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J. D. MOORE, Editor

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THE SUFFICING BIBLE.

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound;
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Does gloom oppress? the Bible is a sun;
Or ugliness? it is a garden fair.
Am I athirst? how cool its currents run!
Or stifled? what a vivifying air!
Since thus dost givest of thyself to me,
How should I give myself, great Book, to thee?
—Amos R. Wells.

A SOUTH-WIDE MOVEMENT.

The month of September has been suggested by the Campaign Commission as the time for special emphasis upon the need of more information among our Baptist people and for special effort to increase the number of renewal and new subscribers to the denominational papers throughout the South. It is earnestly hoped that Tennessee Baptists will join heartily in this movement in the interests of the Baptist and Reflector. Campaigns similar to some we have had will not be made again. We must rely upon the pastors and others in the churches to make whatever plans may be best for an every-member canvass for the paper during the coming month. It is not the policy, as it is not the desire, of this paper to present its own needs and claims in head-lines over its own columns. It ought not to have to speak of itself. But in order to avoid the necessity of doing so, it must have spokesmen in the churches who will present its claims and represent its interests effectually among the people. Let every man, woman and young person in our churches stand ready to volunteer for this service during the month of September.

NICOLAITANES.

In the message to the churches of Asia Minor, the Spirit expressed strong dislike for the "doctrine of the Nicolaitanes." Just what that was exactly we cannot say, but it is possible to make a very plausible guess based on the derivation of the word. It evidently meant those who had fallen into a religious, intellectual bolshevism, who held the teachings of the Apostles in contempt because they regarded them as a worn-out garment, as obsolete, not up-to-date; who considered themselves as apostles of a new freedom of thought; who, in fact, thought mighty well of their own thoughts! They were religious egotists. They were perhaps the first generation of "modernists." It is, therefore, interesting to observe that "modernism" is

not modern at all, but is simply the doctrine of the Nicolaitanes which Jesus hates. And "modernists" are the intellectual children of a very ancient heresy.

TRAVEL VERSUS IMMIGRATION.

From time immemorial, the tide of immigration has moved from east to west, following the sun. Civilizations were carried along in the current of it. Frontiers lie along the west, and invite the coming of those brave hearts that love to dare hardships, to build on their own foundations and to find big territory and large opportunities in new fields. They are track-makers, path-finders. The tourist is in the habit of going back over the trails that were made by the original immigrant, over which he travels in luxuriant fashion, satisfying a desire for first-hand acquaintance with the past. He is a back-tracker, a path-follower. Europe and the Orient, rich in history, attract the traveler who has leisure and money to visit the scenes of other days. But for every other reason, it should be the purpose of Americans to see America first. Where else are there such beauties of nature as can be seen in the Yosemite, Grand Canon, Glacier, Pike's Peak, besides the less pretentious but beautiful Appalachian and Ozark mountains? Niagara Falls, Mammoth Cave, Natural Bridge and other points of interest in American Wonderland ought to be the initial program of every American tourist and nature-lover. For inspiration, the Alps and the Pyrenees, the Himalayas or the Andes, the lochs of Scotland or the sea-beach of Belgium, cannot compare with the up-lands and shorelines of America. See America first!

MODERN MARTYRS.

"Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake," said Jesus to His disciples. Persecution offers an opportunity for testimony which popularity does not give. It is hardly to be expected that in the present age persecutions will ever cease. It is distinctly said in the Word of God, "Yea, all who will live Godly in Christ Jesus, shall suffer persecution." Faithfulness to Christ will ever meet with opposition. Only the straddler who tries to mix his religion with worldliness will evade the critic's sneer or the scoffer's hate. But his character is negative and his ease short-lived. Baptists have ever suffered persecution but have not inflicted it. In some portions of the world to-day they are singled out for special opposition and oppression.

"Characterizing the loyalty and devotion of Roumanian Baptists, the story is related by visitors to our Baptist work in Roumania of a boy of nineteen who when he professed

a desire to unite with the Baptist church was severely beaten by his father. Convinced that it was his duty to obey his Heavenly Father rather than his earthly parent, the young man slipped away from home and went to a baptismal service with the intention of being baptized, whereupon he was seized by two of the gendarmes and severely beaten, after he had been removed from the service. A few Sundays later, after he recovered to the point where he could walk, he ran away from home and walked twenty miles to a Baptist church in another community where he united with the church and was baptized. Surely such loyalty as this makes of the Roumanian people a proper investment for some of our mission funds."

THE HOMAGE OF SCIENCE.

The coming of the Wise men from the East to worship Jesus when He was born at Bethlehem was not the result of inspiration. They had seen or heard nothing which to them was supernatural, and yet they were profoundly religious as well as learned, giving credence to all that their eyes had seen and their books had taught them. They had not specialized in religion. But they knew stars, and knowing them, they found out that there was some intelligence that governed them, of Whom the stars themselves might give best and most authentic information. Whatever their star told them to do, they did; wherever it led them, they went. The true scientist has got to be religious, and devoutly so. An unbeliever that does not find Jesus at the end of his scientific journeys has looked and labored in vain, and the whole of the heavens and the earth to him is a labyrinth of perplexities and inconsistencies, of riddles and ciphers. True science recognizes its Maker and worships Him.

THE MEANING OF OUR WORDS.

Keep a watch on your words, my friends,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like bees they have terrible stings,
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through the lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning
Or fall on the heart like lead.

Keep them back if they're cold or cruel,
Under bar and lock and seal;
The wounds they make, young people,
Are always slow to heal.
God guard your lips and ever
From the time of your early youth,
May the words you daily utter
Be the words of beautiful truth.

—Selected.

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EDITORIAL

RIDGECREST.

Among our news letters this week there appears an announcement, reprinted from one of the North Carolina dailies, that the Southern Baptist Assembly at Ridgecrest is to launch a very forward movement under the general supervision of the Education Board which now owns a majority of its stock. Under the new arrangements, Dr. B. W. Spilman of Kinston, N. C., who was prominently connected with the Assembly in its inception and infancy, becomes the presiding genius and general promoter. It is said that a campaign will be made for a million dollars with which new buildings, better equipment and many other needed improvements will be made.

We believe in Ridgecrest, in its claims, its place and its possibilities. Southern Baptists need a great Assembly. Already we suffer seriously by a comparison with what Southern Methodists are doing at Lake Junaluska, and with what Southern Presbyterians are doing at Montreat, just two miles from Ridgecrest. It can be admitted that Southern Baptists do not have to keep up with other denominations in this respect. We can fall far behind them or out of line altogether if we see fit to do so. But we fail of a tremendous opportunity if we do not keep pace with them in such developments.

State Baptist Assemblies can do much to supply inspiration and practical helpfulness to our workers, but not one of them can afford to offer a program of sufficient strength and duration as to meet the growing needs among our Baptist leaders for seasons of rest and instruction, of inspiration and spiritual uplift. State meetings will never be enough. They will always have to be limited in time and in attendance, in programs and policies.

Blue Ridge, the great Y. M. C. A. Conference ground, is situated close to Ridgecrest on one side while Montreat lies up against it

on the other. There are usually more Baptists in attendance upon Blue Ridge than there are at Ridgecrest during any season. That is to say, Southern Baptists are, to that extent, leaving their south-wide assembly opportunities, especially among their young people, into the hands of Y. M. C. A. leaders. Unless we reach our own people and harness their recreational spirit and habits to denominational purposes, others will enlist them in kingdom interests other than our own. It is a plain question of maintaining ourselves in this matter.

Ridgecrest is ideally situated for a great Baptist Assembly. On top of the Blue Ridge mountains with a mean altitude of 2,500 feet above sea level, its summer climate for healthfulness, rest and work cannot be excelled anywhere. Southern Baptists now own a valuable tract of land comprising upward of 500 acres besides private holdings in the grounds, which should be improved and utilized for Baptist purposes. We hope the day will soon come when leaders in our churches will not need to go anywhere else on earth to get what they want and need in the way of inspiration and instruction for their Christian life and labors, either during their summer vacations or at other times, but will find our own assembly second to none. We sincerely wish for Dr. Spilman and his associates a hearty cooperation on the part of Baptists in all the Southern states in their effort to make Ridgecrest the denominational agency and the kingdom power-house it ought to be and is capable of becoming.

THE SUREST VICTORY YET.

During a series of meetings at Fellowship Baptist Church, Concord Association, in which Rev. A. M. Nicholson, pastor of Park Avenue Baptist Church of Nashville, was preaching last week, an "Old Folk's Service" was held on Thursday to which every person in the community from around 70 years of age and upwards was specially invited. One of the features of this occasion which perhaps distinguished it from other services of its kind, was the presence of four "old time darkies" among the invited guests of honor.

The old people occupied chairs and pews at the front and, true to the custom of antebellum days when the slaves went to the "white folk's" church and occupied the rear seats or galleries, these old negroes sat in pews immediately in rear of the contemporaries. There was Uncle Nathan, 91 years old, hale and hearty, who with his wife who is several years younger than himself, has lived a consistent Christian life in the community and has enjoyed the continuous Christian confidence and esteem of all their neighbors, both white and colored. There was also Aunt Maria Baker who, according to the best and most reliable chronologies, is 107 years old, who was born in slavery at the Hermitage and who at 11 years of age was sold by General Jackson to Mr. Baker his brother-in-law. In her testimony to the grace of Christ who had saved her and kept her through all the trials, hardships and labors of a long life, she mentioned the fact that she reared nineteen children and had passed through three wars! (She perhaps referred to the

Mexican War, the Civil War and the late World War—the Spanish-American War having been too brief and too far removed from the body of the American people to have been included in her count). So saying, she sat down. Brother Nicholson said to her, "You have been through three wars, and yet you have been in one battle all the time." Quick as a flash, she piped out, "Yes, an' dat's de sures' one yit!"

BEST INSURANCE.

Whatever other forms of Life Insurance may be right and proper, the Annuity type is perhaps best of all. Ordinary insurance procures proceeds which are available only upon the death of the insured. The annuity plan provides for one's own protection and maintenance when the productive period of life has passed. The one accrues to the benefit of the heirs; the other that of the testator. Jesus said: "Make to yourselves friends with the mammon of unrighteousness, that when ye fail, they may receive you into permanent habitations." The use of money in showing and forming friendships is laying it by in the safest place, as far as the temporal investment of it is concerned. To pay it out in premiums for ordinary life insurance is to have it returned in the form of a check to one's beneficiaries after he is dead. To put it out in friends is to provide for oneself the sympathy and personal interest of folks when one's distress or want comes, and when money does not mean half as much as love and tenderness. How many people stored their earnings up in stocks and banks for their support in feebleness and old age but who failed to invest any in friendships, who are now attended by hirelings who have an interest in them no further than their salary checks! Friends are the best insurance. Therefore buy friends.

IDENTIFIED BY CHRIST.

A personal knowledge of Jesus is involved in the salvation of every soul. "To know Him" is life. To be ignorant of him is death. "Many will say unto me in that day: Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils and in thy name have done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." Not by good works can any one be justified but by an acquaintance with Christ whereupon He may recognize and acknowledge the soul before God, the Father. With a perfectly good check, a stranger may come to a bank cashier for the money, but unless he is known or can be identified by a responsible party, he can not get the cash for it. Some people may present their credentials of good works before the Judge at last, to whom He will say, "I do not know you," and hence their claims will be rejected and they themselves will be disowned and turned away.

Too late for publication last week, we received information to the effect that the meeting of the Bledsoe Association was not postponed, as reported, but was held at Antioch Church, August 27 and 28.

News and Views

Concerning the Southern Baptist Assembly, Dr. B. W. Spilman sends the following word from Ridgecrest, "The most hopeful, optimistic spirit pervades the folk here that I have known in five years."

* * *

Harley Parris, writes from Clinton, Ill., August 22: "Rev. Forrest L. Ferkins, pastor of Temple Baptist Church, St. Louis, Mo., has been called to succeed Dr. O. P. Miles, pastor First Baptist Church, Clinton, Ill. Rev. Ferkins has accepted and will take up the work September 1."

* * *

Brother H. D. Hagar, writes from Holland, Mo., August 20: "I am located here for the coming year, as principal of the Holland high school. I will also take up preaching and church work here. We have a wonderful field here in which to labor for the Lord."

* * *

In requesting change of address, Brother L. A. Hurst writes, August 18 from Oakdale, Tenn.: "I have accepted the care of the church here and began my work yesterday. I closed my work with the First Church, Jonesboro, Bessemer, Ala., after more than ten years. I left the work in good shape. I am here to serve in any way I can."

* * *

Evangelist W. L. Head of the Home Board reports August 23: "I closed a splendid meeting at 66th Street Church, Birmingham, Ala., last Sunday night; 88 joined the church, 66 by baptism. At close of the meeting the pastor was presented with a nice car by one of his members."

* * *

Evangelist S. W. Kendrick, recently of Texas, in order to be near his mother in Nashville, is doing evangelistic and supply work. If a meeting or supply is desired, get in touch with Brother Kendrick. Some strong church in Tennessee without a pastor should lay hold of this good brother. Regular address, 161 Eighth Ave., North, Nashville, Tenn., care Dr. L. T. Wilson.

* * *

Rev. A. M. Nicholson preached in a two weeks' meeting at Fellowship Church, Concord Association recently, which was a genuine revival. This was the third consecutive series of meetings in that church which he has held. His reputation and usefulness increase upon acquaintance and he will be long remembered in that community for the faithfulness with which he preached the plan, practical truths of the Gospel.

* * *

Evangelist Singer, H. Evan McKinley, of Morristown, writes from Union City, Tenn., August 18: "Mrs. McKinley and I have just begun a meeting, the 17th with Pastor Jenkins here, and Dr. Sam Kirkland of Urbana, Ill., doing the preaching. We are in a large tent and it ran over the first services. The outlook is good for a great meeting. We have just returned from a month's rest at our home at Black Mountain, N. C. We go from here to Dr. W. A. Atchley, pastor Lonsdale Baptist Church, Knoxville, Tenn., beginning September 1st."

Our apologies to Pastor B. A. Bowers of the Broadway Baptist Church of Knoxville, whose picture did not appear in the group of Knoxville pastors which was printed in our columns a couple of weeks ago, Brother Ed Peacock, the associate pastor, representing Broadway in that aggregation. We observed the error at the time and should have stated it in connection with the picture which was a loan from the Sunday School Board but in our haste neglected to do so. Brother Bowers is one of the leading pastors in Knoxville, and to be a leader in Knoxville is to be a leader indeed.

* * *

Evangelist T. O. Reese, reports: "We have just closed a great meeting with Rev. W. Rufus Beckett, First Church, Amory, Miss. The crowds were large from the beginning, sometimes overtaxing the capacity of the spacious house. There were about fifty additions to the church, most of these adults. Some six or eight strong men among the number received for baptism. Brother Beckett is well known in Tennessee, having been pastor in Nashville for some years. We go from here to Mariana, Fla., then to Spartanburg, S. C. Mr. Chas. O. Miller, is my co-worker."

* * *

Brother Sherwood C. Bain, assistant pastor of the Calvary Baptist Church of Charleston, W. Va., desires to locate in Tennessee, his native state. Concerning him, Pastor Chas. H. Harrington, pastor of Calvary Church, says: "Rev. Sherwood C. Bain of Knoxville, Tenn., of the class of '24" Louisville Seminary, is Associate Pastor Calvary Baptist Church, Charleston, W. Va. He is doing a great work among the young people, arousing a new interest in the B. Y. P. U., and preaching acceptably and effectively to large audiences as occasion requires. He is at present in full charge of the work at Calvary during the absence of the pastor on a vacation trip. Brother Bain is looking forward to an enlargement of the opportunities in preaching in the near future. The pastor highly recommends his work as a preacher and believes that he is one of the coming men. We find that we can use a man of less ability than he, and heartily approve of his seeking larger opportunity elsewhere."

