

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 49

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, September 25, 1924

Price \$2.00 per Year

CHILDREN'S WEEK.

October 19 to 26, 1924.

THE MORNING OF LIFE.

By Charles Kingsley.

My fairest child, I have no song
to give you:
No lark could pipe to skies so
dull and gray;
Yet, ere we part, one lesson I can
leave you,
For every day.

Be good, sweet maid, and let who
will be clever:
Do noble things, not dream them,
all day long;
And so make life, death and that
vast forever,
One grand sweet song.

NATIONAL DEFENSE.

Sept. 12 was designated as National Defense Day, the purpose of which, according to President Coolidge, was review instead of mobilization. Many people looked askance at it because it had the appearance of a military preparation, and the overwhelming sentiment of the American people is in favor of disarmament as a guarantee of peace. Any canvass of our military strength just at this time, whether real or make-believe, would doubtless be understood by other nations as a threat or as a boast. Furthermore, provisions for our defense by force of arms have in them the possibility of an offensive or aggressive military attitude. The pursuits of peace are the best preparation for such a war as we would be justified in waging at any time. For a good and righteous cause, the citizen soldier, under the urge of conviction, will be a far better fighter than one who has made war a profession and who has merged his individuality into the military machine into which and for which he was fitted. We believe in national defense by building up religious, moral, social and educational status of the people.

DIGNITY OF LABOR.

It is well that there should be every year a day set apart and observed as Labor Day. We think, however, it is unfortunate that there should be any popular distinction between manual labor and other sorts of work, with a show of special sympathy for the man who labors with his hands. Manual work is not a bid for popular pity. It is too dignified for that. The toiler who hangs out for public sympathy is usually out of a job because he does not deserve one. But real labor is honorable. To work with the hands has never degraded any one. More people have been disgraced for want of it than because of it. Yet the manual laborer is not the only toiler who lives "in the sweat of his face." The sunburnt workingman as he passes on the street looks through the office window and sees the business man at his desk dressed in neat well-groomed clothes, and perhaps contrasts his own hard lot with what he calls "a gentleman's job"; while the pale face from within mayhap looks out and envies the laborer his open-air life, the strength of his brawn and the power of his digestion! But both are laborers. Let them be brothers in spirit as they are partners in a common earthly lot. But more than fraternal, let their tie be that of a fellowship in Jesus Christ who knew no invidious distinctions between people but loved them all and gave his life to save them all.

TENNESSEE PLANS TO COMPLETE FULL AMOUNT SUBSCRIBED TO THE 75 MILLION CAMPAIGN.

By Frank E. Burkhalter.

Baptists of Tennessee, under the leadership of Dr. Lloyd T. Wilson, state secretary, are going afield for \$800,000 cash between now and December with a view to bringing up their total payments to the 75 Million Campaign to the full amount subscribed to that movement in 1919, approximately \$4,500,000.

To date the churches of Tennessee have paid \$3,100,000 on their regular subscriptions, and \$600,000 in specials, bringing the total receipts from all sources to \$3,700,000.

The remaining \$800,000 will bring the total to \$4,500,000.

Dr. Wilson is challenging the churches of this state to meet this goal, not only because the money is greatly needed by all the co-operating causes, but for the effect it may have in stimulating other states to at least come up to their subscriptions with the aid of the special designated gifts for instructions and interests embraced in the Campaign.

With a view to attaining this goal, the three geographical divisions of the state have been organized under the leadership of a general director, suggested quotas have been recommended to the district associations and the associations in turn are enlisting the local churches in assuming responsibility for definite sums in this common task.

Baptist and Reflector

(Continuing the Baptist Builder.)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

Lloyd T. Wilson, Corresponding Secretary and Treasurer
161 Eighth Ave., No., Nashville, Tenn.

COMMITTEE ON PUBLICATIONS AND LITERATURE

W. F. POWELL,
Chairman
L. S. EWTON
J. H. BUCHANAN,
J. D. MOORE,
Editor

GEO. C. ROWLETT
NORMAN SMITH
J. H. SHARP

LLOYD T. WILSON,
Treasurer

Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence.

Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send money in the usual way to the Baptist and Reflector.

EDITORIAL

DR. WILSON RESIGNS.

Our esteemed Corresponding Secretary, Dr. Lloyd T. Wilson, resigns his position with our Executive Board in order to accept the call of the First Baptist church of High Point, N. C., to become its pastor. Dr. Wilson has rendered distinguished service to the Baptists of Tennessee and to the cause of Christ in our midst, and he will carry with him into the pastorate in another state the love and best wishes of the entire Tennessee Baptist Brotherhood. His resignation is effective December 1 of this year, at which time he takes up his work at High Point. Later we will take occasion to have a more extended account of his life and labors in Tennessee.

NEED FOR INFORMATION.

The Rally idea is very nearly outgrown by our Baptist people. The need for enthusiasm will never pass away, but the basis of it is variable. There seems to be a revulsion against the name "Campaign." The thought of a "Drive" is repulsive and suggests the use of compulsory measures. The "Round-up" is practically as unpopular. Hence it seems we are almost without a name for what we need to do. "Program" is now on the horizon, at least for a year, and while that is a better word than any of the others, we can not promise ourselves that it will not fall into disfavor before the time has come for its completion.

It is a well known fact that we have come to the time when our people will respond to the appeal of information about Baptist activities and progress. This will have to be given them gradually. For immediate results, an informing Rally address may be measurably successful, but there follow reactions which make even that ineffective thereafter. To be permanent an appeal

must be perpetual and periodical. Yet it must be made *incognito*. Too often the bones of the plea have been visible. The tide is going down when the tops of the mountains appear the second time!

As far as the matter of information is concerned, the causes should be stressed in their relations to the cause of Christ and their contributions to ongoing of His kingdom in the earth. The unified budget does not in any way offer objection to this method of giving information. All the objects are one general objective, but we need to have a clear and growing apprehension of the different activities which compose it. For purposes of administering funds, let them be considered as one, but for giving information about them, their severalty should be recognized.

How shall this information be given? We do not hesitate to say that the denominational paper is the most effective means of doing it. Where it has gone and has been read, not only has opposition to our organized work ceased but an abounding enthusiasm for its support has been created. There are in Tennessee whole Associations which have been literally transformed within a year by the going of the BAPTIST AND REFLECTOR into the homes of leaders in the churches.

Tracts and pamphlets, folders and circulars have some value but they can not accomplish the work which can be done by a newspaper which goes every week giving definite information about what the denomination is doing, and proposes to do for Christ at home and broad. In the homes of the people, a newspaper is given a place which is not accorded a circular or tract. It is generally regarded as something to be read. It is for general use and not for a particular person to whom it is addressed and sent by mail. Great amounts of money have been wasted in the publication of promiscuous literature for the information of our people which they have not read and will not read.

It would be far more economical and effective to concentrate on the denominational paper as the chief medium of information about our work. It has the merit of being "line upon line" and of being a recognized news agency. It does not promote a temporary enthusiasm but a permanent result. We do not see any way out of the "Campaign," "Rally," "Drive," "Round-up" "Home Stretch," or "Annual Agony" wilderness until our pastors and the whole denominational force get behind the paper and have it going out every week into the homes of the people and is being read by them.

This is fundamental. It is elemental. On that foundation can be built up special phases of denominational education and development. The reason why our people do not read tracts any more than they do is because they do not read the Baptist and Reflector. General information must precede special information. Since the paper presents all the causes, it supplies the foundation on which the special appeal can be made without distressing and hurtful reactions. For this reason it supports a unified program and is the servant of every cause fostered by the denomination. Shall the paper

accomplish its mission in a more definite and educational service to our people? To do so, it must have the hearty co-operation of the leaders in the churches and in the denomination at large.

BEGINNING BEFORE THE START.

It has been said that one's education should begin a hundred years before he is born: that is, back of his own effort to acquire it there should be an exhaustive preparation or provision made for giving it to him in highest measure and for the best purposes. The athlete in the race has begun the contest when he gets ready for it, perhaps quite a while before the crack of the starter's pistol puts him on the run. In editing this paper, the editor does not get one issue off his hands before plans are made and materials gathered for the next. In our work for the Lord, as Dr. Burts says, It is a part of the finish of this task to make ready for the next undertaking. We shall be poorly prepared to enter upon the work of the next year unless definite provision has been made for it in the completion of the work in hand. Let us begin before we start.

ANTI-ROMANISM.

That Romanism is a menace to our free institutions is not to be denied and yet not to be exaggerated. We can not share the agony some have over the prospects of Roman Catholic domination in this country. Catholics in the cities especially, are a considerable population and as a part of our national life, they are to be reckoned with and particularly so when they represent a system which is unmistakably opposed to the fundamental principles of our government.

Yet opposition should be directed against Romanism rather than against Roman Catholics. It is for their religious liberty, instead of their civic damnation, that we should strive. They themselves are the victims of a system that has fastened its coils around them. Hostility should not be personal. To be righteously indignant is a rare grace, and yet that is the only sort of antipathy to Romanism which is worth anything. If we start out with implements of war, we shall find all loyal Catholics ready to resent our attack and to be embittered by our effort to save them from their trenches or to save ourselves from the dangers of their religious position among us.

Papers are being circulated which claim to contain exposures of Romanism in America and its hostility to Americanism as such. Their methods are iconoclastic, however virtuous and patriotic their aim may be. Their influence will result in making the Catholics that see them stronger in their faith and in making new friends for them. They can not be reasonably expected to make many converts to evangelical faith from among Catholics by wholesale denunciation and vitriolic bitterness.

Error can not be successfully met by organized opposition, except that which the Lord has instituted. Evangelical truth needs to be presented in the spirit of evangelism. Not until we can weep over the sins

of the people have we any right to proclaim their waywardness from the house-top. Let all the publicity needed to bring light on the situation be made, but we insist that it should be done in such a manner as it may lead the lost to Christ and the wandering into the way of liberty and peace. In order to meet the menace of a false ecclesiasticism, there must be a true ecclesiasticism. It is not Americanism for which we should contend earnestly but for "the faith once for all delivered to the saints." As citizens we should be loyal to our country, but as followers of Jesus Christ we should be faithful to Him and to His Word. This will win where harsh measures and unkind words fail.

The practical question, however, is how to oppose Catholicism without opposing Catholics? How to fight the despot without hurting the victim? Are not the two so closely related that to antagonize one is to injure the other? Are not sin and the sinner bound up together? But there is power sufficient to break the chains of every enslaved soul and to deliver the prisoner from his chains. In this country Catholics are turning to evangelical Christianity in great numbers and they have more to fear from it than it has to fear at their hands. In fact, the unwonted efforts on the part of Catholics are simply their supreme effort to stem the tide of disaffection in their own ranks which, if unchecked, will sweep away a large part of their constituency.

News and Views

We were pleased to have Rev. P. D. Mangum, of Charleston, Mo., in the office last week, who had supplied acceptably at special services in the Eastland Baptist church.

The Baptists of Nashville unite in a hearty welcome to Dr. Chas. E. Burts, Director of the 1925 Program of Southern Baptists, who, with his family has located at 2503 Kensington Place.

Rev. J. P. Bilyieu, of Allgood, recently held a successful revival at Fosterville, one of our neediest fields, and reports eight conversions in a meeting which is said to have been the best held there in fourteen years.

North Carolina captures another native Tennessean in the going of Rev. Clay I. Hudson from Cullman, Ala., to the pastorate of the Pritchard Memorial Baptist church, of Charlotte, N. C., succeeding the late lamented W. A. Smith. Those North Carolina churches will get in debt to us so deeply after a while we may have to send a collector across the line!

Evangelist John Hazlewood writes from West Point, Tenn.: "I have recently conducted a tent meeting at Waynesboro, Tenn. in which there were quite a number of conversions and a general revival of religion in the town and county. Great crowds attended. I am at West Point, Tenn. in meeting now: Interest growing; 32 conversions first week. The meeting is attracting wide attention."

On Sunday, September 14, Rev. S. W. Kendrick of Nashville, supplied the church at Columbia, Tenn., instead of Lebanon, as was reported in pastor's conference notes of the 18th.

We have received announcements of the marriage of Rev. Claude Dance and Miss Maude Fullerton was solemnized at the bride's home in Jackson, Tenn., Sept. 10, with Dr. H. E. Waters officiating. Our heartiest, best wishes to the young couple, both of whom are well trained for the Lord's work.

Bro. M. E. Miller reports that he is happy in his new work of holding meetings. He began at Corbin, Ky., Sept. 8, where there were 86 additions to the church in eight days. Next he goes to Lewisburg, Ky., then to Hopkinsville and then to Clay, Ky. Concerning his former pastorate he says: "The old South Knoxville church, where I have been for the past ten years, is one of the very best and no man ever left behind sweeter ties than I have there."

Singer Carlyle Brooks, Y. M. C. A. Augusta, Ga., has recently aided Dr. O. E. Bryan, of the Home Mission Board, in evangelistic services at Curtis Ave. church of that city, in which there were forty-three additions. He is assistant pastor and choir director of that church but expects to resign soon in order to give himself to general evangelistic work after December 1.

Pastor S. G. Grubb reports: We have just closed a very successful series of meetings at the New Bethany church, now in McMinn Co. Association, four miles south of Sweetwater. Rev. W. F. Wagner, of Atlanta, assisted the pastor. There have already been 20 additions to the church as a result of this meeting, and there are evidences of a very bright future for this country church. The young people of this church will soon organize a B. Y. P. U.

Singer Carl M. Cambron, of Flintville, Tenn., who was formerly with the Home Board Evangelistic staff, is again with the Board, having fully regained his health on account of which his former connections with the Board ceased. He says: "I will be with Dr. L. C. Wolfe of Oklahoma, who is also on the Board, most of my time. We are to be together beginning Sept. 28 with Temple Baptist church, Baltimore, Md., then we go from there to Norfolk, Va., and Evansville, Ind. I am at present with Hopewell church at Castalian Springs. For the present time my home address will still be Flintville, Tenn."

Rev. John W. Ham, formerly pastor of the Baptist Tabernacle, Atlanta, Georgia, was re-called to that pastorage on the date of August 31, at which time his resignation became effective. His decision to decline the call was read to the church in conference Sunday, September 21. His ministry during the past seven years has been marked by the blessing of God in many ways. Twenty-two hundred and seventy-six joining the church during that period. Sixteen be-

ing ordained to the ministry and a total of four hundred and fifty thousand dollars raised for all purposes. Of this amount one hundred and eleven thousand dollars was used in the cancellation of the mortgage on the church building. He purposes to devote his entire time to evangelistic work and will make Atlanta his home, at 246 West 10th St.

CITY PASTOR TELLS HOW TASK IS DONE.

By J. E. Dillard, D.D.

South Side Church, Birmingham, was apportioned \$100,000.00 in the 75-Million Campaign. We have paid \$185,000.00.

South Side is not a wealthy church. The largest subscription was \$10,000.00. There were five others of \$5,000.00 or more. The bulk of our subscriptions were for small amounts.

We lost, within the first year, over \$30,000.00 by deaths, and have lost as much more since then by deaths and removals.

I attribute the success we have had, under God, to the following:

The subscriptions were made on the weekly basis, and we have persistently tried to collect them weekly. We have had the finest cooperation by all departments of the church, our Woman's Missionary Society, our Sunday school, our B. Y. P. U.'s, and other organizations have done nobly. We have had sermons, lectures, and study courses on "Stewardship." We have solicited subscriptions from all new members. We have mailed out statements regularly. We have made special appeals from pulpit, by letter, and in person, asking for additional contributions to take the place of those we have lost. We have steadfastly refused to divert any funds from the original objects.

