

BAPTIST *and* REFLECTOR



Speaking the Truth in Love

NASHVILLE, TENN., JULY 1, 1920.

Our Trial-Trip—One Dollar For Six Months—Offer.

We want five thousand new subscribers during July and August.

We want a letter from every pastor in Tennessee whose Church has not put the Baptist and Reflector in its Budget. Say that you will help in this special offer. Put it in your Church on six months' trial, at \$1.00 each. Tell them that we will positively stop it at the end of the six months unless instructed to continue it. If you can not persuade the Church to put it in its Budget, write us for free envelopes, and then present the matter enthusiastically next Sunday morning, and ask those "who will take a trial-trip" to "manifest it by a show of hands." Then gather in the names and the dollars and hurry them along to us so that all these new subscribers shall get the complete story of "David Manly," and all the associational news of the summer.

CHURCH AND PERSONAL

"Let not thy neighbor influence thee to extravagance. Spend thy earnings with economy, for to him who has shall be given."

Dr. J. B. Moody is conducting a Bible School at Dawson Springs, Ky., under the direction and auspices of the State Board.

Brother J. M. Johnson, Pulaski, Tenn., in sending his renewal, says: "I have been reading the Tennessee Baptist and Reflector forty years. I don't want to be without it."

Rev. L. H. Maples, Springfield, Mo., district secretary of the Missouri Baptist State Mission Board, sends check for \$4 and says: "Please keep the Baptist and Reflector coming to me." Thanks.

Rev. P. D. Mangum, of Charleston, Mo., writes that Rev. R. L. Lemons, a former pastor in Nashville, has just resigned at Casper, Wyo., and is supplying at Moultrie, Ga.

Rev. W. M. Griffith has resigned at Madisonville and Tellico Plains, Tenn., and accepted a call to Dayton, Tenn., for full time. He is already happily located on the field.

Dr. H. E. Watters, president of Union University, in a private letter, writes: "I want to compliment you most heartily on the growing strength of the paper. You are making us a fine editor." Thank you.—Editor.

Rev. R. E. Pettigrew, Jackson, Tenn., in sending several new subscriptions, says: "The Baptist and Reflector is improving nicely. I think. I was at Ripley, Sunday, supplying. Brother Harrell, of Texas, is to hold them a meeting in July."

Rev. E. W. Stone, editor and manager of the Baptist Messenger, of Cookeville, Tenn., and pastor of Mt. Lebanon and Sadlersville, was a pleasant caller last Thursday. He will receive subscriptions for the Baptist and Reflector in connection with his paper.

President Rufus W. Weaver, Macon, Ga., sends out a neat folder, "Thirty-three Reasons Why a Young Man Should Attend Mercer." Wonder how many presidents Waters and Sams can name for Union University and Carson and Newman?

If any reader of this paper has a copy, new or second-hand, of the Graves-Ditler debate, and wants to sell it, he will please forward same to the office of the Baptist and Reflector, with bill. We have an urgent call for a copy.

Rev. J. F. Savell, Dayton Beach, Fla., will supply Palatka, Fla., the month of July, while Dr. R. S. MacArthur, the pastor, takes his vacation up North, where he was bred and buttered. Give them the gospel without a priestly robe, Savell, it will do them good.

"One brother writes that his subscription expired three months ago, and wants it discontinued, but he does not give his postoffice and nobody in the office can read his name. If the brother should read this he will understand how impossible it is for us to stop his paper under the circumstances.

Baylor University, Texas, and the J. B. Stetson University, Florida, have honored themselves by honoring four of our distinguished Sunday School Board men. Both institutions have conferred the degree of D.D. upon B. W. Spilman (who writes the page on the Sunday school lesson each week for the Baptist and Reflector). Baylor University has conferred the degree of LL.D. upon Dr. Van Ness, and the degree of Doctor of Literature upon E. C. Dargan and Hight C. Moore.

Union University has recently conferred the degree of D.D. upon Rev. R. A. Lansdell now of Georgia, but recently director of the 75 Million Campaign in West Tennessee. Lansdell's theology did not need doctoring, but he is worthy and well qualified, and the brethren will govern themselves accordingly.

Rev. J. B. Phillips, recently pastor of Tabernacle Baptist church, Chattanooga, has removed to Kingsport, Tenn., and is general director of the Southern Chain Bible Conference, a section of the World Bible Conference Movement, of which Dr. W. B. Riley of Minneapolis, is secretary. Between conferences Dr. Phillips holds revival meetings, and reports are that he is very successful.

Dr. J. W. Porter, editor of the Western Recorder, writes: "I wish to congratulate you and your entire constituency upon the fact that you have assumed editorial management of the paper. From what I have seen you have already made gloriously good, and I believe you have come to the kingdom for such a time." Thank you.—Editor.

The Baptist Seaside Assembly of North Carolina is now in session at Wrightsville Beach. John Jeter Hurt, of Wilmington, is the president. With such attractions as Broughton, Sampsy, Wm. Fetler, Geo. W. Terrell, Booth Lowrey, Harry L. Strickland, Homer Rhodeheaver, Charlie Butler, W. L. Poteet and many others, they must be having a glorious time.

Dr. Arthur Fox, pastor of the First Baptist Church, Paris, Ky., assisted Rev. E. F. Lyon in a revival meeting at San Angelo, Texas, in which there were ninety-six additions to the church. Pastor Lyon says the good work done by Dr. Fox "will live on into eternity." Lyon was a schoolmate of ours at the Seminary.

Rev. J. R. Chiles, of Rogersville, Tenn., in a private letter says: "You are making a fine paper. I heard one man say the copy of June 10 was the best issue of the Baptist and Reflector he had ever seen." Read Brother Chiles' article, "About Honorary Degrees," on another page, and bear in mind that we promised in our first issue to make the paper an open forum.

Dear Brother: I wish to congratulate you on the excellent paper you are giving us in the Baptist and Reflector. You are showing your ability not only as a newsgatherer but as an editor. Your editorials are fine.

Dr. R. M. Inlow of the Bellevue Avenue church of Memphis will be with me in meeting beginning the third Sunday in August.

My daughter, Miss Virginia Crain,

who is devoting herself to piano playing for evangelistic meetings, has just finished an engagement with the First church of Hickman, Ky. Yours, etc., Ridgely, Tenn. H. M. Crain.

Rev. J. E. Martin, Jellico, Tenn., was a pleasant caller last week. He has been pastor at Jellico twelve years. He has the second largest Sunday school in Kentucky and the largest in Tennessee. His church is really on the Tennessee side, but years ago in the days of her helplessness she appealed to the State Mission Board of Tennessee for help, and the help she was offered was so insignificant as compared with what was offered by the Kentucky State Mission Board that they cast their lot with Kentucky. His church now has 169 subscribers to the Western Recorder, and it is one of the best churches in the state.

The fifth Sunday meeting of the Nolachucky Association convened with the Lebanon Baptist Church, May 28-30. Rev. R. M. Devault preached the introductory sermon. They discussed "Why Southern Baptists Do Not Join the Interchurch World Movement." Rev. E. F. Wright, pastor of the First Church, Morristown, was introduced and welcomed into the association. He and J. M. Walters, W. C. Hall, R. M. Devault, J. H. Stephens, Helms, A. J. Watkins, W. N. Ramsey, J. H. Stephens and D. M. Cockrum made interesting talks on "Why We Should Complete the Organization of the Associational Sunday School Convention." and "The Duties and Qualifications of Deacons." Mrs. J. W. Paschal led the primary department Sunday school Sunday morning, when great interest was manifested, and Brother Ramsey preached a great sermon.

Jefferson City, Tenn.

Dear Brother Cooper: Six months ago now, I had to bear the sorest trial of my life—that of being compelled to decide, because of declining health, to give up the service I have loved so dearly, telling the people about the riches of God's saving and sustaining grace in Christ Jesus. My service, as preacher and pastor, had extended over a period of thirty unbroken years. Being a preacher and a pastor has been the joy of my life. We were face to face with the question as to where we would make our home. We made that a matter of earnest prayer. God clearly led us to this place, and here we are in a modest cottage home and among the best people I know on earth. We are giving ourselves here to a loving ministry of intercessory prayer—for our beloved college, its president, trustees, teachers, patrons and students; for our church here and its noble pastor and helpful people. My heart has always thrilled as I've thought of the opportunity of this church to impress and mould young lives for useful service here, there and everywhere over the land. Great blessings come to us as we forget ourselves and give ourselves to pleading for others! So, in such service, we are finding submission, peace, joy and restfulness of soul. We are grateful that God has given us favor with his people here. Last evening forty or more of the best people in Jefferson City came pouring into our little home and President O. E. Sams, on their behalf, spoke tender words presenting us with the tokens of their confidence and love that these esteemed friends had brought. May God bless them all! To possess the love of God's people is a precious blessing.

O. C. Peyton.

BAPTIST AND REFLECTOR

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161 Eighth Avenue, North



Published weekly
Subscription price \$2.50 a Year

Entered at the postoffice at Nashville, Tennessee, as second-class matter

Old Series
Vol. 84

Nashville, Tenn., July 1, 1920

New Series
Vol. 30, No. 45

NEW MEXICO NOTES.

Just a brief message from the most Western state of our convention. The Baptist work in New Mexico is new, but progressive. Our very efficient and greatly loved secretary of missions, Dr. J. W. Bruner, is a Kentucky product. Have been here a month and am greatly pleased with the field. Am succeeding Dr. Bruner in the Roswell pastorate. Roswell is a wonderful little city of nine thousand inhabitants; it is estimated that over ninety per cent are Americans. It is a thriving business center and a veritable oasis of beauty. An Eastern business man thus described Roswell: "The biggest little city I ever saw." It is a land of wonderful sunshine, shade trees, orchards, alfalfa, vegetables and flowers. Blue grass grows here beautifully, some of the most beautiful yards of bluegrass I ever saw. Never saw such wonderful nights. Pleasant breezes every night. Wonderful starlight and moonlight. Comparatively little rain generally, but very fine seasons of rain all over this country past few weeks. There are literally hundreds of wonderful artesian wells that irrigate the farms, and the gardens and yards are thus kept green all the while. Snow-crowned mountains are in view until late summer.

While the Roswell church is the strongest in New Mexico, there are a few others nearly as strong. We have over five hundred members on roll. Have an A-1 Sunday school of some three hundred present. Have three excellent B. Y. P. U.'s. There are two other Baptist churches in Roswell—the Mexican and the negro. The Mexican pastor, Brother Miguel Chaparra, is a very fine young minister with excellent wife and bright children. He is an honor to our cause. He baptized five men in our baptistry last Sunday. We have had an addition each Sunday except one since coming. The building of the First Baptist church is considered the best church building in the state of any denomination.

In the late Baptist 75 Million Campaign our church subscribed \$35,000. We paid \$7,100 up to April 30. So happy were they about this and other blessings that the church recently let contract, accompanied by first payment for new pipe organ costing \$5,200. We are the first pastor's family to occupy the newly purchased and remodeled parsonage that cost about \$6,000. The people are from every part of the country, and especially numerous from the South. Have met many from Texas, Kentucky and Tennessee. I have known several of the pastors of leading churches in the state for some years, and that is very pleasant. We have two other active pastors in the First church, and one general Sunday school work leader. Truly, the lines have fallen unto us in pleasant places.

The work is large, distances are great. Some of the neighbor pastors are a hundred miles apart. But the work has passed any experiment

stage. Some localities have never heard a Baptist preacher. Expect to hold missions in many such places. Have promised for two such already. Some of our members spend their summers on their great ranches—in some cases a hundred miles from here. These furnish great opportunities to reach with gospel these ranchers.

We are to have Dr. J. W. Porter, with Singer Reynolds and wife, here for a meeting in August.

We are expecting great things from God, and shall undertake great things for him in this meeting. Our aim is the minimum of two hundred additions to the First church. Then we shall pray for and work for fifty more in this field of about one hundred miles diameter.

Great success to the Baptist and Reflector under the editorial leadership of my college room-mate.

W. R. Hill, Th.M.

Roswell, N. M.

"KATY DID; KATY DIDN'T."

Saturday night and Sunday were great times at LaFayette. The county singing convention brought thousands into town, and I preached in the courthouse. What a glorious day it was.

C. B. Massey, moderator of the Kentucky-Tennessee General Association of Gospel Mission Baptists of recent origin, tells our readers in last week's paper that Dixon's Creek church of 424 members had called Cal Gregory, the clerk of that same general association of do-nothingness, pastor by a big majority, and because a few would not bow to this majority 18 had been excluded. A word will disabuse the minds of the reader. Gregory has never been called to Dixon's Creek church at all. Saturday before the fourth Sunday in February a few members had a called meeting of their own get up. At this meeting 27 out of 424 members elected Cal Gregory their pastor. Later 71 sympathizers met and indorsed the action of the 27 at the so-called meeting. The church took no part in this meeting. After it was over the church met and called Brother J. M. Phillips, and changed the day to suit his convenience. The next day Gregory ordered charges preferred against those who would not indorse the action of 27, and later 53 voted to exclude them. Brother Phillips accepted the call of the church and organized a Sunday school and starts off well. Massey and Gregory have both left the Regular Missionary Baptists in their organized work and gone into the Gospel Mission Association, which is about played out for they haven't a scriptural missionary on earth and nobody left to see the thing die but Massey and Gregory themselves. Both say the devil ran the 75 Million Campaign, and regular Missionary Baptists who participated in that great campaign will rob, steal and even murder, and that they keep 96 cents out of every dollar contrib-

uted for mission work. Dixon's Creek church will never submit for a man who thus misrepresented them to be their pastor. Between 75 and 100 members, including deacons, clerk and treasurer, signed a petition asking Gegeory, for the sake of peace and union in the old church, to decline the call of the 27, but Massey and Gregory said a majority rules. They think 27 out of 424 members are a majority which shows how little they know, and they are on a par with their crowd. They know nothing and do nothing but fuss and die.

John T. Oakley.

Hartsville, Tenn.

Johnson City, Tenn.—Baptist and Reflector, Nashville, Tenn.—Dear Sir and Brother: Just a few lines from Watauga Association churches. (1) We closed a very good and interesting revival at Little Mountain church, Hopson, Tenn., with the following results: Four by baptism and others to follow. (2) We had a good meeting at Doe River Baptist church, with two by baptism. We are trying to make all the preparations necessary to entertain the next session of the Watauga Association, which convenes on Wednesday before the second Sunday in September, 1920; so this is keeping us very busy. (3) Meeting just closed at Harmony church. The Blessed Lord seemed to graciously bless in every service in adding to the church at most every service, and added 32 to our body. Bro. Robert Carrier of Knoxville did the preaching, except two sermons by the pastor, who had to leave the meeting, according to appointment made in N. C.

Our work in the three churches is doing very well, with each church doubling the last year's salary. Pray for us in our work.

If this escapes the wastebasket I'll try to make another report soon. Yours truly, E. M. Johnson,
May 18, 1920. Pastor.

FROM SEVIER ASSOCIATION.

I am greatly encouraged with the work and interest of the people. This association has forty-eight churches, with more than 6,000 members. I am trying to preach to all of our churches. Have visited forty of these churches in the past six months and find work greatly needed. I have held some successful meetings, but that dreadful disease called flu has greatly hindered our work for the past three months. It swept through our county and claimed many of our good people. Our churches will feel their absence, but believing the Lord knows best and will do all things well, we take courage and go forward with greater zeal to do the work of our Master. Brethren pray for us in this great work.
W. E. Conner,
Missionary of the State Board.

About Honorary Degrees

By John R. Chiles.

The editor and others have had some things to say. I want to add a few points.

1. The whole thing is unscriptural. Look through the New Testament and the inspired writers always used the terms "brother," "sister," "brethren" and the like. I submit that the Bible is a good book to go by.

2. It is contrary to the teachings of Jesus Christ. Listen at him in Matthew 23: 5-8, and it sounds like he was looking upon the present situation when he said: "They . . . love the salutations in the market places and to be called of men Rabbi. But ye are not called Rabbi, for one is your teacher, and ye are brethren."

3. It is out of harmony with the very genius of Baptists. We usually claim for ourselves, theoretically at least, that we believe in the universal priesthood of all believers, and that there are no distinctions here or hereafter between preachers or laymen either, except in character and good works, and here those who possess the most always think of themselves as the least. We do not believe in "orders" in the ministry, but this means that.

4. There is no standard, human or divine, to govern it. There are plenty of D.D.'s who do not have a message that the people will listen to. One said himself that if asked by an inquiring soul he could not tell him how to be saved. Yet he calls himself doctor. A school put it on him. Another will admit to you that he cannot tell the difference between justification and regeneration. I would like to know what these men are doctors of?

5. It leads to self-conceit, the greatest curse to the mental and spiritual life of anybody outside of immorality. Men get so they call themselves by the title, even go so far as to write about themselves and use it, and put it upon their stationery before the eyes of their brethren, as if to say: "Look at me, all ye little and big people. See what I have heard about myself and what I think about myself, too."

6. It has brought on a ridiculous situation. The little men are just as industrious in this matter as the big ones and are going to see to it that they have just the same honors as the others. And the title will likely do one just as much good as the other. One president of a board of trustees speaks freely of the pressure brought to bear till about all the brethren who preach at churches anywhere near a place as important as a crossroads in his territory now "worthily wear the honors." Churches bestow it on their preachers now, you know. Even I myself have had to call one or two "lewd fellows of the baser sort" to one side and asked them to desist. They explained that they thought it was the thing to do, as in the village they came from all preachers were so called. Even lately preachers bestow "honors" on themselves sometimes. Call some of them over the phone and ask who is there and deep down out of their chests you will hear them say: "Doctor _____." But let it be said here that there is as much scripture to give it to yourself as for a college to give it to you, and as honorable as to have a "friend" to get it done.

