

BAPTIST *and* REFLECTOR



Speaking the Truth in Love

ASHEVILLE, TENN., JULY 8, 1920.

A SERIOUS WORD.

Though not a member of the Executive Board of Tennessee Baptists, it was my privilege to be present at the meeting April 20 which had under consideration some disposition to be made of the Baptist and Reflector. It is manifestly evident to Baptists that a vigorous state denominational paper is absolutely essential. It developed at this meeting that the Baptist and Reflector was about aground financially. "It must have some immediate financial backing, or suspend publication." The Executive Board decided that it was not wise under the prevailing conditions to purchase the paper. In this crisis, the present editor, M. R. Cooper, came to the rescue.

The serious word to which I wish to call attention as indicated by the foregoing is a two-fold word. First, that it appears to me that since the denominational organ is so important to Tennessee Baptists, and the present editor came to the relief of the situation in a time of sore peril, he deserves the commendation and hearty cooperation of every Baptist in the State. The second aspect of this word is, that since the Executive Board felt that it was not best from a financial point of view to purchase the paper, it is evident that in the judgment of the board, the private ownership is the most economical way for the State to have a paper of this character. Since, therefore, the present editor brought relief to an embarrassing situation, and shouldered the financial obligation, it does appear that the only sensible thing for Tennessee Baptists to do is to abundantly support the paper.

May I make the remark to the readers of the paper to the effect that the present editor is also on his job and is giving us a paper well in line with its former record. July 6, 1920

B. C. HENING,
Murfreesboro, Tenn.

CHURCH AND PERSONAL

Rev. Geo. F. Austin, of DeFuniak Springs, Fla., is anxious to spend August somewhere in Tennessee in evangelistic work and will appreciate correspondence with any brother desiring such services. Brother Austin is said to be a good leader of music and a preacher with evangelistic gifts.
Lloyd T. Wilson.

Sunday night, June 27, marked the close of one of the most successful revivals in the history of the Woodland Park Church, of Chattanooga. The meeting was conducted by Pastor-evangelist Rev. T. F. Calloway. Our people were delighted with his sermons. He brings the old-time gospel in such a plain and earnest way all can understand. The meeting has already resulted in about thirty additions, and the church has been greatly revived. Our church was organized nearly seven years ago under our present leadership, pastor G. W. McClure. We have been steadily growing all the time and are planning now for a new building, as we have outgrown the old and must have a new. We have a large field of labor. Pray for us.
A Member.

We have just closed a great meeting with Ellejoy Church, assisting Brother S. H. Clark and W. R. Teffeteler, having twenty-three conversions and twenty-three additions and assisting in the baptizing before we left. This church is a great field, having 150 in the Sunday school. It has been split up over preachers for five or six years. We are sorry that sometimes our preachers get bigger than the church. I am longing for the day when we will see less of it. Brother Teffeteler is trying to do his best, but is underpaid and cannot give the work the attention he would like to. Brother Clark is a promising young preacher and full of zeal and consecration. This church went over the top in the campaign.

Respectfully,
John Burns,
Associational Missionary Half-time.

PERSONAL PURITY.

Dear Editor: I have been a reader of your paper as far back as I can remember, but never has a letter impressed me so forcibly as the one from Brother J. S. Ogg, in commending Brother McKinley on the stand he took for sex purity in a lecture at Knoxville. He referred especially to girls going automobile riding after dark, the danger of hugging and kissing, and how degenerating moving picture shows are. I feel it a duty, as the mother of a large family, in stating I heartily concur with them in the stand they take against what the majority of people deem innocent pleasure. I cannot sit still and see the blame registered too strong against ministers and physicians, when they know the majority of parents know what those things lead to, but are not shouldering their responsibility as they should. It seems to me that so many people have a desire for popularity for themselves and their children and are inclined to believe that it is to be obtained in this way, but do not realize their mistake until it is too late. I am sure that all leaders have handled this subject too slightly.

As a mother, I appeal to all mothers and fathers especially to take a firm stand against these evils, and with God's help we can overcome these ob-

stacles that are wrecking so many lives.
Mrs. W. E. Jones.
Memphis, Tenn.

—Sarah Jones was born October 17, 1833; died June 26, 1920, aged 86 years, 9 months and 9 days. She was converted fifty years ago and has spent a half century in the service of our Lord. First uniting with Four-Mile Church, then when Kagley's Chapel was organized she came into this organization. And as one of the members who bullded better than they knew, since God has wonderfully blessed this church and used her in the salvation of hundreds of souls, today she is not only making herself felt in this association, but to the uttermost parts of the earth in her missionary zeal and she stands out pre-eminent among all our country churches as a missionary church member.

Yesterday Sister Jones went home to God and her reward, no doubt today she is with hundreds of souls that have been led to Jesus Christ through the church of which she was a member.

She was the mother of eleven children, seven living and four dead. The seven who were living with her Godly, consecrated husband, were present when she fell on sleep, and today we can say with the psalmist of old, "Precious in the sight of Jehovah is the death of the saints," and "The path of the just is as a shining light that shineth more and more unto the perfect day."

John Burns, Pastor.

CONFERENCE ON EDUCATION.

To the People of Tennessee:

At the request of His Excellency, Governor A. H. Roberts, and the Honorable Albert Williams, State Superintendent of Public Instruction, I am, as United States Commissioner of Education, calling a conference on education in Tennessee, to meet at Monteagle on August 5 and 6, 1920. The first meeting will be held at 9:30 a.m., Friday, August 5.

The purpose of the conference is to bring together representative citizens, men and women, from all parts of the State; State, county and city officials, farmers, laborers, merchants, manufacturers, home-makers, lawyers, physicians, ministers, editors and other publicists, educators and others to confer on the State's most important interest, the education of its people, and to consider the needs of education in the state from the standpoint of statesmanship and the public welfare. The theme of the conference will be, "The Present Crisis in Education and How to Meet It."

