

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 42

J. D. MOORE, Editor

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Price \$2.00 per Year



THE FIRST BAPTIST CHURCH, KNOXVILLE, TENN.

DR. F. F. BROWN, Pastor.

"The costliest and completest building ever erected by a Southern Baptist Church."

"The best and most carefully-designed Sunday school building in the world."

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The building cost, including lot and furnishings, about \$600,000.

* * *

The building is the result of a carefully-conducted architectural competition which consumed a whole year and cost \$5,000.

* * *

The building is probably the costliest and completest building ever erected by a Southern Baptist Church.

* * *

The schedule of rooms and interior arrangements was suggested by the Sunday School Board's Architectural Department.

* * *

The building was designed by Messrs. Dougherty & Gardner, Architects, Nashville, Tenn.

It is believed to be the best and most carefully-designed Sunday school building in the world.

* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

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* * *

The church erected this building during the period allotted to the 75 Million Campaign. So far from reducing its contributions to the Campaign, the church exceeded the amount of its pledge, contributing to the Campaign \$361,425.

Baptist and Reflector

(Continuing the Baptist Builder.)

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EDITORIAL

THE THRILL MANIA.

Sin has different degrees of iniquity, as in different forms it is fraught with various evil purposes and bad consequences. The love of pleasure, for example, is vain, that is, it is void or empty, having nothing to give to its devotees, but is mere worldliness and is not a sin of the baser sort although it is the basis on which the more flagrant forms of sin may be set up. In these days there is manifest a violent type of worldliness which might be termed "The Thrill Mania," which, because of its intensity, deserves to be designated as criminal. It is not an insanity because moral accountability is present with it. It is not a new sin except in size and degree. It assumes unusual proportions because our age offers exceptional opportunities for its growth and culture.

1. Its Phases.

It consists in an inordinate love of sensuous excitement which seeks extraordinary sensations. Nothing less than a strenuous exhilaration satisfies the modern demand for thrills. Social tastes have been keyed and graduated to intense feelings of sensuous pleasure. This comes out in the popular admiration for the tragedies of moviedom, the over-wrought love episodes depicted on the screen, the ardent satisfaction on the part of young people for love stories of the baser sort. It is seen in the airplane stunts advertised by exhibitors as "hair-raising" "death-defying" and so on, with abundant thrills scheduled and promised for each performance. It appears in the creation of styles of dress which exhibit much that is immodest and to which many conform who wish that custom was otherwise but who feel they must be in the fashion. It accounts for the high rate of immorality and licentiousness which characterizes our times. It is here and it is a blind optimism which does not take account of it. It cannot be removed by denying that it exists.

2. Its Causes.

Immoderation, which is sinful, is often merely a virtuous disposition which has been inordinately exercised and which, therefore, perishes from excess. There is divinely implanted in man a desire for the experience of the unusual and the extraordinary, for enjoyment and recreation. Moderately gratified, this desire is not only harmless but virtuous. But where it is indulged and turned loose it becomes hurtful and iniquitous. Some of the highest forms of sin consist in the wrong exercise of proper tendencies. There is an abnormal sensuous state of the present popular mind. We are apt to attribute it to the "back-wash" of the World War. But we rather think that it is due to that in mankind which makes wars possible, so that it is, therefore, the accomplice rather than the by-product of the war.

Take the thrill out of war and the morale of the army would be destroyed. However righteous or justifiable war may be, unless soldiers have an insatiable thirst for blood they are poor soldiers. Sentiments of patriotism and love of home and country, than which citizens could hardly entertain nobler sentiments, can become, under the fires of battle, an insane desire to kill and destroy. That which is normally right becomes hideous when abnormally developed.

The thoughts of man are wicked continually. If given suitable opportunity there is not a single disposition in the human heart that will not run riot and go to dangerous extremes. If external stimulants are not to be had, the mind will distil its own liquors and by evil imaginings decoct the means of its own intoxication. One of the inevitable consequences of national prohibition in this country is this very thing. The greatest blessing which ever came to the American people, in the case of some, is twisted into an extraordinary vice and turned into a moral state worse than the first. It is not the fault of prohibition; it is an instance of a blessing unused or abused thereby becoming a curse. As artificial stimulants are cut off, where self-control does not exist, sensuous stimulants are increased. Since the desire for thrills may not find gratification in its accustomed channels it becomes pent-up to the extent that it flows with greater force through those avenues which are left open to it.

Instances.

Nervous excitement can never be satisfied. After ordinary gratification takes place, it no longer satisfies and new methods of indulgence are sought. Where minor stimulants fail to produce the desired effect, stronger ones are employed. This is a condition of the heart, to which the state of the mind is merely an auxiliary. The greater the mental culture in such cases, the more violent are the forms of mental indulgence and the more vicious is the sort of thrill desired. Two of the most notorious criminals of modern times are Leopold and Loeb, young men of Chicago, who are educated to the highest degree, who are self-confessed murderers of a little boy whose life they brutally took away for the mere thrill of the thing. Of wealthy families, they had all the known means of self-gratification none of which satisfied them. They

had to have some extraordinary sensation in order to experience any thrill at all. Nothing less than innocent blood could supply them the nervous experience they wanted.

As utterly depraved as they may seem to us, this case indicates a diseased condition of the modern mind, a state which is peculiar to our own age in that it is the same old sinfulness of the human heart developed to an extent unknown before. Let us not suppose, because these young men are Jews and as such unacquainted with the principles and experiences of the Christian religion, that they have a monopoly of the disposition which marks them as criminals of the blackest hue. They are the victims of a disease which infects our whole social order, the desire for nervous thrills which is insatiable and which ultimately thinks to quench its thirst with drafts of blood. Not only this crime but many another has been committed in the effort to find a certain sensation. Such crime is always deliberate and wilful because the end desired is the goal to which the criminal has already arrived even before the plot is laid: he seeks it as coolly as if he were searching for a coveted prize.

The Remedy.

This desire in the human heart for exhilaration can never be done away. It is innate. It must find expression in some way. If it does not do so in the right way, it will in the wrong way. The antidote to sin is the blood of Jesus Christ. In the experience of His atoning grace, there is the thrill for which the mind of man looks in vain elsewhere.

"Be not filled with wine wherein is excess but be filled with the Spirit." A fullness of the Spirit will produce an extraordinary sensation, it will lift the life out of its common grind and routine, above its wonted level and experiences. It alone offers satisfaction although, with it also, desire is endless. But it brings satisfaction in the very fact that it reaches out after that which is infinite and at present unattainable, in holiness and in service. In sensuous gratification, the more one gets the more he wants and the less satisfied is he with what he has. In spiritual exhilaration, the more one enjoys the more he wants to enjoy and the better is he pleased with the prospects of still greater enjoyment. There is suspense and anticipation in both cases, but how different are the effects!

We look for a great revival soon. It seems the day already breaks. The darkest hour is almost past. The hearts of men are rapidly finding out that the flesh has nothing but corruption to offer to those who live after the flesh. Now let the word go out that "they who live after the Spirit shall of the Spirit reap life everlasting." How deep in sin we have sunk! We have well-nigh exhausted every known means of satisfying the hunger of the soul for satisfaction through sensuous indulgence. Is mankind ready to give God a chance to give them that which they can never get for themselves, and which, without Christ, they can never find?

CHURCH BUILDINGS.

Featuring our pages recently have been exhibits showing the building projects of two

of our aggressive Baptist churches in Tennessee: that of the Belmont Heights Church of Nashville, and this week, that of the First Baptist Church of Knoxville. It is very evident that we have come upon a new day in church architecture and in interest among our people in improved and adequate houses of worship.

Progress in this respect has been rapid and yet still greater advance needs to be made. Our Sunday School Board, realizing a mission to the denomination in this matter, has established an Architectural Department which is efficiently manned and which is offering invaluable assistance to our churches in this way. It carries on a campaign for better buildings and re-enforces its appeals for improvements with practical suggestions therefor.

The need for better buildings should become more and more apparent. They should be adequate not only for worship but also for work. They should provide for activities on the part of the people as well as the minister. Improved houses of worship will result in a better church-consciousness on the part of the members and will increase their religious zeal proportionately. The better church building can become more of a community center than the old one was, with its broader eaves and wings outstretched to cover the larger interests and population of the community. It will make for the glory of Christ and will do Him honor in the face of all the people.

While nothing more than improvements or remodeling may be practicable for the present in the greater number of churches, the existence of exceptional structures like these we have mentioned means a great deal in their influence on the general standard of church architecture. They stand out as models. Their equipment is such that they provide for the rich and the poor, the big and the little, all under one great roof system. The mothers who cannot afford to have nurses with whom their children may be left at home on Sunday mornings may find a nursery at the church. Every sort and kind of individual is included in the thought with which the new church of today is planned and erected.

It means the growth of the institutional church along new lines. The denominational institutional church is destined to do away finally with the non-denominational community church idea. But its features will be such as to facilitate its work of ministering to the people in the Word of God and its life will not revolve around one outstanding leader but will be cast in the mold of community needs for definite Christian education and culture. We hail the new day with delight and congratulate the Architectural Department of the Sunday School Board upon its activities and success in this direction, and our people generally upon the enlarged vision of these needs and their increased liberality in supplying them.

Rev. N. S. Jackson, of Dickson, Tenn., begins a revival at Eunice, La., next Sunday, August 10. He is giving up the pastorate at Dickson, and it is hoped that some church in Tennessee will keep him in our midst.

News and Views

Bro. T. R. Waggener writes, July 28: "Any evangelist wanting a young lady pianist will do well to write to me at 200 Ingleside Ave., Athens, Tenn., for reference. Write at once."

* * *

The Winona Lake Assembly, Indiana, announce Sacred Music Week, August 16-21, under the auspices of the Practical Training School, Homer Rhodeheaver, president.

* * *

Bro. C. L. Skinner, pastor of the Second Baptist Church of Jackson, is meeting with splendid success in the work there; the Lord giving the church conversions and additions at most every service.

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Dr. L. R. Scarborough, president, announces the week of February 15-20, 1925, as the celebration of the tenth anniversary of his presidency of the Southwestern Baptist Theological Seminary, and a sort of jubilee celebration of the victories of the 75 Million Campaign of which he has been general director from the beginning.

* * *

Bro. J. P. Massengill, secretary and treasurer, writes: "The Tennessee Valley Association will meet at Wolf Creek Church three miles southeast of Spring City, Rhea County, Tenn., on September 9, 1924. Those coming by railroad will get off at Spring City. I will represent the Baptist and Reflector at the Tennessee Valley Association."

* * *

Sunday night, July 20, marked the close of a significant, far-reaching meeting at the First Baptist of Merkel, Texas. Evangelist John G. Winsett and T. D. Carroll composed the evangelistic party. The Lord was greatly magnified and gloriously blessed His people throughout the entire campaign. There were many outstanding victories and high hours reported.

* * *

From Canyon, Texas, Bro. Lyn Claybrook writes, July 29: "I have just closed a gracious meeting in which I did the preaching for Pastor D. H. Brynoff, Happy, Texas. Although there was not a great ingathering God gave a great blessing to the church. From the beginning there were 'many adversaries' but 'no word from God was void of power' and the church was greatly strengthened."

* * *

At the session of the Concord Association, at Fellowship Church, July 30 and 31, Bro. T. S. Williams was re-elected moderator, Luther Vaughtner, clerk, and C. W. Baird treasurer. The meeting was largely attended both days. Dr. L. R. Scarborough was present the first day and spoke on the Campaign. Among other speakers were: Dr. T. W. Gayer, President James T. Warren, President E. L. Atwood, besides pastors in the association. At the closing service a touching valedictory was given to Rev. and Mrs. W. G. Mahaffey, who are leaving the association to enter the pastorate at Oakwood Church, Knoxville.

Her many friends among the readers of this paper will be interested to know that Miss Mattie Straughan, who for several years was assistant to Dr. Folk and his two successors at the desk of the Baptist and Reflector, and who later was with the Christian Index of Atlanta, Ga., and with the Educational Department of the Baptist Sunday School Board, with her sister Miss Alice Straughan, has opened a book shop at Greensboro, N. C., and announces the opening display of books and gifts August 2.

* * *

Pastor John W. Inzer desires to announce: "Mr. W. Earl Robinson, evangelistic singer, will be available for the month of August. You can get in touch with him by writing him in care of the First Baptist Church, Chattanooga, Tennessee. I want to say for Mr. Robinson that I consider him one of the best gospel singers and personal workers it has ever been my privilege to work with. He is consecrated, trained and qualified for this kind of work."

* * *

Evangelist S. W. Kendrick has arrived from Texas and has located in Nashville, Tenn., to do general evangelistic and supply work. Bro. Kendrick has conducted meetings over the Southern states and would be glad to serve Tennessee and adjoining states. Some good church in this state without a pastor would do well to get in touch with him. His regular address is 161 8th Ave., N., Nashville Tenn., care of Dr. Lloyd T. Wilson.

* * *

At the fifth Sunday meeting of the Wilson County Association at Rocky Valley, June 28-29, Bro. W. H. Williams was elected chairman and Bro. Joe Hawkins clerk. Among the speakers were: J. C. Stewart, J. G. Hughes, R. T. Skinner, E. L. Atwood and Elmer Davis. There will not be a session of the fifth Sunday meeting of this association in August as that is in the midst of the busy protracted meeting season with many of the churches composing the body.

* * *

Last year there were Baptist students in the University of Illinois from 27 states and five foreign countries. If anyone knowing of Baptist students coming to the University of Illinois this fall will drop a line to the Baptist student pastor, Rev. Martin S. Bryant, 807 S. Fourth St., Champaign, Ill., before September 1, he will mail them before they leave home an announcement of the location and services of the University Baptist Church and will also be glad to do anything else for them possible.

* * *

Dr. J. N. Garst, minister of the First Baptist Church, of Spokane, Washington, spent his vacation this summer in Idaho, where he addressed the East Washington and North Idaho B. Y. P. U. Assembly at Weonahome, and in West Washington, where he preached on Sundays in the First Baptist Church of Tacoma, Dr. C. O. Johnson, pastor; the First Baptist Church of Everett, Dr. George M. Lehigh, pastor, and the First Baptist Church of Seattle, Dr. A. M. Bailey, pastor, and lectured each week day at the West Washington B. Y. P. U. Assembly at Burton. He says, "It was a great opportunity to serve while resting by luring lake and surging sea."

Contributions

OUR BETTER MOMENTS.

By W. D. Powell, Chattanooga.

We all know that the Soul in this life has its limitations. Bound up in its earthly bandages, it can never be free to go far from the confines of this work-a-day world.

But I believe there come moments in the life of every true man and woman, when the spirit rises above carnal things, when the temporal is forgotten in the presence of the eternal—times when we get away from our common selves, and live for a brief period, at least, in an atmosphere unclouded by selfish care.