7. It had a bad origin. The Catholics began it. For the benefit of those who love titles I would suggest that you look up the list. Besides Doctor Divinus, which was given first in 1181, they had at least sixty-nine other kinds of "doctors," as for instance, Doctor Abstractionum, Doctor Acutissimus, Doctor Angelicus, Doctor Contradictionum, Doctor Conspicuous, Doctor Dulciffuus, Doctor

Estaticus, Doctor Elegans, Doctor Eminans, Doctor Illuminatus, Doctor Profundissimus, etc. See New International Encyclopedia, Vol. 6, page 345f. (Boards of trustees can look the matter up and perhaps find a nice Catholic title that will fit each one of their constituents that essay to preach. Note, trustees, that "doctor" goes with each one of them, and that is the main thing. Most of those who have titles and most of those who give them do not know the real meaning of them anyhow.)

8. It is about to destroy itself. If all have the same title then there is no distinction. That is why, brother editor, the D.D.'s are now wanting the LL.D. It, too, will come down to the same level. First it was "Rev.," then "Right Rev.," then "Very Right Rev." Next came D.D., followed by LL.D., and then F. R. G. S. Back in some old Catholic cloister I imagine they are now putting the finishing touches on another one. Baptists will soon be handing it around. That is a part of their musty religion which even the "opposites of the papacy" have so far hugged to their hearts.

Even now you cannot find the names on a little Baptist educational program for the titles before and after the names. Most of the little stickings were put there by their own little schools, too. And if some enemy should declare that part of it was done in an effort to make up for lack of scholarship, in some instances at least it could not be denied.

9. I appeal to great examples. In II Peter 3: 15 the great preacher of Pentecost spoke of the great Apostle to the Gentiles as "our beloved brother Paul." These were the mightiest men that ever walked this earth for God; they had heard Jesus; they wrote as they were moved by the Holy Spirit; they knew the mind of God on Christian salvation as in everything else. They said "brother!" I ask if we ought to say more?

10. If there are reasons for this unscriptural thing I would like to know them. Let brethren come into print and sign their names. I have never read a line in its defense, and for the reason I believe it is indefensible.

If these distinctions ought not to be, I suggest that at least in church sessions, conventions, associations and board meetings that they be done away with.

If distinctions ought to be made then put those of us who do not have the title—some because we cannot get it and others because we do not want it—then put us on a back seat or in a corner somewhere and really let distinctions distinguish.

Why should those of us who happen to have been graduated from college and seminary, behind which was the mercy of God and in nine cases out of ten the bounty of our denomination, and maybe we might have a little larger church, why should such ones have a different name to be called above their brethren, many of whom win more souls, certainly do more hard work on less salary, and are right down in the mud, mulching the very roots of Christian and denominational life.

11. Suffer an exhortation. I am dealing frankly, but not harshly. Many of our best men have the titles. But they ought at least not to be used when we come to worship our common Father. "Now know we no man after the flesh." He is so great that to lift up any man in His absence detracts from Him. The ground is all level around the cross, brethren. In the house of God we ought not to be anything else but sinners saved by grace and as

related to each other "all ye are brethren."

For my own part, in worship there are to be no more "colonels" or "captains" or "doctors"; but none are too little and none too big to be called by a name that indicates the family tie. I think it will be that way in heaven.

Now, the meaning of this article is that I love you "doctors" well enough to exhort you to come down off your little pedestals which from one little incident or accident you have been put upon or got upon. Most of you are good men, our very best in fact, but in this stepping up or down, whichever it is, you did not have a "thus saith the Lord." There is more room down here and you will suffer less from dizziness. Most of you will find that the common run of men are just about your height, although from the pedestal they may not have looked so. "Only God is great."

Rogersville, Tenn.

The Fate of the Dry Plank at the Republican National Convention.

Clinton N. Howard, prohibition orator of Rochester, N. Y., with credentials from the National Reform Association, the International Reform Bureau, and the World Dry Federation, including the Federal Council of Churches, representing all told more than 20,000,000 constituents, came to the National Republican Convention to secure a platform declaration in support of national prohibition. He filed his credentials with the Committee on Resolutions, was given a hearing in support of the eighteenth amendment, and its executive enforcement and presented a suggested plank to the committee.

The sub-committee composed of 13 members succeeded in inserting a plank which pledged the Republican party to the support of the Constitution prohibiting the manufacture and sale of intoxicating liquors "as shall be interpreted by the Supreme Court." This plank Mr. Howard sought to have amended by striking out "as shall be," but the entire plank was dropped in the committee of the whole under the dictation of Senator Reed Smoot, who told Mr. Howard that the dry issue would not be mentioned at all, immediately prior to the final session. This information was confirmed by a later statement from Senator Borah who emerged from the committee room.

There was no way of getting information to or from the committee, as the guard was instructed to prevent any information passing the door. Mr. Howard succeeded in running the blockade by dropping into the lobby of the Auditorium Hotel where the committee was sitting and sending a telegram to a prominent dry member of the committee deputizing him to represent the dry constituency and framing a resolution to offer as a substitute in the event that the sub-committee report was turned down. This substitute resolution was presented upon the defeat of the original report and obtained only three votes in the committee. When this report was brought out to Mr. Howard, he induced the dry member of the committee to sign the resolution in the form of a minority report. The member himself would not agree to present it to the convention. He said he would give his proxy to the dry governor of his state or any other prominent leader who would introduce it and make the fight.

The governor was seen and declined on the ground that it might injure the chances of his candidate before the convention. Taking a taxi cab, Mr. Howard rushed to the convention hall a mile distant, was passed to the main floor by showing his credentials at the door, and conferred with dry leaders in several state delegations while the majority report was

being read. He was unable, however, to prevail upon any delegate to present the minority report, though it in no other respect changed the platform finally adopted. The prohibition question was eliminated entirely. Mr. Howard still retains the signed minority report covering the dry plank which was as follows: "The Republican party, always the party of the Constitution, obedience to law and the promoter of public order, pledges itself to sustain and uphold the Constitution as amended by the American people in the exercise of their power by the adoption of the eighteenth amendment, as construed and upheld by the Supreme Court's decision. We accept the verdict as the fixed policy of the American people and pledge the party, if successful in the election, to a policy of loyalty to law and to enact or continue such legislation as will make effective the eighteenth amendment to the constitution."

FROM AN "OLD EDITOR."

My Dear Dr. Pitt.—I am glad to have your kind letter of the 6th, and was also pleased to note your quotation from my letter in your issue of last week. I think the time has come to agitate actively against the policy that will ultimately swamp our independence of thought and freedom of opinion among Baptists. Moreover, the system will breed an army of pygmies. Great men are developed in an atmosphere of absolute freedom of thought and action. Individuals who have the widest possible opportunities for self-culture and development are the ones that grow to be great, and the atmosphere of freedom grows colossal men. This denominational ownership idea is an idea that assumes what the pope assumes—that is, that an editor is invested with powers that are ex-cathedra. When he speaks he speaks for the whole denomination, but no editor is big enough to do that, even if he were the biggest editor we could find, and the system of denominational ownership will foist upon us a generation of Lilliputians who are simple marionettes, if the system is worked properly, and if the system isn't worked properly, he will be a czarett.

Another tremendously great point is that when you put the official collar on a man you muzzle him and put a padlock on his mouth. If he keeps his job he must pussyfoot around over the State in which he resides and voice the sentiment of the favored few. In the very nature of the case if he is not a trimmer and a pussyfooter, he will have to become so or welcome his successor.

I am for the great outdoor, God-given spaces of human freedom. I never worked with a dog collar or denominational collar on, and never intend to. True, I was secretary of missions and held the place for two and one-half years, but then I did not count myself a boss, but simply a servant of the denomination. When I became editor of the Baptist Standard I was not amenable to any group of men, but only in the light of God's grace was amenable to Him. This whole theory of socialism that has come to be called denominational ownership of Baptist papers is wrong in principle. Of course, it adds to the denominational burden another benevolence to support, and instead of being a great, outstanding advocate of far-seeing denominational qualities, the editor becomes a mendicant passing the hat around wherever he goes to get up a collection to supplement his subscription list and camouflage his incapacity. Fraternally yours,

J. B. CRANFILL,
In Religious Herald.

Dallas, Tex.

David Manly

By Murphy Rowe Cooper.

Dedicated to the Memory of my Mother

PREFACE.

David Manly is fiction, fabricated from facts. Reality, like a thread of gold, runs through warp and woof. Let the reader judge for himself what proportion is fact and what is figment. Realism has compelled the author to write David Manly as he is rather than as he would like to have been. He is a transcript of contemporary life.

May 11, 1918.

M. R. C.

CHAPTER I. Scenes of Childhood.

In the dense forest of the Long-Leafed Yellow Pine Belt, in the far South, among the undulating hills where a reed-brake, like an oasis in a desert, relieves the soul of the monotony of the simmering winds through the lonesome pines, David Manly was born and reared.

It was far from city, ocean, and mountain; far from the hubs of culture and commerce. It was seven miles from a railroad station, and once a week the mail was brought on horseback, for the roads were impassable six months of the year.

David was the ninth of a family of thirteen children. They all lived in a five-room cotage, three of logs, and two of "sawed timber," detached but connected by a small uncovered bridge with railings on either side to protect the trundle bed brigade when racing from the "old to the new house." The habit of running across the bridge was so powerful that on one occasion Mr. Manly offered the children a "nickel a piece" if they would go across in a walk. The offer was accepted, and half a dozen started at once; but before they got across the excitement was so great that one was running!

There was no plaster and no ceiling on the walls, and yet the walls were papered, not with wall paper, but newspaper, carefully preserved from week to week. On those walls hang no royal paintings, but pictures of Moses, David and Daniel; of Christ walking on the water, and raising Lazarus from the dead. A little chapel organ stood in one corner of "the new house," for the Manlys all loved music. The outside walls were whitewashed every spring as white as lime and flour could make them.

The yard in front and in the rear was a park of beautiful oaks. Not a sprig of grass was allowed to grow, and the falling leaves were swept daily from the clean earth. At the front gate stood a sweetgum of magnificent branches intertwined about a dignified and handsome hickory. It was the finest shade in the park. And there in the days of his childhood David learned a lesson in co-operation that proved valuable in after years. The house faced the north, where the voices of commerce called long and loud to David from the age of twelve.

In the sunny spots of the yard American Beauty roses bloomed, and outside verdant fields and fragrant flowers were everywhere. Three hundred yards across the field toward the south was the old beaver pond. Not a real pond, but a wide place in the old mill stream made by the beavers damming up the stream and building their homes there. This was David's favorite fishing place.

While he fished the negro plowmen sang their evening songs; yellow hammers, woodpeckers, and sapsuckers bored and hammered away on the tall

pinces near by; the lively warble of the cardinals, the indescribable medley of the mocking birds, and the caw, caw of the crows made the beaver pond a place of enchantment for David.

But, best of all, David liked to hear "The Cows Come Home":

"With klinge, klanger, klinge,
Far down the dusty dingle,
The cows are coming home.

Now sweet and clear, now faint and low,
The airy tinklings come and go,
Like chimings from the far-off tower,
Or patterings of an April shower,
That makes the daisies grow.
Ko-ling, ko-lang, golvingleingle,
Far down the darkening dingle,
The cows come slowly home.

And old-time friends, and twilight plays,
And starry nights and sunny days,
Come trooping up the misty ways
When the cows come home.
With jingle, jangle, jingle,
Soft tones that sweetly mingle—
The cows are coming home.

Malvine, and Pearl, and Florimel,
DeKamp, Red Rose, and Gretchel Schell,
Queen, Bess, and Sylph, and Spangled Sue,
Across the fields I hear her "loo-oo."
And clang her silver bell,
Go-ling, go-lang, golvingleingle,
With faint, far sounds that mingle,
The cows come slowly home.

And mother-songs of long-gone years,
And baby joys and childish fears,
And youthful hopes and youthful tears,
When the cows come home.
With ringle, rangle, ringle,
By twos and threes and single,
The cows are coming home.

Through violet air we see the town,
And the summer sun a-sliding down
And the maple in the hazel glade
Throws down the path a longer shade;
And the hills are growing brown;
To-ring, to-rang, to-ringleringle,
By threes and fours and single,
The cows come slowly home.

The same sweet round of wordless psalm,
The same sweet June-day rest and calm,
The same sweet smell of buds and balm,
When the cows come home.
With tinkle, tankle, tinklë,
Through fern and perwinkle,
The cows are coming home.

A-loitering in the checkered stream,
Where the sun-rays glance and gleam
Clarine, Peachbloom and Phoebe Phillis,
Stand knee-deep in the creamy lilies
In a drowsy dream;
To-link, to-lank, tolinkleinkle,
O'er banks with buttercups a-twinkle,
The cows are coming slowly home.

And up through memory's deep ravine,
Comes the brook's old song and its old-time
sheen,
And the crescent of the silver queen,
When the cows come home.
With the klingle, klangle, klingle,
With loo-oo, and moo-oo, and jingle,
The cows are coming home.

And over there on Merlin Hill,
Sounds the plaintive cry of the whippoorwill,
And the dewdrops lie on the tangled vines,
And over the poplars Venus shines,
And over the silent mill.
Ko-ling, ko-lang, kolineleingle,
With ting-a-ling and jingle,
The cows come slowly home."

The music of the cows put music into the soul
of the boy, and as he went about his chores he
sang a different tune. He sang to his mother, and
sang of Lola Royals:

"Don't you see that pretty little girl?
And don't you think she's clever?
Don't you think that she and I
Would make a match forever?"

Lola would walk with David through the field to
his traps, and to the beaver pond; and then it was
that the birds sang most sweetly, when Zephyrus
was most gentle, when the purple and crimson over
the horizon was most gorgeous, when the old white-
washed fence looked beautiful! The lowing of cat-
tle, the bleating of sheep, the neighing of horses,
the barnyard music, and the squealing of pigs were
to David the different parts of one grand song when
Lola was near!

Airplanes and automobiles had not then made
their advent into the world, and there were few if
any carriages in the community where David lived.
Country churches were far apart in those days, and
yet they were full to overflowing. The people rode
to church on horseback, men and women; but the
women did not ride astride. For their convenience
a "horse-block" was placed near the church to aid
them in mounting and dismounting. Grave or gal-
lant men were always at hand to help them down,
and to hitch their horses.

In church the men sat on one side and the women
on the opposite side of the house. When the sing-
ing began the seriousness of death settled upon the
congregation. A smile would have been frowned
upon, and laughter a crime. The church provided
no hymn books, and for the benefit of those who
did not bring one the minister always lined the
hymn, two lines at a time. Solomon Hitt, the
preacher, had a son named Geberry. The house was
full of people, and the preacher with transparent
gravity and stentorian voice began lining the hymn:
"Amazing grace, how sweet the sound." And just
then he saw through an open window some ladies
ride up to the horse-block unattended, and he con-
tinued the second line in the same tone and pitch
of voice: "Geberry, go help those ladies down!"
And the people sang it accordingly. David laughed
out. Lola tried to suppress a giggle, but made such
a failure that everybody laughed or smiled. One
look from Richard Manly sent terror through Da-
vid's little quivering heart. David decided that
day that he would be a preacher when he "got
twenty-one," and he would "let the people smile
in church whenever they wanted to."

There were only four months of public school a
year, and the only teacher was one Ed Sowers, an
ex-Confederate soldier who lost his right leg on the
battlefield of Shiloh. During his long weeks of suf-
fering he contracted the habit of morphine and

opium, and this habit followed him to the grave;
but the grave was entirely too far off for David
and the other pupils who endured his irritable and
quarrelsome soul when he ran out of those dopes.
David's father had been a soldier, too, and out of
sympathy for the teacher he gave him free board;
and then David thought all the joy for him had
gone out of life. David was a slow reader. He had
difficulty in pronouncing the big words. When he
hesitated at a word, the teacher would storm out
at him, and crack him over the head with a pencil.
And this David endured five years! The boys called
him "Peg-leg Sowers," and denounced the board of
supervisors for not retiring him with a pension and
a carload of opium.

The five years seemed like a million to David; but
they ended, and another teacher came. He was
John Shipman. At the end of the first day David
went home and told his mother that it was worth
the suffering of those five years to have had one
day under Mr. Shipman. His was the finest face,
the kindest eyes, the most gentle manners, and the
most manly bearing that the boy had ever seen.
How differently he taught! After hearing David
read one paragraph without comment he assigned
another lesson, and said: "Boys, I want you to come
prepared to tell me the story of this lesson with
your books closed. Think the thought as you read
it, and the one that can tell the story of the les-
son the best will have fifteen minutes extra for
play."

Ever afterwards David's school days were heaven
on earth.

CHAPTER II.

Earning Money to Buy Books.

David Manly was named for an uncle, and when
he was fourteen years old that uncle gave him a
pig. It was a Berkshire pig. All her feet were
white, and she had three white spots on her head,
and she had a pug nose. These markings David
pointed out to his friends with great pride.

In anticipation of the pig David had cleared a
patch of ground and sowed it down in clover and
alfalfa. He was also growing a patch of corn, peas,
and peanuts. For weeks and months David had
calculated the money he would make raising hogs.
He expected this pig to be as prolific as the faithful
Abraham of whom it is said, "Therefore sprang
even of one, and he as good as dead, so many as
the stars of the sky in multitude, and as the sand
which is by the seashore innumerable."

But this cherished hope was like Jonah's gourd
vine that grew up in a night and perished in a
night; for on his return from his work one Satur-
day afternoon he found "Bettie" dead! It was a
sleepless night for David. Not alone did he care
for the market value of the pig, but she had become
a great pet. Again and again he had held her in
his arms for the camera.