The discussion will relate directly to the pressing problems of education in Tennessee, the principles upon which they are to be solved, and the formulation of a program of action looking toward a more liberal and definite policy for the state.

All citizens who are interested in the educational welfare of the state are cordially invited to attend and participate in the conference.

The general program, to be issued soon, will give details as to subjects and speakers.

Yours sincerely,

P. P. Claxton,
Commissioner.

Bureau of Education, Washington,
D. C.

PROGRAM CORNER STONE LAYING SERVICES.

1. Song, choir and congregation.
2. Prayer, Dr. Strother.
3. Solo, Dr. Cox.
4. Historical digest, R. E. Barnard.
5. Visualizing early history and struggles, Dr. D. A. Ellis.
6. Baptist fundamentals, Dr. A. U. Boone.
7. Financial digest; Prof. L. R. Powell.
8. Future prospects, Dr. R. M. Inlow.
8. Numerical digest F. G. Crain.
9. Value of the Church to a Community, Dr. J. Carl McCoy.
10. How those women helped us, Dr. Hurt.
11. Corner Stone Service, under supervision building committee. (a) Depositing; Pastor, the Bible; Barnard, historical digest; F. G. Crain, numerical digest, church membership roll; Prof. Powell, financial digest; C. W. Crain, S. S. officers, teachers, number and kind of diplomas, enrollment and seals; C. F. Crist and wife, Jr. B. Y. P. U. officers, groups and roll; Miss J. Bilderby, Sr. B. Y. P. U. officers, groups and roll, organized classes, officers, teachers and rolls; W. M. U., officers circle and roll; home department, officers and roll; cradle roll and superintendent. Names of building committees. First half of basement, second half and present church building committee. Copies of association minutes, state paper, Home and Foreign Journal, covenant. S. S. and mission and present S. S. superintendents; pastors, Koonce and Rice; church pastors, Moore and Norris; prayer, Wright. Song, "Praise God from Whom," etc. Benediction, Rev. O. T. Finch.

Baptist and Reflector

(Continuing the Baptist Builder)

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C. A. Folk.....Secretary

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CONTINUING THE BAPTIST BUILDER

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TINY TAPERS.

By E. W. Winfrey.

I had nothing to do with the matter of my coming into this world. The time and place of my birth were altogether beyond my powers and my jurisdiction: They were wholly within the province of God's authority and might. I should be but little, if at all, concerned about my going hence—the time and place and manner of it. I am now at school by His appointment. Let me learn! At His command I am now a soldier. Let me submit to discipline, develop the powers He has given, fight the battles to which He leads! Mine the solemn duty to remain here so long as He wills I should, to live and labor as I believe He requires of me, to rejoice in His love and faithfulness and sovereignty. Where I was—I, my real self—before this frail body was given me, I know not, except that in some sense I was with Him. As to where I shall be when I quit this tenement of clay I must leave to Him and should gladly leave to Him. My one concern and endeavor now should be this: "Whether present or absent, to be well pleasing to Him."

In my garden, row after row, I plucked up handfuls of corn—green, tender stalks, only a few inches long. I had placed the grains there, and watched with interest when the "blade" appeared. The planting and the growing had wrought their desired end—helping to break the crust, loosen the soil, and lift the life of other plants! And I thought of the millions and millions of graves of the young and of little children—lives ended ere they were well begun. Perhaps these lives—fleeting, brief, to human hearts a disappointment and failure—had, after all, not been in vain! It may be, they had served their purpose—somewhat lifting, sweetening, enriching other lives—making for other lives an easier and larger opportunity. And if I and the farmer know the value and usefulness of life plant plucked up and crushed and withered and perished when but a few days or hours had been granted it, surely—ah! most surely, the Great Creators designs and His decrees and His judgments are not without wisdom and knowledge and truth and righteousness:

I, with my appetites and ambitions, my consciousness of selfhood, my powers and purposes—what am I worth? What is my real value? Into what am I converting myself? Into what—under the controlling influence of my most persistent and most potential convictions and inclinations—am I convertible? The worthlessness of my life (of yours as well), is determined by main direction, by master motives, by major volitions. Earth and the things earthy are cheap. The flesh is corruptible, perishable, of no value save as a means to spiritual

ends. Living for utmost likeness to the Christ makes the life of highest value and largest worth.
Culpeper, Va.

"PRAYING AT OTHERS."

Brother Cooper:—

I have just read with interest and profit the instructive and suggestive article of William P. Pearce in the Baptist and Reflector, June 10 on "Mistakes In Public Prayer." One mistake he suggested was "praying at others" which he classed as "disruptable." The suggestion carried me back many years ago when I certainly was guilty of turning loose just such a prayer as he condemned. I think circumstances has a great deal to do with all of us in our actions. Some times we take routes for landing we never dreamed of till forced to land some way. I now relate the circumstances under which I "prayed at" a Methodist preacher. I am willing the reader judge whether or not I was in the realm of justified warfare. In the years gone by most all denominations took great stock in debating and preaching what was known as fighting sermons against other denominations. Especially the action of baptism was hotly contested. On a certain occasion, a good Methodist brother who was noted for his debating qualities in knocking immersion out of the Bible had an appointment to preach on "Immersion Dangerous and Indecent." Being somewhat of a sprinkling demolisher I decided to attend and take notes and later reply to his sermon. The day and hour came and we were all together in one place but not "of one accord." The text selected was: "Let all things be done in decency." In the sermon all sorts of ludicrous remarks were made and a picture of a Baptist preacher changing clothes as he came out of the water in the presence of a disgusted and sniggering crowd as described and given in the The Great Iron Wheel Examined by W. G. Brownlow. He pictured many baptismal occasions where all the candidates were nude and then shouted what do you think of that? He then closed out along this line. Christ never frequented creeks, rivers and ponds where buffalo gnats swarm and mosquitos suck blood. God pity the people who take their deceived and ignorant candidates down into stagnant ponds, slimy germ-thriving, disease-beggetting creeks and splunging them head and ears to come up laughing stocks to decent folks and may God soon show them the error in their way. The good Methodists and Cumberlands were carried away with the sermon and were winking and blinking and looking at me as if to say: Now what you got to say? The brother closed out by saying: I see John T. Oakley in the audience, I'll let him dismiss us with a prayer.

