

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 39

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, July 17, 1924

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TO SUBSCRIBERS.

It is financially impossible for the Baptist and Reflector to carry overdue subscriptions longer than three months. We are aware that many of our best subscribers are careless about making payments and will allow their time to lapse. We send out statements to every one whose subscription has expired and mail out a special request for remittance before any name is dropped. We beg that subscribers will be prompt in making their payments on subscriptions and thus avoid unnecessary expense and delay both on their part and on ours.

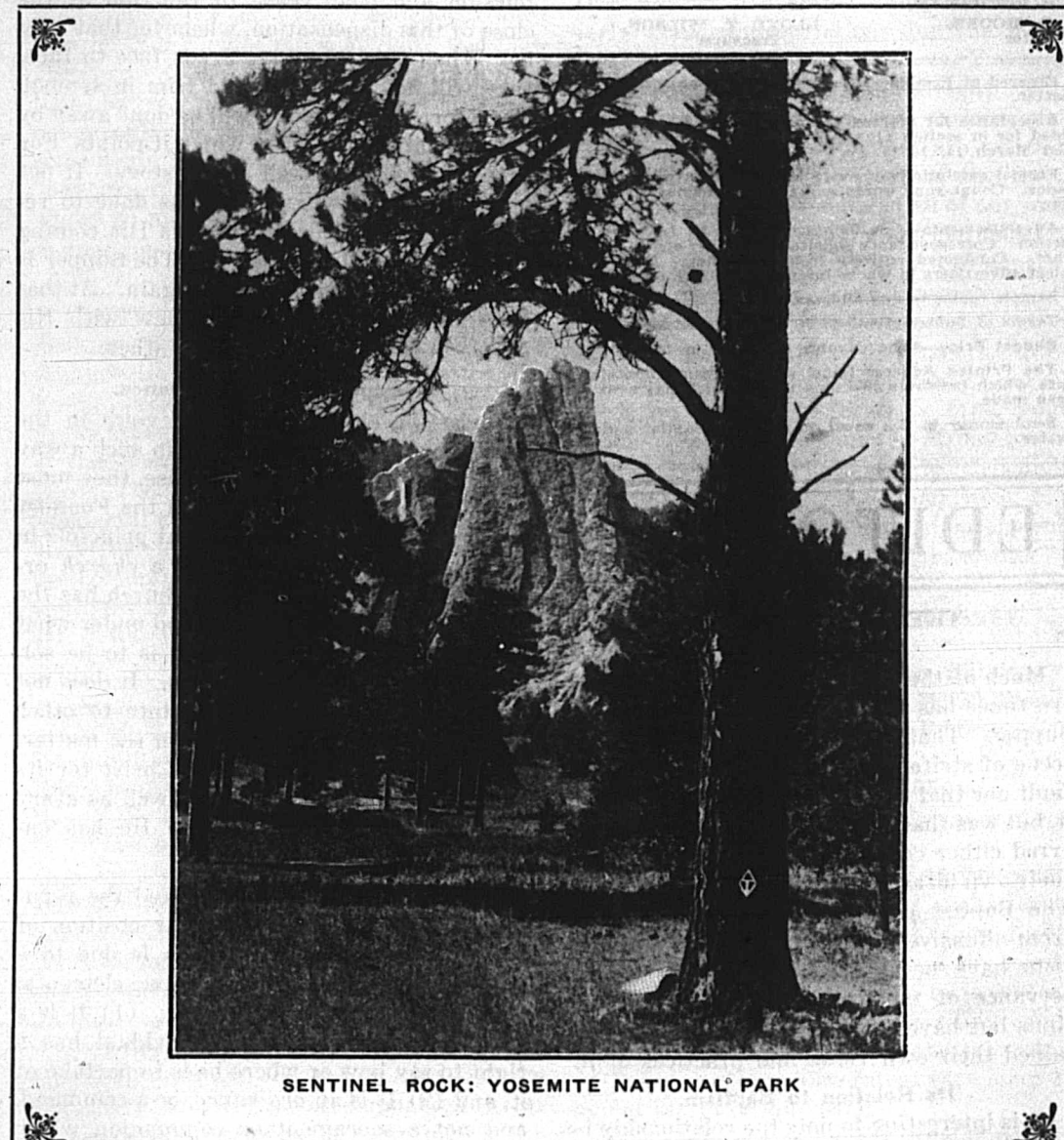
BE GOOD OR BORN AGAIN?

Dr. Harry Emerson Fosdick says: "The church is primarily an instrument in God's hands to bring personal and social righteousness upon the earth." This sounds well. But it is not so. The church, or the churches, are not God's means of bringing righteousness to anybody or anything. God sent His only begotten Son into the world to bring righteousness to it. He came that men might have life and have it more abundantly. Without Him there is no divine life, and no righteousness, either personal or social. It is the primary business of the church, as an organization of Christians operating under a divine commission, to co-operate with the Holy Spirit in taking the things of Christ and revealing them unto the world. Jesus Christ, His Son, is primarily the instrument in God's hands of bringing personal and social righteousness upon the earth. Church-anity is one thing and Christ-ianity may be quite another. No man can be good until he is born again; no matter what "the church" has done for him. Let the voice of Modernism be met with the counter cry from pulpits and pews: "Ye must be born again."

BAPTIST AND REFLECTOR.

It may not be highly ethical for us to speak of ourself. A paper may be supposed to give evidence of weakness when it is under the necessity of proclaiming its own cause. Its primary business is to minister to other interests and to forget itself in unselfish service. We merely ask the indulgence of our readers for a few words which it is perhaps well for them to hear concerning one of our denominational agencies for the support of which all of us are either directly or indirectly responsible.

The BAPTIST AND REFLECTOR strives to minister instead of being ministered unto. It therefore carries every cause and every interest of Tennessee Baptists and of Southern Baptists without charge. Special editions featuring Education, Young People's Work, Assemblies, the Campaign, and so on, are issued at its own expense. Regular departments are carried free of all cost to the departments themselves.



SENTINEL ROCK: YOSEMITE NATIONAL PARK

Its only sources of income are (1) its subscriptions which, following the strenuous Campaign of last Fall, have dwindled to a little less than 6,500; (2) Advertising, an increased amount of which we have secured but which is several thousand dollars short of what might have been received from patent medicine advertisements, had they been accepted, and (3) the \$1,200, which is allowed by the Executive Board for display page advertising.

It is therefore very apparent that no one makes any money out of the paper. Messrs. Baird-Ward, our printers, whose courteous and efficient handling of the business have been truly remarkable, do our work at a financial sacrifice. Our paper agent has cut his price to a non-profit bearing basis. The office expense has been reduced to an irreducible minimum: the only salaries now paid are those of the editor and a clerical assistant.

The Campaign Commission suggests that the whole denominational machinery get behind the paper during the month of September and that increased circulation be made

the primary objective. This is greatly to be desired. But it should be done in such a way as to avoid serious relapses which have invariably occurred from other Campaigns of that kind heretofore. The paper will have to depend upon other representatives of our work in the state to advocate its cause at the Associations, Assemblies, Institutes, and Training schools. The only force the paper has is the editor and the clerical assistant. Constant attention to the details of both the business and the editorial phases of the paper is required of the editor. It is impossible for him to go afield in its interests.

On the present basis the BAPTIST AND REFLECTOR cannot possibly carry itself financially. It can not do so and maintain its standard until a subscription of 20,000 has been reached. If our entire Baptist machinery will get behind the paper for a solid month, we can reach that number of subscribers. If we can place it in the hands of that many Baptist families during September there will not be much doubt about satisfactory receipts on the 75 Million Campaign.

Baptist and Reflector

(Continuing the Baptist Builder.)

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EDITORIAL

THE LORD'S SUPPER.

Much of the religious controversy of modern times has been waged around the Lord's Supper. That it has been the occasion and scene of strife among Christians was not its fault nor that of the Scriptures pertaining to it, but was that of the people themselves, who erred either concerning the Scriptures or in their own ideas of fellowship with each other. The Baptist position has always been free from offensive attack upon others, and Baptists have never tried to regulate the observance of the ordinance by other Christians but have consistently and firmly maintained their own views and practices of it.

Its Relation to Baptism.

It is interesting to note the relationship between baptism and the Supper. The one is "believer's baptism" and the other is the "Lord's Supper." The one pertains to an experience of grace on the part of the soul that accepts Jesus as Saviour and with whom the death of Christ is the propitiation for sin. The other relates to the work of Christ in making it possible for the soul to believe in Him and the means by which He became the sin-bearer of the world. Baptism, therefore, is to be performed only once, since it symbolizes a definite experience which cannot be duplicated, namely, the believer's death to sin and resurrection to a new life in Christ. While the Supper, on the other hand, is to be observed repeatedly since it commemorates a truth which should be kept constantly before us, namely, the substitutionary sufferings and death of our Lord.

Both are church ordinances, besides which there are no others. As the property of the churches, they are to be administered by them. They are the trust of the churches—a part of our Lord's last will and testament. We cannot change His will nor alter His testament. It is to be probated in our church covenants and executed in our practices. The

churches, therefore, cannot do with them otherwise than as the Lord Himself directs. It is not left to their feelings of sympathy and good-will among themselves or for others, to determine the manner of their carrying out the Master's will.

As a duty of the churches, the celebration of the Supper will, of course, be suspended when the churches shall have fulfilled their mission and shall cease to function at the close of this dispensation, whenever that may be. When Christians see Jesus face to face, they will not need to behold Him in symbol. Therefore the ordinance will be done away by the realization of that to which it points. For it is a prophecy as well as a history. It not only tells forth what Jesus has done to redeem men but it also forth-tells His coming again to claim His redeemed. The Supper is to be observed until He comes again. At that time he will drink the cup anew with His people in the Kingdom of the Father.

Principles of its Observance.

Since the churches have no voice in the matter except to administer it in such a way that it may best fulfill its purpose, they must be governed by the plans which the Founder has prescribed. Yet it is a vital principle in its observance to regard it as a church ordinance. That is to say, each church has the right to determine how often and under what circumstances or conditions, it is to be solemnized under its own auspices. It does not have any sort of right to dictate to other churches what they should do in the matter. Each church must answer to Christ for its own conduct of the Supper as well as every other phase of activity which He has enjoined upon His people.

Baptists have unjustly suffered the reputation of being narrow in their position of restricted "communion." This is due to a disregard of our position as to two elemental facts on the part of our critics: (1) It is a church ordinance and no individual has a right to say how or where he is to partake of it, and (2) It is an ordinance, or a command, and not a sacrament or communion which would confer any special grace upon anyone for mere participation in it. As a privilege of the church, it can rightly be limited to those who properly share in all the other privileges of the church. Why is it that some who have been aggrieved because they are not accorded the opportunity to partake of the Lord's Supper in Baptist churches, have not been offended because they were not given the right to vote in Baptist churches? Why should they want to enjoy the privileges of membership in Baptist churches upon other grounds than those which Baptists exact of themselves? The Baptist church which admits all Christians to the Lord's Table under its administration has renounced its distinctive doctrine of baptism, and so far as its loyalty to the ordinances is concerned might as well go along and sprinkle or pour for baptism. The ordinances stand or fall together. Any laxity in the one means looseness toward the other. Wherever any baptism will do, the Supper is either tinged with Romanism or else it is lazily regarded and carelessly kept.

How often should it be observed in Baptist churches? That is a matter of adminis-

tration in which each church has a perfect right to make its own regulations. There is nowhere in the Scriptures anything which settles the question of frequency. But it is to be recurrent: "As oft as ye do this." In general, two things need to be said and kept in mind: one is that a too frequent observance, say every week, would tend to make it common-place and to take from it something of the dignity with which it should be solemnized; and the other is, that when too seldom observed, the vital, fundamental lessons which it teaches are not often enough brought in this way, to the attention of the participants. It seems that four times a year would, on the average, be about right, especially for churches having once or twice a month preaching. Once a month is the custom of some full-time churches, but we know of no Baptist church which observes it every week. However, there could be no objection, as far as the Scriptures on that point are concerned, to Baptist churches observing the Supper every Sunday if they so desire.

The principle of its observance is the discernment of the Lord's body. Catholics have perverted this to mean partaking of the Lord's body; hence their doctrine of Transubstantiation, that is, that the bread and wine under consecration become the actual body and blood of Jesus. But the Lord's body can be discerned without any transubstantiation of the elements. It is to be a communion with Christ, and of one Christian with another only through Christ. We should do it in remembrance of Him, not in celebration of our fellowship with each other. The principle of spiritual unity among Christians is not involved in the Supper at all. We shall miss the supreme significance and beauty of the ordinance if it is made the test of fellowship even among members of the same church, to say nothing at all that broad general spiritual unity which exists among all who love our Lord in sincerity and truth, regardless of credal differences.

Therefore one Baptist church may accord to members of other Baptist churches the privilege of partaking of the Lord's Supper just as it might extend the courtesies of the floor to visiting brethren in its business meetings, and accord them the right to vote in the body if it so desires. In that case no sacrifice of the principle of church government is made. Though we take it no Baptist church would be bound by any other than the duty of Christian courtesy to extend the privilege of partaking of the Supper under its administration even to "members of sister churches of the same faith and order" unless by its own action or custom it was pleased to do it.

This position is impregnable. It accords full liberty to every one, consistently with its own safety. It is the only sure position, both for the ordinance and for the churches. Let each church in its own way carry out the instructions of the Lord, and let none question the right of the other to do so, nor be aggrieved because he is shut out from this privilege in the house of another in which he has no personal responsibility and among those with whom he would not claim to have any other church rights in common. Let a weakly, sickly sentimentalism be ended, and let there be a faithful loyal holding fast of

the commonsense, Scriptural plan of doing this and every other thing which the Lord has commanded.

News and Views

The seventh annual session of the Louisiana Baptist Summer Encampment is being held this week at Mandeville, La., with a very strong program as announced.

Rev. and Mrs. A. R. Gallimore, missionaries in China, are home on their first furlough and are at present with Mrs. Gallimore's people at Sharon, Tenn.

Mr. and Mrs. Forrest Kimbro, of Gladeville, Rt. 1, have the sympathy of a wide circle of friends upon the death of their little boy, Warren, which occurred Saturday, July 12. Funeral from Fellowship Baptist Church, Sunday, July 13, conducted by the writer.

In the report of the meetings at Bogalusa, La., conducted by Brother T. W. Gayer, it was said last week that services were held in "Third" church when it should have been "First," and that there were "2" who volunteered for definite Christian service when it should have been "28."

After several years of a fruitful ministry as pastor of the Tabernacle Baptist Church, of Atlanta, Ga., Rev. John W. Ham has resigned to become a general evangelist. He will be greatly missed in the work of Atlanta Baptists and at the Tabernacle in particular, but his splendid gifts as a soul-winner will distinguish him as an evangelist. He will probably locate his headquarters in Atlanta.

Dr. Chas. E. Burts, the director of the 1925 Campaign among Southern Baptists, has come to Nashville and enters speedily into his work of helping put the present Campaign over in such a way that the larger program for next year may be practicable. We are glad to welcome him to Tennessee, and while he belongs to the South in general, he becomes a Tennessean in particular.

Brother T. H. Farmer, Martin, Tenn., chairman of the Beulah Association Executive Board, sets a worthy example for others in the same position, in sending to the pastors and church clerks in the Association a statement of their standing on the 75 Million and an appeal for worthy and loyal response to the calls of the Lord's causes in the time which remains for the completion of our first great Campaign. We commend him for his splendid work and recommend his plan to others.