These periods of soul exaltation may come to one under a variety of circumstances. They may be stimulated by some splendid scene in nature, the mountain, the ocean, the prairie; by some eloquent sentence of the orator, some thrilling passage in a book, an artist's picture, a poet's vision, a simple flower by the wayside or the note of a song bird in the wild wood that recalls the memories of boyhood.

Who of you has not stood with uncovered head upon the point of old Lookout yonder and gazed at the panorama of forest and river and city, while the golden splendor of a perfect day from the skies of June, rested like the benediction of God upon his handiwork, and felt as you looked upon the picture an uplift of soul that made you forget the vile and mean, and stand with worshipful heart in the presence of the Creator!

Such a moment came to the three chosen disciples on the Mount of Transfiguration, when they saw the face of their loved teacher and even his garments, transformed into celestial brightness, while heavenly messengers talked with him! Who blames Peter for asking the privilege of building three tabernacles there, that all might abide in such a glorious ecstasy.

It must have been such a moment in the life of Elijah, when he contested with the false prophets of Baal, the supremacy of the true God on Mt. Carmel. When he had watched till the eventide the futile efforts of the frantic priests of Baal to secure from their god the answer by fire, he looked up in confidence, with his simple request, and the fire came!

Such a moment I am sure it was in the life of David when he stood under the star-studded Syrian sky, and exclaimed, "The heavens declare the glory of God, the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. (Quote all of 19th Psalm.)

While teaching in Louisiana years ago, it was my privilege to meet an old German shoemaker. I found him to be a scholar and a religious philosopher of peculiar interest. One day he told me of his conversion. He had been brought up in a good country home in Germany by a mother who worshiped God and believed in his Holy Book. She trained her son in her own simple faith. But when he went off to school he found both teachers and students at the university given up to in-

fidelity and skepticism. They soon laughed him out of his respect for his mother's religion, and taught him to ridicule the Bible and to reject his mother's God. Having completed his course at the university, he decided to try his fortune in the New World. One night in mid-Atlantic he walked out on the deck. He was alone. The heavens above him were jewelled with stars, and the ocean below him, as smooth and calm as a lake, reflected them like a mirror until he seemed standing in a universe of stars.

His knowledge of astronomy enabled him to locate with ease the constellations and to call their principle stars by name. There was Aldeboran, and Syrius, and Orian, and Arcturus. There were the Pleades and the Great Dipper, and out there over the empty north hung the mysterious star by which he knew his ship was being guided through the trackless waters.

Bewildered by the glory of the scene and the thought of the wisdom and goodness that had arranged it so, he could no longer resist the call of the Infinite, but fell on his knees on the deck, and exclaimed, as Thomas of old, "My Lord and my God."

Pity it is that these better moments come so rarely and last for so short a time! But rare and transient as they are, they are potent factors in shaping character, in arousing genius, in changing the course of human history. Remaining so short a time in the experience of each individual, caught up and recorded in song and story, they become immortal, an inspiration to generations unborn, as long as human hearts shall throb to the call of noble impulses or high endeavor.

Under the spell of these exalted moments, more valuable than years of ordinary living, the vision-gifted man calls to his fellows in the low-lands of the common-place, to come up higher.

Such a call, it seems to me, the inspired apostle sends to the great brotherhood in Phil. 4: 8. As a man thinketh in his heart so is he. Thinking upon things lofty and pure will lift the soul to that atmosphere where its wings may unfold in flights that are Godward. How often such a call is needed!

One day a boy in the mountains of North Carolina caught a young eagle. He sold him to the old man who kept a store at the foot of the hills. The merchant fastened a small chain to one foot of the bird and made the other end fast to a post in the barnyard. The eaglet soon accustomed himself to his new surrounding. It ate and played in the dust with the geese and chickens. It grew in size, but the gloss was lost from his plumage and the luster from his eye. He seemed no better than a barnyard fowl. He forgot that he was born to fly.

One day an old eagle came over the mountain, and looking down spied the captive in the barnyard. She came lower and called to the captive to come up higher. Her call thrilled the heart of the chained bird and he attempted to rise, but alas! he was bound with a chain. The old eagle circled lower and called more loudly "come up higher."

With greater efforts the struggling bird sought to free himself but could not.

Nearer and nearer came the free eagle till with one mighty swoop of her great wing,

she threw her own weight against the chain and it broke, and together they vaulted to the upper air.

What a picture of depraved humanity, bound by the fetters of sin, ignorance and superstition, which in their own strength they are not able to break.

They forgot they were made in the image of God, forgot they were born for a higher sphere than the filth of a barnyard.

To all such the apostle calls "come up higher," and brings to them a power that can break their chain.

And what is the purpose of these better moments? I have thought, friends, that they are God-given foretastes of that better land, where the soul shall be free from the chains of its earthly thralldom and can fly in its native air.

"For it cannot be that earth is man's abiding place. It cannot be that human life is a bubble cast up from the ocean of eternity to float for a moment on its bosom and then sink into nothingness forever. Else why are there high and lofty aspirations, that leap like angels from the temple of our hearts, forever wandering unsatisfied.

Why is it that the stars—yon bright and beautiful blazonry of God, that hold their revel around the midnight throne, are placed beyond the grasp of our limited faculties. Finally, why is it that the bright forms of human beauty, presented to our view, are taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our hearts?

There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean, and where the beautiful beings that now pass before us like shadows will stay in our presence forever.

THE NEW WORK OF THE SOUTH CHINA MISSION AMONG THE HAKKAS IN WAI CHOW.

By A. R. Gallimore.

(Reprinted from The New East)

It would seem, after the events of the last two years, that it is not necessary to introduce Wai Chow (Hui Chow) in Kwang Tung to the readers of The New East. All are no doubt familiar with the name of the place and the general occurrences during the last few months. While the city has been in the limelight as a strategic military center, it has gone to the very depths of suffering. It was besieged for five months or more and for forty-two days the gates were closed and no one went out or came in. The very poor people were reduced to eating the leaves of papaya trees, roots of grass and peanut fertilizer cakes for food. It is not strange that death claimed its toll up into the thousands during this fateful time. And while the city was never taken, and it is said that in all its history it has never fallen, most of the villages immediately without the wall were completely demolished, and hundreds, if not thousands became homeless. To this time this city remains the headquarters of General Chen Kuen Ming. An arch of triumph now stands at the main entrance of the city at East Gate.

But aside from the distinctions and the

sufferings of war, Wai Chow is a city of importance. It is the chief city of the great district east of Canton and west of the mountains which divide the East River section from Chao Chow-fu and Swatow. The prefecture of Wai Chow stands next to Canton in the number of counties which it contains. Similar to other cities in China, its population can only be estimated, and this we shall not attempt to do, though a commercial guide has given two hundred thousand for the two cities (prefectural and district) and their surrounding villages. The fact that Wai Chow is named among the treaty ports of entry, though it has never been opened, would suggest that it is considered as a city of commercial importance. It is the center of trade between Hong Kong and Canton for all the large territory on the East River.

However, we would think of Wai Chow more especially as it bears upon our Mission work. For ten years or more our South China Mission has contemplated opening work in Wai Chow. Indeed, it was considered in the scheme of estimates for the Judson Centennial in 1912. We quote the following from the annual report of the South China Mission for 1916. "Word has just come from the Board agreeing to cooperate in beginning work in Wai Chow, the largest official city for the Hakkas and a great educational center. It is one of the largest cities in South China not occupied by an active evangelical mission. Baptists should occupy this city with a strong force and seek to win it for our Lord." Following this a chapel was opened by Dr. Saunders in Wai Chow city—and that has been a center for the small work which has been maintained ever since. Rev. J. R. Saunders, whose whole life as a missionary has been given to the work among the Hakkas, in writing about this field in the annual report for 1918, says: "This vast untouched field should be reached by Baptists as soon as possible. The Northern Baptists are working to the north and northeast of our field and are coming toward the East River. We ought to advance toward them and join hands with them in a plan to reach the broad untouched fields where the Hakkas are found." The above was in reference to the section north of Wai Chow, part of which was formerly connected with the old North River work. Two of the oldest churches are located in this section, Sun Fung and Lien Ping.

During the fall of 1921 a trip was made covering a great part of the territory which is altogether inhabited by the Hakka people, in which all the principal cities were visited. It was the opinion of those who made this tour that Wai Chow was the largest and most influential city of them all. Since then, opportunity has been given for seeing something of the country to the south and southwest of Wai Chow, in which chapels have been located, and by actual contact with the people it is found that they are predominantly Hakka. While they live nearer the coast, their homes, their style of dress and their language and customs conform to those farther interior. Their language is little different from the language of Ka Ying, the intellectual or educational center of the Hakkas, which is considered the standard. Fur-

thermore, the Hakkas from the Wai Chow district extend into Hong Kong territory and to the islands thereabout. They have been explored by an independent missionary who reports that the inhabitants of these islands are prevailingly Hakka. It is only natural then to conclude that Wai Chow is not only an important city of itself, but it is the center of perhaps the most densely populated section of all the territory occupied by Hakkas.

In the spring of 1922, during the visit of Dr. Ray to South China, it was decided in the special mission meeting "to open a main station at Wai Chow," etc. This action was in due time approved by the Foreign Mission Board, and plans began to be made for opening the work there. Then at the regular mission meeting in July it was voted "to designate Mr. and Mrs. A. R. Gallimore for evangelistic work in the East River Field." While Wai Chow is considered a very difficult place in which to secure property, there was the further difficulty caused by constant military disturbances, so the little which has been accomplished has been under great perplexities. Mr. George William Greene has rendered valuable aid in representing the property committee and working with the Hakka building committee. The only encouragement we have gotten, when our patience was well nigh exhausted, was from the preacher in Wai Chow: "Please remember that this is a very dark place." Although the conditions of the country have made it impossible to do any building, we were fortunate in being able to rent a new building during the early part of the year which has been used as a home for the writer, also for the preacher, and providing a reading room and chapel on the first floor. We have been hoping for a year or more that the next few weeks would make it possible for our little family to live in Wai Chow. We have long since considered it as home, and during the recent lull in fighting (continuing so far), it seemed more like home than ever; as the one who is writing entered the stricken city, after being kept away for months. The pieces of shell and the bullets gathered from the floor of the bed room were evidence of what had taken place in the meantime.

But, more of the present and hopes for the future. When conditions of peace are once restored indications are that Wai Chow will continue to make progress as was the case before the war came on. One automobile road was in use for several miles and another was being graded, plans for wider streets were being made and one public garden had been provided, etc. However, these things concern us only in a secondary way. If the Gospel does not keep pace with the modern improvements the city will continue to abide in spiritual darkness. The evangelistic work on the East River has already grown, (together with chapels which have been transferred from their connection with the older work), to a group of chapels and churches. The members of the chapel in Wai Chow have recently organized a church. We are thankful that we have at last gotten possession of the property for the new chapel and future church; the old chapel property will be used for a day school, and work on the

compound and residences should also be begun as soon as conditions are more favorable. The new chapels which are provided for will add new workers, and we hope that another Bible woman can be secured for the next year. The Hakka Association is expected to meet with the Wai Chow Church in its next session. All of these things we look forward to with hope, and quoting a recent letter from Dr. Ray "may God favor China with peace."

The city about which we are writing furnishes excellent opportunities for educational work. It was cause for regret in my own heart as I looked upon the damaged buildings of the once flourishing government middle school, which had suffered the usual abuse which attends their being taken for barracks. But, the one great opportunity at this time is for medical work. Very hopeful plans were in process of making when the foreign physician who was to go to Wai Chow decided to do other work. The Catholics, we are informed, are already opening a hospital in the district city. A small native hospital has also been opened, all since our Baptist hospital was at first contemplated. How long, oh, how long shall we wait?

With the steady expansion of this work at Wai Chow and on the East River, our Mission will have stations on the three great rivers of South China; Kong Moon and Shiu Hing, Wu Chow and Kwei Lin (up the Fu, a tributary), on the West River; Shiu Chow and the old work at Yingtak on the North River; and not the least important on the East River, Wai Chow. Can not we pray that in our work these may be rivers of salvation to those who live in the cities and villages along their shores and tributaries?

SOUTHWESTERN SEMINARY OPENING.

By L. R. Scarborough.

The Southwestern Seminary, Seminary Hill, Texas, opens its next session September 22, 1924. Indications are for a great, largely attended opening. We have just closed a very successful summer session. Had a number of fine graduates, well equipped, going out to serve the Master. Our enrollment last year was around 650. We hope to largely increase that this year—preachers, preachers' wives, young women preparing for the definite phases of the Lord's work; laymen preparing for gospel music, religious education, missions, and other work of the Kingdom of God.

We have around a thousand this year in correspondence courses. Others are joining almost every day, getting the very best theological, missionary, and evangelistic instruction and staying at home—and that free.

Let all who purpose attending the Southwestern Seminary, if possible, get to Seminary Hill on time for the fall opening. Write to Mr. C. M. King, Seminary Hill, Texas, for catalogue or for reservation for rooms or cottages or other living apartments. We are anticipating a great year of usefulness for the Master.

Write to Rev. W. A. Hancock, Seminary Hill, Texas, if you desire pastoral work or other forms of employment while in the Seminary.

THE FIRST BAPTIST CHURCH, KNOXVILLE, TENN. A BUILDING PLANNED TO MEET PRESENT DAY NEEDS.

By P. E. Burroughs.

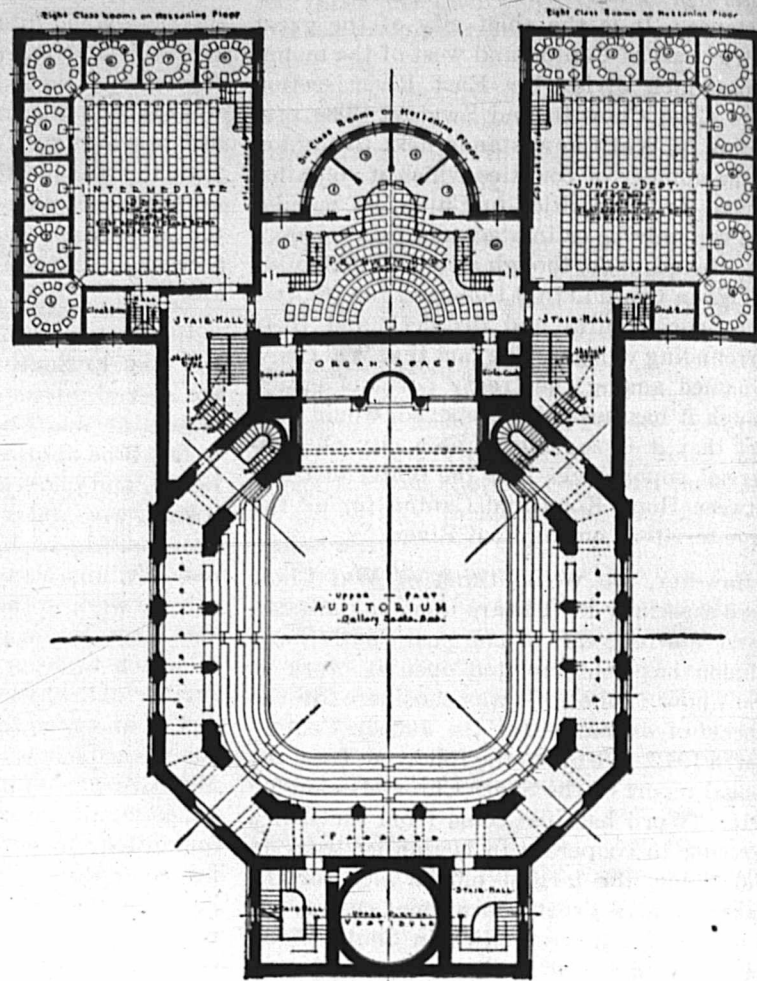
Ideals of church life and service are most surely reflected in the buildings which the churches erect for their housing. Modern church designs thus set forth modern conceptions of church functions. We offer herewith a building design which illustrates and declares the varied ministries proposed by the First Baptist Church, Knoxville, Tenn.

