heavenly Father. Come bring your friends. Send your superintendent, pastor and young people if you cannot come yourself.



DR. FREEMAN

Dr. John D. Freeman, pastor Belmont Heights Baptist Church, Nashville, and Chairman of the Encampment Committee. One of the Encampment speakers.

We have just closed our annual training school for our rural workers. The Second Church, Jackson, graciously entertained our workers free and furnished their splendid church as a meeting place. We had above 20 workers who will be placed in local associations and do real rural church work during the summer. In this school we not only taught books as demonstration work but discussed every available problem which these young people may meet on the field. This work will be written up by Mr. W. E. Walker and appear soon in the paper.

This week these young men are scattered all over the state in their various fields. Many other fields would like to have more if we only had funds to pay expenses.

During the week we conducted a Training School for the local church.



JUDGE DAVIS

President Clifford Davis, Judge of the Municipal Court of Memphis, and one of the Convention Presidents. The sessions of the Convention will be presided over by Judge Davis.

Mr. Entzminger at West Jackson

At West Jackson Church during the last three weeks Rev. Louis Entzminger has been conducting an enlargement campaign, following with an evangelistic meeting. A census was taken. The school reorganized and nearly 40 new teachers and officers added. The work has been unusually successful.

746 in Sunday school last Sunday. In October Mr. Entzminger is due in First Church, Nashville, and during the time we hope to take a complete census of the entire city and hold a Training School in every church in Nashville at the same time.

BYPU NOTES

SUNDAY, JULY 27, AT OVOCA

The State BYPU Convention will come to its close on Sunday night, July 27, with a great Consecration Service. This day will be the opening of the Encampment Program also. The regular lectures, however, starting on Monday morning. Don't miss Sunday, July 27!



MR. DING

Rev. B. S. Ding, Native Chinese preacher, who will be one of the Convention speakers. He will thrill his hearers with his great message.



MISS JACOBS

Miss Rox'e Jacobs, newly elected Junior and Intermediate BYPU Leader of Tennessee, who will conduct conferences for Leaders at the Convention and teach "Pilgrim's Progress" at the Encampment.

THE ASSEMBLY UNLIMITED IN DELEGATIONS

Delegations to the Assembly from July 28 to August 3, will be unlimited. Ovoca will accommodate the number expected for this great meeting. It is hoped that many will arrive on Sunday and stay through the entire week. See "Information" page five of this issue.

FLORIDA NOTES

By A. J. Holt

The first session of the South Florida Baptist Assembly has just closed at Punta Gorda. It was most successful every way. We met in a mammoth tourist hotel, which is only opened during winter months. But there was never in the history of this hostelry a larger or more enthusiastic crowd than met at this assembly. Every room was occupied and the crowd at the dining table was a hungry, happy lot of young people. The "lobby" of this hotel during the tourist season is used as a hall for dancing, with a card room hard by, and a

The Biggest Business in the World

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.



T. W. GAYER, Stewardship Secretary
Will Speak at Ovoca

pool room near. It is considered by the world that these things are necessary to having a good time. But this crowd of Baptist young people had the very best time without any of these things. No dancing, gambling crowd ever had so good a time. Each morning was spent in study and class work with the result that over 100 received diplomas or certificates of proficiency. Twenty classes met and all did good work.

The afternoons were spent in recreation. There was boating, bathing, fishing, automobile riding and just sitting out under the great shade trees having a cool good time. The hotel faces Punta Gorda Bay where delightful sea breezes constantly blow.

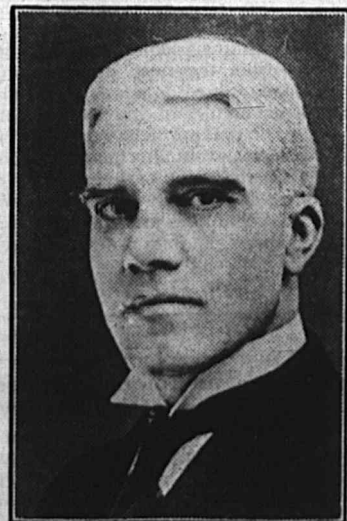
A. J. Holt was chosen President, with C. H. Carlton secretary, and W. W. William General Manager. Dr. Robert VanDeventer, of Jackson, Ga., was the lecturer at each evening hour when the people of the town came in great numbers.

Dr. Rogers, our great secretary, is making strenuous efforts to bring Florida "over the top" in our final round-up on the Seventy Five Million Campaign. Several churches have already paid in full their pledges. Among them stands Punta Gorda Church.

Rev. R. A. Sublett, once the pastor of this church has passed into the great beyond. He was a good man.

At the late assembly ten young people gave themselves to the work of the Lord. Two to the ministry, two to foreign mission service and six to any work the Lord might open up for them.

THERE IS NO FEAR IN LOVE; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.—1 John 4: 18.



DR. JOHN L. HILL, Nashville Assembly Speaker

Distinctive Set of Seven

Any One of These Books May Mean
A Whole New Life to You

The Light That Grows—J. M. Dawson \$1.25

Houston Chronicle announces: "Not didactic, nor cold, nor insipid, but attractive and easily understandable." Others: "Style flawless, thought fresh and suggestive." "Of absorbing interest." "A pleasure to lose one's self in it."

The Prayer Life of Jesus—M. E. Dodd \$1.50

L. R. Scarborough says: "Greatly enriched and helped me. Your message is vital and vitalizing." Others: "Prayer is set forth as a mighty factor." "I have not read a better book on prayer." "It has been a rich benediction."

Pioneering in the Southwest—A. J. Holt \$1.50

Robt. E. F. Aler, Baltimore, says: "Refreshingly different from most autobiographies, appealing style, clear and simple diction." Others: "For youth, manhood or old age, it thrills and inspires." "Marvelous to see the hand of God in the author's life." "Delightful, educational, striking, unusual, charming, thrilling."

Seeing the Best—Geo. W. McDaniel \$1.50

Christian Index announces: "All through the volume the touch of a weighty and noble personality, the throb of a sympathetic heart." Others: "Wonderfully inspiring." "Old truths in new garments." "Hailed with delight."

Captain Pluck—Isla May Mullins \$1.50

Marion Lawrence says: "It will put ginger in your boy's blood and help him determine to amount to something." Others: "Fast moving chapters." "Well written and thoroughly human." "A pre-eminent book for stirring of ambition."

The Tears of Jesus—L. R. Scarborough \$1.25

O. E. Bryan says: "Nothing he has written so clearly sets forth the compassionate heart of the author." Others: "Read with delight and profit." "It was very sweet to me." "Wish you would produce more books of this character."

The Deeper Voice—Annie Steger Winston \$1.25

Sunday School Worker, Philadelphia, announces: "A beacon light for any one groping in the fog of modern intellectualism." Others: "A book to aid in quieting the unrest of troubled hearts." "The author points out the way to a trust in God." "I recognize the deeper voice."