The next morning David called Sanford and two
other negroes to help him bury Bettie. Having
been commended for the unique burial of his puppy
recently in the top of a tree, he must confer an
equal distinction on the pig also. The body was
washed clean and borne to the woodland near the
house. A beautiful little hickory sapling was
chosen. The branches were clipped, and its top
bent to the ground. The other two negroes held it
there while Sanford bound the pig to the top of the
tree. David sang:

(Continued next week.)

BAPTIST AND REFLECTOR

BY THE BAPTIST PUBLISHING CO.
161 Eighth Ave., N., Nashville, Tenn.
M. R. COOPER, Editor.

Entered at the postoffice, Nashville, Tenn., as second-class matter.

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

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Sample copies to any address free.

Terms of Subscription—\$2.50 a year, in advance.

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

Subscriptions are understood as continuing from year to year unless orders are vigen to the contrary.

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

Our Advertising Department is in Charge of
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Soliciting Offices

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EDITORIAL

Baptist and Reflector Day at Springfield.

Last Sunday was Baptist and Reflector day at Springfield. In fact, the fourth Sunday in June has been the Baptist and Reflector day for several years. It was our good pleasure to be with them in their splendid Sunday school and to preach for Bishop L. S. Ewton. There were more than 200 in Sunday school, and the offering was more than seventy dollars, and increased to one hundred at the preaching service. This makes ten years Bishop Ewton has been pastor of this splendid church, and it is genuinely refreshing to find at this time of restlessness among pastors and churches, this one calm and happy. This church gave more than forty-six thousand dollars to the 75 Million Campaign, and increased pastor's salary six hundred. Some two or three years ago they purchased a home for the pastor which could not now be duplicated for twelve thousand dollars. Brother Ewton has a most interesting family. His wife is a noble companion in the great work he is doing so well. One of the many charming things noted was the prayer service by the consecrated band of women between the Sunday school and the preaching service.

The Baptists of Tennessee are fortunate in having this splendid pastor as a member of the State Mission Board. The Baptist and Reflector will continue in their budget.

The Normal School for Sunday School and B. Y. P. U. workers closed its first session June 25, with appropriate graduation exercises at the Sunday School Board building. Dr. Dargan, the dean, delivered "Recognition Certificates" to nineteen graduates from seven different states. In his excellent address Dr. Dargan told us that he had read the Bible through every year for 46 years, and had read the New Testament through in the Greek every year for 46 years, always finding something new.

Dr. Van Ness was the Chancellor, and he announced that this school should be a permanent institution, and they would undertake to train and prepare young people for definite Christian service for laymen, especially for paying positions, in our growing denominational life.

It was peculiarly gratifying to the editor to see one among the graduates—Miss Mary Lee Boozer, of near Puliski, Miss., his old home. She will make good.

Drs. B. W. Spillman and P. E. Burroughs of the faculty also made interesting talks. The students passed resolutions of thanks to the faculty and the Sunday School Board for the great service rendered. Dr. G. C. Savage made an interesting address on the growth of the Sunday School Board from the days of its beginning. He was one of the first members, and has continued with the Board ever faithful to the present day.

The Belmont Heights Baptist Church.

As has been announced before, the Southside and the Belmont churches have been consolidated. One house has been sold, and the other will be soon. On a lot north of Sterling Court a tent has been erected, the tent belonging to the State Mission Board. A good floor and electric lights and good chairs make it more comfortable than most tents are.

Dr. P. E. Burroughs, of the Sunday School Board, is supplying until a pastor can be secured. The committees are busy, and it is hoped that a suitable lot may be secured and that the contract may be let at once, and that a pastor may be secured without delay.

Since the editor has purchased a home in the community of this church, and has united with it, he feels like some people will be more interested in this church. Dr. Burroughs has preached most acceptably to the people. His sermon last Sunday on "The Woman Whom God Called Great" was one of the finest that the writer has heard in many a day. A part of it has been promised to the readers of the Baptist and Reflector soon.

The editor is one of many thousand readers of the Literary Digest who has been supposing that it was a reliable news gatherer; but he has recently learned better. The Digest gathers what the great dailies say about movements, and then gets those movements mixed up, and one who quotes from it without first comparing it with other sources more dependable will find himself embarrassed later. Because of this fact the Literary Digest has been discontinued. If fifty thousand subscribers should discontinue that paper in one week, and all of them should give this as a reason, perhaps the editors would get busy and try to be accurate in statements.

The week following the Southern Baptist Convention the readers were given the editor's estimate of the great address of Dr. Truett's. Last week we gave Dr. Gambrell's estimate clipped from the Baptist Standard. This week the address itself is given in the Baptist and Reflector. We are publishing it all in one issue so that it may easily be preserved for future reading and reference. Brother Frank Burkhalter, of the 75 Million Campaign, took it down in shorthand as it was delivered, and then it was sent to Dr. Truett for correction. This alone is worth the price of the paper.

THE GOOD TEACHER

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little he showeth me the beauty of truth.

OLD-TIME BAPTIST RELIGION.

THE WISDOM OF HENRY ADAMS.

On another page a brother from Knoxville very adversely criticizes one of our Home Board evangelists for what he thinks is an easy way for getting religion.

This brother wants to know what has become of "the mourners' bench" and "the inquiry room," and seems to think there is no genuine religion without them. He reminds us very much of the Samaritan woman at Jacob's well who sought an argument with Jesus about the place of worship. She said, "Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship."

It is a weakness of most of us to think everything is done wrong unless done in the same old way our fathers did it. But our fathers were not a unit on the mourners' bench route to heaven.

The editor of the Baptist and Reflector came from a long line of Baptists—from the old country to Virginia in 1607.

James Cooper, the editor's grandfather, was 21 years old and present at an association in 1834 when the "hardshell" crowd voted down the report favoring foreign missions, and when the moderator resigned and walked out and was followed by two or three hundred delegates who organized another association which was distinctly missionary. This was in Mississippi.

But none of those Baptists, either missionary or hardshell, ever had a mourners' bench" or an inquiry room. The Methodists had them, but they were called Armenians. "In those good old days" there was but one proposition made at a revival meeting—viz., to join the church, and those who applied were required to stand up and tell the church "what great things the Lord had done for them."

Our brother needs to be reminded on the subject of mourners' bench and inquiry rooms, the Bible is as silent as a graveyard.

Men should mourn over their sins and their lost conditions, and should make diligent inquiry, but it is not at all necessary that it should be done in public. At Pentecost under the powerful preaching of Peter and the baptismal power of the Spirit a multitude cried out, "Men and brethren, what must we do?" Peter did not say, come to the mourners' bench, nor to the altar of prayer, nor to the inquiry room. And Peter had just accused them of murdering the Son of God. They were therefore as great sinners as anybody in Knoxville or anywhere else these days. Peter's simple reply was, "Repent and be baptized every one of you in the name of the Lord Jesus."

It is repentance toward God and faith toward our Lord Jesus Christ required of sinners; and this can be done as well without a mourners' bench as with it. In fact, there is always a danger that those who go there may believe that they have done a virtuous deed, and that God will pity them for their humility. It is "not by works of righteousness which we have done, but by His mercy He hath saved us, by the washing of regeneration and the renewing of the Holy Ghost." Titus 3:5: "By grace are ye saved, through faith."

Our laymen should be very certain they are right and justifiable before they criticize one of our Home Board evangelists or any other minister of the gospel. And the evangelist who "preaches a layman's funeral on the last day of the meeting," or any other day, because the layman has opposed his methods, needs W. W. Hamilton or B. D. Gray to take him aside and give him a curtain lecture.

I am not going to review that remarkable book, "The Education of Henry Adams," which proved to be the "best seller" among serious works during the past year. I simply want to quote several passages which have struck me as illuminating comments on current proceedings in the United States Senate, though the words were written long before the League of Nations and the Peace Treaty reached that body. Henry Adams, I need hardly say, was the great-grandson of one President, the grandson of another, the son of a minister to England and the brother of that Charles Francis Adams so much liked in Virginia because of his admiration for Gen. Lee and his defense of that great man. He was an acute observer of men and things in Washington and abroad, traveler, teacher, historian, editor, man of the world and a philosopher of subtle mind and immense culture. His great book—a sort of half cynical record of his search for educational values and a satisfying theory of history—belongs to that group of human documents which includes Rousseau's "Confessions," Franklin's "Autobiography" and Amiel's "Journal Intime."

One of the things that most impressed Adams, always an alert student of national legislative doings, was the antagonistic attitude of the Senate toward treaties in general. To get a treaty through involved endless delay and a variety of irritations to the administration. "In all such cases," says he, "the price paid for the treaty was paid wholly to the Senate, and amounted to nothing very serious except in waste of time and wear of strength."

John Hay, McKinley's Secretary of State and Adams's warm personal friend, exclaimed to him in more than mock despair, "I shall see all my treaties slaughtered, one by one, by 34 per cent of kickers and strikers." And Adams goes on to say that Hay might have thought of all his predecessors, for all had suffered alike. "In every hundred men a certain number obstruct by instinct and try to invent reasons to explain afterwards."

Discussing one day with Adams the increasing unmanageableness of the Senate, Hay gave his views on treaty obstruction: "A treaty of peace, in any normal state of things, ought to be ratified with unanimity in twenty-four hours. They wasted six weeks in wrangling over this one, and ratified it with one vote to spare. We have five or six matters now demanding settlement. I can settle them all, honorably and advantageously to our own side; and I am assured by leading men in the Senate that not one of these treaties, if negotiated, will pass the Senate. I should have a majority in every case, but a malcontent third would certainly dish every one of them. To such monstrous shape has the original mistake of the Constitution grown in the evolution of our politics. You must understand, it is not merely my solution the Senate will reject. They will reject, for instance, any treaty whatever, on any subject, with England. The recalcitrant third would be on hand."

When one notes that the senior Senator from Massachusetts sponsored "The Education of Henry Adams" and that he was a friend of Adams, it may seem a little strange that his education has proved so Bourbonistic. At all events, there is a lot of wisdom in Henry Adams.

One acute remark, for instance, which, however, has no connection with senatorial idiosyncracies, has stuck in my memory. It is at the expense of the philosophers. Philosophy, says Adams, chiefly busies itself with "suggesting unintelligible answers to insoluble problems." It does sometimes look that way.

J. C. METCALF,

Baptists and Religious Liberty

By George W. Truett

Southern Baptists count it a high privilege to hold their Annual Convention, this year, in the national capital, and they count it one of life's highest privileges to be citizens of our one, great, united country.

"Grand in her rivers and her rills,
Grand in her woods and templed hills;
Grand in the wealth that glory yields,
Illustrious dead, historic fields;
Grand in her past, her present grand,
In sunlit skies, in fruitful land;
Grand in her strength on land and sea,
Grand in religious liberty."

It behooves us often to look backward as well as forward. We should be stronger and braver if we thought oftener of the epic days and deeds of our beloved and immortal dead. The occasional backward look would give us poise and patience and courage and fearlessness and faith. The ancient Hebrew teachers and leaders had a genius for looking backward to the days and deeds of their mighty dead. They never wearied of chanting the praises of Abraham and Isaac and Jacob, of Moses and Joshua and Samuel; and thus did they bring to bear upon the living the inspiring memories of the noble actors and deeds of bygone days. Often such a cry as this rang in their ears: "Look unto the rock whence we were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many."

We shall do well, both as citizens and as Christians, if we will hark back to the chief actors and lessons in the early and epoch-making struggles of this great western democracy, for the full establishment of civil and religious liberty—back to the days of Washington and Jefferson and Madison, and back to the days of our Baptist fathers, who have paid such a great price, through the long generations, that liberty, both religious and civil, might have free course and be glorified, everywhere.

Years ago, at a notable dinner in London, that world-famed statesman, John Bright, asked an American statesman, himself a Baptist, the noble Dr. J. L. M. Curry, "What distinct contribution has your America made to the science of government?" To that question Dr. Curry replied: "The doctrine of religious liberty." After a moment's reflection, Mr. Bright made the worthy reply: "It was a tremendous contribution."

Indeed, the supreme contribution of the new world to the old is the contribution of religious liberty. This is the chiefest contribution that America has thus far made to civilization. And historic justice compels me to say that it was pre-eminently a Baptist contribution. (Applause.) The impartial historian, whether in the past, present or future, will ever agree with our American historian, Mr. Bancroft, when he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." And such historian will concur with the noble John Locke who said, "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." Ringing testimonies like these might be multiplied indefinitely.

Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been a party to oppression of conscience. They have forever been the unwavering champions of liberty, both religious and civil. Their contention now is, and has been, and, please God, must ever be, that it is the natural and fundamental and inalienable right of every human being to worship God or not, according to the dictates of his conscience, and, as long as he does not infringe upon the rights of others, he is to be held accountable alone to God, for all religious beliefs and practices. Our contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is the consistent and insistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong and in whose creed they do not believe. (Great applause.) God wants free worshippers and no other kind.

What is the explanation of this consistent and notably praiseworthy record of our plain Baptist people in the realm of religious liberty? The answer is at hand. It is not because Baptists are inherently better than their neighbors—we would make no such arrogant claim. Happy are our Baptist people to live side by side with their neighbors of other Christian communions, and to have glorious Christian fellowship with such neighbors, and to honor such servants of God for their inspiring lives and their noble deeds. From our deepest hearts we pray: "Grace be with all them that love our Lord Jesus Christ in sincerity." (Applause.) The spiritual union of all true believers in Christ is now and ever will be a blessed reality, and such union is deeper and higher and more enduring than any and all forms and rituals and organizations. Whoever believes in Christ as his personal Saviour is our brother in the common salvation, whether he be a member of one communion or of another, or of no communion at all.

How is it, then, that Baptists, more than any other people in the world, have forever been the protagonists of religious liberty, and its compatriot, civil liberty? They did not stumble upon this principle. Their uniform, unyielding and sacrificial advocacy of such principle was not and is not an accident. It is, in a word, because of our essential and fundamental principles. Ideas rule the world. A denomination is moulded by its ruling principles, just as a nation is thus moulded and just as individual life is thus moulded. Our fundamental, essential principles have made our Baptist people, of all ages and countries, to be the unyielding protagonists of religious liberty, not only for themselves, but, as well, for everybody else.

Such fact at once provokes the in-

quiry: What are these fundamental Baptist principles which compel Baptists in Europe, in America, in some far-off seagirt island, to be forever contending for unrestricted religious liberty? First of all, and explaining all the rest, is the doctrine of the absolute lordship of Jesus Christ. That doctrine is for Baptists the dominant fact in all their Christian experience, the nerve center of all their Christian life, the bedrock of all their church policy, the sheet anchor of all their hopes, the climax and crown of all their rejoicings. They say with Paul, "For to this end Christ both died and rose again, that he might be Lord both of the dead and the living."

From that germinal conception of the absolute Lordship of Christ, all our Baptist principles emerge. Just as yonder oak came from the acorn, so our many-branched Baptist life came from the cardinal principle of the absolute Lordship of Christ. The Christianity of our Baptist people from Alpha to Omega, lives and moves and has its whole being in the realm of the doctrine of the Lordship of Christ. "One is your Master, even Christ, and all ye are brethren." Christ is the one head of the church. All authority has been committed unto him, in heaven and on earth, and he must be given the absolute pre-eminence in all things. One clear note is ever to be sounded concerning him, even this, "Whatsoever he saith unto you, do it."

How shall we find our Christ's will for us? He has revealed it in his holy word. The Bible and the Bible alone is the rule of faith and practice for Baptists. To them, the one standard by which all creeds and conduct and character must be tried is the word of God. They ask only one question concerning all religious faith and practice, and that question is, "What saith the word of God?" Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. The immortal B. H. Carroll has thus stated it for us. "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament always will be all the law of Christianity."

Baptists hold that this law of Christianity, the word of God, is the unchangeable and only law of Christ's reign, and that whatever is not found in the law cannot be bound on the consciences of men, and that this law is a sacred deposit, an inviolable trust, which Christ's friends are commissioned to guard and perpetuate, wherever it may lead and whatever may be the cost of such trusteeship.

The Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian and non-ecclesiastical. Its teaching is that the one high priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if only he be penitent, may enter with all boldness and cast himself upon God. The Catholic doctrine of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive

of the spiritual realities of the gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbrous machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the keys, and to control the channels of grace—all such lording it over the consciences of men is to the Baptist mind a ghastly tyranny in the realm of the soul and tends to frustrate the grace of God, to destroy freedom of conscience and terribly to hinder the coming of the Kingdom of God.

That was a memorable hour in the Vatican council, in 1870, when the dogma of papal infallibility was passed by a majority vote. It is not to be wondered at that the excitement was intense during the discussion of such dogma, and especially when the final vote was announced. You recall that in the midst of all the tenseness and tumult of that excited assemblage, Cardinal Manning stood on an elevated platform and in the midst of that assemblage, and holding in his hand the paper just passed, declaring for the infallibility of the Pope, he said, "Let all the world go to bits and we will reconstruct it on this paper." A Baptist smiles at such an announcement as that, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in religious conceptions and contentions, yet the Baptist will wholeheartedly contend that his Catholic neighbor shall have his candles and incense and sanctus bell and rosary, and whatever else he wishes, in the expression of his worship. A Baptist would rise at midnight to plead for absolute religious liberty for his Catholic neighbor, and for his Jewish neighbor, and for everybody else. But what is the answer of a Baptist to the contention made by the Catholic for Papal infallibility? Holding aloft a little book, the name of which is the New Testament, and without any hesitation or doubt, the Baptist shouts his battle-cry: "Let all the world go to bits and we will reconstruct it on the New Testament." (Applause.)