DESIGN SECURED THROUGH COMPETITION

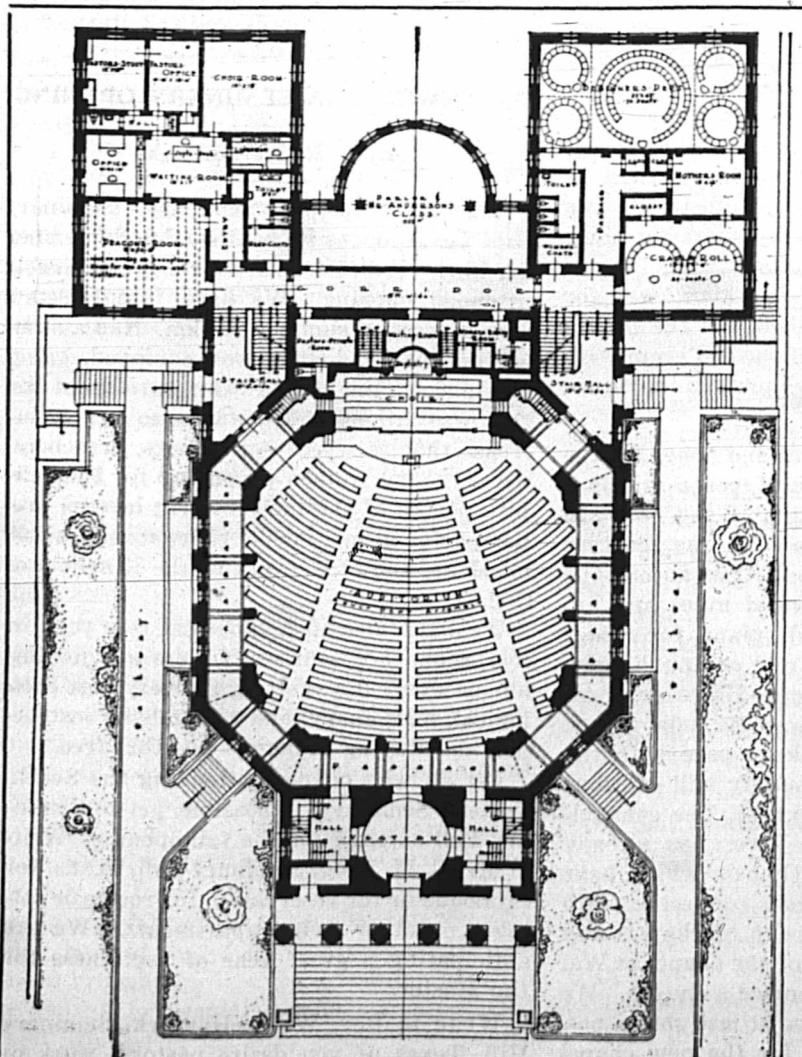
The building committee, feeling its great responsibility and facing many difficulties, decided on a carefully regulated competition as the safest means of securing a suitable design and of selecting a capable architectural firm. Dr. Warren P. Laird, Dean of the Fine Arts Department and Head of the Agricultural Department in the University of Pennsylvania, was asked to conduct the competition. Dr. Laird visited Knoxville and made a careful study of the local situation, holding extended conferences with the committee. The Architectural Secretary of the Sunday School Board prepared a tentative outline of needed Sunday-school provisions, and besides canvassing this outline with the committee in Knoxville, went to Philadelphia for a conference with Dr. Laird. A complete schedule of provisions to be offered in the new building was wrought out; this schedule was carefully studied by the pastor and the local committee, attention being given even to the minutest details, until an acceptable program was agreed upon.

Under the guidance of Dr. Laird, the committee selected five architectural firms to enter the competition. A jury of award, consisting of disinterested architects, acted as judges in the competition. This jury, together with the local committee, selected as the winner design the building presented herewith, designed by Messrs. Dougherty and Gardner, Architects, Nashville, Tenn.

The church spent in the competition some \$5,000 and consumed the greater part of a year in the various steps. Thus the committee



BALCONY FLOOR PLAN
First Baptist Church, Knoxville, Tenn.



MAIN FLOOR PLAN
First Baptist Church, Knoxville, Tenn.

spared neither expense nor time in its efforts to secure a suitable design. Its course in this matter can not be too highly commended.

The building seeks to provide fully and impartially for the following:

- Preaching and Congregational Worship.
- Lectures, Musicals and other Entertainments.
- Training, as Sought in the Young People's Societies.
- Teaching, as conducted in the Sunday School.
- Social Life in its Various Phases.
- Recreational Life.
- Executive Offices for Employed Workers.

PREACHING AND CONGREGATIONAL WORSHIP

The beautiful octagonal auditorium is designed with the utmost care. It seeks to bring the audience as closely as possible about the speaker's platform. Features worthy of special note are: (1) The passages around the auditorium below and in the balcony, assuring good ventilation and a free circulation; (2) The spacious balcony extending in unbroken line around three sides of the auditorium; (3) The balcony stairs descending near the pulpit specially suggested by the pastor for evangelistic and other practical ends; (4) Provision for a chorus choir with baptistry elevated above in accordance with the most approved custom.

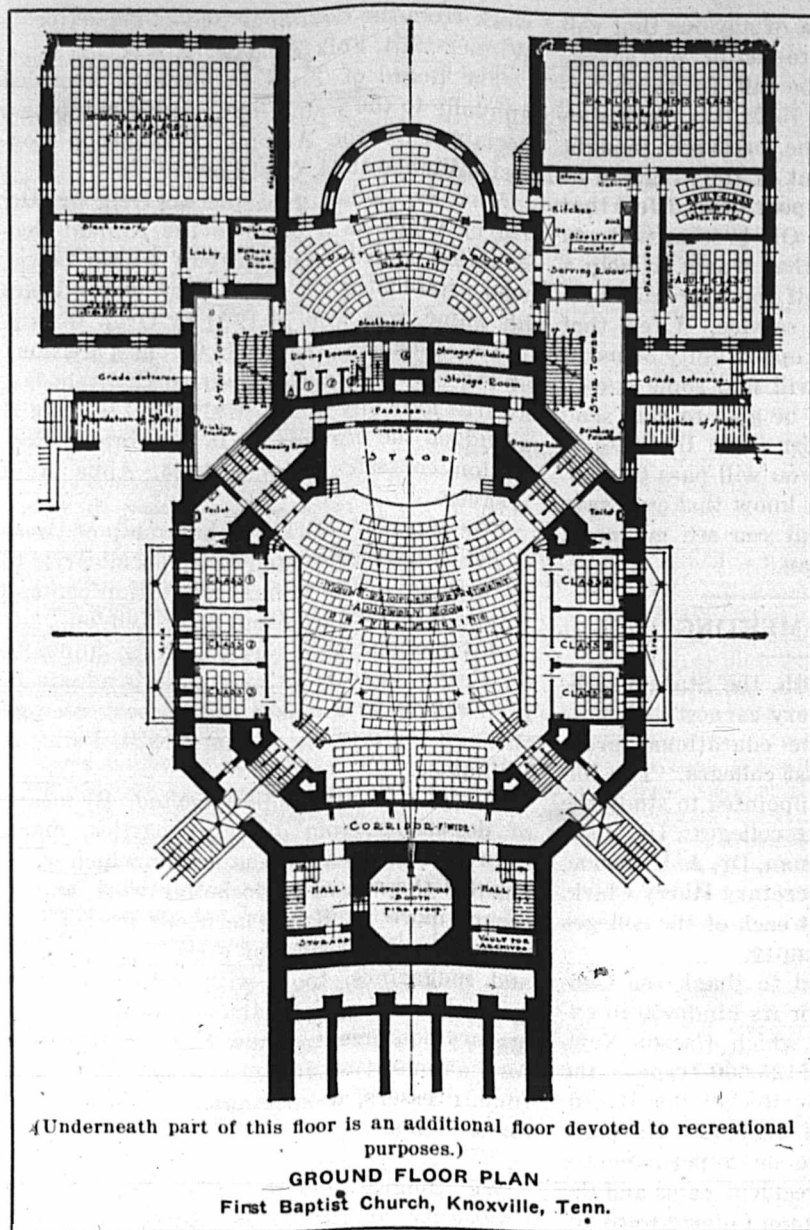
TRAINING, AS SOUGHT IN THE YOUNG PEOPLE'S SOCIETIES

The local committee recognized the value of graded training for the young people of the community and kept in mind the needs of the many Young People's Societies in which this training will be offered. The department assembly rooms and the large Adult Class rooms will offer ample provision for these training activities.

TEACHING, AS CONDUCTED IN THE SUNDAY SCHOOL

The Sunday-school idea marks the whole building. Out of the 40,000 square feet of floor space offered, 33,740 square feet are to be used by the Sunday school. The Sunday-school capacity will be as follows:

	Pupils
Mothers' Room	48
Cradle Roll Class	48



Beginners	70
Primaries	134
Juniors	200
Intermediates	200
Young People	533
Adult, assuming the use of all class rooms-together with the gymnasium and auditorium	1,500
Total Sunday-school capacity	2,733

SOCIAL LIFE IN ITS VARIOUS PHASES

The building is designed to provide for a wide variety of social life. In the University of Tennessee, located only a few blocks away, are large numbers of young men and women. For these, as well as for the young people of its own community, the church plans to minister largely to social needs. The Adult Class rooms on the ground floor and the large class room on the main floor above will be fitted as parlors for use during week days. The great room designed for the Young People's Department will seat in banquet fashion 400 people.

RECREATIONAL LIFE

The slope of the lot downward in the rear is especially fortunate; this makes possible the giving of a complete floor to recreational provisions. The gymnasium and the swimming pool (to be installed later) are directly accessible from two streets. This section of the building can easily be separated from other sections by locking the gates to the stairs which lead to the floor above.

EXECUTIVE OFFICES FOR EMPLOYED WORKERS

The entire floor of one wing of the building is set apart for the housing of the executive forces of the church. This section is on the first floor, near the auditorium, and is easily accessible to the public. In the conduct of such activities as the church plans in the new building, a staff of employed helpers may be required, such as

an assistant to the pastor, a church secretary, a stenographer, one or more educational directors, a director of social life, a supervisor of recreations and a caretaker. The Deacons' Room has a beamed ceiling and is treated with special care; it is to be suitably furnished, somewhat after the fashion of a Directors' Room in a modern bank building.

THE NEW TESTAMENT BALANCE

The church building should reflect the balance of emphasis which is embodied in New Testament teaching and practice. What essential elements entered into the life and work of the New Testament churches? What balance was there between these elements? What relative emphasis was given to each of them? Effort is made in this building design to reflect in some measure the New Testament balance and emphasis as regards preaching, teaching, social life and general recreations. The stately and spacious auditorium, placed well in front of the building, declares that worship and preaching are outstanding functions of the church. The extended and carefully devised provisions for the Sunday school sufficiently emphasize the teaching element in Christianity. Social and recreational provisions are subordinate, as they rightly should be, to the two great elements in New Testament Christianity, viz., preaching and teaching.

Nashville, Tenn.

THOUGHTS ON THE LORD'S PRAYER.

Matthew 6: 9-13.

(To All Who Love the Lord)

By Edgar A. Montgomery.

Isa. 66:1	Our Father, enthroned in the heavens above,
I John 4:8	Our Father, whose name and whose nature is love;
Hebrews 12:9	We hallow Thy name, we adore Thee, we praise
Dan. 7:9	"The Father of spirits," "The Ancient of Days."
Dan. 7:14	Be Thy will accomplished in earth as in heaven,
Acts 17:30-31	May Thy creatures accept the gift Thou hast given,
John 1:18	The Son of Thy Bosom, the words of our God,
John 1:1, 2	Christ, our Prophet, our Priest, our King, and our Lord.
John 6:55	We pray Thee to give us as day succeeds day,
Isaiah 33:16	Our food and drink. Lead us, Lord in the way,
I Thessa. 5:23	That our bodies and spirits be strong in Thy love,
2 Cor. 1:20	That Thy unfailing promise in Christ we may prove.
Luke 18:13	Forgive us our sins, and teach us to forgive
Acts 7:60	The ones who may wrong us, God grant we may live
John 16:13	Lead us Lord, in Thy way to walk in the truth,
I John 5:12	Impart life alike to the aged and youth.
Matthew 10:17	As we journey through life and temptations befall,
2 Cor. 12:9	We need of Thy grace, on Thy name, Lord, we call.
I Thessa. 5:22	Father, lead us all sin and temptation to shun,
John 21:22	To follow the footsteps of Jesus Thy Son.
Revelation 15:3, 4	Through ages eternal on earth and in heaven.
Luke 2:10-14	Will Thy people proclaim the love Thou hast given
Haggai 2:7	To Thee be the honor for good will to men;
I Chronicles 29:9	Thy Kingdom, Thy power, and Thy glory, Amen.

Christian Education

Harry Clark, Nashville

A WONDERFUL DOCUMENT.

The following is a description of our Saviour from an old manuscript said to have been written by Lentullus, who is said to have immediately preceded Pilate as Roman Governor over Judea; and it was written during the early part of the public life of Jesus, during the first or perhaps the second year of His public ministry. He starts out by saying:

"In this time appeared a man who lives until now, a man endowed with great and wonderful power. Men call him a great prophet. His own disciples term him the Son of God, the long promised Messiah. His name is Jesus-Christ. He restores the dead to life and cures the sick of all manner of diseases. This man is of noble and well proportioned stature, with a face full of kindness yet firmness, so that his beholders both love and fear him. His hair is the color of wine and golden at the roots, straight and without lustre, but from the level of the ears it is curly and glossy, and divided down the center after the fashion of a Nazarite. His forehead is even and broad and smooth, and without blemish; his countenance is ingenious and kind; his nose and mouth are in no way faulty; his beard is full, and of the same color of his hair, and forked in form. His eyes are blue and extremely brilliant, penetrating and wonderfully winsome. In reproof and in rebuke he is simply formidable; in exhortation and teaching he is gentle and amiable of tongue. His person is tall; his hands are thin and straight and beautiful; in speaking he is deliberate; and great in beauty, surpassing most of men."