WHY I TAKE ALL THE BAPTIST PAPERS.

By John Jeter Hurt.

For some years past I have been taking all of the Southern Baptist papers, and at least one Northern paper. I know of no better investment in reading material. Let me give some reasons for this conclusion.

1. First of all, the expense is not so great as might be imagined. The total outlay involved does not exceed thirty dollars.

2. All of us need at least a South-wide view of the tasks which confront us. And we might as well confess that naturally we are provincial in our thinking. That is to say, we are prone to think just as the people of our sections have always thought concerning a certain type of men, movements and methods.

3. We are not competent to vote wisely in

our State and Southern Baptist Conventions unless we have the viewpoints of brethren who differ with us. I was born on the Atlantic Coast and the first ten years of my ministry was spent in the trans-Mississippi country. I have often wished that every Virginian could spend at least a year in Arkansas or Texas, and all the visits might be returned.

4. It would greatly expedite the orderly progress of our Southern Baptist Convention if those who speak on controverted measures could do so in the light not only of the differences of opinion which arise at the time, but of the historical background out of which many of those differences spring.

5. It would greatly strengthen the ties of fellowship could we all know the different sections and the men who represent them better. Ten years in Arkansas vastly changed my thinking about a people at whom I had looked askance from the Virginia point of view. And I was able to tell hundreds of Arkansans that the people of Virginia and the Carolinas were not altogether as they perceived them.

6. We miss some of the richest treasures of current religious literature when we read only one or two Baptist papers. For instance, here is a paper which regularly contains the richest sort of commentary on the Sunday school lesson; here is another that beats the South in its editorials; here is another that can smell a heresy five miles away, whether it is there or not; here is another that always magnifies things which are good, and beautiful and true; and here is still another which scans all the horizons to tell you what everybody is doing. I have twenty scrap books into which I gather many fine things from these various papers.

7. Last of all, it doesn't take long to read these papers; I mean to read,—well, you know what I mean. And when you have read them you feel like thanking God for a great people who are different, and yet one; for the workers who are far separated, and yet toil for the same noble ends; and for the newspapers who burden themselves with other peoples' burdens, hoping that all of us will want to know.

Jackson, Tennessee.

SMOKY MOUNTAIN ACADEMY.

If the Baptists of Tennessee knew the consecration and sacrifices that have gone into the building of Smoky Mountain Academy, they would match the sacrifices of Miss Mayme Grimes with their dollars. The contagion of her influence has been wonderful. One young man, 27 years of age, has made a desperate fight for his education there. The war interrupted his work but he returned after the war and re-entered upon his work asking the privilege of working on week-ends. The association elected him a colporter in order to enable him to pay part of his own expenses. A little girl from a Methodist family came to Smoky Mountain Academy and under the influence of that Baptist school she, herself, became a Baptist and has since volunteered for the mission field.

Bro. W. B. Woodall is this week in a gracious meeting with pastor P. W. Carney at Liberty.

Contributions

MOUNTAIN SCHOOL NEWS ITEMS.

Rev. J. W. O'Hara, D. D., Associate Supt.

There are six of the mountain schools of the Home Mission Board in Tennessee. The principals of these schools are as follows: J. L. McAliley, Doyle Institute; Miss Mayme Grimes, Smoky Mountain Academy; R. L. Marshall, Cosby Academy; C. C. Perry, Watauga Academy; Miss Osie Allison, Stockton Valley Academy; J. E. Barton, Harrison-Chilhowee Institute. In these schools last year there were 867 students. Prospects for the coming year are exceedingly bright.

There is much contemplated improvement to these schools during the year. A twenty-two room dormitory is under consideration for Smoky Mountain Academy. An addition is being made to Harrison-Chilhowee Institute to accommodate additional classes. The buildings of Doyle Institute are being thoroughly renovated and the grounds greatly improved. Repairs were made on the buildings of Watauga Academy. Additional classroom equipment has been provided for Stockton Valley Academy, and the principal is now considering the installation of an electric light plant.

New departments are being introduced in a number of the schools. Harrison-Chilhowee Institute is introducing Home Economics, Cosby Academy is considering departments of Manual Training and Home Economics. Much is being introduced into the course of study at Doyle Institute. All of the schools are maintaining a high grade of high school work.

Prof. J. L. McAliley, Doyle, Tenn., comes to us as one of the new principals in the Department of Mountain Schools. He not only has great plans for the development of Doyle Institute, but is securing the full co-operation of all the people of that section. He has turned aside from a delightful and lucrative position in Union University to devote his life to the building of the school and the advancement of the cause at Doyle and in that territory.

The outlook for Cosby Academy is exceedingly fine. The Board of Trustees and the principal of the school, Prof. Marshall, have arranged that a truck shall be run daily from Upper Cosby to convey pupils to the school. It is quite likely that the dormitories will be well filled for the opening of the school. Miss Parham, the Science teacher, was instrumental in securing \$50 worth of equipment from one of the Knoxville churches.

Great stress is laid on Bible study not only in the schools mentioned but in all the schools of the Mountain School Department. The record for last year for Bible and denominational study is as follows: 709 Sunday-school diplomas granted, 533 B.Y.P.U. diplo-

mas, 177 W.M.U. diplomas, making a total of 1251. Seals to the number of 3,344 were granted for the completion of different textbooks in denominational life and progress. In this number 365 were for New Testament and 449 for Old Testament.

Much building is in progress during the summer. Two fifty-room dormitories and athletic buildings are being erected at Mars Hill College, a fifty-room girls' dormitory at Fruitland Institute, a twenty-two room boys' dormitory at Hiawassee Academy, a Science building at Eldridge Academy, and a number of heating plants for different schools. Extensive repairs have been made on the buildings of the system and they will be in comfortable condition for the opening of school.

The outlook for the coming year is exceedingly bright. In many of the schools the dormitory space is already consumed. We will be forced to crowd the pupils in many places or else turn them away. We are reluctant to deny students the privilege of entering school so long as we can care for them. We greatly need enlarged dormitory capacity and better school room faculties in many places.

The tract supply for the Mountain School Department is being revised and enlarged. These tracts may be obtained from the Home Mission Board office, 1004 Healey Bldg., Atlanta, Ga., or from the Mountain School Department office, 308 Legal Bldg., Asheville, N. C. Stereopticon views of the mountain school work can be obtained from the Atlanta office.

Bleckley Memorial Institute, located at Clayton, Georgia, was discontinued this year and the territory and the property assigned to Hiawassee Academy for the enlargement and better equipment of that institution. The school rendered excellent service during its existence.

Mt. Ida, Arkansas, was added to the schools of the Mountain School Department of the Home Mission Board at the annual meeting in June. This school, as are the other Arkansas schools, is operated jointly with the State Mission Board of Arkansas. They have an excellent building and are securing the co-operation of the people in that section in a wonderful way. Prof. T. Delos Mullins is the efficient and active principal.

Expenses in the mountain schools are exceedingly low; \$125 will pay all the expenses of a boy or girl in the average school. However, there are many young people who have not this sum to pay for an education. Are there not individuals or classes or mission societies that would like to undertake the partial or full support of a boy or girl in one of these schools? The writer invites not only consideration but correspondence. A limited amount of work is given to worthy boys and girls to help pay their expenses. We, however, need a number of scholarships or a large number of individuals to render aid to worthy students.

About 250 young men in training for the ministry receive free tuition in these schools each year. Many of these young men receive assistance from outside sources. Their course, however, is one of struggles and difficulties. We need very much a number of cottages to provide for married ministerial students. We have a few that are used for married men in the ministry. The McConnell Home at Hiawassee Academy is being repaired and used for this purpose.

Wonderful results have come from these schools in past years. Results as tabulated a few years ago are as follows: 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, 2,500 school teachers, 3,000 farmers, 900 merchants, 40 bankers, 18 State legislators. Since this record was tabulated more than 2,000 young people have graduated from these schools and gone out to take their place in life. Many who have been students have dropped out from the class-room and have become engaged in the seriousness of life's pursuits. Only eternity will tell the influence coming from the young people as they go out from these schools.

Other influences recorded from the schools are equally striking. Twenty-five to seventy-five per cent of the public school teachers in the section adjacent to the schools have been students or are graduates of these institutions. Evil has been suppressed, morals improved, homes elevated, social conditions transformed, higher ideals inculcated, prohibition and other laws more righteously enforced, crime diminished, citizenship uplifted, missionaries and volunteers secured, churches strengthened, anti-missionary spirit overcome, organized work reinforced, Christian workers trained, community conditions revolutionized, and a silent, irresistible influence for good in social, commercial, educational, agricultural, political and religious life.

MESSAGES FROM DR. SCARBOROUGH. How Information and Inspiration Can be Best Disseminated.

Baptists will do for Christ as far as they know about his causes. Information is the basis of inspiration, and information and inspiration are the mighty motives for service. We have gone about as far as we can go in denominational programs until we increase the circulation of the Baptist papers. These papers are not personal or selfish enterprises. They are great spiritual Kingdom agencies for the promotion of the causes of Christ. They deserve the full support of every Baptist in the South. They have persistently, consistently and enthusiastically carried the messages of our movements to the people. We could not have succeeded as we have in the 75 Million Campaign or any other denominational movement without our Baptist papers. Their success in wide circulation is a condition of success for all our other enterprises for Christ. The denomination will pretty well stand or fall in proportion as it widely informs our people.

Baptist papers are our best informational avenue. September is made Baptist Paper

Month. Every State secretary, W.M.U. secretary, Sunday school secretary, B.Y.P.U. secretary and Layman's agency, as far as I know, have agreed to support, full length, this effort to greatly increase the circulation of our papers. I regard the success of this movement as vital, important and deeply essential to the finishing of the 75 Million and the inauguration of the 1925 program. With all my soul I urge the pastors and all the other agencies in our churches to back and foster, promote and push forward this movement. The Baptist paper in each state is the best pastor's assistant. If we had an aggressive Baptist paper in 600,000 Baptist homes of the South we could do most anything we wanted to do for Christ. God help us all to do our best. Issues immortal, eternal, depend on our successful promotion of Baptist information and inspiration in the hearts of our people. Nothing short of our best now is needed at this tragical time in the progress of Christ's Kingdom among Southern Baptists.

Kept Sacredly Separate.

As Southern Baptists face the tremendous task of finishing the 75 Million Campaign and putting on the new program there is a matter of vital importance which I wish to urge upon the leaders in our churches. And that is, that whether the duplex envelope, or the single envelope with one common fund be adopted, that the funds for local church expenses and the funds for the denominational causes be kept sacredly separate. There ought to be either two treasurers—one for the local funds and the other for the denominational funds—or two banks used as depositories, or certainly two separate accounts in the bank with a separate checking system of each. Otherwise, there will be confusion, embarrassment and loss. Every church in the South ought to by resolution instruct its treasurer not to mix these accounts nor borrow one from the other. If the treasurer has just one account with all the funds deposited to that account it is exceedingly convenient and easy because of the stress of local needs to over-draw in behalf of the local expenses and cause a deficit in the denominational funds which is very hard to make up. There are literally thousands of dollars now owed by the churches from the local expense accounts to the denominational funds. Nothing wrong was meant when the over-draft was made. The church simply meant to over-draw for the present and pay back to the denominational causes; but this sort of obligation is very hard to make up; and I urge the brotherhood to prevent this embarrassment and loss by beginning right. Unless the churches definitely instruct the church treasurers along this line the cause will be embarrassed and hurt. Every church should have a well developed conscience on this matter. The funds should be kept sacredly separate and the denominational funds should be sent in to the state secretaries, certainly every month.

I know a banker, church treasurer, who told one of our denominational men in a sort of casual manner that he had in his bank \$900.00 that belonged to the denomination.

This brother said to the treasurer, "How long have you had this money?" "Well," he said, "I have had most of it about eighteen months, some of it twelve months and some of it six months." He said, "Why have you not sent it in?" "Well," he said, "I didn't think the brethren needed it; and I thought they would let me know when they wanted it. It has added to our bank deposits and helped out." Now, this church either needs to definitely instruct and inform her treasurer or make a change in treasurers. The brother meant good—especially to his own bank.

I urge the leaders in our churches to carefully see after this serious matter which I raise in the handling of the 75 Million Campaign funds and in the funds for the 1925 program.

A Thrilling Letter and a Sacrificial Gift.

I wish every Baptist in the South could read the following letter which came to me a few days ago. It is from the daughter of the first female missionary sent to China from the South, back in 1835. The letter tells its own story.

This good woman, now eighty-three years of age, makes a sacrificial gift and writes this thrilling appeal in order that Southern Baptists may do their duty in meeting the obligations to our Causes and making it possible for our Foreign Board to send out the ninety-five consecrated young men and women who have offered themselves for foreign service.

Will not Southern Baptists be stirred by this letter and sacrificial giving to do their duty and their best? All we hold dear is tied up in the program of the next few months in paying out the 75 Million Campaign obligations and putting on the new program in a worthy fashion.

I am sure this good woman was not writing for publication, but for the sake of the Cause. I am taking the privilege, even without her knowledge or consent, of publishing this letter. I am sure she will not object because she wants Southern Baptists to do their duty to the cause which her mother mothered nearly one hundred years ago.

May this appeal send a thrill through the hearts of Southern Baptists!

"I am writing this in response to an article written by you in a late Baptist Courier. Will you allow me the privilege of letting a few drops fall into the great reservoir, which stands open to receive from the Baptists of the Southland, sufficient means to enable those ninety-five consecrated hearts to carry the Gospel to China? I am myself the only daughter of the first female missionary to China; namely, Mrs. Henrietta Hall Shuck. Just after her marriage to my father, Rev. J. L. Shuck, in 1835, they were both appointed missionaries to China from the First Baptist Church of Richmond, Virginia, their native State. After nine years of labor, my mother passed to her reward. Her sacred dust sleeps in the heathen soil of the country to which she dedicated her life.

"Oh, if God's people could catch the echo of the cry which comes to us from across

the waters, as with outstretched hands and pleading lips, the awakened heathen are asking for the Gospel, we would surely, quickly fill those empty hands with the Word of Truth and flash into their blinded eyes the Light of the Gospel, and feed their famished souls with the Bread of Life.

"Enclosed please find check for \$25. I wish it were more, but I am an old lady now of eighty-three years, and am dependent for food and shelter upon a nephew, the grandson of that sainted mother. I have tried to do what I could. Will you kindly let me know if this reaches you.

"Sincerely your sister in Christ,
"MISS NETTIE L. SHUCK."

RANDOM REMARKS: WISE OR OTHERWISE.

By Sherwin Williams.

Be the man you want your neighbor to be.

Bear your burdens cheerfully to the end.

Life without trials is not worth while.

Resist the devil and he will flee from you.

Sin is essentially cowardly and cannot bear exposure.

If your conduct will not bear exposure, it will sooner or later be your undoing.

Never delay doing what you should now do, for each day will be teeming with tasks.

Use your leisure time to develop your weak traits so as to increase your efficiency.

Leave nothing undone that you can do that will improve you physically, mentally, morally, or otherwise.

The best preparation for a better position is absolute mastery of the position you now have.

Unless you can master yourself you can never master others, and for that reason you must always take orders.

Hewers of wood and drawers of water prepared themselves for this duty and find no one anxious to displace them.

Always believe in yourself, set yourself to some noble task, and achieve it, or die trying.

Heroic effort to do some worthy deed that ends in disappointment is glorious failure.

Serve your fellowman with all your being for the sake of him "who went about doing good," and that his name may be glorified in you.

Do everything you can to make it easy for your pastor to succeed. Be sure you are the best possible church member and his best helper and you will each be a joy to the other and no failure can be charged to you. (23)

THE ATLANTA CONVENTION AND THE SEMINARY BUILDING EMERGENCY.

