

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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BEAUTIFUL THROUGH LOVE

A few days ago there visited Nashville two young ladies from far away Hungary. Nearly a year ago they came to America and entered the Training School at Louisville where they spent eight months in study and in other preparation for their life's work. During the summer of this year they have been speaking to our Baptist people,



AMALIA and KATHERINE GERWICH, Budapest, Hungary

telling them the story of the great need of their people for the gospel and the pressing call of Hungarian Baptists for aid in erecting new places of worship.

These young ladies are Misses Katherine and Amalia Gerwich of Budapest, Hungary. Their father is pastor of the First German Baptist Church of that city. Shortly after the meeting of the Baptist World Alliance in Stockholm a party of Americans visited their home and became interested in them and their work. The result of conferences was that they are in this country.

The editor had the privilege of hearing them speak at Belmont Heights, in Nashville, on the evening of September 3rd, and more inspiring messages he has not heard. Dressed in their native costumes, without a trace of our American flapper, they presented a scene good for the eyes as they stood and in words easily understood, told of their home, the sufferings of their nation, their father's work and the needs of the country for the gospel of Christ. Their progress in mastering the language has been remarkable, and their ability to accustom themselves to American ways no less noticeable. Surely when they return to their native land, they will be able to do wonders for the cause of the Master for whom they have forsaken all in order to follow him.

REMARKABLE RECORD

Report of Teacher-Training School, Belmont Heights, Nashville, Oct. 20, 1924, to Sept. 1, 1925

Number of officers and teachers taking work in class ----- 46
(Of this number 26 have taken extra courses at home.)

Number of books taught in class ----- 4
("The Manual" was taught twice; "Talks with the Training Class" once; and "The Seven Laws" once.)
Number of class periods, hours ----- 65
Number leaving class after beginning work ----- 8
No one has failed to pass an examination, nor has any one regularly attending the class failed to take an examination.

In addition to the above work, one post-graduate book (Secrets of Sunday School Teaching) was taught. This course was given in the Junior Department by Mrs. Perry. Five took the examination.

AWARDS	No.
Certificates, Divisions 1 and 2 of the Sunday School Manual -----	17
Normal Course Diplomas -----	30
Post-Graduate Diplomas -----	7
Seals (Books 2 to 8 inclusive) -----	78
Red Seals -----	13
Blue Seals -----	7
Gold Seals -----	4
Master Workman's Degree -----	2
Total number of Certificates, Diplomas, and Seals -----	153
Of the entire number of Diplomas and Seals in the school, approximately 30 per	

cent have come through the Training Class during the past ten months. We now have in our Sunday school 93 Normal Diplomas, 56 Red Seals, 26 Blue Seals and 9 Gold Seals.

Nine per cent of the entire number of Gold Seals in the State are now in Belmont Heights. We also have two of the six Master Workman's Degrees that have been issued up to date in Tennessee.

The chief difficulty in training work we have found to be enlistment. The next book to be taught will be "Winning to Christ," which we are praying will result in a trained band of personal workers.

Our aim for next year is 175 awards. But greater than numbers we consider the development of those high ideals that go to make more efficient workmen in the Master's vineyard.

Acknowledgment is made to Mr. V. S. Phillips, who keeps the records of the Training School and enlists teachers for the classes; and to Mrs. R. H. Perry for her work in teaching and enlistment.

R. H. PERRY, M. D.,
In Charge of Teacher Training.

WORTHY OF ALL HONOR

On the eleventh of September, Hon. Joshua Levering and his brother, Eugene Levering, both of Baltimore, Maryland, celebrated their eightieth birthday. The Baptist and Reflector extends its heartiest felicitations and best wishes for the gentlemen who have done so much for the welfare of mankind and for the promotion of the kingdom of Christ. Every student who has attended the Southern Baptist Theological Seminary knows of these men and the hundreds of messengers to the Southern Baptist Conventions of the past years have become familiar with the courtly Joshua Levering whose counsel has meant so much to Southern Baptists.

The Leverings have been real philanthropists. They have given their money because they loved the Lord and his people. They have placed their money where it would do everlasting good and without any thought of, or desire for, the praises of the world. God has blessed them with health and strength and with long lives, and now, as they near the sunset of life here and begin to behold the sunrise of the life to come, it seems only fitting that Southern Baptists should tell them about how much they are appreciated and loved.

JEFFERSON CITY REVIVAL. Dr. J. J. Campbell of Carson and Newman writes of their recent revival which was conducted by R. C. "Dick" Huston and party. The meeting lasted throughout the month of August. Over 100 souls were saved and reclaimed, and a personal workers' society was organized with more than sixty members.

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(Continuing the Baptist Builder)

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EDITORIAL

There are many ways by which a thing may be done. Man's business is to discover the right way.

Our Lord Jesus did not hesitate to run the wicked and ungodly out of the Lord's house. Modern churches ought to learn from him the value of "back-door" revivals.

Bees have lots more sense than some churches. They have periodic house-cleaning, during which they drive out of their midst all the drones.

Silly sentimentalism is a treacherous enemy to the cause of truth. Whenever a preacher is overcome by it, the doctrines of hell, divine, unfailing justice, eternal condemnation of the lost, and their kind fade away, leaving the hearers to believe that, perhaps after all, it may not be so bad to die in sin.

The less power an automobile has, the more noise it makes. The same thing is true of many people. And whenever one hears a church member who boasts and grumbles and complains and fusses, he may be sure that he is in the presence of a powerless Christian, or else has run afoul of a hypocrite.

"All weapons used against the Bible will fail! It endures while most of those who criticize it pass into oblivion. Some one asked Dr. Talmadge, "You don't really believe that Samson slew a thousand with the jaw-bone of an ass?" "Yes," replied Dr. Talmadge, "and I think that the man who in this day assaults the Bible is wielding the same weapon."—Baptist Message.

"Chief Justice Marshall of the Supreme Court of Ohio is said to have flayed Clarence Darrow for his conduct in the court at Dayton, Tenn. The Justice was

making an address to 200 young lawyers just admitted to the bar. He said, "Darrow sought to brow-beat and to bluff the judge into admitting expert evidence upon the soundness of the theory of evolution and that question was not before the court."—Baptist Record.

"All aboard for college!" This ought to be the slogan of many of our boys and girls. School days will never come again. They are laden with life's choicest opportunities. These opportunities, if frittered away, will come back in memory many times to smite with deepest regret and sorrow, the thoughtless who allowed the golden days to turn to brass.—Metho-dist Advocate.

Joshua made the sun stand still, so the preacher in a certain section of Tennessee concluded that the sun must move. Last week I was riding on a train and the trees appeared to be whirling in a cricle as I watched them from the window of the fast-moving train. But when the engineer made that train stop the trees were found to be stationary. But what about Joshua? God, the great engineer, could easily have shifted the earth in its orbit in such a way as to have brought to pass a day with an extra hour or so in its sun-time. And he could have done it without creating the havoc about which scoffers love to rant.

We have just received a copy of a tract written by Hon. Charles J. Holmon, K.C., LL.D., of Toronto, Canada. The title of the tract is "Should Baptists Strike Their Colors." In it the author reviews the history of Baptists in Canada and shows clearly that their greatest growth was during the era of Dr. Robert Alexander Fyfe who came to the front during the trying days of 1849-53. It is a good doctrinal article, and the noted King's attorney does not fail to make his position perfectly clear. We suggest that it might be well for some of our editors who have been hurling their philipics against Jarvis Street Church to get the pamphlet and read it. No Southern Baptist could ring truer to the faith of our fathers than he who is one of the faithful members of that church. The tracts may be had free of charge by writing to 75 Lowther Avenue, Toronto 5, Canada.

MISERS

Their name is Miser, but they are not misers. The editor had the privilege of being in school with Mr. Hugh D. Miser, recently appointed to the office of State Geologist, and Mr. Wilson Miser, recently elected to the chair of mathematics in Vanderbilt University. Their coming to Tennessee has been noticed somewhat by the state press, but we feel that Tennesseans have a right to know more about them. Their records in the University of Arkansas were unstained. They were loved and honored by all their fellows. They were Christian gentlemen who made their way upward by sheer ability. We congratulate

Tennessee upon her choice of a geologist. We congratulate Vanderbilt students upon their new professor.

A NEW MEDIUM OF EXCHANGE

A few days ago there arrived from Europe a strong box, and in it there was a small pile of bones. These, so the press reported, were sent to Bishop Scremb's of Cleveland, Ohio, as a reward for his services in restoring the catacombs of Rome. He received his wages in bones, but they were not the "bones" which we hear our laborers speaking of when they receive their pay envelopes. Think of civilized Americans removed so many generations from the superstitions of their pagan ancestors, having in their midst a high church official who receives a pile of bones with which to beguile his innocent parishioners and by means of which to extract more money from their pockets! Surely our missionary work at home has not been completed!

DR. JOHN W. WORK

The sudden death of Prof. J. W. Work, president of Roger Williams University of Nashville, brought to an end one of the most useful careers ever given to the cause of the Negro race. Dr. Work was a hard worker, a sacrificing Christian and a real gentleman. He was lovable, courteous, proud, yet humble. Beginning years ago with Fisk University, he climbed over all obstacles and wrote his name and fame in the newspapers of the world. Perhaps no Negro, with the exception of Booker T. Washington, was more widely known or more universally respected.

The life of Dr. Work should live on and on as an example to all the members of his race. He asked for no places of ease. He sought no personal advancement save such as would enable him to render a greater service to his people. He was ever thoughtful and never sought to push himself into places where he did not belong. He proved to all members of his race that there is such a thing as a place of high esteem to be won among the white race, and he showed to them as well as to members of every race, the beautiful spirit of generosity which, while receiving honors, never demands special privileges.

In his going Roger Williams loses a splendid president, Negro Baptists lose a noble brother, the Negro race loses a great leader, and the world loses one of her sweetest voiced singers. The editor never talked with him and never heard him speak or sing without feeling that he had been near one of God's noblemen. And in the years to come he will be remembered wherever the beautiful and stirring folk songs of his race are heard, for he did more than any other man to preserve them for posterity.

"Good luck is the willing handmaid of upright, energetic character and conscientious pursuance of duty."—Masonic Home Journal.

GO TO THE ANT, THOU SLUGGARD

Prof. Wolfgang Koehler of Berlin is reported to have said in a lecture at Columbia University that apes resemble man. He said: "They vary in intelligence as men do. They know enough to break a branch from a tree in order to reach out for a fruit beyond the reach of their hands." That is a wonderful discovery for the worthy German scientist to have made. But what we wonder is that he did not go into the fields, watch a goat for a few minutes and see that he, too, has enough intelligence to ride down the bushes in order to get the twigs off their tops. The goat even knows that the tenderest twigs grow at the top of the bush!

We defy the professor or any of his kind to find any animal except man that has as much sense as ants have. The ape is a poor fool, with all the intelligence scientists would ascribe to him, compared with the ant. The ant builds him a house of many rooms. He makes palatial quarters for his rulers. He builds graneries for his food. He provides nurseries, nurses and guards for his little ones. He wages war with armies. He captures his enemies and enslaves them. He builds ramparts about the openings to his houses in order to keep out water. Where is there an ape or any other animal that has intelligence enough to do that? Poor dupes of "science," so called! How they need to obey the injunction of the wise man, "Go to the ant thou (intellectual) sluggard and learn of him." For every resemblance between the man and the ape, we can find a dozen between man and the other creatures of God's great world. If evidences of intelligence are to be the criteria by which we determine kinships in the realms of the animal kingdom, then man and the ant are double cousins, while the ape and the earthworm are a little less kin.

Alfred McCan, author of "God or Gorrilla," has recently published in the Catholic Sunday Visitor a copy of a letter which he wrote to Mr. Bryan concerning the Dayton trial. In the letter Mr. McCan seems to repent him of the spirit of his book and shows clearly his lack of appreciation for the great Commoner and his defense of the Bible.

On the question of the morality of the Tennessee anti-evolution law, Mr. McCan says, "Even though we have succeeded in bludgeoning the world with Volsteadism, we can't hope to bottle up the tendencies of men to think for themselves," as if anyone had any such intention! Nothing was further from the purpose of William Jennings Bryan than to try to stop men from thinking for themselves or to try to mould the thoughts of men. His one motive in defending the Tennessee law was that free men and women might remain free and not be bound by the whims and fancies of a select few who are rapidly bottling up the tendencies of men to think for themselves.

In speaking of his book, "God or Gorrilla," Mr. McCan voices an apology and

recommends as a saner treatise, "The Case Against Evolution," by McMillan & Company. However, he has not lost his contempt for the ones who seek to fasten their materialistic dogmas upon the mind of the day. "The evolutionist," he says, "unable despite the pitiable logic of Henry Fairfield Osborne and the sorry group of scientific dramatists who imitate his sophistries, to demonstrate their theories in fact, are drawn to defend their belief as I defend my belief in God—upon an act of faith. This is paradoxical indeed, for despising faith as unscientific, we find them actually stuffed with it."

Again, he says: "The theory of evolution, by its very nature, cannot be established in fact. There is not one missing link, there are thousands. Various forms of life appeared so explosively on this planet that no Darwinian explanation can account for the extraordinary number of species suddenly arising where none like them ever existed before. The plausibilities established by over zealous evolutionists quickly disappear when closely scrutinized in detail, and in their places we find nothing but contradictions and confusion."

In speaking of the boast of modernists that all responsible scientists are materialistic evolutionists, Mr. McCann said, "Too many of us are familiar with but one side. The only consensus of opinion exists among those who do not know."

Mr. McCan's letter is quite a long one, and while it reveals a sincere respect for Mr. Bryan and utter contempt for the dogmatic statements of scientists, it leaves one with a big question mark in his mind concerning the character of the writer. Why should he make such sarcastic thrusts at the prohibition amendment? Why should he seek so at length to emphasize his position on science and yet be unwilling to join hands with some of his brother Catholics in their defense of the Bible? Why does he seek to apologize for his daring attack on evolution as made in his book, which had such a wide sale and so much publicity at the hands of Mr. Bryan's friends?

