

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Volume 91

NASHVILLE, TENN., THURSDAY, SEPTEMBER 24, 1925

Number 38

WHAT ABOUT FOREIGN MISSIONS?

A. R. Gallimore

Since we are detained for a few weeks (only a few, we hope) from returning to China, we are constrained to think of the question of Foreign Missions here in the homeland. When we shall have arrived in China we shall again be the foreigners and we shall be at home in one of our greatest mission fields. There is no doubt that this question of our foreign work has become one of our problems which it seems is not being solved very fast.

Nearly every denominational paper we pick up presents those words from Dr. Love, "Hear the Missionaries." We know by experience what these appeals mean and we sympathize with our Foreign Mission Board in that so many appeals have to go unheeded. It is needless to say that it is necessary that "cuts" be made and they are being made, but they fall heavily upon the missionaries and the work. They are generally the ones who get "cut." And may we say that the Board, as your representative, is good to its missionaries. The Board is now struggling with a tremendous debt and the work is suffering seriously from cuts. Yet we represent churches in the richest nation on earth in prosperous times.

The prosperity, which seems so evident, tends to show itself in travel. The world is going to and fro. People everywhere are going. It is an age of riding; very few people walk these days. We do not know how true the statement might prove to be, but some one has said that if the gasoline which is used by Baptists in the South on Sunday should be saved and the money applied to the debt on Foreign Missions, it could be cancelled in three months. At any rate this is worth thinking about.

We received a letter not long since from one of our coworkers on the field and we were impressed with the inscription he had stamped on the corner of his stationery, "Every Christian a Missionary." This is not only possible, but it is just what ought to be expected. Why can it not be so? The debts on our home and foreign boards are our problems, not the problems of any individuals nor of the secretaries, but of every (Baptist) Christian.

The world needs Jesus Christ. The effort to bring Him to the world and into the lives of individuals in causing them to realize a conscious need of the Saviour is the greatest work of which any one can conceive. Just this ought to be the life work of every Christian. We may, as did William Carey, have to cobble shoes or do something else for a living, but this should

be the chief business of our lives. The great missionary enterprise demands our best of personality and of our means and of our efforts. Indeed, every Christian should be a missionary. In becoming Christians we become subjects of Jesus Christ and we are thus amenable to the commission which He gave to His followers as He ascended from the Mount of Olives.

Have we ever thought of the real meaning of those last words of Jesus? Indeed, have we thought of them in that light? When some of our loved ones or friends leave this world we are prone to inquire concerning their last words, especially if they had lived marked Christian lives. We cherish their memory by some beautiful sentiment or request and we treasure their last wishes. We know what was at the very heart of Jesus and it determined his last words so far as his life on this earth was concerned. How much more significant are they than anything a friend or a loved one might utter. "And Jesus came to them and spake unto them, saying, 'All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.'" These are words of authority and power and we can not afford to treat them lightly.

The eleven disciples of Jesus accepted the last words of their master at their true worth and they at once began to heed them. Soon after the Holy Spirit came upon them at Pentecost they were found preaching Jesus to the people, and after the church was scattered abroad they went in every direction proclaiming their wonderful message among their own people. They were found faithful to the trust which had been committed to them. What if they had not been faithful? How different the world would be today. He depended upon them for he had no other plan. Those disciples and the first followers of Jesus carried the Gospel into all the world as it was known at that time. Paul (Saul) who was "not disobedient to the heavenly vision," was the greatest of all the early missionaries and was very influential in getting the Gospel proclaimed throughout Europe. His response to the Macedonian call meant everything to Europe. In due time missionaries came to the British Isles and then upon the discovery of America our own land became a refuge for those who were seeking religious freedom. Thus it can be said that westward has the course of Chris-

tianity taken its way, as well as the course of empire. This has continued to be true until this good day.

What then has been the history of the churches in our own dear country? Christianity has continued its course westward. When our forefathers began to move to the western frontiers the churches back home helped to make it possible for them to have the Gospel preached to them. That phase of our church life has been kept up as Home Missions. Indeed it has been a great and important work. But now the Pacific Ocean has become our western barrier. Should even the great sea keep the Gospel from proceeding westward? It does not impede commerce. Great ocean-going steamers connect our country with China and Japan and all the great East. It behooves us to send out the message of salvation on these great connecting links. What if the course of Christianity has started eastward instead of westward? We know what would have been the result. Would we not have expected those more fortunate to have brought the "good news" to us? Let us then put ourselves in their places and think of our duty. We are sending the Gospel, but we are not doing anything compared with what we ought to do.

To accomplish the task, the Lord is depending upon each one of us, upon every individual Christian. His commission is to all who claim to be his followers. Our churches represent those who are called out from the wealthiest nation in the world today. Our resources in men and women and money are great. Can He depend upon us? Opportunities are facing us.

"He is counting on you, if you fail Him—what then?"

FATHER AND SON

Be more than his dad,
Be a chum of the lad;
Be part of his life
Every hour of the day;
Find time to talk with him,
Take time to walk with him,
Share in his studies
And share in his play;
Take him to places,
To ball games and races;
Teach him the things
That you want him to know;
Don't live apart from him,
Don't keep your heart from him,
Be his best comrade,
He's needing you so."

Edgar A. Guest.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the
EXECUTIVE BOARD OF THE TENNESSEE BAPTIST
CONVENTION

O. E. Bryan, Corresponding Secretary and Treasurer,
161 Eighth Ave., No., Nashville, Tenn.

COMMITTEE ON PUBLICATIONS AND LITERATURE

W. F. POWELL, J. E. SKINNER,
Chairman. NORMAN SMITH.
L. S. EWTON, J. H. SHARP.
J. H. BUCHANAN.

O. E. BRYAN, Business Manager
JOHN D. FREEMAN, A.B., A.M., Th.M., D.D., Editor.

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

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

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

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

Terms of Subscription—\$2.00 a year in advance. Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made. Send money in the usual way to the Baptist and Reflector.

EDITORIAL

If a fellow always tells the truth, he is never worried about remembering what he has said.

A hypocrit is a person who tries to hold up somebody's meanness before the world in order to keep the world from seeing his own meanness.

At the meeting of Salem Association, the editor failed to see in a crowd of 1,000 people, one woman with bare knees. It was the most modestly dressed group of women he has seen in a long time. And they were not dressed in "mother hubbards" and "poke bonnets" either.

When Tennessee Christians set a day for prayer for rain, a certain weather forecaster reversed his predictions of the day before that there was no prospect of rain for another week, and said, "Probable showers tomorrow night and Monday."—Evidently one man in the city had faith in prayers for rain.

A Bolshevik in Baptist ranks is one who refuses to submit to the laws that are put into effect by the body of Christ. Whenever a church has a covenant and a member refuses to obey his covenant obligations, he ought to be disciplined and the church that refuses to exercise discipline is headed for disruption.

We wonder what the members of a church think when, at the association, the report of the work of their church for a year, shows no money contributed for the extension of the kingdom of Christ, no souls won for Christ, and no growth of their own body. Where the Spirit of the Lord is, there is life; and where there is life, there is growth and development. Therefore, we must conclude that where there is neither life nor growth, there cannot be the Spirit of the Lord.

"The pot cannot call the kettle black." That is what the old adage says but whoever made the adage did not live today. We heard not long ago of a man who was guilty of a certain offense against decent society, and who was very loud in his condemnation of a brother who was guilty of the same offense. Evidently, the pot had not been looking into the mirror of truth.

"Third Generation Has Been Using—." So runs the heading of a certain patent medicine advertisement. We know of a medicine which has been used for sixty generations and it is more popular today than ever before and it has never failed to cure any person who has given it an honest trial. We speak of the medicine for the soul prescribed by the Great Physician nearly nineteen centuries ago.

The only preacher of note in the Southern Baptist Convention to vote for entrance into the colossal farce of the "Inter-Church World Movement" raised his voice again a few days ago. This time it was to scoff at the governor of his state who issued a proclamation calling upon his people to go to God, the ultimate source of hope, and ask him to break the drought. Thank God for the governor of Georgia! The prayer meetings were held; God sent the rains; the people will now hear a few sermons on "If my people will humble themselves and pray."

STATE MISSION DAY

Sunday is State Mission Day in our Sunday Schools. Let us make much of the day. We have thousands of Baptists in Tennessee who have given not one cent during the past year for the extension of the kingdom of Christ. These will respond more readily to an appeal for the work of the state. As a rule, they live in the midst of destitution and feel keenly the need of more evangelism at home. If they are made to grasp the meaning of our State Mission program and if they are brought to realize that they too are under an obligation to contribute to the causes represented in that program, they will open their hearts and their purses and help to care for our needs.

There are four special days during the year, when the objects of our unified program are laid upon the hearts of all our people. These four days, if utilized, will serve to meet the demand for special appeals to the ones not enlisted in the unified program. They will also give to our pastors and Sunday school workers a wonderful opportunity of stressing the unified program and of enlisting the uninterested in it. If a man gives to State Missions next Sunday, and make a worthy offering to that interest, he will be more likely next year to contribute to the whole program. If he gives to the Orphans' Home during the Christmas offering, he will be still more interested. If he gives to Christian Education and to Home and Foreign Missions on the other two special Sunday school days, the probability is that at the end of the

twelve months, he will reason thus with himself: "I have given to these special objects when they were presented to me through the Sunday school. They are all included in the unified program. I shall therefore make my pledge to the whole program and make my payments regularly."

One hundred and sixty-five thousand Tennessee Baptists are not enlisted in the program. And they will never be enlisted as long as they depend upon special appeals before giving their money to the causes of the kingdom which are included in the program. We ought to have learned long ago, that our work is weakened, our unity broken, and our powers dissipated by the effort of each institution and organization to get all possible for itself. We must have a program and stick to it. Each object represented in that program must work for the whole and not for itself alone. We cannot teach State Missions without emphasizing the worth and the needs of everything included in the unified program. So while we teach the lessons next Sunday and when we make our appeals for the State work, let us keep in mind that we are only doing so because the State Mission work is fostering and supporting all the causes of the kingdom of our Lord.

Let no scholar leave the house of the Lord next Sunday without having made a worthy contribution to the cause presented. And let not the day pass without presenting with earnestness and appeal, the business-like method adopted by our state for the promotion of the kingdom through united and proportionate giving.

ALCOHOLISM AND CRIME

Quite a bit of excited interest has been created by the present reports of the Federal Council of Churches upon the standing of prohibition in our nation. The "Wet" press is jubilant over the reports given out and it has construed them to mean that prohibition is a failure, that more people are drinking than in the days of the open saloon, and that crime is more prevalent as a result of the Eighteenth Amendment. The "Dry" papers, on the other hand, find consolation in certain phases of the report and point with pride to some of the findings of the Council. Let us notice a few things.

1. The Causes of Crime. Can we honestly lay the blame for the prevalence of crime upon the prohibition laws? One were foolish indeed, were he to claim that the crime wave now sweeping our nation is the result of the passage of a moral law. There can be no excuse for intemperance. There can be no excuse for crime. And it is equally true that moral laws do not produce crimes. We must go further than the Eighteenth Amendment to find the cause of the present crime wave. And when we investigate affairs in our nation, we find that we have two great schools of crime conducted in the open with practically no opposition. What are they?

a. The moving picture shows. Upon the screens of practically every moving picture house in America, there has been conducted

for the past decade a school of crime. Every known crime has been portrayed. The youth of the land has been taught how to be highwaymen, burglars, thugs, grafters, adulterers, home wreckers, spies, and other kinds of criminals. The most minute details of these crimes have been portrayed for them to learn and they have learned. Hundreds of illustrations of their learning might be given.

b. The courts of the land. The powers erected by our forefathers for the purpose of enforcing the laws of the land have become schools of crime. This is due to two things. First of all, the courts are burdened with a lot of formalities, rules, customs, and traditions, that make it almost impossible for the law to have right of way. Consequently, criminals are not given speedy trials, and while justice tarries, crookedness prevails and crime laughs at the power that once made it cringe with fear. In the second place, the governors of the states, either because of silly sentimentalism or because of political ambition, have shorn the courts of their powers. No sooner is a criminal convicted of a crime than the governors step in, open the prison bars and turn loose the convicted person upon a helpless society. The judges therefore lose heart, cry "What is the use" and thus add their influence to the schools which teach how to commit crime and remove fear of punishment.

We need not be surprised that the reports of the Federal Council as well as those of other bodies show that a large per cent of the crime is committed by young people. The young men and women of today were the boys and girls of a decade ago when the schools of crime were first opened in the moving picture houses. The adults of that day were well enough established in the principles of morality and respect for law not to be vitally affected by these schools. But the youth, bold, adventurous and daring, have had no such restraints as the adults. Consequently, they have recklessly abandoned themselves to the desire for excitement and are drinking, carousing, gambling, robbing, indulging the sex instinct, even committing murder for the sheer delight of the carnal man.

2. Alcoholism and Crime. It is sheer foolishness to accuse the Eighteenth Amendment with being responsible for the crime wave. It has had nothing to do with it save as it has contributed its part to the second element in the school of crime. Drinking among young people is due to the influence largely, of the picture shows. In spite of the laws of the land, the movies have gone on portraying in the most glowing and attractive ways possible, the drink curse. Scenes by the thousands have revealed the wine cup, the beer stein, and the whiskey glass. Women as well as men have been shown, sitting around the tables and always the happy, rollicking side of the drink habit has been shown.

Youth has not been slow to feel the lure of the pictures. And added to the excitement produced by drink, there has been the further excitement produced by the evasion of the law. How to do it, and the

thrills of adventure connected with law-evasion have also been learned from the movies. Many of the young people had sleeping in their veins the desire for drink. Heredity, cruel and inexorable law of heredity, sprang into action in their cases and after the first few drinks, the demon of alcohol had them bound and in order to satisfy the desire for strong drink, they have become criminals.

We might also mention the cigarette habit among the youth of the land. Millions of our boys and girls are smoking. We have had no anti-tobacco laws save those that were intended to prevent children from smoking and these have never been enforced. Yet there is a constantly growing demand for cigarettes and girls are smoking them along with the boys. We never had any cigarette smoking girls until after the painted flappers began to play upon the movie screens. We had no crime wave until after the crime wave began on the picture screens. We had few triangle love affairs until after they were popularized by the movies. We would have had no open and flagrant violation of the prohibition laws by young people had the government exercised its "right of domain" and prevented the creators of popular opinion, customs and habits from circulating so many gross caricatures of the law, from teaching the youth how to be criminals, and from ridiculing the courts that seek to enforce the laws.

Clean up the movies; get rid of a lot of sentimental judges; dethrone every governor whose sentiment, or political ambition leads him to pardon every criminal who has friends—when these things have been done, the crime wave will have been blocked. Remove the restrictions of the Eighteenth Amendment now, and we will have such an orgy of crime as the modern world has never seen.

WARNINGS FROM RUSSIA

Recent dispatches sent out by the International News Service state that Russia has gone a step further toward the total abolition of the marriage relation. No difference now remains between registered and unregistered marriages. Divorces can now be had for the asking. All the "tired" party needs to do is to go to the public clerk's office and ask for one. The law requires the clerk to give the divorce, regardless of the fact that no reason for granting it is presented and in spite of any objections which the non-petitioning party may raise.