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

The renewed interest in the Seminary building emergency since the Atlanta Convention is gratifying. This statement is written to answer questions received through the mail and to make clear certain points for some who are not familiar with the history of the case, and who do not clearly understand what was done in Atlanta. First, I will answer one question which has been frequently asked since the Atlanta Convention.

The question is this: Did the recent Southern Baptist Convention in Atlanta provide fully for the needs of the Seminary building fund?

The answer is that it did not so provide. The Convention made only partial provision for the Seminary needs, covering the year 1925. I will develop this point later in this article, but first I gave a brief recapitulation of the facts.

In 1919 the Convention, by vote, instructed the Executive Committee to provide a building fund for the Seminary. In the confusion and rush of the first meeting of the Committee, this was not done, although the Seminary left no stone unturned to obtain the necessary action. This omission was not the act of the Campaign Commission, which made no allocations. It was an omission of the Executive Committee of the Convention. Later a loan fund of one million dollars from the General Boards for the Seminary was recommended by the Executive Committee and adopted by the Southern Baptist Convention at Washington in 1920.

The recent history of the matter is more familiar. The falling off of receipts in the \$75,000,000.00 Campaign, the heavy debts of the General Boards, the magnanimous action of the Seminary Trustees in January, 1924, in offering to release the Boards from further obligation if the Convention should provide for the Seminary building fund in some adequate way—all this is more recent and better known.

The Trustees of the Seminary asked the late Convention, in May, 1924, for a minimum sum of Two Million Dollars to provide the vital units in the new building plant of the Seminary, one million to be provided in 1925, the second in perhaps the two years following, and then additional smaller sums from year to year until the buildings (including accommodations for married students) are completed.

Accordingly, when the Convention met in Atlanta last May, the Seminary matter was again considered, and the following action was taken by the Convention upon recommendation of the Commission on the New Campaign.

1. Seven and a half million dollars was fixed as the objective for Southwide objects in 1925. Of this sum, ten per cent was allocated to the Seminary building fund. This will yield \$750,000.00 in 1925, if the total objective is raised, and a proportionate sum if less is raised.

2. The Convention adopted the following recommendation of the Commission on the New Campaign:

"An emergency now existing in the building program of the Southern Baptist Theological Seminary, we recommend that the Seminary be given the right of approach to individuals, after the simultaneous campaign, for large gifts to the building fund, payable within one year."

All this means if \$7,500,000.00 are raised for Southwide objects in 1925, and if the Seminary can raise \$250,000.00 in addition to its apportionment, in individual gifts in 1925, the required million dollars for building operations in 1925 will be provided. But observe that there are two 'ifs' involved. We shall need the hearty cooperation of pastors, churches and laymen everywhere in order to realize this goal.

Observe further that even if the sum of one million dollars is provided in 1925, this is only one-half of the minimum sum necessary to provide the essential units in the new group of buildings, viz., administration building, library, chapel, dormitory, gymnasium, and heating plant. No provision at all is made in the above estimates for apartments for married students. These must be taken care of later.

It is important, therefore, that friends of the Seminary be not misled by the idea that full provision has been made for our needs. And it is important that we all keep in mind the necessity for continuing to provide for the needs of the Seminary until the building program is completed. Two million dollars will not be sufficient. Other sums will be necessary; but I do not believe, after the first two million dollars have been provided, there will be much difficulty in carrying out the program for the remaining building and improvements.

It is also important for everybody to keep in mind the fact that the Seminary is, as stated above, five years behind time in its building program. Its needs should have been taken care of in 1919. This was not done. Being five years behind time, its emergency is very great. The facts involved in the situation have been repeatedly set forth, and it is not necessary to repeat them here. Suffice it to say that in every department the Seminary is at the breaking point in its equipment and facilities, and there is great danger of complete breakdown of some parts of its old plant.

We ought to be enabled to move into our new buildings in the next twelve months, or at the outside in the next eighteen months or two years.

FUNDAMENTAL PRINCIPLES OF STEWARDSHIP.

By T. W. Gayer.

Christian Stewardship means that we, while we live in this world, are entrusted with the management and disbursement of materials which belong to God. This is the teaching of both the Old and New Testaments. In the parables of the Talents (Matt. 25: 14-30), the Pounds (Luke 19: 11-27), the Unjust Steward (Luke 16: 1-13), and many other passages Jesus clearly taught that all property belongs to another and he adds in Luke 16: 12, "And if ye have not been faithful in that which is another's, who shall give you that which is your own."

I. STEWARDSHIP IS BASED ON OWNERSHIP

1. *God is the owner of all things.*—(1) He owns the material universe. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein" Ps. 24: 1. "The silver is mine, and the gold is mine, saith the Lord of hosts" Hag. 2: 8. (2) He owns the people. "Ye are not your own, for ye were bought with a price" 1 Cor. 6: 19, 20. "Behold, all souls are mine" Ezek. 18: 4.

2. *Man is the possessor, trustee or steward.*—This is the plain teaching of the parables mentioned above. Jesus called the man who claimed property as his own a fool (Luke 12: 20), and then adds, "So is he that layeth up treasures for himself, and is not rich toward God" Luke 12: 21. How different were the consecrated members of the Jerusalem Church who had recently been filled with the Holy Spirit, when it is said of them: "Neither said any of them that aught of the things which he possessed was his own" Acts 4: 32.

II. METHODS OF EXPRESSING OUR SENSE OF STEWARDSHIP

1. *In life service.*—If we belong to God, having been purchased with his own precious blood (Acts 20: 28), we have no right to determine what we shall do with our talents, time or property. The attitude of Paul in his great experience on the road to Damascus, when he said: "Lord, what wilt thou have me to do?" Acts 9: 6, should be the attitude of every saved individual.

2. We express our sense of stewardship in gifts. This is what Abraham did when he met the Lord's priest (Gen. 15: 20). If the renter never paid the landlord his rental, but lived year after year on another's land, he would be considered both dishonest and ungrateful. Paul urged his converts to make their offerings regularly, systematically and proportionately. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings (collections) when I come." 1 Cor. 16: 2.

(1) He expects the first fruits of our increase. "The first of the first fruits of the land thou shalt bring into the house of the Lord thy God." Ex. 23: 19. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9-10.

(2) The tithe belongs to the Lord. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: IT IS HOLY UNTO THE LORD." Lev. 27: 30. The Bible teaches that those who appropriate for their own use the tithe, which is holy, are robbers (Mal. 3: 8-12).

Stewardship then is a vital part of the Christian life. It cannot be ignored in any relation. It enters into every act of the life of the Christian.

THE LORD IS MY SHEPHERD: I shall not want. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psalm 23: 1, 6.

THE BAPTIST BIBLE INSTITUTE OPENS SEPTEMBER 16.

By N. T. Tull, Business Manager.

The Baptist Bible Institute will open its seventh annual session September 16, 1924. The coming session promises to be the largest from the standpoint of attendance in the history of the school. All available quarters at the institute for married students have already been assigned, and a large apartment house one block from the campus has been leased for the coming year to provide additional room. Besides this unusual attendance on the part of married students, it now appears that our two dormitories will be filled with boys and girls.

The professors of the institute have been going here and there over the South during the summer speaking at Encampments and other Baptist gatherings, and wherever they go they bring reports of a warm feeling on the part of the brotherhood toward the Baptist Bible Institute.

We have every reason to rejoice at the growth of this the youngest educational institution of Southern Baptists. Our most pressing need is for funds to properly equip the institution for the accommodation of its growing patronage. There is a great opportunity at the Baptist Bible Institute for men and women of means to invest their money in a way to build for themselves an everlasting memorial. *New Orleans, La.*

TO THOSE WHO PRAY AMONG SOUTHERN BAPTISTS.

By Harry L. Strickland, Secretary in Charge,
The Organized Class Department.

Beginning Sunday, October 12, in Columbia, S. C., the Baptists of that good city will spend a week in personal evangelistic work. It is a city-wide cooperative Baptist enterprise and while the lead is being taken by the Organized Bible Classes in fostering the movement, the Baptist churches of the city have unanimously voted to cooperate and it will be a great Baptist week in the winning of souls.

The plan is to secure the names, as far as possible, of all the unsaved in Columbia and to enlist five hundred Christian men and women in winning them to Christ. A month will be spent in preparation. Training classes will be conducted in the churches and on Sunday afternoon, October 12, it is hoped that five hundred people will assemble in mass meeting ready to do the work.

Each person will be given one name to see on Monday. On Monday night we will meet at seven o'clock for forty-five minutes of prayer, reports and reassignments of the work for Tuesday. This will be repeated each night. At eight o'clock there will be a regular evangelistic service. We are going to do this, God willing, the appointed way and hope that it will open the way for similar meetings throughout the South.

The Organized Class Department of the Sunday School Board has been looking forward to the time when this type of service might be offered to the churches. Will all who pray join in asking Divine guidance in this initial meeting? Is a moment that may

eventuate in enlisting thousands in personal soul-winning worth our earnest prayer and support?

Maybe you would encourage us by a word that will ask your church to pray for this effort.

HOME MISSIONS AT THE ASSOCIATIONAL MEETINGS.

By B. D. Gray, Corresponding Secretary.

This is District Association Period. Brethren are writing to us for help in their report on Home Missions. We have prepared at the request of many brethren a suggestive report on Home Missions for use at the associations and have sent copies to the various state secretaries for distribution. It may be that these copies will sometimes go astray.

We shall be glad to send these suggestive reports with Home Mission tracts to chairmen of committees on Home Missions if they will write us immediately.

SOUTHERN BAPTISTS ON THEIR KNEES.

By L. R. Scarborough.

The two commissions, the one for the old program and the one for the new, in their June meeting in Nashville unitedly recommended to the pastors and churches that all of us observe a week of prayer in behalf of our great double task before us and we suggested the week adopted by the women—September 21-28—and that Wednesday the 24th be observed by an all-day prayer meeting in all of our churches. The W.M.U. President and Secretary, assisted by the two General Directors, have made out and have mailed out a suggestion program for this prayer week and prayer day.

The Commissions asked the W.M.U. to promote this week of prayer. We as well as the women understand that it is not to be a women's week of prayer nor women's day of prayer; but it is to be for all our people. The women are simply acting as one of the agencies in the churches to promote it. It is very seriously hoped that the pastors, the laymen, the young people and the Sunday-school forces, as well as the women, will get in back of and do their utmost to advance the interests of this special period of prayer. Nothing could be better for Southern Baptists than a period of serious, importuning and supplication to Almighty God for all the interests dear to our hearts. God's people succeed when they go to their tasks from their knees.

Southern Baptists prayed more, more effectively and persistently and importunately, five years ago as they put on their advanced program than at any other period in their history and hence the great success they made on Victory Week. If we will pray as we did then, God will bless us with His power and as large achievements as He did then.

I mean by this special word to the denominational press to ask, with all the soul within me, that our pastors and laymen as well as our other forces take this matter of prayer on their consciences and hearts. Of course,

we do not mean to pray only during that week, but to emphasize prayer and pray together for the common causes and the same great purposes at one time. We ought to make much of this season of importunity, that God's power may rest on us in our great achievements just ahead.

THE DEITY OF JESUS.

By Professor David Foster Estes, D.D.

The "problem of Jesus," the true interpretation of his personality, has presented itself afresh in every age. His stainless purity of life and character, which has convinced the world of his absolute sinlessness; his dignity and the augustness of his claims, alongside his meekness and his humility; his teaching, in which are combined a simplicity, a profundity and an authoritativeness incomparably transcending every other teaching or doctrine; his unvarying sense of unity with the Father, unexampled, never even copied; his death, which forced from Rousseau the familiar confession, "Socrates died like a philosopher; Jesus Christ like a God"; his resurrection; the presence of a new moral and spiritual force in the world which confirms the reality of the resurrection, and displays its significance; his manifested power, which shows that the Jesus of Bethlehem, Galilee and Calvary is now exalted above every name that is named—these facts, reinforced through the centuries by the ever fresh manifestations of the power of him whom has been through all the ages the focus of the thought, the central force of the activity, the magnet of the affection of Christendom—these facts, which overwhelmed the monotheistic, we may even say the unitarian prejudice of Peter and Paul and John and the rest of the first disciples, have continually constrained even prejudiced and unwilling souls to own that Jesus is God manifest in the flesh. The redeemed soul instinctively draws the inference that he who redeems is divine; and so the Christian ages have been full of songs of adoration to Christ, "who is over all, God blessed forever. Amen." —*Bibliotheca Sacra.*

WANDERING MINSTRELS.

If any of our Middle Tennessee friends wish to have a delightful and wholesome concert this fall, let them get in touch with Tennessee College at the earliest possible date to secure a visit from their Wandering Minstrels. Their program at Nashville was broadcasted from the First Baptist Church.

The young ladies were invited also to Shop Springs, Shelbyville, and Bellbuckle. This Glee Club gives an unusually fine concert and we would congratulate any community that might be fortunate enough to entertain them.

Have you noticed the number of our college students who have been giving a week's work during the summer to assist Brothers W. D. Hudgins and W. H. Preston in the work of training schools. The list is remarkable, not only for the number of young people who have given up a part of their vacation, but also as a proof that our denominational colleges train their graduates for work in the church.

Christian Education

Harry Clark, Nashville

NEWS FROM MARS HILL.

The new dormitory for 85 boys, "Melrose," is being rushed to completion. A duplicate of this dormitory, named "Anderson," will be erected later. Both homes have steam heat, shower baths, electric lights and single beds. A Masonic loan fund of \$500.00 has been established by the Masons of the State, to be loaned to deserving students.

The gymnasium is nearly complete, but it will take thousands of dollars to finish equipping it.

Our beloved Dr. A. E. Brown, whose father was the first president of Mars Hill College, deeded to Mars Hill College, just before his death, \$5,000 worth of property in West Asheville and provided in his will that his library should be given to Mars Hill College.

A former student has asked for the privilege of being the first of a hundred, to give a thousand dollars to the endowment fund, paying the interest on this each year until the principal can be met in full. To assure this, he has taken out an insurance policy of \$1,000 because he could not pay the \$1,000 at once.

We notice that our own Ed. S. Preston, of Knoxville, the new B.Y.P.U. field worker for western North Carolina, is to be at Mars Hill soon after the opening.

SUMMER ASSEMBLIES IN OTHER STATES.

In South Carolina there has been a wonderful summer assembly at Furman University. In North Carolina there was a similarly large assembly at Chowan College, Murfreesboro, North Carolina, with courses in the Bible, Sunday school, B.Y.P.U., and W.M.U. work, with 12 lecturers and teachers on the program. At Mars Hill College there has been a great Bible assembly this summer with such speakers and teachers as B. W. Spillman, C. E. Maddry, L. P. Leavell and S. J. Porter. We certainly wish that we could make a success of a similar assembly at some of our colleges or mountain schools. Brother Hudgins has done everything in his power to establish an assembly at three of our colleges; and we yet hope that there will be some opportunity to re-establish them.

TENNESSEE COLLEGE'S SERVICE TO THE DENOMINATION.

Many of our members have the idea that Tennessee College as a girls' school cannot render the service to the denomination that our coeducational institutions can because it is impossible for it to train preachers. However, it does this: it trains preachers' wives, and one of the problems of any church is the spirituality and vision of the preacher's wife. This year 26 young women at Tennessee College volunteered, following the Baptist Student conference. The volunteer band was one of the liveliest organizations at Murfreesboro this year. During the summer 21 young

women volunteered to assist in teaching and organizing B. Y. P. U.'s during their summer vacations. The names of these young women are: Misses Mary House, Sudie Lowe, Julia Doyle, Elizabeth Lowry, Frances Caldwell, Caroline Wingo, Maycon Martis, Martha Williford, Kathryn Norvell, Cecile Rohdes, Aline Gattis, Mary Parker, Edwina Rowden, Mable Hamilton, Lorence McGehee, Ida Love Taylor, Astra Belle Stark, Marjorie Bruce, Camile Altherton, Doris Jones and Grave Weaver.