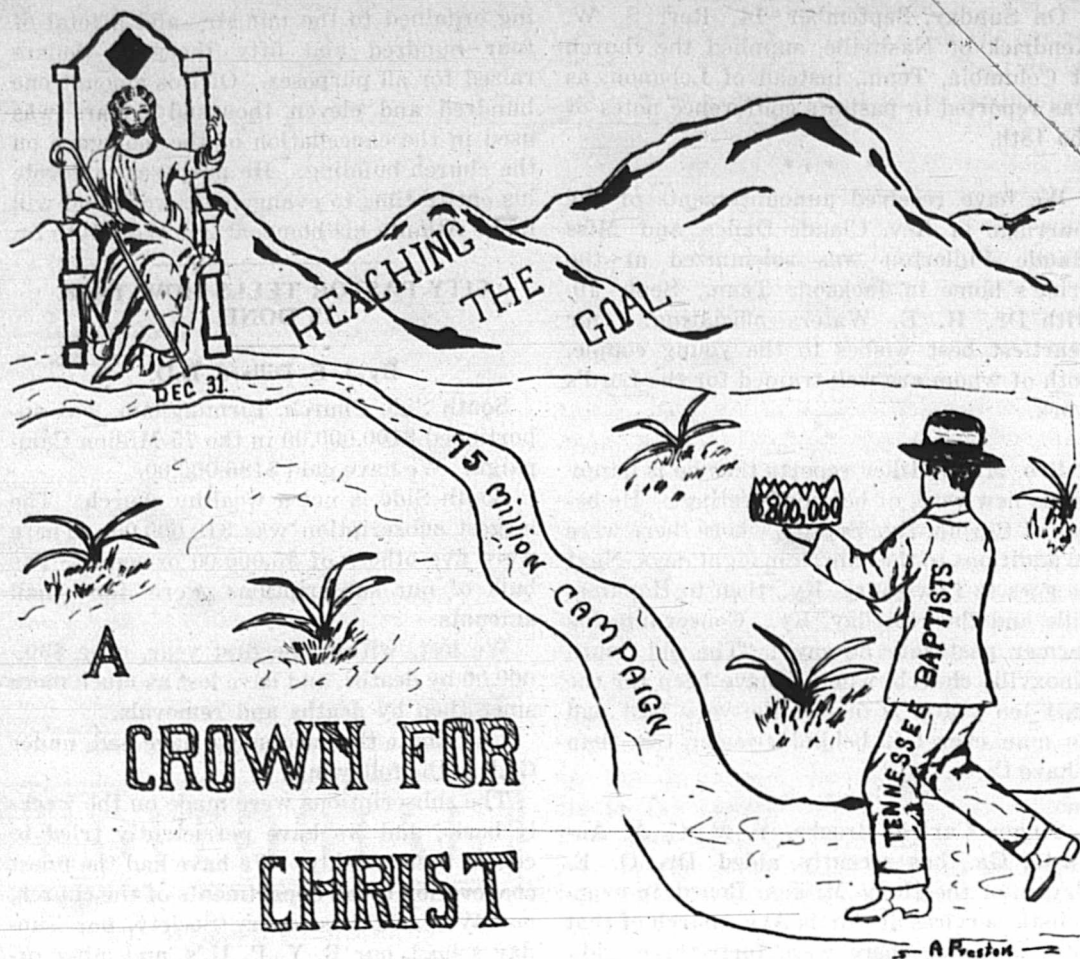
Gave Kingdom Causes Right of Way.

We have also laid great stress upon the needs of the causes, the urgency of the situation and the honor and reputation of our church. We have kept other things out of the way and have suffered for room and equipment while paying our pledges. We have kept the fires of evangelism burning brightly. We have talked nothing but success, sounded no pessimistic or critical note. We have prayed and tried to set the example ourselves. We have made good use of such slogans as the following: "South Side Always Makes Good," "South Side Can Do Anything She Wants To Do That Ought To Be Done," "I Will Pay Every Dollar I Owe and a Little Bit More."

We are going to have a special finish-up campaign the last quarter of this year, in which all departments will join. The plans are already under way. With the help of the Lord, we are going to add \$40,000 to what we have already done.

We had 1,634 members when the subscriptions were taken; today we have 2,823. To God be the glory!

With a vote of 83 to 5 the house of delegates passed a bill requiring that the Bible be read every morning in the public schools of Virginia. Provision is made whereby any child may, on application of his parents, be excused from the class while the Bible is read.



WHY WE SHOULD RAISE AT LEAST \$800,000.00 IN TENNESSEE BETWEEN MAY 1 AND DECEMBER 31, 1924.

By Paul R. Hodge.

The thing that appeals to me most about this proposition is the fact that this amount will enable us to begin on January 1, 1925, a new year and a new program absolutely out of debt, both in our State, and also in our Southwide institutions, if the other states do their part. To try to begin a new slate without the old one wiped clean is a discouraging undertaking. The picture of a new program launched without the consciousness of the ragged ends of an old one still dangling before our eyes should appeal to every imagination and incite us to carry through this task.

A systematic business man does not like to begin a new day with the odds and ends of the previous day scattered about his desk before him. So we do not want to begin a new day for the Lord with the ugly reminders of an unfinished yesterday before us. I believe this proposition can be made intelligible to every Baptist in Tennessee, and I believe that if he sees it he will be willing to do his share toward realizing it.

THE PRIVILEGE AND RESPONSIBILITY OF TENNESSEE BAPTISTS.

By Ben Cox.

As I see it, the Baptists of Tennessee are greatly privileged in their association with others in the 75 Million Campaign. God alone knows how marvelously the Old Volunteer State has been advanced through this Campaign. Privilege, always and everywhere, measures responsibility. The fact Tennessee Baptists have received so wonderful a blessing during these memorable five

years, is an especial reason why they should feel responsible to do their dead level best to raise at least \$800,000 on this Campaign by December 1, next.

Personally, I feel grateful to God, as many others do I feel sure, that He sent Lloyd T. Wilson to us. I am hoping that his heart may be greatly encouraged by Tennessee Baptists in the next few months.

THE CALL OF THE WILD.

By John D. Freeman.

Many of the hosts of Southern Baptists have read the book by Jack London that bears the title of this article. It pictures the instinctive longing in the flesh of a great dog for the wild life of the forest, with its freedom and its battle. Somewhere in the heart of every true man and woman, there lies hidden the human desire for that same freedom and in this hour of great trial for Southern Baptists, this desire is apt to cause grave harm to the Kingdom of our Lord Jesus, for if given a free rein, it will inevitably lead us to forsake the task which He has imposed upon us in order to have the freedom which the world offers.

Tennessee Baptists ought to turn their hearts and souls to the task of completing the 75 Million Campaign in order to demonstrate their superiority to the ones who have no such freedom in religion as they enjoy. So much has been said about the needs of the fields and the ability of our people to pay their pledges that the far more important need of conquering the instinctive desire to shun a hard job has been neglected. It would be a great deal easier for a soldier to throw down his gun and flee than it is for him to stand before the withering fire of machine guns and do his duty, but patriotism, pride,

fear of the displeasure of his sovereign hold him to his place in the battle line. It has seemingly been very easy for many Southern Baptists to throw down their pledge cards and turn their backs upon the foe of mankind than to stand fearlessly at the front and obey the Commander as they ought.

Tennessee Baptists will make a failure if they do not respond to the present powerful plea for the \$800,000 due on their pledges. And the thousands who have made no pledges will fail if they do not come to the rescue of their hard-pressed brethren. The wild is beckoning with its pleasures and many are turning their hearts to it. Some would have been able to pay in full had it not been for the lure of the motor car. Others would have paid if it had not been for the appeal of the fashion magazines. Still others would have been victorious in this hour had they not been seduced by the tempter who has come from every quarter with his scandalous reports of the way in which the Campaign has been conducted.

We are face to face with the turning point. The Master has taken the reins off and we are loose. "To pay or not to pay, that is the question" which is puzzling the minds of many of our members. If we rise in this day of trial, face the task before us with fearless hearts and undaunted souls, overcome the desire to seek the easy paths, and obey the silent voice that commands, "Pay your vows unto the Lord," we will be able to bring smiles to the faces of hard-pressed secretaries and missionaries and win the approval of our Lord Jesus.

Tennessee Baptists ought to pay the \$800,000 because of the reputation of her leaders. They have labored hard and long that the task might be finished. They deserve to be able to see of the fruits of their labors and rejoice. If there is a Baptist in official position who made a meager pledge or one who has not paid the pledge that he made, such an one ought to rouse himself now in order to set an example, for the people perish when they have no leaders. The ones who have done their duties deserve to win the crown and it will be a tragedy if they have to fail because of some of their brethren in the ranks.

Tennessee Baptists ought to pay because of the cry that comes from the heathen lands. The field is ripe. The harvest is waiting. Great reports have come from the foreign fields of work done already. We cannot afford to stop now and that we must do unless the present needs are met. Let the eyes of the hosts of the Lord be lifted up towards the place from whence cometh their aid and the longing of human nature for the easy paths will be forgotten and victory will come through faith and works.

THREE REASONS WHY.

By Emmett H. Rolston.

(1) We promised it, as individuals, as churches, as a State, and the strong must help the weak. If any CANNOT pay, DON'T. If all one can do is to pay the pledge, then pay and be happy. But those who promised too conservatively, or who have received spe-

cial financial blessing, the good faith of the promise itself implies the paying of more by those who are able to go further.

(2) We are able. There isn't a Baptist in Tennessee going barefooted from necessity, and the average price of one pair of shoes during the eight months from each Baptist is all that is asked. Who couldn't buy an extra pair of shoes if need be, for the Kingdom's sake, and who wouldn't do so, if it was put squarely up to them?

(3) We will receive a blessing. "He that soweth bountifully shall reap also bountifully." "Give and it shall be given." If Tennessee Baptists crave the approval of Him who did so much for us, surely in their own giving, and in the reminding of others of their duty, now is the time to be about the Father's business.

THE 1925 PROGRAM OF SOUTHERN BAPTISTS.

By M. E. Dodd, D.D., Chairman.

"Third, That we recognize the right of individuals and churches to designate their gifts, but it is earnestly hoped that contributions will be made to the whole program. It is urged that pastors, denominational representatives and all other of our workers shall present the whole program and press upon the people the importance of unity in its support. If, notwithstanding, there be individuals who of their own accord wish their gifts to go to special objects and who indicate the same when the gift is made, this gift shall not be charged against the sums allocated to the object to which it is given. Any solicitation of such gifts through this every-member canvass will be regarded as a breach of comity and opposed to the spirit of the campaign. All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund, but these designated gifts shall not be considered as counting on the amounts already pledged by churches or on the total amount of the pledges of the members of the church. Bequests shall be considered as 'subsequent' gifts.

"Fourth, Participating South-wide causes shall, after the simultaneous campaign, have the right of approach to individuals in soliciting large gifts, provided such solicitation be approved by the state organizations of the states in which this is to be done.

"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."

Continuing our commentary on the recommendations of the Committee on Future Program, which were adopted by the Southern Baptist Convention in Atlanta; it will be remarked that Numbers Three and Four, quoted above, are clear within themselves and need very little explanation.

Whole Program Must be Stressed.

There may be need, however, for great emphasis to be placed upon the earnestly stressed hope "that contributions will be made to the whole program." There will no doubt be great temptation upon the part of those who are particularly interested in some special cause above all others to cut down

the subscription to the general fund, in order to later make a larger gift to the special object. It will require much breadth of spirit, consecration of heart and strength of character to overcome this temptation.

At this point our Unified Program will either break or be saved. If it should break at this point, by an under-emphasis upon the whole program and an over-emphasis upon the individual object, then we will find ourselves back to where we were five years ago, with every object contending for all it could get independently of the rest, and all interests scrapping among themselves for preferment. Thus it may be seen how tremendously important it is that chief emphasis be placed upon the unified budget.

Unified Budget Solves Many Problems.

Maintaining this unified budget will also prevent lop-sidedness in development.

Putting chief emphasis upon the unified budget will also take care of all the causes according to their needs as they appear at the present time, and will prevent distress coming to some one particular object because another receives chief consideration.

If it should appear that some one object needs more than the present percentage of allocation provides for, this can be taken care of by the change of the allocations next year.

The main thing in this program is to maintain our unity of spirit and purpose by all the estates of our Israel keeping to the main channel of the unified budget.

In the case, however, of individual gifts or bequests made to particular objects, subsequent to and above the Campaign pledge, it will be noted that provision is made for such gifts to be credited to the church, but not to an individual pledge made to the general fund.

It is recommended that the preferred object for next year to receive individual gifts shall be the Louisville Seminary on account of the emergency now existing in their building plans.

NEGRO SEMINARY GIVES PROMISE OF LARGE USEFULNESS.

By Frank E. Burkhalter.

Fulfillment of a dream for an institution that would train negro Baptist preachers of America for a more intelligent leadership of their race in matters educational, social, civic and spiritual, and help promote better race relations and the Kingdom of God, was had Sunday afternoon, September 14th, when the American Baptist Theological Seminary at Nashville was formally dedicated by representatives of the Southern Baptist Convention and the National Baptist Convention. The latter organization is composed of Negro Baptists, with a constituency of 3,500,000.

Dr. B. C. Hening, of the Home Mission Board, representing the Southern Baptist Convention, told the several thousand negroes assembled, how the white Baptists of the South felt a spiritual obligation to the 9,000,000 negroes in their midst in trying to uplift their race, and feeling this obligation could best be discharged through trying to provide them with an intelligent as well as consecrated ministry, felt it no less a privi-

lege than a duty to present the negro Baptists with the first unit of this seminary.

No more significant contribution could have been made by the white people to the uplift of their negro brethren, Dr. L. K. Williams, president of the National Baptist Convention, declared, for, he pointed out, the genius of the negro race is its religious tendency, the key to its development along all worth while lines is held by the ministry, and the spirit of cooperation shown by the whites will promote not only a better spirit between the races but will contribute to the general intellectual, economic, moral and spiritual welfare of the entire population. Even pious ignorance is dangerous, Dr. Williams said, and he assured his white friends that the negroes would respond to this encouragement in a manner that would demonstrate the trust imposed in them had not been unworthily bestowed.

There was no doubt in the minds of those who attended the dedication exercises that it was a significant occasion. It inspired new enthusiasm in the minds and hearts of Negro Baptists, gathered from all parts of America for their national convention, and a new devotion to Baptist doctrine and principles and the cause of Christ.

Dr. I. J. Van Ness, of the Baptist Sunday School Board, offered the dedicatory prayer, Dr. O. L. Hailey, secretary of the Joint Commission representing the two conventions, which has erected the first building, presented the keys of the building to Dr. W. T. Amiger, who has come from Philadelphia to serve as dean of the seminary, and who accepted them with the assurance that the negroes would amply justify all the interest that has been shown in them. Dr. Hailey, who while a pastor in Texas several years ago, conceived the idea of such a seminary as a result of interest shown in Bible institutions he conducted among negro preachers, and has had a large part in the culmination of the project at the hands of the Southern Baptist Convention, said he believed his work in the projection of the seminary constituted his largest contribution to the Kingdom of Christ.

The first unit of the institution consists of a modern, three-story building with basement, which provides office space, class rooms, assembly hall and dormitory space for sixty students. The building is completed and paid for, the funds having been provided out of the 75 Million Campaign. The site of 43 acres, a commanding one, on the banks of the Cumberland river, adjoining the campus of Roger Williams University, was provided by negro Baptists of Nashville, assisted by the Nashville Chamber of Commerce. It will be equipped by the National Baptist Convention, which will also maintain the institution. It is planned that the seminary will open not later than October 1st. The expectation is that it will soon enroll all the students it can care for.

We congratulate Ouachita College on its new \$100,000 dormitory. That institution sent 1,000 of its former students and graduates into the World War.

HE THAT KEEPETH HIS MOUTH
KEEPETH HIS LIFE, BUT HE THAT
OPENETH WIDE HIS LIPS SHALL
HAVE DESTRUCTION.—Prov. 13: 3.

Contributions

PHILOSOPHY OF CHRISTIAN SCIENCE.

By Borden P. Bowne, LL.D., Professor in Boston University in Christian Advocate.

I am asked to say a word about the philosophy of Christian Science. I am the more willing to do this, as I find I am frequently referred to by the leaders of this cult, not, indeed, as holding their view, but as having a philosophy which readily lends itself to it.

The claim we commonly hear in this connection is that pain, disease and evil in general are unreal, and hence exist only in our thought. We have only to correct our thought, then, and they vanish into their native nothingness. In this claim the Christian Scientist falls a prey to the confusion which infests the word reality—a confusion continually manifesting itself in philosophical literature.

