

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 38

J. D. MOORE, Editor

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DID SHIP OF THINE COME BACK TO PORT?

Did ship of thine come back to port,
Ruined and shattered by the storm,
Her fair white canvas torn and stained,
A shapeless wreck her once proud form?

And standest thou disconsolate
To mourn thy loss, from all apart?
'Tis not the storm that conquers thee,
Nor fate; 'tis but thine own faint heart!

Go build thee yet another ship;
To that new task new courage bring;
Build stouter, fairer than before,
And as thou buildest ever sing.

For thou shalt know this thing at last,
Though every dream should be fulfilled,
And all thy ships come safely home,
The greatest joy is still to build.
—B. Y. Williams, in "New York Times."

BAPTISTS: PATRONIZE BAPTIST SCHOOLS.

Baptist parents having sons and daughters to send away from home to college should give first consideration to our Baptist colleges. Everything being equal, preference ought to be given them. It is not merely a matter of denominational loyalty. It is not merely a question of duty to our schools on the part of those who are obliged to support them financially. It is primarily a duty which the parent owes to the child to afford as far as possible the best sort of education and that which is consistent with the culture of Christian ideals in general and the propagation of our Baptist faith in particular.

THE HIDDEN GRAVE.

No man has ever discovered the grave of Moses. God buried him and hid the spot and "no man knoweth it until this day." A grave-yard was too small for such a man to lie in. Nothing less than the whole wide world was commensurate with his size. So God forbade any spot of ground to claim him but let the whole earth receive his body. No monolith was raised in his honor; no mausoleum was built to hold his remains. His obsequies were unlike those of the kings of his time who are today remembered solely because of their relations with him. No man knows the grave of Moses and hence no man can ever make it a shrine of worship. If the Israelites at times relapsed so far that they worshipped the Brazen Serpent which Moses made, how much more would they have revered the dust of the man himself if they could have known where it was? God sometimes is so gracious that he makes it impossible for His people to sin.

STANDING OF THE ASSOCIATIONS IN TENNESSEE ON THE 75 MILLION CAMPAIGN, MAY 1, 1924.

Association	Pledge	Balance Due
1. Beech River	\$ 26,413.88	\$ 12,051.10
2. Beulah	103,706.25	42,169.03
3. Big Emory	37,733.45	15,126.07
4. Big Hatchie	157,368.75	55,589.45
5. Bledsoe	51,489.91	16,768.78
6. Campbell County	17,624.08	6,749.99
7. Central	296,540.83	90,820.11
8. Chilhowee	104,777.56	39,223.21
9. Clinton	19,385.00	8,368.92
10. Concord	112,400.15	27,332.92
11. Cumberland	114,867.25	23,286.76
12. Cumberland Gap	12,631.97	7,199.49
13. Duck River	101,415.89	43,086.41
14. Eastanallee	14,393.25	5,015.47
15. East Tennessee	29,455.38	3,580.52
16. Ebenezer	55,236.33	16,695.56
17. Enon	111.00	.20
18. Friendship	69,128.00	22,675.42
19. Grainger County	9,754.00	6,994.99
20. Hiwassee	4,887.25	1,008.26
21. Holston	141,048.75	41,848.41
22. Holston Valley	24,122.20	7,007.98
23. Indian Creek	6,197.75	2,541.39
24. Jefferson Co.	127,260.31	17,366.23
25. Judson	3,897.75	592.10
26. Knox County	603,819.00	49,853.81
27. Lawrence County	11,326.50	5,883.06
28. Little Hatchie	47,748.86	20,351.11
29. Midland	10,217.00	5,703.59
30. Mulberry Gap	8,378.72	3,711.47
31. Nashville	451,896.69	149,818.77
32. New River	1,930.00	1,046.76
33. New Salem	33,348.07	10,832.35
34. Nolachucky	55,426.68	20,975.56
35. Northern	2,512.74	1,426.41
36. Ocoee	316,456.39	121,305.70
37. Polk County	8,591.38	3,903.65
38. Providence	20,567.20	12,748.89
39. Riverside	6,758.38	3,035.48
40. Robertson County	204,231.50	70,536.18
41. Salem	29,108.50	11,496.32
42. Sevier	48,601.32	27,791.11
43. Sequatchie Valley	19,753.50	8,089.76
44. Shelby County	431,897.72	201,734.77
45. Southwestern	3,597.00	588.57
46. Stewart County	12,087.00	4,697.18
47. Sweetwater	91,606.33	30,723.02
48. Tennessee Valley	8,786.15	3,446.58
49. Union	6,353.80	2,973.53
50. Unity	46,989.40	22,770.58
51. Watauga	45,775.25	22,923.94
52. Weakley County	31,656.58	17,532.33
53. Western District	140,808.00	24,989.28
54. William Carey	49,669.58	21,360.09
55. Wilson County	86,399.60	30,379.11
56. Wiseman	400.00	250.30

Totals \$ 4,469,045.78 \$ 1,424,978.03

The above shows only the Associations that pledged to the Campaign. Stockton Valley, Stone, West Union and Walnut Grove Associations did not make pledges to the Campaign, but each made some contributions.

Now with \$1,424,978.03 still due on pledges, surely we ought to raise by the close of the Campaign in December not less than \$1,000,000.00 more. If we do this, Tennessee will unquestionably stand in the lead. The difference of \$424,978.03 ought to more than cover all losses. But the final result will depend largely upon what is done by the end of our State Convention year. Therefore, it is highly important that all our pastors, leaders and churches in Tennessee do their utmost from now until the State Convention books close on October 31, 1924.

"MANY MASTERS."

The apostle James says: "Be not many masters." That is, do not be an authority on too many things. There are some men who, in conversation with a farmer, know more agriculture than he knows; who, in the presence of a preacher, make a show of a superior understanding of theology, or who, in company with a doctor, pretend to be an authority on medicine. He is "master" of too much. He has too many sides exposed! He is sure to get a wound on one side or the other and to receive, as James put it, "the greater condemnation."

DALLAS WILL INVITE 1926 BAPTIST CONVENTION.

Word comes that Dallas, Texas, is already laying plans to invite the Southern Baptist Convention to hold its 1926 session in that city, where the body has not met since 1894. Memphis will be host to the convention in 1925. The body has not met west of the Mississippi river since 1918, when it was entertained by Hot Springs, Ark.

GLORY OF THE LORD IN THE HOUSE OF THE LORD.

When Solomon dedicated the costly and beautiful temple which he had built for the glory of the Lord, the Lord visibly filled it with His glory. God can occupy a place that is made exclusively in His honor, both according to the purpose and the title of the builder. What a beautiful thing it is in these latter days to see the splendid church edifices being erected for the work and worship of God! May His glory descend upon every one of them! May His presence be manifest in the hearts of all who worship within their walls! May they be the throne-seat of the Lord of the churches around whose feet gather the sorrowing, suffering, sinning multitudes! But no matter how magnificent a structure nor how much of architectural skill was involved in its erection; unless the glory of the Lord fills the house of the Lord, it can not be the Lord's house to the Lord's people.

"I WILL OPEN UP THE WAY BEFORE

Child of My love, fear not the unknown to-morrow,

Dread not the new demand life makes of thee;

Thy ignorance doth hold no cause for sorrow,
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;

Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee.
For step by step the Lord is leading thee.

Stand not in fear, thy adversaries counting;
Dare every peril save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more,
Than just to know where'er the future find thee,
In all thy journeyings I go before.

—Selected.

Baptist and Reflector

(Continuing the Baptist Builder.)

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Lloyd T. Wilson, Corresponding Secretary and Treasurer
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Send money in the usual way to the Baptist and Reflector.

EDITORIAL

TENNESSEE BAPTIST HISTORY.

History is a prophecy as well as a chronicle. In fact its practical value is that of an index to the future, as the dial of the past casts its shadow across coming events. That which is to be will be similar to that which has already occurred: "As it was in the days of Noah, so shall it be also in the days of the Son of Man." There is no student of the future, whose opinions are at all reliable, who is not also well versed in the history of mankind and has accurate and thorough information concerning things that have already taken place.

Our Baptist posterity should become the heirs of all that has gone before them. Baptist history should be made available for them. Until in the fullness of time it became sufficiently rich in incidents and achievements, a history of the Baptists in any section of the world could not be written which would be worthy of them and deserving a place in the standard literature of the times.

But the fullness of time has come. The first half-century of organized Baptist work in Tennessee is behind us. The Semi-centennial Convention will be held at Murfreesboro, in November next. Enough history has been made by Tennessee Baptists to make a good Tennessee Baptist history. And it should be written as early as possible. We have some aged brethren with us still whose aid must be secured soon or else their help in this respect will be gone forever.

Much of the history of Baptists in other states is interwoven with our own. No doubt the influence of Dr. J. R. Graves, more than that of any other single Southern Baptist, was in evidence at the Atlanta Convention in 1919, when that body respectfully declined to be drawn into the Inter-church World Movement, and so maintained an impregnable de-

nominalism which saved us from a tremendous blunder. Tennessee Baptist history is a vital part of the history of Southern Baptists.

In order to perform this task, the Executive Board of the Tennessee Baptist Convention has recently taken definite action. A committee has been appointed to carry it through, under the patronage of the Board. This committee met at Nashville, June 24, with the following members present: O. L. Hailey, chairman; J. D. Moore, secretary, Ryland Knight, J. H. Grime, G. C. Savage and Fleetwood Ball. The following sub-committee was empowered to make recommendation as to an available, competent writer: O. L. Hailey, Lloyd T. Wilson and J. D. Moore. The general features of the history are to be:

1. *Brief.* Nothing exhaustive is contemplated as the ultimate product. It may seem wise to issue first a comprehensive history and abbreviate that for the final issue. The tastes and the reading habits of the average reader will be kept in mind in its production.

2. *Accurate.* History is nothing if it is not true. The manuscript of the writer is to be submitted in duplicate to every member of the committee and subjected by them to thorough criticism as to contents, style, make-up and every text characteristic.

3. *Impartial.* Among Tennessee Baptists there have been various and sundry voices. There have been marked divisions of sentiment among them on practically every phase of Baptist thought, except the fundamentals of faith and practice. On these they have stood together in unbroken ranks. And on this basis their history should be written. It is to be the history of *all* Tennessee Baptists—those who lived before the days of the State Convention and did not belong to it for that reason, and those who have lived since the Convention was organized whether they cooperated under its auspices or not. It will not, of course, be partisan in its presentation of any controversy which has existed among Tennessee Baptists. It could not be true to the purposes of history and be otherwise than impartial and sympathetic in every respect.

4. *Popular.* In order to accomplish the ends desired in its making it is to be suitable for popular reading and general class use. It will follow the lines of human interest as to narrative and style as far as it is possible to do so consistent with the statement of plain, bare facts of history which will have to be made.

On behalf of the sub-committee we desire to ask the indulgence of the brotherhood in the selection of a writer. It seems impossible to secure one just now. But we realize the gravity of the need and express the hope that within the coming year this undertaking can be definitely and successfully launched.

METHODIST UNIFICATION.

It is probable that the General Conferences of Northern and Southern Methodists will unite under the terms which have already been accepted by a joint commission of the two bodies. In special session at Chattanooga, representatives of the Southern Methodist Church adopted unification resolutions. We think there is no inconsistency in the

two branches of the Church coming together. In fact the principles of Methodist church government not only warrant it but evidently make it expedient. However, the danger of unification, as it appears to an interested outsider, would be that of making efficiency in administration rather than spirituality the final test of organic church life. Samuel said to the Israelites, after they had chosen a king in order to bring about their national unification and solidarity, that God would continue to be their King if they would recognize Him as such: otherwise He would reject both them and their king. Methodists can form a supreme church council, and still retain their spiritual power if they will; but if they will not, they will pass the zenith of their evangelism and the noon of their organization will be the evening of their strength.

By their very name, "Methodists" are especially committed to "methods." Therein are all the germs of danger which may be developed in the higher forms of Methodist church government. Where *method* is stressed, whether among "Methodists" or others, there is a natural tendency to underestimate the work and power of the Holy Spirit. This, however, can be resisted and overcome. But there must be an unusual humility and a superior, extraordinary spirituality, in order to do it. Along with every step in organic efficiency on the part of Christian people of every form of church government and faith, they must enter into the larger, stronger fellowship with Christ, or else their progress will be in the wrong direction and their advance will be downward instead of upward, and backward instead of forward.

A SUGGESTION TO PASTORS.

The denominational paper is soon to receive South-wide emphasis and it is hoped that Tennessee Baptists will go beyond all previous records in their support of the Baptist and Reflector. One of the means of setting the paper forward is reference to it by pastors in their sermons. It will be easy for the pastors, in preaching, to take occasion to say to their people frequently: "Did you read so and so in the Baptist and Reflector this week?" It will stimulate those who have it to read it, and will lead others to take it. Do this, brethren.

SUNDAY AIR MEETS.

Sunday, June 29, there was an aviation meet at Blackwood field near Nashville, in which sixteen fields were represented and which was attended by 12,000 spectators. It was said to have been the most spectacular event ever held in the South. A sad aftermath of the occasion was the death of two young aviators who fell in a burning plane while trying to "take off" on Monday morning. Such events on the Lord's day should not be allowed. The fliers themselves are not solely responsible; perhaps not at all so. It is the insensate desire for thrills on the part of spectators, together with the willingness on the part of the Army Air Service to give an irreverent public a Sunday performance. It is Sabbath desecration and should be out-

lawed by every Christian community. Let us beware lest the bull-fights of the Continental Sabbath shall have their counterparts in the Sunday Air Meets of America. "Remember the Sabbath day, to keep it holy." Obedience of the command is respect unto the Commander. Blessed is that nation whose God is the Lord. Let us not be numbered among the nations that forget God.

HONOR FATHER AND MOTHER.

This is the first of the Ten Commandments to which a promise is attached: "That thy days may be long in the land which the Lord thy God giveth thee." Respect for parents is a vital principle of true religion. But it is also a prerequisite to social, economic and physical longevity. It is inwrought into the conditions for the welfare of both the individual and of society because it involves obedience to constituted authority and the development of normal relationship between the individuals which constitute the home, which is the unit of society. The Chinese have a distorted and extreme doctrine of parental affection which has produced a sort of religion known as Ancestral worship. Respect for parents is never reverence or worship. In the proper aspect of it as the Lord God has commanded, there is freedom from the danger of practicing it as a religion.

HOW THE MARYVILLE COLLEGE STUDENTS STARTED A LIVING ENDOWMENT.

The Maryville College graduates of this year have each signed the following note: "As a pledge of my continued interest in and loyalty to my Alma Mater, I hereby promise to pay to the treasurer of Maryville College, Maryville, Tennessee, on or before May 1st of each year, the interest on the sum of— Dollars at the rate of 5 per cent per annum. It is understood that the principal never becomes due or payable, except at my option, and that I may cancel the above obligation by giving 60 days notice thereof prior to the date on which any annual payment of interest falls due. In case the principal is paid, it shall be applied as general endowment and accredited to the Class of 1924."