Mrs. P. W. Carney reports: "One of the best training schools has closed at Salem Church, Liberty, Tenn. Miss Hicks, of Tulsa, Okla.; Bro. Corrin, of B. T. I., New Orleans, did the teaching and did it well. Miss Hicks had charge of the B.Y.P.U. classes. Much interest and enthusiasm were shown. Quite a number of diplomas granted. The social on Wednesday evening was an enjoy-

able occasion. Salem has a splendid body of young people. We are grateful to both workers for their efforts and feel that it is going to be worth much to our church."

John W. Davis, the nominee of the Democratic party for President, is said to be a Presbyterian who attends the Episcopal church with his wife! Gov. Chas. W. Bryan, the nominee for the Vice Presidency, claims that he is a Baptist since his wife and children are Baptists and his parents were Baptists; but says he is no "modernist!" We do not question it, although we would express some doubt about his being even an orthodox "old-timer," since he, like his running mate, allows so much of his profession of religion to go in his wife's name!

The First Baptist Church of Corinth, Miss., has just closed a splendid and gracious evangelistic meeting in which the pastor, Dr. T. W. Young, did the preaching. For two weeks there were two services each day, and at the evening service the auditorium was filled. The pastor had the assistance of those wonderful gospel singers, Charlie Butler and his gifted wife. They won the hearts of all the community. There have been about 40 additions to the church. The older members say it was the best meeting the church ever had.

Pastor E. H. Greenwell writes from Greenbrier, July 11: "The meeting with the Greenbrier Baptist Church began Sunday, with Rev. L. P. Royer, pastor of Centennial Baptist Church, doing the preaching and Bro. James Cambron leading the singing. The meeting is starting off in a great way. House packed at each service. Fine interest. Have had nine professions with eighteen additions to the church. We are expecting one of the greatest revivals that Greenbrier has ever experienced. Brother Royer is preaching the old time gospel and the preaching is used by the spirit of God in accomplishing great things. Bro. Cambron is also singing the gospel. We covet the prayers of all who read this note."

July 10, the Religious Herald beautifully expresses the sentiments of us all: "How small, how pitifully small, all the noisy political strifes and all the political prizes which provoke these strifes must have appeared Tuesday morning, July 8, as President and Mrs. Coolidge sat in the shadow of their great bereavement. Far and wide over our land and over the world human hearts will go out in unmeasured and unrestrained sympathy for the stricken father and mother. Tens of thousands prayed and hoped that the gallant youth might win his last battle, but it was not so to be. Alas, the solemn and stately lines are still true:

The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hand on kings;
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor, crooked scythe and spade.
We join with thousands of our people in

invoking on this bereaved family the comforting blessings of our covenant-keeping Jehovah."

Wise words are these, as reported in the Baptist Record of last week: "In a conference of the editors at Nashville Editor L. L. Gwaltney, of the Alabama Baptist, called attention to a fact that is not often considered. Our Baptist conventions and boards regularly make appropriations for the general Sunday school work, B.Y.P.U. work, women's work, etc.; which is perfectly right. All of this work is primarily and mainly educational, and all of our causes are benefitted immensely by it. The work of the Baptist paper also is educational and all of our causes not only benefit from the circulation of the papers, but they depend upon the papers in large measure for their promotion. For many of them it would be practically impossible to operate without the papers. But if they should ask for appropriations equal to those that are made for these other educational agencies there would be strong protest. But if the papers could receive such appropriations they could make their work much more effective and the denomination would receive correspondingly greater benefits."

ILLITERATES IN TENNESSEE.

Some interesting items on illiteracy in Tennessee, given by Frank M. Phillips, of the United States Bureau of Education, follow:

Population in 1920, 2,337,885.

Per cent from five to twenty years attending school, 62.2.

Analyzed, this means that 65 per cent of the native whites, 68 per cent of the foreign or mixed parents, 52 per cent of the foreign born whites, and 50 per cent of the negroes were attending school. This, in every case, was an increase over the preceding census.

In 1920, 10.3 per cent of the inhabitants of Tennessee were illiterates; that is, of the age of ten years and over.

Nine other states have a greater per cent of illiterates than Tennessee, as shown below:

Tennessee	10.3
Virginia	11.2
North Carolina	13.1
Arizona	15.3
Georgia	15.3
New Mexico	15.6
Alabama	16.1
Mississippi	17.2
South Carolina	18.1
Louisiana	21.9

OVOKA FEATURES

A Spiritual Good Time
Addresses, Inspiring—Special Music
Bathing Under Careful Supervision
(Men and Women at Separate Hours)
Games Galore
Five Hundred Other Enthusiastic Workers

Contributions

DR. RUSHBROOKE ON RUMANIAN PERSECUTION.

Dr. Rushbrooke was in Vienna a few days after the attempted assassination of the Austrian President. He visited the hospital, and was received by Dr. Siepel's private secretary, Dr. Wimmer, to whom he expressed in the name of Baptists generally, and especially those of the United States, Britain and Canada, their sympathy with the President and their hopes and prayers for his speedy and complete restoration. Dr. Wimmer warmly thanked the Commissioner, and assured him that he would personally convey the message to his chief, to whom it would be peculiarly welcome.—J. F. Love.

Memorandum.

It was noted as a possibility in my report of 11th April that a British delegation might wait upon the King and Queen of Rumania during their State visit to London in May.

This plan could not be put into execution, for I was informed by the British Foreign Office that technical reasons forbid our Government to request a foreign sovereign visiting the country to receive deputations. The Foreign Office was able, however, officially to request M. Duca, the Foreign Secretary, to receive a few representative Baptists.

Accordingly on the 13th of May the President of the British Baptist Union and others waited on M. Duca at the Rumanian Embassy, and at the close of a conference handed him a petition addressed to the King. A report concerning the conference and a copy of the petition are already in the hands of the Mission Boards.

Within a few days of this interview I received information that the Rumanian Minister of Cults had issued "in consequence of recent complaints" an order to all prefects throughout the country stating that, in accordance with Article 22 of the Constitution, the Baptists must be allowed absolute liberty of worship. I further learned that the Ministry of the Interior, in its turn, had sent instructions to the prefects and other local officials to the effect that without the direct approval of the Minister of Cults no restrictive measures of any description are to be taken in respect of Baptists.

I did not receive the text of the documents and have had some difficulty in obtaining them. Yesterday for the first time a copy of the order of the Minister of Cultus accompanied by a translation came into my hands. Its terms are as follows:

"No. 21641, 1924.

"Herr Prefect,

"With reference to our Circular No. 2143 of the 17th of January 1922, by which absolute freedom of religion was allowed to the Baptist cultus, you are now informed afresh that we leave to this cult absolute liberty within the limits prescribed by Article 22 of the Constitution.

"To avoid the numerous complaints of the Baptists we request you to take measures that in the future in questions which concern this cultus no restrictive measures shall be taken by the organs of administration without the express consent of the Cultus Ministry."

Mr. Adorian, who sends me this document

issued by the Kultus Ministry, informs me that he had not heard of any order from the Ministry of the interior but would make enquiries and procure a copy of such an order if it exists.

Mr. Adorian adds (under date May 29th):

"Publications in the English periodicals reproduced by the French newspapers and from there by the Rumanian newspapers, made a strong impression upon our public opinion.

It would appear that the German Baptists in Rumania attached considerable importance to the document above quoted, for in their paper "Der Saemann" (The Sower) there is an article headed "Religious Freedom" which contains the following:

"It seems now, after all the money efforts to be at last secured that absolute religious freedom shall be allowed the Baptist churches. This condition we hope will endure, and will reward our members and especially those who have had to endure the chief burden of suffering for the courage and willing sacrifice with which they have held their ground.

"For this liberty, so fiercely contested, Baptists in Rumania owe very great thanks to our brother, Dr. Rushbrooke. He has by direct speech with all the leading persons of the various Governments of the last four years, as well as by far reaching publicity, worked for our religious freedom. At his last visit to Bukarest he had a prolonged interview with the Rumanian Kultus Minister, has now had the result that the order No. 21641, 1924 was forwarded by the Kultus Minister to all the Prefects of the land, and has been already published in most of the daily papers."

It will be recalled that my report of April 11th (see page 15) recorded a promise by the Kultus Minister, M. Lepadatu, that a strict investigation should be undertaken into grievances of Baptists and that Mr. Adorian should somehow be associated with it. I am informed by Mr. Adorian that the Minister arranged, commencing with the third week of May, an investigation respecting persecutions in Bessarabia, regarding which a special petition had been presented. Instead of attending himself Mr. Adorian and his colleagues named Athanasia Pascu to accompany the official investigators, since he possessed the necessary knowledge of local conditions and language. I regret to have to add the following translation of a letter which reached me yesterday from the Baptist Association of Bessarabia, Dated Kishineff, June 5th.:

"In these days Brother Buschila, the preacher of the Baptist church in Kishineff, has returned from the journey which he undertook with the State Investigating Committee. Brother Pascu also took part in this investigation.

"In general the Committee has not explored the cases of persecution and has taken no notice of what we have brought forward. The Committee has not gone to seek evidence to those places where proofs of persecution were most abundant. On the contrary it has endeavored to find charges against us. But the Lord before Whom we walk guarded us and our brethren. We did

nothing against the authorities and the Government, nothing against men; they could find nothing. In one village the Orthodox priest and his people brought the charge that the Baptists had burned the icons and crosses. It turned out that the believers converted there had, before they were baptized, destroyed their images, because, as they themselves testified, they believed in a living God. The Committee here behaved with extreme prejudice, railed and so forth. As Brother Pascu saw such behaviour he wished to go away and leave the Committee. General Makri of the Committee of Investigation publicly insulted Brother Buschila, and threatened to drive him away because he explained the words of the brothers who could not speak Rumanian and whose answers were not clear.

"This Committee gave to the authorities recommendations contrary to the Rumanian law and the last Circular of the Ministry. For Example:

"1. General Makri demands that the authorities allow the Baptists no meetings. There must be a special notification in every case. A Circular of the Ministry No. 12794 is annulled by this point.

"2. General Makri orders every Baptist here to be arrested, and not only brought to Kishineff but to Bukarest. In the last circular of the Ministry No. 21641 it is said that the cult of the Baptists in free according to the law of the Constitution, and that the local authority without the knowledge of the Ministry is not allowed to act against the Baptists. It is clear that by 'Baptists coming here' are meant traveling preachers, who now will be unable to fulfil their duties according to the order of General Makri through the Committee.

"From all that we have written you will understand the spirit and behaviour of the Committee.

"Please kindly inform us what we are to do in order to protect our rights, so that the authorities may not interfere with us in our religious convictions. It seems that as far as the Rumanian Government is concerned we have already done everything possible. There now remains for us only to turn to authorities abroad so that experts from their side may be present when our affairs are dealt with.

"May the Lord give to you wisdom for this matter concerning the spread of the Gospel.

"With hearty brotherly greeting from us all,

(Signed, "A. Lebedenko, Vice-President; B. Basil and A. Marijo, Members of the Committee; Th. Tarle, Secretary."

My own feeling is that some real impression has been made. The Rumanian Government is nervous; its relations with Russia have taken a dangerous turn that it must needs cherish good relations with the West. I rejoice to learn of the vigorous action which Dr. Love and his Board are taking in America. It is my conviction that there cannot at this time be too much publicity. If the pressure of public opinion fails a case for the League of Nations must be stated. But I do not entirely despair of gaining our ends

without the quasi-legal appeal to the League. It would have appeared impossible a very few weeks ago that in Bessarabia of all regions the Government should consent to associate a Baptist with an official enquiry. True, the enquiry has proved fraudulent; nevertheless something has been gained and more may be hoped.

APPLY THIS TO THIS PAPER AND TO YOUR CHURCH.

By J. F. Love.

In most of the states of the South there seems to be an increasingly strong purpose to put the Baptist State Paper into the homes of our Baptist church-members. We have often spoken and written about the indispensableness of our Baptist papers to the development of our people in Christian life, soundness in Christian faith, and intelligence concerning the denomination and its work. We cannot, in view of the present effort to increase the circulation of these papers, refrain from another word in the hope of helping those who are conducting this canvass in the churches of the South.

Southern Baptists have at this time peculiar responsibilities. The evident decay of morals, of which we are having daily evidence, is a loud call to Christian men and women to use every influence and agency to promote character and to promote it in the home where is afforded the greater opportunity for this work.

Error is rampant. Hundreds of secular publications, to say nothing about the ceaseless stream of frivolous books, are pouring tides of heresy into the public mind. The so-called religious press in some parts of the country is not altogether without guilt in this matter. If Southern Baptists have any love for the truth, any confidence in the truth to save the lost, and any passion for the young especially, they should use, as they have never used, the denominational paper which next to the New Testament itself is our chief reliance in turning back this tide of heresy and of purifying the waters of our social life in the South. There is great responsibility attached to all of us in this matter.

Southern Baptists have tasks on their hands, tasks which need and call loudly for the help which these papers can give in every Baptist home in the South. We cannot make a complete success of our endeavors if any Baptist home in the South is neglected. We cannot expect men and women with whom the denomination keeps up no regular communication to become interested in and enthusiastic for the things which the denomination is doing.

Now I know, both from experience as a pastor and from contacts with pastors, that the matter about which I am writing lies heavily on the heart of every true and conscientious Baptist pastor in the South, and that the failure of church members to respond to his request to take the denominational paper is one of the discouragements which the faithful pastor is carrying. Therefore, I make this appeal, not to the pastors, but to the men and women and to earnest

and energetic young folks in our churches to organize themselves for a house to house canvass in the interest of the denominational paper. There is not the slightest doubt that an organization can be put on in every church which will carry this matter as near to complete success as it is possible to carry it. If the men and women and young people in our churches want to add to their pastors' joy, increase the strength, spirituality and activity of their own church, and make their fellow church-members a vital part of our Southern Baptist brotherhood, I am suggesting a way by which they can do it, and there is in my judgment no better way to accomplish this.

It is an easy matter to organize church committees for this purpose and send these committees into the homes of the church membership in teams of two each. The pastors will strengthen the hands of such committees by announcements from the pulpit and help in every possible way, but I suggest that the church-members undertake this piece of work on behalf of church-members.

There might be worked out in the respective states and in each church in the states a standard of success for each couple of these canvassing committees. I do not attempt this task, but if such could be done, I should like to send a valuable religious book to the couple in each state which leads the canvassers in the state, the editor or business manager of each state paper to decide which couple is entitled to the book. It would give me pleasure thus to recognize a piece of truly meritorious and fruitful Christian and denominational service.

The suggestions in this paper apply only in part to churches which are putting the papers into their budgets, but the arguments for the increased circulation of our denominational papers do apply to every church and situation; and I am concerned chiefly with the tremendously important matter of getting these papers into the homes of Southern Baptists. If we are to save our people from moral and doctrinal dangers and our Christian work from peril, we must get to them with this greatest agency, the denominational paper, and thus tie them up with us in a loyal, intelligent and active religious brotherhood.

THE GIFT OF LIFE IN WORLD MISSIONS.

By L. R. Scarborough.