Without stopping to recite the various meanings of this word, it suffices to point out that all our thinking about life and world must begin with experience, and that experience itself must be accepted as real. But when we speak of the reality of experience we do not mean to say anything metaphysical, but simply to state that the objects of experience, these things and persons about us, whatever may be their ultimate nature, are facts with which we have to reckon and to which we have to adjust ourselves in order to live. The order of external nature is something we cannot ignore, and the order of our physical dependence is something we cannot escape. Now experience in this sense makes up the great contents of life and the knowledge of experience in this sense and of the way in which its factors hang together is the sum of practical wisdom. Whether we shall call it real or not is a matter of very little moment, provided we observe that, whatever we call it, it has to be recognized just the same, and that we have to adjust ourselves to it, under whatever name, if we are to live. In this sense, then experience is real, and practically this is a most important sense and no metaphysics would make it more or less real for practical purposes. To illustrate:

We find on studying this order of experience that there are certain ways of being and happening in it. Things coexist in certain ways and events succeed one another according to certain laws. If we decide to call these things phenomena the experience is not changed. If we call them illusions still the experience is not changed. If we call them nothings still the experience is not changed, and practical science remains just what it was before. Or suppose we were agnostics with regard to the physical elements, and should say we have no idea what the true nature of, say, oxygen and hydrogen may be. We still know that a certain quantity of what we call oxygen can be united with a certain quantity of what we call hydrogen to form a certain quantity of what we call water, and that we can use this thing we call water in a great many ways of practical im-

portance. Or, if we should call these things ideas we still know that the hydrogen idea can be united with the oxygen idea to produce the water idea and the water idea can be manipulated so as to produce a lot of other ideas. Or, finally, if we should call them nothings we know that the hydrogen nothing can be united with the oxygen nothing to form the water nothing, and the water nothing may give rise to a good many other nothings, and life remains just what it was before.

It is, then, a great mistake to fancy that our metaphysics is the source of experience, or that it in any way makes the experience real or unreal. The experience stands absolutely in its own right, whether the metaphysicians can make anything out of it or not. And the experience remains the same under one system of metaphysics as under another. Thus Berkeley, Mill, and Hume and Reid and Hamilton differed widely in their metaphysics, but practically they had to live in the same way. Kant, with his ideality of space and time, found it no easier to get around in the world than the ordinary realist on that subject. Berkeley found his butcher's bill and his grocer's bill just as important a matter, and just as difficult to pay, as Reid. So on the plane of experience we are all alike and the philosophers cannot help us. Neither can they molest us or make us afraid. If the philosophers can do anything it must be in the way of interpreting experience, not in the way of producing or verifying it.

In this sense, then, experience is real and carries its truth or verification in itself. It may be that the study of experience would compel us to go behind it to find its casual explanation and this would carry us out into the field of metaphysics, but it can never lead us behind it in the way of denying the experience, for experience is both first and last, first as the foundation of our theorizing and last as that by which the theorizing must be judged.

Now this fact is overlooked by a great many philosophers and also by the Christian Science speculators. They point out that matter is unreal, and various other things are unreal, and then conclude that this unreality in some ways affects the experience. In truth, the affirmation is a metaphysical one. Thus we may say that disease and pain are not realities, meaning thereby that they are not substances. We can also say that sin is not a reality, evil is not a reality, death is not a reality, and as substantive facts, of course, they are not real. Or we might say with certain pantheistic philosophers that the finite is not real, meaning thereby that over against the infinite substance finite things are transitory or dependent. But all of these statements are metaphysical, and have no bearing upon the reality of experience. Pain is not real as a thing, but is an actual occurrence in experience. Disease is not a substance but it is a condition, nevertheless, from which we suffer. Death is only an event, but still it is appointed unto all men once to die. It is plain that these things remain, whatever name we give them, and that we have to adjust ourselves to them, whatever our metaphysics may be. Hunger may be an illusion, but the only known way

of effectively dealing with it is by securing a certain other kind of illusion, known as food and applying the latter to the removal of the former. So with cold and divers other unpleasant facts, they may be illusions but they will be very grievous illusions unless we apply other illusions known as shelter, clothing, warmth and the like. Arsenic may be an illusion or non-existent, but we must not swallow it, nevertheless. A live wire may be an illusion but we must not take hold of it. Our bodies may be illusions, but we must at least treat them in certain ways, otherwise certain other unpleasant illusions will be sure to arise. If they were absolutely real we should not be more bound by them than we are.

It is plain, then, that the order of experience is something which we cannot produce at will or dismiss at pleasure. Whatever our metaphysics, it is practically as real for the most determined idealist as it would be for the most besotted realist. If anyone is in doubt on this point let him make the experiment. Let him consider whether he could stand out of doors in scanty clothing through a January blizzard, whether he could safely swallow strychnine in large doses, handle a live wire, put his hand in the fire, chop off his fingers, sit comfortably on a cake of ice, renounce food, and so forth. Here is a large field for experiment for anyone who doubts and wishes to try and see. And before long it will appear that there is an order of experience which for all practical purposes is real. That is, we do not produce it and we cannot escape it. We have to adjust ourselves to it whether we like it or not, if we expect to live. Now, a Christian Scientist who admits this differs practically from the rest of us in nothing but words. His theoretical difference, if there be any, lies in the field of metaphysics, and that is purely a matter of speculation. By keeping this point in mind we shall at least escape the confusion that arises from the ambiguity of this word reality, and we may have a chance to test the validity of our notions. In the long run the death rate seems to be about one apiece for all of us, Christian Scientists and other folk alike.

Apart from this misplaced metaphysics, the doctrine appears to be simply an emphasis of a truth quite overlooked in the recent materialistic period, and never until lately duly emphasized by medical science, namely, that the state of mind has great significance for health or disease, and that, therefore, the wise thing for all persons to do, who hope to live, is to maintain as much cheerfulness and hopefulness and courage as possible. With this understanding Christianity is probably the best prescription for successful living that can be given. Trust God, do your best and be not afraid. This is the gist of the matter, and this calls for no expensive outlay for healers or other persons financially interested.

Boston, Mass.

"As the pyramids rise high above the sandy plains of Egypt, so Christ towers above all human teachers and founders of sects and religions. He is, in the language of a modern infidel, 'a man of colossal dimensions.' He

found his disciples and worshippers among the Jews, although he identified himself with none of their sects and traditions; among the Greeks, although he proclaimed no new system of philosophy; among the Romans, although he fought no battle, and founded no worldly empire; among the Hindoos, who despise all men of low caste; among the black savages of Africa and the red men of America, as well as the most highly civilized nations of modern times in all quarters of the globe. All his words and actions, while they were fully adapted to the occasions which called them forth, retain their force and applicability undiminished in all ages and nations. He is the same unsurpassed and unsurpassable model of every virtue to Christians of every generation, every clime, every sect, every nation, and every race."—*Philip Schaff*.

WHAT SUCCESS WILL MEAN.

By A. F. Mahan.

It will enable our State Board to accomplish much that greatly needs to be done, and will help to relieve all our causes. We cannot expect the Lord to greatly honor us with his blessings if we fail him. I heard a good old country Baptist say, the other day, "Baptists have been advanced fifty years, in the last five years, compared with what they would have been if we had not launched the 75 Million Campaign." I believe he is right.

THE DISCOVERY OF PRINTING: THE BIBLE THE FIRST GREAT BOOK TO BE PUBLISHED.

By Ira M. Price in S. S. Times.

Man has tried to express his thoughts in sign characters from the remotest antiquity of the race. He at first scratched upon some hard object an image of the thing about which he was trying to convey an idea. This was the method followed for centuries. Then men learned to use clay and papyrus and other soft substances. Each copy like every other had to be laboriously written out for itself. There was no method of copying or printing the same document which made the process less taxing on the writer.

There were made, however, in Babylonia, clay stamps, of which our rubber-stamps are an imitation, to stamp the soft clay bricks used in building the walls of the public buildings, of the city and the temple. Our museums today possess many of these first known stamps.

But with all the enormous number of clay tablets of Babylonia, Elam, and Assyria, and the papyri of ancient Egypt, we have no trace of any device for reproducing manuscripts or inscriptions except by individual hand labor. The literary ages of Greece and Rome apparently never hit upon any method of giving their ideas to the public except that which had been in vogue since the earliest times, aside from stamps such as were used on bricks or coins.

The Capture of Constantinople.

It was not until the fifteenth century that we find any device of practical value in reproducing writing. Its discovery was con-

temporary with one of the most startling and influential factors in the political history of eastern Europe, as well as in the literary history of all Europe, viz., the capture of Constantinople by the Osmanli Turks in 1453. The credit for the discovery of movable types and the process of printing has been claimed by writers both for Holland and for Germany. Within the last twenty years several volumes have been written by the investigators of this subject, the chief result having been the location of the invention of printing somewhere about the middle of the fifteenth century at Mainz on the Rhine in Germany. The consensus of the chief authors attributes this most stupendous of all discoveries in the literary and educational world to Gutenberg.

The Discoverer of Printing.

Johann Gutenberg, or Henne Gaensfleisch, was born in Mainz about 1397 and died there in 1468. He is reported as having experimented with movable types as far back as 1439. The first experiments were made by taking "squeezes" from inked blocks of wood upon which an illustrated text had been cut. This was really a system of xylography. Several obscure mechanics had practiced with such interesting devices. But it remained for Gutenberg to carry this rude process to such perfection as to make it available for printing on sheets of paper.

Gutenberg's experiments before 1450 so impoverished him that he joined partnership with a goldsmith named Fust or Faust. Gutenberg, however, was the head of the house, so far as inventive genius and activity were concerned. He was the artist in the production of types and the methods of printing from the same. The earliest documents from movable types whose dates are certainly known, are two "indulgences" printed in the autumn of 1454. In 1455 Fust brought suit against Gutenberg and got possession of the work already done and of the press. Thus, like many another inventor, Gutenberg lost his business, was forced into the background, and only in a small way carried on the printer's trade until his death in 1468.

The Printed Bible.

In the very year that Gutenberg was pushed out of business (1455) there appeared in Mainz in two printed folio volumes, the famous 42-line (to the page) Latin Bible, containing 641 leaves, 1,282 pages. This was the first important specimen of printing with metal types, and was the end of the experimental stage of printing. The work was exquisitely done, partly on paper and partly on vellum. The beauty of the work is in large part due to the fact that the type was made of brass and cut by hand.

The two famous Latin Psalters printed in Mainz in 1457 and 1458, with large printed initials in red, bear the names of Fust and Schoeffer, who now constituted the firm of which Gutenberg was one of the first partners. In 1458 or 1459 the second Latin Bible, called the 36-line, appeared. It was a reprint of the 42-line Bible of 1455. In 1460 appeared the "Catholicon." About the same year the third large Latin Bible appeared from the hands of Johann Mentelin in Strassburg.

The whole process of printing was largely a secret, known only by a few outside of the printers in the city of Mainz. In 1462 the rivalry between bishops caused the capture of Mainz, the removal of its imperial privileges, the exile of some of its citizens, and the consequent dissemination throughout Europe, of the knowledge of the new art of printing. What the capture of Constantinople by the Turks in 1453, meant for the dissemination of classical learning through Europe, that the fall of Mainz in 1462 meant for the unprecedented spread of the knowledge of printing. The new art sprung up in Italy, France, England and other countries, and turned out almost an incredible number of volumes before the year 1500, among them ninety-nine editions of the Latin Bible.

But the interesting and curious fact in all this activity is the supreme attention paid to the Bible. These were not simply Latin Bibles, but editions of parts of the Hebrew Bible and other religious books in great numbers.

Of all the Latin Bibles of this early period there was none more notable nor beautiful than the first edition of 1455. Its production was carefully kept secret, except to the men, printers and artists, who spent the years of work on it. Its appearance was a startling triumph and soon stirred up all Europe on the possibilities of the new art. A little reflection on our part as to the development of printing in this day may give us a hint as to the excitement and enthusiasm which would be aroused by an invention that would free men from reproducing their work by the labor of handwriting.

The Mazarin Bible.

This first Latin Bible of 1455 is today called the Mazarin Bible, because attention was first strikingly called to it in the library of Cardinal Mazarin (1602-61), a famous churchman, politician, and book collector. At the present time, only eighteen copies of it are known to be in existence. Of these, four are printed on vellum and fourteen on paper. Two vellum copies are now in England, one in Paris, and one in Berlin. Of the fourteen copies on paper, ten are in Great Britain, one each in the libraries of Oxford, London, and Edinburgh, and seven in private collections. A copy of the Mazarin Bible was sold in 1884 for 78,000 marks (\$19,500); and a copy of the Mainz Bible of 1462 (dated) brought 32,000 marks (\$8,000) in 1881.

No one today can begin to estimate the value of that invention to our modern civilization. It would be quite impossible to think ourselves into a condition where we should have no printing-presses and no printed books. Few of us can realize even to a faint degree what this invention has meant and is meaning in the evangelization of mankind. There is no invention of all the wonderful collection of inventions of the last few centuries which can measure up to its importance and significance at the present time. The most notable books of all the centuries which the printing-presses have turned out have been editions of the Bible, reaching into several hundred languages and dialects of the people of the earth.

Christian Education

Harry Clark, Nashville

NEWS FROM HALL MOODY.

We are happy to hear that Hall Moody opened with a larger attendance than last year and that the college department is nearly double what it was last year. This shows conclusively that there is a place for two Baptist colleges in West Tennessee. Remember that our Presbyterian friends maintain four colleges in East Tennessee, which is a Baptist stronghold!

President Warren has added to his other duties, at the request of the denomination, by taking over the Directorship for West Tennessee of the wind up of the 75 Million Campaign and the opening campaign for 1925. To assist him in his teaching work because of his necessary absences in this campaign, the college has employed Rev. Walter Jones, who is waiting his call to the mission fields but had to be detained in America because of the failure of some of our people to pay their pledges to the 75 Million Campaign. We very warmly endorse Rev. Jones, who has had a successful experience in the public school world, and who comes to us with his heart in advancing the Master's work. He is a graduate of Mercer University.

The local friends of Hall Moody are trying to raise enough money, outside the 75 Million Campaign, from donations by the business men of Martin to build a gymnasium; and they hope to let the contract this week.

JONESBORO MAKES ITS BOW.

We acknowledge the receipt of the attractive announcement of the new Jonesboro College at Jonesboro, Ark., which opened on September 9th. Some of the strongest men of the denomination were present on that occasion. We take great pride in the school because many of its faculty came from Union University. Dr. J. N. Mallory, formerly of Union, is president.

DID HE DO RIGHT,

A clerk in the drug store in one corner of a famous old hotel in New York had accumulated a fortune of \$40,000 of which no one knew. He had no kin folks in the world to share his secret fortune. He willed it in small lots, from \$300 up to larger sums, to be divided among 40 old employees of the hotel. One beneficiary said in amazement: "You could have knocked me over with a feather." Which would have been better: for him to give all that money to some great philanthropic enterprise (a college, an orphanage, a church) where it would go on doing good for hundreds of years to come, or to give it as he did where much of it will probably be soon squandered? Many of our readers are facing this very issue with their own life savings.

At the commencement exercises of Peabody College the last of August, the graduat-

ing students gave \$55,000 in insurance policies to be added to the endowment of the institution. We ask soberly whether these students who have received gifts from churches to aid them while attending our Baptist Colleges would not consider insuring their lives for the college which has made possible their education.

THE GOVERNOR GOES TO COLLEGE.

Governor Templeton of Connecticut has entered the freshman class at Yale this fall at 53 years of age in order to gratify his boyhood ambition of a college education. He started as an errand boy at 25 cents a day. He climbed to be a janitor, a cook, and a bookkeeper. He did every job so well that business men kept promoting him so fast that he never got time to get a college education. Then they made him governor. Now he has decided to get the culture and training of college life. If this man at his age and with his successful life can go to college, why should some of our twenty-five year old young men and women hesitate? It is never too late to learn. We hope the governor lives fifty more years to put his education to profit. Whether he does or not, his life will be richer as a result of this experience.

CONGRATULATIONS TO BETHEL COLLEGE.

Our Cumberland Presbyterian friends have done marvelous things for Bethel College at McKenzie, Tenn. Although there are only about one-fourth as many of them in the world as there are Baptists, in Tennessee, they have raised \$400,000 for their college at McKenzie. On September 16th, they dedicated the Laughlin Home for girls. This was donated by John T. Laughlin, of New London, Iowa, and cost \$50,000. He left another \$50,000 to the denomination in his will. Dear reader, have you made your will? Every man with means should take a pride in leaving something to the Lord's work. Better still, why not give part of your property now to some denominational cause on annuity, in which case you would receive the interest as long as you live. You would in that case see your money doing good while you live. If you desire, money can be given on annuity to extend through the life of your children also. *It is the safest investment known.*

TENNESSEE SCHOOLS ARE BELOW JAPAN'S SCHOOLS.

If next year we adopt the standard of admission for teaching required by the public schools of Japan, 40% of our class rooms would be without teachers. We do not have now and we never have had a sufficient number of trained teachers to meet the needs. The United States requires less training for teachers than any other advanced nation. In Tennessee last year there were needed 176 new high school teachers. The state had to import 78 of these. The state university furnished 29, the state normals 21, and the private colleges 48. It is easy to see from this how absolutely necessary the denomina-

tional colleges are to this state. Every teacher trained in the denominational colleges means just that much saved to the taxpayers of the state. Our state legislature should extend all possible assistance to the denominational colleges, and the State Board of Education should welcome their cooperation. If, educationally, we are below Japan now, where would we be without the aid of the denominational colleges?