Baptist Sunday School Board, Book Publishers
161 Eighth Avenue, North Nashville, Tennessee

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.
- 30—Concord, Fellowship church.

AUGUST

- 5—Robertson County, Oakland church near Springfield.
- 7—Jefferson County, Shady Grove church.
- 7—Sequatchie Valley, Ewtonville 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, Tullahoma.
- 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.
- 9—Enon, Dixon Creek church.
- 10—Gibson County, Humboldt.
- 10—Maury County, Columbia First church.

- 11—Watauga, Dungan's Chapel, Carter.
- 13—Stockton Valley, Beech Bottom Church, Clinton Co., Ky.
- 17—Madison County, Pleasant Plains.
- 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, Meligs 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 McKenzle.
- 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.



HARRY CLARK, Educational Secretary, Assembly Speaker

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: Eastanallee, Indian Creek, Lawrence County, Little Hatchie, Riverside, Sweetwater, Tennessee Valley.



DR. L. R. SCARBOROUGH, Ovoca Speaker

West Jackson: R. E. Guy, pastor; Dr. Louis Entzminger spoke morning, afternoon and evening. This closed the greatest revival in the history of the church. Received during the meeting by letter 51; by restoration 2; by baptism 110; in all 163; SS 692; good BYPU's.

BLESS THE LORD, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.—Psalm 103:2-4. THUS SAITH THE LORD that created thee, O Jacob, and he that formed thee, O Israel. Fear not for I have redeemed thee, I have called thee by thy name; thou art mine.—Isaiah 43:1.



DR. RYLAND KNIGHT, Assembly Speaker

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
161 8th Avenue North, Nashville

W.M.U. AND OVOCA

Every young person and all leaders of young people will be delighted with the class, "A Decade of W. M. U. Service," by Miss Northington. We will do our best to make it helpful and interesting.

Up-to-date plans and methods will be given the class, "A Decade of W. M. U. Service," by Miss Northington. We will do our best to make it helpful and interesting.

OVOCA JULY 27-AUGUST 3

Your associational superintendent should be at Ovoca, for the conferences and mission study. Certainly the young people's leaders must be there. The president of the W.M.S. deserves the trip after all of her hard work. Write to Mr. W. D. Hudgins, Tullahoma, today, and make your reservation. If you stay the entire week, the board will be only \$1.25 a day. This includes room and three meals a day. Cheap enough for anybody! Attendance is limited so write early that you are going.

Buy round trip ticket to Tullahoma and you will get one and one-half fare. Meet me at Ovoca!

INDIVIDUAL PERSONAL SERVICE PAD

We have had printed individual personal service reports. Twelve blanks form a pad and the price is five cents per pad. If you want better reports from your women order these pads from W.M.U. Headquarters, 161 8th Ave., N., Nashville, Tenn., and they will be sent to you.

Most of our literature is free, but it is necessary for us to charge five cents a pad for these.

CIRCLE STANDARD OF EXCELLENCE

1. All officers: Leaders, Assistant Leader, Secretary-Treasurer, Personal Service Chairman and Mission Study Chairman, taking the Baptist & Reflector and one other missionary periodical.

2. At least twelve meetings a year.

3. Average attendance at Circle Meetings of at least one-half of the active members.

4. Average attendance at W. M. S. monthly meeting of at least one half of the active members of the Circle.

5. One-half of Circle membership taking "Baptist and Reflector" and one other missionary magazine.

6. Twenty-five per cent of the active members tithing.

7. At least one mission study class a year.

8. Payment of all missionary pledges.

9. Fifty per cent of the members of the Circle reporting personal service to chairman; Circle Chairman reporting in writing to Personal Service Chairman of the W.M.S.

10. Foster a Young People's Organization.

A MONTH'S SALARY.

It will take sacrificial giving to raise \$200,000 from women and young people by January 1st. We are trying to find fifty-five who will give a month's salary to the Campaign during the next six months. One-sixth can be given each month. If you will be one of the fifty-five in Tennessee, please write Miss Mary Northington, 161 8th Ave. N., Nashville, Tenn. Do this for Jesus sake and for His glory. You can help to fill the whole earth with His glory by giving sacrificially to the Campaign.

THE "BAPTIST AND REFLECTOR" AND MISSIONARY MAGAZINE

The W.M.S. and Y.W.A. Standard of Excellence was changed to read this year that the "Baptist and Reflector" and one missionary magazine should be in one-half the homes. Let your Secretary of Literature get busy taking subscriptions.

FIELD WORK

Your secretary was happy to have the privilege of visiting Holston Valley W.M.U. quarterly meeting at Rogersville. Four churches were represented and much interest was manifested. We were very sorry that the superintendent was ill and unable to be present.

At Tazewell we met with the W.M.S. and planned some forward movements



Miss Mary Northington, Ovoca Speaker.

for Cumberland Gap Association. The new pastor, Brother Carr, invited us to speak in the evening which we did to a large audience.

Cumberland Gap also has a new pastor, Brother Crowley. Both churches have gone to full time, which is a great step forward. Mrs. Crowley is the new president at Cumberland Gap, and is planning to have an A-1 society. We were most happy in the large attendance at Cumberland Gap in our afternoon meeting when we spoke to the W. M. S. We traveled through the Holy Land in the evening.

Watch the mountains of East Tennessee. Our churches there are advancing in every way.

YOUNG PEOPLE'S NOTES

I have been doing field work in Providence Association. We have a new young people's leader in this association, Miss Pearl Smullen, of Lenoir City. She is taking hold of the work in a great way. We visited many of the churches in and near Lenoir City. On Friday night we met with the Y.W.A.'s of First Church, Lenoir City. These girls show that they are greatly interested in the work, but as there are still many who are not enlisted in that church, we are hoping that they will soon get lined up in the work. I do hope that soon we will have a Y.W.A. in every church in

Lenoir City. We have a new Sunbeam band in Tabernacle Church and trust that this is only the beginning of great things for the little folks. We want to see all of our young people lined up in the Lord's work.

LETTER TO Y.W.A.'S AND G.A.'S.

Dear Girls:

I am very proud of my Y.W.A.'s and G.A.'s this year, but won't you try to do still better next year? I am expecting the Y.W.A.'s to make individual pledges as they have in the past, but as the G.A.'s seldom have money of their own, I am going to apportion them as a society. I hope that you will make regular gifts, for it is so much easier to keep up with your pledge if you give regularly. The amount paid in before December 31 to missions will go on the Campaign. Won't you do your very best for your Lord?

Every Y.W.A. and G.A. is interested in the Training School at Louisville. This school belongs to us. We keep it up and make possible the education of God's chosen ones. I am asking the Y.W.A.'s and G.A.'s to give to this year. I hope that you will give liberally now, and perhaps God will call some of you to do definite work for Him, and you can attend this wonderful school.