THE EMERGING CHRIST

In a book from the Abingdon Press, entitled "The East Window," Dr. Halford E. Luccock, the author, has given to us much food for thought. Chapter four deals with "The Emerging Christ" and is a very forceful treatise. At first, the idea of a Christ who is still entombed gives a shock to the devout believer, but ere he reads far into the chapter, he finds himself in full sympathy with the author who depicts Christ as coming out of the tomb of age-old church creeds, out of the "status quo" of the economic and social systems of the day, out of the age-old ideas of militarism, into a new era during which his power is going to bring about transformations equally as startling and as far-reaching as were those among his followers after his resurrection from Joseph's tomb.

The book is significant, coming as it does from the press of a Methodist publishing house. The author boldly strikes

at church creeds. He says: "The face of the Master has been so often wrapped around with the winding sheet of philosophical and theological creeds that it has been hard to recognize him. As plain people have tried to find him amid the labyrinths of a theological maze, they have cried out, 'They have taken away my Lord, and I know not where they have laid him.'" It is refreshing to find one of Dr. Luccock's discerning mind coming to realize that people do not need written creeds in order to find Christ. He gives us but another indication of the trend of the day which is toward the individual freedom and the democracy of the saints for which Baptists have always contended.

Dr. Luccock strikes a high note in the part of the chapter that deals with the emergence of Christ from the "status quo" of economic and social life. Starting with the efforts of the Roman law and the Jewish social system to keep the body of Jesus in the grave, the writer goes on to say that "the privileged orders of today" will no longer be able to keep the seal on the tomb of the Lord. "For hundreds of years," he says, "men have been trying to keep him buried. They say to the ministers of Christ, 'Thus far shalt thou go and no farther. You preach the gospel and keep away from business and politics. Talk as sweet as you want to about mother, home and heaven, but don't dare to talk about the twelve-hour day in industry, about stock dividends or profit-sharing, about anything that will disturb the status quo.'"

He gives rather a graphic picture of conditions that have existed. Preachers everywhere know how difficult it is to deal with the great problems out of which have arisen class struggles, strikes, boycotts, riots and bloodshed. They know how they have been berated time and again for opening their mouths against corrupt political conditions and how, even today, they are bound by conditions in their churches to "lay off" such things. Only the boldest and most conscientious have been brave enough to dare the wrath of their parishioners when great moral issues were before the public and when corrupt politicians were seeking for office.

Dr. Luccock has sounded a clear note, and he has done it with the tones of a prophet. He concludes the discussion by saying: "Thank God the tomb of Jesus is opened! He is going into our complex life today, into the steel mill, into the sweatshop, into the coal mine, into the slum, into the cotton mill, and is demanding, 'Let my people go. I am come that they may have life and have it abundantly.'"

SPECIAL—CAVALRY CHURCH WINS

The Search the Scriptures Class of Calvary Church, Nashville, has won the first place on the honor roll of the Baptist and Reflector. At a special service last Sunday they secured their fifteen new annual subscribers. The story will be told in an early edition.

PUBLIC OPINION

MARRIAGE AND JAZZ

When marriages are performed there ought to be some regard for the solemnity of the act. Some times we hear of marriages at a county fair or of marriages being part of a program of celebration.

The other day a young man in Memphis got married to the step of the Carleston, a new and dirty dance, which is one of the latest offerings of musical degenerates to art. The ceremony was performed by a 'squire.

Marriage is an old institution, but there seems to be less respect for the dignity of the marriage state as the years go along.

The other night, for the first time in three or four years, we went to a picture show. The leader of the orchestra played the Meditation from "Thais." Then after he played it he "jazzed" it. The audience applauded and the leader turned around and bowed. That leader, instead of bowing his thanks to the audience, ought to have bowed his head in shame that beautiful music is butchered and debauched and then offered to the public in the shape of a dish of jazz.—Commercial Appeal.

RELIGION IN THE HOME

For several months, as space will permit, a section of this bulletin will be devoted to the subject of "Religion in the Home." "The home is God's earliest and holiest school. It is the first institution of His planting upon the earth, and is chief of all His agencies for bringing His will to pass. It outdates the church and far surpasses it in influence. Good homes make good nations."

The present-day tendency to rely upon church services for all our expressional activities in worship will land both the home and the church on the rocks. A church service that does not have as its background a religious atmosphere in the homes that are represented in the congregation is a service without power to feed a starving world.

This is not a plea for the re-establishment of the "old-time family altar." It may be that such an institution would be effective in some homes, but in many it would not. Any effort to reduce our worship to a stated formula is contrary to all that Jesus taught. Every group must worship God in its own way. It is not so important how we worship so long as we worship Him in Spirit and in Truth. The important thing is that we spend some time each day in worship. Whether there are children in our homes or not, we need to kindle again the fires of God on our home altars. It is our greatest opportunity to serve the church whose mission it is to give the whole gospel to the whole world.—Bulletin, First Baptist Church, Knoxville.

"IF MY MOTHER RETURNED FROM HEAVEN"

By J. W. Cammack, D.D.

Secretary Education Board, S. B. C.,
Birmingham, Ala.

Dr. George W. Beale was for many years one of the most consecrated, scholarly and influential pastors in the state of Virginia. At the meeting of the Virginia General Association, in the Court Street Church, Portsmouth, Va., in 1909, a campaign for funds (not building funds) for the Southern Baptist Theological Seminary was launched in Virginia. After addresses by President F. Y. Mullins and the late Dr. William E. Hatcher, in which churches and pastors were earnestly besought to open wide their doors to the representatives of the Seminary, the meeting was open for any messenger who desired to respond. Just at that moment the tall, erect form of Dr. Beale was seen to rise in the audience and, with his accustomed deliberate and impressive manner and in clear tones, he spoke substantially as follows:

"I am asked as a pastor and as a member of the General Association if I will open my church when the Southern Baptist Theological Seminary knocks at the door. My dear mother, who sacrificed for me and who nourished me, is now in glory land. If she were to come back from heaven and walk up to my door and knock—would I open the door and bid her come in? I would as soon close my door in her face as to hesitate to open wide my door and my purse and my church to our beloved Seminary in this hour of need." The remark decided for me in the affirmative the question of giving a year and a half to the Seminary campaign, which decision I was facing at that time.

Surely every son of the Southern Baptist Theological Seminary and every church that has been ministered to by one of her sons, and all Baptist men and women who love kingdom causes, will open wide their doors to the emergency appeal that comes for the Seminary Building Fund this year.

MR. AND MRS. J. E. LAMBDIN

The B. Y. P. U. work has suffered a great loss in Alabama in the going of Mr. and Mrs. J. E. Lambdin to the Sunday School Board at Nashville. As we understand they will occupy the same general relationship to the whole South in the B. Y. P. U. work as they have been doing for several years in Alabama. Both Mr. and Mrs. Lambdin in their respective spheres have proven their ability in organizing and leading the young people. While the state will regret to give them up, yet notwithstanding their many friends will recognize in their going to the Sunday School Board a certain promotion and will bid them Godspeed in their larger field.

This is not the first time that the Sunday School Board has looked to Alabama for some of its strong leaders. It will be remembered that the lamented Harry Strickland got his training in Alabama before he went to the Sunday School Board. The same was true of Miss Lillian Forbes, and for the

third time it is true with Mr. and Mrs. Lambdin.

In this connection we are glad to announce that Mrs. Ida M. Stallworth, Secretary of the Alabama W. M. U., who was offered a position with the W. M. U.'s of the Southern Baptist Convention, has declined the offer and will stay in Alabama. This will undoubtedly rejoice the hearts of many people in this state.—Alabama Baptist.

TO PARENTS AND PASTORS

Of Baptist Students Coming to the University of Tennessee

As the Baptist students from various sections of the state pack their trunks and prepare to enter the University of Tennessee, the First Baptist Church of Knoxville sends out this word of hearty welcome to them. At the same time we send this earnest appeal to their parents and pastors: Please urge the students coming from our home and church to identify themselves with the church the first Sunday after they reach Knoxville. This is a matter of vital importance. You are following them with prayerful devotion. The boys and girls who walk down the aisles of a church and publicly unite with the church of their choice at the very beginning of their student life away from home have taken a step which means strength and re-enforcement to them. They have publicly committed themselves. Everybody knows where they stand. Then, too, they have placed themselves in a fellowship which will fill their lives with re-enforcement and inspiration.

F. F. BROWN, Pastor.

O. E. TURNER, Educational Director.

THE PASTOR AND THE TITHE

By A. L. Bates

Does the Bible teach tithing? If so, can the preacher know it? I find it very embarrassing when we look at the state Minutes to find what some of our associations have done the past year for the enlargement of the Master's kingdom. One paid \$2.00 for the year; another paid \$5.00. One with 54 churches in it paid \$461.40 while another with 15 churches in it paid nothing.

What is the matter with the pastors in such associations? Have they been studying the Bible? Does the Bible teach that they ought to tithe? If so, what have the pastors done with their tithes? Brother pastors, can we hope to get members of our churches to bring in their tithes and offerings when we do not bring ours? Some pastors are getting help from the state board and yet the reports from their churches show only a very small amount paid to missions. Many of these churches have been under the arm of the State Board for years. When are they going to become self-supporting? When will they turn loose and allow the Mission Board to go into other fields where help is greatly needed.

Southern Baptists believe in tithing. Our State Board is paying men to go over the

state and teach the people the doctrines of stewardship. How can we sign the agreement with the State Board by which we receive aid and in which we agree to support the state work without conscientiously bringing into the store house all our tithes? Without laying aside on the first day of the week that part of our earnings that belong to Him?

It seems to me that it is only a matter of business that every Tennessee Baptist should be interested in stewardship. On the first day of the week I bring my tithe. Therefore, I have a right to know where it goes because I have a part in raising the funds. It seems to me that no church or pastor ought to claim to have any right in disposing of the funds unless that church and pastor have a part in raising those funds.

Does the Bible teach tithing? Read the following Scriptures and see: Deut. 16: 18, Luke 6:38, Acts 20:35, Numbers 18: 21-24, Luke 10:7, 1 Tim. 5:18, 1 Cor. 9: 7-14. Read these in the order given here and watch for the words "Even so." Then examine 2 Tim. 2:2 and learn how to be able to teach.

I write this not for the purpose of raising a controversy, but in order that the brotherhood may know how I feel about the matter of supporting the Master's work. Let nothing be done in the wrong way, for it will have to be faced at the judgment.

Decherd, Tenn.

SMOKY MOUNTAIN ACADEMY

By F. T. Jones

We feel that we have a warm place in the hearts of Tennessee Baptists, we hope also of our Southland, and we are confident that you would like to know what we are doing at the beginning of another school year. The Academy opened her doors on August 17th, and the opening enrollment was about 100. Rather small, you may say, but bear in mind that our accommodations for boarding students are very limited. At present we have only ten, besides three of the faculty, who live on the grounds, and these sorely tax our capacity. Two small cottages with two rooms each are used for seven boys and one teacher. These rooms must be lined with building paper to make them comfortable. Three girls, two teachers and the housekeeper fare some better in another cottage of five rooms, the basement of which is used for the kitchen and dining room. Our school-house containing four class rooms and auditorium is in very good condition.

A most excellent spirit of co-operation, friendliness and helpfulness prevails among faculty and students. Our discipline is above the average, and the quality of our work has been tested and found to be very high both by those of our students who have gone on to college and those who have stood the state examination for a teacher's license. We have been able to make quite an improvement in the high school work this year by lengthening our

lesson periods from 30 minutes to 40 and 45 minutes. Our faculty is composed of the following members:

Miss Mayme Grimes, principal.
Mr. F. T. Jones, assistant in high school.
Mr. Lee Watson, 5th, 6th, 7th grades.
Miss Minnie Davis, 4th grade and music.
Miss Mary Clark, 1st, 2nd, 3rd grades.

Improvements

We have a modern three-story dormitory under construction that will accommodate fifty boarding students. The contractors hope to complete this before cold weather sets in. With this building we hope to increase our attendance manyfold and furnish comfortable accommodations. It will be equipped with laundry, toilet and bath, hot and cold running water and electric lights. We believe the Delco system we are now using will also care for this building. We anxiously watch the progress of our new dormitory as it goes upward and eagerly look forward to the time when we may quit our present meager quarters and move in.

One of our greatest handicaps through the years has been a water supply. We must carry every drop we use by hand up a long steep hill. One of our friends, seeing this need, is helping us to install a water system. At present the well is dug. We are almost ready to build a 6,000-gallon reservoir on the crest of the hill, and the pipe is already on the grounds to carry this water to each building. We hope to have it in operation in a short while.

Our Needs

Our needs are so many and varied that it is almost impossible to say which is most urgent or important. We have no funds at all for dozens of small repairs that should be made. Two pianos need tuning badly, porches and steps need to be fixed, some buildings need a new roof; also many other things too numerous to mention.

Our need for more and better equipment is always urgent. We have about \$200 in hand for a physics laboratory; this is hopelessly inadequate. We say that we wish science taught our children by those who will interpret it aright and in harmony with our faith, but how can even the best of teachers do satisfactory work without proper equipment. Our library can always use standard reference works, and we would indeed appreciate it if our friends would remember us with subscriptions to various magazines and periodicals.

When our new dormitory is completed, there will be the problem of furnishing 22 bedrooms. We would like to place two single beds in each room, a dresser, table and chairs. A furniture company has estimated the cost at \$45 per room. Several individuals and societies have expressed their desire to furnish one room, and we wonder of there are not others who would like to do likewise. Our trustees were very doubtful as to the wisdom of beginning our new dormitory with the limited funds at our disposal. At the crucial moment some one made a pledge for \$1,300, so they voted to go forward, borrow the remainder, and have faith enough to be-

lieve that somehow a way will be provided.

It is impossible in this article to tell you much about our work, of our school spirit and opportunities, so we would like to extend you a most hearty invitation to come and see for yourself. We are located fifteen miles from Sevierville, and the roads are fairly good.

"THE EVOLUTION DOGMA"

"In an article in the Religious Herald, Dr. E. Y. Mullins says: 'The evolution dogma must be met on its merits if it is to be overcome.' But how can a dogma which seeks to destroy the doctrine of the inspiration of the Bible, eliminate the divinity of Christ and deny the resurrection, have any 'merits'? We do not believe it does. We believe it ought to be kicked out bag and baggage, and that swiftly."