When we turn to this New Testament, which is Christ's guidebook and law for his people, we find that supreme emphasis is everywhere put upon the individual. The individual is segregated from family from church, from state and from society, from dearest earthly friend or institution, and brought into direct, personal dealings with God. Every one must give account of himself to God. There can be no sponsors or deputies or proxies in such vital matter. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity. The clarion cry of John the Baptist is to the individual, "Think not to say within yourselves, we have Abraham to our father: For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid upon the root of the trees; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire." One man can no more repent and believe and obey Christ for another than he can take the other's place at God's judgment bar. Neither persons nor institutions however dear and powerful, may dare to come between the individual soul and God. "There is one mediator between God and men, the man Christ Jesus." Let the state and the church, let the institution, however dear, and the person, however near, stand aside, and let the individual soul make its own

direct and immediate response to God. One is our pontiff, and his name is Jesus. (Applause.) The undelegated sovereignty of Christ makes it forever impossible for his saving grace to be manipulated by any system of human mediation whatsoever. The right to private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God. Out of these two fundamental principles, the supreme authority of the Scriptures and the right of private judgment have come all the historic protests, in Europe and England and America against unscriptural creeds, polity and rites, and against the unwarranted and impertinent assumption of religious authority over men's consciences, whether by church or by state. Baptists regard as an enormity any attempt to force the conscience, or to constrain men, by outward penalties, to this or that form or religious belief. Persecution may make men hypocrites, but it will not make them Christians.

It follows, inevitably, that Baptists are unalterably opposed to every form of sponsorial religion. If I have fellow Christians in this presence today who are the protagonists of infant baptism, they will allow me frankly to say, and certainly I would say it in the most fraternal, Christian spirit, that to Baptists, infant baptism is unthinkable, from every viewpoint. First of all, Baptists do not find the slightest sanction for infant baptism in the word of God. That fact, to Baptists, makes infant baptism a most serious question for the consideration of the whole Christian world. Nor is that all. As Baptists see it, infant baptism tends to ritualize Christianity and reduce it to lifeless forms. It tends also and inevitably, as Baptists see it, to the secularizing of the church and to the blurring and blotting out of the line of demarcation between the church and the unsaved world. And since I have thus spoken with unreserved frankness, my honored pedobaptist friends in the audience will allow me to say that Baptists solemnly believe that infant baptism with its implications, has flooded the world and floods is now, with untold evils.

They believe also that it perverts the Scriptural symbolism of baptism, that it attempts the impossible task of performing an act of religious obedience by proxy, and that since it forestalls the individual initiative of the child, it carries within it the germ of persecution, and lays the predicate for the union of church and state, and that it is a Romish tradition and a corner stone for the whole system of popery throughout the world. (Applause.) I will speak yet another frank word for my beloved Baptist people, to our cherished fellow Christians who are not Baptists, and that word is that our Baptist people believe that if all the Protestant denominations would once for all put away infant baptism, and come to the full acceptance and faithful practice of New Testament baptism, that the unity of all the non-Catholic Christians in the world would be consummated, and that there would not be left one Roman Catholic church on the face of the earth at the expiration of the comparatively short period of another century. (Applause.) Surely, in the face of these frank statements, our non-Baptist neighbors may apprehend something of the difficulties compelling Baptists when they are asked to enter into official alliances with those who hold such fundamentally different

views from those just indicated. We call God to witness that our Baptist people have an unutterable longing for Christian union, and believe Christian union will come, but we are compelled to insist that if this union is to be real and effective, it must be based upon a better understanding of the word of God and a more complete loyalty to the will of Christ as revealed in his word.

Again, to Baptists, the New Testament teaches that salvation through Christ must precede membership in his church, and must precede the observance of the two ordinances in his church, namely, baptism and the Lord's Supper. These ordinances are for the saved and only for the saved. These two ordinances are not sacramental, but symbolic. They are teaching ordinances, portraying in symbol truths of immeasurable and everlasting moment to humanity. To trifle with these symbols, to pervert their forms and at the same time to pervert the truths they are designed to symbolize, is indeed a most serious matter. Without ceasing and without wavering, Baptists are in conscience compelled to contend that these two teaching ordinances shall be maintained in the churches, just as they were placed there, in the wisdom and authority of Christ. To change these two meaningful symbols is to change their Scriptural intent and content, and thus pervert them, and we solemnly believe, to be the carriers of the most deadly heresies. By our loyalty to Christ, which we hold to be the supreme test of our friendship for him, we must unyieldingly contend for these two ordinances as they were originally given to Christ's churches.

To Baptists, the New Testament also clearly teaches that Christ's church is not only a spiritual body, but it is also a pure democracy, all its members being equal, a local congregation, and cannot subject itself to any outside control. Such terms, therefore, as "The American Church," or "The bishop of this city, or state," sound strangely incongruous to Baptist ears. In the very nature of the case, also, there must be no union between church and state, because their nature and functions are utterly different. Jesus stated the principle in the two sayings, "My kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Never, anywhere, in any clime, has a true Baptist been willing, for one minute, for the union of church and state, never for a moment. Every state church on the earth is a spiritual tyranny. And just as long as there is left upon this earth any state church, in any land, the task of Baptists will that long remain unfinished. Their cry has been and is and must ever be this:

"Let Caesar's dues be paid
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone."

That utterance of Jesus, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," is one of the most revolutionary and history-making utterances that ever fell from those lips divine. That utterance, once for all, marked the divorcement of church and state. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on and on and on, until in every land, whether great or small,
(Continued Next Week.)

Northern Baptist Convention

By Frank E. Burkhalter

During the first two days of the Northern Baptist Convention at Buffalo, that body ordered an investigation as to the character of theological instruction being given in the secondary schools, colleges and seminaries in the convention territory which bid for denominational support, and as to how these institutions can be brought under a more responsive denominational control; voted to withdraw from the Interchurch World Movement, June 30, after discharging its financial obligations to that movement, which shall not exceed \$2,500,000; ordered its board of promotion to investigate during the next year some more feasible plan of interdenominational co-operation in the questions of surveys, stewardship and Christian education; voted to continue its present New World campaign until the goal of \$100,000,000 has been attained; and referred to a special committee representing all shades of doctrinal belief in the convention the question of continuing the present denominational organ, The Baptist, of Chicago, under its present policies, this committee to report its recommendations to the convention before this session adjourns.

Up to the present, subscriptions to the forward movement of Northern Baptists stand slightly in excess of \$6,000,000, it was reported, this sum having been subscribed at an expense of one and four-fifths per cent. This expense does not take into account the \$2,500,000 which the Board of Promotion was instructed to pay into the treasury of the Interchurch World Movement, this being the sum for which the Board of Promotion underwrote the campaign and survey expenses of that movement. Northern Baptists have thus been called upon to defray about one-third the expense of the Interchurch Movement, and will have to complete the payment of their obligation within the next three or four months. The first payment on the obligation has already been made. Considering the numerical strength of Northern Baptists, their per capita subscription to their forward movement is larger than that of Southern Baptists, but it is true that their per capita wealth is also larger.

Northern Baptists are not nearly so solidly united in doctrines and policies as are those of the South, and it appeared for a time that serious division in the ranks of the convention might occur. Large opportunity was given on the floor of the body, however, for threshing out differences of view, and while it is not believed that all the forces of the convention see alike on many important issues, agreements were reached in a very democratic fashion so far as the passage of motions and resolutions is concerned, and the possible split that caused much concern as the convention assembled, due to the feeling on the part of many of the delegates that heresies are being openly proclaimed in many of the schools, and possibly some of the pulpits, was avoided by a happy compromise that saved the face of each faction and led each to feel that it had come out victor.

Debate on several issues was spirited and even acrimonious at times, but agreement was reached during the first two days on what is believed to be the more divisive issues likely to come before the body, and the remainder of the sessions promise to be marked by practical harmony.

But despite the spirited debate that has marked the consideration of many of the questions, a fine spiritual atmosphere has marked those portions of the sessions in which no controversies have been injected. "Christ Supreme—Crown Him Lord of All" is the official motto of the convention, this year, and practically all of the utterances dealing with the Convention's work and program have stressed this idea, while practically all of the songs have been of a deeply spiritual nature, the exaltation of Christ being their central theme.

And if an observer from the South, who has sought to be impartial in his observations, may be permitted in the course of a news report to express a personal opinion, he would venture the belief that the great majority of Northern Baptists are in accord with their brethren of the South on the fundamental principles as set forth in the New Testament, though many brethren of the North do not feel the need for emphasizing those principles as strongly as do those of the South, nor would many of them contend for those principles as vigorously as would many Southern Baptists were those principles assailed.

The writer heard many men express the opinion that the pre-Convention conference on fundamentals would do much toward strengthening the brethren of the North on such foundation principles as the inspiration of the Bible, the deity of Christ, the bodily resurrection and future coming of Christ, the efficacy of the atonement, the necessity of regeneration by the Holy Spirit as a means of salvation, the need of more emphasis upon evangelism and other questions of this character which hold such large place in the belief, proclamation and program of Southern Baptists. Some of the strongest men of the denomination from all sections of the Convention territory addressed audiences that taxed the capacity of one of the largest church auditoriums in the city, and all of these messages rang absolutely true.

This conference on fundamentals asked the Convention to name a committee to investigate the rumors as to the teaching of heresies in Baptist schools, and the debate upon this proposition was one of the most acrimonious this writer has ever heard in a religious body. However, the leaders of the two opposing ideas finally modified their resolutions when they saw the threat of a division in the Convention, bitterness was eliminated, and it was generally believed by the delegates that the Spirit of God had a very vital part in bringing the two elements together in support of the following compromise resolution, which was adopted overwhelmingly:

"Whereas, With unshaken faith in God our Father, revealed in Jesus Christ His Son, in dependence upon the constant guidance of the Holy Spirit, we hold in grateful remembrance our Baptist heritage; and

"Whereas, Baptists have steadfastly contended for the competency of every soul in the sight of God, and have refused to concur in the imposition of any doctrinal test by either political or ecclesiastical authority; now, therefore, be it

"Resolved, That, in solemn recognition of our responsibility for maintaining and transmitting unimpaired to others this heritage of faith and this

liberty which we have in our Lord and Master Jesus Christ, we reaffirm our loyalty to Him, and we call upon all ministers and members of our churches, all teachers in our schools, colleges and seminaries, and all officers of the Northern Baptist Convention to maintain and proclaim the gospel of Jesus Christ in all its simplicity, purity and power; and be it further

"Resolved, That, reaffirming the competency of every soul in the sight of God and its direct responsibility to God, and also affirming our confidence in one another as brethren, we declare that we will not seek to have dominion over another's faith, but that we will by our fidelity to our common Master and by our Christian service to those for whom He died, seek to provoke one another to good works, earnestly praying for the coming of the day when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father; be it further

"Resolved, That to the end that our schools may efficiently and adequately contribute to the cause of pure religion and send forth into our churches men and women fitted to be leaders in the defense of the faith and in the building up of the churches of Christ, we request the trustees and faculties of all our schools to carefully examine their work, correct evils which they may discover, and put forth a statement of assurance to the denomination of their fidelity to the Saviour and to the gospel as held and proclaimed by Baptists universally; and be it further

"Resolved, That the Northern Baptist Convention appoint a representative committee of nine, who shall inquire into the loyalty of our Baptist schools to Jesus Christ and His gospel and to the historic faith and practices of Baptists and their efficiency in producing men and women of Christian character and capacity for Christian service, and that this committee report to the Northern Baptist Convention at its session in 1921."

This resolution was not so comprehensive as that desired in the conference resolutions, but when the proponents of the original resolution indicated a willingness to codify it in the sake of harmony, then the remainder of the Convention agreed to accept the personnel of the committee proposed by the conference, which follows: Frank W. Goodchild, I. W. Carpenter, J. Whitcomb Brouger, Henry Bond, C. R. Brock, Edward S. Clinch, A. K. DeBliss, J. J. Ross and Dr. W. B. Riley. Dr. Riley refused to serve because he said he would be charged with being a prejudiced juror, and the president will name his successor. All the men of the committee are considered thoroughly orthodox and represent all sections of the Convention territory. President Evans, of Crozer Theological Seminary, paved the way to harmony in the Convention in a measure when he declared the committee would be perfectly welcome at that institution, to sit in the classrooms and hear everything that is taught there, and he it was who moved that the conference committee be made the Convention committee.

Convention Sidelights.

This year's attendance was a record-breaker, the first day's registration to 3 p.m., being 3,100.

Several men of the South are prominent in the ranks of the Convention, among them being Dr. J. C. Masee, of Brooklyn, chairman of the conference on fundamentals; Dr. John Roach Stratton, pastor of Calvary Baptist Church, New York, both of these being

Georgia products; Judge Fred W. Freeman, now of Colorado, but formerly of Texas, and one of the most influential men in the Convention; Dr. Curtis Lee Laws, editor of the Watchman and Examiner, a product of Virginia, and Dr. Franklin, secretary of the American Baptist Foreign Missionary Society.

President Shull, in his annual address, urged the appointment of a joint council of Southern and Northern Baptists for the adjustment of problems arising in states where each convention has co-operating churches; suggested that steps be taken looking toward a closer union of all the Baptists of North America, and asked that some steps be taken looking toward the representation of American Protestants in the formulation of all treaties where the religious interests of any people are affected.

A strong sentiment for inter-denominational co-operation exists in the Northern Convention despite the enormous sum that body must pay into the treasury of the bankrupt Interchurch World Movement. In fact, much more regret was expressed on the floor of the Convention over the death of the Interchurch World Movement than over the payment of the \$2,500,000 into its treasury, and the failure of Northern Baptists to meet their \$100,000,000 goal during the period originally set aside for that undertaking.

The delegates to the Convention are seated according to the states from which they come; state caucuses are held for the selection of representatives on all the important regular committees; there is more discussion from the floor of the Convention than is the case with Southern Baptists, and not quite so much from the platform; and longer time is given to the Convention so as to permit of more deliberation than has seemed practicable in the crowded program of Southern Baptists.

There is more handclapping and cheering among the delegates than is true of Southern Conventions, and at several times hisses and hoots were heard when some of the delegates did not agree with the position of the speaker.

Two of the most prominent ministers in the Convention stated that the Christian faith of their sons, both of whom were training for the ministry and missions, had been undermined by theological instruction received in Baptist schools of the North, and this situation was responsible for the calling of the conference on fundamentals.

Considerable opposition has developed to "The Baptist, official organ of the Board of Promotion, at Chicago. Charges were made on the Convention floor that it was an organ and not a newspaper, that it lacked doctrinal conviction, that it was not representative, and that it was editorially opposed to the conference on fundamentals until that movement assumed such proportions as to indicate it was popular. Much as to the future unity of Northern Baptists appears at this time to depend upon the investigation into the orthodoxy of the schools and seminaries.

HOW THE BLOOD OF CHRIST SAVES.

By President E. Y. Mullins,
D.D., LL.D.

No one has ever fathomed, and no one will fathom fully the significance of the atonement of Christ for the sins of men. All our doctrinal statements are approximation. The phrase, "the blood Christ," and its corresponding

phrase, "the Cross of Christ," are employed in the New Testament as indicating the great deed of atoning love which Jesus performed. But the New Testament does not justify us in making too many distinctions between the physical blood of Christ and "the spiritual blood of Christ," nor between the death of Christ on the cross and the resurrection of Christ from the dead.

The death and resurrection of Christ both enter into his saving work. He was delivered for our offenses and raised again for our justification. We are begotten again to a lively hope by the resurrection of Christ from the dead. In other words, the atoning work of Christ covered the entire transaction.

We are not saved by the physical blood of Christ apart from the spiritual life of Christ, and we are not saved by the spiritual life of Christ apart from the shedding of his blood.

As I see it, the phrase, "The blood of Christ cleanseth us from all sin" means that the whole atoning deed of Jesus which is symbolized by the blood of Christ saves us from our sins. Without the shedding of blood there is no remission, but the mere shedding of physical blood would not in and of itself bring remission of sins, apart from the spiritual life and divine power dwelling in Him who thus shed his blood.

It will be seen from the above that, as I view it, we must take the atoning work of Christ as a unit and not separate it into parts by analysis, if we are to grasp the full meaning of his saving work. There are, of course, numerous aspects of his saving work which could be discussed apart from other aspects, but I am now speaking of the meaning of the phrase which you have suggested to me as the subject of this article, viz.: "How the Blood of Christ Saves Us."

I would say, then, first, that the phrase, "the blood of Christ," symbolizes the atoning work of Christ, and, second, that the atoning work of Christ was in vindication and satisfaction of the righteousness of God, and, third, that it is a moving appeal to the heart of the guilty sinner, and, fourth, that faith in the Christ who made the atonement brings the justification of God, the regeneration of the heart, adoption into the divine family, and all needful grace for holy living.

RESURRECTION OF A DEAD CHURCH.

One mile north of Clinch River and two miles east of Sneedville there is a beautiful ridge with its groves and mossy peaks. In the gap of this ridge, where the sweet breezes comes from the Sneedville valley and from off the beautiful winding stream of this noted river, here is located three public buildings, a Methodist Church, schoolhouse, and the other building now belongs to the Baptists.

This Baptist house was built by the Holiness church a few years ago and they tried to worship here for awhile, but God's word says "that of man will come to naught." So this was true with this sect that thought they had a better way than God himself could formulate.

After the Holiness Church died out the Baptist Church at Farmers Branch not having any church building that was any good, moved from their old wrecked building over to the new Holiness building and had a hard struggle, and soon let the work go down.

The state board employed me as missionary of the Mulberry Gap Association this year. I began to investi-

gate the work at this place and found the people wanting to come to the front. We began work and in a few days things were looking good, so I made a canvass, going from house to house and most everybody responded to the call. I soon had enough pledges and promises to almost buy the building.

Then we met on last Saturday afternoon, a large crowd being present, and the church reorganized by electing a pastor, clerk and treasurer and appointing some trustees, and the trustees were to get the deed made for the property. The people were greatly enthused in the work. We are going to have a dedication service in a few days and dedicate this building to the Lord.

They elected Rev. W. G. Seal as pastor, one among the greatest preachers in our association, and he seemed to be greatly encouraged over the work.