HARRY CLARK, *Education Secretary.*

SOLDIERS' BONUS.

The soldiers' bonus has been passed over the President's veto. The new law entitles 389,583 war veterans to cash payments of \$50 and less; 3,038,283 veterans are entitled to paid-up insurance policies that will average, as estimated, \$962. The compensation is figured on a basis of \$1 a day for home service and \$1.25 a day for overseas service. The total cost of the bonus to tax-payers has been variously estimated from \$2,250,000,000 to \$4,000,000,000. The government has issued a statement asking that letters be not written to Washington inquiring about the bonus. Just as quickly as it can be done blanks will be sent to all counties and full information as to how to proceed sent to all ex-service men. The passing of this law means the defeat of the long-hoped-for substantial tax reduction.—*Ex.*

News and Views

July 24, 1924, Little Hatchie Association meets with Maple Springs Baptist Church, near Mercer, Tenn.

Apologies to Brother Will B. Muse, editor: The clipping on "Vacation Religion" in the Baptist and Reflector should have been credited to the Bulletin of First Church, Jackson, instead of Knoxville.

Brother W. G. Mahaffey, of Murfreesboro, Tenn., will this season be able to give more time to evangelistic meetings than heretofore. Whereas he has had more invitations than he could accept, a greater amount of his time is now reserved for meetings.

General Evangelist Wm. J. Cambron desires to say: "I will be open for evangelistic meetings in Tennessee for August. Brethren may address me either at Thomas, Ky., or Flintville, Tenn."

Rev. S. P. Pogue, Sumter, S. C., is open for revival work in Tennessee after July 15. It is hoped some church in the state may interest itself in an effort to bring him back to Tennessee permanently.

Brother John Hazelwood, La Grange, Mo., writes July 5: "I recently held a meeting at Dunlap, Tenn. Sixty-five conversions and 31 joined the church. The church and town were much revived. Rev. J. N. Irwin is the pastor. He is doing a fine work and has a grasp on the church. He is fine and has such a lovely family."

Dr. W. H. Baylor, superintendent of missions, announces that the offices of the State Mission Board of the Maryland Baptist Union Association have been changed from 10 E. Fayette Street to "Rooms 405 and 406, Hearst Tower Building, Baltimore Street and Guilford Avenue, Baltimore, Md."

"Stonewall Jackson, a Character Sketch," by H. H. Smith, Blackstone, Va., is an interesting, readable pamphlet on that great Confederate general. It can be had from the author at 15 cents single copy; five or more 10 cents each.

Rev. Louis J. Bristow, of Selma, Ala., has been chosen as superintendent of the new Baptist Hospital to be built at New Orleans, La. Brother Bristow is a thorough-going hospital man, and he will bring to his new task an extensive experience and great enthusiasm.

Pastor W. M. Bostick, of Bellevue Baptist Church, Memphis, writes: "Our church has just put on an assistant pastor in the person of Mr. S. M. Armstrong who has been associated with Evangelist Edd Solomon. He is one of the best gospel singers in the South. His wife is accomplished and is proving a great help among the young people and women of our church. We feel that we are fortunate indeed in securing these fine people as co-workers."

Attention is called to the article by Dr. J. F. Love, of our Foreign Mission Board, concerning the agreement between the Board and the Near East Relief. Let every Baptist keep in mind the fact that we do our relief work independently and also know the basis and reason for the arrangement with the general organization for Near East Relief.

Dr. G. H. Crutcher, acting pastor, writes: "We are grateful to Tennessee for lending us Dr. T. W. Gayer. He has just closed a very fine meeting with the Third Church, Bogalusa, La., the home of his mother, his people, his wife's people and their home county. There were more than 80 additions, and 2 volunteers for Christian service. One of the volunteers was Dr. Gayer's eldest son. The church was greatly revived and all enjoyed the fine gospel sermons."

Singer Carl M. Cambron writes from Flintville, Tenn., June 30: "I have just returned from Memphis, Tenn., where I assisted Pastor W. L. Norris in a meeting with New South Memphis Baptist Church. Dr. L. C. Wolfe, of the Home Mission Board, did the preaching. There were 31 additions and a great meeting in every way. I have time open for work from July 6 to the 27, and will be glad to hear from pastors who may wish my services, address me at Flintville, Tenn., by wire or letter. I go to Trezevant, Tenn., July 27, to assist Pastor Riley."

Free Tithing Literature.

We hereby offer, free postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers Contrasted," to furnish one copy of each to every member of the official boards of his or her church and to the presidents and secretaries of the Women's Home and Foreign Missionary Societies.

This offer will stand until October 1.

When you write please give your denomination and mention the Baptist and Reflector.

The LAYMAN COMPANY, 35 N. Dearborn Street, Chicago, Ill.

RECEIPTS OF FOREIGN MISSION BOARD TO JULY 1.

	1924	1923
Alabama	\$ 3,972.65	\$ 2,126.53
Arkansas	100.00	2,011.96
District of Columbia ..	1,831.80	633.33
Florida	2,225.79	1,131.36
Georgia	6,911.10	3,168.00
Illinois	100.00
Kentucky	16,093.94
Louisiana	2,007.82	824.48
Maryland	4,010.00	2,180.00
Mississippi	6,204.03	1,176.73
Missouri	9,902.02
New Mexico	200.00
North Carolina	266.66	4,943.26
Oklahoma	1,599.50	1,151.33
South Carolina	1,064.50	1,500.00
Tennessee	10,543.00	4,005.00
Texas	17,614.85	40.00
Virginia	142.28	132.67
Total	\$84,789.94	\$25,024.65

Contributions

AGREEMENT BETWEEN THE FOREIGN MISSION BOARD AND THE NEAR EAST RELIEF.

The Foreign Mission Board of the Southern Baptist Convention and the Near East Relief enter into the following agreement which is to control their appeal to the Baptist churches, Sunday schools, societies and individuals of the South and to govern the handling and the distribution of money which these give for relief purposes in all foreign countries.

1. The Near East Relief and the Foreign Mission Board agree to make a joint appeal, and a joint appeal only, to Southern Baptists for relief in the Near East and other lands in which there is now or may be famine or temporary destitution which lays upon Southern Baptists the duty of emergency relief.

2. That so far as it may suit Southern Baptists to do so, they are requested jointly by the Near East Relief and the Foreign Mission Board to make all their contributions and pledges to relief for the present year on the single day January 18, 1925, or a day approximate thereto in case this date is not convenient for or satisfactory to any Southern Baptist church, school, society or individual.

3. That where any church or group of churches may wish to participate in a simultaneous city, town, or community campaign for the raising of these relief funds at some other time, such participation in the simultaneous campaign may, if participating churches, individuals, etc., so ordain, take the place of January 18, 1925, or it may be supplemented by the use and appeal of the special program which is to be prepared for January 18, 1925.

4. All Baptist churches, Sunday schools, societies and individuals in the South are hereby requested by the Foreign Mission Board and the Near East Relief to send all their gifts for all foreign relief to the Foreign Mission Board whether these gifts are made in one annual offering on January 18, 1925, date set, or community campaign, or are given in monthly payments of pledges already made or hereafter made to orphan support, or to other objects of relief.

5. That all Southern Baptist contributors to relief be requested to designate their relief contributions "for Relief" simply and not to designate these to "Near East Relief," "European Relief," "Foreign Board Relief," or otherwise.

6. That, further, (1) The Foreign Mission Board will keep careful and orderly book account of all moneys received for relief from all sources; and (2) the Near East Relief and all its representatives will, to the utmost of their ability, endeavor to ascertain the source of any Southern Baptist money that may be forwarded to that organization or to any representative of it, and will forward same to the Foreign Mission Board promptly with the name and post-office address of the individuals making the remittance in order that a full tabulation may be kept by the Foreign Mission Board of all

Southern Baptist contributions for relief, and that the division of these funds agreed upon may be made between the Near East Relief and the Foreign Mission Board.

7. That all money for relief received from this joint appeal of the Foreign Mission Board and of the Near East Relief from Southern Baptists shall be divided half and half alike between these two organizations.

8. That the Foreign Mission Board and the Near East Relief agents each shall use such agencies and means of publication as are at their command respectively, to make these agreements widely known and perfectly understood throughout the Southern Baptist Convention.

9. That the program and literature to be prepared by a joint committee of the Foreign Mission Board, Sunday School Board and Near East Relief for use on January 18, 1925, shall be financed out of the undivided relief funds and that an advertisement in Southern Baptist state papers shall be carried for at least four issues of said papers, the date for the appearance of this advertisement to be decided upon later and the material for which to be prepared jointly by a committee of the Foreign Mission Board, and the Sunday School Board and the Near East Relief, the expenses of this advertisement to be borne by the joint relief fund also.

10. That the Near East Relief and the Foreign Mission Board agree that all distinctive and separate foreign relief work should be considered as a temporary and emergency claim upon the churches, and that both these organizations will seek to reduce and discontinue this appeal for relief funds as soon as conditions allow, and a Christian conscience will sanction, it being the avowed purpose of the Near East Relief to reduce its expenditures by something like 25 per cent a year, and, if possible, to bring its relief program to a close within approximately five years, thus relieving the churches of this draft upon their resources and releasing their benevolences for other and more permanent forms of Christian service.

The above agreement between the Foreign Mission Board of the Southern Baptist Convention and the Near East Relief will explain itself. But nevertheless there are two or three comments which ought to be made on it in order to win for it the fullest possible sympathy of Southern Baptists and secure their largest cooperation in making this agreement effective.

The Southern Baptist Convention in Atlanta, May, 1924, took the following action affecting the matter with which the agreement deals:

"1. That this Board have a meeting with the Near East Relief as soon as possible after the Convention and make any arrangements that may be acceptable to the Board. In the event of such arrangements being made satisfactorily, the Foreign Mission Board is hereby authorized to name a day to be known as Foreign Relief Day for the purpose of securing funds for Relief purposes and all money secured be forwarded to our Board.

"2. In the event the Board finds it impossible to come to a working agreement with the Near East Relief people, then we recommend that the Foreign Mission Board make

announcement of this fact to the churches of the South and proceed to elicit the support of Southern Baptists for doing such relief work as the Board finds it is under necessity of conducting, it being understood that in the judgment of this Convention all Relief work should be considered as an emergency and discontinued altogether as soon as Christian duty allows."

The agreement with the Near East Relief was reached in accordance with the above instructions of the Convention. We believe that it will prove a sufficient protection to our Southern Baptist churches, Sunday schools, individuals and church societies and that it will prove highly satisfactory to our Southern Baptist people generally. For two or three years, there has been, as all our people know, some misunderstanding between the Foreign Mission Board and the Near East Relief organization, and this has led to confusion and dissatisfaction among Southern Baptists. The Southern Baptist Convention did not feel, however, that any Southern Baptist would, for personal reasons and misunderstandings, wish to shirk duty to suffering humanity anywhere. Undoubtedly every Southern Baptist whose heart is right toward God and those who need Christian sympathy and help desires that Southern Baptists shall discharge the full measure of their duty to all such, and will rejoice in a straightforward, simple and amicable agreement between Southern Baptists and the Near East Relief which makes it possible for every one of us to do our duty by the unfortunate who are represented by the Foreign Mission Board and the Near East Relief. Most heartily we commend this agreement to all our people and ask their cooperation in it.

We respectfully suggest that the men and pastors, read carefully every item in the above agreement, and then file this agreement for reference and guidance in order that cooperation in the agreement may be intelligent and faithful.

Perhaps I should make further comment on paragraph 10 of the agreement. The Near East Relief representatives have concurred in the view of the Foreign Mission Board that all foreign relief work is of the nature of an emergency and have agreed to reduce as fast as possible and discontinue as early as practicable the relief work which the Near East Relief is now doing. Through visits of Drs. Rushbrooke and Gill to the Near East and report of Brother Watts for Palestine

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

and Syria, the Foreign Mission Board has thoroughly informed itself concerning the nature of the work which the Near East Relief is doing and could not ask more than the Near East Relief has granted in this agreement. For instance, we have been compelled to recognize that, since much of the Near East Relief work is with children whose parents have been butchered by the Turks, it is impossible for the Near East Relief to discontinue its care of these children immediately. The agreement sufficiently protects the Near East Relief in the care of these children and Southern Baptists against unnecessarily prolonged relief appeal.

This agreement goes into effect June 25, 1924.

NEAR EAST RELIEF.
FOREIGN MISSION BOARD.
SOUTHERN BAPTIST CONVENTION

A MARVELOUS ACHIEVEMENT AND AN INSPIRING EXAMPLE.

By L. R. Scarborough.

A telegram from Miss Kathleen Mallory says, "Southern Baptist women have raised 15 million dollars for Christ's causes in the past five years." This is the full amount of their quota, their first objective. They undertook to raise 15 million; but in Victory Week they pledged 22 million. Now, several months before the Campaign ends, they have reached their first objective. This they have done in cash and have turned it into the denominational treasuries. This is a marvelous achievement. As far as I know, it is the first and only group of Christ's disciples who in the last few years have set for themselves a large objective and have won it. This gives Southern Baptist women a unique place in the hall of Christian fame. What an inspiring example our devoted women have set for us men in this great task! It will be interesting to study how the women have thus won.

How They Did It.

I am right familiar with the methods, leadership, programs, plans and constituency of Southern Baptist women and I herein give an analysis of their victory.

1. They have won by *persistent prayer*. No group of Christ's disciples have prayed more persistently, continuously and faithfully than have Southern Baptist women. Prayer has been the chief word in all their program and the chief characteristic of their spiritual attitude.

2. They have won by *inspiring information*. For years the women have been systematically studying the Word of God, missions, and methods of work; and right along during the Campaign they have persistently studied (hundreds of thousands of them have studied); and they are the best informed part of the Southern Baptist constituency on the great, main features in Christ's work. They are next to, if not in many cases, beyond, the ministry in this particular.

3. They have won by *magnifying the spiritual, the missionary, the evangelistic*. They have kept their devotion hot toward the lost. They have kept close to Christ and on a warm trail after the lost world. They have kept

their eyes on Christ. The eternal verities of God's Kingdom have been pre-eminent in their affections and in their programs.

4. They have won by an *intellectual and inspiring leadership*. From their central organization clear out to the smallest churches, through state and district and local organizations, they have sought and achieved a wonderfully intelligent and inspiring leadership. Their leaders have informed themselves and have appealed to the intelligent and spiritual cooperation of their constituency. I know of no group who have stronger leaders and better followers than are among Southern Baptist women.

5. They have won by a *highly perfected organization*, cooperant, harmonious, working in beautiful symphony. I would not be fulsome in my praise, but I do not know of a large organization anywhere which functions to the highest ends more wonderfully than do the women's organizations among Southern Baptists. They seem to have a spiritual lubrication which prevents friction, squeak, waste and lost motion. The world's jokers say "Women are great talkers"; but Southern Baptist records show that Southern Baptist women are great "doers of the Word." I thank God for their organization.