The above was clipped from last week's issue of the Baptist and Reflector. Dr. Ball is right in his comment on what Dr. Mullins said. The whole thing should have been kicked out by the Southern Baptist Convention at Memphis last May. To have said that "Religion is one thing and that science is another thing and that they should be kept separated," does not satisfy the great Baptist denomination. The Southern Baptist Convention should have taken a bold and firm stand against evolution as it is taught by Darwin and his cohorts. The rank and file of Southern Baptists will demand it when the Southern Baptist Convention meets again.

Fraternally,
G. B. DAWS.
Memphis, Tenn.

HIGH TIDE AT TOONE

The pastor and his church at Toone, assisted by Bro. B. T. Huey of Martin, have just experienced a great week in the Lord's work.

The church has had a phenomenal growth for the past few years. In the last fourteen months the Sunday School has almost doubled. The church has gone from half to full time. A modern brick structure has been erected, with nine Sunday school rooms. In this time the membership has been increased about fifty, forty of whom were by baptism.

The faithful work of the church in the past months, and the great earnestness and spiritual power in the messages of Bro. Huey resulted in God honoring us in this week with thirty-five professions of faith, thirty-one baptisms, a church up and encouraged, and a community touched in a great way.

Prof. Smith, principal of the Toone school, led the singing. He has a great talent and should engage in gospel singing.

We give God the glory.

CROSS ROADS REVIVAL. The meeting at Cross Roads Church, Chattanooga, resulted in eighty-five professions and eighty-six additions. J. A. Reed of Shepard did the preaching.

MEMPHIS HAPPY. Central and First Churches are rejoicing over the safe return of their pastors, Ben Cox and A. U. Boone, respectively.

JIGGS AND MAGGIE are to do some good in addition to their making people laugh. Mrs. George McManus, wife of the cartoonist who draws the Jiggs and Maggie, has entered the evangelistic field, according to the Watchman and Examiner. She will work under inter-denominational auspices.

GIBSON COUNTY ASSOCIATION

Gibson County Association met with the church of Milan on Tuesday, Sept. 8. The attendance the first day was very fine, there being a capacity house throughout the day. Dr. O. E. Bryan and Dr. W. J. Stewart spoke on the state work to appreciative audiences. Mr. H. A. Todd of Trenton was re-elected moderator. J. W. Haynie was elected clerk. Rev. W. R. Puckett of Gibson was elected assistant moderator and W. D. Davis of Trenton was re-elected treasurer. Bountiful meals of barbecue, fried chicken, etc., were served each day on the church lawn. Mr. Todd preached at the evening hour of the first day. He is greatly loved by Gibson County Baptists.

The editor was present the second day and spoke on Religious Literature. He secured a number of subscriptions to the paper and met with a heartening response from the people.

The reports from the churches while not very inspiring were not depressing. Thirty-eight churches with a total membership of 7,000 reported only 352 baptisms for the year and a total of 561 additions for the year. The average contributions for the year amounted to \$1.62 for missions and benevolences, while the contributions for all purposes amounted to more than three times that sum. The reports showed that it took twenty members of the association twelve months to win one soul for Christ, while the total contribution for the extension of the Lord's kingdom outside the bounds of the association was less than what the members of the association spent for gasoline in order to drive their cars to church on Sunday during the summer months. Five churches reported no baptism for the year. Twenty-three churches reported less than ten baptisms for the year. Five churches reported no Sunday schools, while several reported no W. M. S. or young people's organizations. Eight new B. Y. P. U.'s were organized in the association during the year.

The meeting was harmonious and the enthusiasm of the people for the unified program was evident. The next session of the association goes to New Bethlehem Church, near Dyer.

HOLSTON ASSOCIATION

By S. W. Tindell

The Holston Association met on August 11-12 with the Buffalo Ridge Church, Gray Station on the C. C. & O. Ry., and after the introductory sermon by our State Secretary, Dr. O. E. Bryan, of Nashville, A. A. Deakins was elected Moderator and W. F. McGuffin, assistant; J. B. Brown, Clerk.

This was said to be one of the largest gatherings of the association ever assembled. Among the visitors were Sams of Carson-Newman; Bryan, Stewart, Miss Northington of Nashville; Sharp of Knoxville; Hudgins of Tullahoma; Kinchelo of the Holston Valley; the faculty in full force of Watauga Academy; quite a number from Florida visiting homefolks and talking Florida real estate.

Three new churches were received, and

nearly every church in the association was represented. The business was dispatched with order and precision; the devotional exercises, sermon, roll call of delegates, election of officers, report of education read and discussed, all before lunch the first day. There was no waste of time in reading letters.

The distinguishing features of the whole program were the sermons delivered by Drs. Bryan and Sam P. Martin, the new pastor of Kingsport. They were, both of them, inspiring and uplifting. The first day was given over to the state and educational program, the second to associational work.

The new Executive Board met in Johnson City, on Tuesday, September 1, organized by electing Pastor Martin of Kingsport Chairman and Miss Leona Harris of Erwin, Secretary. At this meeting it was decided to organize an Associational B. L. U. (Baptist Laymen's Union) to associate in work with the S. S. U., W. M. U., B. Y. P. U., and to launch, at once a reach-every-member program of the more than eight thousand members of the Association, with the motto, One hundred per cent efficiency.

At the noon hour the Johnson City W. M. U. of the Central Baptist church served almost excellent lunch, as they always do on these occasions.

MULBERRY GAP ASSOCIATION

By J. Luther Trent

The above-named association met with Chinquapin Grove Baptist Church, Hancock County, Tuesday and Wednesday before the first Sunday in September.

There was a splendid spirit manifested throughout the session. In spite of the very dry season and shortness of crops, every one was entertained in a royal way. Some were disappointed because they had so little company. However, the crowds were very large. The dinner on the grounds both days was exceptionally good and very bountiful. Some of the good sisters were afraid they would have too many good things left to eat after the association adjourned.

The following brethren were re-elected: Rev. Elbert Seal, Moderator; E. V. Payne, Clerk and Treasurer.

The writer delivered the annual address, after which we had an old-fashioned hand-shake filled with a great deal of spirit and love.

There were a number of interesting and enlightening speeches delivered. The usual routine of business was transacted systematically and pleasantly.

Brother J. H. Sharp of Carson-Newman College delivered a splendid address on Christian Education. He also preached a very touching sermon on "The Everlasting Christ."

How sad to think since our association last year at Friendship Church our dear brother and fellow-worker, George Cope, has passed away! How we all miss him! He was the greatest business man in our whole association. Always ready to correct every

mistake and very kindly. He was a great friend to the young preacher and tried to get all before the public as much as possible. He was not a minister, but a great and noble man. Every one loved Brother Cope. He is gone, but still living in our memory. He has exchanged the cross for the crown.

The next meeting will be with Blackwater Baptist Church, at Kyles Ford, Tenn., beginning on Tuesday before the first Sunday in September.

Eidson, Tenn.

MADISON COUNTY ASSOCIATION

Madison County Association met with Malesus Church Sept. 10. Moderator R. E. Guy of West Jackson Church called the meeting to order. Rev. A. P. Moore of Jackson led the devotional meeting. On account of the absence of the clerk, Rev. W. L. Howse was elected permanent clerk. Brother Guy was re-elected moderator by an enthusiastic vote. Brother Myler Birdsong was re-elected treasurer. His report for the year showed that all expenses had been paid and that there was a balance in the treasury. H. H. Harron was elected assistant moderator.

Due to the fact that Supt. Stewart of the Orphans' Home could not remain for the full afternoon program, he was given twenty minutes before the annual sermon and presented the appeal of the Orphans' Home along with that of the unified program. Dr. I. N. Penick then preached the annual sermon, using as his subject, "Christian Love." He made a strong appeal to the churches for the support of the kingdom work and made it very evident that he has little patience with the kind of church members who say that they love and yet never do anything to prove their love.

The district W. M. U. had a short business session from 1 to 2 p. m. Supt. Mrs. C. M. Thompson opened the meeting, Mrs. J. J. Hurt led in a devotional prayer and the editor spoke by invitation on the "W. M. U. and the Church." Officers for the coming year were elected. A fuller report will be sent in to the W. M. U. page.

Unity Church, Henderson County, brought a petition for membership in the association. Dr. I. M. Savage asked for the privilege of making the motion to receive them, stating that he had been pastor of the church in 1871. The remainder of the afternoon was spent in the discussion of State, Home and Foreign Missions with the following brethren leading the discussion: State Missions, J. F. Hailey; Home Missions, I. N. Penick; Foreign Missions, J. J. Hurt. J. T. Warren made a splendid talk on Evangelism. Dr. H. E. Watters preached at the evening hour.

The program of the second day was given over to the discussion of the regular reports. A recommendation was made concerning the matter of non-active church members; and after an hour's earnest consideration it was deemed wise to appoint a committee to draft recommendations to be presented to the churches. These recommendations we give elsewhere. The editor reported on Religious Literature and preached the doctri-

nal sermon, using as his subject, "The Most Needed Thing."

The good ladies of the church supplied loutiful meals and good entertainment to all messengers. Pastor L. R. Hogan showed himself to be rightly proud of his people who have recently completed a beautiful brick building and who were so gracious and generous as hosts to the association.

The churches reported 380 baptisms or one for every 14.5 members. There was a net gain in membership of only 1 member. This was due to the fact that two churches had placed a large number of members on their non-active lists and did not report them as regular members. The contributions for the year were good and a spirit of optimism prevailed throughout the association.

BIG EMORY ASSOCIATION.

By the Editor.

Big Emory Association met September 3, with the church at Rockwood. A good rain in the community had freshened the spirits of the people and everyone was in good humor. A large crowd was on hand for the opening exercises. After a brief devotional led by Pastor Clark of the Rockwood church, the letters from the churches were called for and after a little tilt, it was voted to have them read. Thirty-two churches sent letters and messengers.

Layman T. A. Christmas of Trenton St. Church, Harriman, was re-elected moderator and Layman W. A. Long, Jonesville, Clerk. D. H. Evans of Kingston was elected vice-moderator. Rev. D. H. Taylor was to have preached the annual sermon but in his absence the association asked Dr. O. E. Bryan to render that service. Dr. Bryan spoke on the mission task of the churches today, using the Great Commission as the basis for his message. His appeal for the Unified Program touched every heart and brought forth many amens from his hearers.

The preliminaries filled the morning hours and at the close of Dr. Bryan's sermon, the association adjourned for lunch which was served in true country style upon a beautiful lawn adjoining the church house. During the afternoon of the first day, Rev. J. H. Sharp spoke on Christian Education, Superintendent Stewart spoke on the Orphans' Home and the editor of the Baptist and Reflector spoke on Religious Literature.

The night service was unique. It opened with a demonstration program given by the Junior girls of Rockwood church. Mrs. W. T. Hicks is their superintendent and the program was rendered in a beautiful and touching way. Following the program, Brother J. H. Sharp introduced some of the members from Big Emory church and told of their work. Last Spring, he distributed among the members twenty quarters with the understanding that the money earned from the quarters was to be contributed to mission work. The quarters had been so used that \$100.10 was turned in on the last Sunday in August. Miss Stella Claibourne multiplied her quar-

ter 180 fold or made it earn 900 per cent in six months. Later, we will give the story of her achievement.

By special invitation, the editor preached the evening sermon, speaking on "The Ideal Church."

The second day's program was spent in routine work. Secretary W. D. Hudgins and Miss Mary Northington spoke during the morning. At eleven o'clock J. B. Tal-ent of Harriman preached the doctrinal sermon. The attendance the second day was fine and the interest in the Unified Program of Tennessee Baptists was raised to a high point before the close of the association.

The reports from the churches revealed some interesting things. Of the 32 churches reporting, 18 failed to report anything given to missions and benevolences. The per capita gifts for missions and benevolences amounted to a little more than 55 cents while the total per capita gifts were seven dollars. The total membership of the association is now 5,018. Eight churches pay their pastors less than \$100 per year, 18 pay less than \$200 per year and only one church pays more than \$2,000 per year. Only 10 churches have B. Y. P. U.'s and 10 have W. M. U.'s.

The average salary for the association is \$418 per year. One church which reported pastor's salary as \$150 reported \$600 given for ministerial help during the year. The man who held the revival was counted four times as valuable as the pastor who stays by the job throughout the year. Another church reported \$400 for help and \$360 for pastor's salary and \$60 spent for literature.

There were 505 baptisms in the association during the year. Of these 98 were from one church while 7 churches reported no baptisms. Four churches reported 52.7 per cent of all baptisms. It took ten people in the association an entire year to win one convert to the Lord. Many churches reported inadequate buildings and from every source, there were indications of an expanding vision. Many young people attended the association and were deeply interested in the proceedings.

The total contributions for the associations were about \$35,000. Of this amount, \$1,100 was designated to special interests, \$3,600 went for ministerial help, \$11,800 for buildings and repairs, \$13,000 for pastor's salary, and \$1,850 for literature for Sunday schools and young people's societies.

The association meets next year with Jonesville Church.

REJOICING IN ARKANSAS. Secretary J. S. Rogers of Arkansas, in his report for July, sounds a thanksgiving cry for victories won. During the month there were 3,000 additions to the churches from the work of the State Mission force. He reports a larger number of supporters of the Unified Program than ever before in the history of the state. In the last five years the Baptists of the state have gained more property than in the previous seventy-five years. Ouachita College now has more than half a million of endowment and is absolutely sound in the fundamentals of the faith. Central College for Women has a new and magnificent dormitory. Little Rock has a million dollar hospital and Pine Bluff a splendid hospital.

ATTENTION, PASTORS

We are publishing this week an advertisement from the Sunday School Board concerning the new church envelopes. Do not fail to take advantage of this opportunity of securing your envelopes at a discount price. Every church in the state ought to adopt the Unified Program, plan its budget for the coming State Convention year, secure the envelopes and begin to use the Bible plan of giving—namely, systematic, proportionate, weekly giving.

WHAT SAVED HERRIN? Herrin, Illinois has just experienced a transformation that is miraculous. Editor Hal W. Trevillon of the Herrin News has just published a little booklet in which he gives the history of the revival conducted by Howard E. Williams, a lay evangelist from Birmingham, Ala. It is an interesting story. Herrin was described before the revival as "Helpless, hopeless, hardened, hell-bound; a rendezvous of criminals, a school of crime." After the revival the report says, "Today, August 18th, there is not a criminal case on the dockets of the courts."