The biggest problem in the world is the problem of saving the world and this is Gospel missions. It is the biggest problem because Jesus Christ gave Himself to live, to die, and to live again for its proper solution. It is the biggest problem in the world because it involves more, and that is the eternal destiny of the human race; and everything else of transcendent value is summed up in this.

The first step in the solution of this great problem is the gift of life. "God so loved the world that he gave his only begotten son" was God's first step toward man's redemption. He gave the best life and the most valuable personality which has lived in time or eternity.

The next step in the world's salvation is the gift of ourselves—man's personality—to the Lord Jesus Christ in personal faith.

And the third step is the gift of ourselves, our best life, to Him for world-wide service. The gift of self is the basis and bottom for any and all other giving. One of the most glorious facts of history is the constant stream of the gifts of life to the mission causes throughout the centuries. More than ten thousand glorious living monuments on the foreign fields, our sacrificial missionaries, testify to the glory of this fact. No gift is better than the gift of life; and when a fine, cultured, consecrated man or woman gives himself or herself to Christ's world program for service, he or she has made the highest gift within the bounds of life.

A Thrilling Tragedy.

In view of these just stated solemn facts, it was indeed a denominational tragedy the other day when our Foreign Mission Board was compelled to refuse to accept for missionary service 95 consecrated, cultured, trained young lives. The Board had to say "No" to their applications for foreign mission service because of a tremendous deficit and the failure of the brotherhood to provide the necessary means. I do not criticize the Board for their refusal. The secretaries and the Board deeply desired to send every one who passed the tests; but their prayerful business judgment decided not to appoint any of them now, except those whose financial needs were provided for by individuals or churches. What a thrilling tragedy! Ninety-five fine lives on the altar for God's service, cultured and trained in our best schools and seminaries, offered themselves; but a great, rich denomination with an annual tithe amounting to 150 million, rich in homes, automobiles and luxuries, what a tragedy that these consecrated, God-called ones must wait to do the will of God! Our Foreign Mission Secretaries say there are more than 229 pressing situations calling for that many missionaries and if they had the money and the men and women they could fill these needs. A tithe of what Southern Baptists spent on purely unnecessary pleasure last year would send and support twice this many missionaries.

In my sleeping hours and in my waking hours I constantly hear the tragic call of these 95 consecrated lives as they sorrowfully contemplate Southern Baptists' refusal to send them. These 95 have matched their lives against our money. What ought we to do? We ought by December 31, 1924, to raise at least 21 million dollars in Christ's cash and send out these consecrated lives and meet the suffering needs of all our other causes. I would press upon the conscience of every Southern Baptist the mighty call of these 95 missionary applicants. Let us send them early in January, these 95 and many others, to preach the Gospel and carry the glad tidings to a lost world.

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

THE ANNUAL MEETING OF THE HOME MISSION BOARD.

A CRUCIAL JUNCTURE.

By B. D. GRAY, Corresponding Secretary.

The Home Mission Board held its annual meeting in the First Baptist Church, of Atlanta, June 10, 1924. The attendance was large and the meeting serious. - For months the Corresponding Secretary had given most earnest attention to the financial situation and the condition of our work in the various fields by correspondence and conference with the superintendents of the departments separately and then jointly. Retrenchment at every point possible was made, and submitted to the Board for consideration. The Board at the close of the meeting passed a vote of thanks to the Secretary and his co-laborers for the clear, concise and comprehensive presentation of our situation.

The estimates on the various departments of the work were gone over three times and trimmed to the bleeding point. With the full situation before them the members of the Board addressed themselves with prayerful seriousness to the problems presented.

Onerous Debt.

The great burdensome debt of more than \$800,000 has rested upon the Board like an incubus for four years, is still upon us, reduced some \$50,000 during last year by virtue of drastic retrenchment of the work. For two years we have been laboring and praying that the entire indebtedness might be removed by the close of the five year campaign, but diminishing receipts and the imposition of extra burdens on the Board have prevented any material lessening of the debt. In the face of this burden of debt, the Board has made no appeal for extra contributions over and above the campaign but has stood invariably for the unit of the campaign and fidelity to the covenants as to the apportionments. We have stood sacredly by the covenants, have sworn to our own hurt but have changed not.

Drastic Retrenchment for Three Years Past.

At each annual meeting the Board has retrenched until further retrenchment in many directions would be tantamount to surrender. And notwithstanding this burdensome debt, that has borne with increasing pressure as our receipts have diminished, the Board appeals for more workers and better equipment for the last three years still had to go unrequired notwithstanding the heartaches attendant upon our inability to meet these pitiful calls.

Impellent Appeals.

Waiving the piled up appeals of the three preceding years, the Board was confronted by impelling cries for re-enforcement and for enlargement. In many places buildings—chapels and schools—are utterly insufficient for present operations to say nothing of enlargement. It beggars description—these appeals for better equipment, enlarged facilities and an increase of workers and better support—and they come from every quarter. Our very success, which has been marvelous indeed, has brought on our em-

barrassment which can be relieved only by more liberal support and that immediately.

Wide Open Doors.

Those crying calls for help are impelled by wide open doors of opportunity. These doors in many cases will be closed if not entered speedily. Multitudes of our fine young people, trained and equipped for Christian service, are begging to be sent into the white harvest fields. Never in the history of Home Mission work has the Lord's blessings been so abundantly upon us and never the need so great and never the opportunities so inviting. With all these things confronting the Board we have a ready explanation of their seriousness and prayerfulness as they laid out the work for the new year.

A Clarion Call.

In addition to the burdens connected with the Board's own specific work, the Board was confronted with the fact that the Southern Baptist Convention requires us to pay \$250,000 for the New Orleans Hospital, one hundred thousand dollars of which must be paid this year, with the advance loans to the Seminaries which have caused a good portion of our debt and no provision is made for the repayment of the loans except in the apportionment for the 1925 program and the ratio for Home Missions was reduced from 16 per cent during the 75 Million Campaign to 10 per cent for the 1925 Program. There was the added burden of the National Memorial Church, Washington, D. C., put on the Board after the Convention had already made it a separate item in our beneficence. With these extraneous burdens piled on our Home Mission obligations there was enough to discourage the most stout-hearted, but none of these things moved the brethren of the Board. Having trimmed the budget to the very lowest possible mark they laid out the work for the new year with prayerful seriousness and confidence in our great brotherhood as we enter upon the last lap of the five year campaign.

The challenge is one to stir our hearts, the removal of our burdensome debt and clearing the way for the future. The State Secretaries and others who were present were full of praise for the sanity, courage and faith with which the Board conducted its work.

It now remains for us to finish our present task with victory December, 1924. If we raise the full 75 Million Dollars and Home Missions gets her due proportion of the receipts we can pay off all our indebtedness and be ready for the task of the new year, 1925. May the Lord give us guidance and victory!

DR. W. B. RILEY AND ETHICS.

By PRESIDENT E. Y. MULLINS, Louisville, Ky.

There is little to add to what Mr. Riley has said in extenuation of his garbling of my language, as quoted in his first article. He admits having changed my meaning in admitting that he changed the subject of the sentence from "creation" to "man." But he does not explain—if it was a mistake, which he claims—how he happened to make the other "mistakes" and modifications to make

the sentence harmonize with the changed subject.

The only other point Dr. Riley makes is that the language of my two sentences is obscure. The pastor of a country church wrote me as soon as he read Dr. Riley's first article that he had used my book as a text and reference book ever since it was published seven years ago, that he had read and reread many times the sentences garbled by Dr. Riley, and never found in them any such meaning as Dr. Riley imagines he finds. Moreover, this book has for seven years been taught to successive classes, numbering about three hundred alert, keen-witted, questioning young men and women, and not once during that time has any student suspected such meaning as Dr. Riley finds.

Finally, if, as Dr. Riley charges, my language was obscure, Christian ethics would have dictated that he request me to make clear my meaning before launching an attack. To garble a man's language and quote it as from him thus garbled is bad enough. Then to justify the garbling by a charge of obscurity in the language without having made the slightest effort to clear up the obscurity is much worse.

The cause of truth will not be helped by trumped up charges. Once a man in Chicago capitalized the terror occasioned by the alleged approach of a dangerous comet towards the earth by charging so much a look through a telescope. He did a good business until it was discovered that the comet he exhibited was not genuine but painted on the lense of the telescope. False alarms do no good and sooner or later discredit the alarmists.

A CHALLENGE OF THE IMPOSSIBLE.

Recent dispatches carry the news of the death of two men in the vain attempt to reach the summit of Mt. Everest, the highest mountain in the world. The expedition of which the men were members was reported as within a short distance of the summit, at a greater height than had ever been attained before. It had fought its way to that point through blizzards which had lasted for some weeks, only to be obliged to desist within a short distance of the goal, after the loss of two members. As one reads this and similar stories with which the records of human endeavor make us familiar, he wonders why men will dare so much for such seemingly small practical results. It is acknowledged that there is always the possibility of gaining some new knowledge by penetrating the unknown and the allegedly inaccessible, yet the scientific gains have not usually appeared commensurate with the sacrifice. What gain in scientific knowledge could be made by reaching the summit of Mt. Everest which would be adequate to the human agony which it had cost? These things are best explained by the challenge of the impossible. Men do not like to admit that there is anything conceivable by them which is impossible of accomplishment. It is this challenge of the impossible which makes possible man's high moral achievement; which constrains him to forget the things which are behind and reach forth unto the things which are before, to the apparently impossible perfection in Christ Jesus.—*Presbyterian Advance*.

SUGGESTIONS AS TO PROGRAM OF 75 MILLION CAMPAIGN AND 1925 MOVEMENT AT DISTRICT ASSOCIATIONS.

By LLOYD T. WILSON, *Corresponding Secretary.*

1. Set apart the best period of session, say from 10:30 to 12:30 of first day.
2. Have report from committee on finishing the 75 Million Campaign and on the 1925 Program, and have two strong speakers, one on each program, new and old.
3. Have round-table on plans and organization, giving large room for questions and explanations, then adopt or fix apportionment for the Association.
4. Have meeting of representatives from each church and secure the acceptance of church quotas (if any are suggested) and thoroughly organize the association for the finishing of the old campaign and taking a canvas for the new program, especially caring for pastorless and backward churches, arranging for inspirational, all-day meetings in each church and for the canvas for cash and 1925 pledges.
5. Plans for furnishing pledge cards to each church should be worked out and perfected and cards gotten to churches in plenty of time ahead of every-member canvass—November 30 to December 7. These cards will be furnished by the Executive Board free of cost.
6. In getting information and inspiration to all the people it is suggested that pastors lay much emphasis on these movements, the needs of the causes, the obligations of co-operation, the glorious results if we all do our best. It is urged that pastors preach stirring messages on all the great causes represented by our Convention. That some active organization be set up for the distribution of Baptist papers, tracts, and other literature. The associational and church organizers should see to it that the state headquarters furnish abundant tracts for the informing of the people and then these organizers should see that the tracts reach the people, especially the great mass of uninformed Baptists.
- That laymen and women leaders be largely used in stronger churches to visit the rural and small towns and suburban churches and hold special services for the two-fold program. Great good can be accomplished by organizing these canvassers.
7. That the association set an ideal for itself to reach every church and every member in every church, both for the full payment of pledges or a liberal cash offering to the 75 Million Campaign and a liberal pledge for the 1925 movement—certainly not less than a tithe.
8. That each association and church lay plans to back up and put over the program for increasing subscriptions to *The Baptist and Reflector* during the month of September. The commissions of both programs, the old and the new, join in the most urgent appeal that every Baptist factor in the South go full-length to at least double the subscriptions to all our Baptist papers.
- 9 We should do our dead level best to complete the Campaign in Tennessee, October 31, 1924, the close of our State Convention year.

GOOD OLD SUMMER TIME.

By T. W. Gayer.

When one thinks of summer he is reminded of vacations, mountains, watering places, streams and etc. But I am thinking of what this summer will mean to Tennessee Baptists.

1. It is revival meeting time. Eighteen hundred country churches in Tennessee will open their doors to the multitudes who gather to worship. Hundreds of our preachers will spend the entire summer preaching and praying for souls. Thousands will find Jesus as their personal Saviour, while other thousands will register new vows in Christian service.

2. It is Associational meeting time. In a few weeks our churches will be selecting their representatives for these annual gatherings. In these brief sessions our work—past and future—will be considered in the best light available.

3. It is the time of all times for the country churches. Many things these churches can do only in the summertime. For example a campaign cannot be put on in the winter. In many places the condition of the roads makes it impossible to get to them.

In view of what is said above I want to make three suggestions: 1. That we make much of the revival meetings. Let all our people pray for the country preachers in their revival meetings. They are real missionaries. They are real evangelists. The work they are doing is fundamental. Let the preachers in these meetings make much of our duty as Christians. Too often we have

preached as if when we had won a soul that ended it. I know an evangelist who speaks disparagingly of all money campaigns. Such men are not good evangelists. We must win souls and then enlist them in the work of the kingdom.

2. That we magnify the associational meetings. Hundreds of our people never attend any other denominational gathering. These meetings are nearest to the churches. Let the programs be well planned. Let the pastors all attend these meetings and do all they can to get their people to attend. In recent years Baptists have not sufficiently magnified these meetings. They hurry through, failing to take time to plan the work. No other denominational meeting can look after the local communities in the country. The State Board will have its attention called to the cities but seldom to country districts. It is unable to do this because there are too many of them.

3. That associational campaigns be put on this summer. These cannot be put on in many places in the winter because of road conditions. The 75 Million Campaign will close and a new program will begin in mid-winter. If these succeed much must be done this summer. Sevier Association has just finished such a campaign. Groups of brethren visited all the churches. They represented all the work. They talked Sunday School, B.Y.P.U., W.M.U., 75 Million Campaign, 1925 program, Stewardship, etc. Every country association in the state should do likewise. The local forces can do it. If a state man can be had get him, but do not depend upon him. Let the brethren plan these at the associational meetings. I think this is very important.

HALL-MOODY Normal School

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Christian Education

Harry Clark, Secretary, Nashville

THAT FRANKS MURDER.

If the facts as alleged are true, that recent horrible tragedy in Chicago clearly shows that the one great crying need of our education is religious training. Here are two unusually brilliant young men educated with all this world can give of intellectual training, but they lacked the religious attitude toward life as their fellowman.

In three states of the United States, the per cent of convicts in the penitentiary who are college graduates is twice as large as the per cent of the population who are college graduates. Educate a rascal and you make him ten-fold more dangerous. One professor connected with a great non-denominational university in New England, said that there had not been a crime in high finance in 20 years that there had not been a graduate of that college connected with it. They had wrecked railroads, plundered factories and pillaged gas and electric companies. In so doing it had mattered nothing to them that they had robbed hundreds of widows of all of their savings.

At the meeting of the General Federation of Women's Clubs in Los Angeles recently, the women speakers questioned the influence of large universities and agreed that some of the tendencies of the educated American youth must receive a curb. Mrs. L. A. Miller, of Colorado, the Federation Chairman of the Division of Literature, said: "If the horrible act of these two young university boys was the result of our modern college training it is time we see that there is an about-face. Our higher institutions have neglected the eternal verities of the spiritual in their devotion to the material and intellectual."

All of this shows the advantage of the small denominational college as contrasted

with the immense over-grown institutions of five or six thousand students. One state university has within a few weeks done away with the honor system among its students with the unblushing acknowledgement that the students were cheating and copying on examinations and that there was not enough student sentiment to stop it. All of this points to the superior training that may be secured from the small denominational college, where there are definite religious influences and where the student body is small enough for the teachers to know the students intimately.