The world has before it an opportunity of seeing what the doctrines of Communism will produce when given right of way in national life. The rulers of Russia are obsessed with the ideas propagated by Karl Marx and his disciples during the middle of the nineteenth century and by Robert Owen during the first half of that century. These men sowed down Europe with their ideas, and it has taken practically a century for them to bear their fruitage. Russia was the logical ground from which the seed might grow their har-

vest. Occupied by a hardy, progressive race who were kept bound soul and body by the combined power of Catholicism and the Tzardom, they needed but the opportunity presented by the World War for them to throw off their shackles.

People are never satisfied with theories until they have seen them tried out. That is certainly true of theories of government and of other forms of social control. Anarchists have been propagating their doctrines through the centuries, but the very instincts of the race rebel against the idea of a society without a government. Socialism, once scorned and ridiculed, has come to be recognized as an established power in our great nations. Communism, the hybrid produced by Anarchy and Socialism, is seeking to have its day, and for the first time has a beginning in Russia. Utter collapse, a frightful debacle, is all that can be expected by any one who knows the principles involved in the communism whose advocates hold the balance of power in Russia today.

There is no doubt but that the day of capitalism is about to be run. The trend in American life is toward centralization. Our President only recently launched a campaign to bring about the consolidation of the railways of the nation. The Sherman anti-trust law is practically a dead letter. On every hand we see the rapid rise of chain stores, far-reaching syndicates and other super-organizations. Only last week a salesman of years' experience predicted the end of the "jobbers." "Manufacturers," he said, "will either sell direct to the retail trade which will be carried on largely in the cities and larger towns, or else, adopting the policy of the Standard Oil Company, they will sell their own wares through chain stores."

The present gasoline war is nothing but the struggle to survive on the part of great corporations. Within another decade the government will be compelled to establish the price of gasoline for the buyers will be absolutely at the mercy of the one remaining company that has it in charge. The inevitable result of centralization will be for the great industries of the nation to be socialized. We have nothing to do with it but to wait. Capitalism is bringing it to pass. Our glory ought to be found in the fact that the ideals of Christianity will prevent a revolution such as Russia has had and will preserve the sacred relationships upon which the welfare of the nation and of the race depends. While we wait for developments in our economic life let us guard our shores from the deadly poison of Bolshevism, and we will soon see what it will do as a dominating principle in the national life. Russia's abolition of the marriage law is but another step toward barbarism.

"A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it."—George Washington.

"Handle your tools without mittens."—Benjamin Franklin.

PUBLIC OPINION

WHAT THEY ARE SAYING ABOUT THE BAPTIST AND REFLECTOR

"I have been thinking for some time of writing and expressing my hearty approval of your new work. Am sure it was hard to leave the pastorate. However, you can speak to thousands through the paper."—P. W. Lett, Professor of Sociology, Newton, Ala.

"Enclosed you will find two dollars. Cannot afford to miss an issue."—E. W. Tidwell, Bon Aqua.

"Every Baptist should have it in his home."—J. O. Arnold, Wartrace.

"You are giving us a great paper, and the brotherhood likes it fine."—C. D. Creasman, Knoxville.

"I want to express my approval of the new editorial policy. It seems to me to be most timely and opportune. I assure you of my belief that it is one of the marks of the opening of a bigger and better day for the country churches. Thus acknowledging them by our city brethren will help immensely to awaken them."—Arthur Gonce, Erickson.

"I deeply appreciate the paper you are giving us. You have greatly improved it. People like for their paper to stand boldly for things, and they like to read articles that will strengthen their faith."—H. W. Stigler, Marlow, Okla.

"I learned to love the paper when I was a small boy. I loved Dr. Graves and have followed on down the line. When a new editor takes charge, I soon learn to love him. The Baptist and Reflector comes next to the Bible with me. I am much pleased with the way it is being run now."—J. L. Janeway, Sweetwater.

"I want to say that I have been highly pleased with the vigorous way in which you have taken hold of the work and shall look for greater things as you get more fully into the harness. One suggestion: It would be a fine thing if the space in our paper would permit to give a review of the workings of other denominations, each week such as might provoke our people to do greater things. We might at least have a column entitled 'Other Folks.'"—J. R. Johnson, Maryville.

"I am very much pleased with your clear-cut editorials, its unbiased position with regard to the modern trend and its distinct spiritual helpfulness to the struggling pastors of the State."—M. B. Smith, Franklin.

"I notice some of the readers of the paper are complaining of the label being in the wrong place. Would suggest if the label gets in the way once in a while, we might hold our copy over the teakettle and remove it with the loss of much less time than the editor would have to take to inspect each of the thousands of copies that go out."—H. W. Tubbs, Bulls Gap.

"The paper is improving under the leadership of our new editor, and I feel that I am helping a good cause when I renew my subscription."—A. L. Ardis, Oakdale, California.

"Just in Florida for a few days and find my sister wanting the Baptist and Reflector. Glad to have Florida folks enjoying some of the good things we have in Tennessee, and know of nothing better than the good old state paper; and it is getting better all the time. If we can only get our people to read it, how much better work they would do!"—John I. Forrest, Tampa, Fla.

"You are giving us a good paper. To my mind, it is the best we have had in a long time. Each issue gets better."—D. W. Lindsay, Kingston.

"I do not see how so many Baptists, especially the pastors, can do without their state paper. I very seldom find a Baptist paper in the homes of the church members, but there are daily papers enough. I have just closed a good meeting in Sumner County and did not see a Baptist paper while I was there. If you will permit me, I will make a few suggestions: (1) Let Tennessee Baptists help the editor to make the Baptist and Reflector the best paper in the South. (2) That Dr. Mullins and Scarborough quit trying to work blind bridges on the people about science and give us some sermons from such texts as Eph. 2:8-10; 1 John 3:1, 2, 4:1-3; Rev. 6:15-17, 15:14 and Matt. 28:19, 20."—T. E. Taylor, Clarksville.

"I like the paper more and more. Give an outline of the Sunday school lesson. Cut out the long articles and make it 'snappy.' Give good doctrinal articles. Baptists need to know the doctrines. Give short reports from the field workers."—A. L. Bates, Decherd.

"The issue of the Baptist and Reflector for this week (August 20) is the best one I have ever read. I feel that I can appeal to the people to subscribe because of its worth. The pastor who fails to urge his people to take the paper, in my humble opinion, is standing in his own light."—Wilson Woodcock, Brownsville.

"Have been taking the paper for three years, and I think it is now worth from \$25 to \$30 a year."—E. B. Thacker, Wheat.

"I am greatly pleased with the new editor. No better selection could have been made."—W. J. Bolin, Lakeland, Fla.

"I like your paper very much and do not want to be without it. Your stand against the delusion of Modernism, while encouraging honest scientific research, is a fine example of fair-mindedness toward science and of loyalty to the revelation of God's word. May the Lord give us many more such staunch defenders of the faith."—J. C. Thiesen, Tiskilwa, Ill.

ORDINATION SERVICE

By C. O. Livengood

On September 5th West Point Baptist Church called a presbytery for the purpose of ordaining Brother Marvin O. Wayland to the full work of the gospel ministry. The presbytery was composed of Elders J. T. Thompson, S. R. Love, J. H. Thompson, H. L. Yeager, C. O. Livengood and Deacons L. L. Missenheimer and W. J. Ezell. It was a beautiful and solemn service.

Brother Wayland is a young man nineteen years old. He is pushing to the front because of his sterling qualities and his sweet Christian character. He has been called to the church at Iron City for three Sundays and to the church at Ethridge for one Sunday. We recommend him to the brethren and wish for him great success in his work and ask the prayers of all the brethren for him. We shall miss him at West Point, but we are glad that the Lord has called him to a greater work.

West Point, Tenn.

PRAISE OF FORMER PASTORATE

By J. F. Rogers

During the two years and a half that I was pastor of the Henning, Durhamville and Nut Bush Baptist churches it was my privilege to see the work grow. In the Henning Church non-active members were enlisted and some became leaders. Junior and Senior BYPU's and a GA were organized. Each organization is doing fine work. It was with regret that I gave up the work, but feeling that God was directing me I obeyed His call, and am now located on Seminary Hill. There are

no people who know so well how to appreciate kindnesses from friends as do preachers and their companions. During the last few weeks of our stay in Henning the churches, together with many friends, gave about two hundred dollars. To me that says that they are interested in God's work, because they are trying to assist one of His servants. My prayer is that God's blessings may rest upon that people and help them to grow in grace and the knowledge of Jesus Christ.

Seminary Hill, Texas.

52 YEARS OF SERVICE

By C. W. Weaver

I wish to give you a write-up of my first ministerial work in Cumberland County. On the first Saturday and Sunday of August, 1873, Charlie Richards and I held a meeting at the county schoolhouse west of Crossville. The meeting resulted in ten conversions, all of whom were baptized. With these as a nucleus, we organized a Baptist church. At that time I belonged to the Bethlehem Baptist Church, located at the Maple Schoolhouse. This church set me forward for ordination. J. P. Rodey of Rudy and George Underwood of Rockwood were called for the presbytery, and they proceeded to ordain me to the full work of the ministry. This was done August 11, 1873. After this Brother Rodey and I organized the church, where I held the meeting, and it was named Pleasant Hill Church. The church called me to be its pastor about November 1, 1873, and I served it once a month, preaching the first Saturdays and Sundays until 1879. At the last meeting with the church we celebrated the Lord's Supper, and people came from every direction—in wagons, on horseback, in buggies and on foot. During these years I was also preaching at schoolhouses and in private homes.

In the spring of 1880, during one of the services in a private home, we had in the congregation a number of people from Cliff Springs neighborhood who walked six and eight miles along a mountain path, over rocks, logs and fallen trees. They begged me to come over to their schoolhouse and preach. At Cliff Springs Schoolhouse I found sure enough destitution. There was only one minister within from thirty to sixty miles. This section had been settled by Baptists and Presbyterians. The schoolhouse was made of logs, was 22 by 27 feet, and had seats made of split logs. A big fireplace occupied one side of the room and the benches were arranged before that. The roof was made of split boards about three feet long. There were no windows and only one door.

At this place I began a meeting which lasted one week. This meeting began on Friday before the third Sunday in August, 1880. It was indeed a good meeting. As a result of the meeting I baptized eleven, and in November a church was organized and I was called as pastor. The pastorate continued for three years. After an absence of three years, I was called again to lead the church.

In August, 1886, Barwood and I began a meeting at Hanging Grove, Overton County. It ran for eight days with a number of people converted and ten baptized. Out of these a church was organized and named Zion Hill. I think two other churches have been organized not far from these. New the Cliff Springs Church and Zion Hill have good houses of worship with regular services, while in 1880 the entire district was in utter destitution.

If this is of sufficient interest to appear in print, I will tell you more later on.

(Such letters are indeed interesting, and they are our dependence for much of our Baptist history, especially when the writer can give names and dates as Brother Weaver has done.—Editor.)

Livingston, Tenn.

"The outstanding fact of prohibition in the United States is that a great nation has made a moral decision and is carrying out one of the greatest experiments in social history."—London Observer.

GOING AFTER THE SLACKERS Madison County Association Will Seek to Enlist the Indifferent

The following resolutions were adopted by Madison County Association at the recent meeting at Malesus. Quite a discussion arose over the report of one church that 100 members had been taken off the roll of active members and placed on a non-active list. As a result of the discussion, a committee was appointed to draft resolutions on the matter of church discipline. The following were submitted and adopted without a dissenting vote.

Report of the Committee

Appointed to prepare recommendations to be sent to the churches for the purpose of securing uniform rules regarding the treatment of non-active members.

After carefully considering the problem caused in our churches by indifferent and non-active members, your committee recommends to the churches of Madison County Association:

1. That the church covenants be read before the churches at least once each quarter.
2. That every possible effort be made both by means of correspondence and by visits to enlist the non-active members in the work of the churches.
3. That when members move from one community to another, the churches from which they move seek to lead such members to take their letters and to enlist in the churches of the communities to which they move.
4. That our churches distinguish between active and non-active members and when a non-active member is granted a letter, that the letter be so marked as to indicate the non-active standing of the member.
5. That the term "non-active" be construed in these resolutions to refer to members who do not, for a period of one year, attend services, contribute financially to the Lord's work, or by word or letter, manifest definite interest in the work of the churches to which they belong.
6. That a copy of these resolutions be sent to each church in the association.

(We are sorry that the above resolutions did not go further and include recommendations concerning the immoral church members. We have an ever increasing number of members who are guilty of profanity, gambling, Sabbath-breaking, crookedness in their financial dealings, and even adultery. Such members are a stench in the nostrils of our God, a handicap upon the churches to which they belong, and an open sore upon the body of our Lord. If the churches of Jesus Christ do not enforce discipline, how can we ever expect the government of the towns, cities, states and the nation to enforce her laws? America's government is the result of Christian influences. It is modeled after that of Baptist churches. It must look to Christians for its power and its permanence. It is about time for the parents to begin at home with a restoration of Bible discipline. It is high time that our churches

were exercising their power of wielding the pruning hook. Unless they do, we need not expect to have an honest administration of civic affairs. "Like priest, like people" must now be changed to read, "Like church, like nation."—Editor.)

A FEW MORE DAYS LEFT

We wish to call attention once more to the advertisement of the Sunday School Board concerning church envelopes. By rushing in your orders, the churches will get advantage of the discount. It is the time of the year when many churches adopt their budgets for the ensuing fiscal year. Order your envelopes at once. Get help for your campaign for subscriptions to that budget. Enlist every member in systematic and proportionate giving. Do God's work in God's own way and see how marvellously he will bless your work next year.

STEWARD LEAGUE

On September 1-3 there was a memorable conference at Mars Hill College, North Carolina. There were about fifty Baptist pastors in it from East Tennessee, Northern South Carolina and Western North Carolina. They had been invited by President Moore as guests of the college to consider the matter of New Testament Stewardship for three days. Three main questions were laid before this conference for unhurried prayerful study:

1. Is the present Southern Baptist situation really critical?

Is the Baptist day dawning upon the world? Are debts hampering our Baptist work? Is our Baptist ministry effective? Is our Baptist constituency loyal and united? Will any kind of campaign or program meet the situation? Can educational methods be made quick enough to save the day? What is the remedy?

The answer to all these questions was vitalized New Testament Stewardship.

2. Is a general revival possible that will vitalize stewardship in the life of our people?

Is there an example in the New Testament of such a revival? Is the time ripe now for such a revival? Can we now have a prophetic ministry? Can Stewardship be precipitated as the present supreme religious issue?

"Yes" was the answer to all these questions.

3. Should we begin to form a Steward League of Baptist ministers and others?

The unanimous answer to this question was the formation of a Steward League with the following officers:

President, R. L. Moore, Mars Hill, N. C.
Vice-President, W. R. Alexander, Rock Hill, S. C.

Treasurer, P. C. Stringfield, Mars Hill, N. C.

Secretary, Walt N. Johnson, Mars Hill, N. C.

Operating Committee, R. J. Bateman, Asheville, N. C.; J. Harvey Deere, Morristown, Tenn.; J. B. Hipps, Asheville, N. C.; C. T. Tew, Waynesville, N. C.; G. A. Martin, Landrum, S. C.

This league came after a day of fasting and prayer. It seems to us born of the Holy Spirit. Victory is already in our hearts as we start into its work.