VACATION BIBLE SCHOOLS.

Miss Minnie Moyers and Mr. Adams are the principals of a Vacation Bible School at Franklin, Tenn. Sale Creek also conducted a Vacation Bible School in the earlier part of the summer. This was sponsored by the Sale Creek Woman's Club, instead of by the local churches. Fifty-three children were enrolled with an average daily attendance of 50. An interesting feature of this Bible School was the fine spirit shown by the girls of the junior class in sending to one of the Mountain Mission schools a box of dolls which they had dressed in the costumes of the various nations.

WHO WILL HELP THIS BROTHER?

The following is a letter from one of the ablest young ministers of this State. The people in the churches which he is serving are delighted with his ministrations and tell him that he does not need any further preparation. But, he has set his heart on further training and Dr. T. W. Gayer strongly recommends him to any of the brethren who wish to make an investment in a promising preacher. The following is an extract from his letter:

"Brother, do you know of any one that will help a poor preacher to better his education? I have tried to be faithful to my denomination, also to the 75 Million Campaign and everything that the brethren thought was for the advancement of the kingdom of our Lord. Down in my poor heart I feel that I need better training. Oh, brother will you help me find someone that wants to help a preacher prepare himself for a greater usefulness in the Master's service. I feel that with your influence and opportunity of meeting the brethren, you will find some one in your travels who would be glad to help send a preacher to the Baptist Bible Institute.

"I don't believe that you will pass this appeal by unnoticed, for I know that you have a sympathetic heart and you see my need. Please help me if you can."

THE OVOCA MEETING.

At Ovoca, on July 29th, the State Executive Committee held a very earnest and helpful consideration of the educational problems of our State Baptist colleges. The following committee was appointed to study the problems at each of our colleges: Dr. John W. Inzer, Dr. J. D. Freeman, Dr. A. U. Boone, Dr. John L. Hill, and Secretary Harry Clark. These brethren will visit each of the colleges at their earliest opportunity.

Dr. Wilson was asked to thank the General Education Board for its kindness in extending the period in which Carson-Newman College can raise \$125,000 to meet the gift of \$75,000 from the Rockefeller Board. Because the securing of \$200,000 will place Carson-Newman College on a permanently sound financial basis, President Sams and the trustees of Carson-Newman College were authorized to inaugurate an endowment campaign beginning January 1st and closing July 1, 1925.

In the next campaign the proportion to be received by Christian education will be 18 per cent, to be divided as follows: 5 per cent each to the three senior colleges; 3 per cent to Hall-Moody; an additional 1 per cent will be given for ministerial education to deserving preacher boys.

After considering the application of the Grandview School in Rhea County, the Board appropriated \$1,500 for the assistance of this school on condition that two other teachers be provided through the assistance of the local people and their friends. The school, therefore, will be open this fall and a strong effort will be made to make this institution a center of Baptist influence in all that valley.

COSBY ACADEMY NEWS.

Carson-Newman College offers a scholarship providing for tuition only, tenable for one year to the senior graduating with highest honors. Winner, 1924, Wayne Waters.

Tennessee College offers a scholarship providing for tuition only, tenable for one year to a senior girl graduating from Cosby Academy. Winner 1924, Justine Clark.

The primary department, Immanuel Baptist Church, Nashville, of which Mrs. J. Wesley Weaver is superintendent, gives a tuition scholarship to the student doing the best

work from the Grammar School department. Winner 1924, Folk Weaver.

The Board of Trustees Medal is awarded annually to the young man adjudged the best declaimer in the Annual Declamation Contest. Winner 1924, Carl Lowrie.

The five-dollar gold piece given by Dr. Harry Clark as a prize in the Annual Declamation contest in memory of Walter Lewis, who established the laboratory which bears his name, was won in 1924 by Oran Bishop.

The Business Women's Circle (Mission) of the Central Baptist Church, Chattanooga, awards annually a beautiful medal to the girl adjudged the best reader in the Annual Recitation contest. Winner 1924, Anna Kate Weaver.

The Mrs. Bob Hickey Scholarship of twenty-five dollars presented as a special prize to the winner in the annual Recitation contest, was won in 1924 by Anna Kate Kenyon.

A ten-dollar gold piece is given annually by Frank Parrott to any undergraduate in high school who makes the highest average through the session. Winner 1924, Estelena Williams.

Useful gifts are gladly accepted. By means of donations from different parties, many improvements have been made which have enabled the school to do better work and to secure more pupils. The needs are: a new piano, laundry room for girls, library books and magazines, tools with which to start manual training department, additional laboratory equipment, a new Ford truck, walks for campus, two Jersey cows, student loan fund, dressers, washstands, mattresses, etc., for the halls.

We congratulate heartily Transylvania University of Lexington, Kentucky, which has just secured \$600,000 in pledges and gifts for endowment, thus assuring the Rockefeller gift of \$80,000. This is only the start in a campaign for \$1,250,000 for expansion. Gifts came from 3,000 people in sums ranging from a dollar to \$40,000.

OUR THANKS TO MR. FRANK BURKHALTER.

We desire to warmly thank Mr. Frank E. Burkhalter for his kindness in giving some new books to our Mountain Mission schools. Mr. Burkhalter has already proved himself a true friend of our Mountain Mission schools and we wish that others might imitate his example.

Roan Mountain Inn

Roan Mountain, Tennessee

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

Board, \$10 per week

T. L. TRAWICK,
Roan Mountain, Tennessee

SERMON

By Jno. W. Inzer, Pastor First Baptist Church, Chattanooga, Tenn.

"Character and Works of God."—
Psalm 103.

"Jehovah is righteous in all His ways and gracious in all His works." "Let him that glorieth glory in this; that He hath understanding and knoweth Me, that I am Jehovah the Lord who exerciseth loving kindness, justice and righteousness in the earth for in these things I delight sayeth Jehovah."

"Now, says God, if you are going to glory in what you know about God and the universe and His ways, know the above before you start glorying and glory only in that knowledge of a God who delights in mercy, justice, righteousness and loving kindness.

One of the most subtle attacks, one whereby many conscientious and honest souls are deceived by certain modernists and advocates of creeds now bidding for notice against the orthodox believers and churches, is to begin with a violent description of Dante's Inferno with living human bodies in eternal flames, saying, you do not believe in that kind of a terrible merciless and unjust God, do you? I am sure many preachers and orthodox believers, more zealous than learned, have in their great zeal to arouse and awaken sinners made God misunderstood in His nature, love and justice. I am woefully ignorant and imperfect myself, but this is a faithful attempt to defend the ways and works and character of God and love and appreciate anew our good and blessed Father, God.

The 103d Psalm and all these others I read for you are just a few of the more precious ones that show the eternal love, mercy, justice, and loving kindness of God toward His people, also his love and anxiety for sinners. Never forget the so-loved in John III: 16. Most assuredly there are deep and dark spots in nature and mysteries in life, and hard and mysterious passages in the Bible. Many truths and teachings hard to harmonize and understand, more especially when approached with a mind not reverent or sympathetic, and with a limited Bible knowledge. But, says Jehovah, keep this in mind when you are going to boast in what you know and "that you understand Me, remember that I delight forever in righteousness, justice, and loving kindness and exercise them in the earth." So just put it down if there is anything that you think you know about God, or the Bible, or nature seems to teach about God that is in any way contrary to these attributes, then there is a mistake somewhere, or you do not fully understand Him or His ways. I am certain that God cannot do one unjust thing to any creature in the universe. You do well to realize the force and deep significance of this truth.

Yes, the Bible teaches that there is a hell, a place for the damned, a pitiful place and condition of regret and remorse. Well, if God allows the existence of a place for the devil and the damned you can put it down that it is right for there to be such a place and that its entire existence and conditions are in no wise incompatible with

His love, mercy and justice. If you go to hell it will not be because God is mad at you, but because it was right for you to go there and not just for you to go anywhere else but hell. Your state and condition in hell will be in exact proportion with your guilt in sin, your neglect of God and your soul, your rejection of opportunities and the ability of your intellect and conscience to feel remorse. It will be a place of conditions that it is right for it to be and the fact that God is good and merciful and full of loving kindness. If such a thing could ever become possible that it would be right for God to take you out of hell, change your condition in hell, or abolish hell, it will be done, if it's never right that such should be it will never be.

So you begin to see. It does not pay to take any chances and presume on the goodness of God. You will be fairly and truly and justly judged in the light of all you are, all you have, all you know, all you have done and left undone. God will hold you fully accountable in the light of knowledge and justice, circumstances and opportunities. On the other hand, God will not take any advantage of one single soul, but make full allowances for your weaknesses, ignorance, environment and heritage; in fact, over all circumstances over which you had no con-

love and righteousness. If in doing this He removes social cancers, buries dead nations, stops moral plagues and fights spiritual famines and destroys poisonous vipers, though they be men and women. If God does it it is just and right for Him to do it, and it's all to the ultimate overthrow of evil and the establishment of good.

In short, no spirit, or group of spirits, or school of thinkers at the judgment will be able to bring the slightest accusation against God for any of His ways or His works or judgments, nor justly criticize Him for the judgment that will be pronounced upon them. I will be fair and go with you to your last pretense of an argument. Why does God interfere with men at all? Has a creator and a sustainer, and a father no rights with the work of His hands and heart? Ah, but listen, His every interference is one of interest, love, sympathy and helpfulness. Is a father to be condemned for trying to hold and teach and train and help and educate and develop, rightly rear his children so that they will be able to love him and appreciate what he has done for them and keep and enjoy the great fortune that he is going to share with them? That is why God keeps on calling and drawing and warning and interfering with you. Peter says truly, "You are rejecting

present or in the future. And in all this I have just about touched the hem of the garment of God's wisdom and justice and love and mercy.

If you would know more of God, know more of Jesus. The Son He hath declared Him. Show me one unkind, unjust, unfair, unmerciful thing in all His life, and yet "he that hath seen Me has seen the Father." Not to destroy but to save. He had compassion. Like as a Father pitieth his children, so Jehovah pitieth them that fear Him, for He knoweth our frame, He remembereth that we are dust.

MORBUS SABBATICUS

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to non-churchgoers. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on, and continues till services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, or drive, and talk politics; but about church time he gets another attack, and stays at home. He retires early, sleeps well and wakes up on Monday, able to go to work, and does not have any symptoms of the disease until next Sunday.

As a remedy, we suggest the following: On ingredients: namely, will, push, energy, determination, self-respect for God's Day, respect for God's Book, respect for God's House. Stir well; add a little love, just to make it sweet. Repeat the dose every three minutes until church time, unless relief comes sooner. If the day is stormy an external application of overshoes and umbrellas will be beneficial.—Selected.

"I HAVE NO TALENT"

Two sorts of people are equally foolish—those who over-rate their talents and make themselves a burden to other people by their want of humility and modesty, and those who under-rate their talents and make themselves a burden to be carried through life by God because they think they can do nothing worthwhile for Him.

Each of us has at least three talents: One's soul, to be hidden in the selfish life of earth, or to be laid up as a treasure in heaven, for God's use here. Second, one's ability to live in such a way as to help other people heavenward; this talent will be expended consciously in leading them in that direction, or it will be wasted in such a way as to lead them downward. Third, one's daily food and one's clothing, or the money that buys these. Each of us has at least a penny a week, or the means to obtain it—have we really nothing to give to God? Or have we much more than all this?

We are really honest with ourselves and with God only when we confess to ourselves that God has richly blessed us. And we are really wise with ourselves and with God only when we put all the blessings that God has given us at his free disposal. "Lord, what wilt thou have me to do, to be, to give?" This question represents one's wisest attitude to life and all that it contains for us.—Bulletin Third Church, St. Louis.

THE VISION.

I dipt into the future, far as human eyes could see,
Saw the Vision of the World, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilights, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue.
Far along the world-wide whisper of the south wind, rushing warm,
With the standards of the peoples plunging through the thunder-storm;
Till the war-drum throbbed no longer and the battle-flags were furled,
In the Parliament of Man, the Federation of the World.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in Universal Law.

Alfred Tennyson.

trol, the same as He would with a child or a mental deficient.

But you, here, right now, mentally fit, many opportunities you will have to answer for your attitude toward Jesus Christ, your attitude toward His church and kingdom, your attitude toward a just and merciful God, your every attitude toward your fellowmen, your attitude toward sin and unrighteousness, your attitude toward truth, love, right and faith. So a little thinking like this should convince you that digging around and fault-finding in the Bible does not get you anywhere. You cannot successfully bring an accusation against God, nor question His ways and works, for God is good and right and just and merciful and in these he takes his eternal delight, and he is now executing these principles in all His ways in the world and toward you. If you blindly or wilfully go contrary to them you will be the loser. If you have not said it yet, you will say it as Pilate did, "Behold I find no fault in Him." The entire fault is in Satan and in men and in me.

If God has in the past defeated armies, punished men and women and nations, overthrown and destroyed cities and nations and civilizations, put it down, friend, he did it because it was right. If God is punishing you and men and nations and society today, get it straight, it is right. God is in the redemption business to save the will-be-saved, remove barriers, eradicate sin and restore the kingdom of

the goodness and mercy and long suffering of God," and, "Like a father pitieth his children so does the Lord pity those who fear Him."

Then some will say finally, "If God is so good and so merciful and loves us so much why does he allow any of us to be lost?" No one will ever be lost if it is not right for him to be lost. I wonder if we will not find that it is absolutely true that God has always done and is doing and will do all that God can do to save everybody. And reverently let me say, is it not true that God cannot save one against one's will without depersonalizing you, then you wouldn't be you and wouldn't be worth saving. After your son has gone the limit and there is now positively no hope, what can you do, father? You can kill him, you can give him dope and keep him in a stupor forever, or as he is, confine him. What is best and most merciful? Leave him his life and his personality, but confine him where he cannot wrong or harm anyone or anything and do himself the least harm forever. If this is hell and remorse and regret and suffering and punishment is added to it, then it is right that it should be added.