A thousand thoughts flashed over me instantly. I confess I was not in praying mood. I was glad I could stand as I could use my arms better than if kneeling, for I felt more like fighting than praying. I thought once that I would imitate our Lord and say, "Father, forgive them, they know not what they do," or Stephens when dying: "Lord lay not this sin to their charge," or Paul, "Pray for them who despitefully use you," but, somehow I was not very merciful toward that preacher for I didn't like him to well before the sermon and the sermon had widened the gap between us. So I delivered, (I won't say I prayed) a prayer "at him" after this manner: O Thou God of war lend a listening ear to the cry of Thy servant and help him to now correct the effort of the preacher here today to make little of one of the ordinances of Thine own appointment through Jesus who himself showed us how it was done by being immersed in the rive Jordan by a Baptist preacher named John. We thank Thee Dear Lord that "when Jesus was baptised He went up straightway out of the water." Yes, dear Lord, we thank Thee for other examples showing us how to baptize for in the eighth chapter of Acts we read that Philip and the eunuch came to a certain pond out in the desert where buffalo gnats swarm and mosquitos suck blood day and night and the eunuch said her is water, what hinders me to be baptized?, Philip said, if you believe thou mayest. And they went down into this pond, both Philip and eunuch and he baptised him and when they were come up out of the pond the eunuch went on his way rejoicing." We thank Thee O Lord that Paul in the sixth chapter of Romans says "we were all buried with Christ in Baptism." Lord help us to follow thee and forbid any of us should shirk Thy commandments because of gnats and mosquitos, and, now that Thou didst say in Ezekiel the 36th chapter and the 25th verse that: "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols." I pray that Thou wouldst come now and sprinkle clean water upon this brother who is so afraid of stagnated creeks and rivers and who is especially afraid of gnats, germs, mosquitos—and clean him from his iniquity and idols, for Jesus sake, amen."

In two minutes everybody was out and on their ways home, everybody feeling one way or the other I don't know which. Forty years have come and gone and that preacher long since passed away. Time has brought a better method of presenting our views but somehow I just couldn't help turning loose one prayer "at that preacher." It was like dear brother Raike's prayer, "an occasion long remembered and never forgotten."

John T. Oakley,

Hartsville, Tenn.

Missionary Work In Tennessee

By W. C. Golden.

This attempt at a brief history of eight years of missionary work in Tennessee is given at the request of the editor of the Baptist and Reflector. As indicated by him, "it follows similar letters by my honored and beloved brethren, Dr. J. H. Anderson and Dr. A. J. Holt." They preceded me as secretary of the State Mission Board of Tennessee Baptists and it was their faithful work that made possible whatever of success was attained during the writer's secretaryship.

At first, a feeling of hesitancy came with the editor's request, because so much of it was linked with self. But the fact that more of it would be about the noble missionaries and those who prayed for and supported them than about the secretary, made it easier to write. For this reason the task is accepted. The undertaking arouses memories as sweet as life about the never-to-be-forgotten toils in dear old Tennessee. Blessed was the toil with such noble companionship.

The beginning of this work brought the severest trials of life. To heed the urgent call of the State Board meant the laying down of the dearest work of life to any preacher, namely, the giving up of the pastorate. This was all the harder, as it meant the severing of ties with a people that had been growing stronger for twelve long years. But the decision was made on condition that the board's offered salary be \$200.00 less than proposed, and that my office help was to receive only half the real value of the work.

The marvelous progress of the work under the brethren before me gave the incoming secretary much encouragement. Yet the task loomed mountain high. There were yet five whole counties, fifteen county seats, over two hundred towns of five hundred and upwards population, besides great sections of five hundred miles square without a Baptist Church. There were also over four hundred churches that had no meeting house of their own in which to worship. Besides this, there were over 150,000 boys and girls in the state who did not attend any Sunday school whatever.

Such facts as these are always appealing. Then soon moved the heart to such anxiety that a secretary would think of, talk of, write of, and dream of missionary destitution. And now, to give anything like an intelligent view of these eight years of missionary work it is necessary to give some facts indicated by figures. These may be found in the annual reports of the convention minutes and may appear dry and old to some.

ANNUAL REPORT BRIEFS.

Murfreesboro, 1903. First year's report. Workers employed, 100; churches organized, 11; church houses built, 9; Sunday schools organized, 89; baptisms, 820; received in other ways, 804; total received, 1,624; Bibles and Testaments donated, 412; sold, 2,619; other books sold, 3,448; total sales, \$4,398.08. Received for State Missions, \$9,102.47; Home Missions, \$8,501.04; Foreign Missions, \$10,889.89; other objects, \$13,048.41; making a total of \$41,541.79 for the year.

Knoxville, 1904. Workers employed, 97; churches organized, 23; church houses built, 9; Sunday schools organized, 111; baptisms, 1,106; received in other ways, 1,206; total received, 2,412; Bibles and Testaments donated, 548; sold, 3,106; other books sold, 4,544; total sales, \$4,236.86; received for State Missions, \$11,820.57; Home Missions, \$11,069.80;

Foreign Missions, \$15,736.86; for other objects, \$14,988.35; making total of \$53,615.58.