FIFTH SUNDAY MEETING. Weakley County Association held its fifth Sunday meeting with Hedges Chapel. Rev. J. L. Robertson of Martin preached the introductory sermon on Friday night, and on Saturday morning he spoke on "The Depravity of Man." A bountiful lunch was served, and in the afternoon Prof. H. C. Cox of Hall-Moody spoke on "Making Missions Real." Dr. Cox preached at night on Saturday. On Sunday Brother G. T. Mayo delivered a telling message on "The Blood of the Everlasting Covenant." In the afternoon the laymen had charge of the program. Prof. F. Y. Fuqua, Prof. E. L. Freeman of Martin high school and Mr. W. W. Jones of Martin spoke. Arthur Gallimore, missionary to China, who is at home on furlough, also spoke during the afternoon. The Weakley County Press says: "Brother Gallimore was the first real live missionary many of the people had ever seen."

TWENTY-FIVE NEGROES CONVERTED. During a recent meeting conducted by President Scarborough of the Southwestern Seminary, twenty-five Negroes made professions of faith. According to the Arkansas Baptist Advance, a white man asked a colored deacon if he needed help in stringing the fish. The answer was: "Dey's already strung. Not one of dem niggers has missed prayer meetin' since you white folks' meetin'."

ANSWERS ROMAN PRIEST. Rev. W. G. Wil-mot, who is in charge of the mission of the M. E. Church, South, in Belgium, was recently invited by a Roman Monk to answer or to challenge any statements in his treatise on the Wesleyan Revival. The famous meeting was held at Louvain. The Rev. Mr. Wilmot sends an interesting account of the meeting to the Christian Advocate. It was published in the issue of September 4th.

PASTOR RESIGNS. L. W. Lindsay has resigned the care of the church at Kingston and will enter evangelistic work. At present he will be located at Knoxville, Tenn.

REV. R. T. SKINNER, the able and progressive pastor of the First Baptist Church of Watertown, was preacher in a series of meetings held in the Shop Springs Church, August 16 to 26. Seventeen professed faith in Christ, one was received by letter and eleven were accepted for baptism. The revival greatly strengthened the spiritual life of the church and achieved such results as give greatest promise of being genuine and permanent.

SILVER CUP OFFERED. The Southern Railway system will offer hereafter a handsome silver cup, to be competed for annually and awarded to the grower of the best ten ears of corn. The contest is limited to Virginia, the Carolinas, Georgia, Alabama, Mississippi, Tennessee and Kentucky. This is a worthy undertaking for this great corporation. Let Tennessee plan to take the cup next year.

The News Bulletin

DR. L. E. BARTON of Norfolk, Va., has been busy during the summer. He has preached seventy-five times during the seven weeks, closing August 30th. He has been engaged in revival meetings.

PARIS' FIFTH ANNIVERSARY. The First Church, Paris, celebrated the beginning of the fifth year of the pastorate of J. H. Buchanan. In the report for the four years just closing some interesting things are brought out. During the time there have been 198 additions to the church, 124 of them coming during the regular services of the church the last year. The church has expended for local purposes during the four years \$33,692, and has given to missions and benevolences \$56,150. In addition, the church has built and paid for a house of worship, costing about \$125,000. The Sunday school has increased from an enrollment of 371 in 1921 to 624 in 1925, and 250 awards have been won by the teachers' training classes.

TRIPP-WOLSLAGEL. From Elizabeth, La., comes the good news of a gracious revival being conducted by Tripp and Wolslagel. These workers have just closed a revival at Bossier City in which there were eighty-five professions of faith and sixty-five additions to the church. On Sept. 27 they go to First Church, Covington, Tenn.

PASTOR WANTED. The Jonesboro Church has just bought a good home for their pastor and now they are seeking one to occupy it. The church will furnish a home and pay \$1,000 for three Sundays and will co-operate with another church in forming a field. Any one interested write to Mr. W. A. Cooper, Jonesboro, Tenn.

SEMINARY PROGRESS. New buildings being erected by the Southern Baptist Theological Seminary in the Eastern suburbs of Louisville are almost completely under roof and workers have done a good deal of inside finishing up. They will be occupied in January. Norton Hall has a frontage of 378 feet, and if all sections were put end to end it would extend 722 feet, or the length of two city blocks. The unnamed dormitory of five connecting sections built to form a large court has a frontage of 610 feet, and if the sections were put end to end would extend 894 feet, or nearly three city blocks. Every room in both buildings is an outside room. Each student will have hot and cold water in his room. As big as the buildings are, the plot on which they are erected would have to have a number more of similar structures before even approaching congestion.

EASTLAND CHURCH, NASHVILLE, has employed Miss Cora Moore as pastor's assistant. Miss Moore has been connected with the work of the Stockton Valley Institute for some time and is a woman of culture, charm and wide experience. We congratulate the church.

DR. W. B. RILEY will be the chief speaker at the corner-stone laying of Eastland Church, Nashville. The event will take place the first Sunday in October. Dr. Riley will remain with the church for a week of consecration and revival. Eastland is building one of the largest auditoriums in the city.

ANOTHER MODERNIST EXPOSED. It seems rather hard for some modernists to tell the truth. Dr. Shailer Matthews falsified concerning Dr. Mullins. Recently a Missouri modernist made the bold claim that there is not a Baptist school in the country in which evolutionists do not teach. Oklahoma Baptist University brands his claims as absolutely false, and supports the accusation with statements from her scientists. E. O. Kaserman, professor of biology; W. L. Rector, professor of psychology, and Dean Jent, an A.B., A.M., from Yale University, Th.B. Southern Baptist Seminary, Th.D. Southwestern Seminary, Ph.D. Columbia University and A. M. in Rural Sociology—all these deny the charge of the modernist. Prof. Kaserman is completing his new book, "Biology of the Bible." Professor Rector has published a book on "Evolution and Selfishness." Both books are scientific and are anti-evolution in character.

DR. W. W. LANDRUM is again at his home in Russellville, Ky. He is regaining his strength, but has no use of his left side. No complications have developed and it is hoped that he will soon be able to resume his work.

PRESBYTERIANS MAKE BIG GAINS. The annual report for the Presbyterian Church, U. S. A., shows a net gain in membership of 42,931 members. The total number of members is now 1,873,859, the largest membership in the history of the denomination. The total additions for the year ending March 31 were 194,333, while the total losses for the year were as follows: Dismissed to other congregations, 59,437; suspended from rolls, 60,580; loss by death, 20,707; grand total, 141,824. Of the total membership of the denomination, 135,202 are non-resident.

NORTH CAROLINA LEADS. The reports for the Organized Class Department of the Sunday School Board show that North Carolina leads all Southern States in the number of newly organized classes for August. Sixteen new classes entered the organized field, their enrollment being 457. This makes a total of 1,224 classes in the state with enrollment of 39,969. Virginia came next with nine classes and 1,005 members. Her enrollment in organized classes is now 26,489. Texas leads the South in number of classes and enrollment, there being 2,108 classes with an enrollment of 51,470. Arkansas, Illinois, Mississippi and Tennessee reported only one new class each for the month.

WORTHY EXAMPLE. Miss Alice Robertson, Congresswoman of Oklahoma, recently had her home burned. Certain Oklahoma papers undertook to launch a campaign to rebuild it. When Miss Robertson heard of the plan, she wrote the Oklahoma City Times asking that all who wished to contribute to such a fund give their money to the home for the children of American soldiers slain in the World War.

DR. JEFF D. RAY of the Southwestern Seminary is in a meeting with the Clayton Church, North Carolina.

JACKSON HILL, ATLANTA. Pastor R. K. Redwine is rejoicing over the success of his congregation and over the promising future of the church. During the eighteen months of his pastorate, the Sunday school has doubled and the church has gained 200 members. A new commodious building will be erected soon.

UNIVERSITY OF CHICAGO has a new head. Dr. Max Mason, a native of Wisconsin and a graduate of the University of Chicago has recently been elected to the presidency.

WOMAN'S COLLEGE, MISSISSIPPI, received the last of August a gift of \$40,000 from Mr. B. B. Jones of Washington City. Mr. Jones believes in the education of girls, and for some years has been providing for the education of a large number of them in this college. His gift increases the endowment to \$153,000.

PASTOR J. C. STEWART is a happy man these days, according to a letter received last week from J. R. Horn of Norene. On the last Sunday in August he baptized thirty-five candidates, four of whom united with the church at the water side. Brother Stewart did the preaching in the revival and was assisted in various ways by Brethren Dillon, Russell and Mosier. Among those converted were eleven heads of families and two mothers. The drought made much work for the people who had to haul water for their stock, but the crowds were good. Hurricane Church building is now too small, so the people plan to build larger quarters.

LAVINIA REVIVAL. The Carroll County Democrat tells the story of a good meeting at Lavinia, near Huntington. Rev. Ernest Crawford did the preaching that resulted in fifteen professions of faith. These united with Lavinia, Medina and Lathan's Chapel Churches.

THE SOUTHERN BAPTIST SEMINARY will open its 1925-1926 session September 22nd and anticipates another world record enrollment. The new buildings in the eastern suburbs of Louisville present a thrilling picture. The buildings are almost under roof and it is expected that they will be ready for use about the first of next year.

RECEIVES HEARTY CALL. So says the report from Bethel Church, near Humboldt, but the call that was extended to Brother Feetwood Ball was to return next year and conduct the revival for the congregation. Brother Ball has been with the church seven consecutive years.

PASTOR'S DAUGHTER DIES. Miss Ruth Joyner, daughter of Rev. and Mrs. J. W. Joyner of Bemis died August 24, after a lingering illness. She was buried at Hopewell, Brother W. A. West conducting the funeral.

ANOTHER SEMINARY. Mercer University of Macon, Ga., will begin this fall full seminary work, with four-year courses for ministerial students. Last year 172 ministerial students enrolled in the college.

DR. F. B. MEYER has returned to his home in London. He has been in America for some time, and although he is eighty years old, enjoyed the visit. America remembers him as the wonderful man of the Tent Evangel of New York City.

PASTOR RESIGNS. J. W. Hinsley, former pastor of Booneville, Ark., has resigned his work after fifteen years in order to become field agent for Ouachita College. The editor of the Baptist and Reflector was a student in Ouachita College when Brother Hinsley came from his mountain home to enter school. He is a great preacher, a fearless defender of the faith and will make a splendid representative of the school.

PASTOR S. E. TULL of Pine Bluff, Ark., will be in a meeting with the church at Union City soon.

NEW BOOK ON EVOLUTION. T. T. Martin announces the publication of a new book in which he will answer the fallacious arguments of one Stanley Osborn in his book, "Science Speaks to Pryan." The title of Dr. Martin's book will be "Science Speaks to Osborn."

NEW HOSPITAL. Baptists of St. Paul, Minn., will have a new hospital, according to recent announcements. The contract has already been awarded.

BLESSING AUTOS. According to the New Menace, the Roman Catholic Church now has a patron saint for automobiles. July 25th was set aside as the day for celebration of a feast to St. Christopher. In Pittsburgh, Pa., announcement was made that all who brought their automobiles to the front of the church of the Immaculate Conception would have them blessed.

UNITARIANS LOSE NUMBERS. Unitarians, according to one of their own number, have lost this year seventy churches.

THE BAPTIST COURIER of South Carolina has changed its form. Instead of a sixteen-page paper (the size of the Baptist and Reflector), it is now a twenty-four page paper of smaller size. The change is good from the standpoint both of economy and of looks. We offer our congratulations and promise to try soon to emulate our worthy contemporary.

EXECUTIVE BOARD MEETS. The Executive Board of Beulah Baptist Association met in Union City, November 10th. Beulah Association meets October 1st with Macedonia Church.

HALL-MOODY opened for the session of 1925-26 September 7th. Reports indicate an unusually large enrollment and a splendid outlook for the year.

DR. O. L. HAILEY IN BALTIMORE. Dr. O. L. Hailey attended the convention of the National Baptists (Colored), which met September 3 in Baltimore, Md. He reports a good time during his trip. He says, "I heard Dr. W. C. Reeves of Clarksville preach a good sermon at the University Church August 30th. Dr. Tilman Johnson is just completing his supply work with Eutaw Place. Dr. O. C. S. Wallace expects to return to his pulpit next Sunday after a five months' absence, due to his having been threatened with paralysis."

GRACE REVIVAL. Nashville has had another gracious meeting. Dr. W. F. Powell of First Church assisted pastor Tom Roberts of Grace Church in a three weeks' campaign. Geo. W. Card led the singing. One hundred and sixty-five professed faith and 102 united with Grace Church.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

SEEING THE MASTER

By the Editor

Text: "And he ran before and climbed up into a sycamore tree." Luke 19:4.

It was a gala day in Jericho, for Jesus was coming. The news had spread abroad and a great throng was waiting to see him. Rich and poor, lame and blind, believers and scoffers—all classes were there. And among them there was one whom the world has since come to know, Zacchaeus, the publican. He was despised of his own because of his profession and yet because of his riches he was courted by many, even as the rich are courted today. He wanted to see Jesus, who he was, and forgetting all else in his excitement, ran before and climbed into a tree which stood by the way along which he knew the Master would walk.

The Master came and saw him! "Zacchaeus, make haste and come down for I am going home with you today!" was the greeting which the publican received for his trouble in climbing the tree. Gladly he descended that he might receive the honor conferred upon him that day by the One about whom all the country was talking. He had desired to see the Master and when the desire was granted his joy was more than complete, for he whom the world despised did not expect to be honored with the company of the Man of Galilee.

A few years ago I had the pleasure of seeing for the first time a sunset from a mountain top. Born and reared in a level, heavily wooded country, I knew nothing about the glories of the mountains save such things as I had learned from books and had heard from others. The mountain was some distance from the place where I was lodging, and by the time I had reached its base (I had to walk out) I was tired. The mountain rose high and rugged before me and spoke of difficulties and hardships ere its summit was reached. Only a burning desire to see for myself that about which others had spoken in such glowing terms could have induced me to make the climb. I started up. I climbed and climbed. Now and then I stopped in order to gather strength for some steep path that lay before me. With each stop I gazed around on an ever-widening panorama that was good for the soul and that made me go eagerly on.