OUR COMPLIMENTS TO CHANCELLOR HUME.

When the University of Mississippi this year called the princely Dr. Hume of its faculty to become its chancellor, he refused to accept the position until the trustees gave him the authority to stop dancing on the campus.

Dr. Hume said of dancing: "I am fully persuaded and definitely of the opinion that dancing on the campus should be prohibited. Whatever may be true of this social custom elsewhere, it is wholly out of place on the college campus. It is destructive of the very atmosphere of scholastic work, an intolerable interference with the proper going on of the University, demoralizing and worse. The spirit and tone of campus life for days before and after a dance are such as to seriously handicap all who are earnestly seeking that for which the University was founded and in the interest of which the state grants its support.

"Do not misunderstand me. I would have our young people enjoy every wholesome diversion. I know as well as anybody that all work and no play makes Jack a dull boy. I would, were it in my power, add to their splendid sports and all forms of legitimate play. But I cannot forget that dissipation is not the right kind of diversion, and excesses cannot properly be termed recreation. I would that our students have more life rather than less, full, free, well-rounded, abundant life.

"I wish to see the University of Mississippi becoming ever more and more a place where manhood and womanhood are made, where character is supreme and honor and virtue pre-eminent. I would have it true that no safer place for the young womanhood of Mississippi could be found than the campus of the University."

EIGHTEEN MILES OF SEATS.

At the University of Minnesota this fall they will open the new \$700,000 concrete stadium with eighteen miles of seats for 50,000 spectators. It will cover seven and a half acres of ground and require 60,000 sacks of cement, 1,000,000 pieces of red brick, 540 tons of reinforcing steel. Which was better, to put \$700,000 into this structure or \$700,000 into the complete endowment and equipment of another college which would have cared for hundreds of students. We believe in athletics; but some of our bigger institutions are spending huge amounts on this side feature of education. The interest at 6% on \$700,000 would be half as much as the Baptists put each year in the state mission work.

HOW JOHN JASPER DEFENDED THE BIBLE

By Rev. H. H. Smith, in the Christian Advocate.

A generation ago the name of John Jasper, the celebrated negro preacher of Richmond, Va., was familiar to everybody in the land who could read a newspaper. It is true that he gained notoriety by his belief in the sun's motion, but this unlettered African was really a great preacher who turned thousands from sin to righteousness. He has been called "the unmatched negro philosopher and preacher" of the old school. His implicit trust in the Bible was indeed impressive. "He had no other lamp by which his feet were guided. He had no other science, no other philosophy. He took the Bible in its literal significance, he accepted it as the inspired word of God, he trusted it with all his heart and soul and mind, and he believed nothing that was in conflict with the teachings of the Bible, scientists and philosophers and theologians to the contrary notwithstanding."

In his famous sermon on "The Sun Do Move" he makes an abrupt turn and says: "But I hears yer back dar. W'at yer whisperin' 'bout? I know; yer say yer sont me some papurs an' I never answer dem? Ha, ha, ha! I got 'em. De differkulty 'bout dem papurs yer sont me is dat dey did not answer me. Dey never menshun de Bible one time. Yer think so much uv yourselves and so little uv de Lord God an' thinks wat yer say is so smart dat yer karn't even speak uv de Word uv de Lord. When yer ax me ter stop believin' in de Lord's Word an' ter pin my faith ter yo' words, I ain't er gwine ter do it. I take my stan' by de Bible an' rest my case on w'at it says. I take wat de Lord says 'bout my sins, 'bout my Saviour, 'bout life, 'bout death, 'bout de wurl to come, an' I take wat de Lord say 'bout de sun an' de moon, an' I cares little wat de haters of my God chooses ter say. Think dat I will forsake de Bible? It is my only book, my hope, de ars'nel of my soul's surplises, an' I wants nuthin' else."

He was deeply grieved when he heard his belief in the sun's motion ridiculed, for it seemed to him nothing less than a blasphemous reflection upon God's Word: "W'at cuts inter my soul is that all dese men seem ter me dat dey is hittin' at de Bible. Dat's w'at stris my soul an' fills me wid richus wrath. Leetle keers I w'at dey says 'bout de sun, purvided dey let de Word uv de Lord erlone. But nevur min'. Let de heathen rage an' de peopul madgin er vain thing. Our King shall break 'em in pieces an' dash 'em down. But blessed be de name uv our God, de Word uv de Lord indurith furivur. Stars may fall, moons may turn ter blood, an' de sun set ter rise no mo', but thy kingdom, O Lord, is frum evurlastin' ter evurlastin'."

Hear him tell of a Northern friend of the negroes trying to set him right about his astronomy:

"T'other day er man wid eer high collar and side whisers come ter my house. He was one nice North'n gemman w'at think a heap of us col'r'd peopul in de Souf. Da' ar' lovely folks, an' I honors'em very much. He seem frum de start kinder strict an' cross wid me, an' arter while he break out furl'us an' frettid, an' he say: 'Er-

low me, Mister Jasper, ter gib you some plain advice. Dis nonsans 'bout de sun movin' w'at you aar' gettin' is disgracin' yer race all over de country, an' as a fr'en' of yer peopul I come ter say it's got ter stop.' Ha, ha, ha! Mars Sam Hargrove nevur hardly smash me dat way. It was equal ter one-uv dem ole overseers back yonder. I till him dat ef he'll sho' me I'se wrong I giv' it all up.

"My, my! Ha, ha! He sail in on me, an' such er storm 'bout science, new 'scov'ries an' de Lord only knows w'at all I nevur heah befo', an' den he tell me my race is ergin me an' po' ole Jasper mus' shet up 'is fool mouf.

"W'en he got through—it look lik' he nevur would—I tell him John Jasper ain't set up ter be no scholur an' don't know de ferlosophiz an' ain't tryin' ter hurt his peopul but is workin' day an' night ter lift 'em up, but his foot is on de rock uv eternal trufe. Dar he stan', and dar he's goin' ter stan' till Gabrul soun's de judgment note. So I say to de gemman w'at scold me up so dat I hur him mak' his remarks, but I ain't hur w'at he got his scriptu' from an' dat 'tween him an' de Word uv God I tek my stan' by de Word uv de Lord ebery time. Jasper ain't mad; he ain't fightin' nobody; he ain't been 'p'inted janitor ter run de sun; he nothin' but de servant of God and a lover of de everlastin' word. W'at day comes on w'en de sun will be caled frum his race track and his light squinched out furivur; de moon shall turn ter blood, and this yearth be konsoomed wid fier. Let um go; dat won't skeer me nor trubble God's erlect'd people, for de Word uv de Lord shall andu furivur, an' on dat solid rock we stan' an' shall not be moved."

His appeal to the book of Joshua in proving that the sun moves will give us insight into his logic, his vivid imagination, and his implicit trust in the Bible:

"Joshwer had de heart uv a lion, an' he wuz up dar d'reckly. Dey had a orful fight, sharp an' bitter, but yer might know dat Gin'r'l Joshwer wuz not up dar ter git whip't. He pray'd an' he fought, an' de hours got away too peart fe rhim, an' so he ast de Lord to issure a speshul ordur dat de sun hol' up erwhile an' dat de moon furnish plenty uv moonshine down on de lowes' part uv de fightin' grounds. As a fac', Joshwer wuz so drunk wid de bat'l', so thirsty fer der blood uv de enemies uv de Lord, an' so wild wid de vict'ry dat he tell de sun ter stan' still tel he c'u'd finish his job. W'at did de sun do? Did he glar' down in fi'ry wrath an' say: 'What you talkin' 'bout my stoppin' for, Joshwer? I ain't nevur started yit. Bin here all de time, an' it w'u'd smash up ev'rything if I wuz t'r start.' Naw, he ain't say dat. But w'at de Bible say? Dat's w'at I ax ter know. It say dat it wuz at the voice of Joshwer dat it stopped. I don't say it stopped; tain't fer Jasper ter say dat; but de Bible, de book of God, say so. But I say dis: nuthin' kin stop untel it haz fust started. So I knows w'at I'm talkin' 'bout. De sun wuz trav'lin' long dar through de lan' uv Gibyun. He perch up dar in de skies jes as fr'en'ly as er neighbor w'at comes ter borry sumthin', 'an he stan' up dar an' he look lik' he enjoyed de way Joshwer waxes dem wicked armies. An' de moon, she wait down in de low ground's dar an' pours out her light an' look jes as ca'm an' happy as if she waitin' fer

her 'scort. Dey nevur budg'd, neither uv 'em, long as de Lord's army needed er light to kerry on de bat'l'.

"I doan read w'en it wuz dat Joshwer hitch up an' drove on, but I s'pose it wuz w'en de Lord tol' him ter go. Ennybody knows dat de sun didn't stay dar all de time. It stop't fer bizniz an' went on w'en it got through. Dis 'bout all dat I has ter say wid dis pertic'lr case. I dun show'd yer dat dis part uv de Lord's Word teach'd yer dat de sun stop't, which show dat he wuz movin' befo' dat, an' dat he went on art'wuds. I told yer dat I w'u'd prove dis, an' I'se dun it, an' I derfies ennybody ter say dat my p'int ain't made."

Hezekiah was introduced to prove his point, which he did triumphantly in these words: "Hezekier's case beats Joshwer. Joshwer stop't de sun, but here de Lord mek de sun walk back ten degrees, an' yet dey say dat de sun stan' stone still an' nevur move a peg. It looks ter me he move roun' mighty brisk an' is ready ter go any way dat de Lord orders him ter go."

He does not overlook John the Revelator, to whom he appeals as follows. "W'at do John und'r de power uv de Spirit say? He say he saw fo' anguls standin' 'on de fo' corners uv de earth, holdin' de fo' winds uv de earth, an so foth. 'Low me ter ax ef de earth is roun' whar do dey keep its corners? Er flat squar' thing has corners, but tell me whar is de corner uv er appul ur a m'rbul ur a cannon ball ur a silver dollar? Ef dar is anyone uv dem furlosers whar's been takin' so many cracks at my ole haid 'bout here, he is korjully envited ter step for'd an' squar'up dis vexin' bizniz. I here tell yer dat yer karn't squar' a circul, but it looks lak dese great scholurs dun learn how to circul de squar'. Ef dey kin do it, let 'em step ter de front an' do de trick. But, mer brutherin, in my po' judgment, dey karn't do it; tain't in 'em ter do it. Dey is on de wrong side uv de Bible; dar's whar de trubbl comes in wid 'em. Dey dun got out of de breas'-wuks uv de strife, an' as long as dey stay dar de light uv de Lord will not shin on der path. I ain't keer so much 'bout de sun, though it's mighty kunveenyunt ter hav' it, but my trust is in de Word uv de Lord. Long ez my feet is flat on de solid rock, no man kin move me. I'se gittin' my orders fu'm de God uv my salvashun."

Be is said to the honor of the grand old preacher that, although he delivered this sermon on the sun more than two hundred and fifty times, it was always with reverence and with a yearning to do his people good by strengthening their faith in the Word of God. His closing words of the sermon are ample proof of this: "But I has er word dis arternoon fer my own brutherin. Dey is de peopul fer whose souls I got ter watch, fur dem I got ter stan' an' report at de last; dey is my sheep an' I'se de shepherd, and my soul is knit ter dem forever. 'Tain't fer me ter be trublin' yer wid dese questions 'bout dem he'v'nly bodies. Our eys goes far beyon' de smaller stars; our home is clean outer sight uv dem twinklin' orbs; de chariot w'at will come ter take us to our Father's mansion will sweep out dem flickerin' lights an' nevur halt till it brings us in c'lar view uv de throne uv de lamb. Don't hitch yer hopes ter no sun nor stars; yer home has got Jesus fer its light, an' yer hopes mus' trabel up dat

way. I preach dis sermon jest fer ter settle de min's uv my fer brutherin an' repeats it 'cause kind fr'ends wish ter hear it, an' I hopes it will do honor ter de Lord's Word. But nothin' short uv de pearly gates can satisfy me, an' I charge my peopul fix yer feet on de solid Rock, yer hearts on Calv'ry, an' yer eyes on de throne uv de Lamb. Dese strifes an' griefs'll soon git ober; we shall see de King in His glory an' be at ease. Go on, go on, ye ransom uv de Lord, shout His praises as yer go, an' I shall meet yer in de city uv de New Jerusalem, whar we shan't need the light uv de sun, fer de Lamb uv de Lord is de light uv de saints."

Blackstone, Va.

Men render the power of God inoperative and valueless in their lives because of their lack of faith and unbelief. Lack of confidence in God deprives us of the most powerful ally we could have and leaves us helpless to fight the battle of life. For a life triumphant we must have confidence in ourselves and faith in God. Then we will know that our souls are unconquerable.—Selected.

Annuity Bonds

of this Board

will produce a large income; are absolutely safe.

They enable you to share in pensioning aged and disabled ministers and missionaries while increasing your income.

Every advantage found in any Annuity Bond is found in the Bonds of this Board!

Write us about this today.

Relief and Annuity Board
of the
Southern Baptist Convention

WM. LUNSFORD, D.D., Cor. Sec.
American Exchange Bank Bldg.
Dallas, Texas

Delightful Stories of China

A China Shepherdess

By MARGARET T. APPLGARH

Twenty-two missionary stories for all ages, "ready-to-tell." Illustrated with twenty-two pen-and-ink drawings by the author, showing how to draw Chinese objects to illustrate the stories. Dozens of quaint and appropriate Chinese proverbs.

To read these chapters is to accompany a most charming traveler into the heart of a mission school in interior China. Delightfully whimsical, full of exquisite good humor, replete with accurate information, these stories have you satisfied and hungry—hungry not only to hear, but to have part in the fine things of which you are told.

Cloth \$1.75 net

Send for Circular of Our Latest Publications



The American Baptist
Publication Society
1701-1703 Chestnut Street
Philadelphia

16 Ashburton Place, Boston 1107 McGee St., Kansas City
125 N. Wabash Ave., Chicago 439 Burke Building, Seattle
313 W. Third St., Los Angeles 223 Church St., Toronto
Order from Our Nearest House

SUNDAY SCHOOL

Edited by

W. D. HUDGINS, Supt. S. S. and B. Y. P. U. Department Tallahoma
DAVID N. LIVINGSTONE, East Tennessee Field Worker Sweetwater
W. D. MILTON, West Tennessee Field Worker Jackson
MISS ZELLA MAI COLLIE, Elementary Worker Jackson

Next Sunday is State Mission Day. Wonder if all the Sunday schools are planning to observe this day as suggested by the program sent out several weeks ago? It is hoped that they will and that the schools will be liberal in their gifts that day. All moneys given on that day will be credited on the pledges from that church. Let's make the gifts on State Mission Day reach \$100,000! This will lift quite a burden from the churches in their efforts to pay off in full the pledges to the 75 Million.

Jubilee Year

This will be Jubilee year for the Tennessee Baptists if we carry out the programs set by the Convention at its last session in Martin when the Baptists of the state voted to put on a jubilee program at Murfreesboro in November of this year. This special program at Murfreesboro will be next to failure if we do not make the year's work count in such a way that we may have a real jubilee time. That means that we must pay off all obligations and carry out the programs set and come to the Convention in a Jubilant Spirit.

To this end we have in our department made every plan during the year larger and more far reaching and the results are such as will show that our Sunday schools and B. Y. P. U.'s have worked with all this in view.

October has been designated as Jubilee Month. The last week in October as Jubilee Week and November 2nd as Jubilee Day, when we hope to have a real Thanksgiving time all day long. We hope to finish up the payment of pledges and to set our hearts toward the future for a larger program next year. A suggested program is being worked out for the Sunday school and B. Y. P. U. and some suggestions for the entire day, but leaving the pastor of each church and his workers to build around this or change to suit their respective needs. Let every church, however, plan to spend that one day in prayer and thanksgiving for God's blessings upon our people and for his Spirit to guide us in planning the work of the future. When we go to Murfreesboro let us go with all our assigned tasks done and with our hearts and hands set to the new program.

A training school has been conducted at Winchester this week with Dr. Harry Clark bringing an inspirational message each evening along with study classes taught by Misses Collie and Jacobs and a drill on the Bible Division of the Manual each night by the writer. A large number took the work and heard the addresses by Brother Clark each evening. We trust that much good was done and something started in the minds of the membership which will end in the addition of Sunday school equipment for the Church building. Winchester ought to have 500 in her Sunday school every Sunday and can have them if the church will make necessary room to organize and teach them.