UNION'S GREAT NEED OF CHAPEL AGAIN FORCIBLY DEMONSTRATED.

Union's need for a new chapel has been forcibly demonstrated twice within the past two weeks. The first time was when the inclement weather forced the Home-Coming Committee to stage the pageant indoors. There were more than twenty-five hundred people on the campus, but the chapel, crowded to the limit will seat only six hundred, and perhaps two hundred more crowded into the aisles and around the wall. Two performances were given, and still a thousand people were turned away.

The second time the need was demonstrated was when the summer school assembled for the first chapel exercise. Again, after chairs had been placed in the aisles and around the wall, many were forced to forego the pleasure of attending this most important part of the day's work. Not only is the chapel exercise of importance because of its religious nature, but during the summer term especially important announcements are made, and the failure to get this information may cause great inconvenience to the teachers.

During the regular term last year, even after the business department left, and with the loss of those who ordinarily drift out during the course of the year, there were never enough seats for all the students, and just a

week before the closing of school Dr. Savage apologized for "having still a few students for whom he was unable to find seats." Next year the student body, from all indications, will go above what it has ever been in the regular term. In spite of the fact that the business department and the preparatory department have been dropped, it seems to have no effect on the number enrolled. Dr. Gambrell once said: "It is impossible to lie about the growth of the Baptists—if it isn't so today, it will be by next week." This has certainly been true of Union during the last two years. Three years ago the enrollment went to 841, year before last it was 1,016, last year, 1,244, and already this year more than eight hundred have enrolled in summer school.

The time has come when Union must either have a new and larger chapel or cease to put the stress on chapel attendance that has for all the years been a conspicuous feature of the school. Already, the commencement and all other major events must be held off the campus. But where are the funds to come from for the building? Unless the alumni and friends of the school will come to the rescue, it will be an indefinite time before the dream of a new chapel can be realized.

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

DOYLE INSTITUTE.

By Minnie Moyers.

Through the kindness of friends the Primary Department of our school has been able to accomplish several things during the last year. Among these were the laying of a new floor in our room, wiring the room that our students might study with ease on the dark days, the placing of a large number of useful books for the use of our students, and scholarships given for fifteen worthy boys and girls.

Among the friends who rendered this assistance were our beloved Dr. A. E. Brown, Y.W.A., at Bartlett, Members of Immanuel Baptist Church of Nashville, Members of Bellevue Baptist Church of Memphis and Mr. E. B. Ellis, of Cordova, Tennessee.

To all of these and others who helped we express our sincere thanks.

GEORGIA STATE DEPARTMENT OF EDUCATION ATLANTA, GEORGIA.

July 3, 1924.

Dr. Harry Clark,
161 Eighth Ave., North,
Nashville, Tenn,

Dear Dr. Clark:

I was glad to receive your letter of the second instant giving the information in reference to the Hall-Moody Normal School.

Inasmuch as I have charge of the Certification in this state, your letter will be very helpful to me. We will classify your school as a junior college.

Trusting that I may have the pleasure of meeting you at some of our meetings, I am;

Yours cordially,

C. A. POUND,
State High School Supervisor.

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Board, \$10 per week

T. L. TRAWICK,
Roan Mountain, Tennessee

THE MISSIONARY CLAIM OF THE BLACK MAN

By B. C. Hening

This study of the subject indicated by the caption is intended to promote the good of all our people both white and black, and to reflect its influence first and last all over the world. If we will be candid, unprejudiced and as serious as this matter deserves and requires of all who hold the good of mankind at heart, we shall find in the considerations put down at least some suggestions to influence us in right directions. This is the hope of the writer. For convenience and simplicity I will treat the matter I wish to bring to your attention under the divisions which appear.

I. There is the claim of the Negro himself upon us.

His service in the past makes a potent plea. Before the sixties he did for our fathers the drudgery of the time. He cleared our forests, built our roads, tilled our soil, did the chores about the barn and house, waited on our women and men, nursed our children and taught them an obedience which they themselves observed, being in bondage. The society and the civilization of the Old South received an essential contribution from these friends of our fathers, these dwellers in their homes and servants about their firesides. Without these black workers, subordinate and useful, there could not well have been the song and story of the Old South. It is required that leisure make its contribution before persons can become either very cultured or very polished in social functions and manners. The grind of toil incessant and exacting in full measure puts its roughness upon us. I leave it to the philosophic historian to work out the value of the Negro to the Old South, but we can recall something of it here and give it its due value in determining our debt to this subordinate people.

In the Sixties

His service in the Sixties can never be underrated by honest minds acquainted with the essential values of it.

Eloquence finds new wings when we discourse on the fidelity and personal attachment of these old servants to their former masters. Here we find examples almost limitless of the soul of honor and a loyalty that refreshes our spirits as we reflect upon it. These black mammies and men fought their part of the distressing battles to hold upon them the shackles and to perpetuate a system which knew no cessation from the subordinate state in which they were being held. No propaganda in the interest of their rebellion against the restraints of personal liberty put upon them, or their violation of the well placed confidence of their holders in them, could disturb them from the unalterable faithfulness they evinced, or bring about a waning of their attachment to the members of the families they served. That war torn period, with women and children left at home within the power of these dark skinned people, disclosed in them a devotion so deep, a loyalty so lasting and a faithfulness so steadfast that it increases our respect for mankind to reflect upon it.

Post Civil War Activities

During this Reconstruction Period there was a mixed deportment on the part of the Negro which is not refreshing, but the carpet-bag regime placates to a great extent the deviations of the Negroes from their former friendliness and docility. When the Ku Klux Klan had put its hush upon this diabolical regime of rapine and murder, the Negro settled down to earn a livelihood in service in connection with his old families and their neighbors. What could have been done without him in the fields of Southern plantations, while grass was covering the scars of fratricidal war, is difficult to conjecture, but his service here is recognized by all who delight in a square deal. His presence and service saved us from being overrun by foreign elements, as has been the case in many portions of our country deprived of his presence and labor. We are endangered now by his removal to the North and West and the coming to the South of thousands of aliens seeking farms and employment, but without disposition toward friendliness or effort toward assimilation.

Our unadulterated Anglo-Saxon blood owes much of its present purity to the absence of other races from among us, kept away by the nature of our industrial system and the presence of this man in black.

Who can fail to credit him with a fine contribution to the New Testament faith of our people? The Negro is religious to a degree of surpassing this propensity in many others, and he is a Baptist in his faith and practice. Dr. John T. Christian, with his alert inquiring mind, could tell you of this contribution of the Negro to the preservation of our Baptist faith in Louisiana and elsewhere in the South.

Present Value

His present value is emphasized by his very going away. On this account farms are being abandoned, fields are torn by torrents into gullies ghastly and disheartening. Plantations once well tilled and attractive are in many cases going to waste from a cause

which may be, appropriately combined with waste, denominated "Idle-Wild." He is doing much of the drudgery today, a drudgery that must be done in order that other things may find place to stand at all. World-war demoralization has stricken him with its baneful malady, but yet he serves where there are no others to substitute.

Necessity Upon Us

The element of our need for the Negro is yet upon us. Gradually we might come to the time and development when we could spare him from among us, but that time is not now. We cannot discard him and his hoe from the field of cotton and supplant the hoe with mechanical devices any more than we can discard the mule and displace this faithful servant with automobiles. In domestic matters he is still of consequence where work to be done is too much or too hard for our Anglo-Saxon matrons.

His Religious Contribution

We need his religious proclivities and fervor in this time when cold-blooded business calculation and foolhardy frenzy of frolic chills almost to the death vital piety and spiritual intensity. He is needed to strengthen and extend spiritual tides which will stir us to some extent out of the stagnation which in many places and phases has set upon us in the South. Modernistic extremes introduce a fresh necessity for the simplicity of the Negro's fealty to the faith of our fathers. Certain loss is experienced and untold harm is done in proportion as this religiously inclined race swerves from the simplicity of the gospel, or the practice of its precepts.

II. The Claim of our own Interests.

Our own interests lay claim upon us to foster the betterment of the Negro race in all that pertains to his improvement and progress in condition and relationships.

In Our Midst

He is among us. More among us than any other class we can call to mind just now. Not only does he live in the communities in which we live and travel the same roads and streets, but he is in our offices, in our homes, our kitchens and parlors, with up

rolled sleeves and his dust pan and broom. He has our children in go-carts on our avenues and in the parks, caring for them in the absence of family and friends. That this nearness of nine millions of another race will not be recognized as of vital concern to us will be due solely to our stupidity.

Increasing Influence

He is growing in his influence. In politics he is active as in former days when he was exploited for political purposes, in many cases against his own vital interests, but he is growing in knowledge, in business sense, in multifarious activities.

The amendment of political equality between man and woman applies to his women as well as to our own. Modern complex business conditions and necessities make it urgent that the Negro increase his fitness to fill the positions in which he is needed and which he needs. His property holdings are fast climbing. This carries a significance which is weighty. Social considerations are not strong here, but as far off as they are actually in one aspect, in another aspect they are tremendous in their influence on the relation of the races when that question comes to the front on platform or press, in conversation or conduct. This importance of the Negro along the lines indicated in the discussion is increasing every year and we cannot afford to consult either our prejudices, our conceits, or our indolence in regard to this living struggling, pressing problem.

A Risk Involved

Let alone, the Negro is full of risk. Subtract from the body of influences for good among us the contribution he makes in spite of himself and in spite of us, and put in its place the power for harm in his capacity to do mischief and you shock me into interest in spite of my avarice, alienation and vanity. Suppose for an instant that his nine millions corralled on the side of evil and malignant hostility to New Testament faith and to our social standards and requirements. This consideration will convey to the mind a little of the peril there is in not helping the Negro help our system and our time. He is capable of vast good to all we hold dear and to that which is vitally related to our economic and religious needs. This good should be cultivated, corralled, guided and utilized to the limit. This is an economy we should practice, a patriotism we need to foster and a duty we must perform.

III. Alienation of Races Deplored.

Friendliness is the only atmosphere in which a solution of our difficulties in this field can be cultivated. That there is a solution is not difficult to conceive, or hard to accede.

Racial Relations Can Be Amicable Without Race Equality

Ultra positions of misguided friendships in his own race and in ours make for the Negro's undoing. Maledroit makeshifts cause more mischief than ostensible malignity. Mountebank quacks quicken the tenseness of estrangement between the races. A man can be a fool-friend. It is better to be frank and fair than a mealy-mouthed charlatan. It is not whether a man is white or black, brown or yellow, but whether he is just or unjust, considerate or intolerant, unselfish or self-seeking, refined or coarse, civil



A GROUP OF BLACK BELLES

By the providence of God African peoples have been brought to our doors and under the influences of our Christian civilization. Shall we hold their missionary claims upon us as sacred and as binding as those of their sisters who still live beyond the seas?

or rude, that determines his behavior toward any person.

Hindrances to the Fore

Presumption on the part of many Negroes and suspicion on the part of many whites, unite to foster alienation. Apprehension lest any courtesy or considerate conduct be interpreted as warranting familiarity, and some positive and unreasonable advantage taken of it, lurk with embarrassment.

Tie Broken

The departure into the beyond of those whose tender relation as servant and master wrought ties of steel between them is conducive to estrangement by the very loss of this element which formerly united the races in a bond almost sacred. Mean Negroes and whites, with unfriendly feeling towards others, constitute at once a peril to fear and a problem to solve. Right here we find a pile of tinder ready to kindle, which must always be reckoned with in any service we may undertake. People who are not aware of this weighty consideration may place blame where credit is deserved, and make themselves absurd in thus displaying their dullness. It is well to lead if you are going in the right direction and toward the correct thing, but it is silly to go either so fast or so far ahead as not only to lose all influence in behalf of the cause we desire to foster, but to arouse resentment and suspicion which does mischief to that which we are endeavoring to promote.

Not So Difficult to Reconcile

Elements that make for unity are not difficult to point out, or hard to apply. Justice is paramount, if we desire to promote good will in others. It is indispensable if we wish to be exemplary ourselves. A square deal demands our patronage, and we play the part of confederate with the foes of our own interests when we depart

from the exactness of its requirements. Go Forward or Backward Together.

There are mutual interests which can in no way be divorced. In the long run the people of a country go up or down together. This principle was thoroughly exemplified in the period of slavery. This system, however, much deplored, made its distinct and almost indispensable contribution to the advantage of both races party to it. There was vast progress in the South in many elements that make for high ends, and no one who is informed will gainsay the assertion that the compensation of this period to the Negro was of incomparable value to him.

Bound Together

The bundle of life in which we are together determines that each is fated with that to which he is vitally attached. We can no more go on leaving those who are tied to us like stones pulling us down, than a strong swimmer beating against wind and tide can move on and up with a ship anchor hanging about his limbs. As in cases of physical health contagious diseases catch us from those among whom we move, if they are infected—as in errors of grammar we imitate incorrectness of speech from those who practice such in our hearing—as in business the success or one form of services reflects its beneficial effects upon other phases of business life in the community; so in morals and religion we are intensely affected by the atmosphere in which we move and the environments that beset us.

The Gospel Call

What is this call, but the Mind of the Master, which requires mutual understanding, good-will toward men, an atmosphere of forbearance with one another, and a careful and full application of the principles of this Gospel in which we shall certainly find solution for all our difficulties.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

We call especial attention to the regulations concerning the use of the Lake at Ovoca. A different hour will be given to the men and women thus avoiding any criticism of mixed bathing. If any one does not care to bathe or swim with their own sex they are not bathing for the right purpose and so this will give every liberty that should be expected. It will also prevent any criticism of the immodest bathing of mixed companies.

We call attention to the State Superintendents' Conference which meets on July 23rd. It is the first of our twelve days of encampment at Ovoca and we trust that many of the Superintendents will attend and remain over for the Encampment and Convention.

We urge the churches to pay the expenses of their superintendent to the Ovoca Conference. It will be a splendid investment for any church to make. The Superintendent gives his time without pay throughout the year and no better thing can be done than to recognize his unselfish service by giving him this trip free of cost to himself.

Mr. Tom Stringfield, Monterey, writes: "I am sorry that I cannot attend the Superintendents' Conference but hope to be with you next year. Our Sunday School has voted to work for the Standard by October 1st. I think we can attain this requirement by that time."

Mr. R. D. Carrin reports a fine school at Liberty, Salem Church, Mr. Carney, pastor of the church writes: "Mr. Carrin and Miss Hicks did us splendid work and our young people are very much revived and enthused. You have made good choice of these young people. We are glad to have them in our association and believe they will do great good."

Rev. Frank Moore, Onelda, Tenn., writes: "I just write to tell you that Brother Frank Smith came and is now hard at work. He gave the first week to Huntsville and is with us here now. He was here yesterday and delivered a fine address at the morning hour. He and another young man took the evening service. He will remain here till after next Sunday. He will mostly emphasize the young people's work while he is here."

BATHING AT OVOCA

The bathing privileges at Ovoca will be given to those who comply with the following requirements:

- (1.) Men and women to have separate hours—no mixed bathing permitted.
- (2.) Outsiders will not be permitted to bathe while the Encampment folks have the privileges of the lake.
- (3.) Bathing outfits in keeping with modesty must be worn by those entering the water.
- (4.) The local management will have charge of the swimming as well as the discipline of the grounds.