It may be that I have asked you for too much or perhaps, not enough. Please let me know the amount that you can give if I have made a mistake.

Lovingly yours,
Jessie Dye.

A LETTER TO THE SUNBEAMS

My Dear Little Sunbeams:

You have done splendid work during the past year. We have had many more A-1 Sunbeams Bands to report than we had last year. I am proud of you but I want you to do still better. If you have not been A-1 before, begin to work hard now and next year you will be able to report that you are A-1.

Not many little children make personal pledges, so I am asking the Sunbeams to give to missions this next year as a band. I wish that you would give something each week or at least every time you meet. The amount paid before December 31st will go on the Campaign. Let us do our best to make this the greatest year of the Campaign.

In studying about missions we ought to learn to love our missionaries. Oh how we want to help them! I have a plan to present to you in which you can be of real service. So many



Miss Juliette Mather, Ovoca Speaker

of the missionaries children have to leave their parents and come to this country to go to school. This costs money, so we have a fund that takes care of them. It is called the Margaret Fund. You will be a real missionary if you give and help out on this. Now, it may be that I have asked your society for too much or not enough. Let me know what you can do and I will accept your figures as your apportionment.

Lovingly yours,
Jessie Dye.

ADDRESS OF W. M. U. PRESIDENT MRS. W. C. JAMES

"The Challenge of the Heights" (Concluded from last week)

One of the desires of my heart is that the Baptist women of the world who are connected with the Southern Baptist Convention in the mission fields and at home will form a prayer

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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Making a Missionary Church

By STACY R. WARBURTON

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

Cloth, \$1.75 net

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circle that will encircle the globe and that hour after hour as the twenty-four hour day advances Baptist women will be strengthening one another by means of their prayers and at the same time will be praying for success in the fulfillment of our high mission to the end that the whole earth be filled with His glory. Who knows the strength that will come from such a bond of union and the power that will be released because of this united prayer?

May I bring your attention again to some of the matters concerning which I asked you last year to give most serious consideration, with the request that you consider them this year with the determination to put them into effect?

1. First let us see that **stewardship** shall be kept before our members with special emphasis placed upon the obligation to bring in the tithes and offerings.
2. We should lose no opportunity to secure new pledges and gifts. Large numbers of women and young people have come into our churches and they should be enlisted.
3. Boys and girls who have grown to young manhood and young womanhood and who are now earning their own money should be shown their larger responsibility.
4. New societies should be organized and among other things there should be a canvass among the members for pledges.
5. Each participating object of the Campaign should be kept before the people with all its own appeal and with all the fervor of a devout conviction reinforced by all the information and personal appeal we can muster.
6. Every effort should be made to see to it that gifts from all our members and from every society be recorded on the books of the state W.M.U.

Last year I urged that every woman pay her own pledge and said that perhaps many would have to pay the pledge of some other. I am reminded that a few years ago we had emergency women who were willing in case of an emergency to be called on for a certain amount. It would be a fine thing this year if large numbers of our women were willing to sign up as "emergency women" and would be willing to assume the proportionate share of one or more who perhaps may not pay their pledges or else to make up for the gifts for which we have lost credit because of the failure to properly record them. In addition to this we must be optimistic and seek in every way to create an atmosphere that will react favorably on all those who come within the sphere of the church's influence. The path ahead is steep and rocky and is without doubt a pathway that requires our whole attention, strength and energy, but if we set our feet in this pathway with a will to sacrifice and with a sincere determination to win, using the three great forces essential in our undertaking, counting on God whose co-laborers we claim to be, we will find when we have scaled the height that like Abraham when called upon to give his only son we have found our way to the Mountain of Victory and that the sacrifice was only in surrender to the task.

But I hear you say: What of tomorrow? A part of this year's work belongs to tomorrow. The heights that we must reach tomorrow will be determined by the ascent of today and the spirit that dominates the completion of this present task. In this meeting you will learn of our plans in connection with the New Program for 1925 but in closing there are just two or three practical things that I would bring to your attention in our planning for tomorrow.

The first is that we shall not take a backward step in our giving. I trust that our pledge for 1925 will be an increase over what the average for one year has been in the 75-Million Campaign and that from this time forth we may hold before our women and young people the former ideal of a 10 per cent increase over each pre-

ceding year's gifts. Let us try to see to it in the every member canvass for the new program of 1925 that the pledge cards of our members are kept on file where somehow the society may have access to them if necessary and thus know how matters stand with them as they seek to pay their pledges and enlist the unenlisted. By no means let us fail to know where we stand in enlisting our young people in missionary giving and in personal service. It is essential that we teach them great principles but equally as essential that we see to it that these principles become active in their lives. It is all too true that emotions aroused by the appeal of high ideals become as ashes in the lives of us all unless they are crystallized into deeds. All the aims of Woman's Missionary Union have ever been high and each new eminence attained has shown us other heights to reach. This entire year must be no exception to the rule for with all that has been accomplished by all missionary endeavor we still have the challenge of the heights and more heroic exploits have yet to be achieved. "The whole wide world with its restless millions waits to be conquered. India, China, Africa, South America, spacious continents, crowded countries, cannibal islands and coral reefs, all wait—as the peaks wait for the pathfinder—for the beautiful feet of those triumphant mountaineers whose coming will precipitate the conquest of the ages. The challenge of the heights is in our ears; it stirs our blood; it fires our fancy. It is a day for girding our loins for heroic enterprise. The pinnacles beckon and the topmost crags are calling; we must go. The golden age has still to be ushered in."

GREAT REVIVAL AT NORTH ETOWAH.

(Contributed.)

We have just closed a two weeks meeting here which in many ways was a great meeting.

Our church is greatly revived. There were eighteen professions and several renewals with three additions by letter. Of eighteen professions twelve were approved for Baptism, eleven of whom were Baptized Sunday night.

Another feature of the meeting was the real Spiritual Feasts. Many times God's people become so happy in service that they wept and shouted aloud in praise of Him who alone can save and keep. In the meeting were heard many testify that their entire homes were changed from darkness to light. Brother F. A. Webb our happy and worthy pastor was assisted by R. A. Thomas of, Ocoee, who did the preaching. He preaches the Bible in the old-time way, welcoming all Christian workers but refusing to tolerate unsound methods of Evangelism.

REVIVAL AT McMinnville

By C. J. Bryan.

One of the greatest revival meetings in the history of McMinnville came to a close on June 17, 1924, at the Baptist Church. The meeting was conducted by our pastor, Brother F. M. Dowell, who moved to McMinnville from Appalachia, Virginia, and took charge of the church here on April 20, 1924, since which time there have been 84 additions to the church at this place, 79 of which came into the church during the meeting, 54 by baptism and 25 by letter.

