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J. D. MOORE, Editor

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## "MANY MANSIONS"

In his vision on Patmos, the apostle John saw the New Jerusalem descending out of heaven from God; and heard the angel who measured the city announce its dimensions in terms of actual distances and measures. When heaven is described as a cube with each of its three sides twelve thousand furlongs, we understand that figurative language was not employed but that it is as definitely a place, with a certain size, as are the cities of New York or London. Imagine, if one can, the actual proportions of the city of God! With each of its three sides—length, breadth and height—twelve thousand furlongs, it is made up of one trillion seven hundred and twenty-eight billion cubic furlongs. It, therefore, has one cubic furlong perhaps for every person who ever lived! The Father's House has many mansions. Its accommodations are unlimited. There is room for every one who will enter in through the Door, which is Jesus Christ, who is the only Way. He is the Light of heaven where "there is no need of the sun or moon." Heaven would be dark to any soul that did not know Jesus, since it has no other light than He. What is your destination finally? How much of heaven will be assigned to you if by the grace of Christ you reach the Holy City? Are you sending your goods across the River so that they will be over there waiting for you when the summons comes for you? You can send them ahead, but you can carry nothing with you.

## CHURCHES AND CIVIL CASES.

How often members of the same church will submit their differences to litigation instead of bringing their case before their church for adjustment? Christians should be very slow to go to law with one another for any cause. If there are disagreements let the parties thereto call for arbiters from among their fellows in Christ by whom their matter may be decided. Frequently men will pay out large sums of money in a contention which is trivial merely for the "principle of the thing." The "principle of the thing" is that every man wants to have his own way, and the result is that unscrupulous lawyers get most of what each one of them has. How much of the burden of taxation would be relieved and the costs of courts reduced should every Christian carry his case before his church instead of the judiciary for settlement. Church people have not yet learned the half of the practical value of church life. Everybody would be infinitely better off, financially and socially, as well as religiously and morally, if the church was regarded by its members as the highest civil authority in the community.

## TRUE GREATNESS.

Oft I look in admiration  
At the things that others do,  
And I marvel at the talents  
Given to the favored few.  
It must be a wondrous feeling  
With such powers to be blest,  
And to tower head and shoulders  
Over all the rest.  
Oft I catch myself comparing  
That by which my fellows shine,  
With the little I can offer,  
And those modest gifts of mine,  
Oh, how then the limitations  
Of my talents I deplore!  
How I wish my contribution  
Might amount to more!  
But while in life's mighty chorus  
Mine be not the place in front,  
And to those more nobly gifted  
Be assigned the solo stunt;  
There is something more than greatness  
May I meet its sterner test  
And, be my task e'er so humble,  
Do my little best!

## HIDDEN BIBLICAL REFERENCES.

God's Word is not an occult message, and is not subject to an "Open Sesame" method of approach. Yet there is a great deal in it which conveys knowledge which we have not yet attained and which therefore may be mystical, in both its direct and indirect references. The article on "TNT and the Bible," published elsewhere, illustrates how scientists often discover truths which are stated in the Bible but which are not recognized until they have been applied. However, we ought not to look for a prophecy in the Scriptures covering all the discoveries of mankind. It is easy to read into certain passages a meaning which does not exist. For example, a correspondent asks if Nahum 2: 4 does not have reference to the automobile: in which it is said:

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches: they shall run like the lightnings."

This is a description of the tumult which was to take place in the city of Nineveh at the time of its destruction; and if it could contain any general prophecy at all it would refer to the modern tanks used in battle. But the trouble with such an interpretation is that tanks do not "run like the lightnings!" So, with this passage and with a great many others, it is better to let the Word say what it wants to say and to mean what it wants to mean.

## WORLD SPOTS.

In order to keep oneself unspotted from the world, he must not get into wrong relations to it. The world is good and beautiful. The earth is a lovely place to stay on top of, but is not a desirable spot to lie down in! Soil will not spot you as long as you keep it under your feet. Happy is the planter who does not carry too much of his farm on his boots! It is well when one can handle money which does not stick to his hands! A spot may be simply a good thing in a wrong place. Do not let your religion be spotted with the world. Keep it pure by keeping it free from inferior elements, and do not try to mix it with baser alloys.

## RANDOM REMARKS: WISE OR OTHERWISE.

By Sherwin Williams.

Sin petrifies the finer sensibilities.

Nothing is so costly as sin.

Fools try to run with both the hare and the hounds.

The worst saint is better than the best sinner, but he should be ashamed of himself.

People who boast that they do not read advertise themselves as fools.

Criticise yourself most searchingly and severely, but be mild with others.

The Christian who is untrue to Christ will betray you if it is to his advantage.

Give your pastor your heartiest co-operation in every good work, and he will be a perpetual blessing to you.

Any fool can find faults, but a wise man looks for good deeds and rejoices to find them.

Unquestioned integrity is a most valuable asset and the severest rebuke you can administer to immorality. Try it.

Deal honorably with your most unscrupulous competitor so you can have the joy of respecting yourself while you condemn his duplicity.

Be always teeming with virtue and you can without hesitation lend a helping hand to every one overtaken by temptation.

To help another is to enrich yourself, but to withhold the help you could give impoverishes both you and the needy one.

Some pastors have keen ears to hear the cries of the heathen and are deaf to the appeals of their own poor brethren at their doors. The apostles witnessed first in Jerusalem.

Have you noticed it—it is glaringly true—the people who are most forward in pointing out and condemning faults in others live most reprehensible lives themselves.—(22.)

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## EDITORIAL

### THE "GO YE."

It was physically impossible for the disciples in person to go into every part of the known world at the time Jesus gave them the command to do so. He was speaking through them to all who should come after them. They were to *begin* a movement for world-wide evangelism. They were to do their part in it, but Jesus meant others also, and a larger company than they were then, when He said: "Go ye into all the world." Then He must have had us in mind, together with that still greater body of Christian people who are yet unborn.

#### Who?

The "ye" refers to the disciples of our Lord, those who make up His kingdom and compose the firm of which He is the head. It means every one who may be included in this classification. It is the duty of every Christian to "go," either

*In Person*, to give one's life in definite service, either at home or abroad. When young Christians are deciding upon their life-work, they ought to consider the question of going in person. Not until one has settled this question is he properly qualified for work anywhere. None can occupy any part of the field well unless he has thought of his duty to it as a whole. Some are called to go in person, while others are not. Let the Lord decide and designate the territory which we should hold for Him. To designate our field is to dictate to Christ, and is far worse than to designate our gifts to Him.

*Or by Representative*,—not by a substitute. There is a big difference between a representative and a substitute. Our missionaries are not our substitutes but are the field members of the firm to which we also belong. They have duties to the cause elsewhere, while ours are just as binding at home. A substitute is one who, not having any personal obligation to a cause, can take

the place of another who has, and who thereby relieves him entirely. In the service of Christ there can not be substitutes because each servant is personally obligated, and neither his faith nor his duty can be transferred to another. Every follower of Jesus Christ *must* go, either in person or in the person of another.

#### How?

On the question of methods there may be room for differences of opinion. The Lord in His Word has not laid down more than the general principles upon which methods of missionary labors may be carried on. His emphasis is on the "Go ye."

*Independently*, some churches prefer to do their missionary work without any established relation with other churches, and to send their money direct to their employes on the field. Even some individuals do this. Theirs is the right to do so. We have no quarrel with them, except that it betokens a lack of confidence in the Christian integrity of other churches upon which God's blessings have not rested and which has resulted in a pitifully small income to the missionary enterprise. Advocates of this method too often resort to bitter denunciation of the great body of Baptists who prefer to co-operate in missionary efforts. If they are satisfied with the way they do it, why should they spend their energies trying to tear down the more successful method of others?

By *co-operation* among the churches and individuals the field forces can be most effectually supported and enlarged. Faith in one another is necessary to a fruitful co-operation. God can not bless a body of Baptists who are suspicious of their brethren and who think none are good but themselves. Our Boards are the agencies of the churches, and we support our missionaries through them and they are directly affiliated with us through a committee of our own making. What wonderful growth in numbers and success in the world field have come to Southern Baptists who co-operate in their educational and missionary activities? God's blessings, so abundant, are testimony of His favor and His pleasure in their plan. Let us be deeply humble because of this, and let us never be swerved an inch from our loyalty to that which He has so signally approved.

#### What?

There are several phases of missionary activity. Developments in this respect have been very rapid of late. Others than those who now exist may hereafter arise. As with the question of methods of support by the churches, which may vary under enlarging vision and opportunity, this also is a method of activity on the part of the missionaries themselves which may be changed according to the increasing resources available for their work and the growing needs of their fields.

*Preaching* will always be the first phase of world evangelism. Nothing can ever take its place. All else besides it will merely increase its own importance. There are some who think that nothing else should be done by missionaries. They allege that preaching the Gospel is sufficient to bring about any and all other forms needful in the lives of heathen people. But preaching is itself a human

effort and needs to be supplemented by other kinds of human activity. They are right to affirm that the Gospel is sufficient. But they are in error who think that their *preaching* of it is enough!

*Teaching* is a part of the process which was specifically mentioned by the Master in His last command to His disciples. The Christian school is a great Kingdom power and a fruitful soul-winning agency, both in our own and in other lands. But culture should minister to the spiritual life. Through the denominational school, Baptists can reach a class of unsaved who would not be brought under the influences of the Gospel by preaching only.

*Healing* is a phase of missionary work which Jesus gave to His followers in the days of His flesh, and which at the time of His ascension, was an established feature of their labor. What tremendous influences for Christ are exerted by our hospitals in foreign lands! As the sick and suffering come to them for healing and are relieved of their physical ailments by the servants of Jesus Christ, their hearts are turned toward Him with a tenderness which might never have been produced in any other way.

*Husbandry* is an altogether new sort of missionary activity, as far as Southern Baptists are concerned. It brings to the people in a practical, every-day demonstration, the material advantages of our religion. Why should not our messengers and the couriers of our King carry the better grade of cotton to China and make two bolls grow where one grew before? Why not introduce the better grade of stock, cattle, hogs and chickens? Perhaps the greatest single economic need of China to-day is the thorough-bred cow, that there may be an abundance of good rich milk for the babies who, for the want of it, are dying by the thousands. Why not teach orcharding, the culture of bees, and whatever else is necessary to the domestic and economic welfare of the people? We have a few missionaries who are doing this sort of work. They are obeying the Lord's command as definitely as the pastor of a mission church, an itinerant missionary or professor in a theological Seminary in a heathen country.

In this connection, it is fitting to say that our schools and colleges in the Home land have not anticipated this demand on them from the foreign field, and there is not a single Baptist school or college in the South which is equipped to train men and women for this sort of missionary work. They must get their training from state, or other denominational institutions. Not until Southern Baptists put Husbandry in their curricula will they be competent to meet the demands which are made upon us both at home and abroad.

### STUDY COURSE FOR MEN.

The Laymen's Movement, under the splendid leadership of Dr. J. T. Henderson of Knoxville, is to be congratulated upon its effort to stimulate missionary study among the men of our churches. This has been a virtue and a policy among our women for some time. But to get men down to the study of books has been considered a rather formidable proposition! However, Dr. Henderson

has braved the task and should have the cooperation of every pastor in the South in his effort to enlist our men in the study of Stewardship and Missions. He offers a beautiful diploma with space for seals to be attached upon the completion of the several courses. May this thing be fraught with great blessings upon our men, as the similar work has been among the women!

#### THE NORTON GIFT TO THE SEMINARY.

By President E. Y. Mullins, Louisville, Ky.

Recently, just before Mr. George W. Norton and his two sisters were leaving for a summer vacation, I received the following communication from Miss Lucie U. Norton:

Dear Dr. Mullins:

It gives me pleasure to enclose pledge of joint contribution of one hundred thousand dollars for the building fund of the Seminary from my sister, my brother and myself.

With united good wishes for success and blessing upon your great work,

Very sincerely yours,  
(Signed) Lucie U. Norton.

July 9th, 1924.

P. S.—May we ask for as little publicity as possible without hindering your efforts to obtain other subscriptions.

This note was accompanied by the signed pledge of the two sisters and brother. Later, in explanation of this pledge, I received the following communication from Mr. George W. Norton regarding the gift of himself and his sisters:

Louisville, Ky., July 14, 1924.

Rev. E. Y. Mullins, D.D.,  
c/o The Southern Baptist Theological Seminary,  
Louisville, Ky.

Dear Dr. Mullins:

May I say in reference to the subscription from my two sisters and myself, of \$100,000.00, for the building fund of the Seminary, that we realize the importance of obtaining, if possible, from private subscriptions, not less than \$350,000.00 for application to your work in 1925 over and above the amounts which you hope to receive as the Seminary's proportion of the contribution by Southern Baptists for Southwide objects, as fixed by the Convention.

As you note, we have not attached any condition to the payment of our subscription, but it is the hope that friends of the Seminary will promptly respond to your appeal to bring the private subscriptions, or individual gifts, up to a total of \$350,000.00 available for your purposes in 1925.

I understand that by reason of the action of the Convention the estimates promise \$750,000.00 for your building purposes in 1925, derived from the collections from Southwide objects (The Seminary's proportion being 10%), but I think we all realize that some allowances must be made for lack of prompt collections, and that if you are to safely count upon One Million Dollars to be expended upon your buildings in 1925, you will need, as above indicated, at least \$350,000.00 from private subscriptions.

It is understood, of course, that the above refers only to your requirements for 1925, and that the completion of the building plant will have to be taken care of by later appropriations.

The present crisis in the Seminary, due to its growth and the inadequacy of the present equipment, creates an emergency which should be met promptly by the denomination. The fact that the Seminary so rarely appeals for large sums of money, and the further fact of its vital relation to all denominational work, seem to require that the needed building fund should be provided without delay.

Sincerely yours,  
(Signed) George W. Norton.

In this connection, it gives me pleasure to say that the members of the Norton family have been most generous and loyal in their attitude toward the Seminary and its needs for many years. They have never failed to respond to our appeal. The pledge as above given was unsolicited. I had had no conversation with any of them in recent months on the subject of a donation to our building fund, although I had known about two years

ago that it was their intention to help. This is their usual method. They act upon their own initiative when they see a need.

It may be proper for me to repeat here certain very significant facts regarding the present buildings of the Seminary.

First, the present Norton Hall building, which contains our class rooms and business offices, was donated by the late Geo. W. Norton, Sr., and his brother, Wm. F. Norton, at a cost of sixty thousand dollars. Second, the present library building was donated at a cost of fifty thousand dollars by the late Dr. J. Lawrence Smith and Mrs. J. Lawrence Smith, of Louisville, Ky. Third, the present gymnasium was donated, at a cost of ten thousand dollars, by Hon. Joshua Levering, of Baltimore, Md., who has for many years been president of the Board of Trustees of the Seminary. Fourth, the New York Hall, our present dormitory building, which cost about eighty thousand dollars, was donated chiefly by gentlemen in New York City, including Mr. John D. Rockefeller and others.

All this of course took place thirty-five or forty years ago, but the point of emphasis is that, apart from these individual donors living in Louisville, Baltimore and New York City, Southern Baptists have given less than fifty thousand dollars to the present plant of buildings of the Seminary. In the Jubilee Endowment campaign beginning in 1909 Southern Baptists were generous in their gifts to the endowment fund, but they have put a very small sum into buildings. This, of course, emphasizes the imperative need at the present time for new buildings.

The letter of Mr. Norton, as quoted above, reflects his attitude toward the present situation. Many times since the building of Norton Hall members of this family have donated large sums of money to the institution. At one time Mrs. Minnie Norton Caldwell, a daughter of the late George W. Norton, Sr., contributed seventy thousand dollars toward the endowment of the Seminary, and at various times during the past quarter of a century the surviving members of the family have made generous gifts. The family assisted in the purchase of the house and lot on the corner of Fifth Street and Broadway, and in fact, made possible the purchase of that property. Mr. George W. Norton has endowed the Norton lectureship, and the family also gave \$5,000 as an endowment fund to take care of repairs to Norton Hall, the income from the fund being used for this purpose. All told, the Norton family of Louisville has now contributed in the neighborhood of \$290,000 toward the needs of the Seminary. This, of course, includes the recent pledge of \$100,000.