At last I reached the summit and walking to a great projecting rock saw before me the most marvelous work of art ever placed for inspection before my eyes. The sun had turned into an immense ball of fiery red and seemed to be rolling down the horizon. The clouds had broken into thousands of fragments, each of which was arrayed in the most gorgeous tints. Streaks of light shot hither and thither among them and the whole heavens were covered with

an ensemble of colors so dazzling, so lavish, so startling as to defy description. As I stood and looked in wonder, I fancied I saw a reproduction of that moment in creation when the clouds began to pour their waters upon the molten mass of the world.

Long I stood, wrapped in wonder, while my soul felt the presence and impact of the eternal. The sun went on down. The brilliant colors faded until only the softest tints of lavender and rose and gold remained. The wind fell asleep and nature sighed with content after having rendered such a tribute to her Creator.

And I stood all alone in the presence of God,

In the hush of the eve, with a soul all aglow;

While I wondered about the great work of his hand

As I gazed far below on the purple-blue land,

Whose broad fields stretched afar with their flocks and their grain; And whose cool, wooded streams, ribbon-decked the vast plain.

As I turned to go down I thought of Zacchaeus who had climbed a tree to see Jesus and I longed to be able to take home with me the spirit of him who walked the streets of Jericho and who had been with the Father when the marvels of nature were planned and executed long before sin came to mar the glorious beauty. I had realized the magnitude of the world.

I had seen the wonders of creation. The certainty of God and the consciousness of his presence had come with new and compelling force to my soul and with them, there arose a determination to know him as he is revealed through his Son.

But with the determination to know Jesus came also the realization of the fact that one cannot see him as long as he walks amid the masses of men and women. Like Zacchaeus, I knew that I was too little to see the Master and so must climb up. There were obstacles to overcome; there were hindrances to be removed; ere I could see him in all his glory, I must first climb the mountain side and stand on Golgotha's brow! This I have sought to do by surmounting the barriers which sin has placed between humanity and her Lord.

Conquering Conceit

Ruskin has said, "In general, pride is at the bottom of all great mistakes." One can easily imagine that Zacchaeus reasoned as follows: "I cannot afford to mix with the rabble on the streets today. The Pharisees and their kind despise me, and I despise the others. My business interests must be taken care of. Popular opinion must always be considered, so the best thing for me to do is to keep away. I cannot see Jesus without making myself appear foolish so I will let him pass."

If such thoughts were in his mind they did not overcome his desire. Every one who sees Jesus must be like he was. Social standing must be disregarded. Hundreds must forfeit their places in dance clubs, card parties and such things. All regard for the opinions of others must be cast aside. Love of praise and social position cannot be considered when Jesus is passing for he may not come

by again. All that go to make one what he is before others must be forgotten. "If any man will come after me he must deny himself," said Jesus, and denial has never been made as long as one holds to anything of this world.

Overcoming Ignorance.

A second obstruction to the vision is ignorance. Jesus is known spiritually, hence the one who would see him must learn to exercise a new faculty. Worldly things will never call faith into activity. "There are things temporal and there are things spiritual," and the latter are discerned only through the exercise of spiritual faculties. There is nothing so detrimental to the spreading of the kingdom of God as the effort on the part of so many to reduce religious life to the observance of certain rites and customs. God is not discovered in altars and images and shrines and robes and rituals. Knowledge of him must come from a higher source than the physical senses. He is seen and known only through the exercise of faith.

I could never have known the glories of the sunset had I not climbed the mountain and viewed with my own eyes the wonderful spectacle. The descriptions which others had given to me, and the pictures which artists had drawn were powerless to convey to my mind the true significance of nature's glory. I had to leave them all behind and have first-hand information. Even so must one turn from all man-made contrivances, such as rituals, images and shrines, and go directly to God.

There are no words in the English language that will give one an adequate conception of Mammoth Cave. Pictures, whether painted on canvas or given in words, are powerless to create in one the sensations of wonder, fear, awe, which come with the first moments inside the colossal mouth of that giant cavern. And yet there are people within a few miles of that cave who have never experienced the sensations. They have been content to take what others have said about it and so have remained in blissful ignorance of it all!

Does it seem tragic? It is no more pathetic than that other fact that thousands of people live and die within a moment's walk of the most sublime sensations ever felt by human beings, that felt when, for the first time, one comes by faith into the presence of the Son of God.

Conquering Indifference

A third thing that might have kept Zacchaeus from seeing Jesus is indifference. He might have said, "Suppose it is the Messiah. He will still be here at other times and when the crowds have had their fill of seeing him, I can go without being humiliated. I'll wait until some other day." We have the indifferent on every hand today. "Why should I become excited about the future?" they ask. "I am willing to let tomorrow take care of itself." And thus they go on while the Master passes them by.

It is impossible to engage any one in a task until something has been offered to make it interesting. The pleasure to be enjoyed, the wages to be received, the good to be

done—these must outweigh every objection that may arise in his mind before one will undertake a new task. The indifference must come to realize that there are joys unspeakable, that there are riches untold, that there is good immeasurable that enter into the life that is lived with the Messiah. As long as one remains indifferent to these things he will have no incentive to seek Jesus.

A certain big, awkward country boy left the farm some years ago to attend school in a city. He was timid, shrinking, and uneasy during those first days away from his accustomed environment. Consequently he was lonely. Hundreds of men and women passed him by without seeing him. No servant of Christ visited him. No one tried to protect him from the dangers that beset his pathway. Slowly he drifted into a crowd of young people, who like himself, were out of place in the more cultured environment of that college community. "There was no room for him in the inns." He drifted away from the innocence and purity of his life on the farm, and when God saw that no man cared for his soul, he sent him back to the farm sick unto death.

Three years passed. The boy, strong and unconquered, went away to another college and there he found one who was not indifferent. The first week he was there he received an invitation to attend a Sunday school class made up of young men. He went. He heard a little woman of culture and refinement tell the story of God's love for young men. And when that class arose to go into the auditorium he accompanied it, blushing to the roots of his hair, but with every spark of manhood in his being alive and tingling for expression. That little woman walked into the assembly room leaning on his arm!

She had overcome her indifference. She had learned the source of true power, and in order to be alive to her opportunities had gone before and climbed into a secret place where she could see Jesus. Then, coming fresh from his presence, she was able to receive his little ones and to bless them. Today merchants, bankers, farmers, artisans, lawyers, teachers and preachers live to call her blessed, who caught a vision of Jesus and who came down from his presence to bless others.

Conquering Fear

One other thing we mention and that is fear. There are countless people who will not go before and see Jesus because they are afraid to do so. "He might want to go home with me," they say, "and that would be embarrassing. The bridge party is set for tomorrow night. The big ball comes off next week. Then there are the wine, the cards, the profanity, the immoral shows and amusements—all these and other things would have to be given up. I shall be content to hear others tell about him." Furthermore, he might want me to do something for him. Teaching Sunday school, attending church services, visiting the sick, doing charity work, preaching, going as a foreign missionary—these are all right for those who care to do them, but I do not want to be both-

(Continued on page 16.)

SUNDAY SCHOOL

Edited by

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

SUNDAY SCHOOL NOTES

Our notes got all mixed up last week, and we do not know just how we stand, but will find ourselves in a little while. (This was due to the editor's being away on "make-up" day. It will not happen again. We cannot attend associations and prevent errors.—Editor.)

★ ★ ★
We have visited four associations this week and find our work going in fine shape everywhere. No department of the State work seems to be in better favor nor has a larger growth than the Sunday school and BYPU work. Let us redouble our efforts during the last months of 1925.

★ ★ ★
If you have not gotten ready for State Mission Day, September 27th, please plan to put on the program and teach our people what State Missions stand for and what we are doing through our State Mission Board. State Missions are fundamental to all other lines of work. For instance, the Sunday School Department helps to get out every program for other causes and keeps constantly before our churches the work represented by the Unified Program. Each quarter we send out programs, write personal letters and in every way possible join the special interests in putting on these programs and never charge the expense to that department of work, but bear it ourselves. We are always teaching the people to give their money to other things and never ask for money to carry on our own Sunday school work. Let our schools now rally to the cause that fosters our Sunday school work and help to make it strong that it may help in a mightier way the other needs.

★ ★ ★
Get your workers together and put on a great program September 27th, and have your people give liberally to the State Mission work. Make it also a time for rallying your forces for the fall and winter months. Get your forces organized for a personal canvass for new pupils and new activities. It will bring new life into your school and cause it to grow in every way.

★ ★ ★
Miss Collie and Mr. Milton are in a training school at Trenton this week, reaching some six other churches in connection with this central school. We expect large results from this week.

★ ★ ★
Mr. Livingstone is in an enlargement campaign at Erwin this week, and we know what will result. This church and school are growing rapidly along all lines and will get results from this campaign that will add to their possibilities. It is hoped that they may greatly enlarge their enrollment and increase their efficiency.

★ ★ ★
Some Dates to Remember
Nashville, City-Wide Training School, October 18 to 23.

Clinic for Madison County, Jackson, October 25 to November 6.

Knoxville, City-Wide Training School, November 15 to 20.

Chattanooga Enlargement Campaign, November 22 to 27.

Gibson County Clinic (covering Gibson County), November 27 to December 4.

Memphis, City-Wide Training School, January 10 to 15.

Orlinda, Training School for Robertson County, January 3 to 8.

All of February given to Bible conferences.

All of March given to church campaigns in all the associations.

★ ★ ★
Many are asking for training schools, and we are doing our best, but it is impossible to furnish the work wanted with the limited force of workers in the field. We will do our best for you. We are giving preference now to country churches in every phase of the work. They have been neglected, and we are especially interested to give them what they ask for.

★ ★ ★
We are now giving books to those pastors and deacons who will teach Christian Stewardship to the deacons and laymen of their churches. A beautiful diploma is given for the study of this little book.

Unified Program Suggestions

We are very anxious to see every church in Tennessee adopt the Budget System of Finance and take the Every-Member Canvass early in the fall. We may not be able to bring about a complete organization through which this may be done, but will trust every church to do the right thing by this program. In order to co-operate with the churches we will gladly offer what aid we can give.

1. We shall be glad to furnish tracts, posters and other information for the local churches in their educational programs.

2. We will furnish cards for the Every-Member Canvass free to all churches wanting them. Write to Dr. O. E. Bryan, 161 8th Avenue, North, Nashville, and tell him how many you need.

3. Where possible we will furnish a man to assist in taking the canvass or direct the church to some one close by who will do the service voluntarily. For information, write to W. D. Hudgins, Superintendent, Tullahoma, Tenn.

Work Proposed by the Laymen's Organization

I. For the Local Brotherhood:
The local brotherhood should seek to enlist every man in every phase of our church and denominational program.

Some definite suggestions might be outlined as follows:

1. Help to build the church services by enlisting all men and urging them to be present at each service.

2. Back up the pastor by praying

for him daily and protecting his good name from criticism. Also see that his salary is paid promptly and that he is enabled to meet his bills and face the business world with his head up like the other members of the church.

3. Assisting in the Every-Member Canvass and the collection of all church pledges.

4. The fostering of study and reading courses in stewardship and the enlistment and enrollment of tithers. Aid in the distribution of tracts and other items of missionary information.

5. The holding of monthly meetings for the discussion of church and denominational problems, banquets, social meetings for men and the enlistment of our business men in all of our general conventions and associational meetings.

II. For the Group and Associational Organizations:

1. By visiting the local churches and getting suggestions as to the best methods of doing the work, then carrying these suggestions to other churches not so well favored by leaders.

2. By holding in the various groups meetings for men, and the discussion of various problems that interest men.

3. The organization of group classes for the study of Stewardship and Missions as well as other lines of church finances.

4. Seeing to it that some wide-awake laymen is present at every general meeting ready to talk on the layman's work and to render any assistance possible to the program of the hour.

5. The enlistment of a large number of business men who will give their time and talents to the work and send them out to smaller or weaker churches to assist in developing the men in all lines of religious experience.

6. By holding at least once a year a general meeting for men where they may spend the day in conference and take lunch together and learn to know one another better, and appreciate a broader and better fellowship as Christian men and Baptists.

7. By furnishing information along all lines of church work to parties making reports to the general associations, and having men there to speak on these topics, and aiding in every way to make these general meetings more representative and helpful.

8. This organization may help in a mighty way in putting on any kind of drive or program that our denominational leaders or conventions suggest. It is to be hoped, however, that the men may be so enlisted and trained that they will do their duty without any further drives or high-pressure campaigns. Our men stand for just such a program as will finance the kingdom according to the Bible plan, and cut out all of these campaigns where much money and energy is spent in the drive that should be used in doing the Lord's work.

Reasons for This Movement

There might be given several reasons for the movement, but let us say that we are anxious only to enlist our men in our work and give them a program that will appeal to

men and furnish them training just as the other organizations do to their constituency.

This organization will give a place for men to spend their energies and money in promoting church work and bring to them a joy that comes only as a result of service rendered.

Southern Insurance Company

128 Eighth Ave., North, Nashville, Tenn.
Balance Sheet, June 30, 1925

Assets	
Real Estate, less 187,400.00	
Incumbrance	\$2,579,680.95
Mortgage loans	1,129,007.35
Collateral loans	90,814.75
Policy loans	866,899.95
Premium notes	17,568.89
Bonds	80,306.64
Stocks	84,784.43
Cash in banks	86,712.19
Bills receivable	225,059.65
Agents' balances	93,131.90
Advances to agents	6,576.75
Furniture and fixtures	96,555.61
Automobiles	1,505.00
U. S. War Savings Stamps	103.55

Total ledger assets	\$5,358,706.62
Non-Ledger Assets	
Interest due and accrued	\$80,516.89
Marktt value real estate over book value (Home office building)	25,000.00
Due and deferred premiums	333,752.20
	\$439,269.09

Gross assets	\$5,797,975.71
Deduct, Assets not admitted	
Furniture and fixtures	\$96,555.61
Automobiles	1,505.00
Agents' balances	93,131.90
Advances to agents	6,576.75
Bills receivable	225,059.65
	\$422,828.91

Admitted assets	\$5,375,146.80
Liabilities	
Policy Reserves	\$4,301,473.18
Death claims in process of adjustment	78,912.61
Premiums paid in advance	27,919.79
Commissions accrued to agents	27,432.54
Accounts payable	14,677.04
Medical examiners' fees	3,050.84
Taxes due and accrued	33,984.37
Borrowed money and interest	469,797.77
Agents' bond deposits	24,780.15
Adjustment account, Citizens Trust Co.	16,034.43
Capital stock	271,843.00
Surplus	105,241.08

Total liabilities \$5,375,146.80
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B. Y. P. U. TRAINING — OBEYING — SERVING KEYNOTE — "HIS WILL — MINE."