This number includes men of every profession of life, merchants, doctors, lawyers and nearly all of whom were adults.

It is thus seen that it takes a man of God to reach this kind of people and Brother Dowell is a great speaker and his messages are spoken from his heart, and they reach the souls of his auditors as he speaks them himself. He has done a wonderful work and has brought men to Christ by his God-spoken messages.

The singing was conducted by Bro. S. W. Rutledge, of Chattanooga, Tennessee, who is one of the strongest workers who has ever been in Mc-

Minnville, not only in song, but reaches the hearts of his people by his energetic work, never tiring and never ceasing.

This is the culmination of a great work which has been in progress here for a number of years, brought about both by our present pastor and the one who preceded him, Brother R. T. Skinner.

This has made it necessary for us to either plan a new building at this place or add to our old one, as the room now is inadequate for the church.

NEW DEACONS ORDAINED.

By C. Y. Givan.

Prosperity Baptist Church ordained five new deacons Sunday, June 22, as follows: T. C. Jennings, Andrew Foutch, Pitts Hamilton, Frank Truitt, and Ernest Fite.

The Presbytery was composed of Pastor W. B. Woodall, Rev. S. P. Devault, Rev. S. Robinson, and Rev. J. E. Spurlock; and Deacons from Auburn, Salem, Sycamore, Smith's Fork, Linwood, Shop Springs, and Prosperity churches.

Rev. W. B. Woodall was elected moderator and C. Y. Givan, Clerk of the Presbytery. A large crowd was present.

THEY THAT WAIT upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40: 31.

ASCRIBE YE GREATNESS unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deuteronomy 32:3, 4.

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PASTORS' CONFERENCES

ATTENDANCE JUNE 29

Nashville, First	1,681
(Allen Fort Class	1,139)
Knoxville, Bell Ave.	970
Knoxville, First	938
Chattanooga, First	871
Memphis, Central	849
Memphis, First	709
Jackson, West	692
Memphis, Bellevue	675
Knoxville, Fifth Ave.	625
Memphis, Temple	605
Knoxville, Broadway	544
Knoxville, Lonsdale	456
Chattanooga, Tabernacle	440
Maryville, First	425
Chattanooga, Highland Park	407
Knoxville, Euclid Ave.	401
Erwin, First	398
Nashville, Eastland	381
Fountain City, Central	379
Knoxville, Immanuel	375
Kingsport	346
Chattanooga, Chamberlain Ave.	338
Elizabethton, First	335
Knoxville, Island Home	325
Chattanooga, Avondale	325
Harriman, Trenton Street	315
Nashville, Immanuel	313
Nashville, 17th Ave. Mission	311
Alcoa, Calvary	311
Nashville, Judson Memorial	311
Chattanooga, Central	306
Chattanooga, East	302
Humboldt, First	301

CHATTANOOGA

E. Chatta.: J. N. Bull pastor; "By Faith" and "In Search for the Lost." SS 302.

First: John W. Inzer, pastor; T. J. York, assistant pastor on "Every Member's Responsibility" and young people of church in charge. SS 871.

Tabernacle: T. W. Callaway, pastor; "The Harvest Field" and "Should a Christian Use Tobacco?" For baptism 1; baptized 1; SS 440.

Highland Park: J. B. Phillips, pastor; "Nehemiah's Vision" and "How Nehemiah Did His Work." SS 407. One joined the church. Tent meeting began last night.

East Lake: C. H. Cosby, pastor; "Denominational Education" and "Side Tracking." Spoke six times at various places last week.

Clifton Hill Tab.: W. R. Hamic on "An Open Door" and "The Pearl." By letter 20; for baptism 20; baptized 19; SS 249. Organized the church June 16 with 99 members. Present membership 196.

Chamberlain Ave.: G. T. King, pastor; "What Is Man?" and "Salvation." SS 338.

Red Bank: J. A. Maples, pastor; "The Gospel to all the World" and "A Prayer for a Revival." By letter 1; SS 199; BYPU 36. Pastor began a meeting at Hixon at night.

St. Elmo: U. S. Thomas, pastor; Claude E. Sprague spoke both hours. Good SS. Tent meeting continues with power. 44 additions to date.

N. Chatta.: Wm. S. Keese, pastor; "Vacation Benefits" and Installation service of B.Y.P.U. officers. By letter 2; baptized 1; SS 288.

Central: W. L. Pickard pastor; "A Nation that Honors God" and "Matthew Seven." Baptized 1; SS 306; BYPU Sr. 27. Services well attended.

Bell Ave.: G. W. Cox, pastor; "Joseph the Dreamer" and "God's Call to Man." SS 102; BYPU 29.

Second, Rossville: Dan Quinn, pastor; "Look Under Thyself and Under Thy Teaching" Tim. 1: 16 and "Adam. Where Art Thou?" SS 35.

Avondale: T. G. Davis, pastor; "Christ Precious" and "The Disease and the Remedy." SS 325; BYPU good.

Oak Grove Tab.: W. C. Tallant, pastor; annual conference, A. Roberson, moderator and pastor on "Cost of Being a Christian." SS 150; BYPU 35.

Chickamauga, Ga.: Geo. W. McClure, pastor; "First Psalm" and "No Hope." Shoal Creek: A. G. Frost, pastor; on "The Holy Ghost" and Mrs. Murphy, evangelist on "Baptism." SS 47.

NASHVILLE

Immanuel Ryland Knight, pastor. "Eighteenth Amendment" and "Joshua Servant of the Lord." By letter, 1. In SS, 313.

Park Ave.: A. M. Nicholson, pastor; Bro. W. H. Sledge spoke five times. Results of meeting to date, 63 professions; 42 additions by baptism; 17 additions by letter. In SS, 279.

Calvary W. H. Vaughan, pastor. "From Calvary to Mt. Olivet" and "Paul's Idea of Sacrificing in Service for Christ." In SS, 135. By letter, 2. Gallatin: E. P. Alldredge, supply; "Paul's Passion for Souls." No evening service. In SS, 119; in BYPU, 18; 1 profession. Rev. Wade House is holding an evangelistic campaign in Gallatin with good interest.

Seventh Edgar W. Barnett, pastor. "God's Call to Repentance" and "Israel Reviewed." In SS, 178; in BYPU, 13; in Jr., 17. By letter, 2.

Edgefield: W. M. Wood, pastor. "Laying Up Treasures in Heaven" and "A Superficial Christian." In SS, 295; in BYPU, 35; in Intermediate, 12; in Jr., 20. By letter, 2.

Belmont Heights John D. Freeman, pastor. "Worth While Education" and "God's Gracious Invitation." In SS, 292; in BYPU, 10; in Intermediate, 18; in Jr., 20. Baptized, 5.