GOOD LUCK COTTAGE IS NOW OCCUPIED.

With the opening of Good Luck Cottage, Union University is qualified to turn out Smith-Hughes teachers with B.S. degrees in Home Economics. Good Luck Cottage is the Home Economics practice cottage just across Hays Avenue from Adams Hall. It is a six room cottage with hall and bath and all modern conveniences. It has been newly furnished throughout as a model home. It accommodates four girls and supervisor. The girls will spend nine weeks in this cottage to qualify for Smith-Hughes work. During their residence in the cottage they assume all the responsibilities of the household preparing themselves as real home makers.

The opening of this cottage marks a great development in the department of Home Economics. Miss Watson deserves a great deal of credit for the splendid service she has rendered in the two years that she has been with the University. She has as her assistants this Summer, Miss Grace Powers and Mrs. J. O. McMillan.

WHAT WOODROW WILSON SAID ABOUT THE BIBLE.

"I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."—Woodrow Wilson.

IMPORTANCE OF LAYMEN.

We speak often of our Baptist colleges as the place where preachers and missionaries are trained, but we overlook the useful function that they perform in training educated and consecrated laymen. Back of the preacher and missionary must stand the educated laymen, who set the ideals and plan the policies in the Sunday Schools and in the churches, in laymen's meetings and in district associations. It is only in a denominational college that that sort of training can be provided.

A GENEROUS ALUMNUS OF RICHMOND UNIVERSITY.

After a letter from President T. W. Boatwright, of the University of Richmond, had been published in the Virginia state denominational paper, making a plea for more scholarships, a well known Baptist minister, an alumnus of Richmond University, called

him on the phone and said he wanted to establish a scholarship and do it while he was living. He sent \$500 at once and agreed to pay \$500 a year for the next three years.

Your educational secretary will be delighted to assist you in preparing your speech on Christian Education for the district association meetings this fall. Material has been carefully collected and classified in a way that will be of service to you if you wish it.

We are gratified at the number of letters that we receive asking advice as to where students shall be sent to preparatory schools and colleges. We are interested in the number of such letters in regard to preparatory schools. We can recommend strongly for their preparatory work, Hall-Moody Normal School at Martin, Tennessee; Doyle Academy, at Doyle; Harrison-Chilhowee Institute, near Seymour; Cosby Academy, near Newport, and Watauga Academy, at Butler. We have an equally effective institution located at Helena, Tennessee, but Stockton Valley Institute is too far away for most of our people to travel.

SIMPLIFIED SPELLING AGAIN.

At a meeting of the Simplified Spelling Board at Columbia University, plans were made to resume the campaign for simplified spelling, which the world war had interrupted. More than 600 newspapers and periodicals have adopted about two or three hundred of these words recommended by the Simplified Spelling Board.

At the meeting of the Virginia Legislature this year, a Carson-Newman woman had the unique honor of being the first woman to preside over the meeting of a legislature in all the history of Virginia. Mrs. Ellen Simmons Henderson married a former Latin professor of Carson-Newman and she and her husband moved to Virginia where they both taught.

HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS.

May 1, August 1, 1923—May 1, August 1, 1924.

	1923	1924
Alabama	\$1,990.41	\$ 3,264.42
Arkansas	2,062.20	
District of Columbia	685.64	1,124.68
Florida	2,967.09	2,822.65
Georgia	4,824.17	5,537.65
Illinois		
Kentucky	100.00	11,668.91
Louisiana	1,414.24	2,324.12
Maryland	1,000.00	2,516.00
Mississippi	2,705.48	4,870.07
Missouri	103.25	6,685.96
New Mexico		200.00
North Carolina	2,998.90	4,748.63
Oklahoma	3,947.02	878.47
South Carolina	396.10	1,179.12
Tennessee	2,898.20	7,094.23
Texas	82.39	12,676.69
Virginia	597.80	7,403.43
Miscellaneous	626.25	2,065.42
	29,399.14	77,060.45

SERMON

THE HABIT OF THANKSGIVING

By Dr. John A. Broadus

(Concluded from last week)

(2) We should be thankful to God for everything that is painful. Well, that may seem to state the matter too strongly. We can help ourselves by noticing that whatever may be possible in that direction, the apostle has not in the text enjoined quite so much as the phrase just used would propose. He does not say, "for everything give thanks," though that might be enjoined; he says, "in everything give thanks." Now that, surely, need not seem impossible.

We may always be thankful that the situation is no worse. The old negro's philosophy was wise and good: "Bress de Lord, 'taint no wuss." We always deserve that it should be worse, no matter how sorrowful may be the actual situation. We can never allow ourselves to question that with some persons it has been worse. Let us always bless the Lord that but for his special mercies it would be worse with us to-day. I recall an unpublished anecdote of President Madison, told to me in the region where he lived and died. It may be mentioned by the way that Mr. Madison was a rarely excellent and blameless man. His biographer told me that, despite all the political conflicts of a life so long and so distinguished, he found no indication that Mr. Madison's private character had ever been in the slightest degree assailed—an example which it would perhaps be difficult to parallel. In his old age the venerable ex-President suffered from many diseases, took a variety of medicines and contrived to live notwithstanding. An old friend from the adjoining county of Albemarle sent him a box of vegetable pills of his own production and begged to be informed whether they did not help him. In due time came back one of those carefully written and often felicitous notes for which Mr. Madison and Mr. Jefferson were both famous, to somewhat the following effect: "My dear friend: I thank you very much for the box of pills. I have taken them all; and while I cannot say that I am better since taking them, it is quite possible that I might have been worse if I had not taken them, and so I beg you to accept my sincere acknowledgments." Really, my friend, this is not a mere pleasantry. There is always something, known or unknown, but for which our condition might have been worse, and at the very least that something constitutes an occasion for gratitude. Whatever we may have lost, there is always something left.

As already observed, our present suffering may well set in brighter relief the remembered happiness of other days. And though men are prone to make this an occasion of repining, yet it ought to be occasion of thankfulness. Not long ago a young husband spoke to me with bitter sorrow about the death of his wife. I suggested that he might well be thankful for having lived several happy years in the most intimate companionship with one so lovely; and that in coming years, when the blessed al-

chemy of memory should make her character seem all-perfect in his eyes, he might well find pathetic and ineffable pleasure in the memory of that early time. We all know how to repeat amid sorrowful recollections those words of Tennyson, "O death in life, the days that are no more!" But it is surely possible so to cherish blessed and inspiring memories as to invert the line, and say, "O life in death, the days that are no more!"

There is a still more important view of this matter.

Suffering Improves Character

It has become a blessed commonplace of Christian philosophy that our sufferings may, through the grace of God, be the means of improving our character. Such a result is by no means a matter of course. Suffering may be so borne with such bitter repining and selfish brooding as greatly to damage character. But the Scriptures assure us that devout souls may regard affliction as but a loving Father's chastisement, meant for their highest good. In all the ages there has never been a pious life that did not share this experience. To be exempt from it would, as the Bible expressly declares, give clear proof that we are not children of God at all. Many of us could testify to-day, if it were appropriate, that the sorrows of life have by God's blessing done us good. All of us have occasions to lay more thoroughly to heart the lessons of affliction. And oh! if we do ever climb the shining hills of glory, and look back with clearer vision upon the strangely mingled joys and sorrows of this earthly life, then how deeply grateful we shall be for those very afflictions, which at the time we find it so hard to endure. If we believe this to be true, and it is a belief clearly founded on Scripture, then can we not contrive even amid the severest sufferings to be thankful for the lessons of sorrow, for the benefits of affliction?

Remember, too, how our seasons of affliction make real to us the blessed thought of divine compassion and sympathy. When you look with parental anguish upon your own suffering child then you know as never before the meaning of those words, "Like as a father pitieth his children, so the Lord pitieth them that fear him." When you find the trials of life hard to bear, then it becomes unspeakably sweet to remember that our high priest can be touched with the feeling of our infirmities, having been "in all points tempted like as we are, yet without sin." Thus affliction brings to the devout mind blessed views of the divine character, which otherwise we should never fully gain.

Then sorrow, touched by thee,
grows bright

With more than rapture's ray;
As darkness shows us worlds of light

We never saw by day.

Besides all this, remember that the sufferings of this present life will but enhance, by their contrast, the blessed exemptions of the life to come. A thousand times have I remembered the text of my first funeral sermon "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away." These are the present things now—all around us

and within us; but the time is coming when they will be the former things, quite passed away. You know the use that skilful composers make of discords in music. The free use of them is among the characteristics of Wagner; but they are often found in our simplest tunes for public worship. The jarring discord is solved, and makes more sweet the harmony into which it passes. And oh! the time is coming when all the pains and pangs of this present life will seem to have been only "a brief discordant prelude to an everlasting harmony."

My friends, are you optimists or pessimists? Let me explain to the children what those words mean. The Latin word *optimus* means best, and *pessimus* means worst. So an optimist is one who maintains that this is the best possible world; and a pessimist that it is the worst possible world. Now which are you, an optimist or a pessimist? For my part, I am neither. Surely no man can really imagine that this is the best possible world, save in some brief moment of dreamy forgetfulness. And as to thinking it the worst possible world—well, a person would have to be uncommonly well off who could afford to think that. I read, some time ago, a biography of Arthur Schopenhauer, the celebrated German pessimist. I was not surprised to find that his father left him an independent fortune, and he had no painful bodily disease. He could afford to spend his time trying to persuade everybody to be miserable, in building pessimistic theories. But most of us, have so many real toils and troubles that we are instinctively driven to search for the bright side of life, to seek all possible consolation and cheer. Agassiz had "no time to make money"; and few of us will ever have time to be pessimists. No, we cannot begin to say with Pope, "Whatever is, is right"; nor yet to reverse it, "Whatever is, is wrong." But whether poetical or not, it will be a very true and valuable saying if we read, "Whatever is, you must make the best of it." And just in proportion as we strive to make the best of everything we shall find it practicable to carry out the apostle's injunction, "In everything give thanks."

The greatest of early Christian preachers, perhaps the greatest in all Christian history, was Chrysostom. His motto was, "Glory to God for all things." He probably derived it from the story of Job, which was his favorite subject of devout meditation, and is mentioned in a large proportion of his eloquent sermons. You might fancy that it was easy for the young man to say, "Glory to God for all things," when he was growing up in Antioch, the idol of his widowed mother, with ample means, and the finest instructors of the age. You might think it easy to say this when he was a famous preacher in Antioch, and afterward in Constantinople, when ten thousand people crowded the great churches to hear him; though such a preacher could not fail to suffer profoundly through compassion for the perishing, and anxious effort to reclaim the wandering, and sympathy for all the distressed, as well as with many a pang of grief and shame that he did not preach better. But Chrysostom continued to say this when the Court at Constantinople turned against him, when the

wicked Empress became his enemy and compassed his banishment again and again. When his friends would go to far Armenia and visit him in exile he would say to them, "Glory to God for all things." When he was sent to more distant and inhospitable regions, so as to be out of reach of such pious visiting, his letters were likely to end, "Glory to God for all things." And when the soldiers were dragging him through winter snows, and utterly worn out he begged to be taken into a little wayside church that he might die, his last words, as he lay on the cold stone floor, were, "Glory to God for all things."

How to Form and Maintain the Habit

3. How may the habit of thankfulness be formed and maintained? Well, how do we form other habits? If you wish to establish the habit of doing a certain thing you take pains to do that thing on every possible occasion, and to avoid everything inconsistent therewith. Now, then, if you wish to form the habit of thankfulness just begin by being thankful—not next year, but to-night; nor for some great event or experience, but for whatever has just occurred, whatever has been pleasant, yes, and we did say, for whatever has been painful. You certainly can find some special occasion for thanksgiving this very night. And then go on searching for matter of gratitude, and just continuing to be thankful, hour by hour, day by day. Thus the habit will be formed, by a very law of our nature.

But remember that good habits cannot be maintained without attention. They require a certain self-control, a studious self-restraint. Is not the habit of thankfulness worth taking pains to maintain? The older persons present remember Ole Bull, the celebrated violinist. I once dined in company with him, and in an hour's conversation across the table found him a man of generous soul, full of noble impulses and beautiful enthusiasms, and rich with the experience of wide travel. And I was greatly interested in a remark of his that is recorded in the recent biography: "When I stop practicing one day I see the difference; when I stop two days my friends see the difference; when I stop a week everybody sees the difference." Here was a man who had cultivated a wonderful natural gift by lifelong labor, until, as a performer on the finest of instruments, he was probably the foremost man of his time; and yet he could not afford to stop practicing for a single week, or even for a single day. "They do it for an earthly crown; but we for a heavenly." Christian brethren, shall we shrink from incessant vigilance and perpetual efforts to keep up the habit of thankfulness to God?

I see many young persons present. Will not some of you at once begin the thoughtful exercise of continual thankfulness? Will you not think over it, labor to establish and maintain so beautiful and blessed a habit? Ah, what a help it will be to you amid the struggles of youth and all the sorrows of age! And in far-coming years, when you are gray, when the preacher of this hour has long been forgotten, let us hope that you will still be gladly recommending to the young around you the habit of thankfulness.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

The Knoxville South-wide Clinic has just closed and the results show wonderful success. Ninety choice workers gathered at Knoxville for three weeks of intensive study and training beginning August 3rd and closed their meeting on Sunday, August 24, at Broadway Baptist Church with a great recognition service. This, according to Mr. Flake, was the most successful clinic ever had in the South and that means the greatest ever had in the Sunday school world. A complete census of the great First Church territory was taken on the first Sunday of the Clinic and this information was assorted and graded and the workers in the Clinic used this concrete task throughout the entire Clinic as a chance to help do the very things we ask others to do. This was done in every detail. Each Saturday the prospects for the church were visited and enlisted for the school. On the two Sundays following the organization of the school more than 400 new pupils were added to the First Church School. Also during this first week of the Clinic besides the work done in the mornings for the Clinic proper a training school was held at night where the new officers and teachers for the church were trained for their respective tasks. The second week was given to the regular Clinic work in the mornings and the afternoons and nights given to definite follow-up work for the First Church and getting ready for the census in other churches co-operating. On the 17th we took a census in the sections of the city covered by the other eight churches and followed this with a week of intensive training in each of them during the last week.

More than 30,000 prospects were found for the nine churches and 300 additional teachers and officers put to work. On Sunday last these nine schools had more than 700 new pupils. On Sunday afternoon 784 awards were delivered and Dr. P. E. Burroughs brought a helpful message giving the growth of teacher training work in the South during the last twenty years. Altogether this is the greatest movement ever started in the Sunday school world. Further and more detailed account will be given in next week's notes.

It has been our privilege to attend some of the East Tennessee Associations while in the Clinic at Knoxville and at every one of these our work seems to be taking deep hold upon the people. In Grainger County, where Swan Haworth has been at work, the enthusiasm ran high and every one said the entire association had been transformed by the work of this young man during the summer.

Last week Douglas Hudgins taught a class at Thorn Grove, 20 miles out of Knoxville each night and had about 20 take the test. He attended the Clinic during the day.

Clarence Hammond reports most successful work in Campbell County and asks for an additional helper, this week as he has more than he can do.

D. C. Pate and William Hamilton will teach a school at Stock Creek Church this week. Seventeen young people signed up last Sunday to take the work.

This week Mr. Preston and Sibley Burnett will campaign Wilson County Association speaking each day in different churches. We predict a great week for Wilson County.

Miss Roxie Jacobs is at work in Sweetwater Association this week where she has been asked by the pastors to organize six different BYPU's.

STATE MISSION DAY IN THE SUNDAY SCHOOLS

Do not forget that the last Sunday in September we observe State Mission Day in the schools all over the state and we want this year to make this the greatest day that our schools have ever put on. Begin now to get ready for this program. Make it educational. Make it a great Rallying time for the school to get back those lost during the vacation period. Make it a day when we shall test our love for the Master by giving largely to the campaign. Literature is going out and we are writing a letter to the superintendents asking that they make this a Red Letter Day.