There has been a wonderful improvement in his work over last year and this is saying a good deal for he did splendid work last year. He is a fine young man with a great future. He is the hardest worker I have ever seen and is deeply consecrated to the Lord and the work he is doing. I cannot praise him or his work too highly. I am certainly glad he has come again this summer. He appreciates the situation here and the more he comes the better he will do. He understands people and has patience, which one must have to stay here and do the work.

We are giving way to the general announcements this week. Many splendid notes have come in that should go in but we are so very anxious about the general meetings we desire to use the space in getting these meetings clearly before the people.

Many are preparing to bring their tents and remain over through the entire twelve days at Ovoca. If you can do this a special rate of \$1.00 will be made for meals to all who bring their own linen and bedding and camp tents.

Many are registering now. Send in your name if you are coming and aid us in getting every available space filled before the meeting comes off. This will help us to know how many are coming so if there should be space left we could admit others.

The contract with the Taxi Co. forbids friends furnishing conveyance to and from the station. Of course, we cannot remedy the matter if any one insists upon meeting and carrying out their friends but we hope this will not be done. If it is done the Taxi men will refuse to carry the others at the rate contracted for.

IMPORTANT SUGGESTIONS

Just a few words more about the coming meetings at Ovoca—July 24 to August 3.

We urge every one to come for the opening session July 24, at night, and stay until the afternoon of August 3. You cannot afford to miss the Encampment which follows the Convention.

Railroads give two special rates for these meetings. The Summer Tourist Rate holds good all the summer, and to any one coming to Tullahoma. The Certificate Plan is a little cheaper, and we are sending certificates for your use.

The Hotels give a rate of \$1.75 per day for those who stay through the three days of the Convention, or a special rate of \$1.25 per day for all who remain for the Encampment Week.

Tenting will be allowed on the grounds if any one cares to bring his own bedding and linen, and there will be a special rate at the dining room for such at \$1.00 per day. Bring your tents and try camping.

Tenting on the outside of the grounds free to all who care to bring their tents, bedding and food.

Delegates limited to two persons

from each Senior Union, the Junior and Intermediate Leaders, Directors and Pastors.

Taxi fare on opening days 50c each way; other days a higher rate, except when in companies of as many as four.

All delegates will be expected use the transportation furnished under contract, and no one will be expected to use a private car for free transportation as this is part of the consideration in the contract with the Taxi Company.

Convention Program starts Thursday night with the closing session of the Superintendents' Conference, and closes Sunday following, 9:30 p.m.

Speakers: Dr. W. F. Powell, Dr. Lloyd T. Wilson, Rev. Ding, Dr. John L. Hill, Dr. Harry Clark, Dr. I. J. Van Ness, J. W. Merritt, Harry L. Strickland, Gov. Austin Peay, Judge Clifford Davis, D. N. Livingstone and Miss Virginia Lee.

Write at once for Registration to: W. D. Hudgins, Tullahoma, Tenn.
REGISTRATION FEE—\$1.00.

Mr. President: Do you find it hard to interest folks and keep the B. Y. P. U. Spirit up? Come and bring another with you to Ovoca B. Y. P. U. Convention, July 24-27.

Great Field Day! Saturday Afternoon, July 27th, at Ovoca. Come and bring your folks along to take part. Baseball, Tennis, Races, Diving events, etc.

Your Superintendent has served faithfully during the year. In appreciation send him to Ovoca, July 23-24 to the Superintendents' Conference.

The ideal place for your pastor to take a short vacation—Ovoca, July 23-August 3rd.

At Adams this week is being conducted an associational S. S. and B. Y. P. U. Training School. This is for the Baptists of Robertson Co., and many of them are attending.

AMONG OUR VOLUNTEER WORKERS

Mr. Mel King, of Union University, and Miss Mary James of Humboldt will be in a Training School near Humboldt in a few days. These are both giving their time to this work.

GREAT MEETING AT ARTESIA, MISS.

By Pastor J. G. Cooke

The famous Evangelist Dempsey W. Hodgts, of Dothan, Ala., is in a great meeting with Pastor J. G. Cooke, at Artesia, Miss. The meeting has been in progress several days, growing in interest and attendance.

Evangelist Hodges is a member of the Reese Evangelistic Staff and he has associated with him as singer Mr. Virgil Posey, of Jackson, Miss.

Brother Hodges begins a county-wide campaign for souls at Mount Pleasant, Texas, next Sunday under a tent seating about 2000 people.

Your Superintendent should attend the Ovoca meeting, July 23-24—Send him!

TRAINING SCHOOL HELD IN CON- NECTION WITH WORKERS' CONFERENCE AT SEC- OND CHURCH, JACKSON

By W. E. Walker, Jr.

The Sunday school and B.Y.P.U. workers, who will help in the summer campaign in the rural districts, met at the Second Baptist church, Jackson, last week and were trained for their task by the regular force. They met in Conference each morning from 8 until 12 o'clock. The first thirty minutes were spent in devotion, after which conferences regarding the work on the field were led by Mr. Hudgins and Mr. Preston. The importance of organizing our Sunday schools in the country was realized by each worker. And the task before them is no easy one.

Brother L. W. Wiley, State Sunday School and B.Y.P.U. Secretary of Illinois, spent two days with us. He gave many helpful suggestions from his experience and observations in his state. The week's work was strengthened by the presence of such a personality. "We are so glad that he was with us. We want him to be with us again some time." He helped to plant us on a higher spiritual plane, and inspired us to stick close to the Lord in all our undertakings. May the Lord bless Brother Wiley in his great work.

Miss Jacobs presented the Intermediate and Junior B.Y.P.U. plans with such earnestness that we all feel that a new day has dawned for the Junior and Intermediate boys and girls in our state. She is a wonderful leader, and the workers will be only too glad to cooperate with her in their fields.

Miss Collie emphasized the Elementary Sunday school work and it is a pleasure to carry her methods to the children in the rural churches.

The entire band of workers feel that they have the best and the biggest-hearted leader in the country. Brother Hudgins is loved by thousands of people throughout the state, but the love the workers have for him is that of a child for a father. The workers realize that his department is one big family, and that the head of that family would do anything in the world for his children. And they would do everything in their power for him. His department is doing a great work for the Lord, and the secret of their success is the connection between the organization and the great power-house of God. All the workers love each other, and all love the Lord and His work. And what can keep such a serviceable group from doing much for the Master?

The workers were delightfully entertained in the homes of Second church members. The cordiality and hospitality of Dr. Skinner's members is hard to beat. They all enjoyed the stay in Jackson, and wish to thank the church for their many courtesies. It was a pleasure to be in their church and city for the week.

At night classes were conducted for members of the church.

The following classes were taught: Standard Church, W. D. Hudgins; Winning to Christ, Douglas Hudgins; Sunday School Manual, Albert Moore; Intermediate and Junior B.Y.P.U. Manual, Miss Roxie Jacobs; Conference for Elementary Sunday School Workers, Miss Zella Mai Collie.

The attendance was slightly over 100. The church regretted that more of the members could not attend the

Winona Bible Conference, August 22 to 31

presents an unusually strong list of talent including Dr. Norwood, City Temple, London; Dr. Hill, Glasgow, Scotland; Dr. Scroggie, Edinburgh, Scotland; Bishops Candler, and Waldorf; Drs. Stewart, Shuler, Goodchild, Robinson, Jones, Machen, Faulconer, numerous missionaries and others.

Detailed program sent on request. Address W. E. Biederwolf, Director, Box 58, Winona Lake, Indiana.

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school. But there were conflicting meetings during the week which made the attendance less.

Mr. Preston and Mr. Milton spent the evenings at West Jackson church doing personal work in the revival which Brother Entzminger and Brother J. P. Scholfield are conducting there.

Thursday afternoon the workers enjoyed a little picnic in Lancaster Park. Sibley Burnett starred as the comedian, as usual. He entertained us with "Roaming in the Gloaming" and various other stunts. Besides the other enjoyable games which were played, the good eats must be mentioned. Praise for preparing the baskets must be given to Misses Collie, Jacobs, Grady, Mr. Pate, Mr. Milton, Mrs. Skinner and Mrs. Stephens.

The workers went to their various associations to begin their work this week. They are a fine bunch of young people, and we shall see much good accomplished by their services this summer.

A LETTER FROM UNION CHURCH

By Mrs. Vernia Layman, Oliver Springs, Tenn.

Our pastor is Rev. D. H. Taylor, a great and devoted man. He is doing lots of good in our community and in others also. We have good attendance in Sunday school and B.Y.P.U. for a country church. Our Sunday school superintendent is Ernest Duncan. Our B.Y.P.U. president is J. P. Barger. Both are earnest workers. Our little Junior class is doing some work. They memorized in the month of June 819 verses of Scripture. The Intermediate class has done some nice work also. We are praying for a great revival here this fall and want the prayers of Christians everywhere. We extend our prayers to all the churches.

REVIVAL AT FIFTH AVENUE KNOXVILLE

By J. L. Dance, Pastor

Dr. Lloyd T. Wilson, secretary of State Mission Board, held a meeting with the Fifth Avenue Baptist church closing on the twenty-second of June which resulted in a number of conversions and forty additions to the church. I have already baptized thirty.

The meeting was just the kind I wanted. It was neither a cyclone, storm nor a fire, but a still small voice with God in it. The field is still here with more possibilities than it had before the preacher and singer came. New people are joining the church every Sunday.

Dr. Wilson is a real preacher. When he has preached from a text of scripture, there is a feeling of satisfaction in both mind and soul. He greatly endeared himself to the people of Fifth Avenue Baptist church.

Jeff Wall of Cookeville, Tenn., did the singing. He is one of the best at all. He uses no stunts, does not talk the meeting and preacher to death and best of all is more than a professional singer. He has two prime essential things, common sense and religion.

FIFTH SUNDAY MEETING AT NUT- BUSH

By J. F. Rogers, Pastor

The Fifth Sunday Meeting of Big Hatchie Association convened with Woodlawn Baptist Church, Nutbush, Friday night, June 27, and ran through Sunday. The opening sermon was preached Friday night by Dr. L. O. Leavell, pastor of the First Baptist Church of Ripley, Tenn. On Saturday morning we had the following speakers with us: Dr. James A. Clark, pas-

tor First Baptist Church, Covington, Tenn.; Dr. L. O. Leavell, pastor First Baptist Church, Ripley, Tenn.; Bro. C. H. Parish, pastor of Liberty and Oak churches, Covington, Tenn.; Bro. R. J. Williams, pastor Brighton Baptist church, Brighton, Tenn.; Bro. J. W. Joyner, Memphis. We had as laymen: Bro. E. G. Fortner of Oak Grove, Bro. E. H. McFadden of Covington, Tenn., Bro. Will Foust, Bro. Rufus Campbell, Jr., and Captain Conner of Ripley, Tenn.

The meeting began at high tide and ran the same way all the time. The speeches were all high class. Expressions were made by many to the effect that the meeting was the best of its kind they had ever attended. The entertainment was exceedingly good. The spirit to help, on the part of the other denominations was fine. Public sentiments were expressed by some of the members just before closing saying, "If no other church wants the Fifth Sunday Meeting next time we would be glad to have it again." Our souls were built up in the most holy faith and we were inspired to do more for the Master. Sunday afternoon being on a high tide of spirituality we sang, "Blest be the Tie That Binds," and receiving the benediction we separated to return to our several posts of duty.

DAILY VACATION BIBLE SCHOOL AT ISLAND HOME, KNOXVILLE

By C. D. Creasman, Pastor.

This is the second annual school of its kind in Island Home Church. We feel that the school was a great success. The attendance was good and the work done was thorough. We had a dozen teachers of our own people who stood loyally by and did the job. It was a big undertaking, but the results justified the effort. We believe that the young people are tied more securely to the church, and that every teacher received a great blessing from the work. The best thing about the school was the fact that there were fourteen professions. Amongst those whom I baptized last Sunday night were a woman and all three of her children.

Our work here goes on beautifully. We have been here twenty eight Sundays and there have been thirty additions to the church, seventeen of them by baptism. All departments of the work are progressing nicely. Knoxville is indeed a great Baptist city, and Island Home is one of the very best churches here.



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

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

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A MESSAGE FROM OUR PRESIDENT

On top of the simple stone covering the remains of her Unknown Soldier, under the magnificent Arch of Triumph, France has placed a cup representing the sun and its rays, and in that cup a "flame of remembrance" has been lighted which is to be kept burning as long as France shall survive. It is to never go out—a literal flame of remembrance!

It is a fitting tribute. There is something living about fire. It is pure. God, himself, has used this symbol for the expression of His presence. He spoke to Moses from a burning bush. The pillar of fire stood over the tabernacle by night. Isaiah's lips were touched with a live coal from the altar. Cloven tongues like fire sat upon them at Pentecost. John baptized with water, but Jesus was to baptize with the Holy Ghost and with fire.

A flame of remembrance is an idea worthy of the inspiration.

A few years ago a Northern Baptist leader sent out this challenge: "The call of the hour is for a constructive, cumulative program of advancement so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources, and stir our people with a splendid enthusiasm for the Kingdom of God."

Such a challenge came to Southern Baptists with the launching of the 75 Million Campaign. Its call was so large that it arrested the attention not only of the South but of the world. We paused long enough to scan Baptist achievements and to feel a just pride that we had not known before. Prominent leaders of almost every nation were pointed out as Baptists. Baptists truly stood distinctly outlined among the giant figures of the world.

The launching of this great campaign brought a vision of opportunity that was expressed in a concrete and tangible way. Our forces and activities were unified with one thought—that of reaching the goal that had been set.

Our men of large resources were challenged by so great a task. Undreamed of mental and spiritual power was discovered in local churches. We came as "one man before the water gate" to find our specific task, our place on the wall. Southern Baptists were stirred with a splendid enthusiasm for the Kingdom of God.

May, 1919, was an epoch in Baptist history. Solemnly Baptists lighted a "flame of remembrance" that is to burn forever in our hearts. A remembrance of what God has done for us. A remembrance of the world that lies in darkness and shadows because the great light has not been lifted. A remembrance of the fact that it is an individual task—each soul is to touch the true flame, the Light of the World, and then carry the Light to another.

Our leaders realized that we must be unified in this great movement to move forward as one man.

It is said a solemn hush pervaded the Congress while the members were signing the Declaration of Independence. As John Adams signed his name he broke the silence by saying, "Now, gentlemen, we must all hang together." Benjamin Franklin replied, "Yes, or we shall surely hang separately." This illustrates the Spirit of Baptists at the beginning of the Campaign. We know we must hang together or we would surely

hang separately. To Baptists there was

"One God, one law, one element:
And one far off event
To which the whole creation moves."

This flame was lighted to give light to the whole world. Jehovah had led his people in ways of pleasantness and in paths of peace. With grateful hearts the flame of remembrance was lighted. "For blessed is the nation whose God is the Lord: and the people whom he hath chosen for His inheritance."

On a high tide of spiritual exaltation the men and women of our Southland lifted the unlighted torches of their talents, touched this "flame of remembrance" and went forth to carry the Light of the World even to the uttermost parts of the earth.

This "flame of remembrance" should ever burn brightly with our gratitude, for "Ungratitude is the frost that kills the flower of charity."