Jackson, 1905. Workers employed, 93; churches organized, 11; church houses built, 9; Sunday schools organized, 97; baptisms, 1,190; received in other ways, 899; total received, 2,089; Bibles and Testaments donated, 607; sold, 2,458; other books sold, 4,544; total sales, \$4,236.86; received for State Missions, \$16,736.92; Home Missions, \$11,030.03; Foreign Missions, \$13,681.89; to other objects, \$11,643.55; making a total to all objects of \$53,092.37.

Clarksville, 1906. Workers employed, 104; churches organized, 18; church houses built, 8; Sunday schools organized, 94; baptisms, 1,214; received in other ways, 1,298; total received, 2,572; Bibles and Testaments donated, 1,025; sold, 2,925; other books sold, 4,942; total sales, \$4,512.27; received for State Missions, \$16,582.63; Home Missions, \$11,273.21; Foreign Missions, \$18,427.10; to all other objects, \$14,841.43; making total of \$61,114.37.

Knoxville, 1907. Workers employed, 105; churches organized, 13; church houses built, 15; Sunday schools organized, 103; baptisms, 1,310; received in other ways, 1,260; total received, 2,570; Bibles and Testaments donated, 1,133; sold, 2,750; other books sold, 4,677; total sales, \$4,551.61; received for State Missions, \$117,097.22; Home Missions, \$13,136.26; Foreign Missions, \$16,458.71; to all other objects, \$8,785.26; making a total of \$55,477.45.

Memphis, 1908. Workers employed, 96; churches organized, 12; church houses built, 19; Sunday schools organized, 99; baptisms, 1,540; received in other ways, 1,238; total, 2,778; Bibles and Testaments donated, 1,115; sold, 2,925; other books sold, 5,540; total sales, \$4,335.34; received for State Missions, \$15,687.78; Home Missions, \$14,235.18; Foreign Missions, \$200,059.60; to all other objects, \$14,891.60; making a total of \$61,874.16.

Nashville, 1909. Workers employed, 89; churches organized, 15; church houses built, 15; Sunday schools organized, 82; baptisms, 1,445; received in other ways, 1,180; total, 2,625; Bibles and Testaments donated, 1,325; sold, 2,385; other books sold, 4,199; total sales, \$3,530.25; received for State Missions, \$17,761.49; Home Missions, \$16,030.28; Foreign Missions, \$22,856.72; to all other objects, \$10,525.20; making a total of \$67,172.69.

Jefferson City, 1910. Workers employed, 115; churches organized, 14; church houses built, 21; Sunday schools organized, 85; baptisms, 1,727; received in other ways, 1,447; total received, 3,174; Bibles and Testaments donated, 1,210; sold, 4,932; other books sold, 7,570; total sales, \$4,736.70; received for State Missions, \$18,032.09; Home Missions, \$18,142.46; Foreign Missions, \$25,102.38; to all other objects, \$11,377.27; making a total of \$72,654.10.

TREASURER'S REPORT SHOWING GAINS.

The following summary of Treasurer W. M. Woodcock's reports is quoted from the Convention Minutes of 1910: "Our Convention Treasurer give a very interesting table at the close of his statistical report each year. It covers the gifts of our people to all the several objects of the Convention for the preceding ten years. It is a valuable piece of tabulated history. This table shows that eight years ago (1902) we gave \$384.36 to ministerial relief; this year (1910) we gave \$1,154.82. Then we gave \$1,470.26 to ministerial education; this year we gave \$2,306.89. Then we gave \$3,588.90 to the Orphans' Home; this year we gave \$6,995.72. Then we gave

\$1,041.10 to Sunday school and colportage; this year we gave \$919.84. Then we gave \$5,848.00 to State Missions; this year we gave \$18,032.09. Then we gave \$5,580.85 to Home Missions; this year we gave \$18,142.48. Then we gave \$8,306.57 to Foreign Missions; this year we gave \$25,106.28. Then we gave \$27,051.72 to all objects of the Convention; this year they are \$72,654.10. From these figures it is seen that we have given nearly as much for Foreign Missions alone this year as we gave to all objects eight years ago." This marks well the growth in giving.

SOME SPECIAL FEATURES NOTED.

During the eight years from 1902 to 1910, the State Board workers organized 117 churches, built 105 church houses, repaired 294 others, at a total cost for building and repairing of \$159,120.65. They organized 760 Sunday schools and baptized 10,352 persons into the churches. The special interest in church building was greatly increased by the starting of a Church Building Fund early in the writer's service as secretary. This was made more effective by the employment of a church builder in the person of Rev. W. H. Runion, who preached on Sundays and worked during the week.

Then the numerical growth of the Baptists of the state is very interesting. From 1902 to 1910, just eight years, the Baptists grew from 130,801 to 170,589. The increase was 39,783. Of this number, 30,132, or more than three-fourths of the net increase, came through the State Mission Board workers, and 10,352 were by baptism. During this period, the State Board workers reported a baptism for every \$11.45 spent on State Mission work in all its departments. This indicates something of the real value of State Missions.

HOPEFUL SIGNS AT THE CLOSE.

The recorded facts indicate the healthy, hopeful condition of State Missions at this time. All bills were paid and \$10,955.49 in cash was in the treasurer's hands. Of this amount, \$9,162.78 was for State Missions proper, including general work, loan fund and church building fund. There was \$1,792.71 to the credit of Sunday school and colportage as direct gifts and profits from book sales. The books in the office invoiced \$3,988.45, and those in the hands of the colporters on the field invoiced \$3,455.50, to be accounted for by them.