Edited by

W. H. PRESTON, B. Y. P. U. Secretary 205 Caswell St., Knoxville
MISS ROXIE JACOBS, Junior and Intermediate Leader, 161 8th Ave., N., Nashville
Address all general correspondence to Sunday School and B. Y. P. U.
Department at Tullahoma

BYPU NOTES

The BYPU at Pulaski Baptist Church had a training school in BYPU methods the past week. Twelve were enrolled in the class and seven took the examination. This is a new Union, organized by the young people of the church.

Sibley C. Burnett has accepted a call to the First Baptist Church at Pulaski for full time. He will serve this church and pursue his college course at Peabody College. A large attendance at both services Sunday indicates that the Pulaski brethren are interested in a forward movement.

In the last issue of September 10 it was stated that Willett D. Anderson completed the class at Knoxville left without a teacher when Miss Collie became ill. Mr. Jessie Daniels completed the work.

Rev. James Moffitt, working in the Tennessee Valley Association, has conducted training courses in ten churches this summer and organized seven new BYPU's.

Under the leadership of Rev. T. O. Dake of Spring City a church-to-church campaign in the interest of Sunday school and BYPU work is being planned for the Tennessee Valley Association. This campaign will be put on the last week in November or the first week in December.

Dr. McDonald of Spring City was elected Laymen's Leader for the Tennessee Valley Association.

Mr. Joe Chism of Little Crab will be one of the BYPU leaders of Stockton Valley Association during the coming year.

The Watauga Association met at the Sugar Grove Church near Butler last week. Rev. W. H. Hicks was elected Moderator for the twenty-sixth time. Everything was done in the most businesslike manner. Rev. Robert DeVault of Butler is pastor of the Sugar Grove Church. A leader for the laymen's work was appointed and the S. S. and BYPU work great encouraged.

Remember the contest for the State Convention banners. Follow the A-1 Standard. September 6 to the June Convention.

Miss Roxie Jacobs was in a training school at Livingston last week and will be at Sneedville this week. We hear that the Alabama leaders were delighted with her work in the Birmingham school a short while ago.

Rev. Alvin Bertram, the Pioneer
Few associations can put forth a Moderator with a more faithful record than the one made by Rev. Alvin Bertram, Moderator of the Stockton Valley Association of Tennessee and Kentucky. Brother Bertram has

been a member of the association for fifty-seven years and has attended its sessions for fifty-three times. He was this year re-elected Moderator for the twenty-sixth time. Besides coming twenty miles on horseback to attend his own association, he makes frequent visits to neighboring associations. Brother Bertram lives in Albany, Ky., where he is pastor of the Clear Fork Baptist Church, he being its third pastor in 123 years. He has served it now for forty years. Hats off to such as these—God's noblemen!

We wish to welcome the wide-pastor of the Moodyville Baptist Church to this State—Brother L. P. Greaser of Moodyville, Tenn.

Some one has said: "The devil's old men are never happy; God's old men always are." What an inspiration to a young person, that life of the pastor, the deacon, the Sunday school teacher, or any faithful Christian, who has grown old beautifully in His service!

Mr. J. S. Burden, Armothwait, Tenn., was elected Sunday school leader for Stockton Valley Association. Miss Osie Allison, Helena, and Mrs. Hop Choate, Little Crab, were elected to assist Mrs. Woney Owens, of Albany, Ky., in the WMU work. Mr. Andrew Phillips, of Lillydale, Tenn., and Mr. Jim L. Garner, Ida, Ky., were asked to assist in the laymen's work. Mr. Claude Reagan of Little Crab is also a leader.

Rev. and Mrs. J. B. Chism of Little Crab are indeed hospitable folk. Along with 57 others, we shared their hospitality at the association during the dinner hour.

There are quite a number of associational meetings this week—Midland, McMinn and others. Our State workers hope to be present or represented at all the meetings.

Go on to college! It is not too late to start this fall.

THE B.Y.P.U. GOBLIN

When you come into the Union Feeling fine—no one to please, Got no part upon the program Just sit back and take your ease; Better stop and think a moment, Better pause and look about, For the Quiz-leader'll get you If you don't watch out.

There was Monday went so quickly, Didn't think of it at all, Tuesday nothing else could matter, But that game of Big League Ball. Doesn't matter what your 'scuse is, Better pause and look about, For the Quiz-leader'll get you If you don't look out.

Then on Wednesday you went courtin' Bob-haired girl on the same square Got you all so fussed and addled; Thursday—clear forgot—I'll declare, Doesn't matter what your reason,

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Better pause and look about,
For the Quiz-leader'll get you
If you don't look out.

Friday—Saturday—There, the week's gone!

"What a shame,—I promised too I'll just cram them at one sitting, Guess that'll just have to do."

Doesn't matter what your 'scuse is, Better pause and look about,

For the Quiz-leader'll get you
If you don't look out.

We now have report blanks for the Council Meetings. Blank for the teacher's report to the departmental superintendent; the departmental superintendent's report blank carrying the departmental work to the main school and also a full report blank for the superintendent to use in making his report to the church session. Write us for these blanks. No Workers' Conference can be really successful without something definite is kept before them. These blanks make it necessary for each teacher and each department superintendent to bring their work before the Council in such a way as to show where the leaks are and where the work is being done well also.

The Nashville office is planning to care for all Study Course Awards in the B.Y.P.U. work but we ask that all reports be made to this office and we will report them to the B.Y.P.U. Department at Nashville. Do not send the reports direct to Nashville, for we will fail to record them if you do.

We now have a fine course of study in stewardship work and will put on a program of study in stewardship during September and Octo-

ber. We hope to issue as many as 2,000 Stewardship Diplomas during those months. Will every pastor help us to do this by conducting in his church a class in Stewardship? Besides this study course we will also grant a certificate and seals for the reading of Stewardship books designated in the Readers' Course. Our aim is to have the men everywhere read and study Stewardship in a new way. No layman can be the same if he will study personal stewardship.

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AT PRAYER MEETING Margaret E. Sangster.

There were only two or three of us
 Who came to the place of prayer,
 Came in the teeth of a driving storm;
 But for that we did not care,
 Since after our hymns of praise had
 risen,
 And our earnest prayers were said,
 The Master Himself was present
 there
 And gave us the living bread.

We knew His look in our leader's
 face,
 So wrapt and glad and free;
 We felt His touch when our heads
 we bowed,
 We heard His "Come to Me!"
 Nobody saw Him lift the latch,
 And none unbarred the door;
 But, peace was His token to every
 heart,
 And how could we ask for more?

Each of us felt the load of sin
 From the weary shoulders fall;
 Each of us dropped the load of care
 And the grief that was like a pall;
 And over our spirits a blessing calm
 Swept in from the Jasper Sea,
 And strength was ours for joy and
 strife
 In the days that were thence to
 be.

It was only a handful gathered in
 To the little place of prayer,
 Outside was struggle and pain and
 sin,
 But the Lord Himself was there;
 He came to redeem the pledge He
 gave—
 Wherever His loved one be,
 To stand Himself in the midst of
 them,
 Though they count but two or
 three.

And forth we fared in the bitter
 rain,
 And our hearts had grown so
 warm,
 It seemed like the pelting of sum-
 mer flowers,
 And not the crash of a storm;
 "'Twas a time of the dearest privi-
 lege
 At the Lord's right hand," we
 said,
 And we thought how Jesus Himself
 had come
 To feed us the Living Bread.
 —Selected.

NEED OF LARGER HOME AND STATE MISSION WORK IN SOUTH IS URGENT

Indicating the urgent need of more intensive home and state mission work on the part of Southern Baptists, it is pointed out that there are 104 towns in the South with populations ranging from 1,000 to

6,000 which have no white Baptist Church. Again 5,443 Baptist Churches have no building of their own; 6,592 churches have no Sunday schools; over 14,000 have no organized women's work and over 16,000 no organized young peoples' work.

The evangelization of needy communities and the development of backward churches constitute a real challenge to our Baptist people, because until all our forces are more fully developed we cannot count for as much in Kingdom service as God expects of us. Neither can our Home and State Mission work be expanded except in the proportion that our churches provide the needed funds.—Jefferson County Baptist.

ATTENTION, MISSION STUDY!

Attention has been called to the fact that some women think that the mere answering of the questions in a mission study examination is all that is necessary, and that the given book may or may not be read as occasion permits. Please correct this very erroneous impression and try thereby to make it clear that the Union requirement is that the entire book shall at least be read (and preferably very carefully studied) before the examination is taken by any one desiring a seal. More and more, please encourage the women to take examinations with the book closed.

In the October issue of Royal Service you will find a new department, entitled "Program Plans." This will be a great help in planning your programs.—(Clippings from message from Miss Mallory.)

PROMOTION DAY!

A letter from Miss Juliette Mather gives us interesting news for Sunbeams, R. A.'s, G. A.'s and Y. W. A.'s. Read this extract from her letter carefully and plan to observe Promotion Day during the State Mission Season of Prayer:

"You will rejoice with me that the Promotion Certificates are ready for distribution. I regret that I have kept you waiting this long for them. I trust you will be so pleased with the design that your delight will make up for the delay. You will notice that one is to be awarded to Sunbeams promoted to G. A., another to Sunbeams promoted to R. A. and the third to G. A.'s promoted to Y. W. A. We agreed at the time of the discussion that the marriage license would be all the promotion certificates tactful for Y. W. A. to W. M. S. On each certificate there is space for the local leader's signature. There is also space for giving the date of promotion to Intermediate G. A. and to Intermediate R. A.

The R. A. certificate has space for date in achieving the ranks according to the order of Royal Ambassadors. We must make all these features clearly attractive to our lead-

ers lest they be overlooked. The certificate can be presented to those G. A.'s or R. A.'s promoting to Intermediate organizations from Junior ones. We hope those coming out of Sunbeam Bands will treasure and keep theirs against that future advancement."

Any desiring the Promotion Certificates write to State Headquarters, 161 Eighth avenue, North, Nashville, and we will be happy to send them to you.

The following interesting and unique "cat party" was planned and carried out by Mrs. James Brakebill, president of the Woman's Missionary Society of the First Baptist Church, Knoxville, Tenn.



Now is the Time to Give Them "Victorious Service Songs" They're Tired of The Old Song Books You Are Using

Give your Sunday School and Church work new power and interest this year! Build attendance and enthusiasm with new and better MUSIC. "Victorious Service Songs," Homer Rodeheaver's and Charles H. Gabriel's latest gospel song book is now ready for distribution to religious leaders, for thirty days free examination.

The men who compiled this book emphatically state that "Victorious Service Songs" is by far their greatest contribution to Church and Sunday School music. Homer Rodeheaver has personally tested every song in this new book. He claims that "Victorious Service Songs" has no equal, and his opinion is valuable as he has sung for more than 40,000,000 people. He is known as a master in the art of directing group singing. "Victorious Service Songs" is his choice.

Educational leaders in every denomination are welcoming this great improvement in song book compilation, as its collection of songs meets the needs of different age groups. Religious leaders are sending in their highest commendations as it contains a liberal supply of old standard hymns in large type. It also contains vigorous rhythmic gospel songs popular with young people.

It's the ideal song book for every group in the Church, with its wide range of appeals, classified according to purpose and subject.

Special Features

Responsive reading made practical. Large clear type, new plates, good paper. Children's section full of their favorites. A collection of new songs carefully selected and tested.

288 pages, containing 311 songs.

We have set aside a limited number of copies of "Victorious Service Songs" for religious leaders. If you are interested in bettering the music in your church, we would be glad to send you a copy for thirty days free examination.

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Write number of Your
5 favorite Records on
Coupon - Send No
Money - Pay Postman
when Delivered

Rodeheaver Rainbow Record Given FREE

This month Homer Rodeheaver is giving FREE his wonderful record, "Brighten the Corner the World Around," sung in Hebrew, Japanese, Korean, and two Chinese dialects—to every one who orders 5 copies of "Victorious Service Songs" from Rainbow Records at the regular price of the favorites on the coupon below and mail it and get 6 records for the price of 5.

Send for complete Rainbow Record Catalog

- 1016—Just Outside the Door, (Rowe-Ackley) Rainbow Quartet
- The Church in the Wilderness (Dr. W. R. Pitzer) Homer Rodeheaver and Quartet
- 1061—Brighten the Corner Where You Are, (Gabriel) Homer Rodeheaver, Baritone with Orchestra
- If Your Heart Keeps Right, (The Armoured) H. D. Ackley, Homer Rodeheaver, Baritone with Orchestra
- 1005—Heaven (Negro Spiritual) Mrs. Asher and Homer Rodeheaver, Contralto and Baritone
- Standin' in the Need of Prayer, (Negro Spiritual) Asher, Rodeheaver and Matheavers Trio
- 1060—Ninety and Nine, (Elephant-Sanket) Homer Rodeheaver and Quartet with Orchestra
- When They Ring Those Golden Bells, (Dion de Warville) Homer Rodeheaver, Baritone with Orchestra and Chimes
- 1047—All the Way to the Altar, (Ackley) Homer Rodeheaver, Baritone with Orchestra
- Calling Thee, (Crusby-Gabriel) Rodeheaver and Mrs. Asher, Baritone and Contralto Duet with Orchestra
- 1018—The Half Has Never Yet Been Told, (St. E. Hudson) Homer Rodeheaver, Baritone with Orchestra
- The Old Gospel Cross, (Rev. Geo. Benard) Mrs. Asher and Homer Rodeheaver, Contralto and Baritone with Orchestra and Chimes
- 1066—No Disappointment in Heaven, (Lehmann) Perry Kim and Homer Rodeheaver, With Mandolin and Guitar
- He Keeps Me Singing, (Hardinger) Perry Kim and Homer Rodeheaver, With Mandolin and Guitar

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To increase attendance and awaken interest in the fall work, a "cat party" was announced for the regular meeting, but all details kept secret. Paper cats of all sizes, shapes and colors decorated the room, and were worn by officers, Circle leaders and by members of the Girls' Auxiliary, who sang a song written for this occasion.