Early one evening in September a brilliantly lighted boat, loaded with excursionists sank near the Chicago shore. A crowd on the shore stood helpless. Two brothers, students in a theological seminary were watching. Nat Spencer, the older, leaped into the water, and inch by inch fought his way to the ship. He plunged back in the water with a woman in his arms. Again and again he did this until he sank exhausted, but still the cries rang out and went back again and again until he had saved twenty-three human lives. The people scattered to their homes. The bodies of the three hundred lost were tossed up by the waves. The nation began to forget the tragedy. For weeks Nat Spencer lay in a delirium. But the twenty-three he had saved, surely they did not forget! Surely they were grateful. But the truth is, not one of them ever came back to thank Nat Spencer for what he had done. He went out into life an invalid because he had given his strength to save twenty-three people who seemed ungrateful for the sacrifice.

It has been the glorious privilege of the women of our Southland and our State to bear their lights in this great procession. Their interest and co-operation has been unbounded! We feel "God has purposes concerning us which He has not yet unfolded, therefore each year grows sacred with wondering expectations." Knowing that we are in God's purposes, our leaders have planned means of even greater service, definite forms for brightening the lights we bear.

For the young woman who are employed, the suggestion comes to give a month's salary. This may be divided among the remaining months of the Campaign which ends Dec. 31st. This is a definite form of giving that should, and will, appeal to our Y. W. A.'s and business women.

Another form of service with a strong heart appeal is brought to us,—alabaster boxes for sacrificial offerings. In all literature, no story of womanhood thrills us more than the beautiful story of Mary breaking the alabaster at Jesus' feet. Mary was a woman of quiet. She was quiet in her consecration. We have just one sentence from her in all the gospels. She gently made her way to Jesus and broke an alabaster of the most precious ointment over his feet and wiped them with her shining hair. The ointment was costly. It may have taken all that she had to obtain it, but she crushed it in loving abandon at the feet of her Lord. With 200 pence she raised a monument that time will never decay!

Since that hour, many alabaster boxes have been broken at the feet of Jesus. Women like Lottie Moon and men like David Livingstone have crushed their alabasters at the feet of their Lord, sacrificial ointment, whose perfume, like Mary's has filled the air. China, Japan, and Africa have been sweetened by just such crushed alabasters. Had they remained hermetically sealed the world would have lost their fragrance, but they gave all, they counted not their loves dear unto themselves.

From our own secretary comes this beautiful suggestion that the women of the South be given alabaster boxes for sacrificial offerings.

These two forms of service should be presented to the women of local societies, at quarterly meetings, at Y. W. A. gatherings and in every meeting possible. It should also be done in the most appealing and winsome way so as to fire our women to sacrifices. A noted educator says "Character is caught, not taught." This is true of the inspiration to sacrifice. It can be caught when the soul is stirred and is longing to express itself in some definite way. The very thought of an alabaster box strangely stirs our hearts. Whether the gifts be great or small, if they are true to the alabaster spirit, they will be beautiful in God's sight.

I noticed in a recent article that a church in Cincinnati claims to have the largest bell in America, and next to the one in Moscow, the largest one in the world. When it was hung a number of years ago, its deep tones shattered windows in adjacent buildings, and threatened to shake the supporting tower to pieces. Since then no one has dared to ring it. It is sounded by tapping it with a hammer. Sounds thus produced are no louder than smaller bells.

It is not the largest bells that make the sweetest music. There are many people in the world, like the great bell, too powerful for God to use. God delights to take the sacrificial, alabaster spirit and make its tones musical with His love and blessings. God grant that these alabaster boxes of ours may be worthy to be crushed at His feet.

Another way to brighten our lights is the call to prayer. Daily and definite prayer for the cause. We want to abound in the work. We want to go the second mile. We want to do more than is required.

The president of a great manufacturing concern said if they sold thirty machines in one day they lost money. If they sold thirty-five they paid expenses, but did not make a cent. In other words, the first thirty-five did not count at all, they simply paid expenses. It is the thirty-sixth and thirty-seventh that are important. They spell the difference between failure and success.

So, if we would abound in the work of the Lord we must go beyond the mark. It is what we give over our pledge that spells VICTORY.

There is something in Hebrews like this, "And the set of their faces is forward." The set of our faces is to bigger tasks for the future. "It is the set of the soul that determines the goal."

The success and the very life of our 1925 program is imperiled unless we finish our present task gloriously.

In 1834 the U. S. Patent Office clerk advised that the office be closed as everything had been patented that could be patented. Since that time the most wonderful inventions of the ages have been perfected and patented.

There is never a time to stop growing. Each achievement is only an inspiration to a higher one.

Our hymn, O Zion, Haste, should be our daily thought and prayer. The "flame of remembrance" has been lighted. Its beautiful, living tongue will tell of the Light of the World until all the earth will crown Him Lord of all!

It is said that at the coronation of Queen Victoria, the young Queen had been instructed to keep her seat, though every one else was to rise while Handel's Messiah was being rendered. It was thought fitting that royalty should be distinguished by remaining seated upon the throne of power. But as the beautiful oratoria proceeded, it is said the young Queen was visibly affected. When the drowning chorus was reached, she trembled at the words, "And he shall reign forever and ever." When the next sublime line arose, "King of Kings and Lord of Lords," the young Queen could stand it no longer but rose weeping to her feet and removed the crown from her head in the presence of Him who is supreme over all.

O Zion, Haste. Let the whole world be filled with His glory.

Mrs. W. J. Cox.

W. M. U. AT OVOC

We are so very fortunate in our W. M. U. speakers for Ovoca. Miss Mallory is the very best in the South and Miss Mather is our expert in the work with young people. You cannot afford to miss the Assembly.

Write today to Mr. W. D. Hudgins, Tullahoma, for reservation. The rates are only \$1.25 a day, if you stay the entire week.

A WORD ABOUT THE NEW LITERATURE

Before this issue of the Baptist and Reflector reaches you, the new Year Book, Treasurer's Record Book and other new literature will be in the hands of the president and leaders of the different W. M. U. organizations. We have waited several days, hoping that we would receive the Reports of the S. B. C. and the Alabaster Boxes, so that these might be included in this package, but for some reason these have been delayed, and realizing how anxious you were to receive this necessary material we are mailing them out this week, with the request that you will write for the Re-

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FIRST SOUTHWIDE Y. W. A. CAMP AT RIDGECREST, N. C. JUNE 17-27, 1924

June 17th was a glorious day for the Y. W. A.'s of our Southland, when 147 girls gathered at Ridgcrest, N. C. for our first Southwide Y. W. A. Camp, including the Camp faculty and official chaperones, 166 were registered at Pritchelle Hall.

Those from Tennessee were Mrs. R. L. Harris, Knoxville, Miss Mary E. White and Elizabeth Jackson of Carson-Newman, Ruth Weaver of Harri-man, Lollie Ruth Kimbrell from Tennessee College, Annie Kate . . . of Cosby Academy, Virginia Smith of Clarksville, Misses Graves and Cornelia Rollow, of Nashville.

No more beautiful place can be found than the "hill country" of North Carolina, an exquisite picture, painted by the Master Artist, bringing God very close to us all, making us eager to "lift up our eyes unto the hills," to open our eyes to the visions of the valleys, and to realize life's joy abounding.

To write down the many joys of these great ten days, is like trying to define the fragrance of a rose—an indefinite sweetness that cannot be expressed.

We were indeed fortunate in having Miss Margaret James, daughter of Mrs. W. C. James, as pianist—she will have charge of the music for the Summer Assembly.

Each day was begun with Morning Watch, led by the various State leaders and Miss Louise Foreman, Traveling Secretary for Inter-Board Commission; followed by most helpful Methods Discussions, directed by State leaders. The rest of the morning was devoted to classes: "Ming Kwong," taught by Miss Blanche Snyder White; "South America," by Mrs. J. W. Shepherd, of Rio de Janeiro, Brazil, who is home on a furlough; "The Child and America's Future," by Miss Emma Leachman; "Stewardship of Life," by Mrs. George E. Davis, of S. C. Great blessings were received from all of these classes.

At noon each day the "mountain top" time was reached when Mrs. W. C. James, President of the W. M. U. of the Southern Baptist Convention, gave her matchless address on "Foundation Stones," taking as her text 2 Peter 1: 5-7, wonderfully inspirational and helpful, filling each girl's heart with a zeal to have that Christ-like character.

The afternoon was for Rest and Recreation, mostly recreation! Swimming, horseback riding, hiking, strolling to the lovely spring through the trail amid rhododendron, mountain laurel and ferns. Trips to Blue Ridge, Montreat, Asheville, Mt. Mitchell and Chimney Rock were made.

Quite a feature of the camp were the attractive songs given by the various state delegations.

After dinner each evening, Mrs. Una Roberts Lawrence, Young People's Leader of Ark. held "Story Hour," and in her pleasing, inimitable way gave the story of Lottie Moon's life.

Just after Story Hour, "Talent Hour" was enjoyed, each state giving amusing stunts.

Vesper services, led each morning by Y. W. A. girls, followed by great addresses by Mrs. W. C. James, on her trip to Europe; Miss Kathleen Mallory giving so beautifully her trip to the Orient; Mrs. J. W. Shepherd on "Eighteen Years in Brazil"; Miss Leachman on "The Needs of the Homeland"; Miss White using portions of the Sermon on the Mount as a mirror into which if we look we can see the picture which the Saviour gave us of what a Christian life should be.

Mrs. J. W. Dawson of Waco, Texas, gave to the girls a glorious message on the Y. W. A. Watchword, Daniel 12: 3 on Sunday morning.

The climax was reached in the closing session, Friday morning, in the devotional led by Miss Mather, fol-

lowed by a beautiful consecration hour. At this time the "Alabaster Box" was opened, containing nearly \$70.00, contributed by the girls during the delightful ten days of camp.

Miss Juliette Mather was the guiding hand throughout these days, this was her dream that had been realized. To her untiring effort is due the glorious success of the First Southwide Y. W. A. Camp.

Girls of Tennessee, if you want ten days full of fun, fellowship, information and inspiration, and a priceless memory for your "heart's memory book," plan NOW to go NEXT YEAR to the Second Southwide Y. W. A. Camp, at Ridgcrest, N. C.
Cornelia Rollow.

TRIP NOTES

I was out in Polk Co. where I was told that 85 per cent of the people were Baptists when I wrote my notes last week. By the way, they told me that the mountains there were full of moonshiners, but I failed to get the per cent of them who were Baptists.

On the fifth Sunday I was in McMinn county meeting at North Etowah where Brother Webb is doing such good work as pastor. Was delighted to find a new missionary society and to hear of the plans for the organization of their young people.

Sunday night I spoke at Benton. Was glad to be in a very wide awake B. Y. P. U. and to see the fine new church building, which would do credit to a city. They are in need of a pastor on the field.

Monday was given to North Athens. These women have not had a W. M. S. but Mrs. T. E. Moody planned for this meeting, and as a result an organization will be perfected this week. It will be fostered by one of the Circles of the Athens First, W. M. S. They are to give the first program and then will help the society to go forward.

Tuesday was the Sweetwater Association meeting at Philadelphia. The program as sent out from our office was carried out splendidly. Mrs. Wilhite is the new superintendent and a beautiful presiding officer. Each society promised that day to organize and foster one other W. M. S. May they be true to that promise!

Decatur was the place of meeting for McMinn Co. W. M. U. and a great crowd was in attendance. Eastanallee churches have gone into this association and two churches from Hiwassee were represented that day. It was most encouraging to see the attendance of so many pastors. Mrs. Mary Noel Moody, for many years superintendent of Sweetwater is the guiding genius for this baby organization.

A grand rush, two punctures and traveling in four cars made possible a jump from Decatur to Ducktown, for the Polk Co. W. M. U. meeting. It was good indeed to see the progress this church has made under the leadership of Bro. S. H. Johnston. We were not surprised to find that this church and Philadelphia had paid their Campaign pledges, as there are many enthusiastic tithers in both churches.

Mrs. McCrary is the faithful superintendent of Polk Co. W. M. U. and it was a joy to see the large attendance and the real interest in our work.

REVIVAL MEETING AT SILOAM SPRINGS, ARKANSAS

By Chas. H. Bell, Pastor.

This meeting was started on the first Sunday in June with the pastor as the evangelist and Jack R. Dew, of Tulsa, Okla., as song leader. The meeting had been planned for some time and was the first since we came here as pastor just one year ago. During this time we had received 72 into the church fellowship and had baptized 22. The pastor and song leader seemed to be a fit from the beginning and on the first day of the meeting we had two conversions and the interest was good from the beginning and kept up all the way through. We had fine

crowds and interest. The church for the most part worked good. We have baptized 32 to date with six more approved for baptism. We had a total received during this wonderful meeting of 52 additions by letter, restoration and baptism, with about 60 public professions of faith in Christ and several backsliders reclaimed. It was said to be one of the best meetings in this place for many years. Jack Dew is a fine song leader and a good personal worker. He had a fine Booster Band and from them we had several to accept Christ as Savior. We had our baptism in the new pool at the assembly grounds and it was fine out there. We have received 124 new members since coming here—a year ago, but we have had some of our very best to move away, also. Siloam, like all of northwest Arkansas, is a most difficult field and we do thank God for his great blessings upon us. If you need help in your meeting we most heartily recommend Jack Dew as the Lord's man in that kind of work.

Pray for us here. We are looking for our great Baptist host to be here in attendance at our Baptist Assembly. Don't fail us.

EVANGELIST S. W. KENDRICK TO LOCATE IN NASHVILLE.

By Lloyd T. Wilson,

The Rev. S. W. Kendrick has given up his work as an Evangelist of The Baptist General Convention of Texas and will locate in Nashville as his headquarters for general evangelistic work in Tennessee and near by States. Brother Kendrick is a Nashville man, having been reared in this city, and is coming home. His mother resides here and his anxiety to be near her is one of the main reasons for coming back to the old home State. Brother Kendrick has

had fine success in both pastoral and evangelistic work and our pastors and churches will do well to use him when in need of supply or evangelist. I have known this good brother for more than twenty years and take great pleasure in commending him to the brotherhood. Personally, I would rejoice to see him return to the pastorate of some good church in Tennessee.

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PASTORS' CONFERENCES

ATTENDANCE JULY 13

Knoxville, Bell Ave.	880
Chattanooga, First	809
Knoxville, First	796
Jackson, West	715
Knoxville, Fifth Ave.	575
Knoxville, Broadway	520
Chattanooga, Tabernacle	440
Knoxville, Lonsdale	433
Maryville, First	411
Chattanooga, Avondale	362
Chattanooga, Highland Park	352
Rossville	349
Nashville, Immanuel	345
Knoxville, Euclid Ave.	343
Nashville, Edgefield	327
Fountain City, Central	325
Clinton	323
Nashville, Judson Memorial	323
Nashville, Third	305
Rockwood, First	304
Harriman, Trenton St.	301

No reports of Memphis Baptist Pastor's Conference were received this week.

CHATTANOOGA

Burning Bush: Church called a pastor on August 6. Royall Callaway, on "Armour of Light." In SS 130. In the evening the BYPU rendered a program at Tynor so the members of Burning Bush visited this church.

Rossville, First: J. E. O'Quinn, pastor: "Signs of the Times" and "Building a Great Life." Received by letter, 1; In SS, 349; BYPU, 150. Installation of BYPU Officer at night service.