Rev. T. O. Reese and Rev. R. D. Cecil were evangelists and more calls than they could fill. Rev. W. H. Runion was church builder, with calls sometimes months ahead, Miss Mary Northington was field worker for the Woman's Missionary Union, with the work growing and well in hand. W. D. Hudgins, one of the best Sunday school men in the South, was at the helm in that work with ever-increasing interest and efficiency.

When the colportage work became self-sustaining, the secretary, by action of the board, began to try to induce Brother Hudgins to leave a profitable mercantile business and take up the Sunday school work. After nearly a year, he timidly yielded and entered into one of the most far-reaching works in the state. This is not only attested to now, but future years will testify all the more richly.

THE VIEW AFTER TEN YEARS.

It has been ten years since the writer turned over the secretaryship to the strong hands of Rev. J. W. Gillon, D.D. It has been a joy to watch the continued growth of the work under his leadership. Now that the task falls into the hands of that noble spirit, Rev. Lloyd T. Wilson, D.D., the hope for continued success is assured for dear old Tennessee and the splendid people of the old Volunteer State.

As the writer now looks back upon it all he finds the intervening years have made bygone days all

the more precious. The homes opened to the weary and worn secretary in every nook and corner of the state are still his to remember. Preacher and laymen, many who are never known to the great outside world, welcomed him and cared for him as tenderly as a brother in blood. Many of these have gone to their long home. I grieve the loss of their love and fellowship. It would be a joy to mention them name by name if space permitted. And with it all the blessed memory of the close companionship of the sainted Folk, as modest as a woman and as lovely in spirit as a child. Tennessee Baptists will never know his full worth. A shaft of stone, given by them, should mark his resting place. Blessings be on the lives and labors and memory all their own. Tampa, Fla.

SEVENTY-FIVE MILLION CAMPAIGN.

FINANCIAL STATEMENT.

Pledges and cash received as reported by the states to the Southern Baptist Convention at Washington:

	Pledge.	Cash.
Alabama	\$ 4,200,000	\$ 666,942
Arkansas	3,114,407	392,000
District of Columbia	250,000	45,450
Florida	1,375,000	204,169
Georgia	10,100,000	1,559,189
Illinois	912,362	127,293
Kentucky	7,454,387	1,335,366
Louisiana	3,002,163	394,526
Maryland	900,000	172,500
Mississippi	4,209,585	862,196
Missouri	981,756	317,460
New Mexico	732,260	66,000
North Carolina	7,210,000	751,883
Oklahoma	3,144,682	308,127
South Carolina	7,600,000	1,262,000
Tennessee	4,514,503	915,077
Texas	16,560,000	1,750,855
Virginia	8,100,318	1,042,523
Special Hospital, Memphis	712,000	
Special Carson & Newman	25,500	
Special Hospital, Texas	960,000	
Reasonable estimate of credits not included in above	5,000,000	
Reasonable estimate of what Missouri will raise for missions and benevolences during the five years	1,500,000	
Totals	\$92,630,923	\$12,173,559

It will be noticed in the above financial statement that nearly all the states reached and went over their quotas. A number of the states went far beyond. Only two of the states collected as much as one-fifth of their subscriptions. These were Tennessee and Mississippi, and they both collected a few thousand more than one-fifth of their total pledges. This does not take into consideration the report from Missouri, which was incomplete.

LLOYD T. WILSON,
Corresponding Secretary-Treasurer.

The Injustice of the Interstate Commerce Commission.

By the authority or permission of this august body, the American Railway Express Company determines its rates by zones as the post office department does. Recently our long-time and much-beloved friend, J. W. Kincy, moved from Piggott, Ark., to Dyersburg, Tenn. Seeing that both towns (Continued on page 9.)

David Manly

By Murphy Rowe Cooper.

Dedicated to the Memory of my Mother

(Continued from last week.)

"Hark from the tomb, a doleful sound,"
and the three negroes sang,

"Swing low, sweet chariot,
Come for to carry me home."

David tied a sprig of cashew affectionately about its body, and the negroes wove a garland of dogwood blossoms and crowned Bettie the dead queen of the swine race.

Finally the top of the little hickory was turned loose, and it rose—yes, it flew—with its precious cargo with such violent force that the dead pig was thrown fifty yards away where it fell in the middle of the road. And as has been said, it was Sunday morning. People were going to Sunday school. Old man Jones and family, including a maiden sister, were driving two little striped-legged mules to an old-fashioned wagon in a brisk trot, when the dead pig fell down in front of the mules. They were frightened, the mules, and the family. The mules ran away, and the family were thrown out of the wagon, and the mules ran in the rear gate at the residence of Dock Edwards, and upset his four-gallon churn of cream ready for churning, and the milk and butter were lost in the sand.

The family was not hurt, except Emma Creasy, the maiden sister. Her shin was skinned; but her greatest distress lay in the fact that a young doctor saw her knee when he examined the shin for broken bones. David Manly had to pay her doctor bill, and Dock Edwards threatened damage suit on account of his churn of cream.

Instead of giving up his ambition to make money, David formed a partnership with Clyde Grey the next week to sell ice cream and lemonade at the Fourth of July picnic for the negroes at Zion Hill. Mrs. Manly and Mrs. Grey helped the boys by cooking custard for the cream all day before the picnic. They borrowed a one-horse wagon, and with Bill, the big white horse, they started before breakfast on the morning of the fourth to the picnic grounds. The wagon was loaded with ice cream, candy, oranges, lemons, ice, dishes, glasses, and all necessary accessories.