6. They have won by *systematic*, and in many cases *sacrificial, regular, persistent, constant giving*. As far as I know they have not secured many large sums. But, my, how they have constantly and systematically gone after regular, moderate, and smaller gifts! Women are not known especially as money-makers; but Southern Baptist women are known for their ability as money-givers. There are far more tithers among women than among men. In literally thousands of cases this 15 million dollars which they have given represents sacrificial, self-denying gifts.

I think these are the principal factors which have caused them to win.

Their Larger Goal.

I am informed that Southern Baptist women are going in, enthusiastically, vigorously, and with determination, to raise at least 7 million more on the Campaign between this and the time of its close. They are not satisfied with their quota. They will not be satisfied until they have raised their pledges and more. They mean to be among Paul's "more than conquerors through him that loved us." My prayer is that they will raise this 7 million more and make it so hot for the men in their homes, hearts and business that the men will raise at least up to the 75 million objective. This is a noble and inspiring example, not only for Southern Baptists, but for the whole Christian world. I congratulate the women; I congratulate Christ's cause, not only on what they have done in raising this money, but far more in the spiritual results and by-products of their labors. They have befriended and helped and circulated our papers. They have planned and prayed and taught and have won thousands to Christ. Oh, the inspiring and Christly work of Southern Baptist women! God help us men to come as near doing our duty as the women are in doing theirs. We must win. We can win. May Heaven's power cause us to win.

CHRISTIAN EDUCATION.

By John C. Slemp, B.A., Associate Professor of English, Carson-Newman College.

This is a day of education. Much is being written about Christian education, so much that almost nothing new can be said about it. Yet, with all that is current upon this very important subject, I sometimes wonder if the world at large has any clear-cut conception of what Christian education really is. What is Christian education? What is it that distinguishes it from any other kind of education past or present? What is there about Christian education that makes it so vital to the needs of the present world? These are some questions that ought to be answered, and that is the purpose of this article.

If we are to understand fully what Christian education is and that which distinguishes it from any other system of education, we must first take a backward glance to see what has been the educational tendency of the past, and then look around us and read the signs of the present age.

First, let us consider Oriental education, the systems of education fostered by China, India, and Persia, what aim did they have in view, and what have they contributed to the realm of education? There was ancient China, "Celestial Empire," whose civilization, with the possible exception of that of Egypt, is the oldest in the world. And yet their system has been so narrow and egotistic, so exclusive of external suggestion, that it has contributed but little to the advancement of mankind. It is a land where the wife formerly existed for the comfort of her husband, and where veneration of parents was the first and holiest of all duties, higher than the relation of wife to husband, higher than the respect and reverence for the emperor. It is a land where the highest motive of education was to prepare the individual for office. Even in this, boys only were considered. Now a new movement is in progress which looks as though it would revolutionize all these primitive ideas, but time alone will tell the lasting results.

Look at India with her crowded population of more than two hundred millions, with her castes and all the suffering that follows in their train. India, where opium is more precious than women! There for centuries a dreamy, self-satisfied, non-progressive people have existed, while their only aim in education has been to rise above all human suffering through knowledge. And such knowledge! *Mirabile dictu!*

Look at Persia, whose people about the time that Cyrus the Great conquered Media boasted that they had become great by the sword, and whose supreme purpose in education has been to prepare the citizen for war. Persia speaks for herself.

Thus through a brief review of the history of education in China, in India, and in Persia, we find that in each a very low conception of education has existed. The individual was not appreciated, but was regarded as so much property belonging to the State. Their systems of education excluded women from any of their benefits. In no case was the conception reached that the aim of education should be to emancipate all the powers of man—

physical, intellectual, moral, social, spiritual.

Second, let us consider Greek education, the type of education fostered by educators like Socrates, Plato, and Aristotle. Here we find two distinct types of education, that of Athens and that of Sparta. In Athens the aim of education was the beautiful, and the ideal was the aesthetic in mind and in body. In Sparta the purpose of education was to secure strong, beautiful, and supple bodies, inured to hardship, as preparation for the life of the soldier. Such a system "was selfish because it trained for Sparta and not for Greece, or for humanity. It taught the duty of man to the State, and not the duty of man to man. It produced men cruel in battle and revengeful in victory, men incapable of cultivating the arts of peace."

Third, let us consider the systems of education in Rome, a nation whose grandeur has come down to us through men like Virgil, Horace, Ovid, Livy, Seneca, Quintilian, Cicero, and the Caesars. Here we find that the end of education was to prepare the youth for practical life and fit him for the acquirement of wealth, rather than the development of all his faculties.

Now let us turn to modern education and consider some of its aspects. In general, this is an age of materialism. It is an age in which the practical is the first consideration of the individual as well as of Society. We see no longer large, massive, highly finished works of architecture, but plain brick and mortar sky-scrapers—when the epic poem and the drama are exchanged for a cigar and a short story. These are not exaggerations, but are true to life.

Today education is under control of both the State and the church, and it seems that the one is trying to counteract the other. On the one hand we have the teachings which lead to materialism, skepticism, and atheism; on the other hand we have the teachings which lead to the development of the individual for God and for humanity. For example of the one take Germany, the would-be master of the twentieth century. Look at her in 1914 with all her advancement in the arts and sciences, with all her high grade implements of war and her carefully trained soldiers, with all her philosophies about "super-men" that "treaties are only scraps of paper," and that "might makes right." See her as she sends her blood-thirsty sons into Belgium with the purpose of conquering the world for the Kaiser and Got, in order that she might propagate such damnable doctrines to the ends of the earth. See her now as she lies bleeding and torn, vanquished and fallen, with her arts and sciences smoldering at her feet, with her hopes and aspirations all gone,—see her as she is, and you will see a living example of the result of modern materialism. On the other hand, turn to the Christian schools, to the lands where the ideals of Christian education have been the warp and woof of their civilization, and you will see a race of men and women, not of war lords and murderers. Wherever Christianity has gone, whether it has been into the heart of China, into the jungles of Africa, or into the fastnesses of the islands of the sea, there has been a transformation. There men have learned the truth and the truth has made them free. There they have learned that God

is a great, loving Father, and that all men are brothers; that marriage is a divine rite, and that children are the gift of God. They have learned that all education is for the individual, and that it becomes his duty and privilege to use it for the advancement of the cause of the kingdom.

There are at least three marks of distinction between Christian and secular education. In the first place, Christian education seeks the development of the individual physically, morally, intellectually, socially, and religiously,—in short, the all-round development of the man or woman. In the second place, Christian education has as its highest aim the regeneration of the human soul and the development of manhood and womanhood. This is its great fundamental, for without regeneration—the new birth—no education is Christian, and education fostered by a Christianity which does not evangelize and Christianize is not true Christian education. In the third place, Christian education emphasizes service to humanity. Where this principle is taught and practiced there will be no room for greed and selfishness, for controversies and conquests, for disputes and grovellings, for hatred and war. For there Christian education, with the old rugged Cross in one hand and with the torch of liberty and justice in the other, will point the way to a time which Tennyson, as he dipped into the future, saw through his prophetic eye:

"Till the war-drum throb'd no longer, and
the battle flags were furl'd
In the Parliament of man, the Federation
of the world.
There the common sense of most shall hold
a fretful realm in awe,
And the kindly earth shall slumber, lapt in
universal law."

Christian education is the hope of the world. Materialism, commercialism, and all the old systems of education have failed, and what if Christian education should fail? But it cannot fail as long as it remains thoroughly and unreservedly Christian; not even the gates of hell can prevail against it. Right here let us sound a note of warning: *Beware of questionable teachings which have a tendency to replace the old fundamentals of the faith.* We have a glorious heritage, and let us contend earnestly for the faith once delivered to the saints. Let us be out and out for Christ, as Paul said to the Corinthians: "For I determined not to know anything among you, save Jesus Christ, and him crucified." Dr. Lee Davis Lodge, formerly president, Limestone College, Gaffney, S. C., says: "It is the business of the Christian college to make it plain to the student that God is the great fundamental reality of the universe, that Jesus Christ is in very truth the bright sun of righteousness from whom are radiated all the life and light and love that stream upon us; and that Christianity is the most vital fact of our experience, the most marvelous phenomenon of all ages, and the very core of civilization itself."

With the burden of saving a lost world resting upon Christianity, there is a need of men, women and money with which to do it. Roger W. Babson says: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or

navies, but rather more education based on the plain teachings of Jesus. . . . With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education."

May every Southern Baptist heed this message until the principle of Christ shall be known and practiced to the ends of the earth.

"Till the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

UTILIZING THE DISTRICT ASSOCIATIONS.

By Geo. W. McDaniel, President Southern Baptist Convention.

The organization closest to the local church is the district association. More churches are represented in the district associations than in the State or Southern Convention. More members of the churches attend the district associations than attend the State and Southern Conventions. More people attend a district association than attend a regular church service. The district association is, therefore, a splendid opportunity for reaching the local churches and the masses of the people.

The state of the churches should be the primary consideration of the association. The letters contain information that reveals the condition of every church. Should a church not report by letter, its failure is in itself information that the church is not in co-operation. Watch for the weak places and strengthen them. A friendly visit from fraternal messengers to a discouraged or disorganized church may bring cheer and cohesion. The association is not a lord, but it may be a saviour to struggling churches and pastors.

The executive committee of the association should magnify its office. There are vast unutilized potentialities in this committee. Too often the committee does little or nothing. It should meet regularly and keep in systematic touch with the entire association. I knew an executive committee in a rural association that was a model. It was composed largely of laymen. These men met monthly and kept up with the affairs of the association as they did their business. They went from church to church counselling, stimulating, helping. They adopted a plan by which the applications from their associations to the State Board were reduced ten per cent per annum and they worked it by leading the churches to make a minimum annual increase to pastor's salary. We have yet to realize the tremendous force in Kingdom progress of active and judicious associational executive committees.

Doctrinal discussions have become taboo in some associations. In the early days much time was devoted to Melchizedek and similar unprofitable debates. The reaction has gone too far. The doctrinal sermon should still have its place on the program. Doctrine is not necessarily dry. It may be so discussed as to refresh, invigorate, empower. The minds of the people are now in a state where such discussion is needed and will be welcomed. It would be most helpful to develop in a sermon or discussion the essential prin-

ciples of a Baptist church. Dr. Strong stated them as follows:

"1. The unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity.

2. Credible evidence of regeneration and conversion as prerequisite to church membership.

3. Immersion only, as answering to Christ's command to baptism, and to the symbolic meaning of the ordinance.

4. The order of the ordinances, baptism and the Lord's Supper as of divine appointment, as well as the ordinances themselves.

5. The right of each member of the church to a voice in its government and discipline.

6. Each church, while holding fellowship with other churches, solely responsible to Christ.

7. The freedom of the individual conscience, and the total independence of church and state.

I ought to add, however, that the duty of every believer to be baptized on profession of faith implies his previous acceptance of Christ's deity and atonement. Baptism 'into the name of the Father, and of the Son, and of the Holy Spirit' cannot imply supreme allegiance to the Father and only subordinate allegiance to Jesus Christ. Baptists cannot be Unitarians, and Unitarians cannot be Baptists. Baptism is the outward sign of a previous spiritual union, by faith, with the Christ who died for our sins and rose again for our justification, and Baptists can have no church fellowship with those who deny the atonement of Christ."

In the first chapter of The Churches of the New Testament there is a somewhat different statement which is developed under seven heads: 1. An organized body. 2. A body of baptized believers. 3. A body equal in rank and privileges. 4. A body administering its own affairs under the headship of Christ. 5. A body united in the belief of what Christ has taught. 6. A body covenanting to do what He has commanded. 7. A body co-operating with other like bodies in Kingdom enterprises.

Years ago the gifted and lamented Bob Burdette gave his reasons for being a Baptist. An elaboration of his clear and charming statement would be eminently appropriate in a district association. Burdette said:

"I love the beautiful symbolism of the ordinance of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and in the changes, which must come with increase of light and stature without periodical revision. Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of 'advisory boards' in Baptist churches. And I love the Baptist recognition of the right of 'private judgment,' the liberty of personal opinion. I love the free respon-

sibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist."

The district association may wisely be used to call the young to Kingdom service. The atmosphere is not particularly conducive to evangelism. At least it is not in Virginia where thousands gather socially for a brief time. However, there are in the crowds earnest young people probably already Christians, who are wondering what they shall do in life. Lasting impressions may be made upon these young people. They are already dreaming dreams and may see visions under inspiring presentations of privileges and duty. Dr. W. E. Hatcher was a past-master at this sort of thing. By public address and private conversation he discovered many a youth at the district association and led them through the open door to life service.

Especially should the district associations be utilized for completing the Baptist 75 Million Campaign and for launching the 1925 Program of Southern Baptists. The committees charged with the responsibility of caring for these two movements have asked that the most desirable time be given to these important matters. At least one hour should be devoted to the 75 Million Campaign. Call the people back to what they undertook under the guidance of God in 1919; make to live again in their minds that mighty and significant movement; tell them the blessed results, direct and indirect, which have attended our labors in the past five years; impress upon them the serious situation on account of oppressive denominational debt; show them the whitening harvest fields awaiting the Baptist scythe; appeal to every subscriber to keep his personal honor and maintain his denomination's credit; urge all non-subscribers to lend a hand in this time of need and opportunity; ask those who have paid in full to keep on contributing, and by every honorable and wise method inspire the people to finish worthily what was so nobly begun five years ago.

Another hour should be devoted to preparation for the 1925 Program. Each association will know by the time of its meeting the amount asked of it for 1925. This amount should be equitably distributed among the churches, and the messengers should go home with information in their minds and zeal in their hearts. Busy men will have to give their time to this work. Those who are loaded will have to take on additional loads. There is no other way known to us. In this high day of Baptist opportunity and obligation no one should decline to render the service requested of him. We had better die sooner and do our utmost for the Kingdom in the brief span. We do not live in years but in deeds. It is not a question of how many years we lived, but it is a question of how many burdens we carried, how much energy we expended, how much of our lives we invested for Christ.

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

A TENNESSEE BOY.

By T. W. Gayer.

Reverend W. W. Jones, Orlinda, Tennessee, has recently finished his college and theological course at Mercer University. He plans to go as a missionary to Brazil, but the Foreign Mission Board, because of its financial embarrassment is unable to send any new missionaries this year. Brother Jones is therefore available for a pastorate. He is well qualified in every way to make a fine pastor. Let Tennessee churches communicate with him.

SHALL WE CONTINUE THIS GREAT ERROR?

By J. G. Hughes.