The church has about forty members and a great many of these are young folks that have high ideals in life.

The board of trustees reported the value of the house at \$1,000.

I ask the prayers of God's children for this church, that they may get well organized and trained, to make great soul-winners. Clinton Greene, Missionary.

Sneedville, Tenn.

"PASTOR POUNDED."

Mt. Pisgah Church, where I have been pastor for six months, helped to bear my expenses to the Convention and now they helped me to meet the H. C. of L. by sending in groceries, chickens and shoes, and gave the pastor a nice purse and ordered him to purchase a suit of clothes. Of course we obeyed. Pastor and family appreciate these tokens of love and appreciation. J. R. Burk.

Dear Brother Cooper: I have just returned from Jonesboro, where I went on June 7 to assist Brother W. N. Rose in a meeting. The Lord graciously blessed us and in many ways we had a wonderful meeting. We used no claptrap methods, but tried to preach to them the old gospel story. There was from twenty to thirty conversions and thirteen have joined the church, and Brother Rose baptized seven the evening the meeting closed, and many more will come. We had at all times great congregations, and we are thankful to the people of Jonesboro for their hospitality. We enjoyed very much to work with Brother Rose and his splendid wife, and their church should be proud of them and their work. May heaven's rich blessings rest on them.

Fraternally,

J. H. O. Clevenger.

The city program of the Nashville B. Y. P. U. was given last Thursday evening in the Judson Memorial church, and awards for the Nashville Training School were given out and a stirring and impressive presentation on "The Cross" was presented by the young ladies of the Judson church. Third church received the banner for attendance.

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Sunday School Lesson Made Plain

By B. W. SPILLMAN, D.D.

July 11, 1920. Jonathan Befriends David. I Sam. 20:32-42.

How Friends Are Made.

Nobody ever had too many real friends. Sometimes we have entirely too many people who profess friendship. Solomon had a lot of sense. He knew human nature as few men in the world have known it. "Many will entreat the favor of the liberal man, and every man is a friend to him that giveth gifts," said Solomon in Proverbs 19:6. The prodigal son learned a few things along that same line. He found out what was not the basis of true friendship. When his money gave out his friends turned him over to the companionship of pigs. That is not the only instance in human history where a man has awakened to the fact as to who is and who is not his friend. Friendship which has as its basis mere possessions has a very poor foundation.

Not even nearness of residence is a good basis. Men of the same craft sometimes form a sort of comradeship, but it may or may not be lasting. And verily politics, whatever that is, makes strange bed-fellows.

The friendships which are worth while, and which last, are not based on wealth, occupation, location, social condition, or any of the mere externals of life. Jonathan was a king's son, heir to the throne; David was a shepherd lad. A brave, fine man he was, and destined to be a king, but only a shepherd lad despised of the king and hunted like a wild beast. The friendship between Jonathan and David was based on kinship of spirit. It is the only kind which will stand the test. When two fine spirits meet, the probability is friendship which will last.

Keep Your Friends.

They are none too plentiful. We may need them sometime. Saul, the king, had a host of friends in his earlier days. No man ever started life with brighter prospects. But he lacked good old-fashioned commonsense as well as religion. He drove his friends away. Instead of making more friends, he lost what he had. He was so anxious to get rid of his enemies that he drove all his friends away. It is right to get rid of our enemies provided we do it in the right way. Saul tried to kill them. His spear was his method of getting rid of David and of his own son Jonathan. A good many people argue questions that way. That was the method of argument which the Jews tried to use on Lazarus. Because he was a living witness to the divine power of Jesus they wanted to kill him. They did kill Jesus and Stephen.

The right way to get rid of enemies is to turn them into friends. By so doing you have accomplished your purpose of ridding yourself of some enemies and at the same time you have made the world happier and added to your list of friends. If it is a hopeless case like that of Saul, then do as David did—just turn the whole matter over to God.

Have a Good Forgetter.

It is one of the best of ways to hold your friends. The man who did you an injury may be a better man than you are. Or perhaps the thing at which you became offended never took place at all. Forget it. Try your hand on making him your friend.

Show yourself friendly. It will work wonders. If the man has in him that which is capable of becoming a real, worth while friend, you will win him. If he has not those qualities, you can give up the task, as David had to do with Saul.

There was a rough man. He always showed even his friends his worst side. Many people disliked him. But one day a man set out to win his friendship and he did it. Down beneath the rough exterior there was a heart as tender as the heart of a gentle woman, and a bond of friendship sprang up which lasted with unbroken and abiding joy until the older man slipped away home to the other land. The friendship abides as a memory and will be renewed over on the other side some day.

A Friend of All Mankind.

It was only a few days ago. Baylor University was honoring its best beloved son with the honorary degree of Doctor of Laws. In conferring the degree on Brother George W. Truett, President Brooks said that no man had ever been with Truett for many minutes but that when he went his way he forever afterwards thought of Truett, and spoke of him, as one of his best friends. It is even so. His heart takes in all mankind with a true and genuine friendship. The man who dislikes George Truett is in all probability a bad man. Why should not Jonathan love David? He was not faultless, far from it. But he was genuine and good in spite of all his faults. And so was Jonathan. But Saul was at heart a bad man.

The Test of Friendship.

What is it? Profession? Not much. It is well enough to tell it. Alas! Many of us are possessed with dumb devils. If you love your friend, tell him so. David told Jonathan and Jonathan told David. Two strong men out there in the field told each other of their undying affection, and told it with their tears. There were no tears when Goliath was in front of David, and when Jonathan climbed that rocky crag and showed the Philistines a thing or two which they never forgot, there were no tears. Brave men can love and weep as well as fight.

A negro applied for a license to get married. The clerk of the court asked him if Mary Jane loved him. "Yes, sir," said Sambo, "she sho' do." "How do you know?" asked the clerk; "has she ever told you so?" "Well, now, I do not 'xactly 'member dat I ever

hear her say it, but she kinder does like she do."

And that is the test. Words are good. We should express our friendship; but after all, the test is our actions. David needed help. The bottom had dropped out of the world for him. His life was at stake. He was to be an exile from home. He needed a friend. And Jonathan did not fail him. In the hours of our deepest sorrows is when we need our friends most. And then is when the true friend will appear. These were stormy times. Saul was angry. He had tried to kill David. He had tried to kill Jonathan. The storm was gathering. The flood was near. But Jonathan was right on the spot.

A father's command stood in the way, but a friendship like that of Jonathan and David could not be stopped because an angry father had forbidden it. Jonathan knew that David was to be king, but that made no difference to him. What was a kingdom, anyhow? He loved David and stuck to him.

True Friendship is Worth While.

How it does help. About the loneliest man in this world is the man who is surrounded with all of the things which money can provide and no friends. Nothing can take the place of true comradeship. There are some things which money cannot buy. Jesus was in the Garden and very heavy. The word means "home-sick." His disciples were doing their best, perhaps. But they went to sleep. Jesus wanted to see some of his home folk. And the Father sent some of them—some angels.

"Only Luke is with me," said Paul. What a pathos is in that sentence. Others all gone.

And then we never lose anything by being friendly to people. Long years afterwards the memory of it all came back to David and to Jonathan. The tender affection for each other was not lost. It was a stay to David many times as he wandered in the world, not knowing at what moment Saul would overtake him and the step between him and death be narrowed so that he should die at the hands of Saul.

It is altogether probable that Jonathan fought better on the slope of Mount Gilboa that day, that last farewell day when he and Saul went out into the great beyond, because David believed in him and loved him.

Certain it is that Jonathan's descendants fared better after Jonathan was gone because of the friendship of these two men.

Make the world happier and your own life will be flooded with happiness. We generally get out of the world about what we put in it.

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E. Y. MULLINS, President.

OBITUARIES

Williams.—God, in his infinite wisdom, on April 1, saw fit to call from labor to reward our beloved brother, J. H. Williams.

Brother Williams was the oldest member of Fall Creek Sunday school, being seventy-nine years and twenty-five days old.

He organized this Sunday school about 1870 in a school house known as Wind's Academy, and later was moved to Fall Creek church. He was its first superintendent and filled this position faithfully for twenty or twenty-five years.

He was devoted to his Sunday school and church, and never missed a service only on account of some hindrance that could not be avoided. He always took a great interest in the young people of the community, and only a short time before his afflictions organized a young men's prayer meeting. The fruits of this prayer meeting are very visible among our young people of Fall Creek church today. While he has passed from earth to heaven his life is still living in this Sunday school, and many other deeds that he did for his Master while he lived.

Resolved, first that the Sunday school has lost one of its most devoted members, and the man that had a great interest, if not greater, than any man in our neighborhood. Secondly, that we extend to the bereaved family our deepest sympathy, and point them to our heavenly Father who is a present help in time of need. Thirdly, that a copy of these resolutions be placed on our minutes, a copy sent to the Baptist and Reflector and county paper for publication, and a copy sent to the family.

O. W. Phillips,
J. R. Phillips,
Bessie Willaims,
Committee.

FRANK THOMAS ARNWINE.

One by one God is gathering in his treasures for eternity.

Whereas, On the 9th day of May, 1920, a shade of gloom was cast over our community and every heart made sad when it was announced that death had again made its appearance and taken our beloved brother, Frank Thomas Arnwine, he having been killed by a falling limb. He was the son of Mr. and Mrs. J. L. Arnwine, all of whom are members of the Marshall Hill Baptist Church.

Frank Thomas Arnwine was born November 23, 1894, and so in the morning of life and usefulness, happy with his young wife in their cherished home, he was suddenly called away. He was married to Emma Wattenbarger, May 3, 1914. Their life together had been sweet and beautiful through mutual love and devotion. To this union three children were born, one having preceded him to the grave. Having been raised by a God-loving and a God-serving father and mother, though their influence Frank was converted when quite young and joined the Marshall Hill Baptist Church, and his faith was bright and strong to the end. The many beautiful floral tributes from relatives and friends bore eloquent testimony to the high esteem in which he was held. Funeral services were held from the Buttram church by his pastor, T. O. Dake, in

the presence of a large crowd and his body laid to rest in the Buttram cemetery. He leaves to mourn his loss a devoted wife, two children, a father, mother, brothers, sisters, and many relatives and friends. Truly his home-going leaves a void that cannot be filled here, but the memory of his kind and gentle life and the blessed hope of reunion "beyond the dark sea" should comfort the bereaved in their time of sorrow. It was and is mysterious to us why the young, good and useful are thus cut down in the midst of their days, and we shall never understand it in this life, but it could not be without his will, who doeth all things well." May his grace be multiplied to the stricken and sorrowing and divine comfort sustain them. While they weep amid the shadows, Frank is with Jesus, happy and radiant with immortal youth, in the land of eternal days, where the righteous cease from troubling and sad parting comes no more; therefore, be it

Resolved, That we bow in humble submission to the will of our Heavenly Father. That a copy of these resolutions be given the bereaved families, one put on the church record and one sent to the Baptist and Reflector for publication.

T. O. Dake (Pastor),
Mrs. J. L. Arnwine,
Mrs. J. H. Odum,
J. F. Owen,
Ralph Brock,
Committee.

Cagle.—Resolutions of respect from Marshall Hill Baptist church.

Whereas, our Heavenly Father, the giver of all good gifts, has in His wisdom seen fit to remove from our midst to the celestial home above our beloved sister, Mrs. W. M. Cagle, who departed this life Feb. 22, 1920. "How precious in the sight of the Lord is the death of His saints." In feeling the sorrow of our loss we desire to give expression thereto in the following resolutions:

Resolved, that in her death our church has lost a true and loyal member, the community a good Christian woman, husband and children a devoted wife and mother.

Resolved, that we extend to the bereaved husband and children our deepest sympathy in their great loss, and commend them in prayerful tenderness to Him who alone has power and right to give and take away as seemeth best in His sight.

Resolved, that a copy of these resolutions be sent to the bereaved family, a copy be sent to the Baptist and Reflector for publication, and a copy be placed on our church record.

T. O. Dake, pastor; Mrs. J. L. Arnwine, Mrs. J. H. Odum, J. F. Owen, Ralph Brock, committee.

ALICE ELIZABETH TALBOT.

Alice Elizabeth, wife of S. E. Talbot, died at her home in Akron, Ohio, February 5, 1920. She was the daughter of Mr. and Mrs. H. O. Gilliam, and was born September 4, 1899. She was married to S. E. Talbot, December 3, 1916; professed faith in Christ in early childhood and united with the Mansfield Gap Baptist Church, and lived a consistent and devote member until her death. The remains were brought to her home church for funeral services. Her death was a great shock to her loved one and church, by which she will be greatly missed. All that loving hands could do was done for her, and when the end came she passed away peacefully, saying she was ready to go to meet her heavenly Father. Mrs. Talbot is survived by her husband; one little daughter, Lillie; her parents, Mr. and Mrs. H. O. Gilliam; one married sister, Mrs. Oma Hogg, and six single sisters and two brothers. May the blessing of the heavenly Father rest upon the bereaved ones.

Mrs. S. E. McMurry,
Mrs. Kittie Manning,
Mrs. Amanda Gibbon.

CHARLES D. ELDRIDGE.

In memory of Charles D. Eldridge, we, as members of New Providence Baptist Church, cannot express in these words of value of our dear brother. But God alone, in selecting his choice bouquets, chose one of our most precious flowers.

He was converted early in life and united with New Providence Church, serving as deacon for many years. He remained a faithful member until April 16, 1920, when God called him home.

He was married to Miss Cynthia Harvey, September 26, 1883. To this union were born nine children, two having preceded him to the glory land. He leaves a wife and seven children. Yes, it was hard to part with him but our all-wise Heavenly Father knows best.

He made friends in all walks of life and was very kind to all less fortunate. He was 59 years and 29 days of age.

His faults may be written in the sand, while his noble deeds may be carved in marble. He has only gone before and stands at the pearly gates for loved ones watching.

Rev. A. B. Johnson,
Chairman,
C. M. Hotchkiss,
Mrs. Effie Wells,
Miss Mattye Hotchkiss,
Committee.

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AMONG THE BRETHERN

Fleetwood Ball, Lexington Tenn.

Rev. J. Walter Camp of Adamsville, Tenn., writes: "The outlook is good for our revival here to begin Sunday, July 4. Join us in prayer for a great meeting."

Rev. W. L. King of Parsons, Tenn., writes: "Our meeting at Tom's Creek, Perry County, begins the first Sunday in September. We had a good day Sunday at that church. Large crowd. We have a good Sunday school going at Decaturville. Brother W. A. West will assist in a meeting there beginning the fourth Sunday in July."

Dr. George H. Crutcher of New Orleans, La., of the Chair of Evangelism in the Baptist Bible Institute, is spending his vacation with his family at Jackson, Tenn., where his four daughters are attending the summer school of Union University. Dr. Crutcher and wife spent last Sunday at Lexington, Tenn., with friends.

It is reported that Dr. J. Frank Norris of the First church, Fort Worth, Texas, has resigned that pastorate to enter independent evangelistic work. It is a question of momentous importance as to what preacher can succeed in that church after him.

Dr. A. J. Barton of the First church, Alexandria, La., has been called to the care of Coliseum Place church, New Orleans, La., and it is currently reported that he will accept.

The First church, Yazoo City, Miss., will be assisted in a meeting beginning August 1 by Dr. George H. Crutcher of New Orleans, La. A great work will be wrought there, under God.

Rev. G. H. Stigler of Hollis, Okla., well known and beloved in Tennessee, lately assisted Rev. Gordon Barrett in a meeting at Tullia, Texas, resulting in 28 additions to the church. Handy Stigler is unusually gifted in evangelistic work.

The First church, Corpus Christi, Texas, has called as pastor Rev. Levi E. Bartow of Camden, Ark., and some hope is entertained that he will accept.

Evangelist C. M. Curb lately assisted Rev. E. L. Averett in a revival at South Ardmore, Okla., resulting in 57 additions. A church to cost \$35,000 is being constructed.

Dr. J. W. Cammack, assistant editor of the Religious Herald, Richmond, Va., has been elected field secretary of the Stated Mission Board of Virginia, a position for which he is eminently fitted. We recall happy associations with him in the seminary at Louisville.

The consensus of opinion anent the proposed Baptist daily paper as so far expressed is to the effect that such a venture would be unnecessary and impractical. So say Drs. Livingston Johnson of North Carolina and F. M. McConnell of Oklahoma.

Think of it! The church at Murray, Ky., takes on a foreign missionary in the person of Rev. R. S. Jones, whom it will support. It has already paid in full the salaries of W. C. Taylor and wife of North Brazil, W. E. Davidson and wife of Chile, C. L. Neal of Mexico, and Mrs. R. E. Beddoe of China. In H. Boyce Taylor they have a "man person" as pastor.

The church at Trezevant, Tenn., will have a meeting beginning the first Sunday in August, in which the pastor, Rev. L. R. Riley, will be assisted by Rev. Sam Raborn. Gracious results are confidently expected.

The church at Smithland, Ky., has

called Rev. H. H. Hibbs of Birmingham, Ala., and he accepted. He is pleasantly remembered in Tennessee, having been financial agent of Tennessee College at Murfreesboro.

Rev. Ira E. D. Andrews of Elizabethtown, Ky., has accepted the care of the First church, Westminster, S. C., and is to leave the stat of the sobriquet, "the dark and bloody ground."

Rev. W. D. Turnley of Fort Meade, Fla., says that the nomination of Hardee, a splendid Baptist layman, to be governor of Florida, is a good thing. He succeeds Rev. S. J. Catts. Turnley says: "From Catts, a very worldly minded preacher, to Hardee, a splendid Baptist layman, will be tremendous relief."

The church at Fayette, Ala., will have a meeting beginning next Sunday in which the pastor, Rev. S. B. King, will be aided by Rev. T. F. Callaway of the Baptist Tabernacle, Chattanooga.