Five thousand colored people gathered there that day. Not a cloud in the skies all the day, and the sun was hot. They sold barrels of lemonade and ice cream. Although their meals were sent to them, and boys were sent to relieve them, they did not take time to eat either meal nor anything. From the time David Manly first called out:

"Everybody, everybody, everybody right this way!
Ice cold lemonade, made in a shade, stirded with a spade,

The best that ever was made!"

until midnight the business was one hundred per cent good. Many times they sent back to the Manly store for loads of ice and candy and fruit. So much so that Richard Manly went over in the afternoon to see about it. Just as he got there a gust of wind upset the cash box; and a handful of currency was blown out of the tent; but the money was returned, and it served as a good advertisement of a flourishing business.

When midnight came and the people were gone, and the fragments were loaded and big Bill was hooked up, Walter Manly was asked to drive. The big rat horse had stood there four hours, and had grown hungry and chilly. He was eager to run;

but David and Clyde were not uneasy, for he was Walter's horse and always safe in his hands. David and Clyde walked along behind the wagon some distance—their pockets full of money and their hearts full of gladness. In the transcendent felicity of their minds they forgot that they had had no breakfast, dinner, or supper. Nor did it occur to them that they had worked twenty hours out of twenty-four.

But they finally awoke to the noise of a runaway horse just ahead of them. The noise of the wagon soon ceased, but the sound of iron-shod feet of big Bill could be heard half a mile as he ran home. Quivering moonbeams and twinkling stars looked down upon the wreck. Fragments of the wagon covered the hillside, and the fruit, candy, ice cream freezers, dishes, glasses, and many other things were scattered for half a mile down the long hillside.

Walter laughed so long and loud that Clyde almost concluded that he did the trick on purpose out of envy; but Walter explained how the hold-back strap had broken, and going down the long hill the wagon ran up against the horse, making it impossible to hold the frightened horse, and that Walter had jumped just in time to save his own life.

The look on Clyde's face was the thing that turned David's tears into laughter. A week later when all damages had been paid, they had thirty cents a piece left. They managed to smile, and while the smile was still on Mr. Rohelly came up and reminded them of the twenty dollars in small change he had given them in the rush of the day when they had no change. Clyde wept, but David whistled. They borrowed money and paid the gentleman, and they dissolved partnership. Before David got home he discovered other wheels in his head for "making some more money."

CHAPTER III.

The Boy's Aspirations.

"I am going to be somebody. I'll be d—d if I remain in obscurity, working sixteen hours a day at this old mill and cotton gin all my life. Why, mother, there are scores of negroes that can fire that engine better than I can, and they can be hired for fifteen dollars per month. If God had wanted me to split two cords of slabs per day and run that engine, He could have given me more avoirdupois and muscle."

"O, my child! You do not know the mind of God. There is no one else who can calculate the lumber and keep the books straight like you. They all make mistakes, and your pa makes mistakes; and don't forget that Jesus at twelve went back from Jerusalem to Nazareth with his parents, and was subject unto them until he was of age."

"Pa promises every year that I may go to school the next, and then puts me off again. He will not even let me study after nine o'clock at night because I must be up at four every morning, and I never get my supper until half past eight. I go to school three months in the year and work nine months, sixteen hours a day. I never see the house in the day time except on Sundays, and I wish I were dead!"

"David, David! Don't talk that way. God will send some great punishment on you if you do."

"He couldn't make it any worse than it is now," and he burst out crying and fled from his mother.

Those were the days when Grover Cleveland was President, when the golden sun of L. Q. C. Lamar, Senator, Cabinet Secretary and Federal Judge, was spreading a halo over the western sky, and his name was knee-deep in glory all over the South. James Z. George, and E. C. Walthall were then in the Senate, and John W. Stone was Governor of Mississippi, and A. J. McLaurin was the greatest criminal lawyer in the South. In those days there were giants in the earth. Bishop Galloway was the greatest orator in Southern Methodism, while Dr. John A. Broadus, Dr. B. H. Carroll, and Dr. J. B. Gambrell were the sun, moon and morning star of the Southern Baptist ministry.

David Manly was a hero worshiper, and he worshipped at the shrine of these great men as he chanced to hear one or to read their great speeches and sermons. The more he read and heard of them, the more restless he became. The odor of hot oil, the filth of the engine, and the noise of the frying, cracking steam never died out in David's ears. He heard it even in his dreams, and it was driving him mad.

One day David rode twenty-five miles to hear A. J. McLaurin speak for a client charged with murder in the first degree. It was the final speech. The court room was crowded with people in tears while his eloquent voice pleaded for the man whose life hung in the balance. Brave men gripped the benches in front of them and sobbed; women cried aloud; every juror used his handkerchief to hide the flow of tears. Even the judge's huge bosom heaved; and the mother of the murdered man groaned under the spell of eloquent pleading! Of course the man was acquitted.

An idea was born in the mind of David Manly that day, and that idea was destined to trouble many hearts, for ideas are always troublesome things.

It was at that time that David approached his father.

"Father, you promised me two years ago that I might go to school last year; then you put me off another year. You kept your promise with Walter, and he is climbing the hills of light, leaving me in the darkness."

"But, David, I cannot do without you. There is no one I can depend on to fire the engine without being in constant dread of an explosion or an accident."

"Then I must stay at home and live at this poor, dying rate until I am twenty-one?"

"You will if I say so."

"Yes, father, but please do not say so, for I would be so far behind my class then that I would be ashamed to enter school, and I would rather die today and be kicked out on the side of that hill without a funeral or burial, unsung and unwept until judgment day, than live on here in ignorance."

"That will do. Shut up."

"O father, please let me make a proposition to you?"

"Well, Dave, what is it?"

"Let me hire a man in my place. I will pay his wages."

"Where is your money?"

"Well, I have enough money in my pocket to pay him one month, and I can make more each month."

"Who is your man?"

"Lewis Jones."

"What does he know about running an engine?"

"A great deal more than I do. He has run one

several years, and likes it. I can get him for \$15.00 per month; and if he does not make good, I will either get a man who will or I'll come back and do it myself."