Training schools have been asked for by the following churches: First, Jackson; Bellevue, Temple, Boulevard, Prescott Memorial, Speedway Terrace, Calvary, Memphis; Humboldt, Paris, Lexington, LaFollette, Hannah Gap, Johnson City, Tabernacle, Chattanooga; Dayton, Spring City, Rockwood, South Harriman, Kingston, Maryville, Cowan, Wartrace, Bolivar, Martin, Trenton, Adams, Portland and a number of others.

Don't forget State Mission Day September 28th. This should be the beginning of Jubilee Month which lasts throughout October and closing November 2nd. Make much of this day.

A PLEA FOR ORGANIZATION

Last week we made some observations concerning the inside organiza-

tions in our churches and urged that none of these usurp the place nor the authority of the church. We also argued that these organizations were drifting into lines that breed confusion and danger. On the other hand we hear a great deal about churches being organized to death. This we think is just as far to the other extreme as what we condemned last week. Organization does not kill a church. Churches die for lack of organization. Organization means life. To organize a church means to find a place for every member and get that person busy doing some definite thing for the Lord's cause. The fact that every member is used in a definite way does not mean that we are to tie them on to a class or to a B. Y. P. U. and have them use all their energies for the class and report everything to the class and stop at that. Just because we organize classes for definite service does not mean that they are to go independent of the church and work as class members.

Every activity of a church should be led by some general officer who has in every department and in every class some one personally responsible for lining up his class members to aid in doing this definite thing. This organization should head up through the church, and whatever the activity may be, let every class member serve as a church member and give reports and credit to the church and not stop with the class. In other words, every one who serves through any agency of the church should serve as a church member and regard the agency only as a convenient way to harness up the members for service. The test of organization is the number of members not being used instead of the number being used. A further test is the number of people on the outside of the school that is not being touched by the school and its activities who ought to be won and used.

A further reason for organizing a Sunday school is that we may make teaching possible. Grading is bringing pupils of the same age and sex together into groups where all will have the same general need and where everything that is done, either in or out of the class, will interest all alike. Not only this, but there must be placed in charge of that group of pupils a teacher who is interested in that kind of life and who knows how to handle that life as well as methods and teaching material that must be used in teaching that particular grade of pupils. Then the lesson material must fit the class and not necessarily the teacher. If these things are made possible and this class, with the teacher and graded lessons, be housed in a well equipped room, shutting out distractions and making it possible for the teacher to secure and hold their attention, we have made teaching possible. All of this is the object of organization. No one could truthfully say that this kind of organization will kill a church.

Still further, a well organized Sunday school hooks every activity on to the church and uses the teacher as well as the pupil in the doing of every thing that church is set to do by the general church program led by the pastor. A school is not a church school until it teaches the Bible in such a way and uses the activities of the pupils and teachers in such a way as to carry out the Great Commission given to the church. This can be done only through the one organization and that organization is the one that Jesus Himself set up before he went back to Glory.

Further still: The school is not well organized until the element is put into it that makes Organization rather than Machinery. That thing is LIFE. There is only one source of Spiritual Life. When a school is so organized and hooked onto the POWER HOUSE in such a way that every

teacher and officer is praying daily for the leadership of God's Great Spirit and following Him in everything and His Spirit furnishes power, we then have organization. When this is done no church will suffer by having such a Sunday school.

SOME SUGGESTIONS TO SUPERINTENDENTS

A fine time to put on a campaign to get back those pupils who have been away during the summer and find others who have never been in the school.

Nothing will give you a definite knowledge as to who should be in your school except a religious census. This is the time of all times for this census taking. Get your workers together and do this definite thing right away and make it possible for your school to be greatly enlarged.

Do not fail to readjust your grading on Promotion Day and see that every department is properly organized and graded for the year's work.

If you are short of trained workers why not organize a training class and enlist every available worker as prospective officers and teachers.

Secure a copy of the wall standard and check up your school and see what requirements your schools meet already and set as a goal this standard and work toward it definitely every month.

If you haven't a teachers meeting or workers' council organize your workers into a council and bring before them each month some definite program of work for the month following.

Get your organized classes to assist in the campaign during these last months of the 75 Million round-up by helping to collect pledges and distributing information among those not informed.

A study of stewardship among the men and women of your Sunday school will help wonderfully in putting on the new program for 1925.

Write us for helps on every line of Sunday school work. We have a lot of new tracts on the duties of the various officers and other lines of administrative work of the schools.

The Nashville Superintendents' Association met in the assembly room of the Sunday School Board, Sunday afternoon, September 21, and completed the plans for the simultaneous training schools to be held here in October. Every church in Nashville will conduct a training school at that time and we are expecting to enroll every worker in one of these schools. 1,000 awards is the aim for this week. We also hope to secure a complete religious census of the city the week previous and during the week of training we hope to so assort, grade and assign these names to the various schools and classes until every available Baptist preference in the city will be in the hands of some individual who will be responsible for their enlistment, salvation and service in the local church of their choice. This bids to be the greatest single movement ever put on in Nashville among our Baptist Sunday schools.

The following officers were elected by the Nashville City Union of Sunday School Superintendents at their monthly meeting, Sunday, September 21: President, Mr. D. E. Short, Jr.; First Vice-President, Mr. J. W. Lusty; Second Vice-President, Mr. Roy Myers; Secretary, Mr. O. W. Kirtland and Treasurer, Mr. W. T. Estes. With this efficient band of officers the Superintendents' Organization will succeed.

AMONGST OLD FRIENDS

By Ben Cox

I have just returned from a never-to-be-forgotten 10 days' meeting at First church, Little Rock, Ark., where it was my privilege to serve as pastor for about 16 years. I have never received a more cordial reception anywhere in my life.

It was a great joy to be closely associated again with many now the heads of families, whom I baptized when they were boys and girls, and a great host

of others who gave me so cordial a cooperation when I was pastor there.

It was very encouraging to have such hearty cooperation, also, on the part of the other Baptist pastors and preachers, including the leaders of our state denominational forces in Arkansas.

Until I went to Little Rock, I had not been closely associated with the consecrated and talented man, Bro. L. M. Sipes, who is now pastor of the great church. Every day I was there, he impressed me as being a genuine Christian gentleman.

The beautiful and commodious remodeled church building was dedicated at the Sunday morning service. I have never seen money spent in a church building to better advantage.

It was my pleasure to be entertained in the hospitable home of Mr. and Mrs. E. Longley, just a block from the church, faithful co-workers of many years ago.

About thirty members were added to the church during the meeting.

REVIVAL AT CONCORD CHURCH

By J. T. Williams

The revival began at old Concord church the first Sunday in August and continued for two weeks and a half. The preaching was done by Rev. Elvin Burnette, the young and popular pastor and his preaching was clear and forceful. Twenty-five conversions are the result of the meeting and 23 additions by baptism and the church greatly revived. The church is away over 100 years old and has had some noble pastors, who did a great work. Such men as Rev. James Whitsitt and Rev. W. A. Whitsitt, Rev. S. C. Evans, Rev. W. P. Derrick, Rev. J. S. Rice and other noted divines, all deceased. It was the pleasure of the writer to be in membership of this church at one time and hear the old time gospel preached with power and acceptability. At the close of the meeting the young pastor had to go to the hospital for a serious operation from which he has now recovered. My prayers for him that he may continue as pastor with great success to the church.

MISSION NEWS ITEMS

By P. D. Mangum

Dr. Geo. L. Hale is doing a notable work at Trenton, Mo. There are accessions to the church almost every Sunday.

Dr. J. M. Haymore of Decatur, Ga., has just come to Missouri as state evangelist. He and Dr. J. W. Beagle of Kentucky, are recent additions to the force of state workers. Dr. J. W. Beagle has already done a great work in Missouri and Dr. Haymore's work is beginning auspiciously. He is to be located in Charleston, Mo., in October for a series of services. Jack Schofield is to lead the singing during Dr. Haymore's revival.

Missouri is getting under way all over the state in order that they may put over the 1925 unified budget, November 30 to December 7th.

Dr. A. J. Barton, the new state secretary is fast becoming the most popular state secretary we ever had.

Dr. O. R. Mangum the pastor at Liberty, where William Jewel College is located, is doing a great work there. He and his good folks have just finished a \$150,000 church building.

Rev. E. T. Mangum and the folks at Monroe City, have just finished a beautiful addition to their church.

Dr. H. A. Porter, the new pastor of Third church at St. Louis, is making the greatest record ever made at the old Third church.

The work at the First church in Charleston has been greatly blessed. The membership has almost doubled during the present pastorate. Last year we built an addition to the church. The teacher of our Young Men's Bible Class is the sheriff of our county. J. O. King has been so successful in his work with his class he has been invited by the program committee of the Southwide Organized Bible Class Conference, meeting at Shreveport, La., in January, to give one of his addresses there.

B. Y. P. U.

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
MISS ROXIE JACOBS, Junior and Intermediate Leader .. 161-8th Ave. No., Nashville
Address all general correspondence to Sunday School and B. Y. P. U. Department,
at Tullahoma.

B.Y.P.U. Field Worker, Channing P. Hayes of Georgia, resigns to become associated with "Brewton-Parker Institute." We regret his loss to the ranks of Southern Baptist Field Workers.

NEW B.Y.P.U. AT SMYRNA
CHURCH AT CHAPEL HILL

Following the recent revival services conducted by Dr. O. L. Halley and his son, Robert, a splendid B.Y.P.U. was organized by Dr. Halley in this church. Mrs. Henry Horton and a nominating committee have selected officers.

THE LITTLE ROCK B.Y.P.U. TRAINING SCHOOL

The week of September 7-14 was spent by your state secretary in the Little Rock B.Y.P.U. Training School with their secretary, Mr. H. V. Hamilton of Arkansas. The average attendance was between 250 and 300 for the week. Members of the faculty were: Sec. E. E. Lee, Dallas; Miss Lucile Cloud, Dallas; Sec. H. V. Hamilton, Little Rock; Sec. E. S. Campbell, Little Rock and Dr. Otto Whittington of the same city. Your secretary taught the Senior Manual.

Secretary Hamilton is doing a fine piece of work in Arkansas. His assembly this year had an attendance of 911 folks. They own their own grounds and are planning to make it a great educational factor in the state. Those among the young people who have been there or have heard about it are eagerly looking forward (as are the young folks of Tennessee to theirs), to the time for the next assembly. They expect from 1,200 to 1,500 next year at Siloam Springs, Ark.

"FARMER BROWN'S CONVERSION"

This play that is having such marked success throughout Tennessee, North Carolina, Mississippi and other states is being put on by the young people now as a part of their program to help bring the 75 Million Campaign to a successful close in December. Some are using the play in the B.Y.P.U., others presenting it in nearby churches, others at their own mid-week or Sunday night service. The Arkansas and Mississippi folks are ordering it from the B.Y.P.U. Department at Tullahoma. It will be sent free upon request.

Order ten copies for your Union. Now!

THE NASHVILLE B.Y.P.U. REVIVAL

Under the able leadership of Rev. David N. Livingstone, the young people have conducted a fruitful personal soul-winning campaign in their local churches during the past two weeks. A complete report will follow.

The Houston B.Y.P.U.'s of Texas are putting on an officers' training course in October. Special teachers for each officers' work. This is similar to what is being planned for this year's Knox County B.Y.P.U. Training School in February.

Let's have a voluntary sending in of subscriptions to the Baptist and Reflector. We should do so out of appreciation for their kindness to our department.

SUGGESTIONS FOR OUR B.Y.P.U. OFFICERS

Pastor—A training school within the next few weeks, conducted by yourself will do much to revive the interest in all phases of the work.

Director—Follow somewhat the same line of work as the Sunday school superintendent. "Find 'em, fix 'em, fetch 'em, fasten 'em, follow 'em, finish 'em." Enlist all in the training service on Sunday night. Enlist leaders.

President—Get a vision of your possibilities as a Union. Set a goal. Plan, prepare, preside, promote, pray. "A definite aim" with personal work and prayer will do anything. Have an officers' council.

Vice-President—Use the church. Roll in your membership committee meeting and make definite assignments. Also the Sunday school enrollment. Pride yourself on getting them there and on time. Don't let anybody stay away.

Group Captains—Divide up the possibilities. Go after them. Use the intermediate wall charts (paste "Seniors" over name if necessary). Some unions paste the chart on heavy card or beaver board so they can be hung up. Put variety in you programs and practice them.

Secretary—You are the bookkeeper. Everything depends on your accuracy and faithfulness. Shun being an "about" or an "I guess" or "it doesn't matter" secretary. Figures are living things because they represent folks.

Corresponding Secretary—Your state paper will appreciate your news notes. Send them in. There'll be a new day soon in religious publicity. Get ready for it. Keep everybody eagerly looking forward to that next monthly social. Then don't disappoint them.

Treasurer—You can shape the financial program of the church for years to come. Don't take your job lightly. 100 per cent systematic givers, 100 per cent tithers, 100 per cent full of missionary zeal.

Librarian—You have no job, you say? That makes it all the bigger. Build up a library. (1) Get a place for the books to be kept. (2) Get the books. (3) Get them read. Magnify your job!

Chorister and Pianist—Go through your song book and pick out choice new songs (they may prove to be those good old hymns as yet unsung by your young people). Tell the story of the songs. Plan and practice special music ahead. Discover and use hidden talents.

Bible Drill Leader—It is not a "quiz." It should be an inspirational six minutes. Don't nag! Praise those who've read, especially the best group. Use your instruction committee. Each member of the committee to see that his group reads 100 per cent. Have you ever had a review of the next week's reading? This helps.

THE CLEVELAND SCHOOL

Rev. C. F. Clark, pastor at Cleveland, Tenn., Baptist church, is having Dr. T. W. Gayer and your secretary with him for three days beginning September 21, in a young people's and stewardship meeting.

B.Y.P.U.'s 100 per cent on the five-year campaign and on the 1925 program ahead.

MEMPHIS TRAINING SCHOOL
OCTOBER 12-17

Mr. George A. Baird, chairman of the training school committee for the Memphis City Union, announces a fine faculty and a good program for their annual school. Among those appearing this year will be Mr. E. E. Lee, S. S. Board secretary for the South, who always lends a fine spirit of good fellowship to every meeting in which he takes part. More detailed announcements concerning books and classes will appear later. The date is October 12-17.

A new union has been organized at Doyle and Miss Lillian Watters, the newly elected president writes: "The boys and girls are enthusiastic. We should have an A-1 union pretty soon."

The SUNDAY SCHOOL
BOARD'SWEEKLY
MESSAGE

Announcing

Children's Week

October 19-26, 1924

THREE FEATURES:

Week-Day Visitation of every home by Sunday School teachers in Elementary Departments.

A Great Parents' Meeting on Sunday the twenty-sixth.

A Definite Forward Step in improvement of conditions in home and Sunday School.

SLOGAN: "The race moves forward
on the feet of little children."

WRITE YOUR STATE SUNDAY SCHOOL OFFICE,
ELEMENTARY DEPARTMENT, FOR POSTER
AND LEAFLETS.

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS

NASHVILLE

TENNESSEE



Twenty-five signed up tonight. Tomorrow night we are to have our officers' first meeting. For the next two meetings until time for the new quarterlies we are planning special programs to keep them interested. I am hoping that soon we will have a wide awake, worth while union for I intend to do my best."

Miss Eunice Harris reports from Holston Valley: "I am making this as a report of some of our B.Y.P.U. associational work in the association. We meet every fifth Sunday at some church in the association and have our program along with the Sunday school and W.M.U. We have tried through the summer months to meet with a country church where there was no B.Y.P.U. and in each church we have succeeded in organizing a B.Y.P.U. The B.Y.P.U. from here has put on five demonstration programs within the last month. Erwin B.Y.P.U. has put on one demonstration, and Kingsport one. We have organized B.Y.P.U.'s at Limestone, Fall Branch, New Victory, Pleasant Grove, Gray's Station. Put on a program at Jonesboro. We still have four engagements to go to other churches and we feel we will get two new organizations out of these trips. Once in a while we send some one back to see how the work goes. In the interest of the 75 Million Campaign we are putting on "Farmer Brown's Conversion to the Doctrine of Stewardship." Already we have given it three times. It was suggested at our Executive Board meeting that it be used in as many churches as possible. It will do more good I believe, than many speeches. We are planning for a leaders' conference in October. My only regret is that we did not plan for this in August as many of the leaders in local unions are away at school. However, we will try to put it on for Friday, Saturday and Sunday."