North Edgefield A. W. Duncan, pastor. "A Forgotten Vow" and "Daniel Purposed in His Heart to Do Right." In SS, 265; in Sr. BYPU, 17; in Jr., 28. Baptized, 1.

Centennial: L. P. Royer, pastor. "Pentecostal Tongues and Devil's Tongues" and "Jesus Is Willing to Heal the Afflicted." In SS, 148. Good crowds at all services.

Third: R. M. Jennings, pastor. "Our Pattern of Service" and "God's Way With His Own." In SS, 279; in BYPU, 35. For baptism, 2; by profession, 2.

Eastland: O. L. Hailey, pastor; "Christian Education" and "A Vision and a Debt." In SS, 381; good BYPU. Baptized, 2. Pastor resigned to give whole time to the Negro Seminary.

Inglewood: H. M. Easter, pastor. "The Eternal Christ" and "Moses at 120." In SS, 43. By letter, 2.

Judson Memorial: R. E. Grimsley, pastor. Lord's Supper observed at morning hour. Night, "Rich Man and Lazarus." 311 in SS, 3 by letter.

KNOXVILLE

Broadway: B. A. Bowers, pastor. "Baptists and the Law" and "Christianity and Patriotism." 544 in SS, 135 in BYPU.

Immanuel: A. R. Pedigo, pastor. Children's Day observed and Program by the Sr. BYPU. 375 in SS, 1 baptized.

Washington Pike: J. A. Lockhart, pastor. Children's Missionary Program and pastor on "Seed Time and Harvest." 133 in SS, 50 in BYPU. Livingstone BYPU rendered a program at Sunrise church.

Fountain City: Neill Acuff, pastor. "The Fall of Man" and "A Needed Vision." 158 in SS.

Euclid Avenue: J. W. Wood, pastor. Luke 1: 46, and Heb. 10: 31. 401 in SS, 75 in BYPU, 7 baptized, 2 by letter. Closed revival.

Island Home: C. D. Creasman, pastor. "Everlasting Waters," and pageant. "The Challenge of the Cross." 325 in SS, 92 in BYPU, 8 baptized, 1 received for baptism.

Smithwood: C. P. Jones, pastor. "Some Things That Make a Nation Great" and "A Call to Slumbering Souls." 212 in SS. Pastor will undergo a slight operation Monday.

Elm St.: E. F. Ammons, pastor. J. J. Henderson in morning, pastor on "Evidence of the New Life." 160 in SS.

Rockwood, First: L. W. Clark, pastor. Graded Sunday School at morning hour. Pastor in evening on "And Preached Unto Him Jesus." 73 in BYPU, 1 by letter, 1 baptized.

Lonsdale: W. E. Atchley, pastor.

"The Meaning of the Lord's Supper," and "The Products of Christian Schools." 456 in SS, 145 in BYPU. Gillespie Ave.: J. K. Smith, pastor. Matt. 4: 19, and Jonah 4: 6. 185 in SS.

Beaumont: D. A. Webb, pastor. Ex. 28: 41, and 1 Cor. 13: 9-12. 153 in SS.

Bell Ave.: James Allen Smith, pastor. "Without a Vision the People Perish," and "The Three Wonders of the Bible." 970 in SS, 6 baptized, 2 by letter, 2 by baptism, total 4. SS average for past three months, 1,144.

Oakwood: W. G. Mahaffey, pastor. "The Purchased Possession," and "The Rewards of Faith." 225 in SS. Mt. View: J. R. Dykes, pastor. "Remaining Difficulties," and "Knowing God's Law." 218 in SS, 60 in BYPU.

Central of Fountain City: J. C. Shipe, pastor. "The Call of Levi," and "Not Far From the Kingdom." 379 in SS, 118 in BYPU, 4 by letter, 4 for baptism. Decision day in SS, 13 conversions.

Inskip: W. D. Hutton, pastor. Isa. 52: 1, and Jer. 1: 19. 143 in SS, 40 in BYPU. 2 funerals, SS collection \$20.00. Good day.

Grove City: D. W. Lindsay, pastor. "Sanctification," and "A Call to Decision." 178 in SS, 25 in BYPU. 2 baptized, 1 by letter, 1 approved for baptism, 2 baptized, 1 by letter.

Fifth Ave.: J. L. Dance, pastor. "Hezekiah's Revival," and "If Children." 625 in SS, 3 baptized, 1 for baptism.

First: F. F. Brown, pastor. "Obedience," and "Redemption." 938 in SS, 57 in BYPU. 2 by letter, 1 for baptism.

Marble City: R. E. George, pastor. "Christian Food," and Rev. Branum on "Power of God." 121 in SS, 2 by letter.

MEMPHIS

Seventh Street: Rev J. R. Burk preached at morning hour, and Mr. C. A. Pinson spoke at night on BYPU work. 196 in SS. Sr. BYPU elected officers to serve for next six months.

Highland Heights: Pastor Curle preached at both hours to good congregations. 3 additions, 226 in SS; 3 good unions.

Union Avenue: Pastor Hurt preached at both hours. 20 baptized in last two weeks.

First: Pastor Boone preached. 1 by letter, 1 for baptism, 709 in SS.

Eudora: Pastor spoke both hours. 52 in SS.

Eastern Heights: J. W. Leigh, pastor. 65 in SS, 62 in BYPU. Pastor preached both hours. BYPU conducted service at poor house Tuesday.

Raleigh: A Fifth Sunday meeting, well attended, was held by the Raleigh church. 70 in SS, 2 additions by letter. Ordination and baptismal services.

Speedway Terrace: Pastor J. O. Hill preached on "Contentment," and "Almost Persuaded." 133 in SS.

New South Memphis: Pastor Norris preached both hours. 145 in SS, 5 baptized. Pastor preached ordination sermon for deacons at North Evergreen for Dr. S. M. Ellis, pastor.

Joseph Papia Italian Missionary: Times preached, 2; present in SS, 23; tracts distributed, 27; families prayed with, 9; visits made, 47.

Forest Hill: Pastor W. L. Smith preached both hours. 61 in SS, 47 Bible readers in BYPU, 44 read daily.

Bellvue: W. M. Bostick, pastor. Pastor preached both hours. 675 in SS, 1 by baptism, 1 by letter, 3 baptized. Good unions. Mr. S. M. Armstrong begins next week as assistant pastor.

Boulevard: Pastor J. H. Wright preached at both hours. 14 additions, 10 for baptism, 4 by letter, 6 baptized, 224 in SS, 3 BYPU's. Meeting closed. Bro. Don. Q. Smith did fine preaching, he left us on Friday night.

Temple: Pastor J. Carl McCoy spoke at both hours. 605 in SS. Bro. Lacy Keele begins work with us as secretary and enlistment man for two months this summer, after which he resumes his studies at Union University.

Merton Avenue: Pastor E. J. Hill spoke at both hours. 165 in SS.