To introduce the cats, a fake "report to the Art Committee" was read, calling attention to the most remarkable collection of cats ever seen in private exhibit or National Art Gallery, and suggesting that as the cats varied in size, shape and color so the members of W. M. S. vary in gifts, each having a place to fill in the Circle and in the regular society. If the study of the Woman's Missionary Union Cate-chism gave an enlarged vision of the State work, then the arduous labors of the "Art Committee" would not be in vain.

Written answers to the following questions having been distributed, the catechist asked the questions and members read the answers, after which answers to questions culled from the catechism, "Things we should know about Tennessee W. M. U." revealed many interesting facts.

Following is the list of questions and answers:

What is a catastrophe?

A regular W. M. S. meeting without an attendance of half of members enrolled.

What is a caterpillar?

A member who attends regularly even if she has to crawl.

What is a catbird?

A sweet singer like many of our W. M. S. members who graciously beguile us with their music.

What is a catamount?

A wildcat leader who misplaces or loses her program.

What is a catapult?

An engine that throws darts of Mission Study knowledge at our defenseless heads.

What is a cataract?

An overflow greatly to be desired at every meeting.

What is a cat-call?

A groan arising from some members when a new activity is presented.

What is a category?

The highest ambition of the president to see every member present.

What is a caterwaul?

The musical performance of the Junior W. M. S. Glee Club, who will appear on this program.

What is catnip?

A plant from which today's absentees will make a tea in which to drown their grief.

What is a cat's-eye?

A far-seeing eye used by W. M. U. headquarters at Nashville.

What is a catacomb?

A cavern for depositing the hopes of being President of W. M. U. of S. B. C.

What is catalepsy?

A nervous affection characterizing program leaders whose "star performers" are late.

What is a cataclysm?

A deluge of information to be found in the Recording Secretary's book.

What is a catalogue?

A Year Book wherein is listed the things we are expected to do.

What is a catfish?

A W. M. S. member who continually fishes for new members.

What is a catechist?

The questioner on this "most august" occasion.

What is a catafalque?

A platform on which our Treasurer will recline if we fail to reach our apportionments.

What is a cat-o-nine-tails?

An instrument akin to a good-sized hickory which East Tennessee's Vice-President will use on us if we do not reach all the points on the "Standard of Excellence."

Questions from "Things we should know about the Tennessee W. M. U." were then used.

MUCH WORK

This summer Rev. William McMurry, pastor of the Greenbrier Baptist Church, has conducted four revivals and is now holding the fifth in Brookland, Ark.

Great blessings from the Lord accompanied his powerful and spiritual messages. The church at Greenbrier was inspired and uplifted as never before. Some sixteen Christians reconsecrated their lives in a definite way to the service of God, while many sinners were convicted and saved. There were five additions, four by experience and baptism.

The second meeting in the series was held with the Mt. Carmel Church, Dr. J. H. Padfield, pastor. Large and enthusiastic crowds were attracted daily by his earnest and instructive sermons. The church received eight additions. Mrs. Padfield, the pastor's wife, had charge of the music. There are few so talented voices dedicated to gospel singing as is hers, while leadership such as she possesses is unusual and rare.

The other revivals were conducted in the Oakland and Una Churches, the former in the Robertson County Association and the latter in the Concord. There were fourteen conversions in these meetings and both churches were greatly revived. The evangelist has sought throughout his work to place much emphasis on the church and its relation to God as a means of winning the lost to Christ.

A Friend.

WHAT IS INITIATIVE?

The world bestows its big prizes both in money and honors, but for one thing: and that is initiative. What is initiative? I'll tell you: It is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once. That is to say, carry the message to Garcia; those

who can carry a message get high honors, but their pay is not always in proportion.

Next, there are those who never do a thing until they are told twice. Such get no honors and small pay. Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard luck story.

Then, still lower down in the scale than this, we have the fellow who will not do the right thing even when some one goes along to show him how and stays to see that he does; he is always out of a job and receives the contempt he deserves.

To which class do you belong?—Elbert Hubbard, in Southern News Bulletin.

A physician boasted at dinner that he cured his own hams, when one of his own guests remarked: "Doctor, I would sooner be your ham than your patient."—Exchange.

Mary was seven, and she didn't want to take her music lesson. "Why, Mary, don't you like your music?" asked her mother anxiously. "No," sobbed the little girl; "I hate those little black things sittin on the fence!"—Exchange.

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Baptist Book Store, Richmond, Virginia

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 13, 1925

Memphis, Central	1,394
Knoxville, Bell Avenue	911
Chattanooga, First	875
Memphis, First	826
Memphis, Temple	818
Knoxville, First	795
Knoxville, Broadway	679
Chattanooga, Highland Park	580
Knoxville, Fifth Avenue	569
Maryville, First	505
West Jackson	493
Chattanooga, Tabernacle	472
Chattanooga, Clifton Hills	443
Knoxville, Deaderick Avenue	427
Knoxville, Central	387
Chattanooga, Avondale	366
Nashville, Edgefield	362
East Chattanooga	356
Cleveland, First	354
Knoxville, South	350
Nashville, Judson	348
Memphis, Speedway Terrace	338
Alcoa, Calvary	319
Humboldt, First	303
Rockwood, First	301

MEMPHIS

Central, Ben Cox. By letter 10; for baptism 2; SS 1,394.
New South, Pastor Norris preached at both hours. SS 171.
First, Pastor Boone preached. SS 826; by letter 7.
Merton Avenue, A. J. Hill. SS 172; BYPU 56.
Temple, J. Carl McCoy. SS 818; BYPU's 144; by letter 2.
Calvary, J. A. Barnhill, pastor, spoke at both hours. SS 175.
Hollywood, Pastor Burke spoke at both hours. SS 151.
Fisherville, W. L. Smith, pastor, spoke at morning hour, No night service.
Central Avenue, J. P. Horton, pastor, spoke at both hours. SS 81.
Prescott Memorial, Jas. H. Oakley, pastor, preached at both hours. By letter 2; one funeral; SS 291; BYPU 101.
Highland Heights, E. F. Curle, pastor, spoke at both hours. SS 270.
McLemore Avenue: SS 286; by letter 6.
Baptist Memorial Hospital: Pastor M. D. Jeffries visited the Marshall County, Miss., Association on Thursday. Supplied for Pastor Sturgis at Bolivar, Tenn., on Sunday at both hours, and at Parrin's Chapel in the afternoon.
National Avenue: C. Skoonce spoke at both hours.
Germantown: J. W. Joyner, pastor, preached at both hours.
Seventh Street, I. N. Strother. "The Men of Our Church" and "Jesus and the Moral Law." SS 215; by letter 1; BYPU 45.
Boulevard, J. H. Wright. Profession 1; SS 269.
Yale, L. E. Brown. Profession 1; addition 1; SS 100.
Joseph Pyria, Italian pastor, spoke twice. SS 26; profession 1.
Eudora, Pastor Whaley. "We Would See Jesus" and "Abraham, Man of Faith." SS 60.
Speedway Terrace, Norris Palmer. Rally day in the SS, with 338 present. Judge Clifford Davis special speaker. By letter 1.

CHATTANOOGA

East Lake, W. C. Tallant. "Having Done All, to Stand" and "Return Unto Me and I Will Return Unto You, Saith the Lord." For baptism, 1; SS 196; BYPU 74.
East Chattanooga, J. N. Bull. "The Report of the Spies" and "Going After the Lost." SS 356.
Concord, C. W. Pope. "Walking with God" and "A Cure for the Blues." Held Bible Institute Saturday night and Sunday.
Highland Park, J. B. Phillips. "The Price of Disobedience" and "The Emphatic Date." SS 580. Thirty-five united with the church last week.

Meeting continues through next Sunday.

Tabernacle, T. W. Calloway. "Go" and "Revival." By letter 3; for baptism 2; SS 472.

Oak Grove, J. N. Monroe. "Spiritual Athletics" and "Appearing at Judgment Unprepared." SS 143; BYPU's 44.

Post Chapel, H. N. Blanchard. SS 47. Chaplain C. H. Joyner of Knoxville preached at both hours.

Woodland Park, E. G. Epperson. "Branches of the Vine" and "Peter's Repentance." By letter 2; baptized 1. Several at altar for prayers.

Avondale, T. G. Davis. "Why the Drought?" and "Warming by the Enemy's Fire." SS 366.

Central, W. L. Pickard. "Jonah and His Prophecy Historic" and "The Sin of Jonah." SS 274; BYPU 46. Fine spirit for the fall work.
Burning Bush, R. R. Denny. Rom. 1:14, 15 and "Life" (James 4:14). SS 110. Revival held in August—34 conversions, 21 baptisms. Church in fine shape.

Rossville, First, J. E. O. Quinn. "Drinking the Cup of Christ" and "The High Calling of God." By letter 4; SS 287; BYPU 92.

Clifton Hills Tabernacle, W. S. Hattie. "Sweeter than Honey" and "On the Way to Paradise." By letter 10; baptized 10; SS 443. Confessions in week's revival, 27.

Union Ford, A. Robertson. Just closed a three weeks' meeting. No professions, but some renewals and the community nearer together than for years. Preached funeral of W. H. Richey, who was an old member of the church.

Lupton City, Rev. W. T. McMahon. W. G. M. Thomas preached in morning. SS 76.

First, John W. Inzer. "Bunyan's Description of a Faithful Preacher" and "What Doth Hinder Me to Be Baptized?" By letter 3; SS 875.

North Chattanooga: W. T. McMahon preached twice, with two conversions.

KNOXVILLE

Fifth Avenue, J. L. Dance. "Working Out What God Works In" and "Lesson from Luke 15." SS 569; by letter 2.

Broadway, B. A. Bowers. "My Bible." By letter 4; SS 679; BYPU's 116.

Arlington, J. C. Shipe. "The Good Old Paths" and "Job." By letter 5; SS 75; BYPU 31.

Central, Leland W. Smith. "Our Open Door" and "For What Is My Life?" By letter 1; SS 387; BYPU's 120.

Oakwood, W. G. Mahaffey. Brother R. S. Jones, morning, "The Needs and Achievements in Brazil" and "Loving the Unseen," by pastor in the evening. SS 225; BYPU 21. Brother Jones will be in the homeland until January 1, 1926. He will do your church good if you can hear him.

Gillespie Avenue, J. K. Smith. Luke 6:12 and "The Dance." SS 234.

Bell Avenue, James Allen Smith. "The Touch of Grace" and "A Midnight Conversion." For baptism 1; by letter 1; SS 911.

First Lenoir City, W. C. Creasman. "A True Witness" and "Listening for God." SS 253; BYPU 64. Beaumont Avenue, D. A. Webb. "What Faith Can Do for Us" and "The Symbols of God's Word." For baptism 2; SS 195.

Smithwood, Chas. P. Jones. "The Church in Battle" and "A Call to Slumbering Souls." SS 225; BYPU 76. Conversion 1. Revival in progress, with pastor preaching and Ike Petree leading the music.

South Knoxville, J. K. Haynez. "God's Eternal Progress." Evangelistic meeting in tent, with Brother Sprague preaching. By profession 1; SS 350; BYPU's 72.

Lincoln Park, H. F. Templeton. Matt. 25:8. By letter 2; SS 232; BYPU's 50.

Grove City, F. R. Barnaby. "The Overcoming Life" and "The Obstinacy of the Sinner." SS 181; BYPU's 57.

First, Dr. F. F. Brown. "Jesus as Teacher" and "Follow Me." For baptism 1; by letter 25; SS 795; BYPU's 168.

Calvary, N. F. Jones. "The King's Service" and "Prevailing Prayer." SS 135; BYPU's 46. Meeting in progress.

Deaderick Avenue, C. E. Sprague. "Lord's Day Alliance" and "Brazilian Missions" by R. S. Jones. Baptized 25; SS 427.

MISCELLANEOUS

Calvary, Alcoa, J. H. O. Clevenger. O. F. Barnes of the Haggard party preached in the morning. Revival closed after five weeks, with 300 professions. Additions Sunday 13; SS 319.

Maryville, First, J. R. Johnson, pastor, spoke at both hours. SS 593.

Rockwood, First, L. W. Clark. "Altars and Altar Fires" and "Salvation from Sin." SS 301; by letter 2; BYPU's 176. Fine address by Col. Mundy at 2:30.

Radnor, F. P. Dodson, supply. "Stewardship." At the evening hour a ver yinteresting play was given by the BYPU and the SS. The church paid \$200 on their lot, leaving only a small balance due. A beautiful spirit prevails.

Oakdale, L. A. Hurst. "The Drought" and "A Desirable Death."

West Jackson, R. E. Guy. SS 493; BYPU 121; by letter 4; for baptism 1.

Dresden, I. N. Hale. "Philemon." Rev. Mr. Shelton preached at night. The pastor preached at Shiloh in the afternoon. He has moved into the new \$5,000 parsonage recently purchased by the church.

Pulaski, First, Sibley C. Burnett, pastor, began his work, preaching at both hours. SS 54 (82 per cent of enrollment); BYPU 30.

Bethel, Robertson County Association, A. L. Bates. "Call of God." Ordained Brother Curtis Thurman to full gospel ministry. For baptism 1; baptized 7. Meeting at Ridgeway drawing great crowds.

First, Paris, J. H. Buchanan. SS 357; prayer meeting 91; profession 1.

First, Cleveland, C. F. Clark. "Come with Us" and "Jacob at Bethel." By letter 6; for baptism 1; baptized 1; SS 354; BYPU 56.

Central, Bearden, Robt. Humphrey. "A Condition and a Remedy" and "Testimony of Eye-Witnesses." SS 189.