In his letter quoted above Mr. Norton calls attention to a fact which he has mentioned to me from time to time. In view of the fact that the Seminary appeals to the denomination so rarely for help in a large way, he has felt that it was rather strange that the denomination has been so slow in providing for the present emergency. The need is so great, and in fact so imperative, that all the funds needed for the new buildings ought to be forthcoming without delay. Surely, this donation of \$100,000 is a most stimulating example of generosity, of these friends

of the Seminary, and we earnestly hope and pray that it may lead many others to generous action in view of the present emergency.

#### STEWARDSHIP NOTES.

By T. W. Gayer.

Classes in stewardship have been taught in the encampments and many training schools all over the state this summer. For this we thank Brother Hudgins and his summer workers.

The churches are planning to put on the local budget when they make the canvass for the 1925 program. This is most important. Let the people face the whole program at the same time. It will be better for the churches and it will make it easier on those of us who are trying to get the budget installed in all the churches.

The canvass for the 1925 program will be taken November 30-December 7. To get ready for this every church should have a class in stewardship taught this fall.

The week beginning September 21 is Prayer Week. Sunday, September 28, is Stewardship Day in the Sunday school. Let pastors teach a class in stewardship this week, spending much time in prayer. Let pastors begin or close the week with a sermon on stewardship.

The associational meetings are well attended and the interest is good. The people seem determined to finish the 75 Million Campaign in a good way. It seems now possible for Tennessee Baptists to raise enough money to put all our institutions out of debt before we begin the new program.

Tennessee Baptists have never faced a more important hour than the next few months. Can we finish the 75 Million Campaign and put on the 1925 program before January 1st? I think we can. My faith in Tennessee Baptists is growing. The victory seems more and more assured.

Tennessee Baptists will raise in 1925 \$750,000 for State Wide and South Wide causes. One half of this will be used for State Missions, Christian Schools, Baptist Hospitals and the Orphan's Home. One half of this amount will be given to Foreign Missions, Home Missions, Ministerial Relief, the Seminaries and the Southwide Hospitals.

Evangelist W. C. McPherson, 3704 Richland Ave., Nashville, writes: "I am conducting four meetings in Missouri, the last one closing Oct. 5th. I shall be glad to make engagements for Evangelistic services after that time. Since January I have held meetings in Missouri, Illinois, Kentucky, Indiana and Tennessee. Would like some more in Tennessee this year."

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

# Contributions

## CHRISTIANITY AND ENLIGHTENMENT.

By Prest. W. L. Poteat.

Permit me to read to you a little passage out of a little book. I love the little book and accept all it says. It has been the light and joy of my life. I commend it to you. It is our final authority for faith and practice. It is our most precious possession. If you hear of anybody who flouts its authority and threatens to destroy it and to dislodge it from the minds and hearts of men, blow your trumpet, turn the bell of it Wake Forest way, and our little company, little but loyal, will be at your side on the dot.

The little passage of the little book which I should like you to hold in mind on this particular occasion is John 16: 12-15, 33: 18: 1:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he shall guide you into all the truth; for he shall not speak from himself (that is, of his own accord); but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine. . . . These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world. . . . When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden."

In these words, uttered on the eve of the crucifixion, there are two great statements—one, that the revelation of Christ, according to His own declaration, is an expanding revelation, ministered by the Spirit of truth; the other, that Christ is the source, thence, and aim of all truth.

At a critical point of one of Ibsen's dramas, Solness, the master builder, jealous of the superior gifts of a young rival, exclaims, "The younger generation will one day come and thunder at my door. They will break in upon me." When it is suggested that he ought to go out and open the door to the younger generation in friendly welcome, he replies, "No, no, no. The younger generation—it means retribution, you see. It comes as if under a new banner, heralding a new turn of fortune." What the old architect feared is precisely the hope of the world—the young thundering in on the old, the young perpetually taking the place of the old. This is the primary fact of human life. The opportunity of change is there, the hope of a better day. It substitutes vigor for decline, teachableness for unteachableness, the spirit of adventure for conformity, initiative for the love of comfort, which prefers that things remain as they are. This succession of the generations is like a relay race, in which the exhausted runner passes the banner to a fresh runner—same banner, new legs.

Now, education is grooming the runner for the race. It is fitting the young to start where the old stop. It is giving the new members of society what the old ones have, all that the old ones have, all that is available. Except for the boundaries of achievement set in heredity, each new generation starts life afresh, and presents so much plastic material for the home, the school, the church, and the manifold play of circumstance to mould to noble or ignoble ends. And so it comes to pass that mankind is forever in the making—in the young.

### History.

A brief word of history. Harvard, Yale, Brown, Princeton, King's College, now Columbia, were avowedly established to prepare young men for the life to come, and, in the words of the Massachusetts Legislature, "to fight the chief project of the old deluder, Satan, to keep them from the knowledge of the Scriptures." This was the aim of educational establishments before the Revolution. But after the Revolution, mainly through the influence of Thomas Jefferson, citizenship, a serious and virtuous citizenship indeed, supplanted religion as the aim of higher education. For example, in William and Mary, Jefferson substituted for the chair of divinity the chair of law and police. From 1827 onward there seems to have been no recognized aim beyond intellectual culture, "the discipline and furniture of the mind" and the development of method and technique. This loss of purpose in education was a reflection of the prevailing disagreement of thoughtful men in other fields about the permanent values in life. We are now getting a new perspective and standard of moral and spiritual values. Accordingly, education is recovering somewhat of its old moral purpose and swinging back to its obligation to fit the young for service in realizing the higher interests and ideals of the race. Various expedients to renew in secular education the religious motive and standard have been resorted to. Denominational colleges, arising about 1830 and onward, have been all along true to the high Christian aim.

If I am asked for a definition of Christian education, I reply, Christian education is Christianity operating in the field of enlightenment.

The Bible is the final authority for faith and practice; hence, Christian education.

Christianity arose in the best culture of its time and, when not misrepresented, has been the nourishing mother of the best culture ever since; hence, Christian education.

Christianity is the only hope for the redemption of the moving world and must keep pace with its task; hence, Christian education.

Christianity organizes itself in denominations for its task; hence, denominational education.

### The Crisis.

Life is a complex of personal relationships, and the problem which comprehends all other human problems is the problem of living together in harmony and mutual helpfulness. Here are old and young, rich and poor, vigorous and feeble, cultured and ignorant, native and alien, male and female, white and black,

good and bad. There are not wanting indications that the problem has lately become acute. There are more people than ever before, they move about faster, and bump into one another oftener. After the subordination of racial, national, class, and personal interests in the grand merger of the World War, do we not see the revival of the old antagonisms? Does not every morning's paper bear depressing testimony to the drawing apart of England and France, upon whose accord the peace of Europe depends? After the comradeship of heroism in the trenches of Flanders, is it going to be possible again to define a true Englishman, in the words of Lord Nelson, as one who hates a Frenchman like the devil? And there are still a hundred lynchings a year. Nine-tenths of them occur in the South, and in four-fifths of them the victims are negroes. What of labor and capital? Curiously enough "Labor" has a way of not laboring, and that without overmuch concern about consequences. And capital—has there been no talk of breaking the back of labor unionism? The freedom of the sexes allowed in war times, has it settled back into the discreet intercourse of the earlier period, or lapsed into a license which portends social tragedy? And the fighting spirit which we took such pains to develop in our young men for the winning of the war holds over in peace times and adds to our pre-war pre-eminence in crime a record of violence which is full of alarm. A single city of our country has more homicides a year than the whole of England and Wales. In short, we are witnessing a sort of frenzy of insubordination and crime. The unity of civilization itself is menaced by the forces of disunion and anarchy. Our civilization, says Mr. Wells, is tumbling down, tumbling down fast.

### Treatment.

In reading the symptoms of our social malady there is general agreement. There is wide disagreement in the treatment proposed. One remedy is socialism, or the communal ownership of land and capital and the instruments and machinery of production. But socialism makes two capital blunders. In the first place, it proceeds on the assumption that society is a mechanism, and if it is found not to function properly, all that is needed is to shake the bundle of injustices and inequalities to pieces, and then put it together right by act of Legislature, brutally to rights, if necessary. On the contrary, we know that society is an organism, and its features and activities are the result of a vital growth. Shaking it to pieces means its death. A more serious blunder of socialism is this, it ignores the root of moral evil out of which all social wrongs spring. We conclude that there is no hope in socialism.

Prussianism, or the rule of might, has been offered as a method to settle antagonistic interests. The strong ought to rule the weak, and war is the final test of strength. If persons, classes, or nations disagree, let them fight it out, and let the strong hold by right what they win by might. And we shall have peace—the peace of slavery! But I seem to recall that Prussianism received something of a shock in November on the

eleventh day in the year nineteen eighteen!

Many agree with H. G. Wells, who finds our social salvation and security in education. Plain truth, he says in "The Salvaging of Civilization," will clear up all our difficulties. The world educated up to a pitch of understanding and co-operation not reached heretofore—that is the key to all social disorders. In other words, modern life is a race between education and catastrophe. And this saving education is within our power, that is, if we have the purpose, given the will. Exactly! But who can guarantee the will? To know what is right is one thing; to do what is right is quite another thing. And when Bertrand Russell declares that the scientific temper is capable of regenerating mankind, we recognize in the proposal the same fatal absence of the moral dynamic. No, no. None of these. It is

#### Ararchy or Christ.

Christ is the physician of souls, therefore of society. I make no apology to any group of gentlemen anywhere, anywhen, for finding in Christ the hope of social redemption and the law of social progress. Did He not say in the days of His flesh, "My words shall not pass away?" I remind you of the judgment of the distinguished biologist and psychologist of England who declared that no word uttered by Jesus had been discounted by all the progress of knowledge since His day. His teaching has the quality of perpetual contemporaneousness. We shall never get beyond Him, for our progress is conditioned upon our following Him. He inaugurated the greatest social movement of all time, the Kingdom of God. Wherever He appears on the plain of history He speaks the word of emancipation. That which distinguishes Western civilization is directly traceable to "that fund of altruism with which He equipped it in its cradle." The public conscience which forced the warring nations to shift to other shoulders the crime and havoc of the World War—England said "It was not I, it was Germany." And Germany insisted it was not she, but England and France. And Russia said, "Not I." And France, "I had to protect myself against destruction. No, I didn't bring it on"—here was something new in the field of statesmanship. Hitherto war was the legitimate pastime of nations. It required no justification. Who set up this high moral standard to which all enlightened nations at length appealed? Who but Christ? Moreover, the chief items in the inventory of our social progress are His gifts to mankind.

#### The Method of Christ.

The French priest, Lammenais, was criticized at Rome for erroneous political opinions, but he laid his finger on the secret of Jesus when he said, "All that Christ asked of mankind wherewith to save them was a cross whereon to die." Yes, Brother Ayers, the cross is the central peak of revelation. The cross is the central fact toward which all previous history converges, from which all subsequent history diverges with a crimson tinge forever. Redemption is there, or it is nowhere, individual redemption and social redemption. Christ crucified works in the individual life a revolution so universal

and so radical that there is no describing it save in His own immortal figure, the new birth. When the name of our dear brother, F. M. Jordan, was called this morning, you cannot guess what I thought about at once. I recalled a revival meeting which he held in Wake Forest College away back in the seventies, and but for the renovation of the building I could point you out the pew on the back of which I wept my heart out as I said to my Lord that the experience which I had at the age of twelve might have been genuine or not, one thing was certain now, that He was mine and I was His forever. I do not know what occurred in the deeps of my nature then. I have no psychology of conversion. I do not have to understand it in order to be assured of its reality. And you do not know what occurred in the deeps of your nature when you had the same happy experience; and you do not have to understand it. I only know that when I yielded my heart to Him my surrender was my victory; this slavery of love these intervening years has been my emancipation.

And he will transform society by transforming its constituent units. What we require is not a new system of government, a new scheme for the distribution of wealth, a new social organization. What we require is new people. And I know of no way to make new people except Christ's way. I have read in Paul about new creatures in Christ Jesus. Out of the glory of the Cross, tempered to our weak apprehension by the compassion which sought us beyond the gates of death, He shouts to us through the brightening centuries, "Follow me." He came to the leadership of the Kingdom by the way of the Cross. That way lies our path. In other words, the law of His life is the law of our life, the law of love and renunciation.

#### Christianity and Enlightenment.

Our deepest need is to be good; after that, to be intelligent. There is no way to be good but Christ's way. We are made for God and find no rest until we rest in Him, in harmony with His will. This hunger for God is matched by the hardly less noble hunger for truth. What the world needs now as always is the completer mating of goodness and intelligence. Now, thank God, there is no law against this marriage. Science can say nothing against it. In spite of the past century's record of marvelous achievements, science stands confessedly bankrupt before the central mysteries of nature and life. Ask your chemist, for example, why the element carbon and the element oxygen come together and produce a substance, carbonic acid gas, unlike its two constituents. He will answer, chemical affinity. But what is chemical affinity? He will answer, "I do not know." Your beaming biologist can hardly be induced to look up from his microscope, but you may ask him what he is watching. He will answer, Protoplasm. But what is that? He will reply, "It is the physical basis of life." But what is life? First and last, he will admit that he does not know. Ask the professor of physics what light is. He will say with complacency and assurance, light is vibrations of the ether of a certain amplitude. But what is ether and what makes it vibrate?

He will not be able to get beyond the famous definition of Lord Salisbury, who was not only Prime Minister of Great Britain, but at one time president of the British Association for the Advancement of Science. "Ether," said he, "ether is the nominative case of the verb to undulate." Your psychologist is a man of nimble wit, and it may be difficult to corner him with any definite question. With adequate industry, however, you may be able to put your question, What is thought? He is given to great swelling words about the nerve process and the thought process, their parallelism and their interdependence, but at last you will force him to admit that he does not know. And there is personality. It is a fact of nature and a matter for scientific investigation. But science cannot explain Paul, who swept across the Roman Empire like a beneficent flame, or St. Francis, or Plato, or Shakespeare. And these several inquiries are precisely the ones about which we are concerned, the central mysteries, before which science stands in a helpless impotence. Manifestly science cannot discredit faith. Its symbols, according to Clerk Maxwell, are the balance, the footrule, and the clock. The deeper things of life are beyond their reach. The method and apparatus of science are inapplicable. The distinguished biologist and interpreter of Darwin, George Romanes, in his early life, wrote an essay on theism in which he dealt with the question of the existence of God by rigorous rational processes. He reached sadly a wholly negative conclusion. And yet, in the very presence of this deliverance of his reason, his heart cried out after God. Before his death he came to see that the deliverances of our moral and spiritual faculties are in their proper sphere just as legitimate and reliable as the deliverances of the reason are in its proper sphere. He died in full communion with the church of Jesus Christ.

And certainly Christianity can say nothing against the marriage of goodness and enlightenment. It demands it. It is the secret of goodness, and enlightenment is its instrument. There are two forms of infidelity which I am afraid even the Infinite Mercy will find it difficult to forgive. One is the fear lest the truth be bad; the fear that the Spirit of truth will not guide us into all the truth, will not glorify Christ as the theme, origin, and end of all truth. Christ said Himself, I am the Truth. Welcome Truth. Lay hold upon her. She is your life. And do not stop to calculate the adjustment and revision her fresh coming will necessitate. Welcome her, and the old truth, after the method of all life, will organize itself about the new revelation. For Truth is sovereign. She comes from God and bears His message, from whatever quarter her great eyes may look down upon you. Out of the starry deeps, illimitable and radiant, she comes to say, "The heavens declare the glory of God." Out of the museum of the aeons, where on stony pages aspiring life records her defeats and her successes, she comes to say, "In the beginning God created the heavens and the earth, the herb yielding seed, the beast of the earth after its kind, and of the dust of the ground man in His own image." Out of

far climes and dim days, through the blunders and sins and tragedies of history down to the blind jeopardies of the last wild game of war, she comes to say, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Out of the laboratories of the world, where keen eyes and skilled fingers pick reverently a little path of light into the mystery which envelops our life, she comes to say, "The invisible things of God are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."