So said David, "Keep back thy servant from presumptuous sins." Arise, awake, know something and quit presuming on the character and works and ways of God. "There is no fault to be found in God." No injustices, no mistakes, no wrongs in the past, the

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

The State-wide Superintendents' Conference met at Ovoca beginning July 23 and lasted through the 24th. About 30 superintendents were present. We had expected more than 100. The meeting was quite helpful from the very first hour. Not a single draggy minute and everybody went away with a new vision. Among those who spoke on this program were: I. J. Van Ness, H. L. Strickland, Arthur Flake, J. W. Merritt of Georgia, Miss Virginia Lee, Mr. T. L. Thompson, Mr. W. H. McNeely, Herman Wilhite, J. L. Hill, Harry Clark, D. N. Livingstone and others. The key note of this conference was Adapt not Adopt. There rang out clear and strong in every address and in every conference the spirit that pervades the whole Sunday school world today and that is enlargement, better organization, better teaching, more attention to evangelism, more intercessory prayer. One superintendent said the striking impression made on his mind was that the people who are making the work go in their fields are the ones who pray much. This characterized this entire conference. The conference voted to return to Ovoca in 1925 at a time to be fixed by the Management of the Assembly Grounds and your State officers.

The encampment which followed the State B.Y.P.U. Convention has just closed a most delightful session of a full week, closing with a service in the Tullahoma Baptist church led by Dr. L. R. Scarborough. Many of the campers who stayed over Sunday worshiped with the Tullahoma church. The attendance upon all these Ovoca meetings were not up to standard because of several influences but we have not had an encampment for some years and the encampment idea did not get into the thinking of our people. We will have a large crowd next summer and are now planning to organize for a most splendid encampment. Those attending this encampment are well pleased with the work and have had a most pleasant time. Ovoca is a splendid place for such meeting and will be in better condition next year than ever to accommodate a crowd. Let every one begin now to advertise this great meeting and bring a dozen with you when you return. This year we had no organization but now the executive committees of the Sunday school and B.Y.P.U. conventions and the leaders of the W.M.U. of the state are to be back of it and they will put it over in great style.

The state B.Y.P.U. convention will be written up by others but we wish to say that to our thinking it was the best we have ever had since it was organized in Chattanooga in 1916.

The rural workers all reported splendid work last week and are engaged for most of the summer already. It would be a joy to see some of the reports they send in. "Twilt take too much space to give reports of all of them separately.

Next week Mr. Livingstone, Miss Collie, Miss Northington, Douglas Hudgins and Dr. T. W. Gayer will conduct the annual encampment at Butler. This is one of the best meetings we have anywhere and we are looking forward to this week for results.

Miss Mildred Hicks is to conduct a training school near Humboldt next week and Mr. Burnett at Ethridge. The others are scattered here and there over the field.

REPORT OF TRAINING WORK DONE DURING JULY, 1924

Teacher Training Awards			
Associations	Diplo- mas	Other awds.	Total
Beech River	4	4	8
Beulah	1	1	2

Big Emory	39	39
Big Hatchie	1	1
Central	22	3
Chilhowee	6	6
Concord	6	6
Duck River	1	1
Granger Co.	11	11
Holston	1	2
Holston Valley	4	16
Knox Co.	6	6
Little Hatchie	12	12
Nashville	15	15
New Salem	1	7
Nolachucky	2	2
Ocoee	16	27
Providence	12	12
Roverside	1	1
Robertson Co.	53	53
Salem	15	15
Sevier	10	10
Shelby Co.	7	7
Union	11	11
Unity	2	2
Watauga	11	11
McNairy Co.	28	28
Maury Co.	7	7

Total 44 316 360

B.Y.P.U. Study Course Awards

Beech River	39	39
Big Emory	42	14
Central	9	2
Clinton	18	18
Duck River	29	29
Granger Co.	8	8
Holston Valley	4	4
Jefferson Co.	9	9
Knox Co.	68	50
Little Hatchie	12	1
Nashville	1	1
New River	9	9
New Salem	1	1
Nolachucky	17	9
Ocoee	8	5
Providence	24	24
Robertson Co.	38	2
Salem	26	2
Sevier	12	5
Shelby Co.	7	11
Southwestern	6	6
Union	9	9
Watauga	1	1
Wilson Co.	7	12
McNairy Co.	22	10
Maury Co.	6	3
McMinn Co.	3	3

Total 427 131 558

Stewardship Awards

Duck River	1	1
Holston	15	15
Knox Co.	1	1
Providence	1	4
Sevier	2	14
Watauga	4	9

Total 5 32 14 46

The interesting thing about this report is that so many associations are included. This is due largely to the rural workers in these outlying associations.

THE NINTH ANNUAL B.Y.P.U. CONVENTION, HELD AT OVOCA, TENN., JULY 24-27, 1924

By Robert E. Miles

The Ninth Annual B.Y.P.U. Convention opened Thursday evening, July 24, Judge Clifford Davis, presiding, with a matchless address by State Secretary J. W. Merritt, of Georgia. Secretary Merritt's address started the convention off in full accord with the keynote—"His Will—Mine." This was followed by special music, rendered by Misses Bobbie Ballard and Ruth Banks, of Nashville. Our beloved Dr. Harry Clark, brought the second great message of the evening speaking on: "The Investment Value of Christian Education." Dr. Clark never fails to draw his audience closer to God and to each other, and it was very fitting that the "Tennessee Annual B.Y.P.U. Reunion" should follow his address. This annual reunion hour was participated in by everyone with a general handshaking and "glad-to-see-you" spirit which left everybody feeling happy and willing to make "His Will—Our Duty."

Friday Morning Session

The Friday morning session opened at 9:00 o'clock with song service and devotional. Some great reports were then given of the work done during the year by B.Y.P.U.'s from all over the state. Nashville reported three foreign missionaries sent out for the year to China and South America, in addition to other great religious achievements. Memphis, Chattanooga, Knoxville and other cities gave equally as great reports for work done in their respective cities. This was followed by the President's annual address, Judge Clifford Davis, of Memphis. A wonderful report on the rapid growth of the Junior and Intermediate B.Y.P.U.'s was given by their newly appointed State Leader, Miss Roxie Jacobs, of Nashville. Our State Secretary, in his inimitable fashion, brought the keynote address for the Convention: "His Will—Mine," in which he impressed upon the young people the importance of making "His Will—Ours."

Dr. I. J. Van Ness, Corresponding Secretary, Baptist Sunday School Board, of Nashville, speaking on "A Glorious Hope" stirred the young people with vivid pictures of what the future holds in store for them if they will only make "His Will—Theirs." The closing address for the morning session was brought by Secretary H. L. Strickland, of Nashville, using the subject: "A Larger View," in which he pointed the way to a greater service for the Master. The morning session adjourned at 12:30 for lunch. The afternoon was featured by various recreational stunts and games, led by Mr. Ed S. Preston, of North Carolina and a committee to assist him. Two hours of wholesome entertainment and recreation followed in which everybody had a part.

The Friday evening session opened with an address by Miss Marie Anna Lanier of Jackson—"The House Not Built by Mortal Hands." Dr. John W. Inzer, pastor of the First Baptist church, Chattanooga, after keeping his audience for five minutes in a roar of laughter by his jokes, brought a soul-stirring address that fairly gripped the congregation for thirty minutes. Dr. John L. Hill, of Nashville, concluded the evening program with a fitting address on "Reckless for Christ."

The Election of Officers

The Saturday morning session was featured by the election of officers for 1925, and an address by Miss Dorothy Hollis, of the Central Baptist church, Memphis, on: "The Real B.Y.P.U. Spirit." Upon a report from the nominating committee, the following officers were elected for 1925: Monroe E. Clinton, of Nashville, president; Robert E. Miles, of Nashville, Middle Tennessee vice-president; H. Gerald Webb, of Memphis, West Tennessee vice-president; Jesse Daniel, of Knoxville, East Tennessee vice-president; Miss Marie Anna Lanier, of Jackson, secretary; Emmett D. Rolston, of Chattanooga, treasurer; Albert F. Ling, of Chattanooga, chorister. A series of simultaneous conferences lasting for one hour and led by Judge Clifford Davis, Dr. T. W. Gayer, Miss Roxie Jacobs, and H. Gerald Webb, resulted in a great inspiration for all those taking part. After this came an address by Miss Roxie Jacobs, on "Our Baptist Future." Rev. Boa Si Ding, of China, brought a stirring address on "China for Christ," followed by "The Main Thing" by Dr. Ryland Knight, pastor of the Immanuel Baptist church, Nashville. The Saturday morning session adjourned at 12:30.

Saturday afternoon was given over to "Olympics," featuring all kinds of contests, including swimming, jumping, tennis, fancy diving, high diving and stunts. Prizes were awarded to the winners of each event. This is one of the great features of the annual B.Y.P.U. convention. At each convention, one entire afternoon is set aside for the Tennessee B.Y.P.U. Field Day, which is always a great day of Christian fellowship.

The Saturday evening session was started by the presentation of a play by the Nashville Young People, entitled "The President's Dream," in

which 21 young people took part, portraying the trials of a B.Y.P.U. president, and how to overcome these difficulties. The play was written and directed by Mrs. C. D. Creasman, of Knoxville, and met with great applause from the audience. Dr. John L. Hill, appearing for the second time on the convention program, followed with an address on "The Social Life of Jesus." A social hour, in charge of Miss Hattie Potts, Knoxville, comprising a series of rapid fire social stunts, kept the audience well entertained until the adjournment at 10:00 o'clock.

The Sunrise Prayer Service

Promptly at 5:45 Sunday morning, the young people assembled in the convention hall for the greatest hour of the convention, an hour of quiet, consecrated, prayer service, led by the Rev. David N. Livingstone, of Sweetwater. By many, this was thought to be the mountain top of the convention. During this hour a stillness pervaded the hall which was so intense that a pin dropped could have been heard all over the room. Not a whisper was heard, nor a word spoken by anyone except the leader and those leading the sentence prayers. The subject used by the Rev. Livingstone "Out of the Depths" was most fitting and followed by a duet: "Living for Jesus" by Misses Ruth Banks and Bobbie Ballard added to the atmosphere a tone that almost bespoke of the presence of Jesus himself. This hour of reverence left an indelible impression on the hearts of the young people which can result only in a more devoted Christ-like group of young Christians.

The Sunday School Hour

Again at 9:00 o'clock the young people assembled for the Sunday school hour in charge of Supt. W. D. Hudgins, of Tullahoma. The Sunday school lesson: "The Temptation of Jesus" was taught by Dr. Harry Clark in that typical manner which characterizes him as one of the most beloved men among Southern Baptists. Miss Virginia Lee, of the Baptist Sunday School Board, kept the young people wide awake with her ringing address: "The Challenge of Youth." Mrs. A. L. Crawley, of Newport, followed with "The Key to Service," after which came the annual B.Y.P.U. sermon, delivered by Dr. Lloyd T. Wilson, Corresponding Secretary and Treasurer for the Baptist of Tennessee: "Serving a Risen Christ." Dr. Wilson kept his audience virtually electrified with his challenges to greater Christian character and service, and every one who heard him went away with a resolve in their hearts for greater, nobler efforts. The Sunday morning session adjourned at 12:30.

Sunday afternoon, which was designated as "Baptist Rally Day" was featured by an address "Unharnessed Power," by Dr. Harry Clark; "A Challenge to Prayer," by Miss Louise Foreman, of Memphis; and "A Challenge to Higher Ideals," by Judge Clifford Davis. These addresses were all truly great, and the concluding message: "A Challenge to Local Church Service" by Supt. W. D. Hudgins, brought to a close the most inspiring session of the convention.

The Sunday evening, and final session of the 1924 convention was presided over by the 1925 President, Monroe E. Clinton, of Nashville. Convention expressions, in which young people from all parts of the state rose and expressed in a few brief words: "My impressions of the convention." Some of these were given in writing, a few of which are quoted below. We regret that space will not permit our publishing all of them.

The Rev. Boa Si Ding, of China, appearing for the second time on the convention program, brought the message "My Call" in which he portrayed the present conditions of China and its crying need for the gospel of Jesus Christ.

Dr. W. F. Powell, of Nashville, brought the convention to a wonderful climax with his address on "Consecration" after which he gave a call for volunteers for definite Christian service. Some twenty-five young people who had not already volunteered for definite Christian service came for-

ward in response to his appeal and dedicated their lives to service for the Master. Dr. E. L. Atwood, president of Tennessee College, led the dedicating prayer, and Dr. J. W. McGlothlin, president of Furman University, Greenville, South Carolina, pronounced the benediction, thus bringing to a close the Ninth Annual B.Y.P.U. Convention.

Convention Goes to Knoxville

The Convention will be held next year at Knoxville, in the First Baptist church, June 24-27. Knoxville is well equipped for entertaining, and with the spacious First Baptist church as the host for 1925, a record-breaking attendance is expected. The 1924 convention was characteristic in that not a speaker on the entire program was absent or late. The program was undoubtedly the best program ever rendered at any of the eight previous conventions, and it is the consensus of opinion that the spirit of the meeting has never been equaled at any Baptist convention held in the state of Tennessee before. We quote below a few of the expression from the convention:

"The best because of the best keynote and that kept in mind and carried into life—'His Will—Mine.'"—W. F. Powell, Nashville.

"The Ovoca convention combined spiritual uplift, inspiration and religious training. If the Baptists of Tennessee realized the opportunity that Ovoca presents, not only would every house on the grounds be filled to overflowing, but also scores of tents would be set up in the grove."—Harry Clark, Nashville.

"One mountain-top expression after another."—Lloyd T. Wilson, Nashville.

"In my opinion this convention has by far been better in every way than any preceding. It is my desire that we, the Tennessee State B.Y.P.U., secure an encampment of our own."—Alvin L. Fehrman, Nashville.

"The greatest convention in its history. Sincere thanks to all who made it so, and a heart full of love for Bill Preston."—Clifford Davis, Memphis, 1924 president.

"I am sure Memphis is better; Tennessee has been strengthened and our denomination is greater for having had this, our greatest convention. From this time on, it will be easier for us to do the Master's will. We love Him more and we love each other more."—Nan Roebuck, Memphis.

"Oh, we've sung and played, every night and day,

And the fellowship has been so sweet;

And the joy's we've shared, while at Ovoca we tarried,

Can never, no never be beat."

—Sara Weatherly, Memphis.

"When I return to my union at Calvary Baptist church, I am going to try in my feeble way to tell them what I have gained, so that all of us working together may advance God's kingdom more than ever before. I think the spirit of this convention has never been surpassed. It has been a glorious meeting for me and I have gained more from it than from any other meeting of any kind."—Ruth Anita Powell, Memphis.

"Ovoca, has meant to me a stronger love for Jesus, and all that I want to say is that when I return to my Union at the Central Baptist church, I am going to live closer to Him every hour in every day."—Dorothy Ruth Hollis, Memphis.

"A delightful, wholesome, orderly, inspirational convention. The sunrise prayer service was the greatest spiritual feature. This was the 7th state convention, of the nine that have been held in this state, which I have attended, and this has been the greatest of all."—Hattie Potts, Knoxville.

"A milestone I have reached; my Lord's will I can see, So I shall strive to teach; in college I hope to be.