Its members agree to practice and preach Stewardship, to meet together once a year in secluded and intensive prayer and study of Stewardship at some central place and to make regular freewill offerings for extending the league until the whole Southern Baptist ministry is brought into touch with New Testament Stewardship as our present greatest need.

This league of Steward ministers started in a group of brethren not officially related to our Baptist organized work. It is not its business to raise money. Its primary concern is to get into our ministry a proper interpretation of the economic phases of Christian experience as a basis of Stewardship, to be used, if God wills it, in helping to prepare the way for a revival that brings Stewardship into actual conscious Christian experience and thus into Christian culture. We are not reaping; we are trying to plow the soil and sow the seed. As we subsoil and sow, others in due time will reap a bountiful harvest. Our larger Baptist work will be financed as a by-product of such a work of grace. The work of this league is to be done without a cent of expense to any of our organized work.

We are praying and working for a revival in our churches that will make unfaithful stewards repent of their sins in the misuse of God's property and bring forth fruits meet for repentance in large immediate offerings to God. It seems to us that this is God's way to lift the present debts off our work and to thrust us forward into a real Baptist world program.

Our first objective is a thousand pastors leagued together in the Holy Spirit for the practice and the preaching of Stewardship. We hope to reach that in just a few months. Then we shall be in position to begin the real work of making New Testament Stewardship a burning issue in our whole ministry and in all our churches.

Fast as we can reach them we mean to press this blessed significant work in pastors' conferences and in our Baptist schools. This work is even now begun; already arrangements are made for a course of two weeks' study in Stewardship in Mars Hill College and for a pastors' conference in Rock Hill, S. C. Seven or eight conferences of pastors are being scheduled for large areas in three states.

Any communication to the Steward League should be addressed to Walt N. Johnson, Secretary, Mars Hill, N. C.

EIGHT VOLUNTEERS. At the close of the evening sermon at Calvary Church, Nashville, September 13th, preached by the editor on the Expansion of the Missionary Enterprise, eight young people, three of them men, volunteered their services for special work anywhere the Master wants to use them.

SEVENTEENTH ANNIVERSARY. The First Baptist Church of Fort Worth, Texas, celebrated on September 13th the seventeenth anniversary of the pastorate of Dr. J. Frank Norris. A great crowd and a wonderful service characterized the special anniversary hour.

NATIONAL BAPTIST CONVENTION

O. L. Hailey

This great body of colored Baptists met in Baltimore, Md., September 9-15, 1925. At the request of the local committee, headed by Dr. Junius Gray, I spent two weeks in Baltimore, to assist them in getting ready for the coming of the convention, and incidentally to do some work for the American Baptist Theological Seminary. There are some twenty-five colored Baptist churches in Baltimore. It has been regarded as almost a Catholic and Methodist city, but there are some eight thousand colored Baptists there. They had secured the Fifth Regiment Armory in which to meet. They had Prof. Edward Boatner, a graduate of Boston Conservatory of Music, to train a chorus choir of about four hundred voices, to render a concert on the night preceding the convention, and sing during the convention. In the afternoon before the concert they paraded through the downtown streets with about four thousand in line. It would take all my letter, and a good deal more skill than I have to describe that concert. When one's imagination has run riot till he is lost in its extravagance, he will fall far below the real achievement. So why should I try to describe it?

The Convention

They supposed there were some 12,000 to 15,000 members in attendance upon their main convention and their woman's convention. I suppose they did not much overrate the attendance. Dr. L. K. Williams read a masterly annual address, surveying the broad field of their undertakings. It may not be known that he is a Negro, born in a three-room cabin in Alabama some fifty years ago, and is the pastor of the largest Baptist church in the United States, if not in the world. I hear the membership reported as being from 8,000 to 12,000. It is located at Thirty-first and South Park, in Chicago, and uses the building once occupied by Dr. P. S. Henson in his palmy days. He succeeded the late Dr. E. C. Morris as president of the convention. He is a religious statesman of unusual ability, yet withal a quiet, modest man, who does things rather than talks about them. He was elected president again, as he will be until he dies or wishes to be relieved. They have their work laid out in the following departments: Foreign Missions, Home Missions, Education, Publishing Board, this includes the Seminary, and their Benefit Board. The women are organized as auxiliary to all these. They have also a B. Y. P. U. Board and Sunday School Board, which hold separate auxiliary meetings, during the year, called Congresses. That does not mean that these are in any sense apart from the convention work. This meeting is held to give training and to conduct teaching courses. All departments reported a good year with a bright outlook for the future. I think it was the most quiet and orderly convention I have seen among them. There was no more disorder or confusion at any

time than I have often seen in the Southern Baptist Convention.

The Speaking

They choose a "topic" for the convention, and it runs through all their set addresses, of which there are at least three each day. This time it was "The Attractive Christ," with the text, "And I, if I be lifted up from the earth, I will draw all men unto me." Of all the addresses I heard up to the time I left, on Friday morning, there was not one that was not marked by a high degree of excellence. Every man came with careful preparation. Most of the addresses were read, but well read. Some of them rose to heights of conception and imagination and fervor that stirred the body to great enthusiasm, and they would stir any audience deeply that had any responsiveness in its soul. I have rarely heard, in any audience, addresses of higher order.

They rarely indulge in levity. Occasionally one would relieve his address with a fitting bit of humor, and usually at the good-natured chaffing of their own race. There were no references to the white man that a fair-minded white man would not justify, and in most instances welcome and approve. They have very kindly feeling towards their white brethren and a high degree of appreciation for their helping hand.

Welcome and Responses

They go rather elaborately into the welcoming addresses, and their responses. There were welcome addresses by the Governor of the State, the Mayor of the city (by his representative), and on behalf of white Baptists (this time by our Brother Dr. W. H. Baylor, secretary for Maryland) on behalf of the colored Baptists and other denominations and fraternal orders of the city and some others. They are always mindful to extend courtesies to visitors. The response to these addresses was as fine as I have ever heard from any speaker on any occasion. It would do any of our people good to sit in their sessions.

They show their work to be in good condition, advancement having been made in every phase of the work that I heard reported. Their publishing house, located in Nashville, is worthy of a separate article, which I may present at some future time.

They are reorganizing the Education Board, which has not been able to function very largely hitherto. But now it will be organized around the Seminary, and will immediately show advancement. They have been so absorbed by their publishing plant that they have not given emphasis to the Seminary as they wished. But now they will take care of this interest. The Seminary is to open on the 30th of this month and I will report it then.

WATAUGA ASSOCIATION

By S. W. Tindell

After a lapse of many years it was a great pleasure to meet again during this

organization, representatives of the Baptist churches of Carter and Johnson Counties. Sugar Grove Church, four miles southeast of Butler, was host to the Association.

Rev. W. H. Hicks for the twenty-sixth consecutive time was elected moderator, and Brother Frank C. Dougherty clerk and treasurer. Brother Hicks presides with dignity and dispatches business with the ease and skill of a past-master.

The following visiting brethren were recognized: J. H. Sharp, representing Carson-Newman College; O. E. Bryan, state secretary; W. H. Preston, B. Y. P. U.; J. M. Good, Holston Association; J. J. Burnett, secretary Historical Society; Evangelist John Hazlewood, of Missouri, and several brethren of the Old North State whose names the writer failed to get.

The reports and addresses were of a very high order, both those by the visitors and the local speakers. Dr. Bryan, state secretary, was especially happy in clearing up and setting the minds of some of the brethren right on the administration of the Home and Foreign Mission Boards.

The achievement of the Watauga Association during the past few years has been very remarkable, especially the work at Mountain City under the pastorate of Brother E. A. Cox, and of Brother R. M. DeVault at Butler.

One of the most gratifying things to this scribe was the fact that some of the men who were once prominent in the liquor business are now no less prominent in the work of the church, men who but a few years ago were running licensed distilleries are now consecrated to the service of the Lord.

Your humble servant was most delightfully entertained in the elegant home of Rev. and Mrs. R. M. DeVault.

IMPRESSIONS OF SHREVEPORT, LA.

Dear Mr. Editor: May I give some observations which I made while supplying for Dr. M. E. Dodd, at Shreveport, La., during August.

1. I found Shreveport a rich and beautiful city, with many miles of paved streets, splendid hotels and office buildings, wonderful church houses, and a charming and cordial people.

2. I found that one out of every five people is a Baptist—eight Baptist churches, including the wonderful First Church. I found that the First Church house is a magnificent structure, containing one hundred and five rooms and valued at \$500,000, a membership of 3,617, 1,300 titheers, 1,850 pledges to the 1925 program, giving \$74,000 to local expenses and \$76,000 to missions and benevolences. I found the organization of the church almost perfect—the Sunday school department, the B. Y. P. U., the financial and all the rest. I found a pastor enshrined in the hearts of his people, the like of which I have never seen.

3. I found that the people of the city refer to Dr. Dodd as "that man Dodd,"

"the go-getter," "the hard worker," a man that stays on the job all the time.

4. One wonders how it was all done. I explain it from the personality, the leadership, the vision, the implicit trust in God, and the complete consecration of the pastor. Yes, M. E. Dodd is a wonder.

5. I wish every city pastor in the South could make a visit there, study the whole situation, get the organization, receive something of the spirit and the vision of the pastor and the church people. He will return home greatly helped for work in his own church.

6. I greatly enjoyed my stay, and the people there were exceedingly appreciative of my work.

Very truly,

L. R. HOGAN.

Union University, Jackson, Tenn.

MEN WHO THINK

"Most farmers are mentally lazy. I am. We are not physically indolent. We work hard, as a rule, but we do not think out problems like men in other occupations. Many do not read enough to keep up with the times."

This was the observation of one of our successful rural citizens, who has been a business man. He enjoys his present rural environment and takes enough time to hear the birds, watch for flowers, look at trees and yet is a methodical, consistent laborer on the farm.

We believe that he spoke the truth. We wonder if some farmers do not work too hard for their own welfare. Many do not take enough rest; some do not have a short vacation and do not seek the companionship of books, nor the comfort, pleasure and enlightenment of the home paper, magazines and other periodicals. They do not think because they have not formed the habit of thinking. They have left the most important faculty of the mind to others.—Arkansas Countryman.

CONCERNING DENOMINATIONAL ADVERTISING

A glance at the Alabama Christian Advocate, Methodist publication of this state, under date of August 27 shows that there are two and a half pages of denominational advertising in that single issue. In the same issue of the Alabama Baptist, apart from the regular weekly advertising of the Sunday School Board, there are not a dozen inches from all the south-wide and state institutions put together. Of course, there are issues in which the Alabama Baptist carries more denominational advertising than the Alabama Christian Advocate, but a weekly review of the two papers with reference to this matter will show that our Methodist brethren do a great deal more advertising in their paper than do the Baptists.

Now we understand that the Methodist south-wide and state institutions are in debt, but they are not as much in debt as the institutions of the Baptists. Who knows but that the larger publicity which the Methodist boards and institutions get

by means of advertising does not explain at least in part the difference between the indebtedness of the two denominations?

All business institutions that we know of which meet with any measure of success include in their budgets a certain appropriation for publicity. If business houses do this and find it to their profit, it is a queer thing why those who are responsible for the financial success of the denominational institutions do not see the same thing is true with reference to them.

Another strange thing with reference to Baptist institutions is the fact that their heads most frequently never make any inquiry as to the cost of the paper except when they wish to take a little paid space. Then the questions come up, "What is your very best price; what position can you give? Can you give the advertisement editorial sanction, or call attention to it on the personal page?"

Now, the editors of the Southern Baptist papers are as deeply interested in the whole denominational program as are any other men, yet they only know that it takes a certain amount of money to get out the papers week by week and that its bills, like other bills, have to be paid promptly. For instance, each page of this paper costs about \$35.00 each week, and if that amount is multiplied by sixteen pages and then multiplied by fiftytwo weeks something of the cost may be seen. And the cost is the same whether the space is taken up in articles or advertisements. But the point we make is that the cost is only asked about when the institution wishes to take a little paid space.

Our denominational papers do not exist as an end within themselves. They have no ax to grind. They want to help put over the denominational program, but since it takes money to run them as well as it does a mission board, or a college, or hospital, or orphanage, and since the mere subscription price of a paper, whether it be secular or religious, is not sufficient to keep up the cost of the same, it is queer why the heads of institutions and boards do not see that there ought to be a strong spirit of Christian reciprocity existing between denominational papers and the other institutions.—Alabama Baptist.

THE CREED OF JESUS

He believed in God so naturally that He never tried to prove His existence, but took it for granted like the air He breathed or the food He ate.

He believed in His own mission, which was to give men life abundantly.

He believed in the fact of sin, and man's redemption from it by repentance and faith.

He believed in heaven and hell, and taught that men make their choice between right and wrong.

He believed in the possibility of human brotherhood, based on the oneness of human need and dependence.

He believed in the capacity of mankind to learn and accept the greatness of the abundant life.

He believed in the fact of immortality and took it for granted, as He did the existence of God, never arguing about it.

He believed in the seriousness of life, without being gloomy or ascetic, and He taught that life should be measured, not by pleasure, but by its joy in service.

He believed that prayer is a necessity for a full-grown life and taught the need of it without arguing about its meaning.

He believed in His own teaching so much that He commanded it to be taught to every nation and laid it upon the church as a last and binding commission.

What do you think of the creed of Jesus? Can you find a better one for yourself?—China Christian Advocate.

"The fairest action of our human life Is scorning to revenge an injury; For who forgives without a further strife, His adversary's heart to him doth tie; And 'tis a finer conquest, truly said, To win the heart than overthrow the head."

—Lady Elizabeth Carew.

GOD

Thou my all!
My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth! my world!
My light in darkness! and my life in death!
My boast through time! bliss through eternity!
Eternity too short to speak thy praise!
Or fathom thy profound of love to man!
—Young.

"HAVEN'T GOT TIME."

Opportunity knocked at the door
With a chance for a brother within;
He rapped till his fingers were sore,
And muttered, "Come on, let me in.
Here is something I know you can do,
Here's a hill I know you can climb."
But the brother inside very quickly replied:
"Old fellow, I haven't got time."

Opportunity wandered along
In search of a man who would rise,
He said to the indolent throng:
"Here's a chance for the fellow who tries."
But each of them said with a smile:
"I wish I could do it, but I'm very busy today,
Very busy today, and I'm sorry to say
That I really haven't got time."

At last Opportunity came
To a man who was burdened with cares,
And said: "I now offer the same
Opportunity that has been theirs.
Here's a duty that ought to be done,
It's a chance if you've got time to take it."
Said the man, with a grin: "Come along,
pass it in!
I'll either find time or I'll make it."

Of all the excuses there are
By which this old world is accursed,
This "Haven't got time" is by far
The poorest, the feeblest, the worst.
A delusion it is, and a snare;
If the habit is yours you should shake it.
For if you want to do what is offered to you,
You'll find time to do it, or make it.

The News Bulletin

BIBLE NOT TO BE TAUGHT during school hours in New York if the recent ruling of Justice Seeger of White Plains is upheld by the Supreme Court. The judge has granted an injunction which restrains school authorities from allowing children to be absent forty-five minutes each week for the purpose of receiving religious instruction away from the school room.