We are counting on our Sunday schools to go their length in the wind-up of the campaign. Let us make a few suggestions as to how the Sunday school may help in this campaign.

1. Keep it before your school constantly by having something on each program from now until December 1.
2. Have four minute speeches made each Sunday on the obligation of each one to pay up. Make this a feature of the closing program.
3. Direct the Organized Classes in the proper distribution of literature on Stewardship and Tithing. Get the class members pledged to read a tract every week.
4. Have the third vice-president of every class see that something is said or done to educate every class member each Sunday by something put before them in the class meeting.
5. Get the Organized Class members to help take the Every Member Canvass for payment of pledges and securing new ones for the new program.
6. Make much of the Mission Day in September and ask for a large gift from every one.
7. Have special seasons of prayer in the teachers' meeting and council meetings for the campaign as well as special prayers in the regular S. S. program on Sunday morning.

Nashville is planning a city-wide training school in October. We hope to take a complete census of the entire city and reorganize and grade every school. This will be followed up by a strenuous campaign for new pupils and personal soul-winning for the lost among the possibilities. A training school will be put on in every church at the same time and classes arranged for the training of those doing the work.

So many calls are coming for workers we cannot meet half the needs. We are doing our best but a limited number of workers cannot go to all the churches at the same time. We will be compelled to do more local training and thus relieve the general workers of this task.

OUR DEBT TO CHILDHOOD

God teaches us by little voices of tender than we think and ministers to us by little hands that we seldom associate with the almightiness of God. All our little children are His messengers, and out of their mouths he wishes to ordain strength.—Homiletical Commentary.

CHILDREN'S WEEK

Slogan—"The race moves forward on the feet of little children."—Herbert Hoover.

Date—October 19-26.

Place—In your own church building. Preparation—1. Order Leaflet on Arrangements and Poster from your State Baptist Sunday School Headquarters, Elementary Department, stating whether for rural church observance or for town and city. Put up poster in conspicuous place.

2. Appoint committees as suggested in leaflet. Write your elementary secretary of the Sunday School Department for the leaflets, "Children Worship in the Sunday School," "Home Atmosphere," and "Forward Step," which offer excellent suggestions for speakers and for the Committee on Forward Step.

3. Advertise the whole program: Visitation during the week and Parents' Meeting the following Sunday. If pastor is willing, ask him to bring a message to teachers and parents on Sunday, October the nineteenth. Use Sunday, the nineteenth, for completing preparation for visitation.

4. See that teachers are enlisted for the work. See that they have their class rolls up-to-date. Have prayer in a called meeting or in separate department groups that God's Holy Spirit will accompany them as they go into the homes. (Leaflets on Graded Lessons and Home Co-operation for both the Beginners and the Primary departments may be had free by writing to The Elementary Department of the Baptist Sunday School Board.) See that they understand what they are to do when they go to the homes. (Leaflets on Arrangements give this information.) Call attention to the fact that they are to emphasize the Parents' Meeting for Sunday, October twenty-sixth, wherever they go.

5. Hold Parents' Meeting as suggested. May it become a real dynamo from which power shall go forth to link home and school together for the uplift of the childhood of the church and community. See that a Forward Step is taken.

6. Report what has been done to the Elementary Secretary in your state. See Directory on page 2 of The Elementary Messenger. If your state is so unfortunate as not to have a fine young woman looking after the most vital work in the Sunday-school life, send reports to Miss Lillian S. Forbes, Secretary of the Elementary Department of the Baptist Sunday School Board at Nashville.

BYPU NOTES

THE NASHVILLE CITY-WIDE B. Y. P. U. REVIVAL

The Nashville city-wide BYPU revival to be held at the First Baptist Church, September 7-14, will be preceded by a training school for personal workers conducted by Rev. D. N. Livingstone. During the week of September 7-14, the young people will be assisted by Rev. Livingstone and others in the meeting. Great interest is being evinced by the young Baptists of the city and their friends. The meeting may continue for two weeks.

THE WILSON COUNTY B. Y. P. U. MEETINGS

Rev. Sibley Burnett and your state secretary are spending the week in Wilson County in a church-to-church program, afternoons and evenings. Sunday was spent at the Round Lick Church; Monday at Lebanon; Tuesday at Watertown; Wednesday at Statesville; Thursday at Shop Springs, and Friday at Lebanon for an associational social and rally. Splendid crowds have been in attendance.

The meetings are in the interest of whole church program for the young people and Christian education.

At Round Lick Church, following an appeal by Mr. Burnett, twelve young people dedicated their lives for service.

NASHVILLE HAS ANNUAL B. Y. P. U. BOAT RIDE

Nearly 400 Nashville young people went on their annual boat ride last Saturday night. A delightful program and refreshments were provided. Mr. Alvin Fehrman was in charge and nothing was left undone to insure the happiness of the guests.

NORTH CAROLINA CALLS A NEW FIELD SECRETARY

With pardonable pride we publish the following, clipped from the North Carolina Baptist Recorder, concerning Edwin S. Preston, who is now the BYPU secretary for western North Carolina, going immediately upon graduation into this field of service. Mr. Preston is the brother of our state secretary.

"Edwin S. Preston, of Knoxville, Tenn., the newly elected field secretary for the western part of the state, with headquarters at Marion, simply picked up the State BYPU Convention held at Wilmington, N. C., in June, put it in his pocket and walked off with it, so to speak, in his brief maiden speech before the Convention. He is a recent graduate of the University of Tennessee and is thoroughly cultured and consecrated. Above all, he knows how to get hold of young people and interest them in the work of the Kingdom. He was with us last year at Mars Hill Assembly and already has a working acquaintance in North Carolina. Wherever he goes the young people will receive him with open arms and respond to his leadership."

Ed led the recreational program and was on the Ovoca Convention program.

We appreciate the courtesy of Dr. J. D. Moore and the Baptist and Reflector. Nothing is left undone to further the interest of the BYPU and all phases of the work through its pages.

AT THE OVOCA CONVENTION

They came from over the State! Scores of BYPU enthusiasts. What a glorious time they had!

We were glad Mrs. A. L. Crawley, of Newport, could be with us again. She is always such an inspiration.

We were all proud at President Cliff Davis—a happy friend of all.

REV. BOA SI DING AT CLARKSVILLE, TUESDAY, JUNE 29

Dr. W. C. Reeves, Mrs. R. R. Acree and others in the Clarksville Church, invited Rev. Ding, of China, to bring an address on Tuesday night, July 29. He spoke on "China and Its Needs." He is an orator with a stirring, vital message. He is in America preparing to return to China as a well equipped preacher of the gospel to the Chinese.

OUR B. Y. P. U. OFFICERS

It is always a real pleasure to compliment folks for loyal, efficient service. We wish to thank the retiring officers of the State BYPU Convention for their effective work. Our president, Judge Clifford Davis, of Memphis, for his leadership and counsel; our three regional vice-presidents, Miss Hattie Potts, Knoxville; Alvin L. Fehrman, Nashville; W. D. Baxter, Jackson, for their loyal co-operation and effective work—during the Baptist and Reflector, mountain school and other campaigns and in putting on four very successful regional BYPU Conventions. Our secretary, Miss Janey Bilderback, has in the past and is now, faithfully keeping a record of the convention's proceedings. Mr. Douglas Hudgins, our BYPU treasurer, in charge of the financing of the meetings. We thank him for his economical and efficient management of the finances. Our State Chorister, Mr. Harry Walters, reporter, Miss R. B. Boyston, of Chattanooga as members of our corps of fellow workers.

Dr. Harry Clark! It is such a pleasure to have one so agreeable, so willing, so thoughtful, so courteous, so charming—on our Convention program. He spoke Thursday and Sunday.

JESUS SAID UNTO HER, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die.

STOCKTON VALLEY ACADEMY AND OTHER PLACES IN RIVER- SIDE ASSOCIATION

By R. B. White

I have just made a five days' tour of some of the churches in the Riverside Association. Stopped at a place called Bethsaida, where Brother M. L. Chambers is holding a meeting. Stopped at Helena, where is located Stockton Valley Academy. They hold services in the school building. I preached there Saturday night, Sunday morning and Monday night. I want to say a word for the school at Helena, and the church of good people. The people are blessed with a good school. Miss Ossie Allison is the principal of the school with some more splendid Christian workers. The school is the live wire of that community. Brother M. L. Chambers also is the minister for these good people.

I found at Jamestown a group of good Baptist brethren and sisters. They are badly in need of a new church building there, having their services in a lodge hall, which always causes trouble. Jamestown is a growing town, and the Baptist church is also growing along with the town. Brother M. L. Chambers is also the minister for the Jamestown church.

A PLEASANT VISIT BACK HOME

By Jas. T. Oakley

Old Fall Creek church at Norene, Tenn., formerly Henderson's Cross Roads, invited me to assist their pastor in their annual meeting beginning first Sunday in August with the understanding wife was to accompany me. The invitation was accepted and we were on hand the first service and remained one week in which there were a number of conversions and 14 additions to the church, among whom was one brother who had lived in Alexander Campbell's restoration movement 24 years. The joys of heaven came to him and us when he came to a

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scriptural baptism. It was a joy to wife and I to be back at Fall Creek for here we lived 16 years, here 45 years ago I began a 19 years pastorate during which time I baptized more than 200 converts, conducted 180 funerals, married many couples and built the present church house which seats 750 people which at every service was well filled and often packed and running over. The membership of forty-five years ago consisting of as fine a body of men and women as can be found was sadly missing but the converts and baptisms of my pastorate largely make up the present membership and it was a joy akin to heaven to be with them and in their homes. I love them all and their words of cheer and good wishes with a purse far above a hundred dollars for the week's service will not soon be forgotten. Not only did the church show its appreciation but many from other churches, denominations and even from those who are non professors participated in making our sojourn one of the happiest of our lives. May heaven's richest blessings rest and abide upon this dear old church and pastor is the wish and prayer of their former pastor.

LAUREL CREEK REVIVAL

By W. G. Keyt, Doyle, Tenn.

I am in the midst of a meeting with Laurel Creek Baptist church, near Bone Cave, Tenn. This is one of the oldest churches in Union Association. I have been pastor of this church six years, during that time I have held all the meetings but two, doing all the preaching myself.

Great crowds have been in attendance since the meeting began. Some of the people coming 6 or 7 miles. The Holy Spirit is convicting sinners, the church is being revived, and we

are looking for great good. Up to this writing there has been one conversion and one addition to the church by baptism. Pray for us.

WEST TENNESSEE MEETINGS

By D. F. Marlin

Have been with Bro. M. V. Woods in two glorious meetings, Phillippy and Hathaway, both in Lake county and Beulah Association. Twenty-eight professions and a number of restorations. At Phillippy we had twelve additions, eleven were heads of families. The other an eighteen-year-old girl. Do not remember just the number of additions at Hathaway, but quite a few with more to follow. Beulah Association is certainly fortunate in having Bro. Woods as missionary pastor. I never labored with a more faithful pastor nor more loved by his people. He has not only the confidence of his people, but of the entire community. At Hathaway they are very much in need of a house of worship. Their place of meeting is in a union house, built partly by the country schools, by the Baptist, Methodist, General Baptist and I don't know what else. Now is the Baptists opportunity. The Methodists have had no pastor for two years. But if the Baptists do not take advantage of the opportunity they now have I fear it will be a long time before they have such an opportunity again. We hope this matter will be taken up and something done. I am sure the membership will do their best. We are now in a meeting with Bro. J. B. Hill at Bethel church near Yorksville, Tenn. Prospects are good for a great meeting. Bro. Hill is a splendid yokefellow. We were with him here last year. He is much loved by his people. We go from here to Bethlehem near Rutherford to be with Bro. West. Pray for us in our labors.

NUTBUSH AND DURHAMVILLE MEETINGS

By J. F. Rogers, Pastor

The fourth week in July Bro. James H. Oakley, pastor Prescott Memorial church, Memphis, did the preaching in our revival meeting at Nutbush. To hear Bro. Oakley is to hear the gospel of Christ. God blessed us in saving the lost and adding people to His church and God's people were revived.

The second week in August Dr. James A. Clark, pastor First Baptist church, Covington, did some great preaching in our revival meeting at Durhamville. God met with us and blessed us in saving a number of souls and adding people to his church. God's people were greatly revived.

GREAT MEETING AT WINCHESTER

By J. W. Roberts, Pastor

We have just closed, what many claim the greatest revival held in Winchester in many years. Dr. W. F. Powell of the First Baptist church, Nashville, Tenn., was the preacher. His sermons were all great and each service led us to new heights and to greater visions. Our town was stirred as towns are seldom stirred. The Baptist church sponsored the meeting but all denominations joined in and it soon grew to be a great county-wide revival. People from all over Franklin county and many beyond the limits of our county came into the services every night. The large tent overflowed every night and seats were arranged around outside the tent where hundreds were seated every night. The Holy Spirit was really with us in power and the people were blessed as they came together to worship. Near one hundred were received by profession of faith and by letter to the different churches of the town and county. May the Lord bless Dr. Powell as he goes back to his great church in Nashville. The people of Winchester and Franklin county love Dr. Powell and hope to have him again some time before long in another great county-wide revival.

MEETINGS AT ESTILL SPRINGS

By D. P. DeHart, Sec. and Choir Director

Evangelist Wade H. House, and party have just closed one of the most successful meetings at Estill Springs, ever held in that county.

At the close of the second week when the evangelist made the first invitation, there were more conversions at the one service than had been in all the churches and in all the meetings held three years previous.

The meeting continued to grow in interest until it was felt miles around.

All the churches that cooperated were greatly revived and increased in membership.

The party which consists of Brother House, D. P. DeHart, singer and Mr. Rosson, tent manager, were escorted to the train on the morning of their departure, by the citizens of the town, and extended a hearty and unanimous invitation for a return meeting. As the train left the people sang "When the Roll is Called Up Yonder"—a song used much in the meeting.

Monterey, Wartrace, and Cowan, Tenn., are the next places for the future meetings. The party asks an interest in the prayers of all the brethren and Christian workers for the success of these meetings.

BUT THOU, WHEN THOU PRAYEST, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask him.—Matt. 6:6, 8.

Unless a man can get excited about what he believes, he can't make any one else believe it.—Good Hardware,

WOMAN'S MISSIONARY UNION OFFICERS

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Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville.
Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville.
Miss Mary Northington, Corresponding Sec., and Editor,
161 8th Avenue North, Nashville.

DIVISIONAL VICE-PRESIDENTS

Mrs. F. S. C. Berry, Morristown.
Mrs. W. G. Mahaffey, Murfreesboro.
Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis.
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

ALMOST A MILLION

Did you ever want something very, very much and fail to get it? A million dollars by August 1 has been our slogan for sometime, and we failed by 1,000.00. Somebody failed to report, did you? Some treasurer went away on a vacation and forgot to ask some one to take her place.

A president neglected to give the record and report book to the treasurer and all Tennessee W. M. U. must suffer because some one failed.

Somebody neglected to pay her campaign pledge. Was that somebody you? Somebody spent more for a summer outing than she paid to missions.

May the Lord depend on you?

TENNESSEE W. M. U. GIFTS

The W. M. U. of Tennessee is credited with \$999,034.25 for the Campaign since May 1, 1919. Can we give the \$155,000 we now owe by December the first?

We can if we will

- (1) Pray for victory
- (2) Become burden bearers
- (3) Do without unnecessary clothes
- (4) Economize in little and big things
- (5) Pay your tithe and free will offerings to the campaign
- (6) Put Jesus Christ first into our lives.

Use the alabaster boxes for your extra gifts.

We gave \$35,368.94 this quarter. Let us make it \$100,000, October 30th then we will get the \$50,000 the last two months.