Evergreen: S. M. Ellis, pastor. 3 good services. 55 in SS, \$10.00 offering, 2 BYPU's organized, 25 in Sr., and 12 in Jr. BYPU., 3 deacons ordained assisted by pastor Strother and Norris. One confession.

Prescott Memorial: Pastor Jas. K. Oakley preached at both hours to large congregations. 1 conversion by a Catholic and addition to the church. 1 baptized, 285 in SS, 95 in BYPU. Work interesting and going well.

Collierville: Pastor J. A. Horton spoke both hours. 70 in SS. Enthusiastic BYPU.

Central: Pastor preached. 11 for baptism, 3 by letter, 549 in SS.

Rowan Memorial: A. H. Smith, pastor. 122 in SS, 2 for baptism, fine BYPU.

Riverside: A. H. Smith, pastor. 46 in SS, good interest.

Calvary: Pastor conducted services both hours. 148 in SS, 1 baptized.

Lucy: J. R. Burk, pastor. A three days fellowship meeting. Speakers: Mrs. A. S. White, Mr. H. L. Higgs, Rev. I. N. Strother, Mr. Stanley Tutts. Special music was furnished by Mr. and Mrs. Armstrong, Miss Ward, Mr. Hughes and Newell. 74 in SS, 1 profession.

MISCELLANEOUS

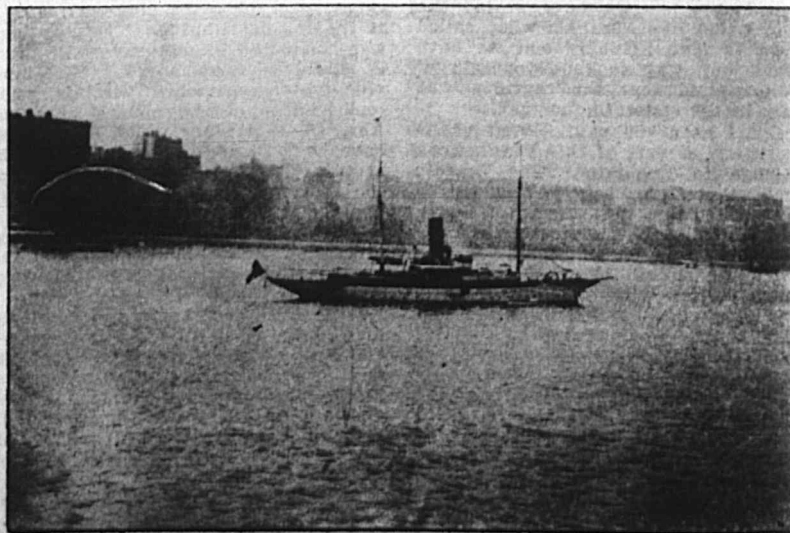
Kingston: W. C. Creasman, pastor; "An Eternal Love" and "High Waters." SS 178; BYPU 52. Good day.

Elizabethton, First: J. Herschel Ponder, pastor; "The Purpose of Creation" and "Four Manifestations of Power." SS 335; Jr. BYPU 42; Int. BYPU 54; Sr. BYPU 54; prayer meeting 88; baptized 1. Good day.

Kingsport: J. K. Haynes, pastor; SS 346. Good services.

Alder Branch: W. A. Masterson, pastor; "Undeveloped Resources" and "The Babel Builders." SS 162; BYPU good. Work growing in interest.

Maryville, First: J. R. Johnson, pastor; preached at both services. By statement 1; SS 425.



Yatching on the Cumberland

Alcoa: J. H. O. Clevenger, pastor; "Jesus Crowded Out" and "That Awful Night." SS 311; Bible Class 88; Friendly Class 65; since last report by baptism 2. Splendid services and crowds for hot day.

Monterey: W. M. Griffith, pastor; "The Divine Law of Increase" and "The Rent Veil." Jr. BYPU organized at 2 p.m., with 19 members and many more to follow. Good BYPU at 6:45 p.m.; SS 240; by letter 1. Good day. Fine congregation at both services.

Centerville, First: Alvin L. Bates, pastor; "Lord's Supper" and E. H. Grunwald preached at night. Pastor preached in afternoon at mission. Good SS and BYPU.

Trenton St., Harriman: J. H. Sharp, pastor; preached at both hours. SS 315; by letter 1.

AN APPRECIATION OF REV. CHAS. E. BURTS, D.D., GENERAL DIRECTOR OF 1925 PROGRAM SOUTHERN BAPTISTS

By his pastor, T. Claggett Skinner, D.D.

South Carolina is loath to part with her great leader, but recognizes that the whole is greater than any one of the parts, and, therefore, yields gracefully.

Dr. Burtis is a massive man. He is massive in body. His presence commands respect and suggests strength. He bulks large in nature. He is incapable of acting in a little way. The same is true mentally. He is not a dilettante. He is not given to alliterations, epigrams, or phrase-making. His thinking is rugged, masculine. A few plain, strong, Saxon words tell what he wants to say. Dr. Burtis is a large

man spiritually. I have had an unusual opportunity to observe this man in action. He is not pietistic. No man was ever freer from cant and make-believe. He has the frankness of a child. But the deep undercurrent of his life is religious. In the nearly five years of his leadership in South Carolina he has walked and talked with God.

The finest of all his fine qualities is his naturalness. Whoever saw Dr. Burtis put on airs! His judgment is seasoned and trustworthy. In a large crowd of people he is not the first to speak. But when he does speak it is not because he has to say something, but because he has something to say. A banker in Columbia said he would as soon rely upon the judgment of Dr. Burtis as upon that of any in the city. Think of that. And he is a minister, too!

There is not a lazy bone in his great frame. He is a hard worker. His willingness to spend himself and his desire to see everything around him advance, might give a bystander the impression of a dictator. But there never was a man more considerate of others. That's the reason he is the best beloved man in South Carolina. Someone, knowing that I succeeded him in the pastorate, said: "How do you get along with Burtis?" I replied: "There is only one class of people who cannot make it with him. That's the class that does not want to do right."

I doubt if the committee on the next program could have found a more suitable man anywhere in the Southern Baptist Convention for this place. He was born to be a leader.

The First Church, Amarillo, Texas, secures as pastor, Rev. G. L. Yates, of McKinney, Texas, to succeed Dr. H. W. Virgin, removed to Chicago, Ill.

Rev. James B. Leavell has resigned the First Church, Houston, Texas, in order to re-enter the evangelistic field. He has outstanding gifts as an evangelist.

The church at Haynesville, Texas, loses its pastor, Rev. A. J. Smith, who goes to Queensborough, La., effective July 1. It is his opinion that a greater field opens for him at the latter place.

Rev. Chas. S. Pierce has resigned the care of the First Church, Kaufman, Texas, in order to leave the last of August for England, where he will study in the University of Edinburgh and later enter Oxford University.