NEW STEAMER EQUIPPED WITH BIBLES. According to recent reports, the new steamship, the Malolo, which is to ply between San Francisco and Honolulu will carry Bibles and song books for every one who may care to use them. Each state room will have its Bible and the quarters of officers and crew will be supplied. This is a 22,000 ton passenger steamer belonging to the American Merchant Marine.

CRIME RAMPANT. According to recent statistics, there is one murderer at large in the United States for every 1,000 citizens. One out of every six people is socially diseased. Two out of every three children are growing up with no instruction in spiritual things. Beware of the harvest! God is not mocked; whatsoever a nation soweth, that shall it also reap!

REV. BESSIE MAE RANDALL, a Baptist preacher-ess has been in a tent meeting at Fayetteville, Ark. She is assisted in her work by Miss Birl of Fort Worth, Texas, and Rev. Clark Mason, son of a former circuit rider of Northwest Arkansas. (Strange things do happen.)

F. F. LOWERY of Parsons has accepted the call to Little Hope and Hickory Grove Churches and will begin his work October 1st.

OCTOGENARIAN AT ASSOCIATION. Rev. W. A. Pool of Mansfield, Texas, has missed only two meetings of Tarrant County Association since its organization in 1893. When the association was organized there were 16 churches in it, with a membership of about 2,500. Now there are 53 churches with a membership of more than 19,000. Brother Pool has passed his eightieth birthday.

FRANK NORRIS DEFEATED. According to the Fort Worth Press, Tarrant County Association excluded the messenger of the First Baptist Church of Fort Worth by a vote of 212 to 48. The charges were practically the same as those preferred against the church by the Texas Convention. In spite of the fact that First Church was not reporting, the association showed gains in nearly every line of their work. Total contributions for the year were \$376,798 as against \$258,153.70 for 1924. Baptisms 1,011 as against 802 for 1924.

SINGER CARLYLE BROOKS reports a good meeting just closed at Marianna, Fla., in which he did the singing and R. T. Russell of Quincy, Fla., did the preaching.

IRVINE CHURCH GROWING. Pastor H. M. Herron of Irvine writes of the growth of the church during the four months of his pastorate. Fifty-three have united with the church, a fine Tithers' Band has been organized, and a teacher-training class has resulted in the teachers of the Sunday school getting 17 diplomas and 19 seals. G. W. Jones of Williamsburg, Ky., taught the class. J. G. DeGarmo will be with the church in a revival beginning October 12th.

MT. VIEW REVIVAL. Pastor J. C. Miles of Lockeland Church, Nashville, was with Pastor W. M. Kuykendall at Mt. View the last nine days of August. Eight were received for baptism and one by letter. Brother Kuykendall says: "Brother Miles is a sound, faithful preacher, one whose messages are easily understood by children. We had good singing, good preaching and one night a real old-time shouting."

TENNESSEAN IN ARKANSAS. N. M. Stigler, dean of Jonesboro College, Arkansas, writes that the school has opened with bright prospects. The enrollment on the opening day was beyond

the \$300 mark. Brother Stigler is a native of Tennessee and sends greetings to the brotherhood.

OKLAHOMA BAPTIST UNIVERSITY began her new year September 8th. The First Church, Shawnee, Oklahoma, gave the students and faculty a reception during the week.

TEN YEARS AND BEYOND. That is the title of an interesting booklet published by the First Church, Anderson, S. C., upon the completion of ten years of service by their pastor, Dr. John E. White.

MOTHER OF FAMOUS AUTHOR DIES. The wife of the late John Fox, Sr., died September 7th at Big Stone Gap, Va., after a brief illness. She was the mother of John Fox, Jr., whose stories so many people have read.

BAPTIST HOSPITAL IN BRAZIL. "A 32-bed hospital has been opened at Nichteroy, Brazil—the first Baptist hospital in that great country. And it was built by native Christians and missionaries, not one cent having been put into it by the Foreign Mission Board."—Baptist Advance.

450 NEW MEMBERS. That is the record of the First Baptist Church of Birmingham, Ala., for the past year. During the six years of the pastorate of Dr. Hobbs in that field the church has grown from a membership of 500 to 2,225.

A LONG REVIVAL began August 2nd in the Baptist Tabernacle of Waco, Texas. Pastor A. Reilly Copeland announces that the revival will run indefinitely with five night services each week. Baptizing will be administered twice each week, and house-to-house personal work will prevail throughout the period. Looks as if this church is about to get back to the apostolic example.

100 SUBSCRIPTIONS A WEEK. We have been getting them at that rate for three weeks. We must keep it up. Pastors are getting interested and helping much.

ALABAMA BAPTIST will make a rate of \$1.25 per subscription to all churches that will put the paper in their budgets.

PASTOR J. J. HURT of First Church, Jackson, is home again after a very delightful vacation. With his family he visited the Illinois Assembly where he was inspirational speaker for a week. From there they drove to Chautauqua, New York. They then went into Canada and came home by way of Virginia. Dr. Hurt has promised our readers some interesting stories of the trip.

A WISE PASTOR is the one who induces his members to inform themselves concerning the things that are going on in the ranks of the denomination. Therefore, wise pastors in Tennessee will get their members to subscribe for the Baptist and Reflector.

DR. RUSSELL H. CONWELL RETIRES. "After preaching fifty years, Dr. Russell H. Conwell retires at the age of 82. He has delivered his famous lecture, 'Acres of Diamonds,' 6,000 times and has realized from it \$12,000,000. This has been used in developing and maintaining the Temple University."—Alabama Baptist.

DR. ARCH C. CREE, Executive Secretary of Georgia, is home again after an extended tour of Europe and Palestine. He traveled 17,500 miles and visited twelve countries.

MISSISSIPPI BAPTISTS HONORED. "There are 62 Baptists in the Mississippi legislature, 46 of whom are in the House and 16 in the Senate."—Baptist Record.

STATE MISSION DAY. Do not fail to make large plans for the State Mission Day which is to be observed in our Sunday schools the last Sunday in September. Our people need to know more about the work that is being done in the state, and they need to make a special offering to it.

DENIES THE CHARGE. The Methodist Advocate of Nashville denies a charge recently made by Bishop Warren A. Chandler that the papers were withholding from the people the facts concerning the matter of unification of Methodism. In making the denial the Advocate says: "One article from

Bishop Chandler alone occupied more than four pages in one of our issues."

FIRST REAL COLLEGE OF PEPSIA has been under construction during the present year. According to the Continent, the cornerstone was laid last fall amid elaborate ceremonies, among which was the sacrifice of a sheep.

PASTOR SHELTON of Illinois has located in Dresden. Brother Shelton will attend school at Hall-Moody and desires pastoral work.

ONE HUNDRED YEARS OLD. The Christian Advocate of New York, an organ of the Northern Methodist Church, celebrated its 100th anniversary September 9th. The management has set for the goal of the paper a circulation of 100,000 by the end of the year.

DR. C. C. COLEMAN, formerly pastor of the Citadel Square Church of Charleston, S. C., has accepted the call of the First Church, Durham, N. C. Dr. John J. Hurt of Jackson was formerly pastor of this great church and the editor had the honor of being a sort of pastor's assistant in the church for one year.

QUAKERS NOT DEAD. The recent report given out by the Society of Friends, known to us as the Quakers, shows that the organization is far from dead. In their work of charity alone they have spent a great sum in Europe during the past year. Germany got \$290,000, Poland received \$300,000, the Near East received \$140,000, while other sums were spent in Russia and Austria. Altogether, this body gave about \$1,000,000 for relief work. And yet, compared with Southern Baptists, they are a weak body.

MORE FOR RETIRED PREACHERS. The General Assembly of the Presbyterian Church, U. S. A., has increased the rate of the annuities paid to their aged ministers by 100 per cent. The Presbyterian and Herald and Presbyter, official organ of the church, has entered a new field and will now offer to its readers for sale good books that are in keeping with the faith of the denomination.

DR. CURTIS LEE LAWS is again at his desk after an absence of several months. He left early in the summer for a rest. He reports his health fully recovered. The Baptist and Reflector prays that he may be spared many years for the noble work he is doing in the heresy-torn North.

DR. GEORGE W. McDANIEL is reported as improving. Recently he had his tonsils removed and has recovered from that operation. At the last report he was still in Clifton Springs, New York.

PREACHER DEFENDED. "The secular papers made much fun of the Rev. T. T. Martin during the Dayton trial, but they failed to say that he is an evangelist of much power and deep consecration."—Watchman-Examiner.

DANCE HALL, A CHURCH. Pastor A. B. Apra of the Mexican Baptist Church, San Diego, Cal., is having wonderful success in his revival campaigns. He uses his deacons in the work. Recently the proprietor of a dance hall was converted. He immediately converted his hall into a church and began to tell of Jesus and his love.

J. WHITCOMB BROUGHER of the Temple Church, Los Angeles, has been given a six months' furlough in order that he may tour the North in the interest of the Unified Program of the Northern Baptist Convention. His influence will be a mighty factor in bringing success to the campaign.

LOUIS ENTZMINGER has been in a meeting with Highland Park Church, Chattanooga. We always know what will happen when he visits a church. He leaves it revived spiritually and organized for the promotion of the Master's work. There have been more than forty additions at the time of this writing, with others coming.

MISSIONARY R. S. JONES of Brazil is home on furlough. Pastors ought to use him, for he has a thrilling message that will arouse missionary fires.

"I don't see how a Baptist can keep house without the Baptist and Reflector."—E. D. High, Memphis.

THE SERMON FOR THE WEEK

Contributions Must Not Run
Over 2,500 Words

REASONS FOR PRESENT-DAY TITHING

By Leon M. Gabrell

Tithing is an interesting question because it involves an obligation, a privilege, and an expression of love to Jesus and His kingdom work.

I could speak of many who have followed this plan and never have I found one opposed to tithing who himself had ever tithed consistently for any period of time. All who have been led to practice it agree that it is a blessed privilege as well as the fulfillment of an obligation. Many doubtless who read this article now practice tithing and would be glad to add their testimony to the truthfulness of what is being said.

God's people should tithe today:

1. Because It Is a Bible Plan of Financing His Kingdom.

Gen. 14:20 tells us that Melchizedek went out to meet Abraham returning from victory in rescuing Lot. Melchizedek blessed Abraham and said, "Blessed be the Most High God who has delivered thine enemies into thy hand and he (Abraham) gave him tithes of all."

This was 400 years before the law was given. Paul refers to the incident in Hebrews 7th chapter in proving that Christ was greater than Moses of the Levitical priesthood. Just who Melchizedek was has been a question of discussion for many centuries and will continue to be, perhaps, as long as time lasts. If Christ were not the one referred to here as Melchizedek, he is greater than Melchizedek. Abraham gave tithes to Melchizedek, the lesser to the greater. Paul, thus taught the Hebrews that they should give tithes to Christ and thereby recognize His Messiahship.

Paul wrote after the Levitical Laws had been nailed to the Cross. But this "Holy Tithe" was still as binding as ever. Not only was this true in Paul's day but it is just as true in our day. The Holy Tithe was only brought over into the Levitical Laws and was not, therefore, nailed to the Cross.

Lev. 27:30 says: "All the tithe (singular) is holy unto Him." Is eternally, not "shall be" holy! The Bible does not say for what it should be paid. We know it was only for those things which glorify God and they are the same in all ages and dispensations. The tithe then is holy unto the Lord today in spreading the gospel as it was when Moses wrote the words here given.

This is the Tithe Terumoth, different from the tithes established by Moses, and is always used to support temple worship. Num. 18:21: "And behold, I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve, even the service of the tabernacle of the congregation." 1 Cor. 9:13,14, gives the connection: "Do ye not know that they which

minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Here Paul says that the gospel work is to be supported just exactly as was the temple worship in Old Testament times. Jesus said: "Render unto Caesar the things that are Caesar's and unto God the things that are God's. Matt. 22:21. What did he mean by this statement? He was evidently talking about money. The question had just been asked about the right to pay tribute, money, to Caesar and this was His answer. His auditors knew their tithing obligations and they understood what he said. The heart of the meaning is this: Render unto Caesar, who represents the State, what belongs to him, namely, taxes and loyal service as citizens, and render unto God that which belongs to God, namely tithes and loyal service as citizens of His Kingdom. They well remembered the words of Malachi: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed them? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This law was enacted before it was adopted as a national covenant. Can the abolition of a temporary covenant that respected only one nation abolish an institution that was made for all races?

The Tithe Terumoth is a moral law the same as is marriage and the Sabbath. God established marriage between two persons. We hold that this is not to be changed. Man is to have only one wife, and woman is to have only one husband. God also said that one-seventh of our time belongs to Him and this is still our obligation whether we keep the seventh day in memory of His creation or the first day in memory Christ's resurrection. So with this tithe; it is holy unto God whether used in the support of the temple worship, paid to Melchizedek, sacrificed on a patriarchal altar or used to build churches, orphanages, sanitariums, or any other manner to carry on the Master's work.

"Can it be made to appear that the death of Christ as a legal satisfaction exempts any one from the moral law as a rule of life?" Such teaching "strikes at the root of all personal religion and opens the floodgates of iniquity." Christ, in life, obeyed the precepts of law and by His death endured its penalty and in both declared the law to be just, holy and good. The primary basis of the tithe obligation is God's ownership of us and of all we possess. He owns us today as truly as he ever owned any of His creation. We owe Him all—the interest is due now and we will pay the principal at death. Jesus paid our sin-debt but has never given any living man a deed to his possessions. They still belong to God.

Tithing is a Bible plan because there are more than twenty-seven references in the Bible to the tithe

as the recognized percent payable to the Cause of Christ, whereas no other percent is mentioned in connection with our contributions. Why are all of these twenty-seven references to the same percent? Every time the tithe is mentioned either in the New Testament or in the Old it is approved if not definitely commanded and is never at any time opposed or even questioned. Can any reader give a good reason why he should not give one-tenth to the Lord and thus follow this plan of giving??

2. God's people should tithe today because Tithing Would Meet a Great Need.

There has never been such great need of money for maintaining the Lord's work as at the present time. We are embarrassed beyond expression because of this need. Missionaries are having to remain at home. Burdensome debts are hanging heavy over practically all of our institutions. Churches are crippled, some of them even to the point of having to close their doors. We lack equipment, church houses, education buildings and various other material equipment for carrying on Kingdom enterprises. Thousands of orphan children are annually turned away from ministers who have given their lives in sacrificial service to the Cause of Christ are left in abject poverty, not having the necessities of life. We ought to take care of these who have so faithfully striven in the ministry. We would gladly do so if there were money in our treasuries with which to do it. The needs are inconceivably great.

Now tithing would meet those needs. A little church in Dallas, composed of poor members, averaged \$64.00 per member to the church. It was, to be sure, a tithing church. If we averaged \$64.00 per member, what would be the result? We have a church of a great deal more wealth than the little church in question. \$64.00 per member from the First Baptist church would mean \$128,000 per year, based on 2,000 membership. Our records show about 2,500 members though we have not located that many. The point I am making here is that if our members would bring a tithe into our Church treasury there would be plenty of money to do anything we wish to do for the Cause of Christ. If this is true in our Church it is also true among Southern Baptists. If the four million Baptists of the South would average even one-half the amount of this church in Dallas per member, we would contribute into our treasury \$128,000,000 per year. Estimated income of Southern Baptists last year was one and one-half billion dollars. A tithe of that you can see would be a great amount and would more than solve the financial problems now before us.