One of the greatest errors being committed by Southern Baptists today is the permitting of our Baptist papers to go unread by so many of our people. As regards Tennessee the matter is particularly grievous. A glance at the minutes of the recent session of the Southern Baptist Convention shows the Baptist and Reflector to have a circulation of 9,250. The same minutes show the number of white Baptists in the state to be 257,050. Now, if we allow five readers to every subscription—and this is a very liberal allowance—we have only 46,250 readers, or considerably less than one-fifth the number of Baptists in the state. Surely this is a denominational tragedy.

I think there is no more important problem before the Tennessee Baptist Convention today than that of getting the Baptist and Reflector read by our folks. Right now we face the putting on of the new campaign. Publicity is to start at once. And while I do not want to sound a discouraging note, I am frank to say that we will fall far short of what we ought to do in this campaign, as we have in others, as long as four out of every five Baptists in Tennessee never see a copy of the Baptist and Reflector, our one medium of general denominational information.

What is the remedy? I can't say that I know. But I do know that the best thought of our best and most capable workers should be given to this matter until some workable plan is wrought out that will do the thing.

I am not unappreciative of the least effort put forth in this direction. But I feel confident that as long as the securing of subscriptions in a large way is left to the B.Y.P.U.'s, or other organizations not directly responsible for the task, it will never be done. As a pastor I stand ready to fall in line with any feasible plan. And until some plan is put forth I am going to give my individual effort. Pastors could visit associations where it is impossible for the paper to send representatives. Speeches and addresses could be made, subscriptions solicited and general interest created. Or perhaps none of this is practical. But I am sure there is a way to do it; and I am equally sure that Tennessee Baptists should find that way and put the thing over for the sake of the cause.

FIRST HONOR ROLL CHURCHES ON THE 75 MILLION CAMPAIGN

LLOYD T. WILSON, CORRESPONDING SECRETARY
Executive Board, Tennessee Baptist Convention.

In accordance with our promise, we publish below a complete list of the churches that have paid their pledges to the 75 Million Campaign in full by April 30, 1924. We are sure that a number of these churches did not subscribe as much as they should have paid during the five year period and, therefore, are not entitled to the same honor as other churches, but they are entitled to credit for paying what they pledged.

ASSOCIATION	CHURCH	PLEDGE	AMT. PAID
Beech River	Luray	\$ 150.00	\$ 182.10
Beulah	Fairview	100.00	229.37
Beulah	Johnsons Grove	275.00	428.23
Beulah	Mt. Olive	125.00	210.00
Beulah	Tiptonville	225.00	272.19
Big Hatchie	Woodlawn	1,665.00	1,698.42
Big Hatchie	Zion	900.00	922.71
Campbell County	Davis Creek	255.00	308.00
Campbell County	LaFollette	5,900.00	5,900.00
Central	Bethel	85.00	246.68
Central	Pleasant Plains	842.00	1,039.60
Chilhowee	Hopewell	35.00	36.23
Clinton	Zion	155.00	159.60
Concord	Bakers Grove	994.00	1,074.00
Concord	Smyrna	1,931.00	1,941.29
Duck River	Tracy City	255.00	576.47
Eastanallee	Short Creek	100.00	119.70
Eastanallee	Goodfield	59.00	147.10
East Tennessee	Bell Hill	13.00	13.00
East Tennessee	Burnetts	15.00	18.50
East Tennessee	Clay Creek	100.00	141.24
East Tennessee	Deep Gap	5.00	50.10
East Tennessee	French Broad	20.00	67.00
East Tennessee	Liberty Hill	52.00	74.50
East Tennessee	Pine Springs	50.00	194.00
East Tennessee	Point Pleasant	115.00	161.95
East Tennessee	Shady Grove	50.00	50.00
East Tennessee	Swansylvania	110.00	129.55
Ebenezer	Hohenwald	25.00	47.50
Ebenezer	Rock Springs No. 1	918.50	918.50
Ebenezer	Union	118.85	121.00
Enon	Gladis	25.00	31.55
Enon	Liberty	61.00	116.90
Friendship	Alamo	1,100.00	1,271.81
Friendship	Edith	985.00	1,050.67
Holston	Baileytown	800.00	898.50
Holston	Fall Creek	30.00	87.00
Holston	Glenwood	130.00	157.10
Holston	Philadelphia	1,000.00	1,058.93
Holston Valley	Beech Creek	182.00	225.59
Holston Valley	Beech Grove	250.00	256.00
Holston Valley	Big Springs	100.00	130.41
Holston Valley	Compromise	228.00	247.55
Holston Valley	Gills Chapel	506.80	513.06
Holston Valley	Piney Grove	629.25	644.95
Holston Valley	Providence	214.00	216.65
Indian Creek	Zion	155.00	169.32
Jefferson County	Talbotts	1,770.00	2,214.89
Judson	Shady Grove	9.00	26.00
Knox County	Broadway	55,000.00	55,004.78
Knox County	Deaderick Ave.	25,000.00	25,050.00
Knox County	Euclid Ave.	2,175.00	2,175.00
Knox County	Fifth Ave.	9,000.00	9,000.00
Knox County	First Knoxville	360,500.00	361,425.00
Knox County	Fountain City	4,549.70	4,620.08
Knox County	Lincoln Park	5,000.00	5,125.70
Knox County	Lonsdale	8,500.00	8,500.00
Knox County	Mascot	235.00	285.00
Knox County	Smithwood	6,000.00	6,050.00
Lawrence County	Mt. Horeb	20.00	50.10
Mulberry Gap	Choptack	140.00	400.56
Mulberry Gap	Sneedville	195.00	195.00
Mulberry Gap	Trent Valley	345.00	348.87
Nashville	Judson Memorial	19,000.00	19,000.00
New Salem	Caney Fork Seminary	62.50	63.69
Nolachucky	Fairview	2,000.00	2,114.87
Ocoee	Daisy	65.40	184.38
Ocoee	Pleasant Hill	235.00	291.62
Ocoee	Union	36.69	55.70
Ocoee	Mt. Carmel	69.67	77.31
Polk County	Greasy Creek	26.50	36.50
Polk County	Hiwassee Union	391.00	391.00
Providence	Midway	17.00	17.00
Salem	Cave Springs	31.00	47.09
Salem	Gath	185.00	185.55
Sequatchie Valley	Ebenezer	206.00	201.81
Sequatchie Valley	Little Hopewell	375.00	381.18
Sequatchie Valley	Macedonia	229.50	424.10
Sevier	Hendersons	871.00	890.26

ASSOCIATION	CHURCH	PLEDGE	AMT. PAID
Sevier	Jones Chapel	155.00	192.30
Shelby County	Evergreen	165.00	534.20
Shelby County	Lucy	125.00	181.33
Shelby County	Yale	300.00	303.74
S. W. District	Camden	500.00	709.38
S. W. District	Chalk Level	251.00	269.60
S. W. District	Mt. Nebo	251.00	419.82
Stewart County	Crocketts Creek	2.50	14.50
Stewart County	Nevills Creek	280.00	314.71
Sweetwater	Athens	7,000.00	7,374.17
Sweetwater	Citico	100.00	112.55
Sweetwater	Etowah	5,200.00	5,435.42
Sweetwater	Mt. Harmony, Monroe	220.00	339.50
Sweetwater	Philadelphia	2,400.00	2,400.00
Sweetwater	Zion Hill	150.00	550.00
Tennessee Valley	Concord	13.50	67.80
Tennessee Valley	Salem	37.50	85.80
Tennessee Valley	St. Clair	35.00	55.90
Tennessee Valley	Washington	27.50	32.73
Tennessee Valley	Yellow Creek	525.00	840.30
Tennessee Valley	Zion Hill	24.50	30.42
Unity	Clear Creek	1,205.00	1,746.93
Unity	Selmer	928.50	928.50
Watauga	Hampton	1,000.00	1,000.00
Weakley County	Dresden	2,162.00	2,311.34
Weakley County	Enon	50.00	164.34
Weakley County	Moores Chapel	32.50	100.57
Weakley County	Thompsons	510.00	739.16
Western District	West Paris	375.00	393.00
William Carey	Elkton	15.00	30.50
Wilson County	Athens	39.00	73.58
Wilson County	Cedar Creek	613.75	615.13

In addition to the churches which paid their pledges in full, special mention is made of the following churches, which made no pledges, and yet contributed to the Campaign, the amounts shown below:

ASSOCIATION	CHURCH	AMT. PAID
Beech River	Bear Creek	\$ 36.41
Beech River	Bible Grove	5.00
Beech River	Bible Hill	26.66
Beech River	Cedar Grove	6.05
Beech River	Central Grove	12.46
Beech River	Hopewell	18.90
Beech River	Jerusalem	1.00
Beech River	Judson	87.94
Beech River	Lexington Second	31.44
Beech River	Mt. Olive	.50
Beech River	Mt. Zion	1.00
Beech River	New Fellowship	32.10
Beech River	Pleasant Grove	16.28
Beech River	Pleasant Hill	10.55
Beech River	Union Grove	19.79
Beulah	Campbells	47.50
Beulah	Corinth	187.68
Beulah	Cypress Creek	80.78
Beulah	Harris	8.00
Beulah	Hathaway	77.73
Beulah	Macedonia	64.13
Beulah	Mill Creek	25.00
Beulah	Mt. Moriah	120.00
Beulah	New Concord	16.06
Beulah	New Liberty	90.50
Beulah	Oak Grove	39.92
Beulah	Phillippy	370.26
Beulah	Push	5.50
Beulah	Samburg	5.00
Big Emory	Beech Park	19.47
Big Emory	Big Emory	40.22
Big Emory	Elizabeth	7.00
Big Emory	Liberty	92.34
Big Emory	Piney	25.91
Big Emory	Sugar Grove	8.00
Big Emory	Union	90.31
Big Hatchie	Denmark	21.50
Big Hatchie	Munford	32.50
Bledsoe	Antioch	72.09
Bledsoe	Chestnut Grove	20.00
Campbell County	Alder Springs	8.35
Campbell County	Coopers View	34.00
Campbell County	Demery	26.76
Campbell County	High Cliff Valley	70.00
Campbell County	Mt. Vergin	1.00
Campbell County	Speedwell	7.67
Campbell County	Nettle Grove	17.00
Campbell County	Poplar Grove	23.50
Central	Hopewell	7.15
Central	Madison	219.70
Central	Wards Grove	25.90
Chilhowee	Cold Springs	40.00
Chilhowee	Friendsville	47.37

ASSOCIATION	CHURCH	AMT. PAID	ASSOCIATION	CHURCH	AMT. PAID
Chilhowee	Knob Creek	441.77	Grainger County	Bean Station	16.18
Chilhowee	Old Chilhowee	13.00	Grainger County	Beech Grove	1.50
Chilhowee	Butlers	4.00	Grainger County	Blue Springs	17.15
Clinton	Beech Grove	163.63	Grainger County	Dutch Valley	4.00
Clinton	Blowing Springs	2.00	Grainger County	New Corinth	45.00
Clinton	Briceville	372.56	Grainger County	New County Line	13.38
Clinton	Cherry Bottom	16.00	Grainger County	Noeton	19.60
Clinton	Clear Branch	2.80	Grainger County	Oakland	25.90
Clinton	Clinch River	24.55	Grainger County	Sunrise	57.00
Clinton	Farmers Grove	7.35	Hiwassee	Concord	27.00
Clinton	Frost Bottom	30.00	Hiwassee	Shiloh	174.00
Clinton	Indian Bluff	14.50	Holston	Buffalo Ridge	249.83
Clinton	Indian Creek	127.30	Holston	Lovelace	22.02
Clinton	Island Ford	61.56	Holston	Unicoi	7.10
Clinton	Laurel Grove	13.00	Holston	Walkers Fork	3.52
Clinton	New Hope	356.45	Holston Valley	Maple Hill	5.11
Clinton	Pine Hill	34.15	Indian Creek	Hardon Creek	1.00
Clinton	Pleasant View	5.75	Indian Creek	Oak Grove	12.00
Clinton	Spring Hill	7.11	Indian Creek	Savannah	5.00
Clinton	Union Valley	73.50	Indian Creek	Sharon	36.16
Concord	Gethsemane	194.80	Judson	Bon Aqua	64.93
Cumberland	Ashland City	65.00	Judson	Carters	7.00
Cumberland	Oakland	10.32	Judson	Gum Springs	81.37
Cumberland	Tennessee Ridge	36.45	Judson	McEwen	133.65
Cumberland	Fern Valley	81.37	Judson	Missionary Ridge	32.20
Cumberland	Kenwood	40.60	Knox County	Ebenezer	66.60
Cumberland	Cheap Hill	5.00	Knox County	Washington Pike	534.35
Cumberland	Stewart	40.00	Lawrence County	Beech Grove	12.40
Cumberland Gap	Bethel	1.75	Lawrence County	Bethel	31.00
Cumberland Gap	Big Spring Union	149.50	Lawrence County	Brace	41.42
Cumberland Gap	Big Sycamore	4.50	Lawrence County	Cedar Hill	5.00
Cumberland Gap	Cave Spring	54.35	Lawrence County	Gum Springs	5.25
Cumberland Gap	Cedar Grove	6.15	Lawrence County	Leoma	568.75
Cumberland Gap	Friendship	2.42	Lawrence County	Macedonia	15.10
Cumberland Gap	Haynes Flat	105.28	Lawrence County	Oak Hill	5.00
Cumberland Gap	Hopewell	18.25	Lawrence County	Park Grove	38.87
Cumberland Gap	Howards	1.00	Lawrence County	Pleasant Grove	24.60
Cumberland Gap	Howerton	1.00	Lawrence County	St. Joseph	2.50
Cumberland Gap	Mt. Gilead	31.24	Lawrence County	West Point	86.73
Cumberland Gap	Mt. Pleasant	.50	Little Hatchie	Rossville	46.20
Cumberland Gap	Mt. Zion	2.00	Midland	Highland View	5.00
Cumberland Gap	Pleasant Hill	25.00	Midland	Mt. Olive	2.00
Cumberland Gap	Red Hill	2.85	Midland	Piney Grove	2.50
Cumberland Gap	Riverside	3.25	Midland	Texas Valley	6.00
Cumberland Gap	Rob Camp	2.20	Mulberry Gap	Barnards	14.67
Cumberland Gap	Springdale	43.50	Mulberry Gap	Big Hill	21.80
Cumberland Gap	Straight Creek	7.93	Mulberry Gap	Cedar Springs	.55
Cumberland Gap	Sugar Grove	.50	Mulberry Gap	Idas Chapel	14.20
Cumberland Gap	Underwood	6.51	Mulberry Gap	Kylesford	52.00
Cumberland Gap	Wolfenbarger	6.35	Mulberry Gap	New Bethel	9.35
Duck River	Hanlin	82.50	Mulberry Gap	Salem	15.00
Duck River	Huntland	58.08	Mulberry Gap	Sarepta	.55
Eastanallee	Chestnut	10.00	Mulberry Gap	Slate Hill	66.53
Eastanallee	Clear Springs	12.00	Nashville	Inglewood	5.70
Eastanallee	Bethel Springs	11.76	New River	Birds	1.50
Eastanallee	Breedenton	17.35	New River	New River	116.02
Eastanallee	Pisgah	26.00	New River	Nicks Creek	1.75
Eastanallee	Shiloh	30.83	New River	Pleasant Ridge	8.00
Eastanallee	Smyrna	308.75	New River	Riverview	10.00
East Tennessee	Beech Grove	25.00	New River	Robbins	17.92
East Tennessee	Dutch Bottom	11.20	New River	Straight Fork	16.00
East Tennessee	Harts Chapel	5.00	New River	Sugar Grove	8.25
East Tennessee	Mannings	12.90	New River	White Oak	5.00
East Tennessee	Newport Second	99.94	New Salem	Cornwells	19.75
East Tennessee	Pine Grove	26.62	New Salem	Hogan Creek	69.40
Ebenezer	Cross Roads	11.27	New Salem	New Salem	44.15
Ebenezer	Summertown	86.10	New Salem	Plunketts Creek	170.00
Enon	Antioch	28.40	New Salem	Russell Hill	30.51
Enon	Beech Bottom	65.74	Nolachucky	Bean Station	10.00
Enon	Bethany	7.80	Nolachucky	Blackwells	48.47
Enon	Cornwells	24.33	Nolachucky	Blue Springs	23.00
Enon	Days Crossroads	9.85	Nolachucky	Buffalo	175.71
Enon	Defeated	29.80	Nolachucky	Head of Richland	37.12
Enon	Ebenezer	14.00	Nolachucky	Kidwells	6.12
Enon	Enon	5.25	Nolachucky	Mt. Pleasant	5.00
Enon	Macedonia	10.75	Nolachucky	Narrow Valley	32.03
Enon	Mt. Hope	9.00	Nolachucky	New Corinth	7.50
Enon	Mt. Vernon	5.00	Nolachucky	New County Line	8.68
Friendship	Barkers	41.90	Nolachucky	Noeton	13.33
Friendship	Bethel	7.50	Nolachucky	Pleasant Ridge	16.00
Friendship	Cairo	32.25	Nolachucky	Robertsons	770.26
Friendship	Emmaus	15.45	Nolachucky	Rutledge	338.10
Friendship	Finley	2.50	Nolachucky	White Oak Grove	2.50
Friendship	Grace	16.00	Northern	Alder Springs	35.40
Friendship	Johnsons	5.00	Northern	Blue Springs	58.30
Friendship	Lenox	61.50	Northern	Capps Creek	1.05
Friendship	Macedonia	16.00	Northern	Carrs Branch	53.50
Friendship	Marys Chapel	82.15	Northern	Cedar Ford	104.20
Friendship	Providence	63.13	Northern	Cedar Grove	147.33
Friendship	Walnut Grove	24.85	Northern	Chestnut Grove	60.30
Grainger County	Adriel	65.46	Northern	Clear Branch	51.80
Grainger County	Avondale	3.50	Northern	Cooks Chapel	4.17