The revival in West Jackson Church, Jackson, Tenn., in which Evangelist Louis Entzminger, of Longwood, Fla., is assisting Dr. R. E. Guy, is literally sweeping that end of the city. At last account there had been 132 additions. Singer J. P. Schofield is rendering service of inestimable value.

Rev. W. R. Hamburg, of the First Church, Belton, Texas, resigns that pastorate in order to accept a call to the Coggin Avenue Church, Brownwood, Texas, where he was formerly pastor.

A message today received from Asheville, N. C.: "Have just finished reading 'Greece and Bible Lands.' How I did enjoy it!" Price \$1.25, post paid. G. M. Savage, Jackson, Tenn.

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Daniel J. Blocker, President, Rome, Georgia

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Marinus James has resigned as secretary of the Baptist Council, Norfolk, Va., to accept a call as pastor of Drummondtown Church, Accomac Court House, Va., effective July 1.

Rev. J. E. Skinner, of the First Church, Martin, Tenn., is assisting Rev. J. W. Hudson in a meeting at Raleigh, Miss., which began Sunday.

Rev. W. L. Maer, of Memphis, Tenn., has accepted the care of the church at Hernando, Miss., effective July 1. He is a young man of resplendent ministerial gifts, being a full graduate of the Seminary at Louisville, Ky.

There has been organized the Anti-Evolution League of America. The officers are President, Dr. J. W. Porter, of Louisville, Ky.; Vice President, Judge Matt O'Doherty, of Louisville; Field Secretary, Evangelist T. T. Martin, of Blue Mountain, Miss. The fall and winter campaign against evolution in tax-supported schools begins August 1.

Rev. Mark Harris, of the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, supplied the pulpit of the First Church, Jackson, Tenn., last Sunday in the absence of the pastor, Dr. J. J. Hurt, who was in a revival at Louisville, Miss.

Dr. I. N. Penick, of Jackson, Tenn., is to be assisted in a revival at Alamo, Tenn., beginning Sunday, July 27, by Dr. J. J. Hurt, of the First Church, Jackson, Tenn.

The church at Leland, Miss., loses its pastor, Rev. W. H. Morgan, who accepts the care of the First Church, Hartsville, S. C., where is located the famous Colver College, to which he will send his daughters. He is one of the strong Mississippi pastors.

The result of the recent revival at the First Church, La Grange, Ga., in which Dr. Spencer Tunnell was assisted by Dr. J. W. Inzer, of Chattanooga, Tenn., was 94 additions to the church. Earl Robinson, of Chattanooga, led the singing.

Rev. J. A. Reiser has resigned at Swainsboro, Ga., to accept a call to Jonesboro, Ga., effective August 1.

Rev. Hugh S. Wallace has resigned the care of the church at Gordon, Ga., to accept a call to the First Church, Green Cove Springs, Fla.

In Calvary Church, Dallas, Texas, Rev. Elmer Ridgeway, of Duncan, Okla., lately assisted the pastor, Rev. W. O. Barnett, in a revival resulting in 76 additions. A new church to cost approximately \$100,000 is to be built in the next few months.

Dr. Forrest Smith, of Broadway Church, Dallas, Texas, preached the dedicatory sermon of the First Church, Sherman, Texas, on Sunday, June 22. Dr. T. L. Holcombe is pastor and the new meeting house costing \$150,000 was dedicated free of debt.

Evangelist Sam L. Raborn, of Waco, Texas, and his son, Rufus Sam Raborn, his singer, have recently held a revival at Dickenson, W. Va., resulting in 70 conversions all of whom joined the church. They are now in a revival at Pana, Ill., and come to Tennessee for the summer.

The First Church, Wilmington, N. C., has called as pastor, Dr. J. Marcus Kester, educational secretary of the Foreign Mission Board, Richmond, Va., to succeed Dr. J. J. Hurt. It is believed he will accept.

At the fifth Sunday meeting of Beech River Association, held at Fellowship Church, near Sardis, Tenn., the following preachers were in attendance: C. E. Azbill, Lexington; E. S. Garner, Warrens Bluff; Joe Jennings, Parsons; J. Y. Butler, Decaturville; A. H. Moore, New Orleans, La.; A. U. Nunnery, Parsons; W. J. Barnett, Right; R. L. Rogers, Huron; R. W. Baker, Sardis; J. T. Bradford, Darden and this scribe. J. Y. Butler was elected moderator. The writer preached the introductory sermon from John 3: 16. C. E. Azbill delivered a strong missionary sermon.

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THE WAY TO SHADOWTOWN.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown,
It sails away at the end of the day,
Just as the darkness closes round.

Rest, little hand, on my shoulder—
so;
A sleepy kiss is the only fare,
Drifting away from the world we go,
Baby and I in the rocking chair.

See, where the firelogs glow and spark,
Glitter the lights of Shadowland,
The raining drops on the window—
hark.
Are ripples lapping upon its strand.

There where the mirror is glancing
dim,
A lake lies shimmering, cool and
still;
Blossoms are wavering o'er its brim—
Those over there on the window sill.

Rock slow, more slow, in the dusky
light,
Silent lower the anchor down,
Dear little passenger, say "Good
night."
We've reached the harbor of Shadowtown.

—Eugene Field.

OLD-TIME WHALING

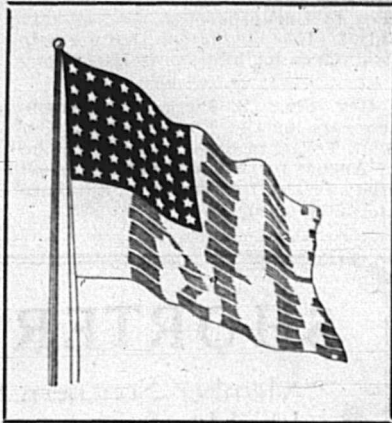
Among the species of whales most widely sought and considered most valuable were the "right whale" and the "sperm," the former for its oil and whalebone, and the latter for its superior oil and spermaceti. Each of these whales had its particular menace to the whaler. The sperms have a terrible tooth-armed lower jaw capable of biting a whalebone in two, and the right whale a powerful tail that lashes in great semi-circles to destroy everything in its wake.

From the lookout's station on the to-gallant cross-trees men scanned the sea, watching for the faint blue vapor which marks the presence of a whale; and with the shout of "There she blows" the ship sprang into action—then with utmost speed the whaleboat was lowered away, and swiftly and steadily swept over the water to stalk the whale, forced by the powerful sweep of long ash oars in the hands of six brawny men.