More knowledge of his way—I would know from day to day; In Ovoca, on the peak, So many gathered there in prayer,

The Lord's will to seek. 'His Will—mine.'"

—D. R. Sweet, Chattanooga.

"The Convention had pep, push, and power."—S. P. White, Shelbyville.

PREACHING EVERY SUNDAY IN EVERY CHURCH

By Evangelist R. D. Cecil, Cleveland, Tenn.

This would be an advanced step in our churches. Would it work? Let every church have a regular pastor for one-quarter or one-half or one-third or full time, as much as they can be led to maintain and then instruct the Board of Deacons to secure a preacher

to preach every vacant Sunday and make a free will offering to him for the services of the day.

In case a preacher is not available for any Sunday then one of the Deacons take the services for the day.

The church would need to remember that services do not affect the regular expense of the church, but the offerings are extra for extra service looking to a full-time pastorate. This plan doubtless has operated in a small way in some places, but has never been tried out.

Suppose, brethren, some churches try the suggestion out and report. A forward step, it worked.

MEETINGS AT HEADLAND AVE., DOTHAN, ALA.

By M. R. Fletcher, Pastor.

Dr. J. H. Wright, pastor of the Boulevard Baptist Church, Memphis, Tenn., has just closed a meeting with Pastor M. R. Fletcher at Headland Avenue Church, Dothan, Ala.

Brother Wright was once the pastor of Brother Fletcher. He was converted under Brother Wright's preaching at the old Seventh Baptist Church, Nashville, and was baptized by him at the same place.

Dothan is in Southeast Alabama, twenty miles from the Florida line. The meeting began July 13 and continued through the 27th, and resulted in about 20 additions to the church. There were many obstacles in the way at the beginning of the meeting, but the Lord overruled them and the meeting went on to a fine close. The church was greatly revived. A great many who had not been to church for months came to hear the gospel, and were brought back into the path of duty. Sinners were converted and added to the church.

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Home Letters From China—Gordon Potat . . \$1.50

"It holds the interest, stimulates the imagination, awakens the desire for more, yet in its charm and appeal it is satisfying. Replete with interesting facts and details that confront the missionary during first years on the field, the challenge of the task, the customs of the Chinese, the ideals of their nation, the interracial problem, all delineated in such a personal and informal manner as to make it grip like romance."—C. S. LEAVELL, Memphis.

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

"Haven't we shed about enough tears over the indifference of our children to religious activities? Isn't it about time to do some repenting for our own sins of omission, and, having dried our tears, search for a literature that will match baseball columns and movie screens in heroics? 'Pioneering in the Southwest' will do it. My fifteen-year-old son says it is just as interesting as Edward Bok's 'Americanization.' He read its 300 pages through in one day. He just couldn't quit."—JOHN JETER HURT, Jackson.

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The gospel was preached as only Brother Wright can preach it. There were no clap trap methods used, just the plain, old time gospel as it is written in the Book. Brother Wright showed the sinner the error of his way, and pointed him to a crucified Christ as his only hope.

Many fine comments on Brother Wright's preaching were heard, not only by Baptists but by people of other denominations who heard him.

The influence of his preaching will live on through the years.

ECHOES FROM THE ENCAMPMENT

"Isn't it great."

"I did not know there was such a place as Ovoca. Why have we not had an encampment before?"

"I never had such a good time in all my life. I sure am coming next year."

"Will you register me now for the same room next year? I am coming back and want the same room. I never attended a more interesting and helpful meeting. I want to contribute to its upkeep."

"The most striking thing about this whole meeting is that the person who prays is the one who makes his or her work go."

"I am going home and get ready for next year. I will bring half a dozen with me from my church next time."

"Ovoca is the best place for an encampment that I have ever seen."

"The best behaved bunch of young people I ever saw. Not one single one have I seen out of place."

"Let's make it permanent."

"300 is the aim for next year's encampment. Let's make it that and not one less."

"'God's will—Mine' will ring in my ears as long as I live."

"The best meeting I ever attended without an organization. Everybody has been free, but to do the right thing."

We want to thank everyone who helped to make the three meetings at Ovoca this year as great a success as they were. No effort has been made to drive or urge but everybody responded so beautifully. Next year we will have an organization that will put it on in a large way.

Thirty-six copies of Greece and Bible Land were sent yesterday, July 28, 1924, to purchasers in South Carolina. Price \$1.25, postpaid. G. M. Savage, Jackson, Tenn.

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IF—

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired of waiting
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet, don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools;
Or watch the things you gave your life to, broken,
And stoop and build them up with worn-out tools;

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth, and everything that's in it,
And what is more, you'll be a Man, my son.

—Rudyard Kipling.

YOU ARE MAKING AN ECHO

In an essay by Mr. L. M. Cross there is the following story: "An echo gives you back what you send it, with emphasis. We remember an echo place that our boy discovered in our walks on summer evenings. He had an idea in that little brain of his that it was the nest of bogie-men and spiteful goblins. He piped out once, we remember, in a loud, shrill, childish voice, 'I hate you!' And back came the answer, in deeper, louder tones, it seemed, 'I HATE YOU!' We suggested to him that he change his manner and send it a more kindly message, so he cried out, 'I love you!' And then came back the reassuring words from the echo, 'I LOVE YOU!' After that his childish mind had a more affectionate regard for the echo spot and the echo voice."

It's high time for Baptist boys and Baptist girls to realize that the whole world is an echo spot. We get back what we give! If we sow seeds of hate, distrust and envy in the world's garden, these pestilential weeds will choke our progress wherever we want to walk! And if we meet the world with sympathetic manner and kindly tone, it greets us in return in the same happy way—cheerfulness comes back to us if we give cheerfulness. Try it today and see! Grin at some tired-looking person and watch him quirk up the corners of his mouth in reply. You are making an echo, my dears, every minute of your lives! Do let's make it the kind of an echo that's going to help answer that lovely phrase in the Lord's Prayer—"Thy kingdom come, on earth, as in heaven." For that is simply making earth an echo of heaven. And you and I are the folks

to do it! Begin trying at once. It's such fun. It's so worth while.—The Baptist.

TWO MORE ASSOCIATIONS

Western District held its quarterly meeting at Puryear with Mrs. D. M. Nobles, the superintendent, in charge. A splendid program was prepared on stewardship, and was well carried out by a number of women. The afternoon was given to the Y. W. A.'s of Paris, who gave "Uncle Sam's Garden" in a most interesting way.

Mrs. Nobles resigned because of ill health after having served faithfully many years. Mrs. Horace McSwain was elected superintendent for the coming year. We believe that she, too, will lead the women into paths of joyous service.

Little Hatchie Association met at Maple Spring Church for its annual gathering. They were most gracious in giving the W. M. U. the entire afternoon. Mrs. Dickinson planned a very helpful program, which was enjoyed by all men and women alike. The young people were featured and did their part beautifully. There are no finer boys and girls than those in Little Hatchie.

Many churches secured letters to join other associations, so only Fayette County churches were left. Mrs. N. B. Towles of Rossville, was elected superintendent and we hope she will be able to develop the few churches left in Little Hatchie. This association has always been loyal, and we were sorry indeed to see the changes made. We trust that all the work will go on and no one will be discouraged.

REPORT FROM SHELBY CO.

One of the most interesting and inspirational meetings of the year was the quarterly meeting held with the Whitehaven Church, in July. There were over 700 in attendance. All reports showed signs of progress and increased interest in the different churches in this line of work.

The morning program was well given by the young people under their capable leader. In the afternoon we were delighted to have an expression from our leader of the Good Will Center, Miss Jessie Dye. We are happy to have her begin the work on August 15. All the churches in the association are very enthusiastic over this new work.

The election of officers resulted as follows: Mrs. W. B. Crenshaw, president; Mrs. L. R. Powell, first vice-president; Mrs. W. J. Campbell, second vice-president; Mrs. A. H. Smith, recording secretary; Mrs. W. T. Brown, corresponding secretary; Mrs. O. C. Cole, treasurer; Mrs. H. W. Strother, Y.W.A. leader; Mrs. J. H. Holloman, Sunbeam leader; Mrs. Willis Furr, G. A. and R. A. leader, and Mrs. C. B. Sims, personal service director.

"A NEW WOMAN"

By Mrs. O. L. Hailey

We have heard and read so much about "the New Woman," that we, no doubt, think we know all about her and what she hopes to do. But I have come to introduce you to one I fear we do not know, although she was reared almost at your doorsteps and in your homes. We have worked beside her and talked to her daily in our home, and today she stands beside us in the arena of life and votes with us for those who make and administer the laws of our country, and yet I feel sure we do not know her, and I fear

we have not tried to know her. She is our sister in black.

Where did she come from, and how did she come? In the fifties she was the little girl who sat and played with in call of "Old Miss," "just to pick up things and do things for her, that's all," as one explained when asked. When "Old Miss" rode or drove out she went along with her for company and to "open gates." Then she became the neat, painstaking, efficient house-maid, and later dear "old mammy," loved and honored as well as feared by the children, both white and black, for "her word was the law and gospel."

But the awful days came when all was changed. We only knew the "hired girl" who tried our patience and needed watchful care lest she failed to do the things she was told to do; and take things she somehow seemed to feel she had some right to. We did not stop to ask where the well-trained, efficient ones had gone, but decided that about all had gone to the bad, and that all were alike and were going to stay so, in spite of their schooling. We would ask only the bright girls who happened to interest us, "Can you read? Oh, you must learn to read. That's right, go on." And after a while we heard of men and women who were teachers in their own schools. That was as it should be, we thought. And we gladly helped them to build churches, for the time had come when they should have churches of their own.

Now let me tell you how I saw this "new woman in black" grow while I lived in Texas. Some years ago I was standing beside her, a girl about eighteen or twenty, showing her things when she shocked me by saying, "I am on the B.Y.P.U. program next Sunday, Mrs. Hailey, and am to tell about Esther. Will you help me write something?"

"B.Y.P.U.! Have you a B.Y.P.U. in your church, and you a member of it? What do you do?" Of course, I helped her and became somewhat interested. I told it as news to my friends and we said, "Can it be?"

Once, by chance, I got a very fine, intelligent cook. She had always worked in the laundry, but wanted to rest by cooking a while. I soon learned she was a Baptist and had been president of her Woman's Society. She always had questions to ask me when I came into the kitchen, and we often talked them over and explained as we "stirred things on the stove," and she often expressed herself as grateful. But she began to sigh for her church privileges, and the laundry got her back much to my disappointment.

Once in a certain town where we lived there was a very consecrated Negro woman whom everyone respected. In talking with her we offered to visit their society and help them. She said, "If you would only let us come to yours and see how you do it." We said, "Come and bring some of your friends." She with two others came to my kitchen door. I invited them in and gave them seats in my back parlor, for we were to have the missionary program at my home. We had our program as usual, and then asked them to speak out of their hearts. They expressed their appreciation in very fitting words and then introduced one of their number, a very insignificant looking woman, at first glance, as the Woman's Missionary Secretary of their State Convention. After expressing her pleasure at being with us and having the privilege of telling of her work, she told in a very modest and impressive way of her work over the state and their missionary work in Africa. She told how many missionaries they supported

there, about money raised, and gave us some of their literature, which we eagerly accepted, for it was all news to us. When they had excused themselves and left us, we sat and stared at each other in silence. We were so amazed at what we had seen and heard that we could not speak for a while. Here was a new woman, living in our midst and we did not even know her—a woman who could manage such affairs and speak of her work before large conventions, both North and South. "A thing no one of us could do," we explained. As we examined the literature our wonder grew. It put us so to shame we felt like crying to God for forgiveness that we did so little. A more humble set of women you never saw, for we had seen a new vision, as well as a new woman.

Once a request came over our phone from a highly respected Negro woman in our town who had been a teacher for years in their city schools, asking if we would receive a committee from their different churches at our next society meeting. They would like to consult with us about a very important matter. We said, "Yes, certainly." They came—Mrs. Chestnut, as they all called her, and wives of two pastors. We soon found them to be intelligent women and worthy to be called "Mrs." They said: "We have had a mounted policeman in our district, but he died some months ago and conditions have become unbearable, for no one else has been appointed in his place and we have no protection. We have appealed to the mayor and other officials, to no avail. So we have decided to appeal to the Christian white women and mothers of the different churches to help us. Won't you appeal to the au-

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thorities for us?" They told us things we never dreamed could be in our midst. And they said, "We want to raise our girls and boys true and pure, as you do yours; but we cannot unless you help us." And we did. I went with a committee of ladies, representing each church in town, to the mayor and city attorney and made the plea and told them it must be done. They did it. And Mrs. Chestnut did not fail to call me up several months after and assure me that all was well with them. A great change had been wrought, and they thanked us most heartily. We went on that mission with hearts on fire, for we had seen a new vision and had met a new woman—the mother in black, and found her mother-heart just like our own.

While my husband was holding a Bible Institute in the largest Negro church in Dallas, I was asked one afternoon to meet the women in their missionary meeting. I was chairman of the Committee on Negro Work in our society, so I told the Committee they must stand by me, which they did. There were about seventy-five women present. It was one of their regular meetings and we asked to "sit by" while they conducted their regular services, and at the close let us talk to them. All their prayer and singing was voluntary. And how they did sing and pray! It was true devotion. After our talks they broke forth into singing "He Included Me." I could not keep back the tears, and that song has had a new and broader meaning to me ever since. Yes, Jesus did include them, too, we must not forget. The lady whom I had asked to report this meeting to our society the next week, said: "Ladies, I wish I could tell you what a vision I have had and all I have felt. I do not believe I can ever be the same woman again, for I have had a revelation—to see that president preside, before us, with all the ease and grace with which I ever saw you preside, and such singing and praying and heart-felt devotion—it put me to shame and I feel unworthy ever to try to pray before you again. They did so appreciate our coming to them. Oh, sisters, Jesus did include them, too, and we must love them and help them." From that time on one of our ladies taught a Bible class composed of these same women one afternoon each week for many months, much to her delight, for she said they were real Bible students, the best she had ever taught.

After we had spoken at this meeting, the pastor's wife, who was a cultured woman, read us a carefully prepared paper, telling their needs and problems. We do not know their needs and problems as they see and feel them, and we cannot understand and help them until we do. Should we women not oftener go before them and ask them to come before us and talk these things over and so help each other to better understand each other? We need our sister in black as much as she needs us; for we are living together and are together rearing the future men and women of our country.—Home and Foreign Fields.

OUR ASSEMBLY

These notes are being written in the woods at Ovoca. There have been a fine lot of young people present, but very few older women.

Our Union is fortunate in having Miss Mather here teaching "Ming Kwong" to the Y.W.A.'s and for conferences in the afternoon. Her practical plans are most helpful for our leaders.

"A Decade of W.M.U. Service" has been studied each morning. The first day in getting the background of Baptist history we had a most interesting story from Mrs. O. L. Hailey who was in the Southern Baptist Convention in 1885 when the constitution was changed from "members" to "brethren," because she and other women had been made delegates.