MISS BUCHANAN'S BOOK

We are happy to announce that "Volunteers in the Service of the King" is ready for distribution. This is the history of Tennessee W. M. U. by Miss Margaret Buchanan. No one could know more of the real work of the Union than Miss Buchanan as she gave ten years in leading our women into paths of joyous service.

The price of the book is thirty-five cents. Order from W. M. U., 161 8th Ave., Nashville, Tenn.

WATAUGA ACADEMY

So often we find societies who prefer giving "things" to money, so while we were at Watauga we made a list of things that are really needed. Here is the list:

- 3 water pitchers.
- 1 water bucket.
- 1-2 doz. pie pans.
- 4 doz. glasses.
- 3 doz. plates.
- 3 paring knives.
- 1 tea kettle.
- 3 doz. knife, forks and spoons.
- 1 doz. table spoons.
- 3 dressers.
- 1 dozen chairs.

Furnishings for six rooms.

Address all packages to Miss Retta Stout, Watauga Academy, Butler Tenn. This is a High School in the mountains of East Tennessee. It has sent out many preachers, teachers and men and women of all classes to bless the world.

Two of our Training School girls are teaching there. The entire faculty is composed of men and women who are Baptists and who could make more money in city high schools, but who love the Lord and are willing to sacrifice to give these boys and girls a chance.

All help will be greatly appreciated.

RELIEF TO RUSSIA

Beautiful is the derivation of the

word relief. It comes from the Latin "relevare" which means to lift up or raise. You have seen huge burdens lifted to a higher plane by the application of the lever at the fulcrum. Compared with the burden, the lever and fulcrum often seem insignificant, but workmen the world around depend upon them. You have also seen a person, who was almost crushed by misfortune, being lifted up to self-support by the timely help of a friend. The good friend no doubt thought humbly of the deed and of himself, but you and the relieved person knew that strong was the lever and steady was the fulcrum which raised the load from the crushed shoulders. All who read this article have doubtless thus helped to relieve some burden-bearer, for by so doing one fulfills the law of Christ. Each time it was beautiful—beautiful in the eyes of the one thus helped, beautiful in the heart of the one who gave the relief.

And now another opportunity has come for this beautiful miracle of relief. The appeal this time comes from Russia, the especial need being for clothing. You know that Dr. Rushbrooke has oversight of all the Baptist work in Europe. He has just returned to London after a trip to Russia and the following cable has been received by our Foreign Mission Board:

"Strongly urge immediate clothing collection for Russia, shipping October first. Need most urgent."

Following the cable came a letter saying:

"In our questionnaires we put the question concerning the need of clothing, and from all parts of the large district there were received reports of a most serious need, giving a picture of conditions that are simply dreadful, considering the severe six-months' winter of Siberia. The coming winter will probably take many victims just on account of the want of clothing. In one district there are about 3,000 in extreme need. Every day starving people come on foot imploring help. The need is crying. The need for clothing is acute."

Dr. Rushbrooke further says:

"My view is that used garments would practically represent so much extra towards meeting needs that will not be covered by all we may secure. It is of the utmost importance, however, that there should be strict examination of the clothing with the object of excluding every scrap of mere rubbish. A government representative here informed me that considerable quantities of rags have been shipped which were not even worth the outlay for freight. It must be added that he said this only by way of warning; for he at once admitted, in reply to my question, that no such description applies to anything Baptists have hitherto sent."

What else is needed? The answer by Dr. Rushbrooke is: "Cloth is better than used garments. The sending of money for the buying of the raw material for cloth-making in Russia is the best way of all. But as said above, used clothing is highly acceptable, there being no duty on used clothing, or on cloth. There is duty on new garments. Do not send any silk articles whatsoever, no sewing thread, no printed matter. Tie shoes firmly together in pairs."

The great hope is that this appeal will be presented at the early September meetings of the societies and that arrangements will be made for the gathering together of much cloth, many used garments and shoes and some money for expressage and for purchases over in Russia. In the meanwhile an effort will be made to inform the societies as to the details

of packing and shipping the supplies. Please do not ship yours until you have this information. If you do not receive it by September 15, please write for it to your state W. M. U. headquarters.

In closing may I not again refer to the lever, the fulcrum and the burden? How blessed we in America are—abundantly fed and adequately clothed! How wonderful that to us has come "the love of God which constraineth us" to share these blessings with others! How wonderful that so small a lever as each member's gift applied at the fulcrum of a south-wide W. M. U. effort can relieve a very large part of this crying need in Russia, so far away in miles but so wonderfully near in the bonds of Baptist belief! "And who is my neighbor?" the lawyer asked Jesus. You remember Jesus' answer through the parable of the Good Samaritan and how Jesus then asked the lawyer: "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" The lawyer replied: "He that showed mercy on him." And Jesus said: "Go and do thou likewise!"—Kathleen Mallory.

LITTLE HATCHIE W. M. U.

The annual quarterly meeting of Little Hatchie W. M. U. met at Maple Springs Baptist Church near Mercer, July 26, at the time of the meeting of the annual association.

Meeting opened with the song, "All Hail the Power of Jesus Name" followed by prayer by Mrs. C. M. Roberts.

Devotional, "Variations of the 23rd Psalm." Welcome was given by Harold Gilliland, an Intermediate boy. Response by Mary Helen Jones, a G. A. girl. Harold Gilliland and Carroll McCasland favored us with a duet.

Mrs. Sam Jones of Lexington gave a very helpful address on "Some Reasons for Training Our Young People for Service." Mrs. G. S. Jenkins of Whiteville favored us with some special music.

An address by Dr. R. E. Guy of Jackson on "How the Young People may Help Win the Campaign" was most helpful and greatly enjoyed, and made us feel our responsibility to the young people.

Dr. G. M. Savage, who has had fifty three years experience in college work, made a most excellent address on "Why Go to College?" Sarah Elston gave a very impressive reading "The Need of the World."

We were very happy to have our state secretary, Miss Northington, with us. She made a very fine address on "The Needs of the World as I Saw Them While Abroad." This address stirred our hearts to do more for missions than ever before.

Goodbye reminiscences of Little Hatchie Association was given by Mr. J. R. Webb, who has proven himself a father to the cause.

The association was disbanded and Fayette County Association was organized and kept the name Little Hatchie as it originated in this county. Mrs. Towles of Rossville was elected superintendent and was recognized by the body. Dr. Savage prayed that God might use her wonderfully in His service.

Mr. and Mrs. Towles sang a beautiful duet. The retiring superintendent, Mrs. R. C. Dickinson, was given a rising vote of thanks for her untiring services in the years gone by, and the meeting was closed with prayer by Miss Northington.

Ruth Mulhersen,
Recording Secretary.

LETTER FROM LONDON

By Ray Palmer

I have just had the privilege of a visit to the Spurgeon Orphan Homes, London, located at Stockwell. The Rev. Charles Spurgeon, son of the illustrious Rev. Charles Hadden Spurgeon, the President of Institutions, gave me a warm welcome and two hours of his valuable time, in conducting me through the buildings. Rev. Charles Spurgeon is the only one, of his father's family now living, his twin brother Thomas, having died seven years ago. Charles Spurgeon visited America in 1881 and again some years later. On his first visit, he came, as an evangelist, when he was quite a young man. Because of the greatness of his father, and his own ability as a preacher, the demand for his services, was far greater than he could possibly comply with. He is a well-built man, with gray hair, expressive brown eyes, smiling smooth face and he is 68 years of age. He is a man of most courteous manners, genial and full of sunshine. He is a man of strong faith, commanding personality, unassuming manners, and full of tender sympathy, and has great executive ability. He is surely a worthy son, of the greatest preacher of modern times. He is a fundamentalist, in faith. He preaches every Sunday, somewhere in Great Britain and enlists the sympathy and cooperation of the people, in the great work of the Orphans Homes. It was a joy to meet this man of God and have him put his arm around me; it gave me a thrill of pleasure for I felt that his great father, whose face I never saw, was not far away. As he showed me over the building, he said: "During the period of over half a century Spurgeon's Orphan Homes have sheltered no less than 4,000 fatherless boys and girls." He continued: "My father, through the magnificent gift of £20,000, from Mrs. Hillyard, the widow of a Church of England clergyman, founded the Orphans Homes, and in January, 1867, ground was secured, in Stockwell. The catholicity of my father's philanthropy was so genuine that neither creed nor class could put a lock upon the gates of admission. And hence we had a large number of boys and girls, from the Anglican, Baptist, Methodist, Congregational, Presbyterian, Wesleyan and other denominations in the orphanage. "In these homes," he continued, "the boys and girls are taught that the 'Father of the Fatherless,' is their Protector, Patron and Provider, and that His Son is their only Saviour. About 500 boys and girls are in the Homes now, about that number have been there for many years." A beautiful Memorial Hall has been built, in the last few years, in honor of the founder, Charles Hadden Spurgeon. A monument in Terra Cotta, in memory of the great preacher was the work of George Tinworth. A group of orphans, gathered around the founder's feet. Family worship morning and evening, Sunday services, Sunday schools, and public meetings are held in this hall. A beautiful stained glass window is there in memory of the late president, the Rev. Thomas Spurgeon. The Homes are kept scrupulously clean, while the food prepared for the children is of the very best in quality and quantity. The orphans are formed into families watched over by a Matron and her Assistant Matron in separate houses. The groups are quite extensive and very beautiful. The terrace comprising the boys' quarters, was built by piecemeal—the first three,—the Silver Wedding House, the Merchants' House, the Workmen's House were built first; then came the Unity House, Wigner House, Testimonial House, College House, and Sunday School House, came afterwards one by one. The school rooms ran along the upper part of the building. The Homes afford for the children, a good, solid, useful, English education. The work of the school stands high in favor of the Government inspectors. Nor is their spiritual culture neg-

lected—the chaplain, masters and matrons seek to rear these children in "the fear of the Lord," which is the beginning of wisdom." The girls' Homes are separate from the boys', with same separate homes system. A matron, with her assistant, acts the part of a real foster-mother and the little family, under her charge, is loved and cared for. None of the children wear a pauper's garb. As we passed from room to room, Mr. Spurgeon greeted the teachers and boys and girls with a pleasant smile, and a happy "good morning." The boys and girls arose and respectfully spoke to their beloved superintendent. Many of these young people are already Christians. I had the happy privilege of making short addresses from room to room; the boys and girls seemed greatly pleased, with greetings from the man from America. Mr. Spurgeon showed me also, through the dress-making rooms, the working boys, teachers and chaplains departments, and the resident superintendent and boarding rooms. Mr. Spurgeon also showed me the study tables, inkstand and the study chair of his beloved father; a memorial window, tells of the meeting of Charles Hadden Spurgeon and Mr. William Higgs with Mrs. Hillyard, when in 1867 the grand purpose to establish Christian homes for the fatherless was first formed by the will of God in the hearts and minds of his servants. For more than half a century, many good and faithful men, have held the position of Trustee, in this wonderful institution; their photographs adorn the walls, of the rooms, in which they so lovingly served. In this room, all the administration work is planned and prayed over. In the Memorial Hall, erected in honor of Charles Hadden Spurgeon, a fine collection is found, of portraits and many relics of this great man of God. The orphan homes have a branch at Margate, on the seaside that will soon be removed to Birchington-on-Sea. Here, a commodious house and spacious grounds have already been secured. To this beautiful place Mr. Spurgeon hopes to send the younger children for a part of the year for the improvement of their health. Mr. Spurgeon presented me, with "Sermon Notes," of his illustrious father in his own handwriting: "John XIV-XV." I shall prize this treasure very highly. Charles Spurgeon's wife and daughter, Miss Constance, are living in London. Charles, next to the youngest is in business in Sidney Australia. His sister, Mrs. Grace Swift, makes her home with him. Dorothea, the second daughter of Rev. Charles Spurgeon is the wife of Rev. Cunningham Burley, a prominent Baptist minister. Rev. Thomas Spurgeon, deceased brother of Charles has two children living, a son, the Rev. Thomas Spurgeon who is a president of the Baptist College, in Dublin, Ireland. Miss Vera Spurgeon his sister, lives at home with her mother in London. I am sure, that the Baptists of America, who have known, for so many years, of Spurgeon's orphan homes, will rejoice to know that this great work is still going on with ever-enlarging usefulness, under the blessing of God and the most faithful consecration and service of His servant, Charles Spurgeon.

BIG PLANS FOR RIDGECREST

(Asheville, N. C. Citizen.)

Plans for placing at least one million dollars in the work at Ridgcrest, assembly ground of the Southern Baptist Church, with improvements on a large scale, through a campaign for the amount needed, were announced at the stockholders meeting this week, according to Rev. B. W. Spilman, president of the Southern Baptist Assembly.

The Education Board of the Southern Baptist Convention, which owns a majority of the stock in the assembly is to foster the campaign. All debts of Ridgcrest have been paid, with the exception of current expenses, according to officials, and the outlook is brighter than at any time since the organization was formed in 1907.

The present season has been the best on record and large crowds have been present for the various programs, with hotels and boarding houses full, officials say.

At the annual meeting of the stockholders this week the following officers were elected: Rev. Dr. B. W. Spilman, Kinston, president; Rev. M. L. Kesler, Thomasville, vice-president; Jennie Lucena Spaulding, Asheville, recording secretary; Rev. Albert R. Bond, Birmingham, Ala., corresponding secretary; Rev. Dr. J. E. Dillard, Birmingham, Ala., chairman of the board of directors.

Since 1907, Ridgcrest has been the summer religious center of the Baptist churches and interesting and inspirational programs have been arranged. Thousands have been attracted from all parts of the United States and the assembly ground has proved to be the center of both work and recreation.

Those interested in Ridgcrest have felt for some time the need for enlarging the assembly ground, with the erection of new buildings and other improvements and it is believed that a campaign for one million dollars would be favorably received throughout the Southern Baptist Convention.

Book Reviews

By J. R. Johnhon

Life as a Stewardship. By Guy L. Morrill.

The Westminster Press, Philadelphia. Twenty-five Cents. The popularity of this booklet is shown by its being now in its fourth and revised edition. It is made up of five Bible studies of man's relation to things, and a clear, scriptural presentation. It is especially suited for classes, but will prove to be of inestimable help to ministers. It is one of the very best books on the subject.

Women of the Bible. By Annie Russell Marble.

The Century Company, New York. Pages 315. \$2.00. This is one of the most interesting, instructive and helpful books yet written on the Women of the Bible. The author makes her characters live again. The book is remarkable in its scope of the social and religious life of the Jews. The plan of treatment is unique and adds greatly to the value of the book as a reference work for speakers and teachers. One chapter is given to the Wives of Israel. The book is worth a place in your library.

Tutankhamen and Egyptology. By Samuel A. B. Mercer, Ph.D., D.D. Moorehouse Publishing Co. 100 pages.

This volume belongs to the "Biblical and Oriental Series" edited by Dr. Mercer, Professor of Semitic Languages and Egyptology in Trinity College, Toronto. It is especially interesting to ministers and religious teachers because of the light thrown upon Old Testament times. One chapter is given to Tutankhamen and the Bible, and another to Egyptian Culture and Religion. This book will create a new interest in the land of the Pharaohs.

Wild Cherry. By Lizette Woodworth Reese. The Norman, Remington Co., Baltimore.

The author belongs to the "old school" of poets and gives us in this little volume more than fifty poems on the things of nature. Miss Reese is of the city of Baltimore and has been furnishing, for many years, poems to our leading magazines. The book is artistically gotten out and will be read with interest by those of poetic tastes.

By John D. Freeman, Pastor, Belmont Heights Baptist Church

I have just read Dr. W. W. Hamilton's new book, "Sermons on Books of The Bible" and wish to commend it to the fellow laborers in the Lord. Each Bible student will find in it a

guide to a study of the Bible, many new and valuable suggestions about such a study, a wide field of information concerning Bible times and customs and best of all, a sure and not uncertain note regarding the wonders of the God-inspired Book. Every preacher should study it for the sake of learning how to use illustrations for in it Dr. Hamilton shows himself to be a master in the choice and use of such.