3. God's people should tithe today Because of the Blessings Promised to and received by Those Who Tithe.

Christ came not to annul but to confirm the promises made to our fathers. (Rom. 15:8). Jacob had a vision of God. (Gen. 28:12-22.) In that vision he was promised material blessings. The first thing he did was to make an altar and worship Jehovah. He was, therefore, in a spiritual frame of mind when he made his vow: "If God will be with me in the way that I go and prosper me, of all

that Thou shalt give me, I will surely give a tenth unto Thee." God did bless him abundantly and we have every reason to believe that Jacob kept his part of the contract the same as God did.

God has asked us to prove him by bringing in our tithes and no one who has done so ever failed to secure that blessing. — First Baptist Echoes, Oklahoma City.



CORONA

The Ideal Typewriter for MINISTERS TEACHERS FIELD WORKERS

Standard in every way. Full four-bank keyboard. Full ten-inch carriage. Many exclusive features. Weight, 12½ pounds, carrying case included. Write for special terms, mentioning this paper.

MYERS MFG. COMPANY
Corona Distributors
Second Ave. and Union St.
NASHVILLE, TENN.

Auto Runs 27 Miles On What?

An amazing automobile device has been invented with which a Ford increased its mileage from 30 miles to 57 miles on one gallon of gasoline. A gain of 27 miles a gallon. Just think of how this cuts the cost of gasoline! The device fits all cars and can be installed in five minutes. The inventor, Mr. J. A. Stransky, 116 Lawler Ave., Pukwana, So Dak., wants agents and is willing to send a sample at his risk. Write him today.—Adv.

School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards.



Southern Desk Co., Hickory, N. C.

Christian Workers Wanted

To distribute religious literature in their own communities. Big pay. Experience not required. Spare time can be used. Write for special terms and territory.
UNIVERSAL BIBLE HOUSE,
Dept. 177, Philadelphia

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 820 Gray Bldg., Nashville, Tenn.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt.

DICKEY DRUG COMPANY, Bristol, Virginia.

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

We are praying that next Sunday may be the BIGGEST day in the Sunday schools of Tennessee that we have had in all our history. It can be made such if all the schools will observe it and make it a really State Mission Day in that we teach our people what State Missions stand for and then rally our forces for the fall opening of a campaign for enlarged attendance in all the schools. There are 650,000 Baptist people in Tennessee not in the Sunday schools. 165,000 of these are church members. Let us attempt, first, to get these members interested in the teaching service of the church.

Mrs. O. E. Bryan, Nashville, reports a fine Junior BYPU class in the First Church, where she had an enrollment in the training class of 25, with 22 average attendance. A nice bunch of awards sent to this class.

Riverside Association has been organized and Mr. Ruhm, the superintendent, has sent in the groups and leaders. This means that some real work will be done in Riverside this coming year.

A fine report comes from Humboldt D. V. B. School. Many have been held in this summer and all have been quite successful. This promises to become one of the vital forces in our communities for the teaching of God's Word.

The Riverside Sunday School Convention meets on the first day of October and runs through two days. It is our plan to be at this convention.

Glad to have a word from Rev. J. A. Bell, who is now in Meridian, Miss. He was one of our best pastors in the country churches of West Tennessee for a large number of years.

The laymen are organizing in Livingston Church and the prospects are fine for a good organization in Riverside Association.

Rev. A. M. Overton, Adamsville, writes: "Have just received some of your tracts on Laymen's Work and think it is the thing. It appeals to me in a very forceful manner. I surely believe that this movement will bring great results. I mean to work hard at it in this territory."

Rural Worker Frank Collins writes from Stewart County: "I have just closed a school at Indian Mound which proved to be one of the best of the summer. I did not get so many examinations, yet I think I have accomplished far more than the examinations indicate. These people do not take examinations very readily. These people believe in the Sunday school work and are eager to get everything that will help them to have good Sunday schools. A new day is dawning for Stewart County."

Mr. I. P. Simpson, Strawberry Plains, writes: "I am very much interested in the plan suggested by your literature and think this plan

of financing the churches will bring results. Please send me 80 of those cards for pledges to the unified program."

Mr. O. E. Turner, Knoxville, writes as chairman of the City-wide Training School Committee, sending us an outline of the work to be done. This looks like we are to have the greatest training school in the history of Knoxville.

We are glad to welcome Drs. Boone and Cox back from their visit to Europe. Dr. Boone writes: "Dear Brother Hudgins: I have your circular letter concerning your relation to the laymen's movement. I am very glad that you have been able to take over this work, and I am looking for gratifying developments. We have the best and largest men's organizations we have ever had. We call it 'The Stewardship and Mission Class,' but the purpose and aim are exactly in line with the work of the laymen's movement. The president is Rev. T. C. Wyatt, 218 Hawthorn, Memphis. Command me at any time. I am very glad to be back home and 'in the harness,' and feel that it is a privilege to 'stand hitched.' Glad to hear good things about Douglas. Remember me to the good lady and all the family."

Rev. P. B. Baldrige, now of Moulton, Ala., but has been pastor of Doyle and Sparta until recently, writes as follows: "Dear Brother Hudgins: I want to thank you and the Mission Board for furnishing us with the services of Mr. H. S. Sauls in Union Association during the past summer. It was my privilege, as you know, to assist in directing the work there, and I had opportunity of observing first hand the work of Mr. Sauls. He did untold good there, not only in teaching Sunday school methods, but in winning the lost to Christ. He held one meeting outright and preached at night several weeks, where he held training schools. Mr. Sauls proved himself very capable, one who loved the Lord and put His cause first. He is a congenial and most likeable young man and very adaptable. I hope that you can arrange for a man for that needy section gain next year. My work at Moulton starts off in a very encouraging way. We are in a training school this week. I am teaching 'Building a Standard Sunday School' to about twenty of our workers."

Dr. W. J. Cox, Memphis, writes: "I went before our pastors with the plan of our laymen and they are heartily behind this movement. We are organized at the First Church and I am going to all the churches in the association with this program and the men are responding beautifully everywhere. I will go to Rowan tonight to organize a Brotherhood. Dr. Henderson and J. H. Anderson will be with us on their way to Arkansas and we would like to have you also. Now my purpose is to carry this work to every church. Send me all the literature you have that

will help me to get before our people this work."

* * *

Mr. B. F. Jarrell, Humboldt, writes: "Dear Sir and Brother: At the meeting of the Gibson County Association the laymen's movement was brought before them and they unanimously elected Mr. I. H. Perry, of Trenton, Tenn., to be the leader or president of the association laymen's movement. I thought you would like to have this information that you might get in touch with him and also send him the necessary literature on this subject. We are going to organize our laymen next Monday evening, the 14th. Wish it were possible for you to be with us."

* * *

Rev. J. T. Jenkins, Oneida, writes: "Dear Dr. Hudgins: Our school was not what we had hoped; however, it was not at all a failure. Miss Collie did a wonderful work with our young people and juniors. She is a credit to the State Board. Mr. Christenberry was also very good; he was quite an inspiration. He was very much impressed with the work of this field and its possibilities and wished so much that we might have a regular worker. I am wondering if it is possible for us to arrange with the Sunday School Board to pay one-half the salary of a full time Sunday school man and we pay the other half. Of course this salary would not exceed \$1,200 and expenses. Such a worker should be able to preach and do general enlistment work as well as teach a Sunday school training class."

OUR DEBTS AGAINST OUR BOARDS

It is alarming that our boards owe so much money. Some people are criticizing them and refusing to give on this account. I think this very unfair. Our boards launched their programs on the basis of the instructions from the conventions and upon the supposition that the pledges would be paid. These were not paid and consequently the debts. Now, granting that some of our men made mistakes by going too far with the

expense of money, what good will it do to criticize? I think, myself, that in some instances unwise policies were followed, but who makes no mistakes? I am sure I make them and many of them. The best way to remedy this matter is to sacrifice a little and pay up and then keep out of debt, if possible, or at least be a little more reasonable in the future.

Now a suggestion from an humble layman who knows the mind of Tennessee Baptists as well as anyone living, and this is said in all humility, for that is nothing to brag about when I have been serving Tennessee for nearly eighteen years.

The remedy for the trouble is this:

First. Let our boards cut out every possible expense that is not necessary to the success of our work.

Second. Let us cut out some of the extra wheels in the machine that are not needed and, not centralize power, but centralize the work into fewer departments and fewer offices with paid help and by so doing lop off a lot of extra machinery that is not needed.

Third. Let all the employees of the board be willing to sacrifice a little in salary to pay these debts. I for one am willing to give two weeks of my salary over and above all my regular and special gifts and, if necessary, a full month's salary in order to get these interest-demanding debts off our boards. There is not a man in the service that is as little able to do this as I, for I have two boys in school and am paying a scholarship for another one who could not go otherwise. But I am willing to make this sacrifice if I have to borrow the money, which I will have to do. Now if all the other workers will do the same thing we can set an example which will lead hundreds of other business men and women to do likewise and we can in a little while not only pay off these debts, but will show to the world that we want to do the same thing that we ask others to do.

Fourth. Let us educate in every sort of fashion our people to give their money according to the Bible

(Continued on page 15.)

Eastern Baptist Theological Seminary

IN THE CITY OF PHILADELPHIA

1812-1814 South Rittenhouse Square, Philadelphia, Pa.

TUITION AND ROOM RENT FREE. If financial assistance is needed write Harry Watson Barras, D.D., Treasurer of Student Fund. Many opportunities for self-help.

HIGH EDUCATIONAL STANDARDS. STRONG AND SCHOLARLY FACULTY

Four Schools: SCHOOL OF THEOLOGY, including the courses of study usually found in Theological Seminaries. SCHOOL OF CHRISTIAN EDUCATION (Religious Pedagogy.) SCHOOL OF MISSIONS. SCHOOL OF GOSPEL MUSIC.

Home of the Seminary on South Rittenhouse Square in central part of the City. Ten minutes from University of Pennsylvania.

Session opens September 22, 1925. Write for new bulletin.

For information write, CHARLES T. BALL, President

1812-1814 South Rittenhouse Square, Philadelphia, Pa.

NOT TOO LATE

To Matriculate

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

HERMITAGE HOTEL

NASHVILLE, TENN.

Modern, Convenient, Delightful

RATES, \$2.50 up

Every Room with Bath

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

Mr. J. D. Forrest, of Niota, was elected laymen's leader for the McMinn County Association. Mr. Forrest has the confidence of the entire association and a burning zeal for the Lord's work.

Dr. T. W. Gayer, our former stewardship secretary, now pastor at Pineville, La., was one of the leaders at the Louisiana encampment held at Mandeville recently. Dr. Gayer did a constructive, lasting work as a pastor and later as stewardship secretary of Tennessee.

Prof. and Mrs. R. D. Malone, of Niota, are interested in the organization of a Junior BYPU at the Mt. Harmony Church and will assist in the organization of one at an early date.

May of our associations are planning on having church to church campaigns in the interest of Sunday school and BYPU work. The McMinn County Association voted enthusiastically to have such a program and this will be put on in the near future.

The Ocoee District Association met at the Highland Park Baptist Church, Chattanooga, Tuesday and Wednesday of this week. Rev. C. F. Clark, of Cleveland, brought the BYPU report to the association.

ON CHURCH-TO-CHURCH RALLIES

Some time ago in Robertson County Dr. Harry Clark and your secretary made a church-to-church campaign in the interest of the whole church, with special emphasis on Christian Education, Sunday school and BYPU work. Dr. T. W. Gayer and Rev. T. H. Roark and others took part in the meetings, which began on Sunday and closed on Saturday with an associational BYPU rally at Hopewell church. Fifty-five addresses were delivered. Several volunteers offered themselves for definite service and a new Sunday school and BYPU spirit was manifested all over the association.

Last fall Rev. Sibley C. Burnett and your secretary campaigned Wilson County Association in a similar manner. The week's work started at the Round Lick church, Watertown, and continued through Friday night, closing with a rally at Lebanon church. The churches had been somewhat grouped and the meetings touched a large portion of the association with worth-while results. Many of the young people followed the speakers from place to place in the evening services.

We are planning now to put on some form of associational meetings in every possible association in the state. The Tennessee Valley Association the first week in December, the Holston and Watauga Associations the first week in November, and the McMinn County Association the third week in November.

The Baptist Sunday School Board has just issued a new catalogue of all kinds of supplies, literature and books. Write for a copy free.

FREE BYPU MATERIAL!

As a part of its co-operative work the Baptist Sunday School Board is issuing a large number of leaflets, pamphlets and helps of every kind for BYPU officers. Every pastor and president should see that the BYPU is supplied with the following free material, ordered from the BYPU Department, Tullahoma, Tenn.:

- A. For the pastor: A copy of all tracts, but especially
 1. "The BYPU Department of the Church," by Lambdin.
 2. "The BYPU Director."
 3. "Modern Methods for the Senior BYPU," by Leavell.
- B. For the BYPU Director: The same list as for the pastor.
- C. For the Intermediate Leader:
 1. "Intermediate BYPU Methods."
 2. Same list as for the pastor.
- D. For the Junior Leader:
 1. "Junior BYPU Methods."
 2. Same list as for the pastor.
- E. For the President:
 1. "The BYPU President," by Hamilton.
 2. "Modern BYPU Methods," by Leavell.
 3. All the other officers' tracts.
 4. Standard of Excellence.
- F. For the Vice-President:
 1. "The Vice-President and the Membership Committee," by Baggett.
- G. For the Group Captains:
 1. Helps for the Group Captains.
- H. For the Secretary:
 1. "The BYPU Secretary," by Flake.
 2. Standard of Excellence.
- I. For the Treasurer:
 1. Helps for the Treasurer and the Missionary Committee.
 2. Stewardship tracts from the BYPU Department, Tullahoma.
 3. Missionary information from the "S. B. C. Minutes."
- J. For the Corresponding Secretary and the Social Committee:
 1. "The Corresponding Secretary and the Social Committee," by Preston.
- K. For the Bible Drill Leader and the Instruction Committee:
 1. "The Instruction Committee."
 2. "How the Instruction Committee Worked at Possum Bend," by Williams.
- L. For the Chorister and Pianist:
 1. "The BYPU Chorister and Pianist," by Ailor.
 2. "Gospel Music."
- M. For the Librarian:
 1. "Suggested Library List."
 2. An extra copy of each one of all these tracts for reference.

Write for these at once to the BYPU Department, Tullahoma. They are FREE but they are VALUABLE!

Order all the free literature you can use but don't waste it. It costs the denomination to have it printed.

Lulu: "How come yuh is always lookin' fer a job an' neber findin' one?"

Mose: "Dat's skill, woman. Skill!"
—Life.

The Old Preacher

Some of the sweetest memories point back to the day of the never to be forgotten pastor.

He was the friend of your childhood.

He led you to Christ.

He stood by your side through some Bethany shadow.

His tears fell with yours on the grave of your dead.

NOW HE IS OLD

IF HE ISN'T SICK, HE HAS REACHED THE AGE WHEN NO CHURCH CAN USE HIM

What Will You Do With Him?

We are thinking too little about him now.

Will you allow him to suffer want for the necessities of life?