Mrs. Van Ness has also added much to the class out of her personal experiences at the conventions.

Four Training School girls, Misses Mather, Weaver, Morton and Northington, have brought our school to our

women and have challenged them to send more girls to our school this year.

The half has not been told this scribe about Ovoca. It is an ideal spot for our encampment in the mountains with a beautiful lake near by. Each cottage has water and electric lights. Friendship Hall, where many delegates are entertained, is a lovely summer hotel.

The fare is very good and the service fine. The program will be described by others. It has been excellent. Our only regret has been that you were not here.

THE NOISY SEVEN

(Dedicated to Boys' Sunday School Teachers.)

I wonder if he remembers—
That good old man in Heaven—
The class in the old red school-house
Known as the "Noisy Seven."
I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane.
I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
I could reach the hearts of men.
That voice so touchingly tender
Comes down to me through the years—
A pathos which seemed to mingle
His own with the Saviour's tears.
I often wish I could tell him—
Though we caused him so much pain—
By our thoughtless, boyish frolic—
His labors were not in vain.
I'd like to tell him how Harry,
The merriest one of all,
From the bloody field of Shiloh
Went home to the Master's call,
I'd like to tell him how Stephen,
So brimming with mirth and fun,
Now tells the heathen of China
The tale of the Crucified One.
I'd like to tell him how Joseph,
And Philip, and Jack, and Jay,
Are honored among the churches,
The foremost men of their day.
I'd like, yes, I'd like to tell him
What his lessons did for me,
And how I'm trying to follow
The Christ of Gethsemane.
Perhaps he knows it already,
For Harry has told, maybe,
That we are coming—coming
Through Christ of Gethsemane.
How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing,
But the sheaves will surely be seven.
—Selected.

GOING TO THE DOGS

My grandpa notes the world's worn
cogs
And says we're going to the dogs.
His grand-dad in his house of logs
Swore things were going to the dogs.
His dad among the Flemish bogs
Vowed things were going to the dogs.
The caveman in his queer skin togs
Said things were going to the dogs.
But this is what I wish to state—
The dogs have had an awful wait.

Resolutions unanimously adopted by the W.M.U. of Nashville Association in its regular meeting at Grandview Church, July 10, 1924:

Whereas, God in His providence has called unto himself our brother, Rev. J. A. Carmack, and
Whereas, Our hearts go out to our superintendent, his wife, in her bereavement, therefore
Be it resolved, We, the W.M.U. of Nashville, Nashville Association, ex-

tend, to Mrs. Carmack our heartfelt sympathy and commend her to our Father, who is able to comfort her in this dark hour.

Be it further resolved, That a copy of these resolutions be sent to our sister, Mrs. Carmack, to the Baptist & Reflector, and a copy spread upon our minutes.

Signed,

MISS MARY NORTHINGTON,
MRS. JNO. D. FREEMAN,
Committee.

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Remember there is a big difference, in many ways, between biscuits and other bakings made from these so-called self-rising flours and those made from good plain flour and a dependable leavener. Try the experiment—make a baking from each—convince yourself.

You will find the baking made from flour and baking powder far more attractive in appearance. It will raise higher—retain its full food value and taste better. For best results, do not fail to use Calumet, the Economy Baking Powder, and a reliable brand of plain flour.

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S. S. ATTENDANCE AUGUST 3

Nashville, First	1,263
(Allen Fort Class	775)
Memphis, Central	1,256
Knoxville, Bell Ave.	769
Chattanooga, First	768
Memphis, First	632
Memphis, Temple	630
Jackson, West	546
Knoxville, Fifth Ave.	540
Knoxville, Broadway	528
Maryville, First	485
Chattanooga, Tabernacle	477
Rossville, First	469
Chattanooga, Highland Park	440
Johnson City, Central	439
Chattanooga, Avondale	389
Nashville, Eastland	376
Knoxville, Mt. Olive	356
Knoxville, Euclid Ave.	353
Erwin, First	348
Fountain City, Central	344
Elizabethton, First	342
Nashville, Edgefield	333
Knoxville, Island Home	325
Rockwood, First	325
Chattanooga, East	320
Paris, First	316
Kingsport	310

CHATTANOOGA

First: John W. Inzer, pastor. "The Breaking Point Between Jesus and the Pharisees," and "One Time Some Devils Told the Truth." 768 in SS, 4 by letter, 1 for baptism.

Chickamauga, Ga.: Geo. W. McClure, pastor. "True Greatness," and "Prepare to Meet God." 140 in SS, 78 in BYPU.

Tabernacle: T. W. Callaway, pastor. "Lot," and "Signs of the Times." 477 in SS.

East Lake: W. C. Tallant, pastor. "Be Strong in the Lord," and "Be Strong in the Power of His Might." 280 in SS, about 35 in BYPU.

Bell Ave.: G. W. Cox, pastor. "No Room for Jesus," and "The Unpardonable Sin." 115 in SS, 2 in BYPU. The revival continues with the interest increasing every service.

North Chattanooga: Wm. S. Keese, pastor. "The Greatest Heresy," and Rev. L. D. Harvil on "Seeing the Best." 259 in SS, 47 in BYPU, 3 for baptism, 2 baptized.

Chamberlain Ave.: G. T. King, pastor. "Things That Endure," and "The Burning Bush." 250 in SS.

Daisy: J. A. Maples, pastor. "One Thing Thou lackest," and "One Thing I Know." 114 in SS, 22 in BYPU, 3 baptized.

Oak Grove Tab.: J. N. Monroe on "Obedience to Christ," John 2: 5 and "Having the Mind of Christ," Phil. 2: 5-8. 180 in SS, BYPU's good. Rev. J. N. Monroe accepted the call to the pastorate of Oak Grove church.

Highland Park: J. B. Phillips, pastor. "The Sin of Omission," and "White Washed Lies vs. Dressed Up Liars." 440 in SS, 5 baptized. Two joined the church.

Rossville, First: J. E. O'Quinn, pastor. "The Offering of Isaac," and "God Our Sufficiency." Psalm 144: 1-2. 469 in SS, 115 in BYPU, 2 by letter. Special Children's Month during August. Vacation Bible School next week.

East Chattanooga: J. N. Bull, pastor. "Isaac's Bride," and "A Rich Fool." 320 in SS, 1 for baptism.

St. Elmo: U. S. Thomas, pastor. 297 in SS, 1 for baptism, 1 baptized. Good day.

Ridgedale: W. E. Davis, pastor. "The Manliness of Christianity," and "Get Thine House in Order." 189 in SS, 2 by letter, fine BYPU.

Avondale: T. G. Davis, pastor. "Why I Am a Missionary Baptist," and "Compromises." 389 in SS, good BYPU's.

Clifton Hills Tabernacle: W. R. Hamic, pastor. "A Tabernacle," and "Eternal Life." 252 in SS, 9 by letter, 2 for baptism. Week of prayer for \$1,000.00 to buy material to build a tabernacle.

NASHVILLE

Eastland: Evangelist S. W. Kendrick, supply. "God's Greatest Gift" and "Sin." In SS, 376. Good attendance in 3 BYPU's.

Edgefield: Dr. W. M. Wood. W. S. Jackson, supply. "That I May Know Him" and "The Power of His Resurrection." In SS, 333; in BYPU, 27; in Int. BYPU, 15.

Park Ave.: A. M. Newton, S. C. Reed, supply. "The Spirit of Christ" and "The Final Preservation of the Saint." In SS, 268. Good services at both hours.

North Edgefield: A. W. Duncan, pastor. "The Gospel vs. Fables" and "As in Other Days." In SS, 272.

Gallatin: E. P. Alldredge, pastor. "Big Business of the Kingdom" and "The Marvels of Christ's Forgiveness." In SS, 124; in BYPU, 12; in Jr. BYPU, 21.

Inglewood: H. M. Estes, pastor. "Grasshopper Christians" and Num. 13: 33. In SS, 58; in BYPU, 24; by letter, 1.

Seventh Baptist: Edgar W. Barnett, pastor. "Possibilities of Faith" and "Will God Do What He Says." In SS, 193; in BYPU, 27. Eli Wright preached at night. Bro. Barnett away in a meeting.

Central: W. C. Golden, supply. "The All-Seeing Eyes" and Good-bye service for Miss Hazel Andrews who goes to China. Good SS and BYPU. The special good-bye service was very fine.

Grace: Tom. L. Roberts, pastor. "Peter's Deliverance" and "What Will You Do with Jesus?" In SS, 268; in BYPU, 24; baptized, 1.

Immanuel: Dr. C. E. Burts preached at morning hour at Immanuel. No evening service.

KNOXVILLE

Broadway: B. A. Bowers, pastor. "Does Christianity Meet the Test in the Hour of Man's Greatest Need?" and "Stepping Out and On Faith." 528 in SS, 129 in BYPU, 3 by letter.

Island Home: C. D. Creasman, pastor. "Thinking About God," and "The Tower of Babel." 325 in SS.

Central of Bearden: Robt Humphreys, pastor. "God is Love," 1 John 4: 16, and "Building Without God." 127 in SS.

Washington Pike: J. A. Lockhart, pastor. "A Good Soldier of Jesus Christ," and "Exercising Into Godliness." 132 in SS, 60 in BYPU.

Euclid Ave.: J. W. Wood, pastor. Psalm 1, and "A Man Sent From God." 353 in SS, 50 in BYPU.

Mt. Olive: Stephen C. Grigsby, pastor. Rev. W. M. Mullen on morning. Rev. J. C. Shippe afternoon. We held our home-coming service. 356 in SS. About 1,800 people took dinner with us. New church completed. Mt. Olive's greatest day.

Elm Street: E. F. Ammons, pastor. "Prayer," and "Useful Employment." 175 in SS, 2 by letter.

Inskip: W. D. Hutton, pastor. Zech. 1: 5 and Acts 13: 26. 130 in SS, 54 in BYPU, SS collection \$28.80.

South Knoxville: M. E. Miller, pastor. "Grace," and Jno. 1: 1. 275 in SS.

Fifth Avenue: J. L. Dance, pastor. "The Life That Does Not Break," and "Elijah Raising the Dead." 540 in SS, 2 by letter.

Gillespie Ave.: J. K. Smith, pastor. John 12: 21 and Ps. 11: 3. 186 in SS. Fountain City: Neill Acuff, pastor. "A Gospel Church," and "Caught in His Own Trap." 156 in SS.

Marble City: R. E. George, pastor. "Folly of Mote Hunting," and Rev. Williams on "Weights and Witnesses." 126 in SS, 25 in BYPU, 1 by letter. Resigned as pastor, having served almost seven years of pleasant, peaceful and successful work.

Bell Avenue: James Allen Smith, pastor. Frank J. Fleming on "Lovers

of God," and "Jesus the Savior." 769 in SS, 1 by letter.

Central of Fountain City: J. C. Shippe, pastor. "Sound Doctrine Rejected," and "The Kind of Church Paul Wanted." 344 in SS, 102 in BYPU. Good congregations.

Third Creek: W. E. Conner, pastor. Business meeting, and pastor on "Trusting the Lord." 113 in SS.

Rockwood, First: L. W. Clark, pastor. "Elijah's Vision," and "Profit and Loss." 325 in SS, 86 in BYPU's. Preached at Eureka at 2:30.

MEMPHIS

Calvary: Pastor spoke both hours. Good services. SS 165; good interest in BYPU's.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to large congregations. SS 245. BYPU 91. A good day.

Lucy: Revival, Pastor Burk doing the preaching. For baptism 2; SS 73. Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours. SS 48. Fair congregation.

Hightland Heights: Two fine congregations. SS 241; 3 good unions. First: Pastor Boone preached to good congregations. SS 632.

Riverside Park: A. H. Smith, pastor. SS 47. Joseph Papia, Italian Missionary: Times preached 2; present in SS 18; families prayed with 8; tracts distributed 21; visits made 46.

Rowan Memorial: A. H. Smith, pastor. SS 136; 2 fine BYPU's.

Forest Hill: W. L. Smith, pastor; spoke at both hours fine crowds. SS 62; for baptism 6.

Temple: J. Carl McCoy, pastor; morning Rev. Lacy R. Keele, night, pastor on "Forgetting God." SS 630; 7 BYPU's.

Endora: H. T. Whaley, pastor; Hon. J. W. McCall spoke both hours "The Life of Power" and "The Trial of Jesus." SS 60.

Speedway Terrace: J. O. Hill, pastor; on vacation. M. D. Jeffries supplied both hours. SS 109.

New South Memphis: Pastor Norris preached both hours. "He must increase, I Decrease" and "What Think Ye of Christ." By letter 2; SS 124; 4 good BYPU's 45.

Central: Home Coming Day. Large audience. Pastor Cox preached. Six for baptism; by letter 5; baptized 16; SS 1,251.

McLemore Ave.: Pastor Furr preached at both hours. For baptism 1; SS 251.

MISCELLANEOUS

Kingsport: J. K. Haynes, pastor; SS 310. Good services.

Grove Land, Ga.: J. O. Dantzer, pastor; Evangelist R. D. Cecil preached Sunday, beginning a week's meeting. Two good services. SS good.

Elizabethton, First: J. Herschel Ponder, pastor. "How I Know I Am Saved" and Citizenship." SS 342.

Ocoee: R. A. Thomas, pastor; Sat. night G. W. Passmore on "The Gospel." Pastor spoke Sunday and Sunday night on "Where Is the Good Way?" and "He Went a Little Farther." Revival begins next Sunday SS 88 BYPU 42.

Maryville, First: J. R. Johnson, pastor; preached at both services. By letter 2; SS 485.

Hamilton: 11 a.m. S. N. Fitzpatrick supplied. On Tuesday, July 29, Rev. S. N. Fitzpatrick and Rev. W. H. King Kendall conducted the funeral of deacon J. H. Austin from Mt. View Baptist church with interment at Mt. Olivet cemetery.

Spring City: T. O. Dake, pastor; "The Testament" Heb. 9: 16, 17 and "Christian Fundamentals" Psalm 11: 3. SS a little less than last report. Preaching attendance better. Will be in our new church next Sunday.

Kingston: W. C. Creasman, pastor; "The Wounded Christ" and God's Detectives." SS 172; BYPU 54. Good congregations.

West Jackson: R. E. Guy, pastor; Bro. B. P. Baldrige preached on "In Christ Jesus" and "Influence." SS 546; BYPU good.

WHAT IS PREACHING?

By J. L. Dance.

I have always been a stickler for profound, logical, even theological preaching. But, I have found out that even this kind of preaching has weaknesses.

The trouble about logical preaching is, that it does not lodge. And the trouble about theological preaching is that it neither Theo's nor lodges.

Furthermore, if you will study the methods of Jesus, you will see that he was not merely a profound, logical expounder; but quite a speaker to the people. He had mastered some great fundamentals, such as God, man, sin, death, heaven, hell, redemption; and inside of these lines, he stayed and spoke freely to men.