ASSOCIATION	CHURCH	AMT. PAID	ASSOCIATION	CHURCH	AMT. PAID
Northern	Crooked Creek	24.00	Southwestern District	New Crossroads	5.00
Northern	Head of Barren	24.25	Southwestern District	New Prospect	19.85
Northern	Hickory Valley	74.22	Southwestern District	Oak Grove	22.65
Northern	Little Barren	43.80	Southwestern District	Ramble Creek	34.00
Northern	Lone Mountain	8.50	Southwestern District	Sardis Ridge	2.01
Northern	Mossy Springs	2.80	Southwestern District	Toms Creek	26.25
Northern	Mt. Eager	7.75	Stewart County	Big Meadow	35.00
Northern	Mt. Olive	15.95	Stewart County	Carlisle	6.00
Northern	New Friendship	4.75	Stewart County	Center Point	16.65
Northern	New Salem	8.30	Stewart County	Commissary	7.00
Northern	Riverview	13.00	Stewart County	Hughes Creek	3.00
Northern	Union	104.31	Stewart County	Legate	5.00
Northern	White Oak	8.02	Stewart County	Liberty Springs	1.00
Ocoee	Antioch	24.32	Stewart County	Mint Springs	5.00
Ocoee	Bell Ave.	22.00	Stewart County	New Bethel	2.75
Ocoee	Bethel	93.77	Stewart County	Pleasant Hill	1.30
Ocoee	Blue Ridge Temple	77.48	Stewart County	Tip Top	23.31
Ocoee	Blue Springs	9.50	Stewart County	Weavers Store	96.52
Ocoee	Chestnut	20.00	Stockton Valley	Cedar Grove	35.25
Ocoee	Coahulla	9.00	Stockton Valley	Fellowship	2.85
Ocoee	Forest Ave.	65.82	Stockton Valley	New Hope	47.18
Ocoee	Georgetown	91.67	Stockton Valley	Wolf River	4.50
Ocoee	Greenwood	85.00	Stone	Allens	17.25
Ocoee	Little Hopewell	46.00	Stone	Cane Creek	107.35
Ocoee	New Prospect	50.25	Stone	Caney Creek	54.89
Ocoee	N. Chattanooga Tabernacle	4.25	Stone	Dodsons	50.85
Ocoee	Parkers Gap	60.85	Stone	Free Union	23.30
Ocoee	Pine Hill	39.27	Stone	Johnsons	2.75
Ocoee	Pleasant Grove	33.40	Stone	Lost Creek	17.00
Ocoee	Pleasant View	6.47	Stone	Macedonia	22.00
Ocoee	Shiloh	7.75	Stone	Ozion	31.20
Ocoee	Soddy	23.30	Stone	Poplar Springs	58.60
Ocoee	Union Fork	23.00	Stone	Post Oak Shade	5.00
Polk County	Boonville	19.00	Stone	Rocky Point	56.67
Polk County	Corinth	2.40	Stone	Sand Springs	60.71
Polk County	Friendship	24.25	Stone	Smiths Chapel	20.00
Polk County	Isabella	9.00	Stone	Yankee town	5.00
Polk County	Mt. Zion	55.50	Stone	Zion Hill	32.36
Polk County	New Zion	16.00	Sweetwater	Holly Springs	12.66
Polk County	Springtown	2.00	Sweetwater	Millers	6.25
Polk County	Turtletown	8.09	Sweetwater	Mountain Grove	5.00
Polk County	Zion Hill	70.10	Sweetwater	Mt. Pleasant	56.52
Providence	Beals	21.50	Sweetwater	Stephensville	56.00
Providence	Zion Chapel	239.50	Sweetwater	Toco	50.00
Riverside	Allons	10.75	Tennessee Valley	Bethel	64.70
Riverside	Cliff Springs	4.00	Tennessee Valley	Grandview	31.23
Riverside	Creston	244.82	Tennessee Valley	Kinke	8.00
Riverside	Davidson	30.00	Tennessee Valley	Sale Creek	6.50
Riverside	Fellowship	6.30	Tennessee Valley	Union Grove	1.25
Riverside	Hardys Chapel	3.00	Union	Altamont	14.00
Riverside	Jamestown	13.00	Union	Watsons	8.20
Riverside	Lovejoy	1.79	Unity	Cave Springs	16.00
Riverside	Mayland	24.75	Unity	Center Hill	59.00
Riverside	Mt. Union	32.60	Unity	Essary	10.00
Riverside	New Hope	67.25	Unity	Good Hope	10.20
Riverside	Verble	17.50	Unity	Meridian Creek	3.40
Riverside	Vine Ridge	12.00	Unity	Mt. Gilead	24.00
Riverside	Wilder	50.00	Unity	Mt. Zion	17.50
Riverside	Windletown	6.50	Unity	Parrans Chapel	12.70
Riverside	Zion Hill	22.80	Unity	Pleasant Site	5.00
Salem	Varren Fork	7.05	Unity	Pocahontas	10.00
Salem	Coopers	24.01	Unity	Silerton	19.00
Salem	Dibbrell	11.50	Unity	West Shiloh	39.27
Salem	Dry Creek	133.73	Walnut Grove	Cedar Fork	15.00
Salem	Elizabeth	9.00	Walnut Grove	Mt. Pisgah	13.25
Salem	Indian Creek	28.90	Walnut Grove	Sheltons	16.60
Salem	Maloney	23.25	Watauga	Chadwells	23.05
Salem	Mt. Hermon	63.43	Watauga	Friendship	5.00
Salem	Mt. Zion	159.62	Watauga	Shady	1.41
Salem	Providence	74.82	Weakley County	Bible Union	65.94
Salem	Snows Hill	3.75	Weakley County	Concord	120.07
Salem	Washers Chapel	6.50	Weakley County	Greenfield	453.99
Salem	Wolf Creek	27.57	Weakley County	Macks Grove	29.50
Sevier	Hursts	19.49	Weakley County	New Bethel	49.35
Sequatchie Valley	Battle Creek	2.80	Weakley County	New Prospect	21.13
Sequatchie Valley	Pleasant Hill	31.69	Weakley County	Pleasant Grove	37.32
Shelby County	Brunswick	260.80	Weakley County	Poplar Springs	7.00
Shelby County	Capleville	25.09	Weakley County	Shiloh	25.00
Shelby County	Greenland Heights	17.50	Weakley County	Tumbling Creek	41.45
Southwestern District	Atkins	3.45	Weakley County	Union Grove	47.00
Southwestern District	Bethel	38.13	Weakley County	Gearins Chapel	17.05
Southwestern District	Bunch	9.00	Western District	Foundry Hill	16.12
Southwestern District	Cedar Hill	2.10	Western District	Mt. Zion	83.05
Southwestern District	Chalk Hill	5.41	Western District	North Fork	105.40
Southwestern District	Concord	18.50	Western District	Shady Grove	16.05
Southwestern District	Eagle Creek	1.50	Western District	Spring Creek	23.95
Southwestern District	Ephesus	3.60	Western District	Union	10.00
Southwestern District	Fairview	3.00	West Union	Shiloh	5.00
Southwestern District	Hollow Rock	17.23	William Carey	Kelso	30.00
Southwestern District	Liberty	15.25	William Carey	Lexie	66.40
Southwestern District	Marlboro	4.50	William Carey	Mt. Zion	12.00
Southwestern District	Mt. Comfort	2.15	Wilson County	Ramah	339.15

ASSOCIATION	CHURCH	AMT. PAID
Wilson County	Smiths Fork	1,088.95
Wiseman	Fairview	1.50
Wiseman	Long Creek	11.66
425 Churches		\$ 19,400.00
E. & O. E.		

EXECUTIVE BOARD, TENN. BAPTIST CONVENTION,
LLOYD T. WILSON, Cor. Secretary.

SECOND HONOR ROLL OF CHURCHES

The churches below paid in full after deducting losses by death and removal, less the amount of new subscriptions received.

ASSOCIATION	CHURCH	PLEDGE	PAID
Beulah	Martin First	\$ 34,159.00	\$ 30,523.79
Cumberland	Clarksville	57,614.50	55,453.53

There may be other churches entitled to be on this list, but if so they have failed to make complete reports to this office.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

Every rural worker was busy this week and fine reports have come in from each of them. They are stationed as follows—Robert Cox, Bolivar, Tenn., Hardeman and Unity Associations; D. C. Pate, Selmer, Tenn., McNairy County Association; Floyd Odum, Huntingdon, Western District and S. W. District Associations; W. E. Walker, Columbia, Maury and Giles County Associations; R. D. Carrin, Liberty, Salem and New Salem Associations; J. B. Holloway, Tullahoma, Duck River; Carl McGinnis, Loudon, Sweetwater and Providence; Herbert D. Weaver, Sevierville, Sevier Association; Herman Matthews, Cosby, East Tenn and Eastern Sevier; Swan Haworth, Knoxville, Grainger County; William Hamilton, Holston Valley and Mulberry Gap; Clarence Hammond, Clinton and Midland; Howard Whit, William Carey; W. L. Howse, Jackson, Madison County and nearby county sections; Douglas Hudgins, West Tenn.; Mildred Hicks, Middle Tennessee and Sibley Burnett, East Tennessee.

Our workers have pledged one another that they will pray for the work and workers all over the state each day between 8 and 9 a.m. We call upon others to join us in this daily intercession for our workers and their work.

Many volunteers have already engaged themselves for a week and have ordered literature for the study course. Let others get busy.

This week we have had training schools in the following places: Watauga Association, near Elizabethton; Clinton, Harriman, Providence Association near Kingston; two churches in Sevier County; Salem church, Liberty; Huntingdon; Whiteville; North Jackson; Mulberry Gap Association; Black Oak, near Clinton; McMinnville, census and a campaign in Sevier County.

The management at Ovoca will allow tenting on the grounds, provided those tenting will bring their own linen and cots. Also that they eat at the general dining room and pay a special rate for their meals. This rate will be less than those who stay in the buildings but the exact amount has not been set.

If you expect to attend the Convention or encampment you had better send in your name and be registered at once.

The state-wide superintendents' conference comes July 23 and 24. We hope to have 300 superintendents at this meeting. Many are coming and stay through the entire twelve days. Come and let us have your name early.

Certificates are being mailed out this week to all who care to attend the Ovoca meetings. If you desire this special rate which is a little less than the regular tourist rates be sure to get a certificate. If you fail to get a certificate ask for tourist rate.

Rev. C. A. Ladd has just carried a nice large class through the Sunday school Manuals at Clinton and it was our privilege to use the hours Sunday giving the Life of Christ and Spread of the Gospel Periods. He will give the examination Monday night of this week. It was a real joy to spend the day with this good people and with this man of God. He is one of God's elect. His family and home are wonderfully fine in any community. Mr. Ladd is a splendid leader and his children are active in every phase of church life. Brother Ladd has filled some of the hardest places in the state and has always made good. The work at Clinton under his leadership is very progressive. One of the finest unions it has been our privilege to attend for months. A most interesting and helpful program rendered last evening.

The Training school conducted by Clarence Hammond at Black Oak last week was very successful. He had a large and enthusiastic class taking the examinations Friday night. Clarence is at Marlow this week.

We are very anxious about our state superintendents' conference which meets at Ovoca this month. We will likely have more attend this convention than we can care for but the superintendents' conference and the encampment needs to be laid on the hearts of the people. We urge our leaders in every section to aid us in advertising these two important meetings. The young people should come and stay through the entire season. The training given during the encampment and the fellowship and friendships formed will be more lasting than the impressions and inspiration gathered at the convention. Let our state officers and associational and city union leaders get busy urging young people to remain through the ten days.

We urge the people to register early for the convention and encampment so the management may know how many to prepare for. We are trying to take care of all who will come but unless we know something about the number it will be hard to make proper preparations. Write to the Tullahoma office and give names of people registering and if you care to send in the \$1 registration fee all right, otherwise you may pay that when you come.