WITH OUR VOLUNTEER WORKERS

Mel King writes: "In Humboldt, Tenn., Miss Mary James, Miss Hicks and I taught a training school. We had about thirty enrolled and gave 12 awards."

Alton Farmer writes: "I have helped to organize one union this summer at Martin. It is thriving and doing some splendid work."

Thomas Siler reports: "I have helped to conduct one Sunday school training class at Atwood, Tenn., in which about twenty took part. Have organized a B.Y.P.U. at Silerton and another at Hornsby, Tenn."

The State B.Y.P.U. convention of Texas will meet in Fort Worth, November 27, 28 and 29, 1925.

From Texas—During the first eight weeks of our summer B.Y.P.U. and Sunday school campaign our forty workers who are on the field won 202 people to Jesus Christ.

The month of October has been designated as extension month of the B.Y.P.U.'s of Tennessee. Every B.Y.P.U. that is now organized and functioning should plan to organize a new B.Y.P.U. in some nearby church during the month of October.

FROM NORTH CAROLINA BIBLICAL RECORDER

Married People's Union

Highland Baptist church, Hickory, has a married people's union which during the past few months has been doing exceedingly good work. Their average made during one month was ninety-four and one-half per cent. They held the city banner for three consecutive months. We hear news of some very fine work being done in the Highland church. Their pastor, Rev. H. C. Whitener, is a real B.Y.P.U. pastor.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. W. J. Cox, President, 115 N. Evergreen, Memphis.
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. R. 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
161 8th Avenue North, Nashville

LATEST HOME MISSION BOOK

Miss Mallory says: "It will be perfectly all right to let Miss Buchanan's book, 'Volunteers in the Service of the King' count as a home mission book, ranking this year as one of the latest home mission ones. I certainly rejoice that your state has this book of its very own."

We are delighted to make this announcement for we know that many women over the State will be glad to take advantage of the opportunity to study this book and to get credit for same on the mission study courses. Order from the W. M. U. 161 8th Ave. N., Nashville, Tenn. Price thirty-five cents.

The following girls will enter the W. M. U. Training School at Louisville on Sept. 16th. Misses Velma DeLozier, Chattanooga; Maggie Whaley, Cleveland; Addine Gregory, Erwin; and Bernice Phillips, Shelbyville.

We are very much disappointed that we are to have so few girls there this year. Won't you pray that more girls will hear the call and will enter our school even though they will be late this year? Please do not fail in sending in your scholarship money as both scholarships have been awarded.

MISSION STUDY BANQUET

We are planning a Chinese mission study banquet at Murfreesboro. Of course everybody will want to attend, but it will be limited to those holding the first official seal of the Union. This seal is given after the following books are completed and written tests have been taken. In Royal Service, W. M. U. Manual. All the World in all the Word, Stewardship and Missions and the choice of a home and foreign mission book.

Even if you cannot be in a class you can take the books alone. We trust that there will be at least one hundred present at this banquet. A Chinese missionary, Miss Mallory, Miss Mather and others have been invited to give toasts on this auspicious occasion. Mrs. R. K. Kimmons will be toast mistress.

TENTATIVE PROGRAM TENNESSEE W. M. U. CONVENTION Murfreesboro, Nov. 11, 12

9:00 Devotional Service.
Greetings from our hostess W. M. S.
Introduction of Visitors.
Our Year's financial record—Mrs. J. T. Altman.
What hath God wrought in Tennessee in 1924.—Miss Northington.
Our President's Message, Mrs. W. J. Cox.
Personal Service, Mrs. C. D. Creasman.
Address, Miss Emma Leachman, Atlanta.

1:00 Conferences—
Treasurers, Mrs. J. T. Altman.
Superintendents, Miss Mary Northington.
Personal Service Chairman, Mrs. C. D. Creasman.
Stewardship Chairman, Mrs. Lee Shahan.
Young People's Leaders, Miss Juliette Mather.

1:45 Devotionals.
Reports of Our Vice-Presidents:
East Tennessee, Mrs. R. S. C. Berry.
West Tennessee, Mrs. M. G. Bailey.
Middle Tennessee, Mrs. W. G. Mahaffey.

2:30 Margaret Fund, Mrs. J. H. Anderson.
Christian Education.
Our Southwide Institutions.
W. M. U. Training School, Mrs. W. F. Powell.
Baptist Bible Institute, Mrs. I. J. Van Ness.
South Western Training School.
Our Tennessee Colleges and Academies, by a student from each school.

THURSDAY EVENING

Young Peoples Session
7:30 Devotionals, Miss Cornelia Rolow.
Music—Tennessee College.
Pageant.
Address: "What Is In Thine Hand?" Miss Juliette Mather.
Young People's Leader of South.

WEDNESDAY MORNING

9:00 Devotional—Miss Willie Jean Stewart.
Our Hospitals in Tennessee.—The White Cross Work.
Our Orphanage—Demonstration by the children from Tenn. Baptist Orphans' Home.
Stewardship Plans—Mrs. Lee Shahan.
Message from a Tennessee missionary from China, Mrs. Gladys S. Gallimore.
Recommendations from the Administrative Committee.
The New Program: Dr. M. E. Dodd, Shreveport, La.

WEDNESDAY AFTERNOON

Jubilee Session

1:30 Devotional—Mrs. Albert Hill, President, 1920-1922.
Recognition of all present at organization in 1888.
Prayer, Mrs. A. C. S. Jackson, President 1895-1902.
History of W. M. U. of the S. B. Convention, Mrs. Height C. Moore, President 1918-1920.
History of the Tennessee W. M. U., Miss Margaret Buchanan, Cor. Sec. 1913-1923.
Prayer: Mrs. B. H. Allen, or Sec. 1911-1913.
Prophecy—The Next 50 Years, Mrs. C. D. Creasman, President, 1922, 1923.
5:30 Mission Study Banquet, Mrs. R. K. Kimmons, Toast-mistress.
7:30 Devotional, Mrs. C. E. Burts.
Address: Success, How Secured, Miss Kathleen Mallory, Cor. Sec. W. M. U., of S. B. C.

CIRCLE STANDARD OF EXCELLENCE

1. All officers (Leader, Assistant Leader, Secretary-Treasurer, Personal Service Chairman and Mission Study Chairman) taking the Baptist and Reflector and one other missionary periodical.
2. At least twelve meetings a year.
3. Average attendance at Circle Meetings of at least one-half of active members.
4. Average attendance of W. M. S. monthly meetings of at least one-half of the active members of the Circle.
5. One-half of Circle membership taking Baptist and Reflector and one other missionary magazine.
6. Twenty-five per cent of the active membership Tithing.
7. At least one mission study class a year.
8. Payment of all missionary pledges.
9. Fifty per cent of the members of the Circle reporting personal service to chairman, Circle Chairman reporting in writing to Personal Service Chairman of the W. M. S.

10. Foster a Young People's Organization.

A MESSAGE FROM CHINA

I witnessed a scene yesterday that brought tears and pity to my eyes and a new realization of our responsibility as His messengers. A miserable criminal with a chain about his bare body was led by soldiers past our door. They were going to West Gate to behead him. A crowd of the populace followed along to see the deed well done and to behold where they would fasten the head on the wall as a warning to others. Oh, the pathos of his death! For it is most likely that he had never heard of the great remedy for sin. If some one had offered to die in his place, how gratefully he would have accepted! Yet he knew not that God's own Son had already suffered eternal punishment for those who will accept by faith his marvelous sacrifice. "Saviour, Lord, have mercy upon all sinners like him!" my heart cried out. His inaudible reply was: "I have already shown mercy and given my very life to save them. Now it is your duty to show mercy and tell them of my atonement."

May He give us His strength and wisdom and help us quickly to obey His command while there is still a chance for forgiveness for those condemned!

Please pray with us for this and ask our co-workers there to pray also.

The paper continues to be a joy and blessing. Solomon was right when he said: "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25: 25). When American mail comes I assort it, according to its relative interest and importance, and the Alabama Baptist goes into the pile next to my home letters. The reading of which can not be long deferred.

To me it is a thrilling thought that furlough time is so near—June, 1925. Yet I would not leave earlier if I could. The opportunity for service in this great field is limited only by one's time and strength, giving a person the feeling that one is really needed here. I am now in a walled city where we have a chapel and school. But over against the scores that have been won there are still thousands to be reached with the gospel of peace and salvation. The chief official goes in great pomp to pray to the heathen gods for rain, in spite of his superior intelligence and education. The Buddhists have just held a three-days' festival and people come in throngs, from far and near, to worship the idols. Our chapel and compound were filled with visitors from early morn till dark, and some even spent the night with us! But how they did listen to our messages from the Word of God! The poor old women who are such devoted idol-worshippers are prepared for more light because they are trying to live up to what they have. They truly want forgiveness and freedom from the fear of death. When they see the difference between the power of God's Son and their idols of paper, clay, wood and metal, they manifest a desire to understand fully the doctrine of salvation through the blood of Jesus Christ. I trust that our much preaching for we kept at it all day long—was not in vain. Many said, "I believe," and there were a number who doubtless were convinced and who will, I hope, "bring forth fruits meet for repentance."

With best wishes for you and yours, and cordial Christian greetings to Alabama Baptists in general, yours in the Master's service.

ADDIE E. COX.
Alabama Baptist.

REPORT OF COMMITTEE ON CHANGES IN CONSTITUTION AND BY-LAWS

We recommend the following changes in the Constitution:

(1) In Article III, line one, insert "Woman's" before "Missionary;" and in line three insert "Missionary" before "Society."

(2) In Article IV, line two, strike out "and field" before "Secretary;" and in lines three and four strike out "the Vice-president of the Southern Union" and insert "the Vice-president of the Woman's Missionary Union auxiliary to the Southern Baptist Convention."

We recommend the following changes in the By-Laws:

(1) In Article I, line two, strike out "and the Administrative Committee."

(2) In Article III, both in caption and in line one, strike out "and field."

(3) In Article IV, line two insert comma after "Board" and add "the Administrative Committee;" and in line five add "and the Administrative Committee."

(4) In Article V, strike out last sentence entire and insert these words: "The fiscal year shall terminate and the books of the Woman's Missionary Union of Tennessee shall close on the date of the closing of the books of the Southern Baptist Convention; however, the report made to the annual Convention of the Woman's Missionary Union of Tennessee to be published as a part of the minutes of said Convention shall include all receipts from October 31, to October 31."

(5) In Article X, line three, strike out "monthly" and insert "quarterly."

MRS. HIGHT C. MOORE, Chm.
MRS. MARY N. MOODY,
MRS. W. I. SHANNON,
MRS. C. M. THOMPSON,
Committee.

GREETINGS FROM DR. BURTS

To the W. M. U. of Tennessee in their Associational Meeting Assembled, My Dear Co-Workers:

As General Director of the future program of the Southern Baptist Convention, I would send you greetings as you assemble in this your annual associational meeting—I would pray God's blessings upon your deliberations and wish for you Godspeed in the great work in which you are engaged.

The assurance of support and co-operation given me by the W. M. U. of the South heartens me as I go to the new task.

During the remaining months of this year, Southern Baptists will be engaged in a two-fold effort, completing the 75 Million Campaign and making preparation for the Program of 1925. To be sure, the best preparation for the Program of the future will be to finish the present tasks successfully. This we must do and will do. It is true, however, that the full results of the present campaign must be gathered up in a future program. We have made great advances in missions, education and benevolences. Will we let the cause of Christ, now advanced and now so splendidly moving forward, fall back and fail? Will the Baptists of the South beat a retreat? It is unthinkable! They will not! We will go into the future emboldened and encouraged.

What is the program? It is in a word, an annual budget and an annual canvass to cover this budget. The budget provides with reasonable adequacy for all state and Southwide objects. The allocations for the most part have already been made to all subjects. The plan represents the results of the best wisdom of the Southern Baptist Convention, and also of your own State Convention. The leaders of the W. M. U. have taken an important part in all of the councils.

We believe the program is worthy of acceptance by the hearty support of all of our people. I would call upon the leadership of the women of Tennessee, and throughout the South, to throw the weight of their influence in the effort to secure the adoption of this Program by all of the churches,

and help in practical ways to put it into effect—show the people the kingdom necessity of doing it, and also its feasibility. Southern Baptists face a great issue—the W.M.U. of Tennessee occupies an influential place in kingdom progress and denominational advance and should make this count mightily in determining the great issue before us.

Permit me, in conclusion, to pass on to you some of the Ideals of the New Program, and through you to others these standards:

1. Unceasing Kingdom efforts by all kingdom agencies.
2. Lead by the Spirit and loyalty to the Scriptures.
3. The local church, the central instrumentality of the Kingdom.
4. Denominational efficiency without sacrifice of democracy.
5. Enlistment—everybody sharing in everything we do.
5. All our resources available—our time, our energy, our men and our money, made available for Kingdom service.
7. Stable finances—every member giving every week to every object through the treasury of his local church, as he has prospered.
8. Individual liberty in giving, but loyalty to the unified Program.
9. Existing enterprises worthily maintained and adequate provision for growing Kingdom needs.
10. Responsibility—justifying before God and the world our heritage of God's favor, our great numbers and our vast resources.

Yours for His Service,
C. E. BURTS, General Director.

JACOB GARTENHAUS AT MILAN

By Richard N. Owen

Sept. 14, Brother Jacob Gartenhaus, our missionary to the Jews under the Home Board, spoke to a large and appreciative congregation in the First Baptist Church of Milan. The Jews of the town were present and were very much impressed with his message. They even came back to the night service though Brother Gartenhaus only spoke in the morning. This is the first time they have attended any church services here. Interest has been stimulated in the 75 Million Campaign causes and in missions in general by Brother Gartenhaus' inspiring message. He spoke to the Gibson County Association on Thursday, September 11, at Humboldt and again at the same place to the First Baptist Church Sunday night. His visit has been a blessing to Christians and Jews alike, and I wish that more churches would invite this consecrated young man to their pulpit.

Our work here is prospering. We have had 41 additions to the church during the year just closed, the Sunday school attendance has increased 40 per cent during the last month and our financial contributions for the

past year show a like growth. I am beginning my second year in the pastorate this week.

FREE TITHING LITERATURE

Also an Offer of 500 Per Cent Profit Guaranteed or Your Money Refunded With 10 Per Cent Interest

The offer to send free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers, Contrasted," to furnish one copy of each to every member of the official boards of his or her church, to the Presidents and Secretaries of the Women's Home and Foreign Missionary Societies, to the officers of the Epworth League, Christian Endeavor, Baptist Young People's Union or other young people's society, and to the Sunday school superintendent and teachers, is hereby extended to November 1st.

With every shipment will be enclosed a partnership contract card in which we agree to guarantee a profit of 500 per cent for the Master's work on all the money the other partner invests in the circulation of the Lay-

man Company tithing literature in his, her, or their home church during one year from date of signing the contract, or all the money paid during the year will be refunded with 10 per cent interest.

REFERENCE: First National Bank, Chicago.

Please give your denomination: also mention Baptist and Reflector.

THE LAYMAN COMPANY
35 N. Dearborn Street,
Chicago, Illinois.

CONSIDER

Said the Robin to the Sparrow,
"I should really like to know,
Why these anxious human beings,
Rush about and worry so."
Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no Heavenly Father,
Such as cares for you and me."
—Elizabeth Chaney in Watchman Examiner.

BOOK REVIEW

By T. W. Gayer

GEORGE WHITEFIELD: Prophet-Preacher, by Edward S. Ninde (Price \$1.50 net. The Abingdon Press. 215 Pages.)

This is a biography of unusual interest. The writer has a good knowledge of the conditions of the countries where Whitefield served, admires his subject and writes well. The reader who would not enjoy this book needs a doctor.

It is good to read biographies of great and good men and women. It has meant much to me. I read all I can get about such men as Whitefield.

It is good to have a modern writer tell this generation about Whitefield. He was one of the greatest men of all time. He was the greatest preacher of his century. He began what was called in his day Field Preaching. No house would hold his crowds. Benjamin Franklin estimated that Whitefield could preach to 30,000 people without straining his voice, and yet he was at home preaching to a dozen. He was a friend to the common people, having no royal blood in his veins, and yet he was at home preaching to kings and queens.

The author thinks he was not a theologian because he was a Calvinist and yet preached that Christ died for all men. So did Paul. I think that this proves that he was a theologian. The writer thinks he gave up his Arminian views because of his association with the Presbyterians of Scotland and America. My notion is that this change of views was due to the fact that he was more influenced by Paul than Wesley. It will do any man good to read this book.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. "D" Monon Bldg. Chicago, Ill.