If all went well, the small boat stole closer and closer to the huge black mass; and with the mate's command, "Give it to him" the iron was hurled and buried in the blubber of the prey. Then began a battle royal between the most powerful of living creatures and the six men of the puny boat. Stung by the pain caused due to the iron in his flesh, the creature dashed forward, while several fathoms of line attached to the iron whirled with a roar through the bow chock and leaped from the tubs like a living serpent. The whizzing line was never allowed to slacken, and had to be kept clear and cooled by throwing water on it until the whale was tired enough to approach for the "kill," to which the perils of striking were as nothing. Even when the death-blow was given, rarely did a whale die without a "flurry," and in

his titanic death-struggles many a boat was stove and life lost.

All the above was in the process of the real old-time whaling, while now among the eighteen remaining whaling vessels gun harpoons are shot to catch the whale and bombs are used to kill him—mere slaughter with no element of sport or danger.—H. E. Rieseberg in Adventure Magazine.



THE STARS AND STRIPES.

When you see the Stars and Stripes displayed, son, stand up and take off your hat. Somebody may titter. It is in the blood of some to deride all expression of noble sentiment. You may blaspheme in the streets and stagger drunken in public places, and the bystanders will not pay much attention to you; but if you should get down on your knees and pray to Almighty God or if you should stand bareheaded while a company of old soldiers marches by with flags to the breeze, some people will think you are showing off.

But don't you mind! When Old Glory comes along, salute, and let them think what they please! When you hear the band play "The Star-Spangled Banner" while you are in a restaurant or hotel dining room, get up even if you rise alone stand there and don't be ashamed of it, either!

For of all the signs and symbols since the world began there is none other so full of meaning as the flag of this country. That piece of red, white and blue bunting means five thousand years of struggle upward. It is the full-grown flower of ages of fighting for liberty. It is the century plant of human hope in bloom.

Your flag stands for humanity, for an equal opportunity to all the sons of men. Of course we haven't arrived yet at that goal; there are many injustices yet among us, many senseless and cruel customs of the past still clinging to us, but the only hope of righting the wrongs of men lies in the feeling produced in our bosoms by the sight of that flag.

Other flags mean a glorious past, this flag a glorious future. It is not so much the flag of our fathers as it is the flag of our children, and of all children's children yet unborn. It is the flag of tomorrow. It is the signal of the "Good Time Coming." It is not the flag of your king—it is the flag of yourself and of all your neighbors.

Don't be ashamed when your throat chokes and the tears come, as you see it flying from the masts of our ships on all the seas or floating from every flagstaff of the Republic. You will never have a worthier emotion. Reverence it as you would reverence the signature of the Deity.

Listen, son! The band is playing

the national anthem—"The Star-Spangled Banner"! They have let loose Old Glory yonder. Stand up—and others will stand with you.

This tribute to the flag is offered to the country in appeal to all men and women of all races, colors and tongues, that they may come to understand that our flag is the symbol of liberty, and learn to love it.—Alvin M. Owsley.

LYNCHING AT THE VANISHING POINT.

That the lynching habit can be practically eradicated is shown by the experience of Tennessee during the past few years, according to James D. Burton, State Secretary for the Commission on Inter-Racial Co-operation.

The lynching habit is being steadily reduced, both as to number of victims and area. For a period of twenty-three years, from 1900 to 1923, there were seventy-three lynchings in Tennessee; twelve counties had two-thirds of the whole, twenty four others had one each, and sixty counties had none. The State had but two in 1922, none last year, and only five in the last five years.

"But whatever the law," continues the report, "public sentiment at last controls, and it is here that ministers of the gospel, school teachers, and good citizens everywhere can change sentiment to such an extent that it will reduce lynching to the vanishing point."

The Inter-Racial Commission has over six hundred leading citizens of the State serving on county committees who are helping to create sentiment favorable to law and order.

LET US REASON TOGETHER
SAITH THE LORD: THOUGH
YOUR SINS BE AS SCARLET,
THEY SHALL BE AS WHITE AS
SNOW.—Isa. 1:18.



"This paper says we are what we eat."

"Then I narrowly escaped being a bad egg this morning."

If a man who is carrying a dozen lamps drops one, what does he become?

A lamp lighter.

What is the difference between a blind man and a sailor in prison?

One cannot see to go and the other cannot go to sea.

Judge Brown: "Well, Ephraim, what are you preaching to your flock these days? I hear you are making a mighty stir."

Ephraim: "Well, sur, yassar I is. I gives it to 'um dis way: Fustly, I tells 'um what I'm gwine to tell 'um, den I tells 'um what I said I wuz gwine tell 'um, and den I tells 'um what I done tole 'um."

Squelched.

He: My views on bringing up a family are—

She: Never mind your views; I'll bring up the family. You go and bring up the coal.

The Rent Question

"I suppose your landlord asks a lot for the rent of this place?"

"A lot! He asks me for it nearly every week."

Didn't Mean to be Rude.

Mrs. Jones: Yes, John, as I was saying, Miss Blank has no manners. Why, while I was talking to her this morning she yawned eleven times.

Old Jones: Perhaps, my dear, she wasn't yawning—she might have wanted to say something.

That Depends.

"How long will this lawn mower last?" asked the careful buyer.

"How many and what kind of neighbors have you?" countered the experienced hardware dealer.

Not a Crime.

A fisherman, who had been angling all morning, saw a man coming his way whom he took to be the owner of the property he was fishing on.

"Are these private waters?" he said.

"No," was the answer.

"Then it won't be a crime if I land a fish?"

"No," said the other. "It would be a miracle!"

Our Advice to Mothers

If you want to preserve children, follow these directions:

Take

1 large grassy field,

½ dozen children,

2 or 3 small dogs,

A pinch of brook and pebbles.

Mix children and dogs well together and put them in a field, stirring constantly. Pour brook over pebbles; sprinkle field with flowers; spread over all a deep blue sky; and bake in the sun. When brown, remove, and set to cool in a bath tub.

Reverend Doctor Trimmer.

Zoologists divide the animal kingdom into two classes, vertebrates and invertebrates—animals having a backbone and those having none. Dr. Trimmer is an invertebrate. His opinions are those of the last man who has his ear. In conviction he reminds one of a lump of putty. Like Butler's hero, he is "everything by turns and nothing long." This good Dr. Trimmer is always afraid when preaching that he will hurt somebody's feelings, and, of course, no minister ought to do that. His desperate attempts to blow hot and cold are almost ludicrous. He has been greatly influenced by that intelligent layman who advised him to "preach the simple gospel" and to avoid doctrinal and controversial questions. Dr. Trimmer frequently declares that to him one denomination is as good as another, for "we are all going in the same direction." Now we come to the heart of this whole matter. Dr. Trimmer is at present without a pastorate. He would like to enter a good field. He is especially interested in young people, and to be popular with them he goes to their theater parties and has become a first-class dancer. Indeed, on an ocean voyage we heard that he was the best dancer on the ship. If you know of a good church that would like Mr. Trimmer please let us know, and we will furnish more particulars.—Watchman-Examiner.