"O, Dave, you are a dreamer. You can't pay him. I'll have to do it, and the people will laugh at you for having notions too big for your ability. They will think I am a fool for listening to you. They have not forgotten your pig and your ice cream sale."

"I don't care a rap what the people think and say. You know that I have made money since then selling medicines and other things, and I am bound for an education. Give me a trial, one month, please, father."

"All right, son. Try it."

"Thank you, father."

That night after supper David rode Mink, a black mule, ten miles to see Lewis Jones. It required just one hour. Lewis was asleep. David secured his promise to come Monday morning. On his return home David felt that he was being borne on clouds, but there was not a cloud in the sky. The very moonbeams seemed to quiver for very joy, in unison with his own thrilling heart. He had already figured out just how he would earn the wages he would pay Lewis, and also his own expenses at school. No one else in that county had ever done this, and it was his ambition to excel other boys of his age.

As Mink paced along homeward David built his castle. He saw himself reaching the top of the mountain in culture, social ease and business achievement. The mistress of the castle, of course, would be Lola Royals, who had played with him from the age of five, who at that tender age had been given to David by her mother. He had not seen much of her late, and news had reached him that half a dozen boys near her new home were in love with her, and that she was having the time of her life. But of course he flattered himself that "he would put them out of the game any old time he appeared on the scene." Just then a little black cloud came between him and the moon, and in the shadows he passed the home cemetery by old Spring Valley church, and then he heard the screech owl which sent an icy feeling down David's spinal column every time it opened its chilly throat. The first impulse was to turn his pockets wrongside out, for all the negroes said that would choke the owl to death, and if this was not done some evil would certainly befall him. While he was wishing for a gun he heard another screech owl in the distance, and the distressed mate flew to her. David concluded that they had been quarreling and the mournful cry was the outburst of a jilted lover. He was glad that he had no gun.

The clock struck twelve when David entered his room, leaving his shoes at the door on the porch lest he should awake the family. When he was safe in bed Emma Manly came in and sat by him, telling him that she knew he would succeed. She was his oldest sister, and when she had gone from the room David said, "Thank the Lord for such a sister." Better than all the rest of the large family, she understood and loved David in this his adolescent age.

CHAPTER IV.

Working His Way to College.

Monday morning David turned the engine over to Lewis and went at once to see Dr. Smith.

"Good morning, David, and heartiest congratulations. You are aiming high, and I'd rather aim at
(Continued next week.)

EDITORIAL

ONE OF THE SEVEN ABOMINATIONS.

"Sowing seed of discord."

Last week an article in the Baptist and Reflector from J. T. Oakley which we styled, "Katy Did, Katy Didn't," told the sad story of an ugly church row. Not having first-hand information, we omit any comment on the details of the case; but we do concern ourselves with the flagrant way enemies of our Mission Boards are slandering our secretaries. Brother Oakley writes that C. B. Massey and Cal Gregory are circulating "the rumor that convention officials or individuals are using the mission part of the 75 Million Campaign funds in running a regular life insurance company and getting rich, and thus robbing the people."

This is a violation of the ninth commandment; "Thou shalt not bear false witness against thy neighbor." And it is sowing seed of discord among brethren—an "abomination in the sight of God." Ordinarily intelligent people would not listen to such men, but there are times when the insignificance of the accuser is lost sight of in the magnitude of the accusation.

The minutes of the Southern Baptist Convention are published. The expense the first year of raising the 75 millions was less than one per cent. This was the lowest rate of any denomination in the United States. The treasurer's books have been audited and sworn to, and are still open to public inspection. It is possible that Massey & Gregory refer to "Aged Ministers' Relief and Annuity Fund" as the "life insurance company." If so, they only need a few facts. This "life insurance company," if they prefer to call it that, is one of the Mission Boards of the Southern Baptist Convention and is located at Dallas, Texas, with our Brother William Lunsford, formerly of Edgefield Church, Nashville, as Corresponding Secretary. It is in reality a consolidation of the "Aged Ministers' Relief Funds" of the various State Mission Boards of the Southern Baptist Convention.

Before the organization of this Board, or "life insurance company," as Massey and Gregory call it, our old ministers who had worn themselves out in the cause, and were laid on the shelf, having "crossed the deadline," and were still living, were suffering, many of them, for proper food and clothing. A recital of a few examples would chill the blood of every conscientious Christian who reads these lines. Massey and Gregory, very likely, will need this fund in their old age.

We learned from the Presbyterians, whose board carries insurance policies for ministers, a good lesson. Only a Southern Baptist pastor or evangelist may get a policy with our Board, and each one pays an annual premium "in the days of his youth" "to lay up for old age." This will be his *pension* as a *worn-out or disabled soldier of the Cross*. Less than half of it he earned by his annual premium, and half of it will have been donated by the churches, much of it given in this 75 Million Fund. To this fund Mr. Rockefeller gave one hundred thousand dollars.

Every Scripture and argument in favor of supporting the ministry may also be quoted in the defense and justification of this Board, or "insurance company."

The *charge* that the "men who are running this insurance company are getting rich by robbing the people" is unworthy of notice, except to say that no one will believe it except those who are so rotten in their own hearts that they think everybody else bad at heart also.

The men who run this Board and its business are paid a salary just as all other secretaries are paid. So far there has been no profit made; and if it should pay a dividend in the future, it would be reserved for future calls of old soldiers of the cross, or their dependent widows and orphans.

"He who steals my purse steals trash;
But he who filchers from me my good name
Robs me of that which enricheth not him,
But leaves me poor indeed."

But fortunately for our secretaries, they have friends by the thousands who know them, trust them, and who will defend them to the last ditch against the malign and malignant tongues of ignorant men who violate the ninth commandment, and fear not the God in whose sight they are abominations.