Revs. J. Clyde Turner of Greensboro, N. C., and W. F. Powell of Asheville, N. C., now append to their names the dignified title of Doctor of Divinity by the grace of the trustees of William Jewell College.

FROM MEMPHIS.

Editor Baptist and Reflector:

Your paper is par excellence. Wish every member of every Baptist Church would read it, for it is certainly worth while. I will renew my subscription at the proper time so I won't miss a single issue. Because of old age and defective eyesight this will be my last year of active pastoral work. My work is all in rural communities and the

Lord has blessed my efforts, as results have shown. I have never felt that I was equipped for work in big towns and cities, so I have been content to do my best for the Lord out in the mud and the sticks, so I personally know how to endure hardness as a good soldier. Fraternally,

G. B. Daws.

825 McLemore Avenue.

A revival meeting of the Belmont Heights Baptist church will begin July 5 at the chapel of the Ward-Belmont College. Rev. George L. Hale, D.D., pastor of the First Baptist church of Joplin, Mo., will conduct the meeting. A gospel song leader will direct the music. The college authorities are donating the use of their chapel, their pipe organ and organist, and their lights and janitor. This generous donation was secured by Brother H. C. McGill of the S. S. Board force. Dr. Hale comes highly recommended.

Brother W. F. Elmore, of Paradise Ridge Farm, Chapel Hill, Tenn., R. F. D. 2, in remitting his church's budget money for the Baptist and Reflector, writes:

Dear Brother Cooper: We are highly pleased with the improvement that has been made in the Baptist and Reflector since you became editor. We had about decided we did not want it any more, but if it keeps on improving we can't do without it.

Yours respectfully,

W. F. Elmore.

Chapel Hill, Tenn., June 13, 1920.

Tennessee has led in the attendance upon the vocational training school at Nashville.

Miss Ethel Hancock, Dresden, Tenn., writes that she is pleased with our "Bill of Fare," especially the Sunday School Department.

MARVELS OF DIVINE LEADERSHIP

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BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tennessee

SUNDAY SCHOOL AND B. Y. P. U.

W. D. Hudgins, Editor
Tullahoma, Tennessee

W. H. Preston, State Secretary, B. Y. P. U.
Nashville, Tennessee

Next week there will be schools at Fayetteville, Jonesboro, Second; Jackson, and another in Midland Association.

Mr. Preston writes from North Fork, Western District Association, that he and Brother Sturgis have a fine class at North Fork, and are having an enthusiastic time.

Mr. J. T. Rennolds and Miss Frances Patrick are holding a school at Puryear this week, and report a fine beginning. They will teach the manual and training in church membership.

The school at Eastland last week was not largely attended, but some dozen examinations have resulted from the effort there. Mr. Preston, Miss Patrick and Prof. Rennolds did the work.

We are hoping to place a trained worker in the schools next year to do real definite training work similar to what is being done all over the states by the field force.

Training schools are being held this week in Puryear and at North Fork. Prof. Reynolds and Miss Patrick are at the former. Rev. Sturgis and Mr. Preston are at North Fork in a combined Sunday school and B. Y. P. U. Training School.

We were out at Park Avenue last Wednesday night, and spoke to them on "Taking an Inventory." That means that we checked up the standard and find that Park Avenue meets all the requirements of the standard, and is now entitled to become A-1, and placed on the honor roll.

Crops are late, and our campaign has been greatly hindered on this account, nevertheless we have kept the men and women all busy so far, and beginning July 4 we expect to have sixteen people busy every day for the next three months. Calls are coming from every section for training schools, and we hope to more than reach the 200 mark set for this year.

We are planning to call a meeting of the superintendents of the state some time in the near future, and organize a superintendents' council to meet annually thereafter. This will be one of the most significant meetings to be held anywhere in the denominational life. We hope to have at least 100 superintendents present at this first meeting. This will be held the last days of February and first of March next year.

We are planning to establish a Summer Assembly next year somewhere, and will have some announcements to make about this in a few days. If we do not find a satisfactory place to meet we will go to Murfreesboro, and equip the grounds and school for a great summer gathering each year. Possibly we may establish three—one at Jackson, one at Murfreesboro and one at Jefferson City.

Several young people from over the state are in attendance at the Nashville S. S. and B. Y. P. U. Training School that has been held in the S. S. Board rooms this past month. The Misses Cooper and Bishop from Knoxville, Miss Violet Ward from Tullahoma, Miss Frances Patrick from

Jackson, and many of the Nashville young people have taken advantage of this excellent opportunity offered by the Sunday School Board.

Rev. Sturgis reports a thriving B. Y. P. U. organized at Eva, Tenn. The officers are: Mrs. T. H. Farer, president; Miss Donna Holland, vice-president; secretary-treasurer, Mrs. Bell. Group captains, Miss Minnettie Sykes, Miss Ethel Hollingsworth.

Also at Mt. Ararat church in the Beech River Association, another B. Y. P. U. organized. Officers are: President, W. A. Carrington; vice-president, Alton Wilkins; secretary-treasurer, Mrs. Neila Carrington; corresponding secretary, H. D. Carrington. Group captains, Miss Clara Fisher, Miss Eliza Tolley.

The vocational training school being conducted by the Sunday School Board, Nashville, has been a great success. This school has been going on for the last month, and more than twenty have been here through the entire month taking the courses. It has been our privilege to teach the Normal Manual Bible Division, and we gave twenty sets of questions for the special test and several for the diploma. This school is destined to become one of the greatest powers for good that we have in the South.

Rev. C. E. Scott, Smithville, writes: "The workers' school here last week was a great success in every way. The attendance was good, in fact, better than we expected. The teaching force did some splendid work. Ten took the examinations, passing with good averages. Those who took the books expect to finish the course, especially the Normal Manual. Will grade the school the first Sunday in July and add some more classes to the school. We are putting in the Six-Point Record System, and you may send me a full outfit. With best wishes, cordially, C. E. Scott."

Mr. Livingston and Tom Maston are at work this week at Smithwood with a good class, while the rest of the force are at Tullahoma. Miss Cooper and Mr. Leavell, together with the pastor, Mr. Miles, and the writer working there at night and Nashville in the day time. We have about sixty in the evening classes but the day classes are very small. On Wednesday evening we had a special meeting for men, and Dr. Wilson gave them a splendid talk on "The Sunday School a Man's Job." This address was well received, and after the speech-making refreshments were served in the building and a good social time was enjoyed by all present. Growing out of this meeting two fine men's classes were organized, with the following officers of the men's class: Mr. John W. Harton, president; Mr. C. L. Boles, first vice-president; Mr. A. W. Johnson, second vice-president; Mr. Surles, third vice-president; Mr. Claude Pratt, secretary; Mr. R. B. Ward, treasurer, and John B. Wilson, reporter. Mr. W. A. Womack is the teacher, and this class bids fair to become a very important factor in the life of the Baptist church at Tullahoma. The younger men did not select their officers, but did select a committee on organization to report at the next meeting of the class. Altogether, this training school will get some definite results.

The purpose of the weekly teachers' meeting as contemplated in this program is fourfold.

1. Social.
The opportunity afforded by the thirty minutes' lunch for fellowship is helpful and uplifting.

2. Business.
(1) The general conference for fifteen minutes at the close of the lunch around the table directed by the superintendent gives an opportunity for the presentation and discussion of questions affecting the school as a whole.

(2) The departmental conferences, ten minutes, preceding the lesson period, affords an opportunity for the consideration of vital questions concerning the work of each department. Led by departmental superintendents.

3. Lesson Study—thirty-five minutes.
(1) Graded lessons: two graded lessons for following Sunday taught in each group twenty-five minutes. Brief talks on "Lesson Building" and storytelling, ten minutes. Adjourn at 7:50 to midweek prayer meeting.

(2) Uniform Lessons. "Angle Method." The "Angle Method" presents a simple, practical plan to teachers for gathering material, planning the lesson and methods of teaching it. Adjourn to midweek prayer meeting, 7:50.

4. Prayer.
At 7:50 the officers and teachers assemble with the midweek prayer meeting. Brief reports from each departmental superintendent as to attendance and interest.

Graded Lesson Assignments should be made by departmental superintendents one week in advance. Assigned to teachers in rotation.

Uniform Lesson Assignments should be made by the general superintendent or the general secretary on Sunday morning preceding the teachers' meeting. Assigned in rotation alphabetically.

"The Ten Angles."
Angle No. 1—Lesson Text—Lesson Story. Read the lesson text or tell the story in your own words.

Angle No. 2—Connection. Give subject of last lesson, brief intervening history, time, place and circumstances leading to this lesson.

Angle No. 3—Biography. Give the names of persons, classes and nations mentioned or referred to in this lesson.

Angle No. 4—References. Give helpful references and parallel passages showing how they bear on the lesson.

Angle No. 5—Orientalisms. Give any Oriental customs or manners peculiar to this lesson, or any facts in geography that would be helpful in understanding it.

Angle No. 6—Point of Contact. Give a good way to introduce this lesson, so as to secure attention from the start.

Angle No. 7—Central Truth. Give the central truth of the lesson and the reason for its choice.

Angle No. 8—Other Teachings. Put on the blackboard the other important truths.

Angle No. 9—Illustrations. Give one or two illustrations that will help in teaching this lesson.

Angle No. 10—Practical Application. Make a practical suggestion of the teachings of this lesson.

Each Angler will have three minutes—no more.

Assignment of Angles.
.....We want you
(Name of teacher.)
to be present Wednesday evening....
(Date.)

1920, to present Angle No. _____

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan,
Corresponding Secretary and Editor.

Headquarters 161-8th Ave., N., Nashville, Tenn.

THE DAY AND THE WORK.

To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

There is waiting a work only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.

Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days.

The W. M. U. Year Book for 1920-21 will be ready for mailing out early in July. We will also have some copies of the W. M. U. Minutes of the Washington meeting. Write for a copy if you wish one. The Year Book will be sent to each president of W. M. S. and Y. W. A., and leaders of all junior organizations. One copy for each circle chairman will be sent free if you will write us how many you wish. Every circle leader should have the Year Book, and study it closely. The W. M. U. and State Convention Minutes with the Year Book and treasurer's record book are necessary tools that no society can do without and be efficient.

A Day With Oak Grove W. M. S.

Wednesday, June 16, the two circles of the Oak Grove W. M. S., Robertson County, met in a get-together meeting, all-day session. By invitation your secretary spent the day with them. Mrs. Albert Fuqua kindly met me at Springfield; we reached the church in due time. Between thirty-five and forty women came during the day. Some visitors from Adairville and the pastor, Mrs. Vaughn from Little Hope church, and Mrs. Peyton from Harmony Cumberland Association.

Christian education and enlistment were the subjects for discussion, a number of the local society taking part. Mrs. Vaughn brought enthusiastic, helpful messages. Your secretary tried to help out, other visitors taking part, also the pastor, Dr. Ivey. The climax of the day's program was reached when Mrs. Fuqua stated the purpose of the society to add to their campaign gifts a special offering to send some girl who is unable to go otherwise, to school. Thus investing some of their money in the life of some worthy young woman. A splendid thing to do. This church did remarkably well in the campaign, but

done all they might, starting this movement. Some ambitious girl will be made happy by this generous thing, but those doing the thing will be happy.

The bountiful picnic dinner was greatly enjoyed and the social hour. It was a joy to rest awhile in the home of Mrs. Dr. Taylor, enjoying the evening meal, getting the 7.50 train for Nashville.

Big Emory Quarterly Meeting.

June 23, the big Emory Woman's Missionary Union met with Caney Ford Society. Trenton Street and South Harriman and Kingston were well represented, and a good local attendance. Of the sixty people present a large number were girls of Y. W. A. and G. A. ages. Mrs. Fritts, the superintendent, had the program well in hand. Reports were heard from the eight organizations represented. Mrs. W. A. Atchley presented the plan of work as outlined in the W. M. U. resolutions adopted at Washington. Little Miss Henley gave a recitation that was well done and heartily applauded; Mrs. Mitchell brought some splendid echoes from the convention. A bountiful picnic dinner was served by the Caney Ford Society. Mrs. Rose of Kingston led the morning devotional, and Mrs. Henley of South Harriman the afternoon. Miss Margaret Reed sang very beautifully, "Have Thine Own Way Lord." The state worker helped out as much as she could through the day.

The hospitality of the Caney Ford women was gracious. They evidently were glad to have us. The night before the meeting was spent with Mrs. Fritts and Mrs. O. M. Garrett as hostesses. Wednesday the evening meal with Mrs. H. T. Mitchell. It is always a joy to be in Mrs. Mitchell's home.

At the prayer meeting hour the secretary was invited to speak. A good prayer meeting crowd heard attentively the message. At 11 my Pullman was dropped, and I settled down for the last half of the night, reaching Nashville at 6:30 a. m.

Mrs. Fritts is doing a good work in this association, made up almost entirely of country churches, some of them hard to reach, and, of course, undeveloped. The organizations we have are growing in interest and efficiency. M. B.

SOUTHEAST MISSOURI LETTER.

Dr. B. M. Shacklette, pastor and professor at Will Mayfield College, is with Rev. and Mrs. Adolph Chrisman in a revival at Neelys Landing, Mo.

Rev. Wigger is with Rev. Aubuchen in a revival at Ferkins, Mo. They report a number of conversions.

Mr. C. W. Bibb has just closed a two weeks' meeting at Desloge, Mo. There were a number of conversions. Mr. Bibb is the financial agent of Will Mayfield College.

The faculty of Will Mayfield College is being readjusted, a number of well-known teachers are being added to the teaching body. The school has just closed the best year in its existence. It is now almost sure we will begin at least two new buildings this summer. Will Mayfield College was represented at the convention by twelve delegates. Rev. S. H. Tabb of Oak Ridge, Mo., is now district evangelist for this part of Missouri.

The First Baptist church at Cape Girardeau is more hopeful for the future than ever before. During the pastorate of Rev. A. B. Carson there have been 70 additions to the church. They have paid off an old debt and pledged \$21,000 for a new building.

The outlook at Charleston is encouraging. Our Sunday school is full of pep and enthusiasm. It has more than doubled in attendance during the past three months. I have had large congregations at church both morning and evening right along. We hope to build in the near future an addition to our church to take care of our growing Sunday school.

It will be of interest to the many friends of Dr. R. L. Lemons in the South to know that the Wyoming Baptist Convention has just held an interesting session at Casper, where Brother Lemons is now pastor. Though the church at Casper is in the midst of a building proposition they more than subscribed their quota in the campaign for the one hundred million drive.

The Rev. S. P. Brite, who went from Sikeston, Mo., to Laramie, Wyo., a few months ago, preached the annual convention sermon at Casper, Wyo., recently. The sermon was highly appreciated by those who heard.

Missouri Baptists have loaned Lemons and Brite to the Wyoming people for a little while. But there will be a hearty welcome awaiting them when they want to come back.

R. D. Mangrum.

Jell-O Ice Cream Powder

To make the finest ice cream, stir Jell-O Ice Cream Powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla,
Strawberry,
Lemon and
Chocolate
flavors and
Unflavored.
At grocers'.



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Our New Model Hyd. Ram
World's Latest and Best
Pumps water from spring
flowing well or brook.
No running expenses.
We replace other Rams.
Special Factory Prices.
We stand by guarantee
Your money's worth or your money back
Write to RIFE RAM & PUMP WORKS,
Waynesboro, Virginia, for Catalogue

YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

A CHINESE POEM ON WOMAN.

How sad it is to be a woman!
Nothing on earth is held so cheap.
Boys stand leaning at the door
Like gods fallen out of Heaven.
Their hearts brave the four oceans,
The wind and dust of a thousand miles.
No one is glad when a girl is born;
By her the family sets no store.
When she grows up she hides in her room
Afraid to look a man in the face.
No one cries when she leaves her home—
Sudden as clouds when the rain stops.
She bows her head and composes her face,
Her teeth are pressed on her red lips;
She bows and kneels countless times.
She must humble herself even to the servants.
His love is distant as the stars in Heaven,
Yet the sunflower bends toward the sun.
Their hearts more sundered than water and fire—
A hundred evils are heaped upon her.
Her face will follow the year's changes:
Her lord will find new pleasures.
They that were once like substance and shadow
Are now as far as Hu and Ch'in.
Yet Hu and Ch'in shall sooner meet
Than they whose parting is like Ts'an and Ch'en.
—Translated from Chinese.

A SUCCESS.

There was great enthusiasm at the young people's missionary rally held at the First church, Chattanooga, June 18. In the afternoon a hundred or more Sunbeams, G. A.'s, R. A.'s and Y. W. A.'s, with their leaders, came. Each Sunbeam band had a part on the program, and the parts were varied, the whole giving a splendid demonstration of Sunbeam work. Mrs. Robinson, superintendent of Ocoee Association, presided over the meeting, and that means that it was carried off in a snappy style. Mrs. Bankson talked on "The Responsibility of the W. M. S. to Its Junior Organizations." She said: "We all agree that the theory is right, but a theory doesn't accomplish anything unless it is put into practice. We have theorized long enough; what we need is to get to work and practice it."

The Y. W. A. of the First church, under the leadership of Mrs. Inzer, held the devotional service. The subject was "Friends." Most of the children then left and a class for leaders was held.

The Y. W. A. girls began to come in about 6 o'clock and supper was served at 6:30 o'clock to about a hundred and fifty people. It was served cafeteria style and this proved to be a very clever and easy way to serve a large crowd.