School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs,

School Supplies,
Blackboards

Southern Desk Co., Hickory, N. C.



CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and chronic sores without the use of the knife, X-Ray, Radium, Acids or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.
1617 W. Main St. Richmond, Va.
KELLAM HOSPITAL, INC.



WHAT SHALL BE THE FRUITAGE OF THE NATION'S CHILD LIFE?

PASTORS' CONFERENCES

S. S. ATTENDANCE SEPT. 21

Nashville, First	1,916
(Allen Fort Class	1,410)
Memphis, Temple	1,051
Memphis, Central	1,047
Chattanooga, First	952
Knoxville, First	900
Knoxville, Bell Ave.	894
Memphis, First	784
Knoxville, Fifth Ave.	665
Memphis, Bellevue	619
Jackson, West	567
Knoxville, Broadway	529
Knoxville, Lonsdale	500
Chattanooga, Tabernacle ..	495
Memphis, La Belle Place ..	484
Etowah, First	457
Erwin, First	441
Knoxville, Deaderick Ave. ..	439
Rockwood, First	433
Cleveland, First	396
Elizabethton, First	372
Chattanooga, Avondale	363
Nashville, Judson Memorial ..	356
Chattanooga, Clifton Hills Tab.	354
Fountain City, Central	345
Knoxville, Euclid Ave.	344
Nashville, Immanuel	344
Rossville,	339
Nashville, Eastland	336
Kingsport	330
Knoxville, Island Home	327
Humboldt, First	321
Martin, First	316
Memphis, Prescott Memorial ..	315
Springfield	314
Nashville, Belmont Heights ..	307
Chattanooga, East	306
Alcoa, Calvary	302
Nashville, Third	302
La Follette, First	301

MEMPHIS

Brunswick: J. C. Shultz, pastor; preached both hours. Good congregation at morning hour, fair at evening hour. SS 24; BYPU 20. WMU doing good work.

Speedway Terrace: M. D. Jeffries, supplied in the morning F. H. Leavell in the evening. SS 130.

Temple: Pastor McCoy away in a meeting. Judge M. D. Jeffries in the evening. By letter 1; SS 1051.

Eudora: Pastor Whaley spoke both hours. SS 57; profession 1.

Calvary: Pastor Dorris spoke both hours. SS 171; for baptism 3; baptized 3; fine interest in unions.

Highland Heights: E. F. Curle, pastor; preached to two fine congregations. Additions 1; SS 278; 2 good unions.

Prescott Memorial: Jas. H. Oakley, pastor; preached at both hours to unusually large congregations. One conversion and nine additions. SS 315; BYPU's good. Interest fine.

First: Pastor Boone preached. By letter 2; baptized 4; SS 784.

Zion near Brunswick: J. W. Joyner, pastor; preached Sunday morning to fine congregation. SS 75.

Boulevard: J. H. Wright, pastor; preached at both hours. Baptized 2; SS 202; 3 good BYPU's. Heard Bro. Poage preach at Copleville. Pastor helped Bro. T. S. Rice in a good meeting at Creel.

Greenland Heights: Congregation small at morning hour. Rained out at night.

Rowan Memorial: A. H. Smith, pastor; SS 130; 3 good BYPU's. Received 1 for baptism.

Riverside Park: A. H. Smith, pastor; SS 56.

New South Memphis: Pastor Norris preached both hours. Good crowds. By letter 6; SS 150; 3 BYPU's.

Joseph Papia, Italian Missionary: times preached 2; present in SS 25; families prayed with 7; tracts distributed 26; visits made 43.

Merton Ave.: E. J. Hill, pastor; Judge Clifford Davis spoke at the 11 o'clock hour, pastor preached to a small congregation at evening service. SS 201; BYPU 48.

Hollywood: Pastor Burk spoke both hours. SS 137.

Bellevue: W. M. Bostick, pastor; preached both hours. SS 619; by letter 1; for baptism 1; good unions.

Seventh St.: I. N. Strother, pastor; Alfred A. Taylor spoke on Christian education at morning hour. Pastor spoke at night. Meeting was held each night. Brother Furr, Boone, Jeffries, Ellis and Wright spoke. SS 220; BYPU very good.

La Belle Place: D. A. Ellis, pastor; spoke at both hours. By letter 1; SS 484. Several requests for prayer.

Central: Ben Cox, pastor; preached at both services; ordinance of baptism at night. SS 1,047; additions 7. Pastor conducting revival meeting at Kenton, Tenn., beginning Monday, September 22, and lasting 10 days.

NASHVILLE

Una: J. C. Miles, preaching: "Christian Experience." Meeting will continue through the week.

Judson Memorial: R. E. Grimsby, pastor; "Our Denominational Program" and "Great Salvation." SS 356; prayer meeting 59.

Grandview: Don O. Smith, pastor. S. C. Reid, supply: "Transfiguration of Christ" and "The Resurrection." SS 279; BYPU 38; Int. 22; Jr. 16.

Eastland: A. P. Moore, supply: "The Place of Salvation" and "Intercession." SS 336; BYPU's good. A splendid day.

Edgefield: W. M. Wood, pastor: "The Supreme Mission of the Christian" and "Three Reasons for Being a Christian." For baptism 2; baptized 2; by letter 3; profession 2; SS 289; BYPU 40; Int. 14; Jr. 20.

Hopewell: Eli Wright, pastor; "The Gospel of Christ."

Seventh: Edgar W. Barnett, pastor: "The Greatest Thing in the World" and "God's Unbounded Love." SS 197; BYPU 24; Jr. 21.

Rutledge: R. Robertson, pastor; BYPU from Third church rendered a fine program and Evangelist S. W. Kendrick on "The Plan of Salvation."

Park Ave.: A. M. Nicholson, pastor: "Jesus in the Home and in the Heart" and "A New Name." Baptized 1; SS 235; BYPU No. 1, 19; No. 2, 15; Int. 19; Jr. 19.

Inglewood: H. M. Estes, pastor: "Every Man in His Place" and W. D. Hudgins on "When Christ Comes by Pastor." Baptized 1; SS 63; BYPU 40.

Immanuel: Ryland Knight, pastor: "With Radiant Heart" Isa. 60: 3 and "The Story of Samuel" 1 Sam. 12: 5. SS 344.

Third: R. M. Jennings, pastor: "Letting Go and Letting God" and "Glorifying in the Cross of Christ." SS 301. Good BYPU.

Grace: Tom L. Roberts, pastor: "Vision of Victory" and "Unlocking the Shackles." For baptism 1; baptized 2; by letter 1; SS 295; BYPU 28; Int. 22. 40 in SS at T. B. hospital. Preached yesterday at Masonic Home.

Gallatin: E. P. Alldredge, pastor: "The Call to Discipleship" and "A Great Saviour for Great Sinners." SS 139; BYPU 16; Jr. 23. Church voted to build a pastor's home—contract to be let about first of October.

Central: W. C. Golden, supply; morning "Counsel for a Struggling Church" afternoon "God Sowing and God Reaping" at Old Hickory by letter 3 evening "Love's Charge Against the Lost." Usual SS and BYPU. Senior BYPU had a special program.

Belmont Heights: Jno. D. Freeman, pastor; "God's Justice and the Sinner's Damnation" and "Preparing for the Revival." By letter 5; SS 307; BYPU 25; Int. 23; Jr. 27. Closed a gracious revival Saturday night with Lamont church near Orlinda, 32 professions of faith and 27 additions to the church.

Calvary: W. H. Vaughan, pastor: "The Bread of Life." SS 164; BYPU 22; Int. 11; Jr. 14. The W.M.S. began the week of prayer with a great address by Miss Mary Northington.

Centennial: L. P. Royer, pastor: "Our Care for the Lord's Church" and

"Jesus the Only Saviour." SS 140; BYPU 29.

CHATTANOOGA

First: John W. Inzer, pastor; "Clay in the Hands of God" and "What Will You Do with Jesus." In SS, 952; by letter, 10; for baptism, 4; baptized, 2.

Oak Grove Tabernacle: J. N. Monroe, pastor; "What the Church Owes Each Member" and "Salvation unto the Uttermost." In SS, 153; in BYPU's, 50.

Riverside: A. H. Morgan, pastor; "Man's Eternal Destiny" and "She Hath Done What She Could." In SS, 130; by letter, 1; for baptism, 2.

Post Chapel, Ft. Oglethorpe: H. N. Blanchard, chaplain; "The Man Who Feared God for Naught" and "Twenty-third Psalm." In SS, 123. Chapel services attended by more people than any previous period.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Church Ordinances" and "The Preeminence of Christ." In SS, 134; in BYPU, 69.

Perkins Gap: A. R. Robinson both hours on "Prayer" and "Is It Right?" In SS, 40; BYPU good.

North Chattanooga: Wm. S. Keese, pastor; "Paul Kept the Faith—Have We?" and "The Value of Church Membership." In SS, 234; in BYPU, 79. Took religious census looking to our meeting under Dr. H. M. King, to begin October 12.

Daisy: J. A. Maples, pastor; "How to Live the Christian Life" and "Saved or Unserved?" In SS, 115; 2 good BYPU's; for baptism, 5; baptized, 23.

Clifton Hill Tabernacle: W. R. Hamie, pastor; "A Voice Crying" and "Heaven." In SS, 354; for baptism, 3; baptized, 2.

Tabernacle: T. W. Callaway, pastor; "Preparation for Revival" and "Sold too Cheap." In SS, 495.

First Baptist, Rossville: J. E. O'Quinn, pastor; J. C. Jackson preached on "The Power of God to Change Lives" and "Regeneration the Only Way of Salvation." In SS, 339.

Bell Ave.: G. W. Cox, pastor; "Is There Anything too Hard for God" and "Divine Healing." In SS, 99; in BYPU, 32.

East Chattanooga: J. N. Bull, pastor; "The Vine and the Branches" and "The Prayer Life of Jesus." In SS, 306; in BYPU, 46.

East Lake: W. C. Tallant, pastor; "Spiritual Birthright" and "A Cup in a Sack." In SS, 211; in BYPU, 60.

Avondale: T. G. Davis, pastor; "Our Supreme Need" and "Christ for the World and for Me." In SS, 363; BYPU good.

KNOXVILLE

Smithwood: Chas. P. Jones, pastor; "Bring Others to Jesus" and "Following Jesus." Meeting begins next Sunday with Rev. J. R. Johnson preaching.

Bell Ave.: James Allen Smith, pastor; "Over Against the Treasury" and W. A. Atchley preached at night. In SS, 894; by letter, 2.

Dayton: W. A. Moffitt, pastor; "Stewardship" and began teaching course in stewardship which will run through the week. Observing week of prayer for campaign. Considered plans for our new building.

Mt. Olive: Stephen C. Grigsby, pastor; Dr. J. Q. A. West lectured, subject, "Wideawake" and "Eternal Life." In SS, 167. Pastor away in the A.M.

Euclid Ave.: J. W. Wood, pastor; Tri-County Singing Campaign in the morning and the pastor preached at night on "I Am Set for the Defense of the Gospel." In SS, 344; in BYPU, 50; by letter, 1.

Washington Pike: J. A. Lockhart, pastor; "Paul's Holy Resolution" and "A Courageous Church." In SS, 135; in BYPU, 68.

Gillespie Ave.: J. K. Smith, pastor; "Grace." W. M. Clapp at night. In SS, 232.

Rockwood, First: L. W. Clark, pastor; "Growing in Grace." C. N. Genie at night on "The Great Salvation." In SS, 433; in BYPU's, 123; baptized, 11; 9 approved for baptism.

Deaderick Ave.: Claude E. Sprague,

pastor; "Personal Soul Winning" and "Power of Faith." In SS, 439; baptized, 2.

Lonsdale: M. A. Atchley, pastor; "The Supreme Object of Life" and J. Allen Smith at night on "The White Life." In SS, 500. Revival closed with 60 professions.

Central of Fountain City: J. C. Shipe, pastor; Rev. H. B. Woodward preached both hours on "The Great White Throne" and "The Wages of Sin is Death." In SS, 345; in BYPU, 127; 6 additions since last report. Meeting closed with fine results.

First: F. F. Brown, pastor; "The Temple of God" and "The Kingdom and Gates." In SS, 900; in BYPU, 100; baptized, 11; by letter, 16.

Central of Bearden: Robt. Humphreys, pastor; Acts 10: 40, 41 and "A Man Up a Tree." In SS, 98; in BYPU, 56.

Island Home: C. D. Creasman, pastor; "The Main Thing" and "God's Opportunity." In SS, 327; in BYPU, 63.

Baumont: J. A. Webb, pastor; "Sevenfold Virtue of the Blood of Christ" and "Forgiveness of Sin." In SS, 148.

Kingston, First: W. C. Creasman, pastor; "A Great Debt" and "A Walking Corpse."

Sevierville: R. E. Corum, pastor; "Twenty-third Psalm Exemplified in the Life of Elijah" and "Confession of Sins." In SS, 228.

Grove City: D. W. Lindsay, pastor; "Achan's Sin" and J. F. Hollenbarger at night on "There is a Difference." In BYPU, 25.

Fifth Ave.: J. L. Dance, pastor; "Mission of Jesus" and "Is the World Getting Worse?" In SS, 665; by letter, 1.

Etowah, First: A. F. Mahan, pastor; "The Whole Duty of Man" and "Articles of our Faith No. 8." In SS, 457; by letter, 1; for baptism, 1; conversions, 1.

Inskip: W. D. Hutton, pastor; John 3: 16 and Psalm 126: 5, 6. In BPPU, 47; for baptism, 1; SS collection, \$44.73. Good rainy day.

Broadway: B. F. Bowers, pastor; "The Inspiration of the Bible" and "Are You Living the Straight Life?" In SS, 529; in BYPU, 143.

MISCELLANEOUS

Spring City: T. O. Dake, pastor; "Wilt Thou Be Made Whole?" and "Go Forward." Baptized 1; interest good.

Centerville, First: Alvin L. Bates, pastor; "The Believer Calling on the Lord" and "Transmission of Blessing." Good SS and BYPU's; on funeral. Pastor holding a meeting in a mission out from town.

Monterey: W. M. Griffith, pastor; Wade H. House on "Prayer" and "The Devil in Monterey." Our revival started on the 16th inst., and the prospects of a gracious awakening is wonderful. In SS, 215.

West Jackson: Pastor R. E. Guy preached at both hours. Good services and well attended. In SS, 567; splendid BYPU's. Dr. L. T. Wilson preached at prayer meeting hour Wednesday evening.

Blue Springs: (Tuesday night, Sept. 18). Rev. R. A. Thomas and R. D. Cecil assisted Pastor W. E. Gray in the ordination of Bros. Charles Hardwick and Edd Weaver as deacons.

Alcoa, Calvary: J. H. O. Clevenger, pastor; "Church Membership and What It Involves" and pastor at big tent on "Where Does Heaven Begin, or the Within Kingdom." In SS, 302; by letter, 1. Great numbers are being saved in the tent meeting.

Elizabethton: J. Herschel Ponder, pastor; "The Kingdom First" and "What Lack I Yet?" In SS, 372; for baptism, 10; by letter, 3.

MEETING AT BALL CAMP

By A. B. Johnson

We have just closed a great meeting at Ball Camp, Knox County. The meeting continued three weeks, 51 professions. I baptized 22 last Sun-

day evening, more to follow. The church has been strengthened in every way. Twenty-four agreed to give one-tenth to the Lord. Rev. R. C. Huston, of Knoxville and evangelist singer, Crawford of Clinton, assisted me. Bro. Huston is a strong gospel preacher and presents the gospel in a way that every one can understand. Bro. Crawford is a splendid singer. This is a fine team and I recommend them to anyone who needs a revival. We are now in meeting at Philadelphia.

HENNING REVIVAL

By J. F. Rogers, Pastor

On August 17, we began our series of revival services at our church at Henning, with Rev. R. N. Owen, pastor of First Baptist church, Milan, Tenn., doing the preaching. From the very beginning there was great interest, the house being filled the first service. The Lord spoke through Bro.

Owen to the people and used him in a noble way to the salvation of twelve souls. Sixteen joined the church. Besides all this God's people were drawn closer to Him, and we feel like saying, "Praise God from whom all blessings flow."

Brother Owen brought some good messages from God's Word in his consecrated way and the people received them joyfully. They were very much pleased. God's blessings be upon him.