NASHVILLE

Calvary, W. H. Vaughan. "The Joy of Knowing" and "Expansion of the Missionary Enterprise." S. S. 225; B.Y.P.U., 50; Int. B.Y.P.U. 20; Jr. B.Y.P.U., 19. A great rally day of the Search the Scripture Class



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Third, W. Rufus Beckett. By Dr. Hight C. Moore, "The Bible in Berea" and "Press On." Pastor assisted Bro. Laten at Minor Hill in a meeting last week. Four additions. The church is making great progress under Bro. Laten's leadership.

Judson Memorial, R. E. Grinsley. "Church Life" and "Home Life." S. S. 348.

Seventh, Edgar W. Barnett. "The Drought" and "An Experience of Grace." S. S. 207; B.Y.P.U. 19.

Edgefield, W. M. Wood. "The Conversion of an Afflicted Beggar" and "The Conversion of a Timid and Lovely Invalid." S. S. 362; B.Y.P.U. 30; Int. B.Y.P.U. 25.

North Edgefield, A. W. Duncan. "David's Zeal for Zion" and "A Criminal Pleading His Cause at the Bar of Justice." S. S. 278; B.Y.P.U. 63.

Grandview Heights, S. W. Hendricks. "Burden Bearing" and "Relation of B.Y.P.U. to Our Coming Revival." S. S. 165; Int. B.Y.P.U. 58. Our revival begins Sept. 27. Rev. Tom Roberts of Grace Baptist Church will do the preaching. Mr. Card of the Sunday School Board, will lead the music. Pray for us.

Battle Creek, H. F. Burns. "Christ the Propitiation for Our Sins" and "Christ Our Advocate." Baptized 7.

Park Avenue, A. M. Nicholson. "The Buoying of Faith" and "The Call of Our Yesterdays." S. S. 217; B.Y.P.U. No. 1 22, No. 2 17; Int. 17; Jr. 23.

Lockland, J. C. Miles. "Should We Pray for Rain?" and "The Midnight Marauder." S. S. 207.

New MISSIONARY BOOKS

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All books recommended for reading and study by the Department of Missionary Education can be supplied at the regular prices. Send for circular.



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AMONG THE BRETHREN

Fleetwood Hall, Lexington

The People's Church, Little Rock, Ark., loses its pastor, Rev. John F. Johnston, who resigns without indicating his plans.

★ ★ ★

Rev. F. C. McConnell, Jr., of Tifton, Ga., lately held a meeting at Richland, Ky., resulting in 30 additions to the church. It is his fourth meeting with that church.

★ ★ ★

Dr. H. A. Smoot, formerly the beloved pastor at Humboldt, Tenn., has lately resigned the pastorate at Parsons, Kans., to re-enter the evangelistic field. He is peculiarly adapted to do the work of an evangelist.

★ ★ ★

Evangelist Frank Tripp and Singer E. L. Woleslagel are to assist Rev. J. A. Clark and to First Church, Covington, Tenn., in a revival in the early fall.

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Makes Pumping Up Tires Unnecessary

Chicago, Ill.—M. F. Hughes of 2516 Monroe, this city, has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes thru rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and sample free. Write him today.

The First Church, DeRidder, La., loses its pastor, Rev. C. C. Jones, who has resigned to become associated with Evangelist T. T. Martin in promoting the Anti-Evolution League of America.

★ ★ ★

Miss Margaret Jordan, daughter of Rev. W. A. Jordan of New Orleans, La., has begun her work as private secretary to Dr. M. E. Dodd of the First Church, Shreveport, La. Hosts of friends in Tennessee are interested in this announcement.

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The First Church, Baton Rouge, La., Dr. W. H. Knight, pastor, it is announced, leads the entire South this year in the number of persons baptized into its membership. More than 500 have been baptized in the associational year.

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The First Church, Shreveport, La., Dr. M. E. Dodd, pastor, spent last year \$73,000 on local expenses, while it gave \$76,000 to outside causes. Giving more to others than to self is as it should be.

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Evangelist L. C. Wolfe of Muskogee, Okla., lately assisted Rev. J. B. Jones in a great meeting at Greensburg, Ky., resulting in 25 professions and 30 additions, 17 by baptism. The church was very greatly revived.

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Rev. G. W. Blankenship of Eastern Heights Church, Memphis, Tenn., is being assisted in a meeting this week by Rev. J. Carl McCoy of Temple Church, Memphis. D. Y. Black is directing the music.

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The carpet for the new LaBelle Place Church, Memphis, Tenn., Dr. D. A. Ellis, pastor, was laid last week and new folding opera chairs were installed at a cost of \$1,400. Dr. Ellis is in a great meeting at Harrodsburg, Ky.

★ ★ ★

Rev. Luke Rader of Atlanta, Ga., is to assist Rev. Robt. E. Connelly in a revival at McLemore Avenue Church, Memphis, Tenn., during November. J. C. Hockett, Jr., State Sunday School Secretary of Missouri, will in two weeks lead the Sunday school in taking a religious census and re-organizing.

★ ★ ★

In the Southern Baptist Handbook for 1924, Part I, are given lists of the "Big Churches among Southern Baptists" having more than 500 members. In the Texas list, the First Church, Dallas, Dr. Geo. W. Truett, pastor, is shown to have a membership of 4,944. First Church, Houston, Dr. J. B. Leavell, pastor, is next with a membership of 3,704. No mention is made of the First Church, Fort Worth, Dr. J. Frank Norris, pastor, which is said to have "the largest membership on the American continent in both church membership and Sunday school." We wonder why the omission? The church was represented through its pastor at the Convention in Memphis.

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Rev. Thos. C. Wyatt, assistant pastor of the First Church, Memphis, Tenn., has been sent by the church to Dallas, Texas, to spend four weeks in a course on Sunday school work. The pastor, Dr. A. U. Boone, is on the job since his return from the east.

★ ★ ★

Wednesday night, September 9th, Dr. Henry Fox, former teacher of biology in Mercer University, Macon, Ga., was excluded from the membership of Tattnell Square Church, Ma-

con, for teaching evolution in his class rooms. He had been previously excluded from the faculty of the University for the same reason. He asked the deacons whether they accepted the principle of religious freedom within the church. They replied that a Baptist was not free to deny the divinity of Christ. Dr. W. L. Poteat, an evolutionist in Wake Forest College, should be given the same medicine.

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There were 12 baptisms as a result of the revival last week at Mazie's Chapel Church, near Lexington, Tenn., in which the pastor, Rev. R. L. Rogers, was assisted by Rev. G. W. Kolwyck. It was a genuine revival.

★ ★ ★

Rev. F. M. Masters of Little Rock, Ark., State Secretary of Missions, lately assisted Rev. W. J. Derrick in a meeting resulting in 42 additions, 25 by baptism. Singer C. L. Randall led the music.

★ ★ ★

Evangelist G. M. Workman of Camden, Ark., lately assisted Rev. T. H. Berry in a meeting at Sparkman, Ark., resulting in 33 additions—15 by baptism.

★ ★ ★

Rev. A. M. Nix of Belmont, Miss., has just closed a great meeting at Auburn, near Tupelo, Miss., where Rev. F. Hobson is pastor. There were 22 additions by baptism.

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The First Church, Plant City, Fla., has called Rev. Wallace Wear of Shreveport, La., but we have seen no indication as to his decision.

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Rev. L. T. Hastings, a Tennessee exile, has resigned the care of Coliseum Place Church, New Orleans, La., to accept the call of the First Church, Monroe, La., where the State Baptist Orphanage is located.

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Alma Nichols and Mrs. Mentie Millender, estimable young people living near Lexington, Tenn., were married Saturday afternoon at 4:30 o'clock, the writer officiating in the presence of a few relatives and close friends.

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Rev. Charles S. Pierce, formerly pastor at Kaufman, Texas, has accepted the call to Ervay Street Church, Dallas, Texas. He recently returned from Europe and the Near East, where he spent a year in study. His new pastorate begins auspiciously.

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In the recent revival at Forrest City, Ark., in which the pastor, Rev. B. F. Davidson, was assisted by Rev. C. E. Matthews of Fort Worth, Texas, there were 90 additions, 60 by baptism. The church is to build a \$75,000 house equipped with a swimming pool.

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Rev. Lee Janes, formerly of Paris, Tenn., has lately resigned the care of the church at Cordell, Okla., to accept a call to the First Church, Hobart, Okla., effective Oct. 1st. During his 18 months at Cordell there were 105 additions.

★ ★ ★

While spending his vacation in Tennessee, Rev. H. L. Janes of Cordell, Okla., assisted Rev. W. B. Perry in a meeting at Gates, Tenn., resulting in 19 professions and 18 additions and Rev. C. W. Baldrige at Emory Church near Halls, Tenn., resulting in 17 professions and 16 additions.

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THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

SEEING THE MASTER

(Continued from page 9.)

cred with them."

The tragedy of it all! Hundreds of homes claim to be Christian! Hundreds of people claim to have been with him! Hundreds who would make such splendid workers! And yet so few who will hunt out Jesus and hold communion with him! The others are afraid!

Are you struggling against a divine call to work in his vineyard, O, young people! Is there lingering in your hearts the fear that if you see Jesus, he will call you to preach, to be missionaries? Are you afraid to see Jesus because you have things in your lives which you are unwilling to give up? Are you, O Christians, mean enough to want him with you in the house of worship, in the hospital, in the hour of death, and yet you will not let him go with you in life and decide what your conduct and work shall be?

God grant that he may take the lives of each one of us and rid them of everything that keeps us from doing his will. Get up, O sinner, high enough to see him who can save your soul! Climb the hills, O, people of God, until you can catch the full sweep of the glorious world of service before you! Get above the masses who throng the streets of life and see Jesus as God wants him to be seen! Look at the might of his arm! See the gleam of courage in his eye! Mark the sadness on his face! Hear his clarion call for consecration, "Come ye out from among them!" Feel the impact of his dynamic personality! Hear and obey his command to go! Then come down to his side among the masses of humanity and receive his glorious reward when he announces that he is ready to go home with you!

Oh, lead us upward, Lord,
To heights from which we may behold
The wondrous beauty of Thy face,
The bounteous blessings of Thy grace!

Oh, give us grace to see Thee, Lord!
To give our all in love to Thee;
Help us to be Thy servants true,
And do what'er Thou bidst us do!

OBITUARIES

Published free up to 100 words. Words in excess of this number will be inserted for 1 cent per word.

TWO GOOD MEN

By J. R. Chiles

Winfield Shipe

He died suddenly at his home in Knox County in the month of May. He had been a faithful pastor of country churches for about thirty years. He was strong in body, and well trained in mind and kind in disposition. He was faithful in keeping his appointments. His members knew he would be there no difference what kind of weather it might be.

Speaking in a general way it might be said that he was the successor of Henry Byerly, who although he died young did such a great work among the country churches of Knox County. He was a man of tender heart and as a good under shepherd led people in the right way. He was loved. On back of Brother Byerly and overlapping his earlier ministry was Elder Jack Corum, who could preach with vigor and power for two

hours to interested audiences. People honored him. Brother S. W. Tindall says he would have been a great man in any generation.

Brother Shipe builded well on the foundation laid by these two. People trusted him. He was trustworthy. Out of his father's home came two preachers and other useful workers in the churches.

Perhaps no preacher in Knox County ever entered more homes than he when there was crepe upon the door. The morning that he fell and expired upon his own yard he was getting ready to go to a funeral. That was typical of his life. He conducted services in memory of my own dear father. They were associated as pastor and deacon for more than twenty years and are together now in the church of the first born.

W. R. Hamilton

The going of this dear brother in July was a grief and shock to a great host of people. He was a man of warm heart and stood like a stone wall for truth and good morals. He lived in Knoxville sixty to eighty miles from the churches in our association where he was reared, but he rarely ever missed an associational meeting or a fifth Sunday meeting. His father was the moderator of the Holston Valley Association for the first seven sessions after it was organized in 1884. The son never lost interest in the work here. For one year he came up each week-end and spent the Sundays with the churches in the interest of missions and evangelism and Sunday schools. That was our banner year in conversions and up till that time in contributions to missions.

A few years ago a church in the association was torn asunder by divisions. At a fifth Sunday meeting the people were called upon to pray for it. The moderator appointed the writer to go there and preach for some days and Brother Hamilton to go and assist in the work. The moderator arranged it with the church and he went. The weather was winter cold and the roads were deep with mud. Brother Hamilton left his business and put in two weeks in helping to save that church to the service of his Lord.

He served in a state-wide capacity for nine years. When Tennessee was cursed with the open saloon he was made secretary of the Anti-Saloon League. He took the white flag of temperance and carried it on to victory. Generations yet unborn will owe him a debt of gratitude for that.

Brother Hamilton has a son, W. R. Hamilton, Jr., who is a preacher just graduated from the Louisville Seminary this spring and now pastor at Titusville, Fla. The first time the father had heard him preach was in our pulpit here two years ago. At the close of the sermon the pastor called on the father for a few words. The family had driven up from Knoxville that morning. He arose from the pew and said: "If in heaven they know what is taking place on earth there is joy there today." He referred to his own parents whose lives had been one continuous devotion to the cause of Christ in this section.

Rogersville, Tenn.

SMILES

SELECTED

"Now, can any one tell me what a myth is?" asked the teacher.

A solitary hand was raised, and a voice exclaimed:

"Please, miss, it's a female moth."

Little Willie: "I wish I was you, Mr. Selfmade."

Mr. Selfmade (who has come to dinner): "And why, Willie?"

Willie: "Because you don't get your ears pulled for eating with your knife."—Exchange.

Little Bess: "Let's play at being a married couple."

Little Bobby: "No; mummie said we musn't quarrel."—London Humorist.

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.—Alonzo Hinckley, California.

"Don't you think my new suit is a perfect fit?"

"Fit? Why, it's a perfect convulsion!"—Exchange.

"I was unconscious for about three hours today."

"What was the trouble—accident?"

"No, I took a nap."—Exchange.

"Yes, I got the better of my wife last night."

"How was that?"

"Admitted I was wrong before she had a chance to argue."

"Well," said Uncle Si Brugging after a solo by a fashionable church choir tenor, "if that ain't the rudest thing I ever saw! Just as soon as the young man began to sing every member of the choir stopped. But he went through with it, and I must say I admire his spunk."—Exchange.

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