Eighty-eight years ago Wake Forest College set up her banner and, in the name of Christ, laid claim to all the realms of culture—literature, art, history, philosophy, religion, science. And she has made that claim good by imposing His interpretation and His law on them all, by exacting tribute from them all for the extension of His reign of righteousness and good will.

A second form of infidelity and lapse of loyalty which makes heavy demands upon the Infinite Grace is doubt of the ultimate triumph of God's purpose of redemption in Christ, the fear that Christ will see of the travail of His soul, and not be satisfied. No, no. By the burdens He has lifted, by the doors He has opened, by the fetters he has broken, by the rising levels of life wherever He has walked among men, by the hopes which He kindled in His own dark time brightening through the centuries to this august hour, His dream is coming true. Do you not see already the kings and the nations bringing their glory unto Him? In moments of a lofty clairvoyance do we not hear what must be the great voices in Heaven singing. "The kingdom of the world is become the kingdom of our Lord and His Christ; and He shall reign forever and ever?"

We may hasten this glad consummation by an unwavering loyalty and devotion; by keeping Christ in the center of all our education; by stopping our piddling with this great instrument of the Kingdom—we should put into education four times the money we now propose; by—I will say it—looking to Him, not at one another. We are on a campaign to recover to our Lord a rebel world, and we talk of division. One thinks he thinks this, another remembers to have read somewhere that. "I am for him!" cries one. "No, I am for this leader!" Was Paul crucified for you? Did Peter call you to a high calling in Christ Jesus? Did Apollos set you your task to redeem the world? Let us have done with our questionings, and follow where He leads. We shall be together, if we follow Him. Yonder gleams His banner above the battle line. Have done with these debates in the rear. Up and after Him through blood and tears, after Him to victory!

#### BAPTISTS LOST IN OUR CITIES.

By L. O. Vermillion, Evangelist of the Home Mission Board of the Southern Baptist Convention.

A great deal has been said and written in the last few years about Baptist leakage and losses and much blame has been placed upon evangelists of a certain type for this loss, whether justly or unjustly it is not within

the scope of this article to say. Personally, I do not believe in high pressure Evangelism. If the preaching of the Gospel and the great doctrines of the book with a clear-cut appeal to men and women to surrender their hearts and lives to the Master does not reach them, I do not attempt to drag them in, or to trap them with a string of propositions.

In all of our great cities, thousands of Baptists have moved in from the country, the smaller towns and villages and a very great many of them do not bring their membership with them. They come into a different life, a more complex life than that which they have been accustomed to. The places of amusement are multiplied and the appeals stronger and the temptations that surge about them are more multitudinous, the supports that sustained them in their former home and helped them overcome their weaknesses are taken away. They are making new acquaintances, forming new ties and ere they are aware, they are swept away and have lost their interest in the church and have sinned against God, both by omission and commission until they feel their guilt, they are unhappy. There are no ties with the community church, where they live, nothing to help them and bring them back. The result is that many of them throw their discretion to the winds and try to drown conscience in the swirl of pleasure in the city, Motion pictures, theaters, automobile rides, picnics on Sunday, bathing pools, amusement parks, parties, dance halls and all sorts of amusement to try to drown their consciences and make life tolerable are resorted to. I do not mean that all of them go to all of these things, but some are caught by one thing and some by another.

A certain church made a survey of its territory, which was a very limited territory, composed of about three thousand people, and found they had a membership of about two hundred and twenty-five, with over three hundred Baptists living in the territory not affiliated with any Baptist church in the city. Found over six hundred children under ten years of age of Baptist parentage not in any Sunday school and two or three hundred adults who gave Baptist as their preference that were not saved and not attending church. In other words out of about fourteen hundred people that this church ought to have been reaching it was touching the lives in a vital way of about three hundred, this being the approximate enrollment of the Sunday school and the average attendance upon the church.

Perhaps the wrong kind of evangelism has been to blame for all of this, but I do not believe it. I think that a very large part of it is due to a lack of vision upon the part of the pastor and the church. Perhaps laziness in some instances has had much to do with it. I believe that the pastors of the larger churches could render a great service to the suburban pastors and churches by holding clinics in which business methods in church life are taught. I do not mean to say that all suburban churches and pastors are lacking in knowledge and vision, many of them are not, but many more are. This clinic should teach in the matter of *keeping records* in the various departments of the church life,

the *handling of monies*, for here is the rock upon which many churches go to pieces and lose their grip upon the community; the *making of reports* to the church in its regular business meetings of all of the departments, *taking of a religious census* of the church territory, and how to utilize the census when taken, this is absolutely necessary before the church can know the magnitude of its task and opportunity. *How to take stock of the church membership* to find out the training they have had and the experience and where they are willing to work, *how to make up a budget* for the church, and how to *put on the canvass* for the budget. The best methods to be used in the *collection of pledges*. The *organization* best suited to reach the unaffiliated Baptists, the unenlisted who ought to be in Sunday school, the *best methods to do the church visitation* so that the pastor will be enabled to do his work with intelligence and not have to be a gad-about or a social butterfly. Then of course the regular training courses in Sunday school.

There does not live a man who has before him a bigger task than the city pastor who has a vision of the work and really wants his church to function. No one man has learned it all and a clinic like this will be beneficial to all. I would like for one of our Southern cities to make a city wide census and give the results of that census to the denominational press.

The feeding, training and education of the new convert devolves upon the pastor and church and not upon the evangelist. Certainly the kind of a Christian a new convert will make depends much upon the environment in which he lives. Rarely does the convert rise above the church life and when he does it is because he has caught a vision from some other source.

Every pastor ought to feel that he owes something to the kingdom beyond his own church; and pride, jealousy of other pastors and churches ought not to keep him from rendering that larger service in helping those who need help; for "We are labourers together with God" in a worldwide task.

#### TWO BAPTIST POCKETS.

By L. R. Scarborough.

One of the noblest and most successful of Southern Baptist country preachers is in the habit every once in a while of holding up before his congregation a duplex envelope. He calls them "The two pockets of Baptists." One pocket is the place to deposit the individual's contributions to all the local expenses of the church where his membership is—pastor's salary, church expenses, building program, and so on. The other pocket is the place in which to deposit the individual's contribution to all the other than local interests in the Kingdom of God—missions, foreign, home state, associational, and so on; education, for the state schools and the three South-wide seminaries, the Education Board, and so on; benevolences, including the aged ministers' relief board, the state orphanage and hospitals. This fine country pastor then makes the call of stewardship, that these pockets be worthily, liberally and amply

filled by each individual on the first day of each week as the Lord has prospered. This and other methods followed by this enterprising pastor through the five years of the 75 Million Campaign has caused his church to be practically up on all of its pledges and already lined up in a fine fashion for finishing of the 75 Million Campaign and the inauguration of the unified program for 1925.

This action of this noble pastor causes me to bear this message to the brotherhood of our two Baptist pockets.

#### Our Pocket for Ourselves.

The pocket in which we put the money for the support of our local churches is a very important pocket. Every member of the church should have a worthy share in the interests of this pocket. The pastor should be worthily, liberally and promptly supported. He should never have to wait for his salary. In the main, pastors' salaries are too low. Especially is this true of the smaller churches. I would urge the brotherhood to give liberal and competent support to our toiling, sacrificing, aggressive, enterprising pastors. They are of the noblest of God's flock. They bear heavy burdens and carry tremendous financial responsibilities in the support of their families, the education of their children, contributing to the causes, in traveling to denominational meetings and conventions, and in purchasing sufficient books to keep themselves informed and enriched with the thoughts of other men in order that they may preach better. I plead with all my heart, loving preachers as no other group, that the churches provide liberal and prompt support to our preachers and then the local church expenses should be cared for properly and promptly. Many of the church budgets are large because of additional assistance employed to put over the work of the church and aid the pastor. These church employes should be well and promptly paid. And then the needs of church and Sunday-school and parsonage buildings and equipment is at time in the history of the church, and probably more, a very important item. All these important items in the church program should be cared for in a worthy way and this pocket containing the money for ourselves ought to have the most earnest attention of the membership of the church.

#### Our Pocket for Others.

Our pocket for others is as important as our pocket for ourselves. If we do not care worthily for ourselves we will neither have the spirit nor the ability to care for others; and if we do not care liberally, conscientiously and worthily for others we will lose ourselves and interests we hold dear and soon not be able to care for them. A church without a missionary, outside, world-wide liberality will be stingy, sordid and meager in its contributions to itself. A selfish spirit in church life is a spirit that kills church enthusiasm, progress and power. I plead for wide vision, deep devotion, unmeasured loyalty, large liberality and systematic attention to this Baptist pocket for others. I do not believe that a church can be as spiritually healthy and do its highest duty without giving more into its pocket for others than into the pocket for itself. There may

be rare exceptions and emergencies calling for a larger sum for the self-pocket than for the other-than-self-pocket; but the other should be the rule. We should give more to a lost world outside our boundaries than we do to a lost world inside our boundaries. Christ's emphasis was just as great upon the "uttermost parts of the world" as it was on the Jerusalem, Judea and Samaria part of His world program.

Soon every pastor and church will face this question of the two Baptist pockets, especially when they come to the unified 1925 program and they will have to decide what per cent of their contributions they will put in each of these pockets. How are you to divide the contributions in these two pockets? This is a very important matter. I do not have to argue and plead for the home pocket. The local interests are very likely to make impressive their appeal for their share in this pocket. But I do appeal to the brotherhood in behalf of the other pocket of Baptists in which are the interests of all the outside causes. All the things we hold dear outside of the local field are wrapped up with their eternal meanings in what we put in this missionary, educational and benevolent pocket. The needs and causes and interests and very life and salvation of a lost world are found in that pocket. The missionaries, schools, hospitals, orphanages, aged, decrepit and helpless of a lost world—home and foreign—have their interests in this pocket. Will we neglect them? Will we selfishly take care of ourselves and let them go? Will we give more to ourselves than we do to them? Right here is the test of the Christ-spirit in the heart of every Baptist. The utmost objective which seems to be set for Southern Baptists by the state conventions and the Southern Convention is fifteen million dollars for 1925. All our estimates have to be strained in order to reach the fifteen million and this is only a tithe of Southern Baptists' tithe. Our income last year was more than \$1,500,000,000.00. A tithe of that is \$150,000,000.00 and a tithe of that is \$15,000,000.00. Surely Southern Baptists will put far more than a tithe of their tithe in this second Baptist pocket. Every association, every church, every pastor, every deacon and practically all our Baptist people have got to face this question of the percentages of these Baptist pockets and the percentage of the income which he will give to these causes. The tithe ought to be the minimum for the individual. Above the tithe there should come offerings, large and small, to the causes; and this outside pocket, this pocket containing the money for the outside causes should have the liberal and loving attention of every Baptist in the South.

#### Another Important Matter.

When the sums have been deposited in these two Baptist pockets and turned into the treasuries of the churches, then these sums should be kept sacredly separate. One should not borrow from the other. If the local interest gets short of funds they should not borrow from this other Baptist pocket, and vice versa. They are separate funds and separate pockets and none of the local interests have any right to put their hands in the missionary pockets of Baptists and

take from it its funds, and vice versa. I plead not only for these Baptist pockets to be filled, but that they be kept sacredly separate and that the funds belonging to the definite causes be sacredly and conscientiously and promptly forwarded to the objects to which it should go. We can not only rob God in failing to give the tithe and offerings; but we can rob God's causes by misappropriating funds and diverting them from one cause to another. The doing of this sort of thing has a bad name in the New Testament, the guilt of which is an awful sin in God's sight. I plead for conscience, honesty, justice, and the spirit of high Christian character to be manifested in the giving, percentage distribution, and use of the funds from these pockets of God in Baptist hands. Let us remember that these are God's pockets, as well as Baptist pockets and when we put our money into either of these pockets it comes into the treasury of God and becomes a sacred fund.

These are vitally important matters; and upon the exercise of our right stewardship in these things depends much in the Kingdom of God for His power and favor.

#### TO THE BOY GOING TO COLLEGE.

Leave behind your automobile. You will need to step on the studies instead of on the gas. Leave behind your gun, pistol and playing cards, if you are so unfortunate as to possess these. If you think you have to have these, you are not going to get any profit out of college. Put a Bible in your trunk, you will need it in your daily readings in your Sunday school class and in the B.Y.P.U. We sincerely hope you are going to our Baptist colleges. If you do not, you are going to miss the opportunity for the best of spiritual instruction.—*Harry Clark.*

#### PROMINENT JEW TURNS CHRISTIAN.

##### Jewish World in Sack-Cloth.

By Jacob Gartenhouse.

Cables from Vienna brought the news on August 13 of the conversion to the Christian religion of the only son of the celebrated Theodore Herzl, founder of Modern Zionism. The fact, to the Jewish mind, is so significant, that these cables fill more than three full front pages of some of the Jewish papers.

Hans Herzl is 34 years old, and is reported to have been a brilliant student at Oxford where he specialized in Philology.

One cable in explanation of this conversion, resorts to the means attempted in the solution of the conversion of the Apostle Paul, "Much learning hath made thee mad." Another cable attributed this conversion largely to the influence of another converted Jew by the name of Schlesinger.

Just prior to his conversion Hans was engaged in translating from German into English, Dr. Herzl's "Diaries" in which Dr. Herzl, himself tells that at one time he thought of conversion of the Jewish people to Christianity, as the only solution of the Jewish problem, and even went so far as to conduct negotiations with the Pope with that end in view. Later he adopted and organized the Modern Zionist Movement.

## Christian Education

Harry Clark, Nashville

### HOW WE SPEND OUR NATIONAL INCOME.

From the following table taken from a graph in the American Educational Digest, we can see how our entire income is actually spent for each of the several items involved, personal, state and national, by the rates per cent:

Church—3-4 per cent.  
 Schools—1 1-2 per cent.  
 Government—4 1-2 per cent.  
 Crime—8 1-4 per cent.  
 Investment—11 per cent.  
 Waste—14 per cent.  
 Luxuries—22 per cent.  
 Living costs—24 1-2 per cent.  
 Miscellaneous—13 1-2 per cent.

We see above that the part of our income which we have to spend for the prosecution of crime and for imprisonment of criminals costs us more than our church, the schools and government combined. This shows the necessity of greater attention to the moral element in the education of our people. Is it not appalling to see that we give to God and to the education of the next generation such a small percentage of our national income?

### THE OPENING OF THE PUBLIC SCHOOLS.

We greet our public school friends at the opening of their fall terms and wish for them the hearty co-operation of every one of our readers. Be sure to enlist your public school teacher in the work of your church and make her welcome in your community. You may co-operate with her in the Compulsory School Law. The Supreme Court has just ruled that a pupil must attend school until his 17th birthday. Use your influence to get the young people into the school. If it is impossible for you to lose the work of your boy from the farm, then arrange to allow him to attend school in the morning hours and work on the farm in the afternoon. You will find that he can do much more than a half day's work on the farm because he will be rested during the morning hours. In many places in the United States, where the work of children is necessary, the older children go to school in the morning; and, in the afternoon the children who are too young to work go to school. Thus, the older boys are free to work on the farm in the afternoon when the dew is not on the tobacco, or cotton, or other crops.

Remember that our State law requires that a United States flag be displayed at every school house. The smallest flag that can be used must be four by six feet.

A letter from Sexton Johnson, the principal of the public schools at Orlando, Florida, states that he is planning to introduce religious education in connection with the public schools this fall. This will be done

in strict co-operation with the churches, and he is backed by an enthusiastic public sentiment.

A letter from Dr. J. N. Mallory, the new president of Jonesboro College, Jonesboro, Arkansas, will interest those who have come to know and love him for his work in the faculty of Union University. He states that they already have 100 students registered and are looking for 200 on the opening day. The building is nearly completed and much equipment has been installed.