In his great commission, he tells us, if we have ears to hear, to go and do likewise.

NEWS ARTICLE

Passenger Department of the Southern Railway has just issued a small, attractive four-page leaflet showing the electoral vote for president, by parties and states for the years, 1916 and 1920, leaving a blank column for the year 1924. It also gives names of all presidents beginning with George Washington, showing date of birth, date inaugurated, term of office, death, etc.

On the front page of this leaflet, which is in two colors, appears photographic cuts of the candidates for president and vice-president, with small map of Southern Railway on last leaf.

Passenger Representatives have large supply of these leaflets for free distribution through the Ticket Offices and on application.

AMONG THE BRETHREN

Evangelistic Singers John Imrie and wife of Topeka, Kans., are in their tenth season of that class of work. They are now with Rev. Ed Mollett in a meeting at Cairo, Mo., and are booking engagements for fall and winter meetings. Mrs. Imrie is a pianist and worker among young women.

Rev. G. T. Mayo of Dresden, Tenn., is being assisted in a meeting at Trimble, Tenn., by Rev. D. A. Ellis of Memphis, Tenn. The attendance is fine and everything looks promising for a successful meeting. Those who have heard Brother Ellis know of the great preaching he is doing.

Rev. L. R. Riley of Trezevant, Tenn., closed an arbor meeting at Newbill's school house, last week in which there had been 26 professions. It was a truly great meeting.

Rev. Henry H. Huey of Newbern, Tenn., did the preaching in a revival at Fairview Church near that place resulting in 17 professions, 19 additions, 17 by baptism. Rev. G. W. Lowe of Obion, Tenn., is pastor. Bro. Huey was complimented with an invitation to return next year for a similar engagement.

Rev. Thos. F. Moore of Martin, Tenn., is to be assisted in a revival at Concord Church near McKenzie, Tenn., by Rev. J. G. Cooper of Buena Vista, Tenn., beginning August 17th. Friends will join them in the hope of a great ingathering.

The church at Macon, Miss., loses its pastor, Dr. A. B. Metcalfe, who has resigned without disclosing his plans for the future. The Mississippians hope to retain him in the state.

The pulpit of the First Church, Dallas, Texas., is being supplied this summer by Dr. F. M. McConnell during the absence of the pastor, Dr. Geo. W. Truett.

Tabernacle Church, Macon, Ga., loses its pastor, Rev. Grady Feagan who resigns to complete his studies in Boston University, Boston, Mass.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

The church at High Point, N. C., has called Dr. Zeno Wall of Goldsboro, N. C., and it is believed he will accept. He was for many years pastor at Clinton, Miss., where he is universally beloved.

The First Church, Tuskegee, Ala., secures as pastor, Dr. Paul V. Bomar, who has lately returned from a trip around the world. He was for many years the president of Judson College, Marion, Ala.

The pulpit of the Third Church, St. Louis, Mo., Dr. H. A. Porter, pastor, is being filled during August by Dr. Edgar Y. Mullins of Louisville, Ky., president of the Southern Baptist Theological Seminary. They are hearing wonderful gospel messages.

Beginning September 21st, Dr. George Ragland of the First Church, Lexington, Ky., is to be assisted in a revival by Dr. John Roach Straton of Calvary Church, New York City. They were associated together as students in Baylor University, Waco, Texas.

The church at Christiana, Tenn., has secured as pastor, Rev. J. C. Pitt of Auburn, Ky., and he is on the field, the work having begun most auspiciously.

Rev. C. P. Stealey, editor of the Baptist Messenger, Oklahoma City, Okla., is about to publish a symposium from brethren throughout the South on the desirability for the Southern Baptist Convention to make a doctrinal statement. Wonder if Brother Stealey has forgotten that the Convention has decided to do that particular thing through a committee of which Dr. E. Y. Mullins is chairman and Brother Stealey a leading member. The report will be submitted in Memphis next year. Hence Editor Stealey's symposium seems superfluous.

During August the pulpit of the First Church, Oklahoma City, Okla., will be supplied by Rev. B. A. Copass of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. The pastor, Dr. Lincoln McConnell, is expected to return by Sunday, September 7th.

Montezuma College, Montezuma, New Mexico, loses its worthy president, Dr. Layton Maddox, who has not indicated his plans. He has performed his educational task with heroism and enthusiasm.

Rev. Elmer Ridgeway of Duncan, Okla., lately held a revival at Memphis, Texas, where Rev. C. T. Whaley is pastor, there being 67 additions to the First Church. During the 28 months Brother Ridgeway has been pastor at Duncan, Okla., there have been 657 additions to his church. Miss M. Alice Bilby has been lately chosen educational director.

The First Church, Macon, Ga., is to feast on the ministry of Dr. W. L. Pickard of Central Church, Chattanooga, Tenn., as supply during the month of August. The pastor, Dr. W. R. Owen, will be in Baltimore, Brooklyn and Philadelphia.

Dr. J. M. Haymore resigns the care of the First Church, Decatur, Ga., to accept the work of state evangelist in Missouri. He has received 492 people into the First Church, Decatur, during his pastorate of three years.

The church at Washington, Ga., loses its pastor, Dr. Homer D. Grice, who resigns to become Director of Daily Vacation Bible School Work for the Sunday School Board. A layman could have directed that work as effectively without taking a good man from the God-appointed office of pastor.

Miss Edith Cox of Shawnee, Okla., has been elected to the chair of Home Economics in Tennessee College for Women at Murfreesboro, Tenn. She carries gilt-edged recommendations.

Beginning August 31, Evangelist John W. Ham of Atlanta, Ga., will go to Pontotoc, Miss., for a county-wide revival in which 27 churches will unite. Following that meeting he engages in one with Tabernacle Church, Macon, Ga.

A revival last week at Enville, Tenn., in which the Missionary Pastor, Rev. C. E. Azbill of Lexington, Tenn., was assisted by Evangelist G. M. Workman of Geary, Okla., resulted in 25 conversions and 19 additions to the church, 13 by baptism, including a number of heads of families. Three deacons were ordained during the meeting. The new house of worship was used during the services and will be pushed to rapid completion. Bro. Azbill is happy in the success which attends his labors.

Rev. A. U. Nunnery of Parsons, Tenn., is being assisted, beginning Sunday in a revival at Wildersville, Tenn., by Rev. John R. Clark of Martin, Tenn. Brother Clark is a terror to errorists, whether Pedoes or Campbellites. Metaphorically speaking, we look for the fur to fly in every direction.

Rev. W. F. Bowen of Darden, Tenn., has the assistance this week in a revival at Judson Church, near Middleburg, Tenn., of Rev. J. Floyd Rogers of Henning, Tenn. They are congenial yoke-fellows and it is expected that much good will be accomplished.

Rev. E. E. Workman of Mayfield, Ky., is preaching this week in a revival at Cotton Grove Church, near Jackson, Tenn., assisting Rev. J. Walger Camp of Jackson, the pastor. The services are being held in the new church which is a thing of beauty.

Dr. L. L. Gwaltney of the Alabama Baptist says concerning the Religious Herald: "The Herald is now in its 99th year, nor has its strength failed and its vision grown dim. And the same is true of its present editor." What is true of the present editor, Dr. R. H. Pitt? That he is 99 years old? Perish the thought! The sentence is ambiguous.

Rev. J. H. Buchanan and wife of the First Church, Paris, Tenn., are spending the month of August with friends at Finchville, Ky., which was a former pastorate of Brother Buchanan's while a student in the seminary at Louisville, Ky.

Evangelist John R. Hazelwood of La Grange, Mo., is to assist Rev. W. L. King of Parsons, Tenn., in a revival at Mt. Ararat Church near Darden, Tenn., beginning Wednesday, August 7th, and continuing ten days. They go from there to Jacks Creek Church near Huron, Tenn. May great results attend their labors.

New Prospect Church, north of Parsons, Tenn., is to have a revival, beginning August 10th, in which the pastor, Rev. John T. Bradfield of Darden, Tenn., will be assisted by Rev. Floyd Odum of New Orleans, La., and Revs. G. H. Wood and D. R. Gullede members of the church.

Deacon L. L. Walker, aged 71, of Union Church, Chesterfield, Tenn., died Wednesday, July 30th. He was one of the most loyal, liberal and useful laymen in Beech River Association. His was the preacher's home. A throng of people attended the funeral conducted by his pastor, Rev. W. F. Boren of Darden, Tenn., and the writer.

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your grace, O mighty tree,
B. H. DeMENT, Pres., 1220 And shall seek, many a day,
Fill I more worthily shall be
Your comrade on the way.

Home Circle

TO MY SON

Do you know that your soul is of my
soul such part
That you seem to be fiber and core
of my heart?
None other can pain me as you, Son,
can do;
None other can please me or praise
me as you.
Remember, the world will be quick
with its blame,
If shadow or stain ever darken your
name.

Like mother, like son, is a saying so
true

The world will judge largely of
mother by you.
Be this then your task if task it shall
be,

To force this proud world to do
homage to me.

Be sure it will say when its verdict
you've won,

"She reaps as she sowed. This man
is her son."

YOUR MOTHER.

LAFAYETTE'S BLANKET

By Carl B. Waters

America can never forget her debt

to that brave Frenchman, Marquis Lafayette, who fought so bravely for our liberty in those dark days of the Revolution. Every now and then some one recalls a forgotten story about this noble ally of Washington, and here is one that you may never have heard before.

Forty years after the American Revolution, Lafayette returned to pay his last visit to our country. This was in 1824 and the veteran Frenchman was seventy years old. At one very brilliant reception which was given for him the general stood in line smiling and bowing to the guests, some of whom he remembered.

One figure in the calling group excited much attention. This was an aged man in a faded Continental uniform with a piece of blanket pinned across his stooping shoulders. When he reached the marquis, the old man gave the Continental military salute, which was returned in kind by Lafayette. The worn and weary appearance of the old man brought tears to the honored guest's eyes and recalled very vividly the dark days of Valley Forge.

"Do you remember me?" asked the aged voice.

"I am sorry to say I do not," returned the general, kindly.

"Do you remember Valley Forge?" quavered the voice again.

"Ah, yes," replied the marquis. "To my dying day I shall not forget the frosts and snows and the bitter cold of those dark days."

"Well," answered the old man, "I was the freezing sentry whom you found on duty at Valley Forge one night and I shall never forget you."

"You took my gun and stood guard for me while I went to your hut to warm myself. You bade me return with your blanket and when I obeyed you cut your blanket in two, gave me one half and kept the other yourself."

"Here, sir," concluded the old man, "is the freezing sentry whose life you saved, and here is the blanket which you gave to a poor Continental soldier."—The Girls' World.

PEARL FISHING IN MEXICO

By C. R. Mahaffey in Adventure Magazine.

Regarding the pearl fisheries on the west coast of Mexico, they are pretty well controlled by Mexican firms, and more and more the motto is "Mexico for the Mexicans." It takes a great deal of red tape to secure a concession for pearl-fishing, and quite a sum of money; also time. I do not know locations of reserve pearl-shell beds but do know that sections of the coast are reserved for a time. These locations are usually put up for rent to the highest bidder, who pays for rent, also exploitation tax on shell and pearls taken. It takes a man with much knowledge of the general cussedness of the Mex and especially of the sea-going Mex, who is, if it is possible, more cussed than the average.

After pearl oysters are hauled up they are opened on the spot, not left to rot on the beach, as practiced in the South Seas. It is a hard job to keep the openers from stealing you blind; and if you do catch one, under present conditions it would do you very little good, as they would tell him not to get caught next time and go 50-50 with him (the police). Mexico is the paradise of the I. W. W. nowadays, and if you have any dealings with the sea-going Mex you will have more gray hairs than you have now!

I have no idea of how many oysters a diver can bring up. About as easy as figuring the length of a piece of string. It all depends on thickness of cysters, depth of water, danger of sharks, ability of diver and so forth.

HOW TO IMPROVE THE VOICE

A good speaking voice "sings." The tones come out exactly as they do in singing, except they are not so sustained. And a good speaking voice, too, needs a range of tone, just as the singing voice does. That is, your voice must not play one or two notes; it must have variety of tone; it must not be monotonous. Tones, indeed, say as much as words. Modjeska, it is said, could recite the alphabet with such emotional tones that her hearers would weep.

Do your tones speak as well as your words? A good test of your power to talk with tone is to try the alphabet, numbers or the syllables "la, la, la" and see what you can convey of fear, sorrow, anger, apprehension, surprise, calm, interest, and so forth. When you try this exercise, notice if your tones are shaky or not well sustained. If they are either, it is because you do not breathe deeply enough or use the breath properly to make tone. To develop power in sustaining tone, try

chanting and intoning. Take for practice one of the psalms, "My soul doth magnify the Lord" (Luke 1, 44). Take a full breath for each word and hold the tone through the words. Then speak and hold the same open-throated quality in the speaking voice.—The Delineator.

SMILES SELECTED

RAISING CHICKENS

She wrote to a poultry journal that poultry raising was much to her liking, and wondered how long the hen should remain on the eggs. The editor wrote:

"Three weeks for chickens and four weeks for ducks."

Later she wrote to the poultry journal as follows:

"Many thanks for your advice about the setting hen. She remained on the nest three weeks, and at the end of that time there were no chickens hatched. As I did not care for ducks, I took her off the nest and sold the eggs."

SHOCKING

Mistress: What beautiful scallops you have on your pies, Mandy! How do you do it?

Cook: 'Deed, honey, dat ain't no trouble. I jes' uses my false teeth.

WELL SUPPORTED

"I'm counting on the support of every honest man and woman in the city," asserted the candidate to a group of his friends.

"An' not only that," whispered Pat confidentially, "but ye'll get the vote of every Oirshman in the sixth ward."

BADLY BENT

"Well, Sandy," said the laird, "you are getting very bent. Why don't you stand up straight like me, man?"

"Eh, man, do you see that field of wheat over there?"

"I do," returned the laird.

"Ah, well, you'll notice that the full heads hang down, an' the empty ones stand up."

NOBODY'S BUSINESS

Clancy: "Oi want to get a first-class ottymobile for me wife."

Auto Dealer: "Long body?"

Clancy: "Begorra, no! She's built like a barrel—but phwat's that got to do with it?"

THEN THE FUN BEGAN

"I can't keep visitors from coming up," said the office boy dejectedly. "When I say you're out they won't believe me. They all say they must see you."

"Well, put them off somehow," said the boss with a worried look. "Whatever they say, just tell them, 'That's what they all say.' Be firm. See?"

"Yes, sir."

That afternoon a lady called. She had hard features and an acid expression, and she demanded to see the boss at once.

"Impossible," said William.

"But I'm his wife," persisted the lady.

"That's what they all say," said the boy.



A Basket of Puppies