THE KINGDOM OF GOD cometh not with observation; Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—Luke 17: 20, 21.

THUS SAITH THE LORD, Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. . . . Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.—Jeremiah 32: 2, 3, 6.

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.

MRS. W. R. HAMILTON

The death angel slipped into a Knoxville home on the night of August First and carried Mrs. Hamilton to her mansion in the Father's house. It was a promotion from a place of service here with her family to a place of eternal rest and reward above with her Lord and Saviour.

Ora Campbell was born more than fifty-four years ago near Baileytown, Tennessee. She was married to W. R. Hamilton, originally of Hawkins County, thirty-four years ago and has

lived in Bristol, Nashville and Knoxville, rearing with her husband a family of three daughters and two sons all of whom are active in Christian service.

Mrs. Hamilton was a devout Christian and a regular reader of the Baptist and Reflector.—W. R. Hamilton, Jr.

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J. L. MEEK, A.G.P.A., Chattanooga, Tenn.

Nashville, Tenn.

PASTORS' CONFERENCES

S. S. ATTENDANCE AUG. 24

Chattanooga, First	819
Knoxville, First	752
Memphis, Bellvue	669
Memphis, First	660
Memphis, Temple	610
Knoxville, Lonsdale	600
Jackson, West	592
Knoxville, Island Home	430
Chattanooga, Tabernacle	426
Chattanooga, Highland Park	413
Rossville, First	394
Chattanooga, Clifton Hill	363
Nashville, Immanuel	351
Knoxville, Gillespie Ave.	348
Rockwood, First	337
Chattanooga, East	323
Fountain City, Central	323
Nashville, Judson Memorial	315
Nashville, Eastland	308
Alcoa, Calvary	307
Nashville, Third	303

MEMPHIS

Seventh Street: I. N. Strother, pastor. "One King and One Kingdom," and musical program at night. 179 in SS, fine BYPU.

McLemore Avenue: Pastor Furr preached at both hours. 241 in SS, 1 baptized.

Bellevue: Bro. D. Garmo preached twice. 669 in SS, 1 baptism.

Highland Heights: Pastor E. F. Curl preached in morning, Sr. BYPU gave a fine playlet on Stewardship at night. 281 in SS, 3 good unions.

Germantown: Pastor J. W. Joyner spoke both hours. Congregation small at morning hour, large congregation at night.

Eudora: Pastor W. H. Whaley recovering from an operation. Dr. L. J. McRay spoke at 11 a.m. and the BYPU conducted the evening service. 46 in SS.

Prescott Memorial (Normal): Pastor Jas. H. Oakley preached at 11 a.m. and former pastor E. L. Watson at 8 p.m. 2 by letter, 1 for baptism, 1 baptized, 246 in SS, 91 in BYPU. Fine congregations, good interest.

Hollywood: Pastor Burk spoke both hours. 134 in SS, 5 by letter. Spoke at Frayser in afternoon.

Boulevard: Pastor J. H. Wright preached both hours. 187 in SS, 2 professions, 1 by letter, 2 for baptism, 3 splendid BYPU's. Closed a good BYPU Training School. Averaged 80 each night. Large church meeting.

Riverside Park: A. H. Smith, pastor. 64 in SS, 7 conversions.

Rowan Memorial: A. H. Smith, pastor. 119 in SS, 2 fine BYPU's.

Egypt: F. L. Ricketts, pastor. Good morning and night congregations. Meeting started with Bro. A. M. Nicholson to do the preaching. 41 in SS.

Raleigh: Lacy R. Keele, pastor. Morning service conducted by pastor, good attendance. Night service not bad because of revival meeting in another church in community. 46 in SS, 30 in BYPU.

First: Preaching at both hours by Dr. M. D. Jeffries. 660 in SS, 1 by letter.

Forest Hill: W. L. Smith, pastor. Pastor is conducting revival, fine crowds, good interest, 1 approved for baptism. Meeting continues.

Temple: Pastor J. Carl McCoy spoke at both hours. 610 in SS.

Merton Ave.: E. J. Hill, pastor. Large congregations, good services. 180 in SS, 1 by letter, good BYPU's. Pastor celebrated his first anniversary yesterday. All reports very encouraging. 36 additions during the year. Spiritual condition good. Financial report very good.

Joseph Papia, Italian Missionary: Times preached, 6; present in SS, 25; families prayed with, 10; tracts distributed, 39; visits made, 50.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. SS off 30, congregation good at night.

Calvary: Rev. G. N. Blankenship conducted services both hours. 160 in SS, 3 fine BYPU's, 1 for baptism since last report.

NASHVILLE

Hopewell: Eli Wright, pastor; "The Home Over There." Dr. Alldredge spoke Saturday night on "God Is for Us." Dr. Don Q. Smith spoke Saturday afternoon on "Go Forward." Great time all around.

Grandview: Don Q. Smith, pastor; "Stephen a Most-Christ-like Man" and "If God Be for Us Who Can Be Against Us?" SS 288. Pastor leaves Monday for a meeting near Bowling Green, Ky.

Seventh: Edgar W. Barnett, pastor; "Jesus the Light of the World" and "Our Citizenship." SS 149; BYPU 20; Int. 17.

Gallatin: E. P. Alldredge, pastor; "The Apostle Paul and Jesus Christ." No service in evening. S. S. 134.

Belmont Heights: John D. Freeman, pastor; evening "Modern Saints." SS 258; Int. 24; Jr. 20. Brother K. K. Toby spoke at morning hour giving a splendid message on Missions.

North Edgefield: A. W. Duncan, pastor; "The True Church" and "Redemption Through Christ." S. S. 243; Jr. 36.

Edgefield: W. M. Wood, pastor; "Seeking Things Above" and "Socialism and Religion." Baptized 1; SS 250; BYPU 50; Int. 25.

Central: W. C. Golden, supply; "The Anchor of the Soul" and "The Transgressor's Hard Way." Usual SS and BYPU. Small audiences.

Third: R. M. Jennings, pastor; "Is Jesus a Modernist" and Rev. K. K. Toby at night. SS 303; BYPU 32.

Grace: Tom L. Roberts, pastor; "Four Acts of Religion" and "Places Out of Place for a Church Member." For baptism 3; baptized 5; by letter 4; profession 3; SS 288; BYPU 32. Preached at Masonic home in afternoon.

Judson Memorial: R. E. Grimsley, pastor; "The Rainbow" and "John the Baptist." Baptized 3; SS 315. 78 in midweek prayer meeting.

Immanuel: Dr. E. C. Dargan preached at morning hour. For baptism 1; SS 351.

Inglewood: H. M. Estes, pastor; "Our Reward" and "Our Inheritance." SS 51; BYPU 53.

CHATTANOOGA

Birchwood: J. N. Monroe, pastor. "The Message To the Churches," Rev. 2: 7, and "Facts About Heaven." 164 in SS, 3 by letter, fine BYPU's. Pastor closed his work.

Red Bank: J. A. Maples, pastor. "Taking Away the Stone," and "Noah and the Ark." 193 in SS, 40 in BYPU, 3 baptized. Pastor preached at Hixon in afternoon on "The Crown of Thorns."

East Lake: W. C. Tallant, pastor. W. F. Huffaker, and pastor "They Had Been With Jesus." 178 in SS, 40 in BYPU. City BYPU revival on at East Lake Baptist Church.

First, Rossville: J. E. O'Quinn, pastor. "A Great Bible Boy," and Bro. Jack Sharp on "The Lamb of God." 394 in SS, 100 in BYPU, 1 by letter, 10 for baptism, 8 baptized. Vacation Bible School two weeks, enrollment 91, average attendance 75.

Highland Park: J. B. Phillips, pastor. "Hosea's Vision Concluded," and "A Real Picture of Love." 413 in SS, 1 baptized.

Chamberlain Ave.: G. T. King, pastor. Rev. C. E. Sprague and Rev. S. W. Rutledge. 191 in SS.

Ridgedale: W. E. Davis, pastor. "The Anointing and Preaching of the Gospel," and "A More Convenient Time." 134 in SS, good BYPU.

Clifton Hills Tabernacle: W. R. Hamic, pastor. S. N. Hamic on "Grace," and "Born Again." 363 in SS, 15 by letter, 17 for baptism, 7 baptized. Organized June 15 with 99 members, present membership 302.

North Chattanooga: W. S. Keese, pastor. T. J. York on "Such As I Have Give I." 234 in SS.

East Chattanooga: J. N. Bull, pastor. "Rahab or the Scarlet Thread," and "The Christians Armour." 323 in SS, 2 BYPU's. We are having the largest crowds at the preaching hours we have had in the ten years we have been here for the month of August.

Tabernacle: T. W. Callaway, pastor. "In His Likeness," and "Come." 426 in SS, 1 by letter, 1 baptized.

Chickamauga, Ga.: Geo. W. McClure, pastor. Rev. "Gid" Higginbotham preached both hours. 146 in SS.

First: John W. Inzer, pastor. "The Unpardonable Sin," and "There Came a Holiday." 819 in SS, 1 by letter, 1 baptized.

KNOXVILLE

Island Home: C. D. Creasman, pastor. "Working With God," and "The Timely Death." 430 in SS, 66 in BYPU. Good day.

First: F. F. Brown, pastor spoke both hours. 752 in SS, 110 in BYPU, 3 by letter.

Gillespie Ave.: J. K. Smith, pastor. W. W. William and pastor on "Sanctification." 348 in SS, 5 baptized.

Lonsdale: W. A. Atchley, pastor. Dr. P. E. Burroughs on "Be Ye Reconciled," and pastor on "The Highest Good." 600 in SS, 140 in BYPU.

Central of Fountain City: J. C. Shipe, pastor. "How I Can Do All Things," and "Trying to Borrow Religion." 323 in SS, 122 in BYPU. Fine congregations.

MISCELLANEOUS

Riceville: T. R. Waggener, pastor; "The Eternal Hand" and "Sanctifying the Body." SS 59; BYPU 33.

Lebanon (Cleveland): A. T. Hays, pastor; G. W. Warren, layman, on "Forgetting" and C. F. Clark on "Jesus Our Refuge." For baptism 3; SS 90. Afternoon Rev. C. F. Clark spoke to men and boys on "Why We Go Away from Jesus." Revival is moving on fine. Bro. Clark preaching the "old time" gospel.

Big Spring (Cleveland): A. T. Hays, pastor; "Launch Out into the Deep" and in evening BYPU. By letter 2; for baptism 1; SS 137; BYPU 40. Looking forward to a revival. Good interest.

Centerville, First: Alvin L. Bates, pastor; "The Battle" and "The Bible View of Man." Good SS and BYPU. Collection for the 75 Million. Preached at Cross Roads in afternoon on "Why Give to Missions?" Collection for missions. Holding mission meeting this week near Centerville.

Rockwood, First: L. W. Clark, pastor; "The Supreme Gift of Jesus" and Rev. Shuford Jenkins on "He Saved Others, Himself He Cannot Save." SS 337; by letter 2; BYPU's 108. One conversion. Two 100 per cent departments. Beginners and Primary.

West Jackson: R. E. Guy, pastor; Bro. Harry Cater preached at 11 o'clock pastor at night. SS 592; splendid BYPU's.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "The Home, School and Church and Take Your Choice" and "Life and Good or Death and Evil." SS 307; combined Bible class 81, Friendly class 69; baptized 1. Splendid day.

THE GROWTH OF A LITTLE BAPTIST CHURCH—ROSSVILLE, FAYETTE COUNTY, TENNESSEE

F. B. Towles, Clerk

August 16, 1920, there were only 11 Baptist men in the school building. We here elected Rev. W. R. Pettigrew of Union University, Jackson, Tenn., moderator and F. B. Towles, clerk for the purpose of re-organizing Rossville Baptist church. After the re-organization Rev. W. R. Pettigrew held a five days' revival meeting resulting in five additions to our church. We called Rev. W. R. Pettigrew to become our pastor and continued to have preaching in the school building until February, 1922. We moved into our little church building at this time with a membership of twenty-three. We organized our Sunday school and began work October 1, 1922 with about

thirty-five members, and let me say before I forget, we had previously organized our mid-week prayer meeting which has failed but few times to meet since. Our Sunday school and prayer meeting are doing a great work in developing our church, so with a prayer meeting and Sunday school at work our little church continued to grow under the good leadership of Rev. W. R. Pettigrew of Union University, Jackson, Tenn., who was our pastor until compelled to resign when he entered school at Louisville, Ky., in the fall of 1923. At this time our church membership was forty and the church building was out of debt. In our Sunday school and prayer meeting we continued to pray for the unsaved and during our revival, which just closed, we had the following results with Rev. Ira C. Cole of Union University, Jackson, Tenn., doing the preaching and Bro. Bennett also of Union University, conducting the song service, 18 professions, 20 additions by baptism, 6 by letter this bringing the membership of this little church to sixty-five. The town has been greatly revived and the church greatly strengthened. Bro. Ira C. Cole is our pastor, he is a young man, a very forceful speaker, and has before him a great future. If you need a man to help you in your meeting Bro. Cole can do it. He had been in meetings two weeks previous to this one and had very successful meetings, 48 professions, 43 additions by baptism, 14 by letter. We give God all the glory for our success and our prayer is that we might do more for our Master and that we may always be shining lights for Him.

REV. W. W. CHANDLER

Having been unanimously called, W. W. Chandler accepted the pastorate of the Niota Baptist church, Niota, Tenn., January, 1923.

During his brief stay in our midst he declined several calls to other fields of more promising opportunities.

Believing as he did that nothing ever just happened, that he did not simply drift here, but that he was led of God to this field, he labored faithfully among us for a period of twenty months.

In July Brother Chandler handed in his resignation to take effect September 1st.

Having accepted a new field in Chicago he will take up his work there September 8, 1924.

Whereas, W. W. Chandler, our faithful and beloved pastor has resigned the care of the Niota Baptist church; and

Whereas, we realize that it will be difficult to find a successor who will be as devoted to the interests of the church and the members thereof as this dear man of God; and

Whereas, we are deeply moved and greatly regret his going from us. Out of the deep responses of our own feelings we draft these resolutions commending him:

As a true Christian gentleman whose life is exemplary and worthy of the highest confidence and esteem of Christian people.

As a man of strong convictions, undaunted courage, lofty ideals and unconquerable determination that right will prevail over wrong.

As an able, intellectual and spiritual preacher of the gospel who condemns sin in all its forms—with no respector of persons—constantly seeking to encourage Christian living and urging the unsaved to accept Jesus Christ as their Saviour.

Always preaching the truth backed by the Bible and his love for the great cause he so truly represents.

Therefore, be it resolved that: First, We express to Brother Chandler our sincere thanks and appreciation for his fellowship as a brother and his services as a pastor.

Second, That we assure him of our friendship, our continued brotherly love, and that our prayers will follow him into whatever field of service the Lord may lead him.

Third, That we will ever honor and revere him as a true ambassador of the almighty God who shall supply his every need.

Fourth, That a copy of these reso-

lutions be entered upon the records of the church, a copy be given to Brother Chandler as a mark of esteem and a copy be sent to the Baptist and Reflector for publication.—Mrs. J. J. Forrest, Horace Foster, committee.

BIG ROCK REVIVAL

J. W. Nelson, Pastor

There were 16 professions and 18 additions to the church by baptism; and the church was greatly revived. Elder C. D. Chick of Lewisburg, Ky., did the preaching which the Lord was pleased to bless. He isn't a high pres-

sure evangelist, but preaches the old time gospel of salvation by grace. Some good strong church in Tennessee in need of a sound pastor should call this man. He is a college graduate and also a seminary graduate, and knows how to use his education to glorify his Master in telling the story of Jesus to sinners.

He has had about 10 years experience in the ministry, and I commend him to the churches of Tennessee.