We heartily congratulate Fisk University on completing its million-dollar equipment. We are glad to see a Negro school able to secure such financial strength: we wish that our Baptist colleges could be equally fortunate. Washington College, at Washington College, Tennessee, has just received a check for \$25,000 from the trustees of the estate of Mrs. Nettie F. McCormick, who died a year ago. This brings the total endowment of this junior college to more than \$100,000. We wish earnestly that our junior college at Hall-Moody likewise had an endowment of \$100,000.

President W. J. McGlothlin is to be warmly complimented on the Furman Institute of Politics, which during the first two weeks in August drew National attention. Visitors came from long distances.

Among the new trustees of Union University, are: T. L. Thompson, Dr. John Jeter Hurt, Heron C. Pearsons, all of Jackson, who were elected to fill the vacancies created by deaths.

### THE GROWING POPULARITY OF THE JUNIOR COLLEGE.

We note with interest that the County High School at Haleyville, Ala., will add two years of junior college work. In the State of California, 21 high schools have added the first two years of college, because they want to educate their children at home. We have in this state one junior college, Hall-Moody college at Martin, whose growth from 5 college students 5 years ago to 101 this year (in addition to 300 students in the other departments) shows the growing popularity of the junior college.

### HALL-MOODY STUDENTS AT THE UNIVERSITY OF CHICAGO.

This summer, Dean H. C. Witherington, of Hall-Moody, has been working toward his master's degree at the University of Chicago. He plans to write his thesis on the history of the high school movement in Tennessee. He reports that this summer he met at the University of Chicago, the following students from Hall-Moody, two, of whom are working for their doctor's degrees: Sam Bibb, R. A. Davis, B. F. Lackey, Ruth Carr, Dr. E. L. Carr, Miss Jane McCulloch.

The University of Chicago will immediately resume its building program that was delayed during the war. A new medical

school with all necessary laboratories is planned and there will be a new Gothic structure costing \$1,500,000.

### A LAW UNTO HIMSELF.

The newspapers report Rev. Lawrence, of the Episcopal Church, as stating that he talked with Nathan Leopold, Jr., at a boy scout camp last summer and said that the murderer of the Franks' boy believed that he was "a law unto himself." The rector said that he was one of the most brilliant young men he ever met, and was the first atheist he ever talked with, whose views he had never been able to change. He said he could commit crime without any compunction of conscience, if he wanted to take the chance. "If I have a better mind than others and choose to do something else than they do, that is my privilege. There is no future life of punishment, it is only a question of whether I want to take the chance," Leopold is quoted as saying. As brilliant as these two young Jews were, they left out of their lives the all important element of religion. Usually the Jews train their young people rigorously in their religion and the average Jew is decidedly a law abiding citizen. As a result of this, let fathers and mothers learn a profound lesson from the fate that overtook these two young men who had all the wisdom of men, but had not the wisdom from God.

### OUR THANKS TO HARRY STRICKLAND.

Every one knows that Harry Strickland stands pre-eminent, not only as a field worker, but also as a superintendent who can do the things that he talks about. We are grateful to him for the way he has co-operated in putting our Baptist colleges before his people, securing leaflets of our colleges for each of his four departmental superintendents. We wish other Sunday school superintendents throughout the state would likewise do everything possible to enlist the support of our Sunday school teachers and superintendents in our Baptist colleges.

### THE NEW GYMNASIUM AT HALL-MOODY.

Hall-Moody Normal School has on a campaign for the raising of \$6,000 for a gymnasium. Since the state law requires physical training in all teacher-training institutions, the gymnasium has become an absolute necessity. These physical training courses are absolutely essential to students who are doing their heavy but sedentary work as students. A gymnasium stands for work and for recreation. We hope that many will be moved to assist Hall-Moody in this plan.

### WHY NOT TEACH?

Our young people who are casting about for an occupation will be interested to know of some of the salaries paid in the school world. Superintendent Thomas R. Cole, has been elected for superintendent of the Seattle public schools, with a salary of \$9,000 for the first year, \$9,500 for the second year and \$10,000 for the third year.

# Don't Burn Old Envelopes!

## —they May Be Worth a FORTUNE

**I PAY CASH for OLD Envelopes Bearing Postage Stamps Used Between 1845 and 1870.**

When attics or store rooms are cleaned out the usual rule is to burn all old papers or correspondence.

Don't do it! Those small bits of paper—old postage stamps—may be worth a fortune. Of course, not all old stamps are extremely valuable, but nearly all of them on the original envelopes are saleable to a collector who collects stamps in this way. Nearly everyone has a few of "grandfather's letters" stored away in some old trunk in the attic, and many banks, business houses and court houses have hundreds or thousands of such old letters.

I do not ask you to part with the old family letters. It is not the **letters** I want, but the **envelopes**. Take out the contents and send me the envelopes, being careful not to tear or crease them. If a large bunch, protect them by using cardboard on top and bottom. Do not write on the face of envelopes. It is not necessary to put on dates, as the value of the stamp is determined by the variety or issue rather than the exact year, the envelope was mailed.

**What I Want.** I want to buy envelopes used from 1845 to 1870. Am especially interested in the stamps of the United States or the Confederate States, but also collect foreign stamps of early issues when on the envelopes. Letters mailed later than 1870 are not wanted.

**I Do NOT Buy** loose stamps or stamp collections. To interest me the stamp must be on the envelope. Revenue stamps as used on deeds, mortgages, etc., I do not want, as I collect only postage stamps. I am not interested in buying relics of any description, books, old newspapers, coins, Confederate money or bonds. These things may be of value but I am not posted on such things and can give no advice as to what they are worth. I do know the value of the stamps I am looking for and am willing to pay liberally for those I can use.

**Who I Am.** I am advertising manager and part owner of the Brooks Appliance Company, the largest firm in the world manufacturing and selling appliances for hernia. If references are desired before sending me envelopes you may refer to the advertising manager of this paper or the First National Bank of Marshall, Mich. I am a private collector of postage stamps—not a dealer.

I have no price-lists or catalogs as I have nothing to sell. I want no money from you, but am willing to **pay** you good money for something which is worth nothing except to a collector. Postage stamp collecting is not my business. It is my hobby or diversion from regular business.

**My Proposition** is that I ask you to send me all old envelopes you can find. On receipt of them I will examine carefully and report to you their value. You are not obliged to part with or sell them to me if my offer does not meet with your approval. It is impossible for me to say what I can pay from a description of stamps as certain stamps are very hard to describe properly and furthermore their condition and sometimes postmarks largely affects the value. If your envelopes are not purchased I guarantee to return them

carefully wrapped by registered, first-class or parcel post mail, according to how they were sent to me. If the quantity is large and costs over 20c for postage or express I will remit the cost of sending whether or not the envelopes are purchased. If you have reason to think the shipment valuable it is of course advisable to send it by registered mail. If the package is very large or heavy send by express insured, charges collect.

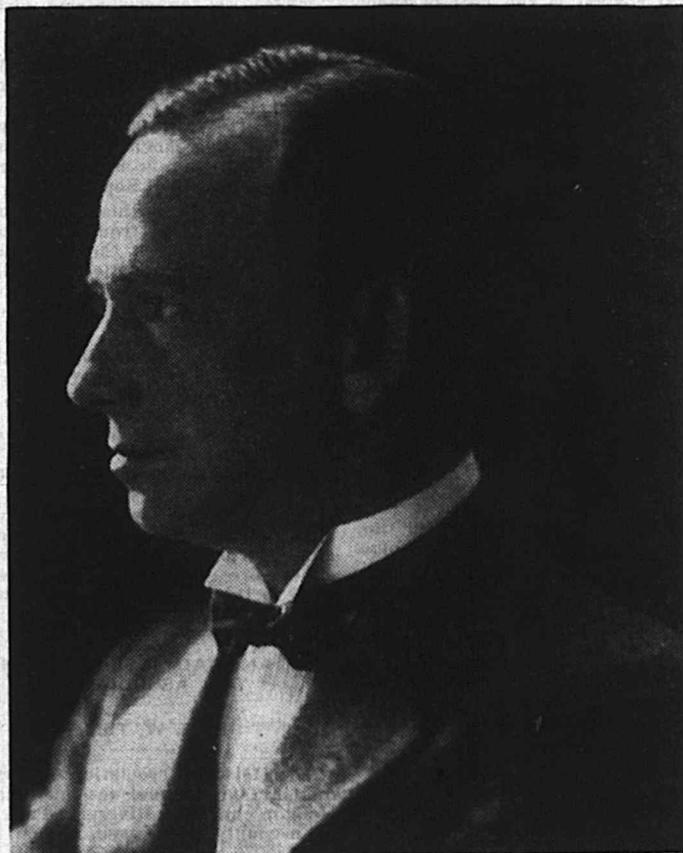
During the past four years I have paid thousands of dollars to people who in many cases needed the money badly and had no idea of the value of those pieces of paper which had lain for years in old family trunks. All stamps even though old are not of great value, but it's at least worth the small effort to see what they will bring.

Many Ladies' Aid Societies of churches are now raising money in a far easier way than suppers, socials or rummage sales. The chairman appoints a certain day when all the ladies are to bring to the church all old envelopes used before or during the Civil War. When collected these are packed carefully and sent to me. I pay all express charges and remit to the society the value after they are carefully examined. It is surprising to see the large value of some of these shipments. The main

point, however, is that there is very little work involved in getting together such a shipment and absolutely no expense. Church officers who may require further references concerning me may write to the ministers of any of the following churches in Marshall, Mich. Baptist, Methodist, Presbyterian, Episcopal, Lutheran.

If you have no old family letters please hand this to some friend, preferably one whose ancestors were of prominence in your locality. Many elderly people have kept hundreds of such letters and might be willing to sell the envelopes, keeping the inside letters. Make your search now, before my address is lost or forgotten.

Harold C. Brooks,  
Box 212, Marshall, Michigan.



MR. H. C. BROOKS OF MARSHALL, MICH.

*Mr. Brooks is a private collector of U. S. and Confederate Stamps. He is not in the Stamp Business but collects stamps only for his own pleasure. This publication has known Mr. Brooks for a number of years and recommends that you read this page and act at once upon his suggestions.*

## SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tulahoma

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

### BYPU NOTES

#### "FARMER BROWN'S CONVERSION"

The playlet, "Farmer Brown's Conversion to the Doctrine of Stewardship," written by Rev. R. E. Grimsley of Nashville, is meeting with approval everywhere it is presented. Orders for copies come into the Tulahoma office daily. The young people are using it to assist in the teaching of Stewardship and tithing with splendid success.

The play has for its chief characters Farmer and Mrs. Brown, who have not been faithful stewards, this largely through Mr. Brown's fault. Their only son, Paul, begins to show tendencies towards "wildness"—Deacon Dogood tries to show Farmer Brown the error of his ways in not paying his campaign pledge. Several young ladies, representing an orphan, an aged minister, Christian education and missions, bring interesting messages.

Paul and Ruth, a volunteer for the foreign fields, fall in love—and the play becomes more interesting. Then things happen in the Brown family, changing their outlook on life.

We suggest that each B.Y.P.U. write to the B.Y.P.U. department at Tulahoma for 10 copies and put it on at some evening preaching service. It will take 8 characters—5 girls and 3 boys—and will last about an hour. The 10 copies will be sent free. Also write for a package of 14 other playlets for B.Y.P.U.s.

Next year we plan to have a B.Y.P.U. convention the last of June and an encampment at Ovoca the last of July.

These will be great meetings to look forward to. Everybody who was at Ovoca will want to come back. It's an ideal place—cool and airy. Away from the distractions of a city. Plan to spend your vacation there this coming summer. We want at least 400.

The B.Y.P.U. convention at Knoxville in June is already being planned for. Several speakers already have been engaged—among them being: Dr. William Russell Owen of Georgia.—Plan ahead.

The Fifth Sunday S. S. and B.Y.P.U. Program for the Duck River Association will be presented at Hannah's Gap church, August 31st. Your state secretary and others plan to attend.

The Wilson County church to church B.Y.P.U. Campaign will be carried on next week. The program calls for reaching several churches a day in the interest of the B.Y.P.U.—Mr. Sibley Burnett and your state secretary will be the speakers. President E. H. Davis of Shop Springs is arranging the itinerary.

Let us clear the way for the 1925 program! Pay up what remains unpaid of our 75 Million pledges.

#### BRADLEY COUNTY FIFTH SUNDAY MEETING TO BE HELD WITH BETHEL BAPTIST CHURCH ON CHAT-TANOOGA PIKE

- Friday Evening, Aug. 29  
7:30 Song and Praise service, led by Tom Potts.  
8:00 Sermon, by Rev. W. B. Jones.  
Saturday Morning, Aug. 30  
10:00 Song and praise service, led by "Bethel B.Y.P.U."  
10:30 "Preparing for a Revival."  
(1) "The Attitude of the Sunday School," G. C. Lee.  
(2) "The Attitude of the B.Y.P.U.," James Brock.  
(3) "The Attitude of the W.M.S.," Mrs. W. F. Robinson.  
12:00 Lunch.

#### Afternoon

- 1:30 Song and praise service.  
2:00 "Recognizing the Leadership of the Holy Spirit," Rev. C. F. Clark and A. T. Hayes.  
Evening  
7:30 Song and praise service, led by W. H. Tilley.  
8:00 Sermon, Rev. L. H. Saylor.  
Sunday Morning, Aug. 31  
9:30 Sunday school, Bethel superintendent in charge.  
11:00 Memorial service.  
12:00 Lunch.

#### Evening

- 1:30 Devotionals.  
2:00 Evangelistic sermon, Rev. L. H. Saylor.

The Bethel church is starting a revival meeting with this Fifth Sunday meeting.

Let us all pray the Lord for a wonderful ingathering of the lost.

#### TWO REVIVALS

By G. M. Savage

A real revival is the best of theological schools, an experienced evangelist like J. T. Early, being leader. He is pastor of Nogales Baptist church, Tulsa, Okla., which is a great church. Into whose membership have come far over 300 members the last nine months, nearly all by baptism. He did his own preaching.

He was with me in two meetings, all the time his church would let him off. Some marvelous conversions in these two meetings. We almost cease to wonder that under the preaching of the gospel with powerful appeals young people stand up for Jesus.

In the Mercer meeting, Dr. Curry made request for prayer for a wicked old man, a patient of his, whose days seemed numbered. I feel that a church is to blame that lets an old man in its environs go to meet God unprepared. If he will not go to church, we can go to him and assure him of our love and interest which we have of the Lord.

Brother Early and myself with the doctor in his auto went winding among the trees and through fields to a cottage in the tall grass four miles away. The old man was lying on a quilt on the floor of the veranda with only the back of a chair for his pillow. We did not know whether we should meet a welcome or a cursing, but his doctor was with us. Remembering the injunction to be wise as a serpent and harmless as a dove, and that in vain is the net spread in sight of any bird, we left our Bibles in the car, and with the physician walked in. Only a few minutes of genial conversation and all distance vanished.

The only human being with him in this lonely cabin was a little son about 10 years of age, a beautiful little boy but timid and silent and shy. He was the only dependence the old man had to prepare his meals. Their furniture was two old straight chairs and a few other things. The old man's heart had softened.

Brother Early went and brought his Bible and read appropriate passages and prayed a long appropriate, fervent prayer, at the end of which the old man was weeping with joy. He has requested to be baptized. The church has ordered his baptism.

Similar marvels in our Chewalla meeting. Among many others baptized there were a man 88 and his wife 86, people of ante-bellum aristocracy. I would love to give a full account of these meetings.

#### MIAMI, FLORIDA

By A. J. Holt

This is called the "magic city" because of its marvelous and rapid growth. It is the metropolis of the east coast, if not of all South Florida. It is not so old nor so large as

Tampa, but if it keeps up its present rate of increase, it will in a short while rival that famous city of the West coast. Miami has been very largely built by very rich people, as the number of palatial residences would indicate. One single suburban settlement involves an expenditure of twenty-five million dollars by a single company.