The Cleveland Y. W. A.'s held the devotional service for the evening meeting, Miss Bell Cochran leading, and Miss Pearl Harrison singing a beautiful solo. The G. A.'s of the First church, directed by Mrs. H. L. Snyder, gave a very effective processional. Miss Mary Weber Glass, Y. W. A. president at Tennessee College

last year, told about the good times and programs they had during the year. Miss Pearl Harrison of Cleveland, who was in the training school last year, talked on the training school and made a plea for the girls to set their purpose on going there. Miss Landers, a student volunteer, spoke of the student convention at Des Moines and gave a survey of the needs of our foreign fields, using some striking charts very effectively. After this a consecration service was held and eight young women came forward, saying that they had decided to do whatever God wanted them to do in His service.

It was a wonderfully spiritual young woman's meeting. They decided to make this an annual affair in Ocoee Association.

SECOND CHINA PROGRAM.

Song—Jesus Bids Us Shine.
Prayer by the leader that each one may have an unselfish spirit.
Minutes, roll call, business.
Alphabet verse—"Ye shall be witnesses unto me—unto the uttermost part of the earth." (Acts 1:8.) Define witness. Then show the ways we witness for Christ: By telling what he has done for us, by letting people know that we love him, by our prayer and by living such a pure, sweet life that people may know that we have been with Jesus.

Song—I Love to Tell the Story.
Story by the Leader—"Yellow Children Dressed in Blue."
Recitation:

Little Brother Hymn.
If every little child could see
Our Saviour's shining face,
I think that each one eagerly
Would run to his embrace.

Though black the hand red, brown,
or white,
All hearts are just the same;
Each one is precious in his sight,
Each one he calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand
And lead him onward, too.

—Alfred R. Lincoln.

Offering.

Handwork—Proceed with the China booklets, putting in names of stations and missionaries. These can be cut out of the back page of Home and Foreign Fields and pasted in. Also find any pictures you can of missionaries to China.

Song—Little Feet, Be Careful.

Dismission.

Yellow Children Dressed in Blue.

They are so funny, these yellow children who dress in blue. They call us the "up-side-down children," but, I think, when you have heard some more about them you will agree with me that we might give that name to them. But you see you are Americans, and look at things from an American side; but if you were one of my little friends in blue you would look at things from a Chinese side, and that is just exactly topsy-turvy!

Now when you meet a friend in the street you shake that friend's hand and he shakes yours, and you say, "How do you do?" But the yellow

people shake their own hands together, and ask each other, "Have you eaten your rice yet?" or "Have you eaten your dinner?" according to the time of day; for rice always means breakfast. In our country we always say, "Ladies first," and gentlemanly boys are always kind to little girls, but in China it is not so—it is generally "ladies last." The women and girls have to wait for their meals till the men and boys have finished. Fathers and mothers very seldom go out together, but when they do the mothers have to walk behind. Indeed, in some places the father calls the children's mother, "My walk behind"—not a very nice name, is it? A mother always speaks of her husband as "my house person," or, perhaps, as "my little boy's father," never will she mention his name.

But I always feel most sad over the way baby girls are treated. How they are petted and loved in America! Mother and father think their little daughter just as precious as any son, but it is very, very different in China. The baby girls are not wanted; they are often thrown away on the hillside as soon as they are born, or are drowned like kittens in the river, and when we tell the mothers how wrong this is and how it grieves God who loves us all, boys and girls alike, they often laugh and say, "It is our custom," though sometimes they are really ashamed.

And when the baby girls who are not drowned get bigger they cannot jump about and play like American girls, and they soon get tired of walking or even standing. Why? I will tell you, and then I think you will be as sorry as I am for the wee girls who dress in blue. It is because when they are four or five years old their mothers take a cloth bandage and wind it round their little daughters' feet as tightly as they can every few days drawing it tighter and tighter still, until the feet are small enough to press into a shoe just like a doll's, sometimes only two and a half inches long. The poor little girl may scream because of the pain, but the mother must not listen to her cry and loosen the bandages, or every one would laugh at her, and then when the girl grew up to be a woman with big feet no one would admire her and no man would buy her for his wife!

Long, long ago, the little girls were happy enough, skipping about with unbound, painless feet. But the wicked "fox-demon," who, the Chinese say, is always trying to hurt people, wanted to become a woman; so he turned himself into a beautiful princess and lived in the palace, and no one knew that the lovely woman who ruled them was a demon; only her hind feet would not change, and then "she," as the princess, ordered all of the women to squeeze their feet as small as hers under penalty of death if they disobeyed. And because she was the "fox-demon" and had such power, everyone wanted to please her, and so ever after the women and girls have bound their feet.

Of course, this is only a made-up story, but the little Chinese girls think it is true, and are very, very frightened of the "fox-demon."

—From "Children in Blue."

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TERM OPENS SEPTEMBER 29th

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PASTORS' CONFERENCE

NASHVILLE

Immanuel Church.—Ryland Knight, pastor. Morning subject, "The Living Gospel," Col. 1:5, 6. Evening subject, "A Busy Man's Mistake," I Kings 20:40. In Sunday school, 275; in B. Y. P. U., 25; by letter, 1.

Watertown Church.—E. A. Cox, pastor. Morning subject, "Christian Education," James 4:14. Evening subject, "Lot's Wife," Gen. 19:26. In Sunday school, 128; in B. Y. P. U., 13; in Jr. B. Y. P. U., 20. A very fine day. Good congregations and much interest.

Franklin Church.—J. H. Hubbard, pastor. Morning subject, "Disciples, Indeed," John 8:31. Evening subject, "Taking Up the Cross and Following Christ," Matt. 16:24. Vesper services on the school house lawn in the evening, and Dr. Anderson of the Methodist church preached the sermon.

Centennial Church.—L. P. Royer, pastor. Morning subject, "Rewards," Prov. 11:30, Dan 12:3. Evening subject, "Salvation to the Uttermost," Heb. 7:25. Three baptized. Fourteen additions since last report. Good Sunday. Excellent B. Y. P. U.

North Edgefield.—Pastor Duncan spoke on "A Good Minister" (Acts 29:28), and "Soul Hunger" (Job 23:3, Acts 17:27). Most excellent Sunday school and B. Y. P. U.

Calvary Church.—A. I. Foster, supply. Morning subject, "Getting in Touch With Jesus," Luke 8:45. Evening subject, "The Great Salvation," Heb. 2:3. Good day.

Grace Church.—T. C. Singleton, pastor. Morning subject, "The Cowardice of Loneliness," Luke 22:54. Evening subject, "Evolution of an Honest Doubter," John 20:25. In Sunday school, 193; in B. Y. P. U., 25; in Jr. B. Y. P. U., 18; by letter, 2. The outlook is very hopeful. The new pastor and family are being cordially received by the church and people of the community.

First Church.—Allen Fort, pastor. Morning subject, "Christian Education," Hosea 4:6. Evening subject, "The Millennium," Rev. 20:1-10. In Sunday school, 339. Thirteen additions since last report.

Third Church.—C. D. Creasman, pastor. Morning subject, "Christian Education," Phil. 3:10. Evening subject, "Mary Magdalene," Luke 8:2. In Sunday school, 203; in B. Y. P. U., 25. Good audiences. Splendid day considering the hot weather.

Seventh Church.—Edgar W. Barnett, pastor. Morning subject, "Paul's Prayer for the Colossians," Col. 1:9. Evening subject, "Glorying in the Lord," I Cor. 1:31. In Sunday school, 100. Good interest.

Grandview Church.—A. F. Haynes, pastor. Morning subject, "The Plan of God for the Believer's Life," Eph. 1:1-14. Evening subject, "The Only Savior," Acts 4:12. Fine audiences morning and evening. Good day.

Edgefield Church.—W. Miller Wood, pastor. Morning subject, "Christian Education," Matt. 28:20. Evening subject, "The Arrest of Christianity," Gal. 3:1. In Sunday school, 252; in B. Y. P. U., 37; by letter, 1.

Eastland Church.—O. L. Halley, pastor. Morning subject, "Using the Lord's Talents," I Cor. 12:6. Evening subject, "From Faith to Faith," Rom. 1:17. In Sunday school, 154. Successful picnic during the week. Five members took the S. S. Board's Normal School course. Two received certificates.

Central Church.—H. B. Colter, pastor. Morning subject, "In the Spirit on the Lord's Day," Evening subject, "Marriage Feast for the King's Son," In Sunday school, 115; in B. Y. P. U., 30; by letter, 2. A very good day.

ASSOCIATIONAL MEETINGS FOR 1920.

Shelby County, July 14, Collierville church.

Little Hatchie, July 16, Paran's Chapel (four miles west of Bolivar).

Big Hatchie, July 20, Woodlawn church, near Brownsville.

Concord, July 28, Mt. Hermon church.

Robertson County, August 3, Hope-well church.

Sequatchie Valley, August 4, Ebenezer church, Bledsoe county.

Union, August 6, Boiling Springs church.

Holston, August 10, Jonesboro church.

Chilhowee, August 11, Cedar Grove (eight miles northeast Maryville).

Nolachucky, August 11, Brown's Springs church, Mosheim.

Cumberland Gap, August 18, Hope-well church, Claiborne county.

Duck River, August 18, Maxwell church (on N., C. & St. L. Ry. in Franklin county).

East Tennessee, August 19, Wilsonville church.

Sweetwater, August 25, Vonore church.

Big Emory, September 2, Oakdale church.

Bledsoe, September 25, Chestnut Grove church, near Portland.

Unity, September 3, Hebron church (four miles west of Dewey, Tenn.).

Northern, September 7, Blue Springs church.

Jefferson County, September 8, Nance's Grove church, 2 1-2 miles northwest of New Market, Tenn.

Central, September 8, Hickory Grove church.

Ebenezer, September 8, Lawrence Grove church, Williamson county.

Tennessee Valley, September 9, Mt. Vernon church.

Watauga, September 9, Doe River church.

Lawrence County, September 11, Ramah church, five miles southeast of Leoma.

Midland, September 15, Mt. Harmony church, Knox county.

Salem, September 15, Mt. Zion church, DeKalb county.

Clinton, September 16, Beech Grove church.

Eastannellee, September 16, Smyrna church, near Ocoee, Tenn.

William Carey, September 17, Ardmore church.

Ocoee, September 21, Liberty church.

Friendship, September 22, Mt. Tira-zah church, Tatumville, Tenn.

Beech River, September 24, Lexington, First church.

Indian Creek, September 25, Turkey Creek church, Hardin county.

Beulah, September 28, Antioch church, near Hornbeak.

New Salem, September 28, Hickman Creek church, Hickman.

Sevier, September 29, Zion Hill church, Boyd's Creek, R. 1.

Riverside, September 30, Calvary church, four miles from Creston.

Judson, October 2, Walnut Grove church, Dickson county.

Cumberland, October 5, Immanuel church, Lone Oak.

Weakley County, October 6, Palmersville, 12 miles northeast of Dresden. Nashville, October 7, Park Avenue church.

Knox County, October 13, Broadway church, Knoxville.

Stewart County, October 15, Pugh Flat church.

Campbell County, October 20, Alder Springs church, LaFollette.

Grainger County. No minutes supplied.

Hiwassee. No minutes supplied.

Holston Valley. No minutes supplied.

New River. No minutes supplied.

Southwestern District. No minutes supplied.

Stockton Valley. No minutes supplied.

Western District. No minutes supplied.

Wiseman. No minutes supplied.

Providence, meets with Second church, Lenoir City. Date to be supplied.

Walnut Grove. No minutes supplied.

NEW PASTOR AT GRACE CHURCH.

Rev. T. C. Singleton Comes to Baptist Congregation from Ensley, Ala.

The Rev. T. C. Singleton, formerly pastor at Ensley, Ala., has accepted the call to the pastorate of the Grace Baptist church in this city, and will enter upon his new duties at once. His resignation, which was tendered the Ensley church only a week ago, was accepted with reluctance, and the deacons is issuing a letter commending him to the Nashville church, have the following to say:

"Though his pastorate was short here yet much good has been accomplished, and we commend him and his excellent wife and child to you. Since his coming on the field the Ensley church has received into its member-



REV. T. C. SINGLETON.

ship 118, and the edifice improved in many ways and made more modern. The apportionment in the \$75,000,000 campaign was \$30,000, the amount being oversubscribed till the total reached \$40,000. The church bought a new sedan car and improved the printing plant in connection with other improvements."

Mr. Singleton's early education was received at Mars Hill, N. C., and at Wake Forest College, at Wake Forest, N. C., where he took his A.B. degree. He then attended the Southern Baptist Theological Seminary at Louisville, Ky., receiving his Th.G. degree at that institution.—Nashville Banner

OUR BOOK SHELF

The Church and World Peace. By Richard J. Cook.

As may be expected, this book discusses the League of Nations. It devotes two chapters to the question, "Is a League of Nations Possible?" and one to "The Need of a Christian League," "The State's Need of a Church?" "The Mission of Israel," "The Mission of Jesus," and the "Duty of the Modern Church." A review of this book will be given later.

The Eyes of Faith. By Lynn H. Hough.

In the foreword the author very truly says, "The eyes of credulity see a good many things which do not exist. The eyes of intellectual cynicism do not see many notable things which do exist. The eyes of rational faith combine discernment with criticism, and possess the insight of vital experience as well as the caution of cool and careful appraisal." There are forty-two chapters, clear and beautiful and easily understood for the layman, and profound enough for the scholar and preacher. Pastors will do well to place this book in the hands of men who honestly doubt. The price is \$1.50 net. Order from the Baptist and Reflector. Published by the Abingdon Press.

Spiritual Voices in Modern Literature. By Trevor H. Davies. Published by Doran Company.

This is ten lectures delivered in the Metropolitan Church, Toronto, Canada, 1919. The first is a lecture on Frances Thompson: "The Hound of Heaven," an epic of love that will not let us go. Another is John Ruskin: "The Seven Lamps of Architecture," a proclamation of the laws of life. Another is Tennyson's "In Memoriam," a poet's plea for faith. Still another is Wordsworth: "Ode to Duty," freedom and restraint. Another is Morley: "Life of Gladstone," the creative power of the Christian faith. Robert Browning: "Saul," the heart's cry for Jesus Christ. The ninth is Nathaniel Hawthorne: "The Scarlet Letter," the fact of sin, and the tenth is John Masefield: "The Everlasting Mercy," the fact of conversion. This book is well worth the price, and should be in the hands of preachers as well as laymen. The price is \$2.50 net. Order from the Baptist and Reflector.

The Disease and Remedy of Sin. By W. M. Mackay, D. D.

The author discusses "Religion and Medicine," "The Symptoms of Sin," "The Sources of Soul-Sickness," "The Natural History of Sin," "Diseases of the Flesh," "Diseases of the Heart," "Diseases of the Spirit," "The Issue of Sin." In Part II, about the remedy of sin, "Salvation as Life," "The Faith of Little Children," "Conversion by Crisis," "Conversion of Lysis," "Spiritual Convalescence," "Prayer as a Medicine of the Soul," "The Healing of the Sanctuary," "Holy Communion as a Medicine of the Soul," "Spiritual Surgery," "The Divine Surgery of Pain," "Eternal Life," "Within the Veil," "Mental Healing." Doran Company are the publishers, and they have done their work well. There are about three hundred pages of good reading matter on good paper, and well bound. We would like for all the readers of the Baptist and Reflector to read this book, and when they write obituaries they will quit

saying, "Inasmuch as it has pleased God Almighty to remove from the walks of men our beloved brother." It did not please the Lord at all to remove a man, but death came as a penalty. We would like for our brethren to learn that before writing such obituaries. The price of this book is \$2.50. Order from the Baptist and Reflector.

CHURCH AND PERSONAL.

Let me say in closing that you are making a splendid paper. I congratulate you. May the Lord's blessing be upon you always.

Cordially yours,

E. Y. Mullins.

Brother E. D. Brown, of Etowah, Tenn., is now in his 80th year, and has been reading this paper since the days of J. R. Graves, and he solicits and secures subscriptions occasionally. Last week he sent in one from a Georgia friend. May he long live and be happy!

My work here and at Sell City is opening up nicely. Last Sunday I baptized two persons. July 4 I am to baptize several more, and five are going to unite by letter.

With best wishes, I am,

John J. Schuler,
Pastor Baptist Church.

Atlanta, Mo., June 24, 1920.

Pastor T. Riley Davis has just closed a gracious revival with his home church at Carthage, Tenn. He did the preaching himself and used local talent to lead the music. As part of the visible results he baptized eighteen last Sunday and others will come later. Carthage and Lancaster are very proud of Pastor Davis.

It was our good pleasure to preach last Sunday night for Pastor T. P. Stanfield at Greenbrier, Tenn., to his rapidly growing and plucky little church. They have recently gone from half to full time service, and they are proud of their splendid pastor. Bishop Stanfield is also popular with the Methodists as is attested by the fact that recently when his cow died the Methodist pastor took a collection and got \$50 for him.

Your readers, and especially young ministers, will be interested to know that arrangements are being made at the Seminary to provide, during the next session, a day nursery and other facilities for taking care of the children of married students whose wives may wish to attend classes in the Seminary. Hitherto the space at our disposal has not made it possible for us to do this, but henceforth this need will be taken care of.

I wish, therefore, all prospective students of the Seminary who are interested in this phase of the work to be informed on this point. Correspondence is invited with any who are interested in a Seminary course. For catalogue and full information address The Registrar, Norton Hall, Louisville, Ky.

Fraternally yours,

E. Y. Mullins,

President.

Louisville, Ky., June 25, 1920.

Dear Brother Cooper: Just a word of appreciation for the splendid paper you are giving us. What a pity that it

does not go into every Baptist home in the state every week. That is one goal that I have before me in the Tennessee Valley Association—to have the Baptist and Reflector in every home.

We have announced a revival to begin here at Spring City the first Sunday in July. Pray for us that many may turn their faces toward the Cross.

May the Lord continue to bless you in your great work. With every good wish, I am

Yours for the Master,

W. C. Creasman.

Spring City, Tenn., June 25, 1920.