SERVE THE LORD with gladness: come before his presence with singing. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.—Psalm 100: 2, 5.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. D. C. Gray of Whitlock, Tenn., is being assisted in a meeting at India, Tenn., near Paris, by Rev. Ira C. Cole of Jackson, Tenn. A great ingathering is confidently expected.

Beginning October 5th, Rev. C. C. Morris of Ada, Okla., will assist Rev. Frank Tripp in a revival with the First Church, Monroe, La. Bro. Morris is signally blessed of God in evangelistic labors.

There were 20 conversions, 16 additions, 14 baptisms as a result of the tent meeting held by Rev. G. M. Workman of Geary, Okla., at Piney Creek church near Lexington, Tenn., last week. A majority of those received were heads of families, adding much strength to the church.

It is announced that A. O. Todd of Centralia, Ill., eldest son of Rev. H. A. Todd of Trenton, Tenn., has signified that he feels a call of God to preach. Another son, Ralph A. Todd, has already entered the ministry and is a pastor. Surely nothing could give greater joy to a father's heart.

Rev. John B. Swanner of Anna, Ill., is to hold a revival at Fowlkes, Tenn., beginning the first Sunday in September. Twenty years ago he organized the church at that place.

Dr. Geo. J. McNew has resigned his position as a teacher in Ewing College, Ewing, Ill., and goes to Wayland College, Plainview, Texas, to accept a similar position effective September 8th.

Dr. N. W. Bacon of Itta Bena, Miss., is to be assisted in a revival beginning September 15th by Dr. Austin Crouch of Murfreesboro, Tenn. A series of powerful gospel sermons is that to which the Mississippi saints will be treated. But they are familiar with such.

Rev. A. L. Moncrief, aged 93, died last week at his home in St. Clair, Ga., after a life of eminent usefulness in the service of the Lord and humanity.

Dallas, Texas, it is said, will invite the Southern Baptist Convention of 1926. Our prediction is that it will be carried there easily.

Rev. C. E. Azbill of Lexington, Tenn., held a revival last week at Leoma, Tenn., near Lawrenceburg, resulting in 14 additions to the church. It was a most gracious meeting.

Rev. W. L. Hambrick has resigned as pastor of Central Church, Atlanta, Ga., after serving nine and a half months, during which time 288 members have united with the church and the Sunday school has grown from 200 to nearly 600. He says his work is blocked by internal dissensions.

Dr. Ben. Cox of Central church, Memphis, Tenn., is spending his vacation at Winona Lake, Ind. Attendance in his Sunday school at Memphis again passed the 1,000 mark last Sunday.

The Caesars Head property near Greenville, S. C., owned for 2 years by Furman University, has been sold to a Greenville real estate corporation for over \$50,000, effective October 1st. No summer resort in the mountains of eastern America surpasses Caesar's Head for beauty. But it did not seem to be an asset to the Baptists. It was more in the nature of a liability.

A Bible Institute will be held at Prescott Memorial church, Memphis, Tenn., of which Rev. J. H. Oakley is pastor, October 19-25. Some of the speakers are Drs. J. T. Henderson, Knoxville, Harry Clark, Nashville, L. T. Wilson, Nashville, O. L. Halley, Nashville, M. E. Dodd, Shreveport, La., J. J. Hurt, Jackson, Tenn., S. E. Tull, Pine Bluff, Ark., Revs. Wilson Woodcock, Brownsville, E. H. Marriner, Humboldt, Messrs. W. D. Hudgins, Tulsa, Okla., and W. H. Preston, Knoxville. There have been 80 additions to the church during the year without a revival.

Last Sunday Rev. E. J. Hill celebrated his first anniversary as pastor of Merton Avenue church, Memphis, Tenn. There has been an addition of 35 members during the year. Bro. Hill recently held a meeting in his old pastorate at Oakland, Miss.

Ground has been broken for a new Sunday school annex to Boulevard church, Memphis, Tenn., of which Rev. J. H. Wright is pastor. Addresses were made by Revs. Ben Cox, W. L. Norris and D. A. Ellis. The addition will be 60 by 100 feet and will consist of a basement and two main floors.

Rev. L. J. Powell of Pine Street church, Richmond, Va., and two sons while traveling through the mountains of Maryland, were victims of a horrible accident near Grantsville, Md., on Sunday, August 10th, when their automobile skidded and leaped into a ditch, killing one of his sons and hurting Brother Powell and his other son badly.

A revival is to be held at Raleigh, Tenn., beginning at an early date in which Rev. A. M. Nicholson of Nashville, Tenn., will assist the pastor, Rev. Lacy R. Keel. The music will be directed by Rev. Cecil R. Franks of Jackson, Tenn., and Rev. Frank L. Ricketts of Sedalia, Mo., violinist, will furnish the instrumental music.

Rev. V. P. Prince of Martin, Tenn., lately held a revival at Mill Creek church in which Rev. W. L. Carlin assisted him resulting in 31 additions, 24 by baptism including 8 Presbyterians and 6 Methodists.

Rev. P. W. Carney was recently assisted in a revival at Liberty, Tenn., resulting in 23 additions. Rev. W. M. Wood of Edgefield church, Nashville, Tenn., did the preaching in vigorous fashion.

Rev. Ira C. Cole of Union University, Jackson, lately held a revival at Rossville, Tenn., resulting in 26 additions to the church, 20 by baptism. Eighteen of those who joined were married and well advanced in years.

Rev. E. Z. Newsom of Paragould, Ark., has just held a successful revival at Childress Chapel church near Monetta, Ark., resulting in 74 additions, 42 by baptism and 32 by letter. He baptized the pastor and all of the members of a General Baptist church except two. The pastor was immediately ordained and called to the care of Childress Chapel church. Bro. Newsom is a native of Tennessee.

The saints at Stuttgart, Ark., recently dedicated their new \$40,000 house of worship. Rev. E. S. Misell, the pastor, preached the sermon and Rev. H. W. Jean, a former pastor, preached in the evening. It was truly a great day.

Dr. L. W. Doolan decides to remain in Kentucky, having accepted the care of the First church, Danville, Ky. It was thought he would take relationship with the Sunday School Board and move to Nashville.

Dr. J. B. Leavell of Houston, Texas, is holding a tent meeting in Shelbyville, Ky., which is mightily stirring that city. Singer E. L. Wolslagle of Asheville, N. C., has charge of the music.

Dr. W. A. Hobson, for two decades pastor of the First church, Jacksonville, Fla., has been called to the care of Grace church, St. Petersburg, Fla., and it is believed he will accept.

Rev. R. H. Tolle of Pointexter, Ky., lately held the meeting at Wilmington, Ky., where he is pastor, resulting in 44 additions, 40 by baptism. It is his sixth consecutive meeting with that church.

Rev. E. H. Marriner of the First church, Humboldt, Tenn., who during August has with his family, been touring the Atlantic Coast in an automobile, will return to the duties of his pastorate on Sunday, September 7th.

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L. I. MILLS, Secretary, Petersburg, Tenn.

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Home Circle

THOSE BRASS-TOED BOOTS

By R. E. Grimsley

The times have changed a powerful lot
Since I was jest a boy,
I can't forget them good old days
So heapin' full o' joy
When I was livin' on a farm
Way out among the hills—
When I recall them happy days
My heart with rapture thrills.

A little kingdom was that farm,
And daddy was the king,
And there we found that "Home Sweet Home"
Of which the poets sing.
I see the road down thru the woods,
The way we went to mill,
The little crick, the pastur' field,
The fence around the hill.

I see my "Sunday clothes" that hung
All week upon the wall—
I only have to shut my eyes
And I can see it all;
The rifle gun up in the rack,
The shot-pouch hangin' there,
And never can my soul forget
Them boots I used to wear.

The tops o' them delightful boots
Were red as any rose,
I never could forget that brass
That shined upon the toes.
Them brass toes looked like two new moons
Jest 'fore you go to bed,
The tops looked like the Western sky
When sun-set turns it red.

When Summer days had passed away
And winter days were near,
When frost was on the plantin leaf
And chill was in the air,
When 'possum-huntin' time had come
And leaves were fallin' down
Ef I could git them brass-toed boots
The king might have his crown.

Here's what I think that heaven's like,
That far-off Golden shore—
It's like an old man goin' back
To be a boy once more.
If I could be a boy ag'in
'Twould be a joy sublime
To go back home next fall about
Molasses makin' time.

When I have reached that Golden shore
Ef angels come around
To fetch me golden slippers and
A robe and shinin' crown,
I think I'll up an' say to them:
"Now, angels, ef it suits,
Jest take 'em back and change 'em
for
A pair o' brass-toed boots."

FOR BETTER HOMES IN AMERICA

A Mother's Aims

By Edna Gilbert Meeker in Delineator

For Myself I Aim—

To make home the most loved place
in the world for each member of my family.

To plan that housework shall occupy
only its rightful proportions of time
in my program for well-balanced, happy days.

To think, speak, act and appear always
in ways that will not cause my husband or child to feel apologetic for me.

To work with my husband in all things
pertaining to the upbringing of our children, that together we may solve the problems and share the joys of our mutual responsibility.

Always to speak, if I can reasonably avoid calling, to a member of my family—for calling may startle or irritate, or lose effectiveness through distance.

to directing the occupations and recreations of our children as to safeguarding their health and training their morals and manners.

To give as much time and thought To respect and train our children's individuality and not to dominate it.

To allow our children self-expression in their own rooms and a certain privacy regarding the things they consider their personal concern.

I Aim to Teach Our Children—

To think and act from principle, that they may learn to make wise decisions and know that right living depends entirely on right thinking.

To be careful in making promises, that they may not pledge themselves to something they can not fulfill or that may interfere with freedom for right action.

To control their minds so that they will not waste mental power by idle dreaming or worry.

To be as careful of their tones of voice as they are of the words they utter.

To respect the individualities of others and never gossip.

To have regard for the silence of others and not intrude unnecessary remarks which may break the continuity of another's thought.

To know and fulfill the obligations of citizenship, which include being a good neighbor.

To think of the thousands of people in various parts of the world who daily are working to produce those things that add to our comfort and happiness, placing obligations on us, individually, to do our part of the world's work.

To develop a love that will trust God, make them loyal to family and friends, kind to animals and respectful of all created things.

THE CHERRY TREE PARTY

"Oh, Mother, we've had such a lovely time!" exclaimed Gladys as she and Ethel and Roy and little Bobbie rushed into the sitting-room, all of them with cheeks and lips as red as cherry-time.

"I'm so glad," responded Mother, "and after you have taken off your wraps I want you to come back and tell me all about it."

The children scampered up stairs and putting hats, gloves, rubbers and coats where they belonged, they hurried down to the sitting-room where they found Mother seated by the fireplace in which the logs were merrily blazing. It was not long before they were sitting before the fire, too, for there was nothing they liked better than a nice cosy fireside talk with Mother.

They began talking all at the same time, and good Mother put her hands to her ears, saying, "My dears, one at a time, please! And let's begin with Bobbie, because he's the youngest and it would be harder for him to wait than for you older ones."

"Oh, Muvver!" exclaimed fat little Bobbie. "What do you 'spose! We had some ice cream with little flags stuck in it, and little Washington pies all frosty, and a big red cherry on top. And we had some red lemonade, too!"

"Well, Bobbie," said Mother. "I guess those things tasted good, didn't they?" Bobbie nodded his curly head as hard as he could.

"Now, Ethel, you may tell me some-

thing else about the good time you've had," said Mother.

"Well, when we went into the room where Marjorie had the party, what should we see but a box with a little cherry tree in it. It wasn't really a cherry tree. It was just a dead bush with green tissue paper leaves on it. And the cherries were made out of red tissue paper. It looked real pretty, though. Marjorie told us to stand around it and then she gave us little hatchets made out of gray pasteboard. They had red ribbons tied around the handle."

"I think Roy would like to tell about what you did with the hatchets. What did you chop with them?" asked Mother.

"First," replied Roy, "Marjorie told us to go to the other side of the room. Then we took turns being blindfolded. Marjorie turned us 'round two or three times and then told us to go and cut down the cherry tree. You see, it was just stuck in some sawdust, so it wouldn't be very hard to do."

"And did any of you succeed in cutting it down?" asked Mother.

"No!" answered all the children together. "But," laughed Roy, "we had lots of fun trying to, anyway."

"It's your turn now, Gladys," said Mother. "What else helped to make up your 'lovely time' at Marjorie's cherry tree party?"

"We played a real jolly game—burying the hatchet. Each one of us had our turn to bury the hatchet, while all the others were out of the room. Such fun as we had looking under the rugs and chairs and pillows and books! It's just like the 'Hunt-the-thimble game,' only we had a hatchet instead of a thimble."

Mother turned to Bobbie and said, "You look as though you had something else to tell me about the party. Was there anything else you liked especially well?"

"Oh, yes, Muvver! There was a big cherry pie, and it had lots of red, white and blue ribbons hitched to it. Marjorie's mother told us to take hold of the ribbons and when she said 'ready' we must pull them. Guess, Muvver, what was on the other ends of the ribbons! I don't b'lieve you can, so I'll tell you. Three candy cherries all frosty! Oh, but they were awfully good! and little Bobbie smacked his lips as he thought of those delicious candied cherries."

"Certainly, children," said Mother, "you've had just what you called it when you came home—a lovely time." Of course you thanked Marjorie and her mother for it."

"Oh, yes!" cried the children. "We did!"

Here Roy spoke. "There was one thing more, Mother. Just before we came home, Marjorie's mother played a piece on the piano for us to march by. Marjorie led us, and you would have laughed to see how she made us turn into corners, and up stairs and down and into all sorts of places. And then we sang 'My Country, 'Tis of Thee,' and came home."

"That made a very nice ending of your good time," said Mother.

"Muvver," piped up little Bobbie. "I thanked Marjorie's mother, too, I told her I had a very nice time, and I told her that the ice cream and Washington pie was very nice, too."

"And what did she say?" asked Mother.

"She kissed me, and said when I

came again, she would give me some more," replied happy little Bobbie.—Exchange.



HOT DOG

"Is Robinson's new dog a setter or a pointer?" asked Mrs. Jones.
"He's neither," replied her neighbor.
"He's an upsetter and a disappointment."

DOESN'T SEEM RIGHT

Life is one merry old muddle. The wealthy men have their twin sixes and no children to fill the back seats, and the poor fellows have six twins and can't even afford a one-seated flivver to haul them in.

WELL-ACQUAINTED

Manager: You want a position as a sardine packer, eh?

Applicant: Yes, sir.

Manager: Had any experience?

Applicant: Yes, sir. Two years as a street-car conductor.

LOVE ISN'T BLIND

He took her hand in his and gazed proudly at the engagement ring he had placed on her finger only three days before.

"Did your friends admire it?" he inquired tenderly.

"They did more than that," she replied coldly. "Two of them recognized it."

BUOYS WILL BE BUOYS

"Man overboard!" yelled the Captain. "Throw the buoy over quick, Pat."

Pat, seizing the cabin boy as he was passing, threw him in.

The Captain, frantic: The cork buoy, I meant, you fool.

Pat: I don't care if he belongs to Cork or Tipperary. He's gone now!

THAT'S DIFFERENT

A negro was trying to saddle a fractious mule.

"Does that mule ever kick you, Sam?" asked a bystander.

"No, suh," said Sam, "but he sometimes kicks whar I jes' been."

TRUTH, NOT POETRY

Hardware Clerk: "If the boss liked to get off Saturday afternoons as well as I do, I'll bet he wouldn't work."

Fellow Employee: "Yes, and if he liked to get off as well as you do he wouldn't be boss."

SOME ANSWER

"I understand that there has been an addition to your family," said the friend.

"Addition!" cried the father of triplets. "Multiplication!"

NOT CAUGHT NAPPING

Mother: "Didn't I tell you to notice when the milk boiled over?"

Mary: "Yes, mother. It was a quarter past four."