The Causway. Out of the bottom of Biscayne Bay has been scooped the material for a gigantic causeway, four miles long and 100 feet wide, over which there runs a street car railway with asphalt driveway on either side four miles long, connecting Miami proper, with Miami beach, a separate municipality.

Biscayne Bay is a body of water separating Miami Beach from the main land. The "Beach" is itself quite a city. Perhaps 20 or more millionaires have their homes in this suburban city.

The Baptists of Miami are endeavoring to keep pace with this rapidly growing city. Here are four white Baptist churches as follows:

First church, Dr. J. L. White, pastor, plant worth about \$500,000; membership, 1,250.

Stanton Memorial church, Rev. U. J. Bontorse, pastor, plant worth \$55,000. Calvary, Rev. A. E. Gammage, pastor, property worth \$25,000.

Riverside church, Rev. J. C. Sims, pastor, property worth \$75,000.

There are nearby towns virtually suburbs of Miami that have wide awake pastors of live churches.

Miami association is only fifteen years old, and has twenty Baptist churches.

Dr. J. L. White is now at Asheville, N. C., seeking much needed recuperation. A. J. Holt is supplying for him during August and September.

Key West is in this association on an island 100 miles from the mainland. The Baptist church there has as its pastor, Rev. E. H. Rice, who is doing a fine work. The property of the church is valued at \$25,000, and the membership is 140.

They are now projecting a highway paralleling the famous over-seas railroad that leaps from key to key, over a distance of about 100 miles. Had M. Flagler lived another twenty years it was expected that he would have bridged his road into Havana, Cuba. As it now stands this over-seas road is a wonder of the world as it runs out into the Atlantic Ocean a hundred miles. The East Coast railway has done more than any other one enterprise in the development of southeastern Florida.

#### 139th ANNUAL SESSION OF HOLSTON ASSOCIATION

By S. W. Tindell

The Holston Association of Baptists met in 139th annual session with the Holston church at Riverside Park, Sullivan county, Tennessee, August 12-13, 1924.

The introductory sermon was delivered by Rev. W. C. Patton, of Johnson City, after the sermon and enrollment of delegates the following officers were elected for the ensuing year: A. R. Moulton, of Fall Branch, moderator; S. W. Tindell, of Johnson City, assistant moderator and J. B. Brown, of Erwin, clerk and treasurer.

Among the distinguished visitors present were Dr. Lloyd T. Wilson, Miss Northington and Miss Jacobs, of Nashville, Rev. D. N. Livingstone of Sweetwater, Dr. Oscar E. Sams, of Jefferson City, Rev. E. A. Cox, of Mountain City, Dr. Noffsinger of Interment College, Virginia, Mr. Powers, of Bristol, besides a very large delegation from neighboring associations and the states of North Carolina, Kentucky and Virginia.

The following topics were discussed: 75 Million Campaign—a well prepared report by A. W. Edwards, of Bluff City, followed by an address by Dr. Wilson which was so stirring and effective that the delegates called for its publication in tract form. This took the exercises up to the noon hour, when a collation was served in the grove overlooking the beautiful Holston river.

In the afternoon Miss Iva Williams, of Johnson City, in a clear, ringing voice read the report on Christian Education, which was considered by those who heard it one of the most fitting and clear-cut reports ever read in the Holston Association. Dr. Sams in his usual felicitous manner, followed Miss Williams with an effective address on the subject.

The report of the Associational W.M.U. was read by Mrs. F. M. McNeese of Johnson City. The report showed that the women of the Southern Baptist Convention, five years ago had pledged 15 million dollars of the 75 Millions to be raised, and that they had already raised the fifteen millions, and now were going to raise 23 millions in all.

Miss Mary Northington, of Nashville, spoke on this report. In a reminiscent vein she spoke of her former work in the old Holston, and of her travels in Europe. For half an hour her humor and her words stock full of information, not to say inspiration, held the large audience as few speakers ever do.

In the absence of Mr. George T. Wofford the report on Sunday schools was read by the president of the Sunday school convention. The report revealed the startling fact that the rural Sunday school is on the decline, that there are less pupils in the Sunday schools of the rural churches than there were thirty years ago, that about eighty per cent of all the pupils of the Sunday schools of the churches are in towns.

The memorial service in the afternoon, though somewhat different from former years, was solemn and impressive. Appropriate remarks were made by Rev. J. K. Haynes and others.

The mass-meeting in the evening, presided over by the presidents of the Sunday school and B.Y.P.U. organizations, and addressed by Miss Williams and Mr. Hudgins was educational and strengthening.

The second day came in bright and fair with invigorating mountain breezes, and with it vast throngs from far and near.

The report on law-enforcement and social service, read by A. R. Brown, of Erwin, was somewhat of a happy departure from the usual order, and called forth some stirring addresses by different speakers.

The topics that elicited most interest, perhaps, were the reports of the chairman of the Executive Board and Associational work. Rev. J. K. Haynes of Kingsport and Dr. Roper of Johnson City made the leading addresses which were telling and effective.

Miss Eunice Harris, of Johnson City, read the report on B.Y.P.U. work which showed that great progress, during the past year has been made, many new societies organized, and churches planning for more organizations. Miss Jacobs and Mr. Livingstone made some of the best addresses that were made on this subject.

The crowning events of the meetings were the inspirational sermon by Rev. A. C. Sherwood, of Erwin, and the address by Rev. A. N. Hollis of Bluff City. Sherwood was at his best and Hollis at his funniest.

The association goes next year to Buffalo Ridge church at Gray, on the C. C. & O. Railway.

The executive Board for the ensuing year is as follows: S. W. Tindell, chairman; A. B. Williams, Secretary A. R. Brown of Erwin; A. W. Edwards, Bluff City; Mrs. F. M. McNeese, Miss Eunice Harris, George T. Wofford, G. W. Setzer, of Johnson City; Mrs. J. K. Haynes of Kingsport; Mrs. J. P. Rogers, Balleyston; A. R. Moulton, Fall Branch; A. A. Deakins, Earl Lester, Jonesboro; W. F. McGuffin, Mrs. H. F. Yost, Greeneville, T. R. Bandy, Kingsport. All the pastors of the association are ex officio members of the body. By this arrangement, which is entirely new, every church and every organization of the Association will be represented on the executive board.

It may seem that this "story" of the 139th annual session of the Holston Association is overdrawn, but it is not—underdrawn if anything. The entire program worked like perfect machinery, not a jar, not a negative vote, not a dissenting voice through the whole proceedings. The only thing

that hindered was a lack of seating room for the people.

The organization of the new executive board composed of leading business men and five consecrated women representing their organizations mean much for the coming year.

**THE HABIT OF THANKSGIVING**

By Dr. John A. Broadus

Text: In everything give thanks.—1 Thes. 3:18.

We hear a great deal said about habits. But it nearly always means bad habits. Why should we not think and speak much about good habits? They are as real and almost as great a power for good as bad habits are for evil. We do our work largely by the aid of habit. How much this helps one in playing on an instrument or writing on a typewriter. Through many a familiar conjunction of notes or of letters the fingers fly with the very smallest amount of attention and exertion. Many a man who is growing old will every day get through an amount of work that surprises his friends, and it is possible because he works in the lines of lifelong habit. Besides, the only possible way to keep out of bad habits is to form good habits. By a necessity of our nature, whatever is frequently and at all regularly done becomes habitual. If a man has been the slave of evil habits, and wishes to be permanently free, he must proceed by systematic and persevering effort to establish corresponding good habits. The education of our children, both at school and at home, the self-education of our own early life, consists mainly in the formation of intellectual and moral habits. I think we ought to talk more on this subject, in public and in private—on the power and blessing of good habits. And the theme of this discourse will be the habit of thankfulness to God.

**Value of the Habit of Thankfulness**

1. Consider the value of the habit of thankfulness.

It tends to quell repining. We are

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all prone, especially in certain moods, to complain of our lot. Every one of us has at some time or other imagined and perhaps declared that he has a particularly hard time in this world. It is to be hoped that in other moods we are heartily ashamed of ourselves for such repining. But how prevent its recurrence? A valuable help will be the habit of thankfulness to God. Then if a fretful, repining spirit begins to arise, just in the middle, perhaps, of some complaining sentence, we shall suddenly change to an expression of thankfulness—and perhaps end with laughing at ourselves for the folly of such repining.

It tends to enhance enjoyment. We all know that when we receive a gift with any true sentiment and any suitable expression of thankfulness the reaction of gratitude augments our gratification.

It serves to smooth distress. Persons who are greatly afflicted and not wont to be thankful sometimes find the memory of past joys only an aggravation of present sorrow. Far otherwise with one who has learned to be habitually thankful. For him the recollection of happier hours is still a comfort.

It helps to allay anxiety. Did you ever notice what the apostle says to the Philippians? "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall guard

your hearts and your thoughts in Christ Jesus." Notice carefully that we are to prevent anxiety by prayer as to the future with thanksgiving for the past.

It cannot fail to deepen penitence. "The goodness of God leadeth thee to repentance." When we are fully in the habit of thankfully observing and recalling the lovely kindnesses and tender mercies of our heavenly Father this will make us perceive more clearly and lament more earnestly the evil of sin against sin; and what is more, this will strengthen us to turn from our sins to his blessed service.

It has as one necessary effect to brighten hope. "I love to think on mercies past, and future good implore," is a very natural conjunction of ideas. If we have been wont to set up Ebenezers upon our path of life, then every glance backward along these milestones of God's mercy will help us to look forward with more of humble hope.

It serves to strengthen for endurance and exertion. We all know how much easily and effectively they work who work cheerfully; and the very nutriment of cheerfulness is found in thankfulness as to the past and hope as to the future.

If this habit of thankfulness to God is so valuable it is certainly worth our while to consider.

**Occasions of Habitual Thankfulness**

2. It is obvious that these are numerous and various beyond description. But we may find profit in sum-

ming them all up under two heads.

(1) We should be thankful to God for everything that is pleasant. No one will dispute that proposition in theory, whatever may be his practice. The apostle James tells us that "every good gift and every perfect boon is from above, coming down from the Father of lights." We have so much occasion to speak about the religious benefits of affliction, to dwell on the blessed consolation of Christian piety amid the sorrows of life, that we are in danger of overlooking the other side. It is a religious duty to enjoy to the utmost every rightful pleasure of earthly existence. He who gave us these bodies, so "fearfully and wonderfully made," who created us in his own image, with spirits of such keen appetency and longing aspiration, desires that we should find life a pleasure. As already intimated, we work best at what we enjoy. It is highly important that the young should enjoy what they are studying; and while this may to some extent be accomplished by giving them studies they fancy, it is also possible that by well-guided efforts they should learn to re-lish studies to which they were at first disciplined. I sometimes hear young married people say, "We are going to housekeeping, and then we can have what we like." I sometimes feel at liberty to reply, "Yes, to a certain extent you may, but what is far more important and interesting, you will be likely to like what you have." To have what we like is for the most part an impossible dream of human life; to like what we have is a possibility, and not only a duty, but a high privilege.

(Continued next week)

**A GREAT REVIVAL**

(Contributed)

Wednesday night, August 13, a great revival closed at Immanuel church, Lone Oak, Tenn.

Rev. T. H. Roark, doing the preaching in the absence of the pastor, M. I. Cooper, who is at the bedside of his mother, who is very sick.

The church was greatly revived. There were 13 professions of faith and 2 approved for baptism.

Bro. Roark did some real gospel preaching, to the delight of those who heard him. Any church or pastor needing a helper in a meeting will make no mistake to secure his services.

**PROGRAM FIFTH SUNDAY MEETING OF ROBERTSON COUNTY ASSOCIATION TO BE HELD WITH BETHEL BAPTIST CHURCH AUGUST 29-31**

Friday night, 29th, sermon by Rev. W. R. Goodman.

**Saturday**

- 9:30 Devotional by the pastor, E. H. Greenwell.
- 10:00 Church Discipline, Rev. F. P. Dodson.
- 10:45 The Human and Divine Sides of Salvation, Rev. L. E. Ewton.
- 11:30 Sermon by Rev. H. M. Crain on Stewardship.
- Basket dinner for all present.
- 1:45 Devotional, Rev. S. Dorris.
- 2:00 Whom does the Lord expect to win souls for Him? Rev. Roscoe Meadows.
- 2:45 The necessary conditions to Christian growth, Harry McNeely and Rev. H. M. Crain.
- 3:30 The place of prayer and song in worship, Rev. R. F. Aingell. Meeting of Executive Board.
- 7:45 Sermon, Rev. J. H. Padfield.
- Sunday**
- 10:00 Sunday school and literature. By all present.
- 11:30 Preaching, Rev. R. L. Bell. Adjournment.

## WOMAN'S MISSIONARY UNION OFFICERS

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### TALENT SEARCH

How many women of your church are doing all the work? There are others just as capable, but you don't know it.

With our state mission week of prayer programs we are sending on printed slips a "Talent Search." Samples are being sent to all W. M. S. and Y. W. A.'s, and we trust that they will be used to find new workers.

Let us put the jerkers and the shirkers to work.

#### Talent Search

Because Christ has saved me I will be glad to serve Him by doing the things I have marked X whenever my services are needed.

- .....Play for the services.
- .....Sing a solo.
- .....Lead devotionals.
- .....Lead in prayer.
- .....Lead the singing.
- .....Lead missionary program.
- .....Take part on program.
- .....Act as counselor for Y. W. A.
- .....Act as counselor for R. A.
- .....Act as counselor for G. A.
- .....Act as counselor for S. B.
- .....Teach Sunday School class.
- .....Join mission study class.
- .....Teach mission study class.
- .....Attend regularly the society.
- .....I will tithe.

.....I will DO NOTHING.

Name .....  
 Address .....

### OUR TRAINING SCHOOL

Were you ever burdened because you failed to do your duty? Somebody has failed to point our choice young women in Tennessee to our Training School. We have scholarships ready to give to young women who want to be trained for special service at the W. M. U. Training School, and so far no one has applied except the seniors.

Shall Tennessee fail to have any new girls in Louisville this fall? School opens in September. If you know of any one who has consecrated her life to the Master's service, who is at least twenty-one, who has a high-school education, preferably a college education, write today and send her name to Miss Mary Northington, 161 8th Ave. N., Nashville, Tenn. Application blanks will be sent her also a catalogue, and if she needs a scholarship it will be gladly granted.

Pray that God will give us His brightest and best for His service.

### WATAUGA ASSEMBLY

Immediately after our state encampment, a number of workers came to the mountains of East Tennessee to Butler for the Watauga Assembly. The meetings are held in our Home Board mountain school Watauga Academy, and the guests are entertained in the dormitories.

This is a delightful place for an encampment. We have messages of the heat in Nashville and we are enjoying the mountain breeze and sleeping under cover.

The encampment has not been largely attended. On Tuesday the Watauga W. M. U. held its quarterly meeting here. Mrs. J. Frank Seller was re-elected Superintendent. She cannot be excelled as a presiding officer. Miss Reta Stout is the new young people's leader. Each society promised to act as big sister to a neighboring society.

It was a joy to have Miss Addine Gregory, one of our Training School girls, with us a few days. She had charge of the Sunbeams and the G. A.'s, and also helped us on the Associa-

tional program. She is doing field work for us this month.

We are indebted to the Butter women for their delightful hospitality.

### SEVIER COUNTY QUARTERLY MEETING

On Wednesday, July 23, the quarterly meeting of the Sevier Co. Association met with the Henderson Chapel Baptist Church with a large number present. The program was given mostly by the young people. The morning devotions were conducted by two R. A. boys and their leader, Miss Headrick, from Wears Valley.

The welcome address was given by a Sunbeam of Henderson Chapel, Master Frank Thomas. Response by Miss Gertrude Atchley.

Mrs. R. L. Harris, superintendent of Knox Co. Association, talked on the young people's work and of the new plans for the year.

Miss Robertson, of Sevierville, favored us with special music.