Many are doing that this minute.

Our appeal is for every dollar that can be spared to this Board.

Unless the money first reaches this office, it can never be employed to give aid and comfort to these old men, whose pulpit voices are forever stilled, and who are patiently waiting for their release and entrance upon higher things.

Write for free booklet on

"WILLS AND ANNUITY BONDS."



WILLIAM LUNSFORD

Corresponding Secretary

1226 Athletic Bldg.

Dallas, Texas

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

President Mrs. W. J. Cox, 115 N. Evergreen, Memphis
 East Tenn. Vice-Pres. Mrs. R. L. Harris, Fountain City
 Middle Tenn. Vice-Pres. Mrs. C. E. Burts, Kensington Apts., Nashville
 West Tenn. Vice-Pres. Mrs. M. G. Bailey, 1217 Overton Park, Memphis
 Treasurer Mrs. J. T. Altman, 1534 McGavock St., Nashville

Cor. Sec. and Editor Miss Mary Northington, Headquarters for W. M. U., 161 8th Ave., N., Nashville
 Recording Secretary Mrs. H. E. Mullins, 305 Peachtree St., Nashville

DEPARTMENTAL LEADERS

Y. W. A. and G. A. Leader Miss Cornelia Rollow, 161 8th Ave., N., Nashville
 R. A. Leader Rev. L. S. Sedberry, Lewisburg
 S. B. Leader Mrs. Hattie Baker, Martin

GOSSIP

Now, Missy McGee was a very good sport,

A very good sport was she;
 She knew all the neighbors were
 doing all 'round,

But she never gossiped, did she.

She never went anywhere to gather
 up news,

To gather up news, did she.

She got all she wanted right by her
 door,

Right close by her door, you see.

"I'll have no gossip around my door,
 Around my door, not me,"

So she laddled it out to rich and poor,
 So generous and good was she.

She took good care of her own
 affairs,

And her neighbors, too, did she,
 And gave her advice to old and
 young,

Without ever asking a fee.

Now, Missy McGee, so thankful was
 she

For things she never had done,
 She told it all day to all in her way
 And rolled it under her tongue.

She wore her dress to suit herself
 As her mother did when young,

She'd not spend her time in looking
 up styles,

So she busied herself with her
 tongue.

Now, Miss McGee was a maiden, you
 see,

Who thought it a crime to be
 young,

And no one could blame her, as all
 could agree

It was something she never had
 done.

She thanked her gods, whatever they
 were,

When she went to bed, did she,
 That she wasn't like other folks at
 all,

And we thanked ours, too, did we.
 Anna Alvord Bodwell.

SUNBEAMS AND SUNBEAM LEADERS

How I do wish that each and every one of you have had as happy a vacation as I have had. You know there seems to come times when our mind and body must have a change. That is just what has happened to your state leader. I had a wonderful trip through Colorado, Utah and Yellowstone Park with the Barrett educational touring party of Martin. Let me say here that if you ever want an excellent trip, well worth the money, be sure to go with these most excellent conductors, Dr. and Mrs. A. T. Barrett, of Martin. Oh, yes, they will take Sunbeams, too, if

there are not too many.

The next I had a good visit with home people in Texas and now I am at Hall Moody College, Martin, ready for a year's work that we hope will be worth while to our Heavenly Father's children.

Now, Sunbeams and leaders, let's try to make this year the very best year we have ever had. We are going to be happy and make every one else happy. Let's just see how brightly we can shine for Jesus. God has so wonderfully blessed us, so let's show our appreciation by doing all we can for His children.

Be sure to observe the State Mission program and take an offering. If you have not received a program, write Miss Mary Northington, 161 Eighth Avenue, North, Nashville. We have had a short quarter this time. It is right now time to send in all quarterly reports. Then just three months remain of this year. Such a short time to finish our 1925 program. How busy we are going to be finishing our apportionment, making our offering to the Margaret Fund, doing personal service, having a mission study class and all the eight points that make us an A1 Sunbeam Band.

Isn't it just a joy to do these things? Leaders, aren't you very, very thankful that you are privileged to work with the dear Sunbeams? The children will shine and develop in our Master's work just as they are trained, so let's

"Shine for Jesus just where we are,
 Shed the light of the Morning Star,
 Help another along the way,
 And shine today."

Any time I can help you in any way please let me do so.

Mrs. Hattie Baker,
 State Sunbeam Leader.
 Hall Moody College, Martin.

STATE CONVENTION

It will not be long before the W. M. U. Convention will meet in Johnson City. November 9, 10 and 11 are the days.

Plan now to send your president. It will be a wonderful help to your society and a good investment of money.

We are doing our best to secure railroad rates.

A BANQUET

You are cordially invited to attend a missionary banquet if you hold the first official silver seal of the Union. This means if you have passed the examinations on Manual of Methods, All the World in All the Word, Stewardship and Missions, and In Royal Service. The two home and two foreign books.

The banquet will be Wednesday evening, November 11, Johnson City at the state convention.

SEND IN YOUR GIFTS

Each society has made a special offering for state missions during the past week. Send it promptly to Dr. O. E. Bryan, 161 Eighth Avenue, North, Nashville, marked "Special for State Missions."

Report all gifts to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, by September 30.

BOOKS CLOSE

The year for Tennessee W. M. U. closes September 30. All money reported to Mrs. Altman between November 1, 1924, and September 30, 1925, will be printed in the Minutes. This year our gifts will be for only eleven months. Let us do our very best to make them as large as we gave in twelve months last year.

ALPHABET OF SCRIPTURE VERSES

A and all things, whatever ye shall ask in prayer, believing ye shall receive (Matt. 21:22).

Bear ye one another's burdens, and so fulfil the law of Christ (Gal. 6:2).

Come unto me, all ye that labor and are heavy laden, and I will give you rest (Matt. 11:28).

Draw nigh to God, and he will draw nigh to you (Jas. 4:8).

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat (Matt. 7:13).

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

Greater love hath no man than this, that a man lay down his life for his friends (John 15:13).

He came to his own and his own received him not (John 1:11).

I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing (John 15:5).

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God (John 3:3).

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (1 Cor. 3:16).

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven (Matt. 5:16).

My little children, let us not love in word, neither in tongue, but in deed and in truth (1 John 3:18).

Now faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1).

Offer the sacrifices of righteousness, and put your trust in the Lord (Psa. 4:5).

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil (Eph. 6:11).
 Quench not the Spirit (1 Thess. 5:19).

Remember now thy Creator in the days of thy youth (Eccl. 12:1).

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

The Lord is my shepherd; I shall not want (Psa. 23:1).

Unto the upright there ariseth light in the darkness: he is gracious and full of compassion and righteous (Psa. 112:4).

Verily, verily, I say unto you, He that believeth on me hath everlasting life (John 6:47).

Watch ye, stand fast in the faith, quit you like men, be strong (1 Cor. 16:13).

O Lord, our Lord, how excellent is thy name in all the earth (Psa. 8:9).

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16).

Zealous of good works (Titus 2:14).

MADISON COUNTY UNION

The Woman's Missionary Union of Madison Association held its regular quarterly meeting Thursday, September 10, at Malesus Baptist Church. The annual meeting of the Madison County Association was in session, therefore only a short program was given and a business session held.

Rev. John D. Freeman, of Nashville, gave a splendid inspirational address on "What is the W. M. S. Worth to the Church?"

Mesdames R. C. Mayo, R. C. Dickinson and Emmett Williams made splendid talks on "What Has the W. M. S. Been Worth to Us?"

A feature of the business session was the election of officers for the ensuing year, the election resulting as follows:

Superintendent, Mrs. R. C. Dickinson; assistant superintendent, Mrs. H. H. Winter; secretary, Mrs. J. L. Dance; treasurer, Mrs. Amelia Conger. The following leaders were chosen for the young people's auxiliaries: Mrs. L. G. Frey, Miss Gertrude Powell, Mrs. C. F. Dalton and Miss Virginia Cooper.

There were twelve churches represented at this meeting and the reports indicated development along the various lines fostered by the General Union.

The work in Madison Association has prospered in a remarkable way under the leadership of the retiring superintendent, Mrs. C. M. Thompson; new societies have been organized and many have been encouraged to carry on the work in a larger and better way.

Mrs. H. H. Winters,
 Secretary.

Whilst the captain was taking kit inspection he noticed Private Brown had no tooth-brush.

"Where's your tooth brush?" he demanded.

"Here, sir," said Private Brown, producing a large scrubbing brush.

"You don't mean to tell me you can get that thing into your mouth?" shouted the captain angrily.

"No, sir," replied Brown, without changing his expression. "I take me teeth out."—Tit-Bits.

SPECIAL FOR LAYMEN

THE ASSOCIATIONAL ORGANIZATION

For Laymen's Activities in Tennessee Baptist Convention.

W. D. Hudgins, Supt.,
Educational Department,
Tullahoma, Tenn.

Plan of Organization.

In Tennessee we use the same general plan of organization in all lines of our educational work. This is patterned after the public school system, using the Association as a unit and grouping the churches in each association to correspond to the school district.

We use the same general organization, having a Superintendent of Sunday School Work, a President of the BYPU and a Director of the Laymen's Work over each association. These, in their separate lines, correspond to the county superintendent. Then, over each group of churches, we have a group superintendent of Sunday Schools, a group leader for the Young People's Work and a group leader for the Laymen's Work.

In each activity the general officer and the group officers constitute a general committee to foster and promote the work over the association. In the local church we have a Brotherhood of Laymen, and their leader takes the place of the local superintendent or BYPU President, and serves as a leader for that particular church, through whom we work and whose plans and programs we help to carry out. He will direct the activities of the laymen in his church, and co-operate with the general or group organization in promoting the same in churches without leaders.

Officers and Their Duties

1. Associational Director.

(1) His Election. This director should be chosen by a wise committee and elected by the general association in its regular session.

(2) Qualifications. First, this leader should be a capable, dependable and consecrated man. He should, where possible, be a successful business man and one who gives his money liberally to the Lord's work. He should be a leader of men, and know how to make programs that appeal to men. He should have a clear idea as to church finances as well as how to do personal work.

(3) Duties. First, he should be very careful to study the association and the local churches with a view to wisely grouping them, where they are not already grouped in the Sunday school or BYPU Work, and, in case they are, he should advise with these leaders and make such changes as may be deemed wise. Then he should choose, as group directors over these groups of churches, men who will take the work seriously and apply themselves to the task in a way that will challenge the others.

After getting his organization perfected, he will be wise if he will have a meeting of all these group directors and go over carefully all the phases of the work in detail. Better carry them through a course of training or have some one else do

this. (The state man might be called in for this purpose where the associational leaders are not prepared.)

He should then work out a program in keeping with the laymen's general movement, and instruct each leader as to his respective field.

He should plan all programs for associational meetings and invite speakers to have part. He should also assist the groups in their local group meetings, and when possible, attend these meetings.

He should gather about him a group of laymen who know how to present the work, and direct a general movement of education in all the churches over the association, giving definite instruction along all lines necessary.

He should assist in the organization of brotherhoods in all the churches, and the every member canvass for financing the churches, and in every possible way, assist the local pastors in the work among their men. He should interest business men in the work of the denomination and the attendance upon all of our general conventions.

He should help to distribute literature in a wise way, so that the men may be educated along all missionary lines.

He will help to foster stewardship study courses, and plan campaigns of education along the lines of stewardship and tithing as well as to gather the names of all tithers for the general file in the office at headquarters.

2. Group Directors.

The duties of the group directors are similar to those of the general director, except they deal with only one group, in the same way that he does with the entire association. The group director comes in closer touch with the local church and should be responsible directly for the organization of brotherhoods in the churches of his group, and the promotion of every line of education and development among the men in these churches.

He might arrange for group study classes in stewardship, and for all-day men's meetings where the men may come together and discuss their problems.

He will see that on all general programs the laymen may have a part along with the other interests. He has been confined to her home during programs when his churches are involved.

He should keep in touch with his general director of the association as well as the headquarters at Tullahoma. Information of all kinds may be gathered and reported by this officer.

3. Secretary.

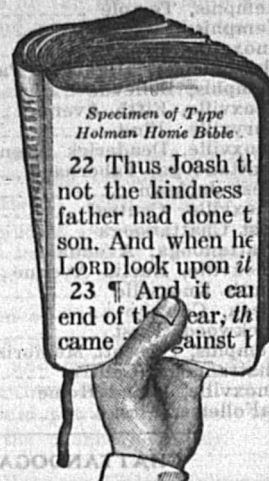
A general secretary should be elected to perform all duties naturally coming under this head and should keep the minutes of all general meetings. He will help wonderfully in our statistics by helping to gather information about all lines of the work and reporting same to the general office.

4. Stewardship Promoter.

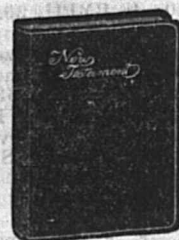
Where the work demands, there might be an additional officer elected to give all his time and energies to promoting stewardship and tithing and planning for and directing the study classes in stewardship and church finance. He might also ren-

BIBLES

Preferred Selections



Get
Our
New
Bible
Folder
For
Prices



Bibles • Bibles • Bibles • Bibles

For Home, Church, School, Class
Any size, type, weight and price

BAPTIST SUNDAY SCHOOL BOARD
AND ASSOCIATED BOOK STORES.

ORDER FROM

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., North Nashville, Tennessee

der splendid help by visiting various churches over the association and talking on stewardship and urging them to take up the study work, and to enlist and enroll tithers.

Any other officer might be elected if there is sufficient need for same and enough work for him to do.

5. The Brotherhood Leader.

The local leader in each church is the key man after all, and should be responsible for everything that should be done by his men in the local church. This leader will determine the success or failure of the work in that local church. He will also be a great stimulus to the work in general by making his own local brotherhood to function wisely, and then carry this as an example to the others. He will see that the brotherhood is organized.

He will furnish to his local officers tracts giving the work of the local brotherhood, and in every way help them to become efficient in their line.

He will place before the men the general work proposed by the laymen in their general movement, and help to get his men interested in all lines of endeavor.

He will plan for local study and reading courses for his men, and aid them in enlisting every man in the work.

He will lead his men in the budget plan of church finance, and in every way assist the church in the every member canvass and collection of pledges.

THE EXPERT DRIVER

There was an expert driver

Who always drove with care,

He never had an accident,

He drove most everywhere;

He'd cut across the car tracks,

Dodge pedestrians or truck;

And getting by the traffic cop,

He always was in luck.

Turning corners on two wheels

He'd seem to be delighted,

When he'd hit the center of the block

And all four wheels were righted.

He'd step upon the throttle

And give her lots of gas;

He didn't care about the cost,

For he had lots of brass.

He cut in front of a train one day;

There was a crash, a roar.

He was an expert driver,

But—he isn't any more.

—Exchange.

Doctor: "I suppose, Mrs. Johnson, that you have given the medicine according to directions."

Mrs. Johnson: "Well, doctah, I done mah bes'. You said give Sam one o' dese head pills three times a day ontill gone, but I done run out o' pills yistaday an' he hain't gone yit."—Boston Transcript.

Jones: "So your friend died in abject poverty?"

Smith: "Yes, absolutely penniless. You see, he lost his health trying to get wealthy; then lost all his wealth trying to get healthy."—London Weekly Telegraph.

PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE SEPT. 20, 1925

Memphis, Central	1,273
Knoxville, First	951
Chattanooga, First	887
Memphis, Temple	864
Memphis, First	831
Knoxville, Broadway	717
Chattanooga, Highland Park	660
Memphis, Bellevue	636
Knoxville, Fifth Avenue	635
Maryville, First	559
Knoxville, Deaderick Avenue	480
Chattanooga, Tabernacle	472
West Jackson	423
Knoxville, Central	401
East Chattanooga	376
Chattanooga, Avondale	366
Knoxville, Euclid Avenue	353
South Knoxville	346
Alcoa, Calvary	334
Rockwood, First	308
Memphis, Prescott Memorial	307
Chattanooga, Central	306
Knoxville, Island Home	305
LaFollette, First	301

CHATTANOOGA

Oak Grove—J. N. Monroe. "The Grace of God and Money" and "What is the Worth of Man?" By letter, 2; Sunday school, 149.

East Chattanooga—J. N. Bull. "Gideon and the Three Hundred." Sunday school, 376. L. H. Snyder spoke at night.

Chamberlain Avenue—G. T. King. "Abandoned of the Lord." Dr. Cannon Chase spoke at night on "Sabbath Observance." Sunday school, 198; BYPU good.

Red Bank—J. A. Maples. "Second Mile Living" and "Sowing and Reaping." By letter, 1; baptized, 2; Sunday school, 187.

Mt. Olive—J. H. Hisey. "Insurance and Assurance" and "I Am the Door." Sunday school, 95.

Avondale—T. G. Davis. "The Objects of a Baptist Brotherhood" and "The Repentance of an Unchaste Woman." Sunday school, 366.

Post Chapel—H. N. Blanchard. "The Duty of Right Thinking." Sunday school, 39.

Tabernacle—T. W. Callaway. "Charge to Officers" and "Christian Progress." By letter, 3; baptized, 1; Sunday school, 472.

Highland Park—J. B. Phillips. "Cost of Discipleship" and "Can One Get to the Place They Cannot be Saved?" Sunday school, 660. Entomering meeting closed in great shape with 67 additions despite the hot weather.

Central—W. L. Pickard. "Safety of American Civilization" and "Christ Our Burden Bearer." Sunday school, 306.

First—John W. Inzer. "The Circles About Jesus" and "Jesus in the Gospel." By letter, 4; Sunday school, 887.

Lupton City—Rev. W. T. McMahon. "The Christian Walk" and "Deciding the Question." Sunday school, 68.

East Lake—W. C. Tallant. "Unionism, What Is It?" and "Dwelling Together in Unity." Baptized, 1; Sunday school, 254; BYPU, 75.

KNOXVILLE

Inskip—W. D. Hutton. "Missions" and "Why Will Ye Die?" Sunday school, 115; BYPU, 43; prayer-meeting, 47. Two funerals this week. Sunday school collection, 032.90.

Gillespie Avenue—J. K. Smith. "Jesus as Our Castle or Refuge" and "The Cleansing of Naaman." Sunday school, 228.

Grove City—F. N. Barnay. By baptism, 2; baptized, 1; Sunday school, 187; BYPU, 27; Int BYPU, 25. Brethren Goddard and Dodson preached for us.

Central—Leland W. Smith. "Our King's Command and 'Helpers or Hinderers, Which?'" By letter, 1; Sunday school, 401; BYPU, 68; Int BYPU, 40; Jr BYPU, 24.

Philadelphia—A. B. Johnson. "Acts 8:3-4" and "Lost Christ." For baptism, 10; baptized, 10; Sunday school, 92; BYPU, 22; Jr BYPU, 21.

Immanuel—A. R. Pedigo. "Faith." No service at night. Sunday school, 273. In a meeting with L. C. Childs at Mt. Harmony.

Beaumont Avenue—D. A. Webb. "Building the Church" and "Declarations of Faith." Baptized, 2; Sunday school, 192.

First—Dr. F. F. Brown. "Special Message to Students" and "Hold Fast to That Which is Good." For baptism, 2; baptized, 1; by letter, 19; Sunday school, 951; BYPU, 150; Int BYPU, 40; Jr BYPU, 25.

Fifth Avenue—J. L. Dance. "Jesus Calls and Organizes His Church" and "The Prince of Princes." Sunday school, 635.

South Knoxville—J. K. Haynes. "Walking With God." Services in tent, preaching by C. E. Sprague. For baptism, 2; by letter, 3; Sunday school, 346; BYPU, 33; Int BYPU, 20; Jr BYPU, 19.

Elm Street—E. F. Ammons. Col. 3:24 and "Habit." Sunday school, 140; BYPU, 30.

Central of Bearden—Robert Humphreys. "God is Light" and Proverbs 14:12. Sunday school, 189.

Arlington—J. C. Shipe. "The Transfiguration" and "The Way of Holiness." Sunday school, 115; BYPU, 25.

Island Home—C. D. Creasman. R. S. Jones spoke on "Brazil" and the pastor spoke on "The Courage of Faith." Sunday school, 305; BYPU, 40.

Lincoln Park—H. F. Templeton. "The Divine Voice" and "A Great Victory and How Won." Sunday school, 252; BYPU, 30; Jr BYPU, 27. We are planning to observe State Mission Day.

Third Creek—W. E. Conner. "Four Words of Jesus" and 1 Thess. 5:21. Sunday school, 112.

Euclid Avenue—J. W. Wood. "The Love of God and His Greatness" and "The Redeemed of the Lord." Sunday school, 353; BYPU, 75.

Deaderick Avenue—Claude E. Sprague. "A Good Beginning." Pulpit supplied. By statement, 1; Sunday school, 480.

Oakwood—W. G. Mahaffey. "The Power of Faith" and "How to Be Saved." By letter, 6; Sunday school, 225; Jr BYPU, 21.

Broadway Baptist—B. A. Bowers. "The Christian's Dynamic" and "Make Room for Christ." Sunday school, 717; BYPU, 75; Int BYPU, 35; Jr BYPU, 20.

MEMPHIS

First—A. U. Boone. By letter, 8; baptized, 2; Sunday school, 831. J. H. Anderson spoke to a mass-meeting of all the men's classes at the Sunday school hour.

Bellevue—W. M. Bostick. Editor John D. Freeman supplied at both services, "Characteristics of Faith" and "The Unspeakable Gift." Sunday school, 636; by letter, 2.

Greenland Heights—Chas. Lovejoy. Sunday school, 40.

Central—Ben Cox. J. H. Anderson, of Knoxville, spoke at the morning hour. Sunday school, 1,273; by letter, 5; for baptism, 4.

Prescott Memorial—Pastor James H. Oakley preached at both hours. Sunday school, 307. Full force at work on the church building. Good interest.

Calvary—Pastor Barnhill spoke at both hours. Sunday school, 175; by letter, 1.

Highland Heights—E. F. Curle, pastor, spoke at both hours. Sunday school, 261.

Temple—J. Carl McCoy. J. T. Henderson spoke at the morning hour. Sunday school, 864; BYPU, 174; for baptism, 1.

Yale—Pastor L. E. Brown spoke morning and evening. Sunday school, 115; BYPU, 64; baptized 2. Merton Avenue—E. J. Hill, pastor, preached both hours. Sunday school, 174.

Central Avenue—Pastor J. P. Horton preach at both hours. Sunday school, 97; by letter, 4.

Endora—Pastor Whaley on "The Gospel of Love" and "Isaac, Heir of the Promise." Sunday school, 71.

McLemore Ave.—Sunday school, 260; 3 good BYPU's, organized intermediate; by letter, 4. Voted to purchase corner lot for extension of building, giving 125 foot frontage on McLemore Avenue.

Joseph Pappia, Italian pastor, preached twice; Sunday school, 29; by baptism, 1.

Forest Hill—Pastor W. L. Smith spoke at both hours. Sunday school, 86.

Speedway Terrace—J. Norris Palmer. Pastor preached morning and evening. Sunday school, 217; BYPU, 52; by letter, 1.

MISCELLANEOUS

Jackson, West—R. E. Guy. "The Spirit-Filled Life" and "How Does God Deal With Lost People." Sunday school, 423; BYPU, 154.

Maryville, First—J. R. Johnson, pastor, preached at both services. By letter, 2; Sunday school, 559.

Rockwood, First—L. W. Clark. "Some Immediate Results of Justification" and "The Power of Endurance." Sunday school, 308; by letter, 1; approved for baptism, 2; BYPU, 68; Int BYPU, 26; Jr BYPU, 38. Had funeral of one of our fine young men, Edward Brown, at 2:30 p.m.

LaFollette, First—D. B. Bowers. "Finding God's Plan For My Life" and "Despise Not the Day of Small Things." Sunday school, 301; BYPU, 150.

First, LaFayette, Ga.—L. B. Arvin. "Model Church" and "The Blinding, Binding, Grinding of Sin." Sunday school, 157.

Little Cedar Lick—E. W. Stone. "A Life of Gratitude." Baptized, 3. Paris, First—J. H. Bucheras. Oneida, First—Jno. T. Jenkins, pastor, preached morning and evening to splendid congregations. By letter, 1. In Sunday school, 176.

Alcoa, Calvary—J. H. O. Clevenger, pastor. "The Man Who Missed Prayer-Meeting;" "Carry On." In Sunday school, 334. By letter, 2. For baptism, 1. Baptized, 8. A splendid day.

Monterey—W. M. Griffett, pastor. "A Soul Shut Up With God." No evening service on account of revival at Dripping Springs, conducted by the pastor. In Sunday school 230. A fine meeting is in progress at Dripping Springs, a mission from the Monterey church. It has been in progress for a week and there have been 10 professions and 2 renewals. The interest remains great. Pray for us.

Jonesboro—J. S. Murray, supply, spoke in morning on Rom. 11:33. Church still without a pastor.

Johnson City, Unaka Ave.—J. S. Murray supplied at night. "Christian Giving." Church without a pastor. If interested, write J. A. Dingus, 128 E. Market St. Good field, with parsonage.

Smithwood—Chas. P. Jones, pastor. "The Day of Visitation" and "Where Shall I Spend Eternity?" For baptism 28; by profession 28; Sunday school 263; BYPU 84. Revival closed; 28 additions to church. Pastor did the preaching; Ike Petree, singer.

NASHVILLE

Seventh—Edgar W. Barnett. "Obedience" and "Christ Our Advocate." Received for baptism, 1; by profession, 1; Sunday school, 221;

BYPU, 21; Int BYPU, 12; Jr BYPU, 13.

Lockeland—J. C. Miles. "Something to Think About" and "A Call to Service." Sunday school, 276; BYPU good.

Grandview—S. W. Kendrick. "Debtors to Christ" and "Living Sacrifices." Sunday school, 167; BYPU 51. Revival starts Sunday, September 27, Rev. Tom Roberts preaching.

Third—W. Rufus Beckett. "Religious Literature" and "Preparation for a Revival." Sunday school, 263; BYPU, 26; Int BYPU, 16; Jr BYPU, 19. Several subscriptions secured to the Baptist and Reflector.

New Hope—Eli Wright. "The Seven-Fold Christ." Sunday school, 50. No night services.

North Edgefield—A. W. Duncan. "Christian Professors Who Most Seriously Damage the Cause of Christ" and "A Prayer for the Water from the Wells of Childhood's Memory." Sunday school, 301; BYPU, 62.

Edgefield—W. M. Wood. "The Conversion of a Disreputable Villager" and "The Conversion of One Outside of the Chosen People." Sunday school, 344; BYPU, 35; Int BYPU, 25.

Judson Memorial—R. E. Grimsley. Dr. Bryan on "The Great Commission," and the pastor on "God's Testimonies." Sunday school, 361.

Calvary—W. H. Vaughan. "Christ in You" and "Ask, Seek, Knock." Sunday school, 225; BYPU, 30; Int BYPU, 19; Jr BYPU, 21.

Radnor—F. P. Dodson, supply. "Christ Living in the Believer" and "What God Does With the Believer's Sins." Sunday school, 111; BYPU, 19.

Henard's Mayonnaise

Makes your best Salads better. "Has the flavor without the labor." Try it and be convinced.

Martin & Rollow

"SERVICE"

7-6400

1715 Broadway

MONEY TO LOAN

Any Amount at Lowest Prevailing Rates

Ocean Steamship Agency
Foreign Exchange

THOS. W. WRENNE & CO.

BANKERS

Incorporated A.D. 1899

DAVID P. WRENNE, President

Phone M. 1688-1689 Night Mon. 5283-R

PELLAGRA

Can Be Cured

50-Page Book Free

Have You These Symptoms?

Tired and drowsy feelings accompanied by headaches, depression or state of indolence; roughness of skin; breaking out or eruptions; sore mouth, tongue, lips and throat flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many others. Do not wait for all these symptoms to appear. If you suffer from one or more, write for your copy of the book today. It is FREE and mailed in plain sealed wrapper.

DR. W. J. McCrary, Inc.
Dept. 93 Carbon Hill, Alabama

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Dr. E. K. Cox, of Gloster, Miss., has enjoyed abundant success during the revival season. He has held meetings at Norwood, La., and Berwick, Memorial and Summitt, Miss. At the latter place there were over 20 additions to the church. He preached once each day at the Agricultural High School, a mile from town. There were more than 50 professions of faith at the school, most of whom will join Baptist churches over the county.

Dr. J. W. Storer, of Grove Avenue Church, Richmond, Va., is preaching a remarkable series of night sermons in his church on "The Place of the Bible in the Life of the Nation." He contends that in religion alone are we to find a cure for our alarming moral condition.

Mrs. A. F. McMahon, wife of Rev. A. F. McMahon, has accepted the position of corresponding secretary of the Georgia Baptist Woman's Missionary Union. She is a member of Druid Hills Church, Atlanta, Ga., and is said to be eminently qualified for the position she has assumed.

Evangelist W. L. Head has concluded a meeting with Ponders Avenue Church, Atlanta, Ga., Rev. G. W. Cox, pastor, resulting in 130 conversions and 66 additions, 47 by baptism.

Rev. R. L. Bolton has resigned as pastor at Madison, Ga., to become one of the field agents of the Southern Baptist Theological Seminary building fund. He has served the Madison Church seven eventful years.

Rev. H. E. Vick has resigned as pastor at Ullin, Ill., after serving this plucky little church for some time. He is a commercial traveler.

Rev. T. F. Lowry, of Parsons, Tenn., has reconsidered his resignation as pastor of that church and remains in that capacity. The church at Darden, Tenn., has called him for two Sunday afternoons and Pleasant Grove Church for two Sunday afternoons. Also Holladay Church for two nights each month. Verily, he will eat no idle bread.

The church at Holladay, Tenn., recently enjoyed a gracious revival in which Rev. T. F. Lowry, of Parsons, Tenn., did the preaching. There were 21 professions and 14 additions to the church.

Rev. Owen Williams, of Utica, Miss., recently baptized 58 candidates in fourteen minutes. That beats the record of Dr. W. P. Throgmorton, of Marion, Ill., who baptized 45 persons in 48 minutes.

Rev. W. H. Joyner has resigned as pastor of Immanuel Church, El Paso, Texas, effective October 1, when he will be available for work. On a recent Sunday, when he preached at the First Church, Abilene, Texas, there were 12 additions.