"Not good if detached." So reads the coupon of some railroad tickets. Its value is determined by its relationship to the whole ticket. "Not good if detached" is usually true of church members as well as railroad tickets. Detached from its relationship with the church, the individual loses touch with the work of the denomination, and is in grave danger of losing personal interest in Christian service. Lutheran Church Herald.

AMONG THE BRETHERN

Fleetwood Hall, Lexington

Dr. J. R. Mantey, professor of Greek and Latin in Union University, Jackson, Tenn., has accepted the care of the church at Stanton, Tenn., and will preach his first sermon there as pastor next Sunday.

The Baptist Standard publishes each week a department headed "Answered Prayers." Individual instances of answered prayer are given. There is no department of that great paper more interesting or more helpful.

A choice spirit among the ministry of West Virginia passed to his reward when Rev. B. Lacy Hoge of Beckley, that state, died September 13th, at his home.

Mrs. Andrew Perry Stewart, aged 76, of the First church, Atlanta, Ga., recently passed to her heavenly reward. In her will she left \$25,000 to the Georgia Baptist Orphans' Home and \$10,000 to a Goodwill Center. A glorious example!

Clarence S. Leavell has resigned as educational director of the Central church, Memphis, Tenn., and left this week for New York to take special course in journalism in Columbia University. He will be gone about a year. His family will remain in Memphis. Mrs. Leavell is a daughter of Dr. Ben Cox, pastor of Central church. Bro. Leavell bears the best wishes of hosts of friends.

Beginning next Sunday, Drs. M. E. Dodd, C. E. Burts and L. R. Scarborough are to tour Arkansas speaking in the interest of the round-up of the 75 Million Campaign at thirteen strategic churches. No one can foretell the good they will accomplish. Why can't we have an itinerary like that in Tennessee. More field work means more funds.

Rev. A. U. Nunnery of Parsons, Tenn., has been re-elected as pastor of the church at Wildersville, Tenn., for the seventh consecutive year. He is a forceful preacher and fearless defender of the faith.

Rev. W. Tolbert Maness, aged 60, living near Beech Bluff, Tenn., died Monday, September 15th, after a brief illness. He was a respected preacher of the gospel and a good man. Surviving him are his wife and several children, one being Rev. W. A. Maness of Beech Bluff, Tenn. He was buried at Union Grove church, Rev. Wilburn Mills of Spring Creek, Tenn., holding the service.

Evangelist Thomas J. Norsworthy of the Methodist church lately joined the First Baptist church, Meridian, Miss., of which Rev. L. R. Christie is pastor, and has been baptized. He is said to have distinct evangelistic gifts and should be used by the brotherhood.

Dr. A. T. Allen of the First church, Edgefield, S. C., has been called to the care of the church at Shandon, S. C., but has not indicated his decision.

Dr. Geo. W. Sheafar has resigned as pastor at Lawton, Okla., to accept a call to the First church, Bartlesville, Okla., effective October 1st. He has done a great work at Lawton.

Rev. Millard Pratt of Trezevant, Tenn., who a few weeks ago was ordained to the ministry, has been called to the care of Poplar Corner church in Madison county for half time. He has accepted and will serve the church while prosecuting his studies in Union University.

Rev. John Summers, son of L. D. Summers of Jonesboro, Ark., has entered the ministry and has been called as pastor at Caraway, Ark. He will soon be ordained by the First church, Jonesboro, Ark. Happy son and father! Their Tennessee friends will be elated.

Rev. Ira C. Cole, a student in Union University, Jackson, Tenn., has lately held a meeting at Salem church near Trenton, Tenn., which proved one of the greatest religious awakenings that community has had in many years. Bro. Cole was among his home folks. He is affectionately called "the boy evangelist."

Rev. A. M. Nix of Belmont, Miss., is in a good revival at Paden, Miss. He has been continuously in revival work since July 10th, except one week. He spent three weeks in very fine meetings in Tennessee. The meetings in his section of Mississippi have been very good. There is no truer man to Christ and the truth than A. M. Nix.

R. E. Jarman of Lascassas, Tenn., is great in the sons and daughters he has furnished the world and the Baptists. His three sons, John, Ed and Hall, at Boxley, Ga., are useful church members, as is also another son, Martin, at Hazelhurst, Ga. A daughter presides with queenly grace over the home of Rev. Clarence F. Clark of Cleveland, Tenn., and is his true helpmate in the labors of that pastorate.

Rev. J. T. Bradfield of Darden, Tenn., goes this week to Senath, Mo., to hold a revival near that place, which it is hoped will result in the organization of a church.

Bishop White, a woman, sought to take issue with H. Boyce Taylor of Murray, Ky., in his interpretation of Bible forbidding a woman speaking in mixed assemblies. Bro. Taylor says he never argues with a woman, not even with his wife or daughter. But he asks the woman bishop to explain 1 Tim. 3: 2: "A bishop then must be the husband of one wife." "Nuff said! He asks her if she is the husband of one wife."

Rev. E. H. Marriner has resigned the care of the church at Humboldt, Tenn., after serving four and a half years in order to accept a call to the pastorate at Leland, Miss., effective October 1st. During his ministry at Humboldt, there have been 400 additions to the church and a three-story Sunday school annex has been completed at the outlay of about \$30,000. The membership now totals 650. It is a source of keen regret to lose Bro. Marriner from Tennessee.

The Diagram of Truth of Nashville, Tenn., illustrates that there is nothing in a name. It publishes the untruth that we said the members of the Southern Baptist Convention "unanimously expressed themselves in favor of the great Bible doctrines when they tabled Dr. C. P. Stealey's resolutions last spring." We never even thought such a thing, much less said it. The Diagram of Truth, says Dr. Stealey, ought to teach us parliamentary law. The editor of that paper is Dew to be taught that it is unparliamentary to write falsely about a brother. It is also unchristian.

In the issue of this paper of Aug. 7, we stated that the Southern Baptist Convention in Atlanta "decided to do that particular thing" of reporting on the desirability for making a doctrinal statement through a committee, whose report would be submitted in Memphis. We did not say the convention decided to make a doctrinal statement when they referred C. P. Stealey's paper in Atlanta to a committee. However, we believe the interpretation, by an overwhelming majority of the rank and file of the delegates, of the appointment of the committee on doctrinal statement, was that they should bring such a statement to the Memphis convention. We want the doctrinal statement and believe it ought to be submitted.

Evangelist R. L. Estes lately held a revival with Rev. R. W. Lackey of Drumwright, Okla., resulting in 80 professions and 91 additions to the church. There are more than 700 members.

Rev. J. H. Bradley has resigned as pastor at Dill City, Okla. His last labors with the church were conducting a revival which resulted in 43 professions and 35 additions.

Evangelist W. J. Ray of Dunnellor, Fla., has resigned his position as one of the evangelists of the Home Mission Board and joined the Reese evangelistic staff, effective October 1st.

Are You 100% American? Try This Test on Yourself

Does your anger arise when you read of the overflow of foreign undesirables into our own America? Does your blood "curdle" when you hear of the atrocities of Romanism? Does your heart swell when you think of your duties in the protection of your family, your church, your government, and in safeguarding our pure American ideals? If so, you are 100% and you should by all means, with the other thousands like you, gain the advantage of that fine inspiration and guidance derived from that super-American semi-monthly, the American Standard. It tells the whole truth and nothing but the truth. It fearlessly fights against wrong and in defense of the ideals you love so dearly. It is the mouthpiece of a gigantic patriotic sentiment that is felt the nation over. Write today for a free sample copy of a recent issue; or better still, send \$2.00 for a year's subscription. It is worth its weight in gold to you and to American posterity! Address

REV. C. LEWIS FOWLER, D.D. LL.D.
Editor American Standard
Box 296, General Postoffice, N. Y., N. Y.

Over-Runs and Mill-Ends

CLOTH DIRECT FROM LOOM TO YOU AT MONEY SAVING PRICES

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' Shirts. Write for FREE samples and prices. MONAGHAN MILL STORE, Dept. A, Greenville, S. C. "Textile Center of the South."

THOMAS W. WRENNE AND COMPANY

Bankers

WRENNE BANK BLDG.

REAL ESTATE

Sales — Loans — Rentals
Ocean Steamship Agts.

A Wonderful Opportunity for Ambitious Young Women

YOU CAN BECOME A PROFESSIONAL NURSE AND EARN ALL OF YOUR LIVING EXPENSES WHILE IN TRAINING.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded upon request.

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

Nashville, Tennessee

THE KNOXVILLE GENERAL HOSPITAL SCHOOL FOR NURSES

KNOXVILLE, TENNESSEE

The school having been recently reorganized now offers a three-years' course in all branches of Medicine and Surgery, including obstetrics and children's diseases. The curriculum will conform to that outlined by the National League of Nursing Education. Four months' probationary period; allowance of \$12.00 and \$14.00 after being accepted as students, for books and incidentals. Room, board, laundry and uniforms provided. School limited to 75 students. Entrance requirements for the present, two years high school work or its equivalent; later applicants having full high school education only will be considered. Experienced teachers on staff; hostess on duty at the Nurses' home 7 to 11:30 P. M. Tennis court and other recreations will be provided. Fall class now being formed.

Address ROSE ZIMMERN VAN VORT

Superintendent of Hospital and Principal of Training School

Home Circle



THE STORY OF IN-DOOR SUN

Once upon a time, in far Japan,
There lived a busy little man,
So merry and so full of fun
That people called him In-door Sun.

Now, In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright,
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those who
knew
All seemed to like him better, too;
For, like the mirrors, every one
Began to smile at In-door Sun!

Now, try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun."
—Little Folks.

LITTLE BUILDERS

"Why, Miss Sarah," said the president of the Sunbeam Band to the superintendent, "we children couldn't build a church and support a missionary. You know we couldn't. We are nothing but children." "And," added Mary Stewart, the secretary, "none of us every have much money—just pennies and nickels and dimes about Christmas time."

"Let me tell you a story," said Miss Sarah. Every Sunbeam straightened in his seat, ready to listen, for Miss Sarah always told such beautiful stories.

"In the Pacific ocean," she said, "there was once long ago many broad, empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers nor trees could grow beneath its rays. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals.

"My little builders can do this," said He. So He called for the coral insects and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment. "We!" they exclaimed, "We are not bigger than pinheads. We could never build one island, to say nothing of a whole oceanful!" "If the whales would try, now! A whale's work would amount to something," said the Astrea.

"But the whales have their own work to do," said the Master Builder, "and if they come down here to make islands, who will keep the North Pacific ocean from seaweeds? I do not ask one of you alone to build an island. Think how many there are of you."

"But we do not know how to shape the islands," cried the Madrepora.

"I will take care of that," said the Master, "only see that each one builds one little cell."

"So the corals divided the work among themselves. Some began to build the middle, and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher until they came to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired of bobbing up and down all the way from India to South America, found a nice bed to sleep for a few days. When they felt rested they got up and grew into thorough trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet flowers blossomed. Men and animals came to live there, and little children ran about and played beside the ocean. The islands were named the Friendly Islands, the Caroline Islands, and so on."

"Who would have believed we could do it!" said the little corals when they saw the result. The whales could not have done it better. And to think it was all done by our making one cell apiece!"

"They felt so proud of their islands that they put a lovely fringe of red, white and pink coral around the edge and today thousands of people are enjoying the work of these little coral builders."

The president and secretary looked at each other and then at Miss Sarah. "If all the children would help, I believe we could build more than one church, and support lots of missionaries," said the president. "I move," said one of the members, "that each one of us build one little cell by doing as much as we possibly can." "I second the motion," said another. "Everybody in favor say aye and go right to work to build one little cell," said the president. And that is what every one of them did.—Selected.

Husband: "I forgot my umbrella this morning, dear."

Wife (sarcastically): "However did you come to remember you had forgotten it?"

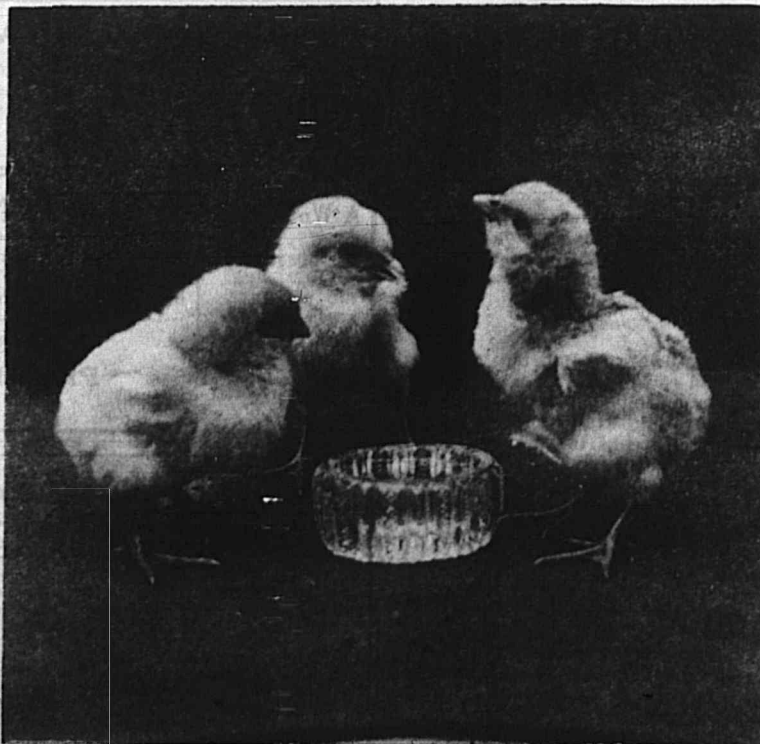
Husband: "Well, I shouldn't have missed it, dear, only I raised my hand to shut it when the rain ceased."

LARGE BUT SENSITIVE

The Scottish comedian Sir Harry Lauder has a fund of laughable stories with which he agreeably occupies the pauses between his lilting songs. For example:

"Yon's a great place," said Sir Harry, speaking of a north country town that he had been visiting, "and I had a great reception there. Everything was just great and the women too—some of them. In one street while I was there a tramcar collided with a milk cart; two milk cans were upset into the road, and the milk splashed across the street. Soon a crowd gathered. A very short man—just a wee bit smaller than myself—was standing behind a stout lady, so that he couldn't very well see what was happening. When at last he did get a glimpse of the milk flowing in the street he exclaimed:

"Lumme! What a waste!"
"The stout lady turned and glared at him, 'Mind your business,' she said sternly, 'and don't make personal remarks!'"



BARNYARD BABIES.

SMILES

SELECTED

Dub: I'm going to marry a girl who can take a joke.

Kay: Don't worry; that's the only kind of a girl you'll get.

She: "Oh, James, how grand the sea is! How wonderful! I do so like to hear the roar of the ocean."

He: "So do I, Elizabeth; please keep quiet."

First Sportsman: 'Ow much did that bass weigh you caught on Wednesday?

Second Sportsman (guardedly): Same as it weighed when I told yer before. It ain't shrunk.

Wife: "I cannot understand, John, why you always sit on the piano stool when we have company. Every one knows you cannot play a note."

Husband: "I'm well aware of it, dear. Neither can anybody else when I'm sitting there."

"You're rather a young man to be left in charge of a drug-shop," said the fussy old gentleman. Have you any diploma?"

"Why—er—no, sir," replied the salesman; "but we have a preparation of our own that's just as good."

The colored chauffeur of a Southern family which attends the Episcopal church was asked by his mistress one Sunday morning to come in to the service instead of waiting outside. He did so.

"How did you like the service, Jim?" she inquired afterward.

"Not much, missus," replied Jim. "That ain't no church for me. Dey wastes too much time readin' the minutes of the previous meetin'."

NO CROWDING

The new Justice of the Peace was serving on his first day.

"The next case," began the clerk, "is that of Frederick Smith, alias Jones, alias Robinson, charged with assault and battery."

The new Justice was not to be rushed, however. "One at a time, one at a time," he cautioned. "And first, the women. Bring in Elise Jones."

CAUSE OF ALL THE TROUBLE

Under the spreading chestnut-tree, a stubborn auto stands; and Smith, an angry man is he, with trouble on his hands. He cusseth softly to himself, and crawls beneath the car, and wonders why it didn't bust before he got so far. The carbureter seems to be the cause of all his woe; he tightens half a dozen bolts, but still it doesn't go. And then he tries the steering-gear, but finds no trouble there, till wet with perspiration then he quits in sheer despair. He squats beside the road to give his brain a chance to cool and ponders on his training in a correspondence school; and then he starts the job once more, and lo, 'tis plainly seen, the cause of all the trouble—he's out of gasoline.