Let all the workers both volunteer and regular write to Tullahoma for

any material that you want. Do not write to Nashville. It is urged that no general matter be mailed out from any other place than the headquarters at Tullahoma. So much useless mailing and duplication will be avoided if this is observed. Address W. D. Hudgins, B.Y.P.U. Department.

The play "Farmer Brown's Conversion" is now for distribution in pamphlet form and you may have them for the asking. Write to Tullahoma for them. In ordering stuff from the Tullahoma office please do not address it to Mr. Preston as we do not open his personal mail and such will be forwarded to him and thus delay the mailing. Write to W. D. Hudgins or B.Y.P.U. Department, Tullahoma. This is very important only for convenience and economy.

BAPTISTS GO TO OVOCA JULY 23-AUGUST 3

The Baptists of Tennessee will hold their annual convocation at Ovoca, (three miles from Tullahoma, Tennessee), July 23-August 3, 1924. It is expected that during the several sessions more than 1,500 Baptists of the state will attend. The accommodations are limited, but many will come for a day or two and leave to make room for the others.

The state Sunday school conference will be held July 23-24, with an excellent program already prepared by Superintendent W. D. Hudgins of Tullahoma.

The B.Y.P.U. convention will start on Thursday night, July 24 and continue through Sunday night, July 27. Dr. John L. Hill of Nashville, Rev. B. S. Ding of China, Dr. I. J. Van Ness, Corresponding Secretary of the Baptist Sunday School Board of Nashville, Gov. Austin Peay, Dr. Lloyd T. Wilson, Dr. Harry Clark, Dr. W. F. Powell and other notables will appear on the program of the convention.

The encampment program will start Sunday July 27, and continue through August 3. Dr. Wm. Russell Owen of Georgia, Dr. John L. Hill, Dr. L. R. Scarborough and many other splendid speakers will take part.

Baptists from over the state are making early reservations for all the meetings. Superintendent W. D. Hudgins of Tullahoma announces that 500 will be the capacity at any one time unless camping outfits are brought along by those attending. Hundreds already are making preparations to camp out "on the lake" during the 12 days.

McMinnville this week is having a Sunday school and B.Y.P.U. training school. Superintendent W. D. Hudgins, field worker Holloway, Miss Mildred Hicks and your state secretary are present. This is a timely following up of a great revival recently conducted by the pastor, Brother F. M. Dowell.

The mornings and evenings at the convention are inspirational. The afternoons, recreational. A complete program will appear July 17—watch for it.

THE STATE B.Y.P.U. CONVENTION

It meets at Ovoca, July 24-27. It begins on Thursday night, July 24 at 7:45 p.m. and closes Sunday night at 9:30 p.m.; with an address on Consecration" by Dr. W. F. Powell of the First church, Nashville. Each Senior Union is invited to send two members, the Junior and Intermediate leaders and the Pastor.

Come to the State B.Y.P.U. Convention and stay for the Encampment. No limit on the number to be at Ovoca July 28-August 3 from each church. Send your pastor and his good wife there for a vacation.

A fare and a half, plus 50 cents or the certificate plan.

SPEAKERS AT OVOCA JULY 24-27

Dr. W. F. Powell, Rev. D. N. Livingston, Dr. Harry Clark, Mr. Harry Strickland, Dr. I. J. Van Ness, Miss Virginia Lee, Dr. Ryland Knight, Mr.

Edwin S. Preston, Dr. John L. Hill, Secretary J. W. Merritt, Rev. B. S. Ding, Dr. T. W. Gayer, Miss Roxie Jacobs, Gov. Austin Peay, Judge Clifford Davis, Dr. Lloyd T. Wilson and others.

B.Y.P.U. NEWS NOTES

Subjects under discussion at Junior and Intermediate B.Y.P.U. Leaders' Conference at Ovoca, July 24-August 3.

1. "Enlisting the Juniors and Intermediates."
2. "Reaching the Standard."
3. "Program Planning."
4. "Building up the Preaching Attendance."
5. "What the Junior B.Y.P.U. Does for Me."
6. "The B.Y.P.U. in My Life."
7. "If I Were Leader of a B.Y.P.U."
8. "Can a Junior Win Souls?"
10. "Aims and Ideals of a Junior Leader."

Don't fail to attend.

LITTLE HATCHIE ASSOCIATIONAL B.Y.P.U. CONVENTION

The Little Hatchie Associational B.Y.P.U. met with the Oakland Baptist church, June 12, 1924.

The meeting was called to order by the president, Mrs. Geo. M. Terry, of Mercer, the opening song "Loyalty to Christ." Prayer by Mr. W. D. Hudgins. The devotional was led by Mr. F. M. Mercer of Mercer using the twelfth chapter of Romans. The welcome address was given by Mr. Larry Austin, a junior of Oakland, the response by Frances Nuckolls, a Junior of Mercer.

Mr. Milton of Jackson stressed the importance of "Parents Part in B.Y.P.U."

A very interesting feature was the "Sword Drill," given by the Juniors of Mercer, led by our President, Mrs. Terry, they showed excellent training along that line. We enjoyed a duet by Mr. and Mrs. F. B. Towles of Rossville.

Mr. Hudgins brought us a wonderful message on "Christian Growth" which helped us as young people to realize the need of young consecrated Christian lives. We considered ourselves very fortunate in having both Mr. Hudgins and Mr. Milton in our meeting. We were dismissed for lunch with prayer by our president.

Lunch was served on the front lawn at the home of Mr. Austin. Never have we seen such a lunch as the one which was spread before us.

The afternoon program was opened by singing "To the Work." Prayer by Rev. Drake of Oakland.

Mrs. F. B. Towles of Rossville, led the devotional, 2 Timothy 2: 15 as her key verse.

"Enlisting in Daily Bible Reading" was a very fine topic given by Mary Helen Jones of Mercer.

Frances Barber of Oakland gave a reading on "Entertaining the New Minister."

We were indeed glad to have Dr. Carl McCoy of Memphis to give such a good talk on "What the B.Y.P.U. Means to My Church." A discussion on "Officers and Their Duties" was given by Mrs. McCoy.

Every one enjoyed the duet from Mr. and Mrs. Towles. The seniors of Whiteville gave a "Demonstration program using the topic, "Why Should I Pray?" It was a very helpful program. We had a short business meeting, afterwards a rising vote of thanks was given Oakland for the delightful day. Every one enjoyed and appreciated very much the kind hospitality shown us. We feel that all present received a great inspiration from the meeting.—Miss Oneida Nicholson, secretary.

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MISS MALLORY AT OVOCA

We are very happy to announce that Miss Mallory will be at Ovoca at our Assembly. She will be with us on Wednesday, Thursday and Friday. She

will give her address on her trip to China and Japan on Wednesday. She will have charge of the conference in the afternoon of those three days.

She has not been advertised before because we only received her promise to be with us this week. You must not miss her. MEET MISS MALLORY AT OVOCA.

ALABAMA ASSEMBLY

On Lookout Mountain at Mentone, the Alabama Baptists hold their Assembly for three weeks. The first week is given entirely to B.Y.P.U., the second to Sunday school and the third to the W.M.U. It was a joy to your secretary to be with these friends for three days during W.M.U. week and to hear the inspirational addresses of Dr. T. W. Ayers, of China; Dr. Pearson, of Jerusalem; Miss Mallory, Dr. James and others. We were

glad to give an address, teach a class and lead a devotional for these friends who were so kind to me when at work in their state.

It was at Mentone that Miss Mallory arranged her schedule so she could be with us at Ovoca.

FIELD WORK

Tennessee Valley women organized the W.M.U. of Tennessee Valley Association at Dayton, June 25, with Mrs. W. A. Moffit, of Dayton, as superintendent.

We were most happy over the splendid attendance and of the real interest manifested in our work. All were concerned over the prospects of having a Baptist school at Grandview. We do trust that this dream will come true.

Brother Moffit is leading the Dayton Baptists into larger paths of usefulness. We confidently expect to hear of a new building here in the near future.

On June 26, we came to Cleveland to visit the W.M.S. and Y.W.A. The new pastor, Dr. C. F. Clark, and his lovely wife, have perfected many organizations and their work is advancing in all lines.

It was a joyous surprise to hear that the W.M.U. organizations were to meet in one of the suburban homes and have a picnic. A big rain came, so we had to come back to the church for our program and supper, but we had a lovely, informal time.

The W.M.S. is planning to play "fruit basket" and change all circles which is most commendable. Every society should do this annually.

The Y.W.A. is composed of a large number of lovely girls. This is a new organization but they are making plans for greater efficiency.

Dr. Clark drove us over to Cookston Creek for the fifth Sunday meeting of Polk County which began on Friday morning. These brethren do not believe in letting the women keep silent, for they called on this sister on many subjects. This is being written in the neighborhood of Cookston Creek. Sunday we go to Etowah, to McMinn County fifth Sunday meeting and next week to several quarterly meetings.

NO NEW MISSIONARIES

This week while in the home of the pastor at Dayton, we met a splendid young preacher who had made all his plans to go to China as a missionary this fall. The day we were there a message came "no new missionaries are to be sent." This college and seminary graduate was willing to go to China and work for \$60 a month, but we poor(?) Southern Baptists said, no, we will pay you a big salary to stay here and preach for us but we can't send you over there. Shame on us! Women, we must send out recruits. We can do it if we will continue to pay to the campaign just as we did before our pledges were paid. Don't be a slacker now. The war is not over against sin and heathenism—Do your part that VICTORY may be won.

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WEST JACKSON REVIVAL

By R. E. Guy, Pastor.

We have just closed the greatest

meeting our church ever had. Louis Entzinger, Jack Schofield and Rawley Treadway were with us for twenty days and did splendid work. They are all consecrated workers and worthy of their hire.

There were about 175 additions and 100 or more of these for baptism. The meeting leaves our work in splendid condition and our people are happy because they see the results of organization and devotion. We have been working, praying and looking for just such a meeting as we have had. Perhaps the greatest result is we now see our opportunity and our task.

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Correspondence solicited.

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

THE GILES COUNTY ASSOCIATION

This association held its fifth Sunday meeting with the Scott's Hill Church on June 27-29, 1924. The meeting was opened on Friday night with a sermon by the Reverend I. B. Coggins, his subject being, "The Return of the Prodigal." On Saturday morning a number of pastors present discussed a New Testament church, its origin, essential features, perpetuity, and purpose.

At this time the program was discontinued while the funeral of the Rev. T. D. McCaffaty was held. The sermon was preached by Rev. M. J. Taylor, of Pulaski, Tenn., by request of the deceased.

The regular program was resumed Saturday afternoon and continued through Sunday. On Sunday afternoon Professor H. W. Prosser delivered an address on "The Relation Between the Church and the School." Everyone seemed to be greatly benefited and enjoyed the discussions throughout the program.

FOUR THINGS A BAPTIST SHOULD DO

By Evangelist R. D. Cecil

(1) Subscribe for; (2) Pay for; (3) Read and (4) Pass on the denominational paper.

This would help the individual and the paper and the denominational work.

The denominational paper is one of the greatest agencies we have in the on-going of the work of the kingdom. Cleveland, Tenn.

GREAT MEETING AT CANTON, N. C.

By R. C. Campbell, Pastor.

Dr. J. B. Phillips, of Chattanooga, Tenn., has just closed one of the most successful meetings ever held in this section of the country. The meeting lasted for two and one-half weeks. During this time the people came in large crowds and literally hung upon the messages Dr. Phillips brought. The messenger knows the "Old Book" and preaches it in its power and glory. He has a fine, commanding personality, he is a great mixer, and his messages are clear, logical and convincing.

Our church and town were greatly revived and there were 108 additions to the church.

We are happy that Dr. Phillips came. We shall never forget his stay in our midst.

POLK COUNTY FIFTH SUNDAY MEETING

The Fifth Sunday meeting of the Polk County Baptist Association met at Cookston Creek, Friday, June 27, 1924.

10:00 A. M. Devotional, J. F. Davis.

11:00 A. M. Sermon, S. H. Johnston, 51st Psalm

12:00 to 1:30. Noon hour.

1:30 P. M. Devotional, Rev. J. E. Johnson.

2:00 P. M. Possibilities of Polk County Churches, Miss Northington, Joe W. Rice, N. C. Higdon, J. F. Davis and J. E. Johnson.

2:30 P. M. "What is Scriptural Teaching of Adoption?" S. H. Johnston and general discussion.

3:00 P. M. "Do Departed Spirits Go to Their Final Abode?" general discussion.

7:45 P. M. Address by Miss Northington.

Saturday Morning.

9:00 A. M. "What Are the Results of the 75 Million Campaign Today?" Miss Northington.

10:00 A. M. "How Are Sinners Saved; Should They Pray; If so, What Do Their Prayers Effect?" Rev. R. A. Presswood.

11:00 A. M. Sermon, Rev. Thomas, 32nd Chapter Isaiah.

12:00 to 1:00. Noon hour.

1:00 P. M. "Tithing," N. C. Higdon, stewardship director; R. A. Presswood, S. H. Johnston.

2:00 P. M. "Women's Work," Mrs. H.

W. McClary, Miss Northington.

2:45 P. M. "The First Things First; The Church or Christ; The Water or the Blood," Joe Davis and W. H. Rymer.

8:00 P. M. Question Box. Several vital and interesting questions discussed.

Sunday.

9:00 A. M. Sunday school mass meeting.

10:30 A. M. Sermon.

The association was blessed by having Miss Mary Northington, who had visited Palestine and other countries in the Orient to be present with us during these services, and lecture and make a display of articles collected from Egypt.

The association by unanimous vote extended their appreciation and thanks to the folks at Cookston Creek for their hospitality and courtesy.—J. E. Johnson, moderator; Joe W. Rice, Clerk.

PEOPLE WILL TALK

We may go through the world, but 'twill be very slow.

If we listen to all that is said as we go. We'll be worried, and fretted, and kept in a stew.

For meddlesome tongues must have something to do—

For people will talk.

If generous and noble, they'll vent out their spleen,

You'll hear some loud hints that you're selfish and mean;

If upright and honest, and fair as the day,

They'll call you a rogue, in a sly, sneaking way—

For people will talk.

Then if you show the least boldness of heart,

Or a slight inclination to take your own part,

They'll call you an upstart, conceited and vain,

But keep straight ahead, don't stop to explain—

For people will talk.

If threadbare your coat, or old-fashioned your dress,

Some one, of course, will take notice of this,

And hint rather close that you can't pay your way,

But don't get excited, whatever they say—

For people will talk.

If you dress in the fashion, don't think to escape,

For they criticize then in a far different shape,

You're ahead of your means, or your bills are unpaid,

But mind your own business, and keep straight ahead—

For people will talk.

They'll talk fine before you, but then at your back,

Of venom and spite there is never a lack,

How kind and polite is all that they say,

But bitter as gall when you're out of the way—

For people will talk.