Another evangelist has entered the field. Rev. T. F. Harvey has resigned as pastor of the First Church, Albuquerque, N. M., to enter the new activities. He has been six years on that field.

On Sunday, September 13, Dr. George W. Truett began his twenty-ninth year as pastor of the First Church, Dallas, Texas. The new seven-story Sunday school building was formally opened on that day. The enrollment of the Sunday school is now over 6,000 and the building will accommodate 10,000.

At the Tarrant County Association of Texas, which met on September 10, the delegation from the First Church, Fort Worth, Texas, of which Dr. J. Frank Norris is pastor, was refused a seat by a vote of 212 against to 45 for. And that, too, after Dr. Norris had spoken an hour and 45 minutes and Dr. L. R. Scarborough 30 minutes on the other side. Dr. F. S. Groner writes jubilantly over the results.

Dr. J. J. Taylor, of Jasper, Ala., and Rev. J. R. Gregory, of Winfield, Ala., the latter a so-called Gospel Missioner, are to debate beginning October 5 at Linn, Ala. Dr. Taylor affirms the proposition, "The mission methods of the Southern Baptist Convention and its boards are in accord with New Testament teaching," while Brother Gregory affirms the proposition, "The mission methods of the Southern Baptist Convention and its boards are contrary to and subversive of the New Testament methods of missions." When they have finished at Linn they will go to Dothan, Ala., beginning October 20.

The Baptist Flag, of Fulton, Ky., 53 years old, made immortal by such notables as Dr. D. B. Ray, J. N. Hall, J. B. Moody and T. F. Moore, has been sold to Dr. J. W. Porter, of Lexington, Ky., and will be issued weekly from Memphis, Tenn. It will contain 16 pages. Brother Moore has been its editor 16 years. His total editorial service covers 35 years.

Rev. C. E. Wilbanks, of Fayetteville, Ark., has been called as pastor of the church at Vivian, La., succeeding Rev. W. A. Freeman.

The Second Church, El Dorado, Ark., secures as pastor Rev. J. M. Gibbs, who formerly served Park Place Church, Hot Springs, Ark. He succeeds Rev. Alex McPherson, who went to the Second Church, Conway, Ark.

Rev. R. A. Barnes has resigned the care of the church at Livermore, Ky., and is available for work. He is a good man.

Rev. Paul R. Hodge, of South Pittsburg, Tenn., and Miss Carrie Lee Allison, of Chattanooga, Tenn., were married Thursday night, September 17, in St. Elmo Church, Chattanooga, Dr. J. B. Phillips and Rev. M. G. Leaman officiating. We offer hearty congratulations and best wishes.

Rev. C. L. Bowden, of Humboldt, Tenn., lately assisted Rev. J. C. Schultz, the pastor, in a revival at Brunswick, Tenn., but was called home on account of illness in his family. Five were added to the church by baptism.

Rev. J. H. Wright, of Boulevard Church, Memphis, Tenn., spent last Sunday at Adairville, Ky., where he was formerly pastor, to take part in the homecoming day of the church by baptism.

The First Church, Richmond, Va., has generously granted its pastor, Dr. George W. McDaniel, president of the Southern Baptist Convention, six months' leave of absence that he may recuperate from a recent serious illness. Hosts of friends in the South sincerely hope his recovery will be complete.

The Religious Herald, Richmond, Va., Dr. R. H. Pitt, editor, is going into the one hundredth year of its existence and service to the Baptists. Hosts of friends over the South are sending the venerable publication congratulatory messages. The terms of service of four men cover the whole history of the great old paper.

Rev. John T. Bradfield, of Darden, Tenn., held a revival last week at Bath Springs, Decatur County, Tenn., a mission point, resulting in an old-time meeting with conversions and additions to the church. A lot was given by a Methodist physician for the erection of a house of worship.

In the reports for the churches of Richmond, Va., at the Pastors' Conference of that city, Dr. J. W. Storer, of Grove Avenue Church, said of last Sunday's service: "Prayed for rain in the morning; rained in the evening; folks brought no parasols." They are true to human nature.

Holly Springs and Mt. Pisgah churches near Wildersville, Tenn., have consolidated. Rev. A. U. Nunery, of Parsons, Tenn., is the pastor. He lately baptized 13 into the fellowship of the consolidated church.

Rev. C. S. Wales, of Booneville, Miss., has been called to the care of the church at Ripley, Miss., and it is understood that he will accept.

OUR DEBTS AGAINST OUR BOARDS

(Continued from page 10)

plan. God can finance His cause if we will only put our churches on the Bible plan of giving.

Fifth. Let everybody on the field talk unified program until our people are assured that when we ask them to give to a unified program that we are not going to follow this every few weeks with requests for special donations. Some of us on the field are telling the people that the unified program means a unified program and then others come along and ask for special gifts to the same objects that the unified program covers. We will never get by with this kind of teaching. We must all teach alike. The four special programs each year in the Sunday schools is a part of the unified program, and the people should know this so that when we ask for these special days that these are legitimate, while all others not included in this program are out of order. This kind of a campaign of information will bring us up out of all the trouble into which we have drifted these late months.

Sixth. Let everybody pray earnestly for the greatest year's results that God's Kingdom has ever seen.

Highland Park Revival.—Evangelist Louis Entzminger closed a very successful meeting with Highland Park church, Chattanooga, September 20. There were 67 additions to

the church. Pastor J. B. Phillips is jubilant over the results.

Smithwood.—Pastor Charles P. Jones did the preaching in a revival at Smithwood which closed September 20. There were 28 professions and 28 additions for baptism.

McLemore Avenue, Memphis.—The church has purchased a lot that adjoins the property. This gives us a frontage of 125 feet on McLemore Avenue and provides for future expansion.

Memphis city-wide training school, October 11-16.

All the state forces are busy this week in training schools or visiting in associations. With eight or nine meetings during the same week it is a physical impossibility for one person to visit all of them.

The loan of \$100 to a fine Christian young man who plans to be a preacher and who cannot attend Carson-Newman this year for lack of funds, would put him in school and give him the chance he needs.

Carson-Newman Union University, Hall-Moody and Tennessee College opened with banner classes. We hear that Tennessee College has had a 40 per cent increase in attendance. Congratulations to all our colleges for the appeal they are making to our young people!

What did God give you a strong, healthy body and mind for? Surely not to dissipate them by intemperance, such as late hours, idleness, uncleanness, unrestrained pleasure, drinking (of any kind to excess), eating (to excess) and so on. You are the steward in charge of a sacred temple. You are in full charge of a God-given life—your own. Protect it for His service!

The Old Standby in a New Dress



—the same dependable remedy that over a period of more than fifty years has been found so reliable in the treatment of catarrh and diseases of catarrhal nature.

The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

Pe-ru-na cannot be made any better. Three generations of users testify that Pe-ru-na is the best remedy in the world for catarrh and diseases of catarrhal origin.

The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

PE-RU-NA

The Original and Reliable Remedy for Catarrh

Sold Everywhere
Tablets or Liquid

The New Package

Send 4 Cents for booklet on catarrh to the
Pe-ru-na Company, Columbus, Ohio

REPORT OF REVIVALS AT CONCORD AND GREEN HILL CHURCHES

Elvin L. Burnett

On August 2 we began a revival at Concord Baptist Church, near Nashville. The interest was unusually good throughout the meeting, which continued until August 19th. Eleven were baptized. People were unable to get inside the church at some of the services and we believe the whole community was stirred more than in many years.

On August 23rd the revival began at Green Hill, near Nashville, on the Lebanon road, and continued until September 6th, resulting in three additions to the church and two other professions of faith. Larger crowds attended this revival than in previous years and the outlook is very promising for better work in the future.

The writer, pastor of both churches, did the preaching and the music was in charge of Alton E. Wheeler, from Grandview Church, Nashville. Brother Wheeler is a consecrated young man, eager to do service for the Master, and I do not hesitate to recommend him to any church in need of his services. It is the wish, if it be God's will, of both Brother Wheeler and the writer, that we be used of God in Evangelistic work, and would appreciate hearing from any church that needs our services.

110 Second Avenue, North, Nashville, Tenn.

MEETINGS

W. B. Woodall

Mt. Hermon—We held our revival at Mt. Hermon Church, beginning the second Sunday evening in July, resulting in twelve professions and two by letter, one Campbellite woman converted and was baptized because of the remission of her sins.

The Prosperity revival began the fourth Sunday in July with Elder R. T. Skinner doing the preaching. Brother Skinner is a good man and a good preacher, and the people came from far and near to hear him. There were nine additions by baptisms and two by letter, fifteen professions and reconsecrations.

Our revival began at Smithville the second Sunday in August with Elder Sam Edwards preaching and Carl Cambron leading the song services. With Sam Edwards doing the preaching and one of the Cambron boys singing, work is done that the good Lord will bless. This was the second year Brother Edwards has been with us and he left with us begging him to come back. Brother Cambron did a great work and we counted ourselves fortunate in having him. There were nine professions and three additions by letter and five by baptism with others to come.

Smithville.

POLK COUNTY ASSOCIATION

Friday, August 28

The fifth Sunday meeting of the Polk County Association met with the Blue Ridge Baptist Church at Old Fort, Tennessee.

10:00 a. m.—Devotional services, by F. A. Webb.

11:00 a. m.—Sermon, Joe W. Rice, house, why did you not prevent it from burning down?" Look at Japan. Where prideful merchants made their boasts of wealth and plenty, in a few hours there were ruins and tangled masses of debris, black and horrible, like huge plague spots of inexpressible anguish.

12:00 m.—Dinner.
The following subjects were ably discussed: What should be the relationship between Christ's Churches. Are sinners harder to reach than in former days and why?

7:30 p. m.—Devotional, by Joe W. Rice.

8:00 p. m.—Sermon, by Rev. B. P. Kincaid. Subject, Fishers of Men.

Saturday, August 29.

9:00 a. m.—Devotional, Brother Deavers. The need of religious training in the home. General discussion. Is the New Testament discipline good and uplifting for our churches. If so, why? General discussion.

11:00 a. m.—W. M. S. General discussion.

12:00 m.—Dinner.

1:30 p. m.—Devotional, by Rev. Sam Melton.

2:00 p. m.—Why is it of such importance that we should well support our denominational schools. General discussion.

3:00 p. m.—The doctrine of the tithe and budget, led by W. C. Higdon, stewardship director of Polk County Association.

Owing to the pastors having to go to their charges service was suspended Saturday night.

Sunday, August 30.

9:30 a. m.—Sunday school mass-meeting.

Brother Deavers,
Moderator Pro Tem.
Joe W. Rice, Clerk.

A QUESTION OF OWNERSHIP

All property in the world implies ownership. Back behind the screen, of things, behind this pageantry of wealth—these homes in which we live, these great buildings in which we work, these markets laden with their merchandise, the vineyards bending with their fruitage, the broad acres golden with their harvests, the cattle grazing upon a thousand hills, the factories and railroads, the mountains rich in ore, the forests rich in timber—back of all this manifold and multiform wealth there are unseen hands that hold it, and unseen hearts that claim it. Property implies ownership.

The only question is, Who is the owner? Are these elements of wealth handed over to us in fee simple? We must make a distinction here between having and owning. I do not ask how much you have, but how much do you own?

Do you own your time? If so, why do you not save it, and store against the day when you will need it? Time is not yours to keep; it is yours as a loan to invest.

Do you have an absolute claim upon your health and strength? If so, why do you not hold them against the drafts that time and toil make upon them? You cannot. You are simply the paying teller behind the window. The real owner draws upon your trust funds every day.

What about your property? Do you own it? I stood beside a man whose house was burning to the ground, and he said to me, "There goes the only house I ever owned." My answer was, "If it was your

house, why did you not prevent it from burning down?" Look at Japan. Where prideful merchants made their boasts of wealth and plenty, in a few hours there were ruins and tangled masses of debris, black and horrible, like huge plague spots of inexpressible anguish.

What, then, is the conclusion to be drawn? Simply this: that back of your things and mine there is a Divine owner. That is the only logical conception of God for the Christian—that he is the Creator of all things, and therefore the owner of all that he creates. Such is the unfaltering testimony of the Book from its first words to its last. The whole story of Scripture proceeds upon the assumption that God is the absolute owner of all things.

This is the truth that we have lost in the maze of the world's life. We talk about "your things" and "my things," and we forget that behind yours and mine there is a Divine and sovereign "His." The fact of stewardship is rooted in the fact of Divine ownership. Circumstances may change, but the Divine ownership never changes. We are forever handling trusts.—H. A. Vernon, in Foreign and Home Fields.

SMILES

"Yo' ain't got no brains."
"Ain't got no brains? Why man, ah got brains what ain't never been used."

She—Would you put yourself out for me, Donald?

He—Why, of course, dearest.
"Well, please do; it's after twelve and I am very tired."—London Mail.

Seventeen speeches were made at the Hebrew University banquet in Jerusalem. We can quite understand why the local Arabs folded their tents and silently stole away.—Punch.

Kind Old Lady—Here's a sixpence for you; and, by-the-by, the lady next door wants someone to beat her rugs.

Tramp—Thanks fer the warnin', lidy.—Punch.

"Come here and kiss me, dear, and you shall have a penny to buy some sweeties!"

"No, thank you. Mamma gives me threepence just for taking my castor oil."—Bystander.

EVERYTHING FOR THE CHURCH AND SUNDAY SCHOOL



The Church and Sunday School Builder

A large classified, illustrated, descriptive Catalog of supplies for Church and Sunday School. The most complete catalog of its kind published. The edition for 1925-1926 has just been issued. A copy will be sent to any address upon request. Let us furnish you with whatever you may need. Our stock is large, our service is prompt, and the prices are the best obtainable.

Write to Our Nearest House

The American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston 125 N. Wabash Avenue, Chicago
1107 McGee Street, Kansas City 313 W. Third Street, Los Angeles
439 Burke Building, Seattle

New All-Steel Pullman Parlor Cars

Through to KNOXVILLE via

TENNESSEE CENTRAL RAILWAY

Day Train

Leave Nashville 8:30 am.—Arrive Knoxville 5:25 p.m.

This greatly improved service, effective June 7th, affords luxurious day travel over

The Scenic Railway of the South

Night Train

Leave Nashville 10:00 p.m.—Arrive Knoxville 6:55 a.m.

Modern High Standard All-Steel Equipment on These Trains

CITY TICKET OFFICE

414 Church Street (Maxwell House)

Phone Main 2149

The Knoxville General Hospital SCHOOL FOR NURSES

Knoxville, Tenn.

The school having been recently reorganized now offers a three years' course in all branches of medicine and surgery, including obstetrics and children's diseases. The curriculum will conform to that outlined by the National League of Nursing Education. Four months probationary period; allowance of \$12.00 and \$14.00 after being accepted as students, for books and incidentals. Room, board, laundry and uniforms provided. School limited to 75 students. Entrance requirements for the present, two years high school work or its equivalent; later applicants having full high school education only will be considered. 8-hour duty for day nurses. Experienced teachers on staff; hostess on duty at the nurses' home 7 to 11:30 p.m. Tennis court and other recreations provided. Fall class now being formed.

Address MONTEZ WAYNE, R.N., Director School for Nurses