First: John W. Inzer, pastor: "The Great Possessions" and "The Prodigal Fights his Way back from the gates of hell." Received by letter 5; for baptism 1; In SS 809.

Bell Ave: G. W. Cox, pastor: Gen. M. W. Whither on "Knowing Christ and Doing His Work" and pastor on "A True Christian." In SS 116; BYPU 42. We had the county singing class with us and had a fine basket dinner.

Ridgedale: Rev. Davis, pastor: J. C. Jackson on "The High Calling in Christ Jesus." Service under auspices of city BYPU. Consecration service.

Ooltewah: L. H. Sylar, pastor: "He must need to go through Samaria" and Bro. Chadwick on "Christ the Healer." In SS 98.

St. Elmo: U. S. Thomas, pastor: "Walking With God." Baptized 34; In SS 247.

Oak Grove Tabernacle: W. C. Talant, pastor. "I go to Prepare a place for you" and "Having done all to stand." In SS 140; BYPU 45. Rev. J. N. Monroe was called to the pastorate of the church.

Second Baptist: Dan Quinn, pastor. "Home" and Rev. C. R. Jones on "Romans 8: 35." In SS 40.

East Lake C. H. Cosby, pastor. "Christ Lamenting over Jerusalem" and "Let us not be weary in well doing." Received by letter 1; three BYPU Unions. Go this week to pastorate of First Baptist church, Richmond, Ohio. The church plant there cost \$82,000.

Birchwood: J. N. Monroe, pastor. T. G. Davis on "Spiritual Travail" and "The Worth of a Soul." In SS 142; Good BYPU's. Meeting in progress.

Chickamauga, Ga.: Geo. W. McClure, pastor. "The Lord's Supper" and "Soul-Winning."

Avondale: T. G. Davis, pastor. Rev. J. N. Monroe on "Unpossessed Possessions" and "Christ-Mindedness." In SS 362; Good BYPU's. Pastor in meeting at Birchwood.

Red Bank: J. A. Maples, pastor. "The Dead Church" and "The Joy of Salvation." Received by letter 1; for baptism 7; In SS 184; 36 in BYPU. Pastor closed a two week's meeting at Hixon First Baptist Church with 40 professions and 21 additions to church. We hope and expect others to come into the church at next Sunday's service.

Highland Park: J. B. Phillips, pastor. "God's Estimate of a Church

Member" and "Sowing Seed in Highland Park." In SS 352. Five additions to the church.

N. Chattanooga: Wm. S. Keese, pastor. "The Church" and "Seeking the Lost Coin." In SS 202; Excellent BYPU.

Tabernacle: T. W. Callaway, pastor. "Christ's Second Coming" and "Judgment" In SS 440.



Rev. Tom L. Roberts, New Pastor at Grace Baptist Church, Nashville, succeeding the late lamented J. A. Carmack.

NASHVILLE

Gallatin: E. P. Alldredge, pastor. "The Cross Witnessing to the Christ." No service in evening. 138 in S.S.

17th Ave., Mission: S. E. Loxley, pastor. "Resurrection," at both hours. 103 in S.S. 37 in B.Y.P.U.

Inglewood: H. M. Easles, pastor. "John the Baptist the Man," and "John the Baptist, His Message." 58 in S.S. 25 in B.Y.P.U.

Calvary: W. H. Vaughn, pastor. "The First Appearance of Jesus After His Resurrection" and "Ye Must Be Born Again." 164 in S.S. 27 in B.Y.P.U. 18 in Jr. B.Y.P.U.

Belmont Heights: John D. Freeman, pastor. "Just Pride," and "Sure Road to Success." 1 by Letter. 289 in S.S. 24 in Int. B.Y.P.U. 18 in Jr. B.Y.P.U.

Edgefield: W. M. Wood, pastor. "The Death of Christ," and "Spiritualism." 327 in S.S. 40 in B.Y.P.U. 20 in Int. B.Y.P.U. Preached at Orphans Home, 10 conversions.

Grandview: Don Q. Smith, pastor. "The Light of the World," and "The Serpent in the Hedge." 218 in S.S. Unusually fine B.Y.P.U.'s. Good congregations. Interest growing in every department.

Central: Dr. T. W. Shepherd, supply. Spoke at both hours. "Missionary Journey in Brazil," and "Brazil and the Brizillians." Usual B.Y.P.U.'s. Seventh: Edgar W. Barnett, pastor. "My Father Knows," and "Sins Sure Retribution." 153 in S.S. 15 in B.Y.P.U. 19 in Jr. B.Y.P.U.

Grace: Tom L. Roberts, pastor. "The Right State of the Heart," and "Ways of Sin." Rec'd 8 by letter, 1 by profession. 271 in S.S. 40 in B.Y.P.U.

North Edgefield: A. W. Duncan, pastor. "Divine Protection Promised," and "The Lord's Supper." 287 in Sunday School. 46 in B.Y.P.U.'s.

Park Ave: A. M. Nicholson, pastor. "The Christian's Freedom," and "Eyes that Will Not See." Rec'd for Baptism, 2. 3 by letter, 1 by profession.

Immanuel: Ryland Knight, pastor. "Immortal Love," Romans 5: 8, and "The Story of Gideon." Judges 6: 12. 345 in S.S.

Third: R. M. Jennings, pastor. "Christ and Womanhood," and "Hope for Backsliders." 305 in S.S. 35 in B.Y.P.U.

Judson Memorial: R. E. Grimsley, pastor. "Heaven," and "Future Identity." Rec'd 3 by letter. 323 in S.S.

KNOXVILLE

Broadway: B. A. Bowers, pastor. Lloyd T. Wilson on "Loved, Loosed, Lifted" and "Compassion of Jesus." In SS 520; 115 in BYPU.

Clinton: C. A. Ladd, pastor. "Gospel of God" and Arthur Foster on "Abundant Life." In SS 323; 50 in BYPU.

Bell Ave: James Allen Smith, pastor. Frank J. Fleming on "Getting Jesus Placed" and "Lack of Concern for the Lost." In SS 880.

Smithwood: Chas. P. Jones, pastor. "The Voice of God in His Works" and "The Triumph of Grace."

Marble City: R. E. George, pastor. Bro. Curry on "The Four Faces" and "As one thinketh so is he." In SS 132; 25 in BYPU.

Mt. View: J. R. Dykes, pastor. "The Tie that Binds" and "Why give heed to God's Word?" In SS 181.

Bell Camp: A. B. Johnson, pastor. "Where is Zebidee?" and Program by Philadelphia people. In SS 117; 40 in BYPU. Large crowd. Splendid day.

Island Home: C. D. Creasman, pastor. "The Living God" and "The Garden of Eden." In SS 298; 92 in BYPU.

Grove City: D. W. Lindsay, pastor. "The Christian Race," and "Duties and Responsibilities." In SS 200; 25 in BYPU; 1 received by letter.

Third Creek: W. E. Conner, pastor. John 6: 16. and "A Life for God." In SS 97.

Central of Fountain City: J. C. Shipe, pastor. "What God is to His People" and "The Business of the Church." In SS 325; 109 in BYPU; baptized 6. Fine congregations.

Rockwood, First: L. W. Clark, pastor. "The Lord's Supper" and "No Man Liveth unto Himself." In SS 304; one baptized; received by letter 2; 87 in BYPU. Preached at Caney Ford at 3 p.m.

Inskip: W. D. Hutton, pastor. 1 Kings 18: 21. and John 12:31. In SS 126; 43 in BYPU; received by letter 2. S. S. Collection \$36.66. Good day.

Gillespie Ave.: J. K. Smith, pastor. "The Lord's Supper" and Gen. 19: 17. In SS 215.

Washington Pike: J. A. Lockhart, pastor. "The Wonderful Christ" and "The Christian Vocation." In SS 117; 49 in BYPU; received 1 by letter.

Fountain City: Neill Acuff, pastor. "Sanctification" and "Come and Dine." In SS 138.

Euclid Ave.: J. W. Wood, pastor. 2 Kings 1 Chapter and "Abraham's Sacrifice." In SS, 343; 50 in BYPU.

Lonsdale: W. A. Atchly, pastor. "The Competency of the Soul before God" and "Causes of Failure." In SS 433; 146 in BYPU.

Central of Bearden: Robt. Humphrey, pastor. "The Lord's Supper" and "Shall we Continue?" In SS 114.

Burlington: H. B. Woodward, pastor. "Baptism of Jesus" and "Continue in my Word." In SS 163; baptized 10. Three received for baptism.

First Baptist: F. F. Brown, pastor. "Religion under Changed Conditions" S. A. Ackley at night. In SS 796; 56 in BYPU; 9 received by letter.

Beaumont: D. A. Webb, pastor. "Rolling God" and "Worshipping God." In SS 130.

Fifth Ave: J. L. Daw, pastor. Preached at both hours. In SS, 575; 1 baptized.

MISCELLANEOUS

Smyrna: R. A. Thomas, pastor. "A Message from the Whirlwind" and "I have played the fool." Good interest. Many requests for prayer. Only 30 in SS, rain.

Maryville, First: J. R. Johnson, pastor. Preached at both services. 1 received by letter. 411 in SS.

Big Spring (Cleveland): H. T. Hayes, pastor. "Peter's Downward

Steps" and "Three Sins Against the Holy Spirit." Received by letter 13; 1 for baptism; In SS 420; 40 in BYPU. Saturday night ordained Brothers J. R. Williams, and M. Winston as deacons. Rev. C. F. Clark, W. E. Gray, and R. D. Cecil assisted the pastor. Great services.

LaFollette, First: Pastor preached at both hours. 6 received for baptism; one conversion; 13 baptized; 274 in SS; 90 in BYPU. Fine crowds. A great day.

Alcoa, Calvary: J. H. O. Clevenger, pastor. "Does God Protect His Children" and "Planning, Praying and Victory." In SS 232, very hard rain; 61 in BYPU; received 1 by letter. Pastor in revival at East Maryville Baptist Church. Much interest, many are being saved and reclaimed.

McMinnville: F. M. Dowell, pastor. "Doing Our Best" and "Good and Bad Bargains." In SS 180; 50 in BYPU. Just closed Training School with Higgins, Preston, Holloway and Miss Hicks as teachers. Work still grows. Interest high.

West Jackson: R. E. Guy, pastor. Preached at both hours. Good day. In SS 715; 159 in BYPU's. Good prayer meeting. Received by letter 1; for baptism 2.

Centerville, First: Alvin L. Bates, pastor. "Stewardship of Soul-Winning." Good BYPU. Pastor spoke at Cross in afternoon on "Personal Work in a Revival." Hohenwald at night on "Secret Sins." Meeting begins, G. G. Graber of Gureth, Ky., doing the preaching.

New Friendship: T. R. Waggener, pastor. "Jesus in Paradox" and "Relation of Church to Deacons and Deacons to the Church." In SS 84. C. F. Clark spoke in afternoon. Four deacons ordained. Great services.

REVIVAL AT KENWOOD

By H. E. Moore, Missionary

We closed a very gracious ten-days revival at the Baptist church of Kenwood, Tennessee, on Tuesday night, July 1. Brother E. E. Spichard, of Lewisburg, Logan County, Kentucky, did the preaching. He preached the plain, simple, and old time gospel throughout the meeting. Brother Spichard is a very forceful speaker, full of pep, running over with enthusiasm, tempered with deep sense of consecration and spirituality.

The visible results, in addition to an awakening of the church, were 7 additions by letter and 17 by baptism. Two of the 17 joined the church at the baptismal waters. There were two backsliders reclaimed during the meeting. The pastor did the baptizing on the day following the close of the meeting. Three of the number baptized were thirteen or fourteen years of age. The remainder were between seventeen and forty.

BRADLEY'S CREEK HOME-COMING

By Bettie Mathes

On June 29, many turned their faces toward Old Bradley's Creek Church, and wended their way there to be present at the Home-Coming that had been planned and prepared for for weeks for all who had ever found a church home with this old church. The crowd was a very large one for a little country church. It looked like the meeting of an association like the Concord. We were sorely disappointed because so many of our ex-pastors failed to be with us; yet, we had some good substitutes and carried out our program successfully.

We were glad to have Bro. G. A. Ogle with us for he was our pastor for twenty-four years, and we enjoyed to have him talk of the memories of those years. His son, Rev. S. B. Ogle, was there, too, and preached a good sermon on "The Power of Memory." It was a tribute to his beloved mother whose dust lies in the church graveyard, and to this old church which had had such a great influence over his life. We also had with us the following ministers: Rev. C. S. Dillon and

Rev. J. F. Jagers of Murfreesboro, Rev. Tour Casey of McMinnville, Rev. Elisha Henry pastor of the M. E. Church in the community, and our pastor, Rev. J. H. Ramsey. All made good talks, there was plenty of dinner for all, and we felt that it was good to be there.

A WONDERFUL SCHOOL MEETING

By J. L. McAlley, Pres., Doyle Institute, Doyle, Tenn.

Just a few days ago there gathered in the beautiful little mountain-guarded town of Clyde, North Carolina, one of the most congenial and thoroughly consecrated groups of people it has been the pleasure of the writer to meet and their warm fellowship to enjoy.

This company was composed of teachers and principals of the Mountain School System of the Home Mission Board of the Southern Baptist Convention.

The high tide of spiritual fervor and the keenly discernible faith in God which saturated the atmosphere was very refreshing.

Dr. O'Hara, upon whose shoulders has fallen the mantle from the departing Dr. A. E. Brown, presided over all the sessions in his very smooth and delightful manner, and the unanimous spirit of co-operation with him on the part of all these present was beautiful to behold.

Many of the problems of mountain school work were discussed. There were differences of opinions as to the solution, but never has the writer seen a group of God's people manifest more nearly the spirit of Christ in it all than did the participants of this meeting.

Dr. O'Hara preached Sunday morning, and a conference followed in the afternoon. Dr. Brown was to have addressed the body at night, but as God had called him to a higher and more excellent meeting, the time was used in a most beautiful memorial service in which manifold and hearty tributes were paid to this fallen soldier of the Cross and friend of mountain people. Those who had known and labored with Dr. Brown for many years expressed their unstinted praise of their leader with pulsating hearts and trembling lips. Almost in the same breath did they pledge their fidelity to their new leader, Dr. O'Hara.

Prof. and Mrs. White entertained the conference at the Girl's Home of Haywood Institute in such a delightful way that there was a unanimous expression to hold the conference there next year.

After a conference of two and one-half days, the participants reluctantly departed for their respective fields of labor, but with a great fund of renewed enthusiasm for the duties and privileges of the coming year.

THE BLESSED CHRIST

By Wm. T. Hall

Pilate gave Him up to die;
The Blessed Christ, the Blessed Christ.
And Jesus uttered not a sigh;
Thank God for such a Christ!

He gladly went to Calvary's brow,
The Blessed Christ, the Blessed Christ;
Oh! will you not accept Him now?
For there He paid your price.