Miss Lovelady, a graduate of Carson-Newman College, gave us an interesting talk on "Why Go to College." This was followed by a talk by Miss Gertrude Atchley, a graduate of the Training School at Louisville, on "From the College to the W. M. U. Training School."

Miss Bess Atchley gave us a splendid talk on "Tithing."

A playlet, "Hurrah for World Comrades" was given by the young people of Sevierville and was enjoyed by all present.

A delicious lunch was served on the shady lawn.

The afternoon devotions were conducted by the G. A.'s of Sevierville. Splendid reports from twelve societies were read.

"Swapping Jobs," a very impressive playlet was presented by the young people of Alder Branch.

Mrs. Taft of the Jefferson Co. Association brought us an interesting message from her association.

Miss Bess Atchley was appointed stewardship chairman for the Association.

Mrs. Corum made a splendid report on Personal Service.

The meeting was dismissed with prayer by Mrs. R. L. Harris.

The next quarterly meeting will be held with the Pigeon Forge Church. Mrs. James Atchley, Secretary.

### QUARTERLY MEETING OF THE WATAUGA W. M. U.

The quarterly meeting of the Watauga W. M. U. was held at Butler, August 5, in connection with the Annual Encampment. In the morning we heard Dr. Gayor's Bible lecture, and Miss Northington on "A Decade of W. M. U. Service." We heartily approve of the work done at the Encampment and wish that more of our young people had been in attendance.

At noon the W. M. U. ladies were bountifully served at the Ramsey Hotel.

The afternoon was devoted to the W. M. U. program, which consisted chiefly of a song service, devotional led by Bro. Ponder, a round table discussion, a couple of playlets put on by the local young people, a lecture by Miss Gregory on "Our Young People's Work" also the address by Miss Northington on "Our Church Covenant."

The reports showed some advance over last year's work.

The following officers of the association were elected: Superintendent, Mrs. J. Frank Seller, Assistants, Mrs. Joe Pierce and Mrs. Medearis; Sec-Treas. Mrs. Joe Ray; Young People's Leader, Miss Reta Stout.

The next meeting will be held with the Mountain City Church.

### A LETTER FROM MISS ADDIE COX

An Outstation, 110 li from Kaifeng, Honan, China, May 23, 1924.

Dear Friends:

Although it has been five months since Miss Mallory's visit to Kaifeng, the joy and inspiration of her presence in our midst is still vivid in my memory. We had been looking forward with happy anticipation to seeing her and how delighted we were when she really arrived! I returned from the country the following day. Hardly could I wait to rid me of the dust before rushing over to her hostess' home. I learned from others that she was "just as lovely as ever," "neither too stout nor too thin, but quite the right size," and altogether "a charming and wonderful woman." Before the evening meal was over the other guests had discerned that her intellectual ability and spiritual strength were prominent characteristics of her radiant personality. She won the hearts of the Chinese as well as the foreigners who had not been previously captivated. You would have been amused to see her engage in a seemingly brisk conversation with some of the dear old Chinese ladies who continually poured out their exclamations of satisfaction and appreciation. Her replies contained some English, though she had learned quite a bit of Mandarin by the time she reached the interior. I had the privilege of hearing her speak to the women of the missionary society in Kaifeng, to the whole congregation at South Gate, to the student body and faculty of the boys' school in Pochow. These inspiring addresses were interpreted by missionaries who speak fluently and the audiences were truly edified, some of us giving praise to the Father for blessing thus received. Miss Mallory's voice and manner were exceedingly pleasing to the Chinese. What a splendid missionary she would be! She is a missionary, of course, but to many lands instead of China only.

She made a generous contribution to the country work—the amount of traveling expenses of one who accompanied her to another station, which sum she wanted to repay. With this money a bright young woman is now being supported in the Bible school and will probably make a valuable helper in the future. Not only did Miss Mallory give freely of her time, strength and money—she even left part of her wardrobe! She would not say she thought the clothes were needed by the grateful recipient. Her gracious and tactful method was to affirm that she needed the trunk space for Chinese articles she wished to carry home. She did not count the cost as she would have done had she been using the union's money instead of her own. Yet, her lavish expenditures were for others and the good of the cause so dear to her heart.

Some may think only of the joy of a trip like this. But there were many hardships. She did not speak of them, for she is ever triumphant and happy and appreciative. There were unavoidable exposures that caused her to take cold; there was the constant going, going, speaking and being entertained; there was no time for rest and composure. She had difficulty finding an opportunity to wash her hair! It is a mystery how she found time to write her articles. I believe she wrote mostly while on the train. Then she accomplished some-

thing while in her room at the breakfast hour one morning. Think of having to do without a meal in order to catch up with one's work! There was never a word of complaint, even when she had me as traveling companion. The almost daily packing, unpacking and repacking of suitcases provoked only this optimistic remark: "Oh, I am so glad there will be no suitcases in heaven!" Among all of Alabama's distinguished daughters, there are none who excel her in being equal to any emergency and master of every situation. She delivered safely and in good condition a gift or two, including the "kiss from Mrs. Kailin," which I very much appreciated.

This has been a full day. The Bible women and I started soon after breakfast for a village where we had a meeting with the women. I talked to the school girls there and heard them recite songs and Bible stories. Having walked there and back, it was dinner time when we returned. This afternoon I have talked to another group of school girls and listened to their memory work. They have memorized a number of hymns and two whole chapters from the Bible—Matt. 5 and 6. It is a joy to see how bright they are and to know they are being trained and taught to "hide His word in their hearts." My next meeting for the day was with the school boys here on the compound. There are over 40 enrolled and 34 were present. Most of them are from other villages, some quite a distance away. They room here and have their meals sent in from a street restaurant. They get very definite religious instruction, having daily chapel talks by the teachers, Sunday school, preaching service, and a Royal Ambassador chapter. The girls have also a splendid G. A. which meets every Saturday afternoon. Since a number of these pupils come from heathen homes, we have a great opportunity to "teach them whatsoever He commands" and to lead them to know and love and serve the Master. Oh, that they may become shining lights in their homes and communities!

Yesterday the Bible woman and I went on wheelbarrows to three distant villages and stopped at a nearer one returning. Besides the four village meetings—all held out in the open and well attended—we made a brief visit to another of our girls' schools. The previous day was spent here on the compound receiving and preaching to scores of women who came to see the schools and the "foreigner." There was a "buy-sell meet" in the town and hundreds of village people were in attendance. Some of them learned songs, Scripture verses and prayers and some were tired and excused themselves by saying, "I am too stupid to learn." Please pray that all our going and preaching and teaching may not be in vain, but that those who hear may believe and be saved.

You will be glad to know that we have here a woman's missionary society with 20 members. When they organized one member nominated herself as vice-president. She said, "I can do that all right and I am very willing." No one, however, wanted to be treasurer! In view of the fact that about twenty coppers will be collected monthly that position is fraught with tremendous responsibility! This spread-the-gospel society, as they call it, is missionary indeed. When they meet for prayer and study they also tell how many they have spoken to about the Saviour during the week and ask prayer for such as specially need it.

I'm going to tell you a secret, but please do not let it get out; In coming to this place we came on wheelbarrows because no better mode of travel was practicable. I made myself comfortable by reclining on my roll of bedding covered by steamer rug, traveling thus for miles. All the while I was blissfully unconscious of the fact that the barrow man had placed his very soiled garment underneath my sofa pillow. When I did discover it what should there be bravely crawling forth but a huge hungry "cootie." (Now don't be alarmed, for most of

our coolies have a number of the same creatures!) But I was horrified, to say the least of it, for I was certain that more of the brood would be found on my bedding or clothing later—and they were!

Much love to all, and my heart's gratitude to those who pray for me because I came as a representative of our dear Lord Jesus. Please ask that I may be faithful to Him and to you and may be used ever for His glory and the salvation of souls.

Yours in His glad service,  
ADDIE ESTELLE COX.

REPORTS OF MEETINGS

By J. W. Nelson

I assisted Bro G. P. Fielder in a meeting at Commissary School House. Had 2 conversions and one added by baptism.

**Big Meadow Meeting**—Brother T. E. Taylor, of New Providence, Clarksville, Tenn. assisted me in this meeting; had a fine revival and the Lord greatly used Bro. Taylor's messages; there were 10 additions by baptism.

**Pugh Flat Meeting**—I did my own preaching at this church and the Lord greatly blessed the church and people. The church was greatly revived and there were 25 additions to church, 24 by baptism and one by restoration. I have been pastor of this church for 10 years, and in many ways this was the greatest meeting we have had in the 10 years. There are some that will tell you that a pastor can stay too long at one church, but my experience is the longer the better where the Lord is in the work.

Our Big Rock Meeting starts tomorrow. Please pray with us for a good meeting. Brother C. D. Chick, of Lewisburg, Ky., is to assist us in this revival.

MEETINGS IN THE CUMBERLAND

By Hervey Whitfield

Several meetings have been held during the past six weeks with Churches of Cumberland Association, bringing into the churches a number of new members and in some instances arousing a deeper interest in the extension of the kingdom of God.

Bro. Ewton, of Springfield, assisted Bro. T. H. Roark at Spring Creek resulting in eight additions. Bro. Ewton, it is said preaches a full gospel. At Kenwood, Bro. Moore, the pastor was assisted by a brother from Kentucky, and as a result seventeen were baptized and six added by letter. On the second Sunday two aged persons 70 years old, man and wife, were baptized, having claimed conversion forty years ago.

They rejoice that after so many years they have obeyed the Lord in baptism.

At Hickory Grove, Rev. Joe Walker, of Mississippi, assisted the pastor, Bro. J. T. Jenkins in a ten-days' meeting, resulting in nine additions to the church.

Bro. Walker will begin a meeting at Cross Creek Church, Indian Mound, August 16. He was reared in that vicinity, and professed religion at that place. He is a wonderful preacher and draws large congregations to hear him.

A meeting of two weeks' duration closed August 9, when the pastor, Rev. J. S. Thompson did the preaching. His sermons were heard by many and were regarded as deeply spiritual, but attacked sin in all forms. He has aroused a strong sentiment against law violators of all kinds.

Bro. Thompson began a revival Sunday, August 10, with Harmony Church where he will do the preaching.

Bro. T. H. Roark preached a series of sermons last week at Immanuel Church, near Lone Oak, with what result is not known.

A movement is begun to hold a union revival in Clarksville during September, in which all Protestant Churches will join. A large warehouse has been secured for this meeting, where a noted evangelist Bob Jones will do the preaching.

The advance agent is already here,

making all necessary arrangements.

The Clarksville pastor, Dr. W. C. Reeves, is spending the month of August at or near Buffalo, New York. During his absence Dr. Harry Clark is filling his pulpit on Sunday mornings.

I hope the pastors of Cumberland Association will not fail to remind the members of the nearing of the time for the last payment of their campaign pledges. It may be possible to secure small payments each month, and thus little by little reduce the amount promised.

Also we should endeavor to secure a cash payment from all of the new converts and also from those who did not make a pledge. God's cause should be cared for by his children. Let us obey Christ who said, "Deny thyself, Take up thy cross and follow me."

DR. J. E. SKINNER TO HOLD MEETING AT DOVER—PROF. CARL CAMBRON OF HOME BOARD LEADS SINGING

(Contributed)

It is announced that a protracted meeting in which Dr. J. E. Skinner of Martin, Tenn., will do the preaching, will open at the Dover Court House on Sunday, August 17. Dr. Skinner is a well-known pastor and evangelist and is acquainted with the people of Stewart county. He has secured Prof. Carl M. Cambron of the Home Mission Board, Southern Baptist Convention, to be in charge of the singing, and Miss Lillian Claxton of Cumberland City, Tenn., will be in charge of the piano.

Dr. Skinner will arrive at Dover on Monday, Aug. 18 and preach his first sermon that night. The opening services of the meeting will be under the direction of Rev. Clifton F. Bridges, local missionary-pastor of the Tennessee Baptist Convention.

The announcement of this meeting has created a widespread interest, and people all over Stewart county are planning to be in attendance. The reputation of Dr. Skinner in work done in this county several years ago, and elsewhere since then, has caused people here to be eager to hear him again. Professor Cambron, who has been engaged to lead the service of song, is highly recommended, and Dr. Skinner says he is not surpassed by any one in the South.

Miss Claxton is expert at the piano, and she has many friends in Dover who are delighted to know that she is to have a part in the two weeks' meeting. The Sunday School Board of the Southern Baptist Convention has sent to Mr. Bridges a supply of song books for the meeting gratis.

There is now no Baptist church at Dover, which is the county seat of Stewart county, and it is confidently hoped that God will lead in the organization of a church here during the meeting. God's people over the state are urgently asked to remember the meeting in prayer.

TWO CHURCHES

There was a church in our town  
Which thought 'twas wondrous wise  
It tried to pay expenses

By selling cakes and pies;  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

There was a church in our town,  
And it was wondrous wise;  
It always paid expenses

By simply paying tithes.  
For when 'twas found the tithe did pay,  
It seemed so very plain,  
Forthwith 'twould have no other way,  
Not even once again.

—The Baptist.

HE THAT TRUSTETH IN HIS OWN HEART IS A FOOL.—Prov. 28: 26.

BE CAREFUL FOR NOTHING; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4: 6, 7.

THE SPIRIT OF THE LORD GOD is upon me: because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61: 1.

HE THAT PASSETH BY, AND MEDDLETH WITH STRIFE BELONGING NOT TO HIM, IS LIKE ONE THAT TAKETH A DOG BY THE EARS.—Proverbs 26: 17.

OBITUARIES

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

**McCamey:** Miss Mav McCamey, died at the residence of her mother, Mrs. Ida W. McCamey, Knoxville, Tenn., July the 12th, 1924. She made a profession of religion in early life and joined the Baptist Church. Her life was a model of propriety, displaying in a marked degree the Christian grace so beautiful in a young convert. In fact she was a model Christian, blending the elements of her religion with the duties of everyday life, thereby setting an example worthy to be imitated by those who were much older than she in the cause. But a few years only were given her in which to demonstrate the realities of the Christian religion. The Master wanted her and called her up higher.—Mrs. H. R. Cowan, her aunt, Jefferson City, Tenn.

**Cecil.** On the eve of July 31, 1924, the death angel entered the home of our dear Brother and Sister, Mr. and Mrs. B. V. Cecil and called from the walks of life our darling nephew, Charlie Cecil. He was kind, generous and pleasant to all he met. None knew him but to love him. He was a faithful member of Big Spring Baptist Church since early childhood. He would have been 21 years old August 3. We honor his memory knowing we shall meet again beyond the pearly white gates.—His loving Aunt, Mrs. G. W. Norris.

Thompson Church Members

**Tarpley:** Mrs. W. F. Tarpley entered into rest April 25 being 75 years old. Funeral service by L. M. Laten at her home. She was a devoted wife,

mother, and grandmother, a member of Thompson Baptist Church, faithful to the cause and ever ready to do the Master's will. Therefore,

Be it resolved, That in the death of our Sister Tarpley the church has lost an esteemed and valued member and that we feel our loss but it is heaven's gain.

**White:** God in his infinite wisdom has seen fit to remove from our midst our beloved brother and friend, Marvin White, a kind and loving son and brother, and above all a bright, humble and noble Christian young man just 26 years of age. Funeral services conducted at home by his pastor, L. M. Laten. Just to know him was to love him. His going away leaves a vacant place in the home as well as the church.—Mrs. Wilson, Mrs. Hamlet, Mrs. Kirk, Committee.

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## PASTORS' CONFERENCES

### S. S. ATTENDANCE AUG. 17

Memphis, Central	1,021
Chattanooga, First	808
Memphis, First	677
Memphis, Temple	532
Maryville, First	434
Chattanooga, Highland Park	432
Chattanooga, Tabernacle	424
Memphis, La Belle	406
Nashville, Judson Memorial	384
Fountain City, Central	377
Nashville, Immanuel	338
Nashville, Third	315
Nashville, Eastland	318
Alcoa, Calvary	300
Nashville, Belmonts Heights	300
Humboldt, First	300
LaFollette, First	300

### NASHVILLE

Immanuel: Dr. Richard Hall preached on "Seeing the Unseen." Shelby Ave.; McGill, supply.