Good friend, take my advice and do as you please,

For your mind (if you have one) will then be at ease,

Through life you will meet with all sorts of abuse,

But don't think to stop them, 'twill be of no use—

For people will talk.

—Selected.

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ATTENDANCE, JULY 6

Memphis, Central	913
Knoxville, Bell Ave.	911
Knoxville, First	812
Knoxville, Fifth Ave.	655
Jackson, West	653
Memphis, First	650
Memphis, Bellevue	649
Memphis, Temple	615
Johnson City, Central	571
Knoxville, Broadway	546
Knoxville, Lonsdale	430
Maryville, First	500
Etowah, First	426
Erwin, First	418
Chattanooga, Tabernacle	408
Nashville, Eastland	386
Chattanooga, Highland Park	385
Knoxville, Euclid Ave.	383
Alcoa, Calvary	350
Knoxville, Deaderick Ave.	350
Elizabethton, First	341
Fountain City, Central	340
Kingsport	331
Chattanooga, Avondale	331
Rockwood	323
Rogersville	320
Nashville, Judson Memorial	319
Nashville, Immanuel	313
Memphis, La Belle Place	305
Humboldt, First	303
Paris, First	303
Nashville, Third	300
Nashville, Belmont Heights	300

KNOXVILLE

Central of Bearden: Robt. Humphreys, pastor. Gal. 6: 1. and "Pay Day." 122 in SS.

Washington Pike: J. A. Lockhart, pastor. "Study the Truth," and "Get Vision." 120 in SS, 45 in BYPU.

Fountain City: Neill Acuff, pastor. "Justification By Faith," and "Give Jesus a Chance." 132 in SS.

Euclid Avenue: J. W. Wood, pastor. "By Grace Are Ye Saved," and "Glorifying God." 383 in SS, 60 in BYPU, 1 baptized.

Gillespie Avenue: J. K. Smith, pastor. 2 Cor. 8: 9, and Rom. 10: 13. 194 in SS, 1 received for baptism.

Central of Fountain City: J. C. Shipe, pastor. "The Warnings of Evil Spirits" and "Jesus Only." 340 in SS, 106 in BYPU, 1 for baptism.

Philadelphia: A. B. Johnson, pastor. "Victory," and "Red-Light." 80 in SS, 38 in BYPU, 91 in mid-week prayer-meeting.

Immanuel: A. R. Pédigo, pastor. "He Was Buried For Me," and F. M. Hair on, "Where There is No Vision." 262 in SS.

First: F. F. Brown, pastor. "Religion Under Changed Conditions," Psalm 13: 54, and "Self Discovery." Luke 15: 17. 812 in SS, 57 in BYPU, 1 by letter.

Rockwood, First: L. W. Clark, pastor. Dr. Harry Clark on "How Shall I Go Up to My Father, and the Lad Be Not With Me?" and Rev. Sibley Burnett on, "Why I Am Going to China." 323 in SS, 62 in BYPU's, 3 by letter. BYPU convention at 2:30. Dr. Harry Clark, delivered the address.

Smithwood: Chas. P. Jones, pastor. "God's Unsuspected Presence," and "Unanswered Prayer." 202 in SS. Pastor rapidly recovering from an operation. Able to preach at both hours yesterday.

Beaumont: D. A. Webb, pastor. Luke 2: 11, and Luke 2: 52. 180 in SS, 1 restored to church.

Fifth Avenue J. L. Dance, pastor. "A Good Ruler," and "Ahab and Elijah." 655 in SS, 3 baptized, 3 by letter.

Marble City: R. E. George, pastor. Matt. 10: 16, and "Separation for Service." 124 in SS, 25 in BYPU. 1 by letter.

Grove City: D. W. Lindsay, pastor. "Consecration and Service," and "Neglect." 175 in SS, 25 in BYPU.

Lonsdale: W. A. Atchley, pastor. "The Bible, God's Revelation to Men," and "God Not in the Destructive Forces." 430 in SS, 149 in BYPU.

Third Creek: W. E. Conner, pastor.

"The Loss of Power," and "The Almost Christian." 119 in SS.

Elm Street: E. F. Ammons, pastor. "Pilgrim Guide," and "The Blessed Assurance." 169 in SS.

Etowah, First: A. F. Mahon, pastor. "Christ at the Right Hand of God." 436 in SS.

Bell Avenue: Frank J. Flemming of Ala. both hours. 911 in SS, 2 baptized, 1 by letter.

Burlington: H. B. Norwood, pastor. "Bought With a Price," and "What Must I Do to Be Saved?" 150 in SS, 14 for baptism.

Deaderick Ave.: Rev. J. C. Davis a.m. and R. H. Lambright, p.m. 350 in SS.

Broadway: B. A. Bowers, pastor. O. L. Hailey on, "The Lord's Supper," and "Change of Divine Method of Leadership." 546 in SS, 75 in BYPU.

CHATTANOOGA

Oltewah: L. H. Syles, pastor; John Chrisenberry on "Your Sins Will Find You Out" and pastor on "Human Decline Satisfied." SS 107.

East Lake: C. H. Cosby, pastor; "The Church Covenant" and "The Settling Day." For baptism 2; baptized 2; SS 237. Will go next week to First Baptist church, Richmond, Ohio. Bro. W. C. Tallant has accepted pastorate to take charge of work August 1, at East Lake.

Birchwood: J. N. Monroe, pastor; "A Bad Bargain" Gen. 25: 27; and "One Thing I Do." SS 125; BYPU good. Meeting begins this week. Rev. T. G. Davis doing the preaching.

The Richmond church has a plant valued at \$82,000 and is raising about \$16,000 a year.

Tabernacle: T. W. Callaway, pastor; "Pity Thyself: Deny Thyself" and "The Ark." SS 408.

N. Chatta.: Wm. S. Keese, pastor; "Life Work" and Rev. J. M. Chauncey on "The Eternal Logos." By letter 1.

Chamberlain Ave.: G. T. King, pastor; "On the Mountain with Jesus" and "Christ Our Captain." Baptized 1; SS 201; 2 good BYPU's.

Daisy: J. A. Maples, pastor; "Sacrificing for Christ" and at Hixon on "The Christ on the Cross." By letter 6; for baptism 4; SS 124; BYPU 44. Pastor is in a meeting at Hixon.

Oak Grove: W. C. Tallant, pastor; "With Me or Against Me?" and "Rejected and Accepted." SS 135; BYPU 45.

St. Elmo: U. S. Thomas, pastor; Claude E. Sprague both hours. Tent meeting closed with 55 additions. Meeting was great.

Highland Park: J. B. Phillips, pastor; "Preparation for a Revival" and "Fifteen Needed." Baptized 2; SS 385.

Graysville, Ga.: S. N. Hamic, pastor; "Holy Spirit in Salvation" and "The Nature of Man's Fall." SS 117.

Central: W. L. Pickard, pastor; "Desire for a Better Country" and "Spiritual Strength." SS 266—rain; BYPU well attended. Summer work goes well.

Avondale: T. G. Davis, pastor; "Our Church Covenant" and "What Can Our Young People Do for the Church?" SS 331; BYPU's good.

Bell Ave.: G. W. Cox, pastor; "You Must Be Born Again" and "The Lord's Supper: Who Should Partake?" For baptism 2; baptized 2; SS 112; BYPU 32.

Ridgevale: W. E. Davis, pastor; A. R. Robertson on "Importance of Preaching" and "Better the End than Beginning." SS 139; BYPU good. Rain at night.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Our Dependence on Jesus" and "Roll Ye Away the Stone."

Cody: J. A. Hudlow, pastor "The Choice of Moses" and "The Delight of Service." By letter 9; for baptism 6; SS 110.

Alton Park: T. J. Smith, pastor; "The Spirit Quickeneth" and Brother Burk on "What Lack I Yet?" By letter 2; SS 163; BYPU good.

MEMPHIS

Bellevue: a.m. Lord's Supper, p.m. pastor preached. By letter 2; baptism 2; SS 649. 4 BYPU's. S. M. Armstrong.

Central: Pastor Cox preached; for baptism 4; by letter 3; baptized 11; SS 913.

Calvary: Pastor conducted services. Good day. SS 145; BYPU's 75; for baptism 2; by letter 1. Observed the Lord's Supper at evening hour.

McLemore Ave.: Pastor Furr preached at both hours. By letter 2; SS 217.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. SS 37. Congregation in morning small; good at night.

Eastern Heights: J. W. Leigh, pastor; preached both hours. SS 64; BYPU 62. Meeting begins third Sunday July. Brother House of Jackson, Tenn., preaching.

Seventh St.: I. N. Strother, pastor; the Memorial Supper and "Making a Name." SS 192; interesting BYPU.

Eudora: Pastor Whaley, observed Lord's Supper at morning hour; spoke at night. SS 63; BYPU good.

Forest Hill: W. L. Smith, pastor; spoke both hours to fine congregation. SS 64; BYPU 38. Bible readers in BYPU 100 per cent.

Joseph Papia, Italian missionary; times preached 2; present in SS 25; families prayer with 10; tracts distributed 31; visits made 49.

Boulevard: J. H. Wright, pastor; preached at both hours. Fine congregation. Two professions, 1 Catholic; baptized 2, 1 75 years old; for baptism 2; by letter 3; SS 213; 3 splendid BYPU's. Pastor preached at Capleville at 3 p.m.

Temple: J. Carl McCoy, pastor; spoke at both hours. Clifford Davis also spoke at evening hour, which was under direction of BYPU's and was a great success. SS 615; by letter 4; for baptism 1; funerals 1.

La Belle Place: D. A. Ellis pastor; spoke at both hours. SS 305.

Prescott Memorial: Jas. H. Oakley, pastor; conducted service at 11 a.m. Lord's Supper observed, preached at 8 p.m. SS 279; good unions.

First: Pastor Boone preached in the morning. BYPU in charge at night. By letter 1; baptized 4; SS 650.

Bartlett: O. A. Utley, pastor; preached at both hours to good congregations. SS 90.

Highland Heights: Pastor Curle preached at both hours to splendid congregations. By letter 2; SS 245; 3 fine unions.

Brunswick: J. C. Schultz, pastor; preached both hours. Preached at Arlington at 3 p.m. SS 27; BYPU 24. Good day.

North Evergreen: S. M. Ellis, pastor; preached both hours. Good services. Three for baptism, whole household. SS 46; offering \$35.40.

New South Memphis: Pastor Norris preached both hours. Good services. "Greatest Human Desire" and "God's Response to Human Faith." SS 140; pastor also preached at Fraziers at 3 p.m. SS 50.

Collierville: J. P. Horton, pastor; preached both hours. Good congregations. SS 63; BYPU good. Preached at Piperton in the afternoon.

Baptist Hospital: M. D. Jeffries, pastor; supplied at Hollywood, both hours. SS 142. Church called Rev. J. R. Burk as pastor.

Lucy: Pastor Burk spoke 11 a.m. For baptism 5; SS 62. No night services on account M. E. meeting. Pastor leaving for Jonesboro for meeting in Second church.

NASHVILLE

Eastland: no pastor. SS 386; good BYPU's. Brother Skinner of Watertown, Tenn., supplied. Two good sermons. Fine congregations at both morning and evening services.

Third: R. M. Jennings, pastor; "Leaves from the Tree of Life" and "Five Great Powers of Life." Bap-

tized 3; SS 300; BYPU 40. Fine congregations at both services. Observed the Lord's Supper at morning hour.

Judson Memorial: R. E. Grimsley, pastor; "Ye Shall Know the Truth and the Truth Shall Make You Free" and "Behold I Stand at the Door and Knock." Baptized 1; by letter 1; profession 1; SS 319.

Belmont Heights: John D. Freeman, pastor; "Why Close Communion" and America's Government Founded on a False Assumption." For baptism 2; baptized 22 by letter 2; SS 300; BYPU 40 joint meeting.

Immanuel: Ryland Knight, pastor; report of committee on nine and "The Story of Caleb." SS 313; by letter 1. Church has decided to move its location to 24th and West End Avenues.

Edgefield: W. M. Wood, pastor; Dr. P. E. Burroughs on "My Life, What Shall I Do with It?" and P. E. Burroughs on "The Greatest Thing in the World." SS 286. The pastor, W. M. Wood, is absent holding evangelistic services.

First: W. F. Powell, pastor; "The Battle by the Brook," and "God's Silver Trumpets." For baptism 2; baptized 2.

Gallatin: E. P. Alldredge, supply; "The Glory of the Church of Christ" SS 118. The church is having no evening services during July and August.

Goodlettsville: H. F. Burns, pastor; "Lively Stones" and "An Acceptable Sacrifice."

Central: W. C. Golden, supply; "Christ's Promised Companionship" and "Wounded for a Lost World." Lord's Supper at Morning hour. Usual SS and BYPU's.

Grandview: Don Q. Smith, pastor; "The Joy of Salvation" and "Self Examination." SS 276. Good BYPU's and fine congregation.

North Edgefield: A. W. Duncan, pastor; "The Pleasures of Memory" and "Sunset at Noon." SS 287; BYPU 18; Jr. 28.

Inglewood: H. M. Estes, pastor; "The Name Jesus" and "Brotherhood." By letter 2; SS 51; BYPU 21.

Alexandria: P. W. Carney, pastor; "The Incarnation." SS 176. Organized classes to study the SS Manual, BYPU Manual and "Soul Winning" school to be taught by Rev. R. D. Carrin and Miss Mildred Hicks.

Calvary: W. H. Vaughan, pastor; "Consider the Apostle and High Priest of our Profession" and "Follow Thou Me." SS 169; BYPU 20; Jr. 18.

Park Ave.: A. M. Nicholson, pastor; observed the Lord's Supper. For baptism 1; SS 255. BYPU's well attended.

Grace: Tom L. Roberts, pastor; "Thy Kingdom Come" and "Lord's Supper." For baptism 1; baptized 2; by letter 3; SS 275; BYPU 42.

MISCELLANEOUS

Ocoee: R. A. Thomas, pastor; "The Judgment" and "Buried Alive." SS 62; BYPU 45. Real good mid-week prayer meeting. Two baptized at Smyrna and 1 at Ocoee since last report.

Rogersville: J. R. Chiles, pastor; "A Prayer for a Revival" and the sixth in a series on "The Table Talks of Jesus." SS 320; for baptism 1; baptized 1. Recently had a most helpful daily Bible school W. R. Hamilton, Jr., most helpfully directed it.

REVIVAL AT PARK AVENUE NASHVILLE

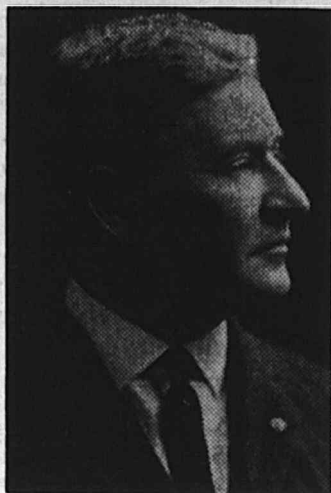
By Mrs. Fannie E. Selp

There has just closed at the Park Avenue Baptist church in West Nashville, a very successful revival. The audiences were large throughout and the interest was community-wide.