The St. Elma Church, Chattanooga, Rev. O. D. Flemming, pastor, has just closed a fine meeting. He was assisted by Evangelist T. O. Reese and Singer P. S. Rowland, of the Home Board staff. Evangelist Reese conducted a meeting in this church about twelve years ago, soon after he entered evangelistic work.

Shelbyville.—Sam P. White, pastor. Yesterday was a great day with us. The morning was local church day. A fairly good congregation was present. The accidents of war and flu and other peculiar conditions, together with some improvements had involved our church in debt to the amount of \$1,600. The church had graciously given priority to the seventy-five million campaign and borne its burden uncomplainingly until after the first year's pledges had been met before taking up its local obligations. As Sunday was designated as local church day the faithful and unflinching tackled the task of putting over this matter. After the pastor had spoken on the subject, "The Local Church Facing Its Own Problems," the debt was raised in a few minutes, or enough to insure the whole amount after those who were not present were seen.

At night we had a great young people's service. Those on the program showed themselves to be masters of a public situation. The congregation was a little more than double the usual number.

We have a splendid Sunday school under the efficient management of Supt. Westall. He is competent, courageous and diligent in office. Since the present pastor has been on the field some most worthy men have occupied the position of superintendent. None better anywhere.

Dear Brother: There has been going through Louisiana for the last several months a blind man about sixty years old who is a gifted musician and a splendid entertainer, and who claims to be a Baptist, but has proven to be worse than worthless and very hurtful to the Cause. A few days since he left the town of Franklinton, La., between suns, carrying with him \$130 belonging to the church fund, and owing almost every business man in town. He also took with him several articles, such as a violin, gold-handled walking stick, leather traveling case, belonging to other parties.

I am writing you about him in order that you might be on the lookout for him. He passed here as J. M. Massey, and called himself "Professor."

The sheriff at Franklinton has a warrant for him. Help us find him and keep other folks from being fooled.

Thanking you for your co-operation in this matter, I am, very sincerely,

E. Godbold.

Box 12, Shreveport, La.

TINY TAPERS.

E. W. Winfrey.

I may be "nothing" and "of no account," as Paul says in one place, "reprobate." But, if so, that is one of the facts for me to know and remember and think upon. You, perhaps, will experience a measure of peace in putting it out of your mind and attending to your own shortcomings; if, forsooth, there be any of these in you. "If thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it."

"Shoot to kill"—that is, at your own self-praise. "Let another man praise thee, and not thine own mouth—a stranger, and not thine own lips." "Not he that commendeth himself is approved, but whom the Lord commendeth." Your good works? It may be there should be more of them, and of much finer quality. Then, too, the devil might have done them. The question is, their motive and spirit and manner? Even your "faith," on its human side, is but common-sense and honesty in respect of known worth; as living trust in him, it is "the gift of God." Your integrity, modesty, humility, teachableness, meekness and all the rest are wrapped about with an "oughtness" which enfolds also every human soul. They are obligatory attitudes and exercises for which no one should compliment or congratulate himself or demand that others praise or thank him.

"The mills of the gods grind slow, but they grind exceeding small." We've somewhere seen some such words. There may be something of sense and truth in them. They may be used to teach, nevertheless, nonsense and untruth. Bear in mind, at any rate, that "vengeance is mine, I will repay, saith Jehovah." How? In what "coin," or "commodity"? He is the living One; he is the loving One. He builds; he restores; he makes alive; he is the God of over-coming and "much-more-abounding" grace. Fear him? Yes, verily; but with a fear that loves, trusts, adores. Culpepper, Va., June 19, 1920.

GOD'S WONDERFUL WORKS.

Ben Cox.

The Lord has been manifesting himself gloriously and graciously in connection with the work of the noon prayer-meeting.

There came in the other day to bring a testimony of thanksgiving a woman who perhaps was the most discouraging case in the way of a dope fiend who has ever come to us. She was in a very deplorable physical condition when she first came a few months ago, and we arranged for an operation at the Baptist hospital. She seemed to do well after she came out of the hospital, but went down again, and after that she went to the work-house and then to the Bethany Rescue Home. Much prayer was made in her behalf. She has been gloriously saved and wonderfully healed. Those who knew her in her former condition could hardly recognize her as the same woman when she came in for her testimony of thanksgiving the other day.

A little woman who works up-town came to bring her message of thanks-

giving a few days since, and as she stood up she could hardly speak because she was so filled with the spirit of thanksgiving and joy for the wonderful things God has done for her. Just about ten days before that time she and her husband had come in very much discouraged because they feared they were going to lose their little home. Four hundred dollars was past due and it was about to be foreclosed. The usual remedy of putting the request in the prayer box was followed and a friend who was present was so impressed about the matter that she reported it to one of the Memphis papers. A man of wealth in our city noted the item and called me up about the people. I recommended them as worthy of his confidence, and that same night there was a praise meeting on their porch, as he proved himself a friend in need and therefore a friend indeed, by advancing the money to save the home.

Yesterday at the meeting my heart bounded for joy as I noticed present a fine-looking man with the light of hope and joy in his eye, and I thought back only a few months when this man stepped into the same room one night and came forward for prayer. He was so drunk that I could smell the whisky on his breath six or eight feet before he got to me, and two of us had to render him much assistance in getting him down on his knees and then up again. The Lord gloriously saved this man. The demon of drink was cast out. He is now a sober Christian gentleman, happy at having followed Christ in baptism. While he had been a bum previously, as soon as he found Jesus he secured a position as night watchman, and as he could not attend church on account of these duties, he wrote to me a very sweet letter every week, enclosing a \$1 bill for expenses of the church. His dear mother went home to God recently. Her home-going was much more

blessed because of the salvation of her dear boy.

The Tuesday meetings are now set apart to the subject of "The Gospel of Healing." Much interest is being shown by people who are sick and many wonderful testimonies are being made to the fact that God does heal the sick in answer to prayer. So much interest is being shown in these meetings that we have lengthened the time and hold the Tuesday meetings from 12 to 1 instead of from 12:30 to 1, as before. We are thankful to the many friends who are praying with us at this hour, and to all who send money for the support of the benevolent work being done in connection with the meetings. Although they have been running daily since January 19, 1914, we have never yet taken a collection or asked anyone for a cent, but God has gloriously provided.

Central Baptist Church, Memphis, Tenn.

HOLSTON ASSOCIATION.

The Baptist and Reflector readers will notice that this "mother" association convenes Aug. 10-12, with Jonesboro church. It is fitting that the oldest association in the state should meet in the oldest town in the state.

Brethren and sisters, we ought to make this the greatest religious gathering in the history of "the good old town."

We want to insist that each and every church appoint its messengers and have the clerk fill out and mail church letter to W. M. Fulkerson, Jonesboro, in time for him to complete statistics before association meets. We hope that every one of the more than forty churches will be represented.

We will heartily welcome all visitors from other fields, especially our new editor.

June 19, 1920.

Moderator.

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CALL ACCEPTED BY STEVENS.

To be With Evangelistic Staff of
Baptist Home Mission Board,
Atlanta.

Rev. H. T. Stevens, pastor of the Deaderick Avenue Baptist church, has tendered his resignation, to take effect about Sunday, August 29, when it is expected that he will preach his last sermon as pastor of the church. Dr. Stevens has accepted a call to the evangelistic staff of the Baptist Home Mission Board, with headquarters in Atlanta. He will move his family to Greensboro, N. C., where he will make his future home.

In referring to his resignation, Dr. Stevens said:

"I go into the evangelistic work because I feel that it is God's call. I have made many warm friends in this city, and it is with regret that I leave them. There is perfect harmony in the church membership, and there is no reason why I should give up this pastorate, except that I feel that it is a divine call."

Efforts were made to obtain the services of Dr. Stevens some two years ago, but at that time he did not feel that he could leave the church under a burden of debt, so the offer was refused. The entire debt is now paid off, and Dr. Stevens is very proud of the fact that the Deaderick Avenue Sunday school is the largest Baptist Sunday school in the state of Tennessee.

Mrs. Stevens has made many friends in this city, and it is with sincere regret that they see her depart. Dr. Stevens has two children, Mary Elizabeth and Herman Dodson, aged eight and six, respectively.

Dr. Stevens has served in the pastorate of the Deaderick Avenue church since 1917. He came to Knoxville from Roanoke, Va., his first regular pastorage being in Danville, Va. He has been in the pastorate for the past sixteen years, and he graduated from the Southern Baptist Theological Seminary, at Louisville, Ky. While a student pastor there he carried pastoral work for four country churches.

Dr. Stevens is a member of the executive committee of the Knox county association and board of trustees of Carson-Newman College, and has been on the decision committee of the Associated Charities of Knoxville. He has been prominently engaged in the civic and social work of the city and has done much to better the conditions.

His chief hobby is his interest in bird and animal life, and he has given many lectures to the pupils of the schools, and to the students of the

University of Tennessee. He mimics the birds and can imitate the animals to perfection. He is a great lover of nature, and made it a study, as a side line.

Assignments for his work have already been made until next May. They are as follows: Asheville, N. C.; Cameron, N. C.; Buies Creek, N. C.; Chattanooga; Laurens, S. C.; Florida; Atlanta-Ga.; Dallas, Tex., and Birmingham, Ala.

INDIAN MOUND, TENN.

I am writing this letter to tell the experience of one of my neighbors as she related it concerning the Baptist and Reflector. I hope this will help some one who might be putting it off, as she did.

I had tried for ten years to get her to subscribe for the paper and she would not, telling me it was too high, while at the same time she was paying subscriptions on other papers amounting to more than the price of the Baptist and Reflector. I sent her copies of my paper many times.

About a month ago I sent her two copies. She read them, got interested in them. She took sick about a week later, and on her deathbed she confessed her mistake in not reading the Baptist and Reflector, and just before she died she said if she did get well her reading matter would be the Baptist and Reflector. But, alas! she passed away.

I could not do without the paper very well. It seems to get better all the time. Best wishes for the paper and its hosts of readers.

Mrs. Blanche Terrell.

Indian Mound, Tenn.

PHILLIPPY CHURCH DEDICATED.

Sunday, May 30, was a great day for Phillippy church, in Beulah Association. The church debt had been paid in full before Sunday, and all the members were happy as well as the pastor, Rev. M. V. Wood, of Ridgely.

The sermon was preached by the writer, and the dedicatory prayer was offered by the pastor. A large and appreciative audience was present.



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Phillippy church is a mission church, but it has in its membership some very fine characters, and I feel sure that it will not be many years until it will be self-sustaining.

They had dinner on the ground, enough to feed two crowds like the one present. They had barbecued meats galore.

In the afternoon they called for a sermon on missions, and all seemed to appreciate it. They set their next regular meeting day for a mission collection.

May God continue to bless the Phillippy church and their noble pastor.

H. W. Stigler.

416 E. Deaderick, Jackson.

Read a remarkable series of articles on
The Stundist-Baptist Movement in Russia
beginning with the May issue of

"THE FRIEND OF RUSSIA"

The paper also tells about the first party of Russian Missionaries returning to Russia with Pastor Feller and of the Lord's work through them in Russia. The June issue will contain pictures and the story of the missionaries.

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FRECKLED GIRLS

Try This to Make Freckles Fade
Away

Just apply a little Kintho Beauty Cream every night and morning with the finger tips. After a few regular applications with this fragrant beauty cream—watch the freckles gradually fade away.

Girls who believed their freckles would never go away have been utterly amazed after using Kintho Beauty Cream to see the remarkable difference it made.

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Kintho has been used for 15 years to remove stubborn, blotchy freckles. Any well-stocked drug or department store can supply you.

THE GREATEST DANGER OF THE CHURCH.

By Ora Todd.

There is being much said these days about the dangers which beset the church in the present world crisis. Almost every live member realizes that the danger is great. But all too many of us look in terror to the ball-room and other places of sinful amusement, or to the teachers of heresy, who are increasing with terrifying rapidity. Yet the source of all true danger can be found only in the church. The devil and all his angels can do no harm so long as they are outside, but one crooked church member can do incredible harm. For this reason we should look inside our churches for the danger.

One common danger is the lack of attendance. It is common to enter churches whose enrollment is large, and yet whose services are attended by a very few. Where are the other enrolled members? Perhaps asleep at home, perhaps visiting, perhaps preparing dinner for the preacher, perhaps motoring, or perhaps a hundred and one other things, with the sweet assurance that the few who do attend will carry on the services and their presence will not be missed.

A second danger lies in the lack of interest, not on the part of non-members, but of members. Many of our members, even some who are regular in attendance, take the church services as a matter of fact. They go to church and take part in the services just as automatically as they dress before breakfast, without considering the value which they should give and receive. Then return home and devote

their undivided interest in other affairs.

Another danger is the presence of over-anxious church members. These really have the cause of the Master more at heart than any other class of members. But they, forgetting the Higher Power, think the whole future of the church is a black cloud; and, in their anxiety, find fault, grumble and weary themselves into a state of mind which renders them unfit for true worship of the God who so often exhorts us to rejoice. When all the time a little brotherly love and encouragement would have righted the wrong or perhaps it was imaginary.

A fourth, and by far the most deplorable source of danger is the inter-church quarrel. It is a sad enough affair when a child of God quarrels with a non-church member. But when brethren quarrel among themselves it is one of the greatest calamities which could befall themselves, the church and the community. Thenceforth, the members cannot worship with the feeling of mutual love so refreshing to the soul; the church is branded as a house divided against itself and the entire community, by losing faith in the church, is driven farther from God.

A fifth danger to the church is the unworthy church member. Many of our churches are crowded with members whose lives are a disgrace to the cause of God, yet who are allowed to remain on the church roll either through neglect or because their fellow members selfishly shrink from the break of friendship which might follow their exclusion, while their evil influence makes the church a deception in the eyes of observers.

A sixth danger to the church is prejudice, namely, denominational. In some communities this is felt so keen-

ly that members of opposite beliefs cannot come together on friendly terms without quarreling over their faiths. This not only weakens the churches, but shows the persons to be possessors of narrow minds. God has endowed each of us with a different mind, and we should not bear prejudice to any one, because he cannot see as we, but instead, should prayerfully endeavor to lead him to understand the true meaning of God's word. Yet failing in this, we should bid him God-speed in his labor for the Master among other laborers with whom he can work with unity.

A seventh and by far the greatest danger to the church is the lack of prayer. The minds of all have been wandering during the past few years. This has caused a decline in prayer, and prayer is one of the strongest weapons of the church. Brethren, we must pray more.

Of course, it is not to be understood that these defects are all to be found in all of any church. There are many churches which have reached a state near perfection, but there is nothing perfect, and God helping us, we should endeavor to rid the church of as many of these evils as we are able. For if our churches are only strong enough the wolf outside the fold may howl and rave, but the sheep are safe.

KNOXVILLE WILL INVITE SUNDAY

Knoxville, Tenn., June 7.—(Special) Billy Sunday will be invited to Knoxville for an evangelistic campaign. This was decided by a vote of 43 to 17 at a meeting of ministers today. Baptist ministers headed by Dr. Len G. Broughton, had opposed the movement.

Is it economy? Is it good business to pay \$55 to \$100 per month rent for an apartment of four or five small rooms, when you can purchase a modern home, of the type of the photograph above, for ten to fifteen per cent cash down, and the balance in payments, which will not be greater, and probably less including the interest, than the amount of your monthly rent notes?

You cannot reason it any other way, than to your interest, from an economical standpoint, to buy a home, if the same can be paid for, including the interest, out of the sum you are now paying each month in rent.

Of course, if you are financially able to satisfy your preferences in such matters, you can afford to throw away \$55 to \$100 per month for rent.

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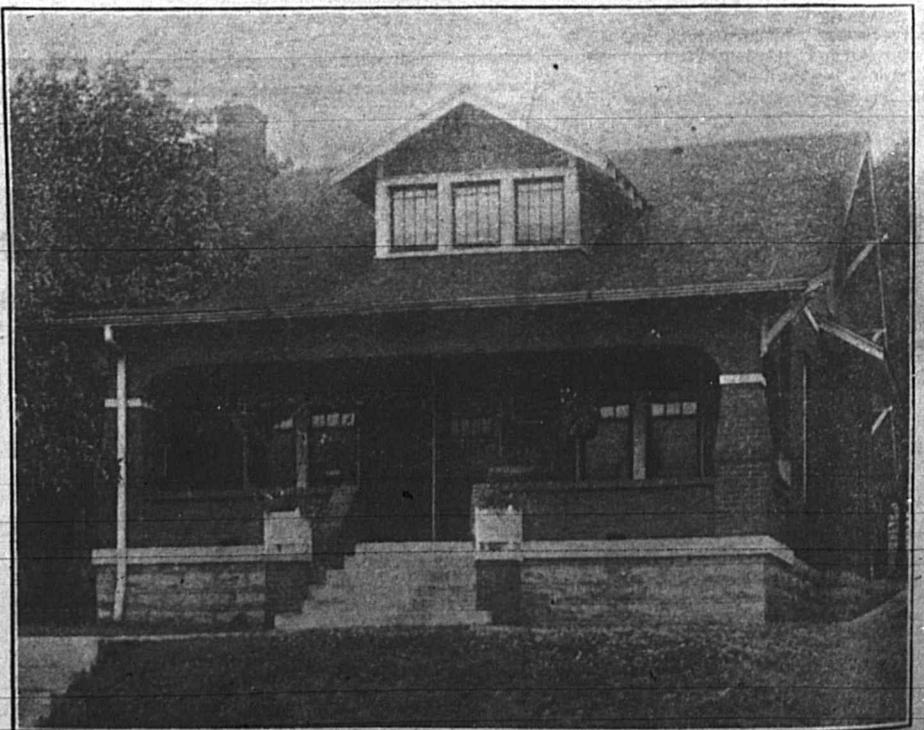
The price of this place, including shades, screens and papering is \$7,250.

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