Grandview: Don Q. Smith, pastor; "Every Man in His Place" and "The Wonderful Jesus." SS 290. Fine program by Int. BYPU.

Calvary: W. H. Vaughan, pastor; SS 180; BYPU 22; Jr. 15. Dr. T. W. Gayer is with us delivering a series of sermons on Stewardship. He brought us two great messages Sunday. Will conclude Tuesday night.

Third: R. M. Jennings, pastor; "Christ's Cure for a Troubled Heart" and "God's Ideal of Character." SS 315; BYPU 30. Pastor returned from Jackson, Tenn., where he assisted Dr. L. R. Hogan at Pleasant Plains and Malesus churches in revivals, which were very successful.

Bakers Grove: Jno. W. Jamison, supply; "Blessings to Expect from Our God" and "Life as Result of Our Salvation." SS 54; BYPU 26. Good services.

Central: W. C. Golden, supply; "The Helper of the Tempted" and "Ruin Beyond Human Recovery." Usual SS and BYPU.

Gallatin: E. P. Alldredge, pastor; "The Better Heritage of God's People" and no services at night. SS 127.

Judson Memorial: R. E. Grimsley, pastor; "The Church and the Children" and "One Thing Thou Lackest." For baptism 3; baptized 1; by letter 1; SS 384. Splendid congregations at both hours.

Belmont Heights: John D. Freeman, pastor; "Courageous Christianity at Work" and "Modern Crosses." For baptism 1; baptized 1; professional; SS 300; Int. 20; Jr. 22.

Inglewood: H. M. Estes, pastor; S. C. Reid, supply; "Earnest Exhortation" and "Evidences of Christianity." SS 50.

North Edgefield: A. W. Duncan, pastor; "What is Discipleship?" and "Assurance of Immortality." Baptized 1; SS 288.

Seventh: Edgar W. Barnett, pastor; "Well Done" and "The Resurrection." SS 190; BYPU 20; Jr. 12. Been in meeting with Mt. Hermon church. 18 additions. 15 by experience and baptism.

Grace: Tom L. Roberts, pastor; "Beatitude of the Giver" and "The Narrow Door." For baptism 2; by letter 1; SS 250; BYPU 36. Good audiences at both services. Conducted services at State prison Sunday afternoon about 30 conversions.

Eastland: S. W. Kendrick, supply; "The Chief Corner Stone" and "The Great Judgment Day." SS 318; good services and attendance at BYPU's.

### MEMPHIS

McLemore Ave.: Pastor Flir preached both hours. Additions 4; for baptism 3; SS 258.

Forest Hill: W. L. Smith, pastor; We begin a two weeks revival with pastor doing the preaching, good crowds and interest. SS 68.

Collersville: J. P. Horton, pastor; spoke at the morning hour, program at the evening hour with the Juniors

from Calvary church. SS 70. Good congregations.

Eudora: H. T. Whaley, pastor; P. A. Lancaster conducted service at morning hour. BYPU at night. SS 54. Pastor rapidly improving after operation for appendicitis. Grateful to God for his blessings.

Joseph Papi, Italian missionary; times preached 2; present in SS 23; families prayed with 9; tracts distributed 33 visits made 49.

Seventh St.: pulpit supplied by J. W. McCall and M. D. Jeffries. SS 206. Speedway Terrace: SS 109. At the morning hour superintendent told of superintendents' meeting at Ovoca. No evening service.

Eads: G. W. Blankenship; SS 90. Fine services, 1 conversion.

First: Two good sermons by Dr. J. B. De Garmo. SS 677; good BYPU's.

Eastern Heights: Pastor Lee; good morning service. Evening service conducted by Rev. Lacy Keele. Good SS and BYPU.

Temple: J. Carl McCoy, pastor; preached at both morning and evening hours. Good congregations. by letter 2; SS 532; 7 BYPU's.

Hollyood: Pastor Burk spoke both hours. SS 110; 2 BYPU's; by letter 5. Boulevard: J. H. Wright, pastor; preached at both hours. Two fine congregations. Professions 1; for baptism 1; SS 196; 3 BYPU's. Training school continues. Church will break ground Monday 5 p.m. for SS room.

Central: Pastor Cox preach both hours. By letter 3; SS 1,021.

La Belle: D. A. Ellis, pastor; preached. By letter 1; SS 406; good BYPU's.

### KNOXVILLE

Central of Fountain City: J. C. Shipe, pastor; "The Church of the Living God" and "Pentecost." SS 377; BYPU 137; for baptism 6; by letter 2. First service in our new building.

Hopewell: E. A. Freels, supply; morning subject "Salvation by Grace." SS 75. We had a good day.

Inskip: W. D. Hutton, pastor; preached both hours on Rom. 1: 16 and 2 Kings 4: 26. SS 126; BYPU 43; for baptism 5; by letter 1; SS collection \$23.71. Good day owing to many being sick.

### CHATTANOOGA

First: John W. Inzer, pastor; Dr. C. S. Henderson, Calhoun, Ga., on "Bring in the Wood" and T. J. York, assistant pastor on "The Place of Teaching in Christianity." For baptism 1; SS 808. Dr. Inzer holding revival campaign with First church, Calhoun, Ga.

Chamberlain Ave.: G. T. King, pastor; "The Grace of Giving" and "Living Fountains." SS 169.

Chickamauga, Ga.: Geo. W. McClure, pastor; Rev. "Gid" Higginbotham preached both hours. Four great services. Twenty converts to date. Meeting continues.

Little Hopewell: J. N. Monroe, pastor; "Neglecting Salvation" Heb. 2: 3 and "The Value of the Soul." For baptism 2; baptized 2; SS 71. Pastor resigned; effective at once.

East Lake: W. C. Tallant, pastor; "Walking Worthy of Your Calling" and "The Cross of Christ." SS 210; BYPU 50. Revival conducted by BYPU of city to begin Aug. 24.

Bell Ave.: G. W. Cox, pastor; Matt. 26 and "The Power of the Church." By letter 1; for baptism 2; SS 92. Pastor closed a meeting at Poplar Springs 3 miles from Dalton. 38 professions, 30 additions to the church.

Alton Park: T. J. Smith, pastor; "The Serpent Being Subtle" and "Enmity Between Thee and the Woman." By letter 1; SS 180; BYPU good.

N. Chatta.: W. S. Keese, pastor; Rev. J. C. Jackson preached on "The Passover" and "The Rich Young Ruler." SS 252. Preached at Boynton at 2:30 p.m.

Tabernacle: T. W. Callaway, pastor; "Union Cooperation Fellowship"

and "The Master is here and Callet for Thee." Baptized 2; SS 424.

Avondale: pastor on vacation; Royall Callaway on "Scarlet Thread of Scripture" and "Prayers of Jesus."

Ridgedale: W. E. Davis, pastor; "Unconscious Influence" and "Surrendered Life." SS 168; BYPU good.

East Chatta.: J. N. Bull, pastor; "Conscience" and "Seven Weak Things." SS 286; BYPU good. Largest crowd of the summer.

Highland Park: J. B. Phillips, pastor; "Hosea's Vision" and "The Meaning of God so Loved." Baptized 2; additions 5; SS 432.

### MISCELLANEOUS

Maryville, First: J. R. Johnson, pastor; preached at the morning service. Lectured at night using stereopticon views of the Passion Play. SS 434.

Charleston: T. R. Waggener, pastor; "Ye are the Light of the World" and "The Eternal Value." SS 36. Large congregations. We are to occupy our splendid new building in next month.

Carey, Ala.: no pastor; Evangelist R. D. Cecil held an eight day's meeting, resulting in 8 additions to the church. Church revived and strengthened.

LaFollette, First: Pastor preached both hours; "Power of the Word of God" and "The Unseen Hand of God." At Pleasant Ridge, in the afternoon, on "The Uplifted Christ." SS 300; BYPU 103.

Ocoee: R. A. Thomas, pastor; morning on "The Rich Fool." In the midst of a great revival with Bro. C. F. Clark, who spoke to our men and boys 3 p.m. on "Why Do Men Go Away from God?" 12 additions by experience of grace this week; 1 by letter; SS 94. Many other rededicated. Church greatly revived.

The Bledsoe Association convenes with the Antioch church near Portland Wednesday and Thursday of next week. The churches take notice as some talk of changing the time has led to some confusion. The association meets at regular time. J. T. Oakley, clerk.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Ups and Downs" and "What Are You Weaving in Life's Loom?" SS 300; BYPU's 81.

### REVIVAL AT ROUND LICK

By Frances Davis

A most gracious revival of thirteen days' duration closed on August 8 at Round Lick Baptist church.

There were twenty-six conversions and as many additions to the church. The membership of this church and the Christians of the surrounding community were greatly revived and strengthened for future work.

Rev. J. H. Grimes of Lebanon opened services with two able and appropriate sermons on Sunday. Rev. A. M. Nicholson of Park Ave. Baptist church, Nashville, began preaching at the morning service Monday and presented truths in a very powerful and unresisting way during the following days and nights.

### FAMILY REUNION

A most pleasant ten days' reunion was held at the suburban home of Elder and Mrs. S. N. Fitzpatrick on the Murfreesboro Road. The following children were present:

Mrs. W. E. Burns and little daughter Eugenia of Burnpur, Okla.; Mr. and Mrs. J. B. Fitzpatrick and little daughter Ruth Lynn of Birmingham, Ala.; L. C. Fitzpatrick of Tulsa, Okla.; Sergt. and Mrs. S. N. Fitzpatrick and little son Spellman of Auburn, Ala.; Horace A. Fitzpatrick of Berea College, Berea, Ky.; Mr. and Mrs. M'ke Reilly of Nashville; Nephew and Neice Bob and Pennie Fitzpatrick of Nashville; Brother A. J. Fitzpatrick of Gallatin; and S. L. Fitzpatrick of Nashville; sister, Mrs. J. F. Huey of Gallatin; Miss Woten, Fayetteville, N. C.—S. N. Fitzpatrick, Woodbine Sta., Nashville, Tenn.

Rev. Geo. C. Gibson of Clemson College, S. C., has accepted a call to Toccoa, Ga., and will begin work there at once. He is a native of Georgia.

### ASSOCIATIONAL MEETINGS 1924

#### AUGUST

- 12—Holston, Holston church, 3 miles Bluff City.
- 13—Nolachucky, Fairview church.
- 13—Chilhowee, Friendsville church.
- 19—Grainger County, Powder Springs church.
- 20—Cumberland Gap, New Tazwell church.
- 20—Duck River, Tullahoma.
- 20—East Tennessee, Union church.
- 21—Walnut Grove, Laurel Bluff church.
- 27—Bledsoe, Antioch church, near Portland.
- 29—Giles County, Union Hill church.

#### SEPTEMBER

- 2—Mulberry Gap, Friendship church, Hawkins Co.
- 4—Big Emory, South Harriman church.
- 5—Unity, Hornsby church.
- 9—Enon, Dixon Creek church.
- 9—Tennessee Valley, Wolf Creek, 3 miles southeast, Spring City.
- 10—Gibson County, Humboldt.
- 10—Maury County, Columbia First church.
- 11—Watauga, Dungan's Chapel, Carter.
- 13—Stockton Valley, Beech Bottom Church, Clinton Co., Ky.
- 17—Madison County, Pleasant Plains.
- 17—Salem, Prosperity church, Wilson Co.
- 18—Midland, Pleasant Hill, Knox Co.
- 18—McMinn County, Salem.
- 19—William Carey, Petersburg church.
- 23—Ocoee, Providence church.
- 24—Clinton, Oliver Springs.
- 24—Friendship, Macedonia church.
- 24—Wilson County, Smiths Fork church.
- 25—Hiwassee, Concord church, Meigs Co.
- 25—Holston Valley, McPheeters Bend church.
- 26—Beech River, Mt. Gilead church, 12 miles northwest of Lexington.
- 30—Northern, Little Barren church.

#### OCTOBER

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

### FROM ROGERSVILLE

By J. R. Chiles, Pastor

We have recently closed a protracted meeting at Big Creek, six miles out from Rogersville, where we are establishing a church, preaching one Sunday afternoon per month. Evangelist Claude E. Sprague of Chattanooga was kind enough to assist us in our meeting during his vacation. We got a tent and pitched it beside the Lee Highway. People came for miles around. The gospel was preached in purity and power. Eight were received for baptism and baptized. A subscription was taken to buy a lot on which to put up a house of worship.

Last night, August 17, we closed a two weeks' meeting here at Rogersville. Brother O. E. Bryan, director of evangelism of the Home Mission

Board of Atlanta, Ga., was with us. He is well adapted to the work he is doing. We often hear talks on sane evangelism and read books about it. Brother Bryan comes as near personifying it as any man I have ever heard. He is distinctly a preacher of the gospel, the whole gospel, and depends on the Holy Spirit using it for results. There were seven additions to our church, but that only begins to tell the good that was done. We had with us also Claude Pilleaux of Fountain City, Tenn., to direct the singing. He has vocal gifts, vocal training and spiritual fervor combined. I can most heartily commend him as an evangelistic singer.

Next week we begin a meeting at Nubbin Ridge out three miles on the other side of town. We maintain preaching there also one Sunday afternoon per month. Brother Sam LeRoy, a layman in our church, goes out there each Sunday afternoon and conducts a good Sunday school. Brother W. E. Watson of Church Hill will assist us in our meeting there.

We are trying to carry on the work not only in the town here but also in the adjacent territory round about us. On Sunday afternoons the pastor has an opportunity of doing mission work without expense to any Board or anybody. There is joy and blessing in it. Many of the sheaves out in the corners that would go to waste can be gathered up in that way. Then the preacher does not have time for that Sunday afternoon relaxation which may follow the morning service, if he sits down at home.

Early last spring we had a Bible institute for a week. Brother W. D. Huggins arranged it for us. Pastors B. A. Bowers of Broadway church at Knoxville and A. L. Crawley of the Newport church were with us. Each night we had a special speaker. We spent about six hours per day at the meeting house but the people did not get tired. The crowds grew till the house was full.

In early summer we had a Daily Vacation Bible School for a week. We held from one till three-thirty o'clock in the afternoon. Brother W. R. Hamilton, Jr., taught the Sunday School Primer to the children under ten years of age. The pastor taught Broadus' Catechism to the children over ten years of age. At night Brother Hamilton took a class of adults through the Seven Laws of Teaching, while the pastor studied with a class in a book of the B.Y.P.U. training course. At

the same hour Deacon E. S. Clifton gave the children a review on the studies of the day.

This writer believes that a Bible Institute, a Daily Vacation Bible school, an evangelistic meeting, and an every member canvass for a budget of finances for current expenses and missions are four good things for every church to try to have every year.

**REVIVAL AT TREZEVANT**

By L. R. Riley, Pastor

We closed on August 7th a meeting of interest in the Trezevant church. Bro. F. J. Harrell of Dyersburg did the preaching to the satisfaction of all. He certainly can make plain the way of salvation to the lost and of consecration for the saved. Bro. Carl M. Cambren led the song service to the delight of every one. He makes a deep impression on the people by his consecration and love for the word of God. There were nine additions, eight by baptism and much good done by the reading of the Bible, by prayer and the great sermons delivered by Bro. Harrell. To the Lord be all the glory.

**A GOOD MEETING AT PROSPERITY**

By W. B. Woodall, Missionary Pastor

We closed a fifteen days' meeting at Prosperity second Sunday and had the baptizing Sunday afternoon. Prosperity is one of our oldest and strongest country churches, having nearly 400 members. It is a joy to be pastor of this church and it was a joy to preach to the church during the fifteen days of the meeting. We had the largest day crowds I ever preached to, there were more than a hundred the first Monday of the meeting. We had a good meeting with 21 professions and 16 additions, and several renewals. Besides making its pastor a nice offering for doing the preaching, the church paid off a \$175 debt for repairing the house. We feel this church is in a better condition now than it has been for some time.