Other denominations besides the Baptists attended every service.

Evangelist W. H. Sledge of Macon, Ga., did the preaching. He is a forceful speaker. He possessed the fine art of word-painting and his expositions are clear and convincing. His messages bear the mark of faithful study and he was master of his sub-

ject. His special charm is his unaffected sincerity and deep spirituality.



Mr. Sledge has had an extensive experience. He has served many pastorates, and has done an extensive evangelistic work. During the great war, he served as senior chaplain in France and this gave him a remarkable experience. His own life, with

his Christian experience, has been full of vicissitudes. Their shadings were easily traced through his messages, which gave them a close personal touch. As he often expressed it: "Religion should be heartforemost and not headforemost."

His messages were well chosen selections from the life and teachings of the Christ and they reached a grand climax at the close in his presentation of "Christ on the Cross"; "His Relation to the Thief on the Cross"; "His Care for His Mother," and "His Position as a Great Specialist to the Soul."

There were 66 conversions, 46 additions to the church by baptism and 18 by letter. Others will come later.

The spiritual revival to the church members throughout the community also resulted from the services. The singing was led by Mr. David M. Hughes of Newport, Ky. Mr. Hughes graduated from the Cincinnati Conservatory of Music and also studied with Dr. Clinton Cook of London.

He has an extensive experience in solo work and evangelistic chorus directory. He had a well trained chorus choir of several hundred voices and a Junior choir. There were two pianos with Mrs. Hughes and Miss Edith Malone in charge. The music was a special feature of the services.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. H. H. Hunnicutt has resigned the care of the Forty-first Avenue church, Meridan, Miss., after having served acceptably for several years.

Dr. I. N. Penick of Union University, Jackson, Tenn., on Sunday, June 29, assisted by Rev. H. A. Turner in organizing a church at Beech Grove, a few miles west of Mercer, Tenn., with 23 charter members. They plan to build a house soon. They have a Sunday school of 100 members. Rev. W. A. West of Bemis, Tenn., began the work at that place.

Rev. G. S. Jenkins of Whiteville, Tenn., is to be assisted in a revival there beginning Sunday, July 13, by Dr. I. N. Penick of Union University, Jackson, Tenn. A gracious ingathering is confidently expected.

The work is soon to begin of finishing up the church at Alamo, Tenn., adding the auditorium. The material is being bought. Dr. I. N. Penick of Jackson, Tenn., the pastor, is happy. For some years the congregation has been worshipping in the basement.

The First church, Paris, Tenn., recently in conference did the the gracious thing to add \$600 to the salary of their virile pastor, Rev. J. H. Buchanan, bringing the figures to \$4,200. He is worth every dollar of it and then some.

Robert Cox, son of Deacon Walter W. Cox of Bolivar, Tenn., is working under W. D. Hudgins, superintendent of the Sunday School Department of the State Executive Board, and available during July and August for Sunday school and B.Y.P.U. training school work. He is said to be an exceptionally capable young man.

Rev. Jno. T. Jenkins of Cumberland City, Tenn., is doing the preaching in a revival at Weaverstown, Tenn., which began on Monday night, July 7. A good revival is hoped for.

Rev. W. C. Skinner of McKenzie, Tenn., is assisting Rev. C. H. Wilson in a revival at West Paris church, Paris, Tenn., beginning Sunday, July 6. The church has been remodeled and made doubly attractive.

Rev. A. H. Reid was lately assisted in a revival at Sylacauga, Ala., by Rev. T. C. Crume of Jellico, Tenn., and Singer David M. Hughes and wife. There were 64 additions, 43 by baptism.

Rev. G. M. Workman of Geary, Okla., began a meeting Sunday with the Second church, Lexington, Tenn., Rev. C. E. Azbill, pastor. The services will be held under a tent. It is Brother Workman's fourth meeting with that church and it is hoped that it will be the best.

Two Jews in Greenville, S. C., recently asked the use of the First Baptist church of that city in which to be married. It was granted. After the wedding Dr. Geo. W. Quick, the pastor, received a little casket with three rows of \$10 gold pieces, each row containing five of these valuable coins. It was an expression of gratitude.

The Baptist Flag, fifty-one years old, will no longer wave from Fulton, Ky., but will be unfurled to the breezes at Nashville, Tenn. Rev. T. F. Moore of Fulton, Ky., has sold the paper to Rev. J. T. Dew of Nashville, who will take charge at once. It is possibly the outstanding gospel mission organ in the South. It was formerly edited by the late Dr. D. B. Ray at La Grange, Mo., and later by the late illustrious J. N. Hall at Fulton, Ky. It is not expected to lose any spice by the change.

In the revival at the First church, Greenwood, S. C., in which Dr. H. M. Wharton of Baltimore, Md., assisted Dr. W. M. Vane there were 84 additions, 60 by baptism. W. A. Huey led the singing. At 75 Dr. Wharton is said to have been greater than ever in efficiency.

N. T. Tull of Jackson, Miss., assistant secretary of the Baptist State Mission Board, has been elected business manager of the Baptist Bible Institute, New Orleans, La., and has accepted. He will move to New Orleans at once.

At a recent meeting of the Southern Baptist Hospital Commission in New Orleans, La., Rev. Lewis J. Bristow was elected superintendent of the new hospital in course of construction in New Orleans and he has accepted, leaving a similar position with the Alabama Baptist Hospital.

It is now announced that Dr. Geo. W. McCall of Deaderick Avenue church, Knoxville, Tenn., has accepted the care of the First church, McKinney, Texas, instead of San Angelo, Texas. He seems to be in great demand in Texas.

Rev. Arthur Fox of the First church, Mayfield, Ky., is aiding Rev. T. N. Hale in a tent meeting at Dresden, Tenn., which began last Sunday. It is the second meeting these brethren have held at that place. May success crown their efforts.

Dr. R. J. Pirkey of Broadway church, Louisville, Ky., and Rev. J. S. Gatton of Elizabethtown, Ky., have the sympathy of the brotherhood in severe illness. Both have been in a hospital in Louisville, Ky., Brother Pirkey for an operation and Brother Gatton on account of prolonged illness.

Evangelist J. B. De Garmo of Memphis, Tenn., lately assisted Rev. F. P. Gates in a revival at Loyal church, Harlan County, Ky., resulting in 32 additions, 19 by baptism.

Rev. Warren P. Clark has resigned as pastor of Robberson Avenue church, Springfield, Mo., to accept the position of editor of the Baptist Broadcaster. Either Baptist papers are getting too numerous or they are running short of names for them.

The princely Dr. Chas. W. Daniel observed his fifteenth anniversary as pastor of the First church, Atlanta, Ga., on Sunday, July 6. At the same time Dr. W. H. Major observed his tenth anniversary as pastor of Capitol Avenue church, Atlanta, Ga. These former Tennessee pastors have a warm place in the hearts of Baptists of the Volunteer State. We congratulate them.

In the revival just closed with the First church, Laurel, Miss., Rev. L. G. Gates, pastor, the peaching was done by Rev. J. W. Mayfield of McComb City, Miss., resulting in 34 additions.

Dr. Henry W. Battle has resigned as pastor of High Street church, Charlottesville, Va., after several years of efficient service. His plans are not disclosed.

Rev. S. P. Andrews is to begin a revival at Houlika, Miss., Thursday, July 10. It will be the writer's joy to render services in this meeting.

Rev. W. A. Sullivan of Drew, Miss., has criticised evangelist Gypsy Smith, Jr., of Jackson, Miss., for saying with reference to the reply of Paul to the Philippian jailor: "Repeating that today is where so many of us blunder in our Christianity. Paul's prescription for the jailor is not the same for us to use today, because conditions are not the same." Brother Sullivan is exactly right in taking the evangelist to task.

Hepzibah church near Lexington, Tenn., of which Rev. C. E. Azbill is pastor, will launch a tent meeting at Sand Ridge Sunday, July 20, in which the preaching will be done by Evangelist G. M. Workman of Geary, Okla.

Rev. J. L. Low of Richton, Miss., has been called to the care of the church at Eupora, Miss., and it is believed that he will accept.

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- ☐ The eighty-seventh session opens September 17th.

For catalog and view-book address President E. V. BALDY, A.M., D.D.

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VA.

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.

WHY NOT IMITATE MISSISSIPPI?

The Mississippi Baptists put over one of the biggest programs for education in one of the most unique ways ever seen in the United States. It won the admiration of the Rockefeller Board to such an extent that it donated \$125,000.00 to Mississippi College which is our men's Baptist college in our sister state. Mississippi College was qualified for membership in the Association of Colleges and Secondary Schools in every respect except that it needed a total endowment of \$500,000.00 and it then had only \$250,000. Accordingly the Mississippi Baptist State Convention issued bonds for \$250,000, the proceeds of which were delivered to the Board of Trustees of Mississippi College as a permanent endowment fund. To protect itself, the State Baptist Convention required that Mississippi College give up its share in the 75 Million Campaign and in any future campaign until the \$250,000 bonds were retired. These bonds bore 6 per cent interest, and private individual Baptist laymen added their own guarantees to these bonds with the understanding that if they should have to pay any of them, it should be counted against their donations to the 75 Million Campaign. The convention in return agreed that if any person should have to pay off as much as the principal of one of these bonds, then the convention would deliver to such persons its certificate of indebtedness.

The banks rushed to buy these bonds. \$90,000 worth of bonds were sold before the convention adjourned. The entire \$250,000 was easily raised and delivered to the college. Immediately upon the adjournment of the convention, J. M. Hartfield, the President of the Merchants Bank and Trust Company and a member of the Board of Trustees of Mississippi College, went to New York to interview the General Education Board. This Rockefeller Board added a donation of \$125,000 to supplement the \$250,000. Thus in two weeks there was added to the endowment of Mississippi College, \$375,000, and within another month Mississippi College was made a member of the Southern Association of Colleges and Secondary Schools.

Now, why cannot the Baptists of Tennessee do exactly the same thing for our three senior Baptist Colleges in Tennessee and for our junior college at Martin? The income of these colleges is sufficient to make them members of the Association of Colleges and Secondary Schools, but they do not have it in permanent endowment. They are meeting the definitions of a standard college in every respect except this one. Is it not possible for the Tennessee Baptist State Convention to do for our colleges exactly what has been done in Mississippi?

"Nothing succeeds like success." Whenever any college gets into the Southern Association of Colleges and Secondary Schools, it finds it twice as easy to secure students and endowment as before. It is a strange thing that wealthy men prefer to give to an institution which does not need the money rather than to give to one whose need is desperate, but as a trustee of one of our colleges said in one of the trustees' meetings which your secretary attended: "I would rather be one of 10 men to give \$50,000 to make a college thoroughly established than to give \$5,000 to an institution of whose future I could not be certain." If Mississippi can do this, why cannot Tennessee?

HARRY CLARK.

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

"NO PERSON HAS THE RIGHT TO DIE AND BE FORGOTTEN."

This was the expression of the great coffee magnate, Joel Cheek, of Nashville, when he insured his life for \$20,000 in favor of Peabody College. "I want to inject into the world some substantial work that will go on forever. I want to live in the lives of others. I want to leave something of myself besides my wonderful family of eight sons and one daughter and seventeen grandchildren. I want to project into the world forces that will live when I am gone." When this announcement was made, Mr. Cheek received an ovation from the Peabody students in their assembly. Mr. Cheek is right about this. A man can die and leave his money to be squabbled over by lawyers and heirs, or he can give it where it will result in uplifting his fellowmen. Money given to a college gives to a man's name and to his influence lasting power through the ages.

In East Tennessee, Mr. Alex Chavis has secured \$30,000 of insurance policies in favor of Carson and Newman College. There are many men who would gladly give a thousand dollars to one of our colleges, but feel that they cannot withdraw that amount from their business. By making a small payment they are able to assure to the college the securing of this fund. In East Tennessee, Rev. Sam McCarter out of the small income of a country preacher, has recently matured a policy of \$1,000 in behalf of Carson-Newman College and has the pleasure of seeing his gift doing good during his own life time. We hope that others may be moved of God to do the same.

A BRIGHTER OUTLOOK AT DOYLE INSTITUTE.

In the past we have had no place in Middle Tennessee where boys could go to school and prepare for the ministry, but with the coming of Prof. J. L. McAliley from Union University to Doyle, we earnestly urge all students for the ministry who have not yet finished their preparatory course, to make plans to attend Doyle. If possible, arrangements will be made to secure pastorates in the neighboring churches to enable students to earn their expenses.

This summer Miss Minnie Moyers of Doyle is matron of the Eastman building at the Tennessee Baptist Orphanage Home, having charge of about 30 little girls, but with the opening of Doyle, she will be back at her post. We congratulate the Orphanage on securing the services of a woman who has shown exceptional consecration and devotion to the causes of the denomination. Miss Moyers is certainly one of the saints of God. She has repeatedly refused offers of twice the salary paid at Doyle, because of her consecration to the Institute. With teachers like this at Doyle, we laymen ought to match such service with our dollars.

THE WORD OF A SUCCESSFUL BUSINESS MAN.

By One Who Loves Laymen.

I had an interesting letter a few days ago from a successful business man. He is a great layman; he loves God; he loves lost men; he is loyal to all the fundamentals of truth; he serves in high places in the church of which he is a member. His letter records great interest in all the causes dear to Southern Baptists. I quote from this important letter:

"I believe that the solution of all the problems of our churches, educational institutions, benevolent organizations, and missionary boards will be definitely and finally solved when the rank and file of our Baptist membership can be induced to do the following:

"1. The practice of stewardship by all Christians, involving time and the tithe of money as a minimum.

"2. Practice of consecration, putting one's self at God's disposal, involving active service in the churches and in all the activities of the denomination.

"3. Adopting the budget program for the churches.

"4. Study of God's Word and the practice of prayer by all Christians—to 'pray without ceasing.'

"5. A world-wide missionary vision, calling for the evangelization of the world, not only by the ministers of the Gospel and missionaries, but by every professing Christian, no one to be exempt from the obligation of winning souls.

"I have given much thought to Baptist world-conditions; and as a practical business man venture the opinion that the above formula will under the guidance of the Holy Spirit solve every problem of the churches, not only in this country but in all lands."

This business man's program touches the vital spots in church and Kingdom progress, stewardship of money, consecration of character, a study of the Word of God, and the practice of persistent prayer and world-wide missionary vision and all this issuing in a definite, systematic program of proportionate giving called the church budget, constitute the heart of his message. There is sound sense and New Testament religion in what he says. One who loves laymen gives this soulful endorsement to this great message of this good practical business man who seeks with his life and money to honor God and promote the Gospel.