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For Catalog, Address
LAW SCHOOL, Lebanon, Tennessee

ASSOCIATIONAL MEETINGS 1924

JULY

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

AUGUST

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

SEPTEMBER

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

OCTOBER

- 1—New Salem, Brush Creek church.
- 1—Providence, Lenoir City First.
- 1—Sevier, Zion Grove church (Smoky Mountain Academy) Sevierville, R. 9.
- 2—Beulah, Martin First.
- 4—Judson, Gum Springs church, near Marion.
- 7—Cumberland, Mt. Hermon church, Hickory Point.
- 7—Polk County, Friendship church, Pendergast.
- 7—Weakley County, Concord church, 6 miles southwest of McKenzie.
- 8—Stewart County, Big Meadow church.
- 9—Western District, Friendship church, 9 miles east of Paris.
- 10—Southwestern District, Flatwoods church, Holladay, R. 3.
- 15—Knox County, Strawberry Plains.
- 16—Nashville, Eastland church.
- 16—New River, Free Communion church.
- 16—Stone, Cookeville church.
- 22—Campbell County, Flint Hill church, Jacksboro, R. 3.

—Shelby County, Date and place not in minutes.

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

AMONG THE BRETHREN

Fleetwood Hall, Lexington

In the recent revival at Winder, Ga., in which the pastor, Rev. T. C. Buchanan, was assisted by Dr. M. E. Dodd, of the First Church, Shreveport, La. There were 74 additions.

Rev. H. Boyce Taylor, of Murray, Ky., is this week assisting Rev. Hosea C. Paris in a meeting at the Second Church, Marion, Ky. They are hearing the truth without fear or favor.

Miss Marietta Buchanan, assistant to the pastor in Tupelo, Miss., has resigned that position in order to accept a similar one with the First Church, Columbus, Miss.

Dr. J. W. Storer, of Greenwood, Miss., is to assist in a revival beginning next Sunday at Flora, Miss., David M. Hughes conducting the music. A great work of grace is expected.

Dr. R. S. Gavin, of Quitman, Miss., is to edit a column in the Baptist Record of Jackson, Miss., known as the Department of Evangelism. He will enrich it by extracts from his own faithful experience.

Rev. S. P. Andrews has resigned as pastor at Houlika, Miss., effective August 1st, and has returned with his family to Halls, Tenn., to reside. He has served the Houlika church four and a half years most acceptably. It is a joy to have him back in Tennessee.

Dallas, Texas, is to invite the 1926 session of the Southern Baptist Convention to be held in that city, it is stated. By that time the new million dollar house of worship constructed by the First church of which Dr. Geo. W. Truett is pastor, will have been completed.

Rev. M. J. Derrick, after three years of eventful service, has resigned as pastor of Fifth Avenue Church, Hattiesburg, Miss., but his plans have not been disclosed. The Hattiesburg church has grown in membership from 90 to 230 during his reign.

Miss Robbie Trent, who reports sessions of the Southern Baptist Convention for the Western Recorder, is taking the summer course in Journalism at the University of Wisconsin, Madison, Wis. She is already an adept in the work.

Rev. L. T. Wallace of the chair of History in Mercer University, Macon, Ga., has been elected to the chair of Theology and History in Jonesboro College, Jonesboro, Ark., and has accepted. He is a master of men.

Dr. O. L. Wood, former corresponding secretary of missions in Missouri, has accepted the care of the church at Gallatin, Mo., and is hard at work.

Rev. J. Herschel Ponder has begun most happily his pastorate at Elizabethtown, Tenn. We heartily welcome him to the favor and fellowship of Tennessee Baptists.

Dr. W. D. Powell, of Louisville, Ky., has preached the dedicatory sermon of 664 Baptist churches. His 665th, was at Erlanger, Ky., June 29th. He was for 15 years a missionary in Mexico.

Rev. W. E. Mitchell has resigned the care of the First Church, Hodgenville, Ky., and is succeeding at the very start in his new pastorate at Cadiz, Ky. The people of Hodgenville reluctantly gave him up.

Sunday, July 13th, was a red letter day in the First Church, New Albany, Miss. The new three-story house of worship was dedicated after a sermon by Dr. S. M. Brown, of Kansas City, Mo. The building is of brick and concrete with 60 Sunday-school rooms and an auditorium seating 1,000. Its cost is \$68,000. A revival followed the dedicatory in which Dr. S. M. Brown did the preaching and Charlie Butler of Springfield, Ill., led the singing. Dr. R. B. Gunter, of Jackson, Miss., delivered a dedicatory address Sunday afternoon.

The quarterly meeting of the Woman's Missionary Union of Big Hatchie, Association was held Tuesday, July 15th, with the church at Brighton, Tenn. Mesdames Cary, Anderson T. L. Martin, J. J. Scott and S. S. Alexander were prominent on the program.

It is announced that Charles W. Bryan, of Lincoln, Neb., Democratic nominee for Vice-President, though not a member, is a regular attendant at the Baptist church, of which his wife and children are members. His parents were Baptists and he wishes to be classed as a Baptist. Let us hope, if he has not done so, that he will openly accept Christ and become a Baptist.

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Ideal Institution for Young Women.
All Courses Lead to A.B. Degrees.
Next Session Opens September 10, 1924

Daniel J. Blocker, President, Rome, Georgia

SERMON

THE JOY OF SALVATION Ps. 51: 12

By Ben Cox, Memphis, Tenn.

Salvation is of tremendous importance. So also is the joy of salvation. Salvation, of course, is primary. There can be no joy of salvation until there is first salvation. It is not enough for us to be saved. There are thousands of people who are saved who have not the joy of salvation. They are neither happy in the Lord's service nor useful in the Lord's service because they have not this joy. Joy is of tremendous importance. Jesus says, you remember, "These things I have spoken unto you that my joy might remain in you and that your joy might be full." Paul writes to the Philippians: "Rejoice in the Lord always and again I say, Rejoice." I like the way Weymouth renders that in his free translation "Always be glad in the Lord. I will repeat it—be glad."

The word reminds us that "the joy of the Lord is your strength." That is very true. The strong souls of history have been the souls who have not only had salvation but the joy of salvation. Witness Shadrach, Meshach and Abed-nego, the three Hebrew captives. They are brought before the king because they refuse to bow to the image in the Plain of Dura. The spokesman says to the king, "O King, we are not careful concerning this matter." That is to say "We are not filled with care. We are not worried about it. Our God is able to deliver us and he will deliver us out of thine hand, O King, but if not, we will not bow to thine image." Without the joy of salvation you cannot have the "if not" faith.

Witness Paul and Silas thrown into the jail at Philippi. The same place where afterwards is this church to which he writes "Rejoice in the Lord always, and again I say Rejoice." At midnight he and Silas are so filled with the joy of the Lord that they have a prayer and praise meeting. There was a heaven-quake and then an earth-quake. The jail doors are opened and everyone's bonds are loosed. Prayer and praise will do more to loose the bonds of the people than any other force. Prayer and praise cannot come properly from any except from those who have not only salvation but the joy of salvation.

The joy of salvation depends upon our fellowship with God. Not upon our relationship. The Prodigal Son in the far country is still the son of his father. David was still God's child though he had sinned so awfully. He was out of fellowship, though, and that brought misery. You do not have to go very far to get into the far country, necessarily. You may get into the far country before you leave the front door. You can get into the far country without leaving the pew in which you are sitting tonight. David did not go far to reach the far country. First looking, then lusting, then sinning, but thank God for these words—"The Lord sent Nathan to David." You remember I preached a sermon on that text sometime since. Thank God for the Nathans who are sent to the sinning Davids to bring them back. Maybe I come as Nathan to somebody here tonight who has sinned. If you are saved and have not joy, sin is the cause of it. There is only one force that can separate you from the Saviour and that is sin. "Your iniquities have separated between you and your God." There is only one way to come back and that is the way David came—with confession.

Samuel Page reminds us that "here is our natural wealth. What can we call our own but sin? Our food and raiment, the necessities of life, are borrowings. We came hungry and naked into the world, we brought none of these with us and we deserved none of them here. Our sin came with us as David after confesseth. We have right of inheritance in sin, taking it

by tradition and transmission from our parents; we have right of possession. Says Job: 'Thou makest me to possess the sins of my youth.'"

When Nathan came to David he used the mighty method of illustration. He told of the poor man who had one ewe lamb which he loved as he loved a member of his family. The rich man who had flocks in abundance, when a traveler came to his house, took away this little lamb from the poor man. David could hardly wait for Nathan to get through. In his anger he said to Nathan "As the Lord liveth, the man who hath done this thing shall surely die and he shall restore the lamb fourfold because he did this thing and because he had no pity." Then with tremendous directness Nathan said, "Thou art the man," and made the application. David promptly confesses that he had sinned against the Lord, and this psalm is his prayer and testimony. Realizing his sin he prays: "Restore unto me the joy of thy salvation."

"Against thee, and thee only," prays David, "have I sinned, and done this evil in thy sight." Of course, he had sinned against his government; against his family; against Uriah; against Uriah's wife, but his sin against all these put together was nothing beside his sin against God. "Against thee, and thee only, have I sinned and done this evil in thy sight."

"Restore unto me the joy of thy salvation." In the New Testament we have these words: "Ye which are spiritual restore such a one in the spirit of meekness considering thyself lest thou also be tempted." The word in the Greek used for "Restore" is the word usually used for setting of a broken bone. It we are spiritual we shall deal with the straying brother that way. God always deals with us that way. Not only "restore me," says the Psalmist but "uphold me with thy free Spirit." He realizes that he cannot stand in himself. Perhaps he has depended too much before on his own resolutions. Perhaps he had determined in himself as many do that he would never fail, but he did. So he says "Uphold me with thy free Spirit for fear I might fall again."

I told you once of a man in Little Rock during our revival meeting. The janitor said to me one evening, "Doctor, there is a man crying in this room." I went in and found a big, fine looking fellow whom I had baptized sometime before and who had gone down on account of drink. I patted him on the back and encouraged him to depend on the Lord. Confidently he said, "Brother Cox, I'll never drink another drop." "Hold on," I said, "don't be too sure of yourself." "O, I am sure I never will." I assured him that he could not count on himself but he could count on the Lord. But I never got him beyond the determined resolution within himself. He fell again, of course. "Let him that thinketh he standeth take heed lest he fall." Wisely does the Psalmist pray "Restore unto me the joy of thy salvation and uphold me with thy free Spirit." "Then," says he, "I will teach transgressors thy ways and sinners shall be converted unto thee."

THE SUNDAY SCHOOL BOARD COMING TO ITS OWN

By J. F. Love

Perhaps the greatest weakness and peril of the South and of Southern Baptists has been that for generations the North and not the South has, for the most part, produced and published the books which have furnished reading and libraries to our Southern people. We would pay all due tribute to the North for all good literature which has enriched the life of our people, but it has for sometime become evident to thoughtful observers that, with a few honorable exceptions, the publishing houses of the North threaten the South and the whole country with great peril. This applies in particular to the religious life of the South. If the social and Christian

truths which are commonly held among the majority of Southern people are to be perpetuated in the generations following, capable Southern writers must be encouraged to produce books which embody these ideals and this view of truth, and some great publishing agency among us must furnish a far larger per cent of the books which enter the libraries of our people.

Some of us have coveted for the Sunday School Board at Nashville this place of honor and service and have, whenever opportunity has been given us, encouraged the strengthening of the Book Publishing Department of this Board.

Now comes to my desk seven volumes bearing the imprint of the Sunday School Board, and each with a content which must surely enrich the life of our people.

1. THE SUPERNATURAL JESUS, by Dr. Geo. W. McDaniel, Pastor First Baptist Church, Richmond, Virginia. This is a vital book which grips with a sure and strong message the agitated mind of this hour. If you want a book which deals with the fundamentals of our Christian message, get this volume. Herbert Spencer said that the acme of good style in speakers and writers is economy of attention in the hearer and reader. Dr. McDaniel fulfills this law. In this book he discusses profound questions without being obscure; deep questions without muddling the discussion.

2. CHRISTIANITY AT THE CROSSROADS, by Dr. E. Y. Mullins. This, like Dr. McDaniel's book, deals with questions which vex the modern mind and enters the arena where the truth of the gospel is contested. Those who have read the advance chapters in some of the denominational papers will wish to have for permanent reference and use this discussion which deals with questions of religious truth at the point where discussion of these is at the present moment pivoted.

3. PREPARATION TO MEET GOD. Here is a little book by Dr. Raleigh Wright, a man experienced in the finest of all arts, that of soul winning, and the nurture of the new life in young converts. There is need for this book in the religious literature which promises to serve this generation and secure for the next the benefits of sound views of Christian truth and life.

4. THE PASTOR'S MANUAL, by Dr. J. R. Hobbs. Dr. Hobbs has rendered a distinct service to his brother pastors by bringing together in this handy manual experiences which he has gathered in a successful pastoral experience. There is scarcely a week in the pastor's life when he does not need just such help as is made available in this book.

5. THE CHRIST OF THE LOGIA, by Dr. A. T. Robertson. Could there be a more pertinent religious question than this: "What think ye of Christ?" Could there be found anywhere a writer who had qualifications superior to Dr. Robertson to furnish a satisfactory answer to that question? Dr. Robertson brings to the discussion of his theme all the wealth of learning which has made him famous among the scholars, and the book is characterized by that trenchant style which has made him a welcome speaker and writer among the common people everywhere.

6. THE SUCCESSFUL SUNDAY SCHOOL AT WORK, by C. S. Leavell. Here is a fresh and informing discussion by a young man upon an institution which lies at the heart of church life and constitutes the spring from which much of the life of most churches issue. Preachers and teachers will consult this book for suggestions in the conduct of Sunday schools which shall effectually meet the problems of this phase of Christian activity.

7. HOME LETTERS FROM CHINA, by Missionary Gordon Poteat. This is Dr. Poteat's second venture in authorship. A GREAT HEART OF THE SOUTH has had a wide reading. It gave the outline and the true color of a young North Carolina missionary who in the eager pursuit of his missionary calling found his early promotion to fields of larger service. In HOME LETTERS FROM CHINA the author takes the reader into familiar journeys and situations in China which will give many readers a new and larger information concerning things Chinese and things missionary. The writer of these lines is gratified that this missionary book has found its place in this library of seven books which the Sunday School Board is just now putting on the market. Our observation of religious libraries and book reviews force the fact upon us that missionary literature is sadly at disappointingly disproportion to the many current volumes which discuss other phases of Christian truth, life and activity. Missionary literature held the largest place in the reading of the Christians of the first century, and first century Christianity will never flourish without missionary literature.

This paper is not meant to be a review of these books, but a recognition of them and a commendation of the Sunday School Board for setting itself to the vital needs of our Southern religious life in the rapid enlargement of its Book Publishing business and in the quality of this contribution of seven books to the needs of our people at this crucial hour in religious discussion. They are needed in all the libraries of the South, individual, church and public.

PATRIOTISM

Our country for Christ is another way of saying Christ for the world! A true Christian is always a Cosmopolitan. Go, therefore, and keep on going with this blessed Gospel until, to the utmost of your ability, you have given it to the last man.—D. J. Burrell, D.D.

SERVICE MEASURES SUCCESS

It isn't the cut of the clothes that you wear,
Nor the stuff out of which they are made,
Though chosen with taste and fastidious care,
And it isn't the price that you paid.
It isn't the size of your pile in the bank,
Nor the number of acres you own;
It isn't the question of prestige or rank;
Nor the sinew, or muscle and bone.
It isn't the servants that come at your call;
It isn't the things you possess.
Whether many, or little—or nothing at all—
It's service that measures success.

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God make me a man,
Like Daddy—wise and strong,
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
"O God, make me a child,
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."
—Selected.