I am with Bro. P. W. Carney at Liberty this week in a meeting as Dr. W. M. Wood was called away from the meeting to the bedside of his mother. We had a great service last night with 4 professions. I am to be with Rev. J. H. Trimer at Linwood next week. Remember us in prayer.

Piney Creek church near Lexington, Tenn., is in the midst of a revival conducted by Rev. G. M. Workman of Geary, Okla. There were 12 forward for prayer the first service and the spiritual interest fine.

Rev. W. E. Farr of Grenada, Miss., lately assisted Dr. I. P. Trotter of Winona, Miss., in a meeting at Crenshaw, Miss., resulting in 27 additions, most of them being people past middle age.

The revival at Rock Hill church near Warrens Bluff, Tenn., held last week by Rev. G. M. Workman of Geary, Okla., resulted in 15 conversions and 8 additions by baptism. The services were held in the new house and attended by immense crowds, especially at night.

Rev. W. A. West of Bemis, Tenn., lately held a meeting with his church at Maple Springs church near Mercer, Tenn., doing the preaching. There were 40 conversions and 31 additions, 29 by baptism, including several heads of families. He is now assisting Rev. O. A. De Priest of Milan, Tenn., in a revival at Mt. Gilead church, there being already 12 additions.

Dr. L. R. Hogan of Jackson, Tenn., had the assistance of Rev. R. Maurice Jennings of Nashville, Tenn., in revivals at Pleasant Plains and Malesus churches resulting in 16 conversions and 14 baptisms at the first named and one addition by baptism at the last named place. Rev. D. L. Sturgis of Bolivar, Tenn., assisted Dr. Hogan at Madison Hall church where 5 were added by baptism. Dr. Hogan and family are taking a vacation with relatives in Georgia and South Carolina.

Rev. W. P. Rochester and wife of Greenville, S. C., and Rev. J. B. Bozeman of Spartanburg, S. C., were victims of a recent automobile accident en route from Laurens to Greenville. Bro. Rochester and wife were killed and Bro. Bozeman seriously injured. A child in the arms of Mrs. Rochester escaped practically uninjured. A train struck the Ford coupe in which they were riding. They were loyal Baptists.

The Beech River Baptist Association will meet with Mt. Gilead church, 15 miles northwest of Lexington, Tenn., beginning Friday September 26, 1924. Rev. A. U. Nunnery of Parsons, will preach the introductory sermon and Rev. C. E. Azbill of Lexington the missionary sermon. Those desiring conveyance from the train should write Mr. J. M. Pierce, Juno, Tenn., telling him when they will arrive at Lexington. It is hoped that many of the general workers and school men will attend.

The handsome new brick house of worship constructed by the Baptist congregation at Bemis, Tenn., where Rev. W. Alvin West is pastor, is finished except painting. Worship will be begun in it in a week or two and a revival will be inaugurated September 28th.

Mr. A. V. Patton has tendered his resignation as superintendent of the Sunday school of the First church, Jackson, Tenn., and treasurer of the church. He has been eminently efficient in both places.

To the faculty of Union University, Jackson, Tenn., for the next scholastic term will be added Dr. Geo. W. Hess in the department of mathematics; W. P. Powell in the department of English; Frank P. Kinkaid in the new department of business administration and commerce; Mrs. E. E. Talliaferro will teach voice and Grant Huey, gospel music. The old school seems to be preparing for its greatest year.

Dr. J. B. Leavell reconsiders his resignation as pastor of the First church, Houston, Texas, withdraws it and continues with the church. He will have an assistant in Rev. G. E. Wiley of Magnolia, Texas, after September 1.

Dothan, Ala., secures as pastor Rev. H. C. Bass, who has resigned at Terrell, Texas, to go to the new field.

W. A. Mincey, for several years a Methodist minister, was recently baptized into the fellowship of the First church, Whitesboro, Texas, of which Rev. W. J. Eotting is pastor. There were 40 additions in a recent meeting at Whitesboro.

The leading editorial in the Baptist Standard of Dallas, Texas, last week was "A Message on the Security of the Believer." It was a strong, unanswerable argument. Thank God for such editors as E. C. Routh!

The revival conducted by Dr. W. F. Powell of the First church, Nashville, Tenn., resulted in one of the greatest religious awakenings ever experienced in Winchester, Tenn., where he preached ten days. About 100 were saved and many added to the church. Dr. Powell is a man after our heart. He takes his vacation winning lost souls to Christ instead of idling in idleness at a summer resort.

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**AMONG THE BRETHREN**

Fleetwood Ball, Lexington

Dr. A. S. Pettie has resigned as pastor of the church at Burgin, Ky., and moved to Harrodsburg, Ky. He invites supply work, institute work or protracted meetings.

Rev. W. C. Skinner of McKenzie, Tenn., lately assisted Rev. B. G. Arterburn in a revival at Hopewell church near Arlington, Ky., resulting in 14 conversions and 19 additions by baptism. Several were pedobaptists.

Rev. G. H. Stigler of Sayre, Okla., is preaching in a revival with his brother Rev. H. W. Stigler at Ridgley, Tenn., which began last Sunday. Singer Charles Butler of Springfield, Ill., is leading the music. A great ingathering is expected.

Rev. Neil Acuff of Fountain City, Tenn., a suburb of Knoxville, has resigned that pastorate and it is understood that he will be appointed deputy sheriff of Knox county when a new sheriff takes office September 1.

Rev. O. F. Huckaba of Huntingdon, Tenn., preached in the meeting at Union Academy church near that place where he serves as pastor one Sunday afternoon in each month and baptized 17, besides witnessing the conversion of several others. His work at Huntingdon is in a prosperous condition.

Rev. O. J. Frier resigns as pastor at Dunmark, S. C., but has not disclosed his plans for the future.

Dr. J. W. Porter of Louisville, Ky., lately assisted Dr. B. P. Robertson in a successful revival at Senatoba, Miss. A number were added to the church.

Rev. A. L. Bates of Centerville, Tenn., was with Rev. S. Dorris in a meeting at Rock Springs church near Greenbrier, Tenn., recently resulting in 4 conversions and 2 additions.

Dr. Furman H. Martin of the First church, Florence, S. C., has been called as pastor of the First church, Fountain Inn, S. C., where Rev. S. P. Hair recently died. We have not learned Dr. Martin's decision.

Rev. Bryan Simmons has resigned as pastor of West Laurel church, Laurel, Miss., effective October 1, when he hopes the new church building will have the walls finished and the roof on.

His hosts of Tennessee friends regret exceedingly to note that Rev. M. C. Vick of the First church, Clarksdale, Miss., has been compelled to enter the Baptist Hospital in Memphis and it is thought an operation will be necessary. May his recovery be swift and sure.

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## Home Circle

### "ONLY A BOY"

"Only a boy," did you say, sir?  
 "Only a boy," to be sure.  
 If I live, though, I'll be a man, sir,  
 And try to be good and pure.

"Only a boy," can say, "No," sir;  
 "Only a boy" can be strong  
 In the strength which Jesus gives him  
 When tempted to do the wrong.

Think, though I'm "only a boy," sir,  
 The beginning of a man,  
 I'm a bit of God's great world, sir,  
 And included in his plan.

I can work for the good of others,  
 And I promise to abstain  
 By the help of God from drink, sir,  
 And the evils in its train.  
 —Young Soldier.

### FATHERS AND SONS

By Angelo Patri in Delineator

It is natural to wish to give children material comfort. It is natural to wish to save them a struggle. But the children themselves have a clearer vision. They will drop the costly top to grasp the friendly hand outstretched toward them; they will loosen their hold on a coin and clutch a smile; they will stand by loyally through dark days and never whimper, if they feel they are helping. They know.

I owe my father neither money nor goods. He never had any to give me. I owe him an inheritance that enriches me beyond the power of any fortune he might have left me.

He lived quietly and gently. He knew few people, but he loved them and they loved him. His voice was gentle and persuasive, so that the children and birds and dogs and horses came at his call as to one they trusted and liked well.

He worked hard every day. And when he came home at night, I had the feeling that he had given more than he had received, and that it was well to give in that way.

After dinner he would tell me all the happenings of the day. I knew the men on the job by name and character so well that I felt they were friends of mine. He told me all about the job; and I was keenly interested in all its ups and downs. I could see it growing.

He shared the home with me, too. I knew how much money there was to spend and exactly how it was spent. We did what we could to share the load. Father never belittled my efforts, never told me of the boy down the street who did more and did it better. He smiled and encouraged and told me stories of the time when I should do fine things in a fine way, until I, too, believed that I should.

### GREGORIAN CALENDAR

So perfect was the Julian style of reckoning that it prevailed generally among Christian nations, and remained undisturbed until the accumulation of the remaining error of eleven minutes or so had amounted in 1582 to

ten complete days, the vernal equinox falling on the 11th instead of the 21st of March, as it d'd at the Council of Nice, A. D. 325.

This shifting of days had caused great disturbances by unfixing the times of the celebration of Easter, and hence of all the other movable feasts, and accordingly Pope Gregory XIII, after careful study, with the aid of Clavius, the astronomer, ordained that ten days should be deducted from the year 1582, by calling what, according to the old calendar, would have been reckoned the 5th of October the 15th of October, 1582; and, in order that this displacement might not recur, it was further ordained that every hundredth year should not be counted a leap year, excepting every fourth hundred beginning with 2000. In this way the difference between the civil and the natural year will not amount to a day in 5,000 years.

The Gregorian or reformed Julian year was not adopted in England until A. D. 1751, when the deficiency from the time of the Council of Nice then amounting to eleven days, this number was struck out of the month of September by an act of Parliament, and the third day was counted the fourteenth in that year of confusion.

The next year, A. D. 1752, was the first of the new style, beginning January 1 instead of March 25. The change from Old Style, as the Julian Calendar, and dates according with it, now came to be called the New Style, or the reformed, in Spain, Portugal, part of Italy, part of The Netherlands, France, Denmark and Lorraine in A. D. 1582; in Poland in 1586; in Hungary in 1587; in Catholic Switzerland in 1583; in Catholic Germany in 1584; in most parts of Protestant Germany and Switzerland in 1700 and 1701, and lastly in England in 1751. In Russia, Greece, and the East generally the Old Style is still retained.

This Gregorian Calendar was the last calendar to be established, although the French nation tried to rearrange it in 1793, professedly upon philosophical principles. This was to be known as the French Revolutionary Calendar. The new era was dated from the minute of the autumnal equinox (September 22, 1792), which was also the day from which the existence of the republic was reckoned. There were twelve months of thirty days each, divided into decades, in which the days were named numerically—Primiidi, Duodi, and so on, up to Decadi. The remaining five days were grouped as festival days at the end of the year, and known as "Sansculottides." The sixth additional day in leap years was named "le jour de la Revolution." This calendar was a product of the revolt against Christianity, and it existed until the old system was restored by Napoleon, December 31, 1805.

In Great Britain the introduction of the Gregorian Calendar was for a long time successfully opposed by popular prejudice. The inconvenience, however, of using a different date from that employed by the greater part of Europe, in matters of history and chronology, began to be generally felt.

—Selected.

### TNT AND THE BIBLE

(This article was reprinted from the (Philadelphia) Presbyterian, in the Baptist and Reflector of May, 12,

1921. Because of a wide-spread interest in it we are printing it again—Editor).

Dr. Lyell Rader, famous chemist and perfecter of TNT, is in Philadelphia, delivering a series of talks on the Bible as supported and confirmed by chemistry. There has been enough talk, Dr. Rader thinks, of the opposition of science to the Bible. Chemists certainly do not oppose it. Then he told of the perfecting of TNT. This explosive had been made first by a famous German chemist, but could not be manufactured in the absolutely pure state that made its transportation possible. The German factories therefore were necessarily near the lines. Britain and France asked the United States Government if America had any chemists who could "sublime," a technical term for perfection far more absolute than "chemical perfection." So our American chemists went to work, and Dr. Rader declared that when the final peace is signed and full publication of America's achievements in many lines is told for the first time, we will all be proud of our nation and the great part she played in winning the war.

The first TNT successfully made in America was at Heidelberg, Pennsylvania. Eight thousand pounds were manufactured, only one pound of impurity being found in it. That was transported by rail, "right past your doors," and was finally landed on Black Tom's Island, Hoboken, awaiting transportation by ship. There its instability, caused by that one-eight thousandth part of impurity, set it off (flame does not), and the cost of the damage in insured window-glass alone, in New York and Brooklyn, was one million dollars. Here the evangelist made a splendid application of the destructive power of even little sins. The second lot, with but one pound of impurity to sixteen thousand pounds of TNT, was safely started from Boston on its way to France. In Halifax harbor, that one-sixteen thousandth exploded and destroyed half the city. Then the chemists knew not where to turn, and Dr. Rader modestly described the part his laboratory played in the final result. They had heard that the German chemist had gone to the Swiss Alps to get snow for his laboratory. Immediately experimentation began, resulting in the discovery that at four degrees above zero, Centigrade, water is just ready to turn to snow, and this "snow" is absolutely pure. It was the one necessary ingredient for a fully stable product, and the problem was solved. Then questions of transportation were decided by their work with freezing water. Hail, in its spherical form, gave the idea of the sphere as carrying the maximum amount of matter in the minimum space. So the terrible explosive, sublimed to the highest degree, was transported to Europe. First, it went to Italy, and immediately, as far as the Austrian line was concerned, the war was over. Its effect on the German front was equally marked. "Six months after the signing of the armistice," said Dr. Rader, "I came across these verses in Job, the oldest book in the world, written some 3,800 years ago. Here they are: Jehovah is speaking to Job." Then the scientist read from Job 38: 22, 23. "Hast thou entered into the treas-

ures of the snow? or hast thou seen treasure of the hail, which I have reserved against the time of trouble, against the day of battle and war."

Thirty-eight centuries ago, the Lord uttered these words. Yet it remained for the present-day chemists to make their scientific application. And it is a full application, for TNT is of no use for peaceful purposes. Farmers cannot dynamite with it. It destroys the qualities of the soil. It is useful alone in the "day of battle and war."



"Jimmie," said the teacher, "why don't you wash your face? I can see what you had for breakfast this morning."

Little Boy: "What was it?"

Teacher: "Eggs."

Little Boy: "Wrong, teacher; that was yesterday."

Dad followed the orator with motions of his head. The mother looked on with excited interest. The child did his best with "The Psalm of Life," but his enunciation left something to be desired. It sounded like this:

"Liza Grapemen allry mindus  
 Weaken maka Liza Blime  
 Andy Parting Lee B Hindus  
 Footprints ontha sanatime."

Dr. Scarborough relates the following incident in the life of Dr. J. B. Gambrell:

It was in the days of strenuous controversy among some of the Baptists of the Lone Star State. Dr. Gambrell was general secretary of the Executive Board of the Baptist Convention and as such attended as many of the district associations as possible. At one of these associations at which he could not be present, he was severely denounced by an opponent of the organized work who afterwards exultantly wrote him a note saying, "I sat down on you at the association."

Dr. Gambrell immediately replied: "Dear Brother, I wasn't where you sat down."

Of the late R. L. Patton, that prince of pioneer preachers and teachers in western North Carolina, the following story is told.

Always on fire with missionary zeal he was following up a sermon with a collection for missions, and as the custom was among the churches at the time, the givers brought their contributions to the table in front of the pulpit where their names and the amount of their offering were duly inscribed by a clerk appointed for the purpose.

In the procession of givers who responded to his magnetic appeal there came forward a Bro. Coffey with a five-dollar bill in hand.

Quick as a flash Mr. Patton called aloud to the clerk: "Put down five dollars for Bro. Coffey!" But with some hesitation and embarrassment "Bro. Coffey" explained that he wanted four dollars in change. Then, in a rather subdued tone which, however was heard all over the church, the preacher modulated: "Put down one dollar for Bro. Coffey. The coffee is not as strong as I thought it was."