Read the 37th Psalm, Brother Oakley, and calm yourself.

KNOXVILLE—MARYVILLE.

Rev. R. B. Jones.

Ever since we became editor we have wished for an opportunity to visit Knoxville and Chattanooga. The first opportunity came last Sunday. We missed connection at Chattanooga, and so did not reach Knoxville until after ten-thirty A.M., and we just decided to slip up on the new pastor of the Island Home Baptist Church. When we arrived he had already taken his text, and was well into a splendid sermon on "The Things That Abide"—faith, hope and love. He is a beardless youth in appearance; but there is nothing beardless in his thinking and preaching. It was a real good sermon. It was scriptural, homiletical, practical, logical, rhetorical, and, best of all, it was really edifying. He is a graduate of Georgetown College, and has just received his Th.M. degree from our Louisville Seminary, and was recommended by Dr. Mullins. His people are delighted with him.

JUDGE BROWN.

It was our good pleasure to take dinner with Judge Brown and his interesting family. He has attended the Chilhowee Association every year for twenty-eight years, and is more interested in denominational work than some of the preachers I have seen at some places in the world. The impression he made on us is that he serves the Lord as a business, and practices law to pay expenses.

THE ROAD TO MARYVILLE

afforded a good opportunity to see what we were anxious to see—viz., a fine wheat crop. Our West Tennessee farmers and planters who were rained out last fall, and were not able to sow but little wheat will be glad to know that there was a fine crop made over on the east side of the State.

And the fine corn. How delightful to look upon it!—easily the finest we have seen this year. The alfalfa and other clovers, and the fine cattle were charming indeed. Then, too, it was good to look at the mountains. "As the mountains are round about Jerusalem, so the Lord is round about His people for evermore." We did not think there were any mountains anywhere else in all the world as beautiful as the Blue Ridge, but this is surpassingly beautiful. Even the red clay looked good, for green corn and golden wheat and blooming alfalfa decorated it most gloriously.

THE AMERICAN ALUMINUM COMPANY
near Maryville is one of the greatest plants in

America. That company employs thousands of men, and just as we were congratulating ourselves that this red clay should be turned into beautiful aluminum wear, we learned that the company was importing from Arkansas the clay they used. Of course an explanation was demanded. There is aluminum in this red clay. The answer was humiliating indeed. "We have not been able to find any one who can give us a formula for extracting the aluminum from this clay."

A fortune for some ambitious boy. Several years ago a mine at Fredericktown, Mo., our former pastorate, yielded iron, lead, copper and cobalt; but they had to destroy one of the four to get the other three. It was not profitable to mine it unless all four could be preserved. A reward was offered for a formula. A young man in the University of Missouri set out to find it, and he experimented in the laboratory for weeks and months, and finally succeeded. He made a fortune. Here is a fortune for some one, and why should not that some one be a reader of the Baptist and Reflector? Learn how to extract the aluminum from this red clay, and a fortune is yours. For there is enough aluminum in the red clay of the South, outside of Arkansas, to supply the world a thousand years at a price twenty-five per cent cheaper than the present price.

We were so pleased with the few people we met at Maryville that we have accepted an invitation to go back and preach for them later, and then we shall have something to say about that progressive church and town.

GILLESPIE AVENUE BAPTIST CHURCH.

It was our good pleasure to visit their three B. Y. P. U.'s at night, and to preach for Pastor J. N. Poe. He had a large auditorium, and it was full of people. Pastor Poe has been on the field nineteen months, and the church has practically doubled his salary, went over the top in the 75 Million Campaign, put the Baptist and Reflector in their budget, sending the paper into 32 new homes, and paying cash and still have about \$300 in the treasury. They are a plain, honest people who love their pastor and his Christ. They declare they have the best pastor in all the land, and that he is also a fine preacher.

KNOXVILLE PASTORS' CONFERENCE.

It was the editor's good pleasure to be at the conference Monday morning in Knoxville. It was our first opportunity to meet with this body of ambassadors of the King.

Each one wrote his report of Sunday's service and passed it to the secretary, but no one spoke a word about his report to the conference. They gave the entire time to discussing evangelism and institute work in East Tennessee. There was a *variety of opinion and a lively discussion*. Dr. Len G. Broughton, whose ministry has been a flaming evangel for thirty years, struck a minor key for revivals and a major key for institute work. He said that often in a protracted meeting there might be fifty additions to the church and yet the Sunday school attendance would be no larger, the church attendance no larger, and the contributions no greater. The same amount of time given to institute work in which all the local church problems should be thrashed out would do much more good.

J. L. Dance said he would help to conduct ten such institutes, provided ten leading members of any one church could be induced to attend.

Brother McMahan said that Secretary Hudgins of the Sunday School Board was already engaged

in such institutes all over the State. J. H. Sharp, our enlistment man for East Tennessee, favored both revivals and institutes. One brother thought a real revival was *the one thing needed* in East Tennessee—a revival that would make people get down *on their knees at the mourner's bench*, and have some good old brethren instruct them the way of the Lord, and then let them shout. He believed in old-time religion. He thought men should get religion before creed, that their creeds would be all right when they got religion. Dr. Broughton came back with the reply that he very much preferred "the religion of Christ today than the religion of our fathers fifty years ago."

The interest became so exciting that visitors were not recognized or given the courtesy of the floor until they asked for it; and yet with their keen interest half of those who spoke left the room as soon as they had given their deliverances, without waiting to hear what others might say.

They all made interesting talks. Every one made at least one good point, and the things they said, if presented in proper shape, would make good reading matter for all the thirteen thousand subscribers of the Baptist and Reflector, and yet not a word of this was reported for the Baptist and Reflector. This has often been true in the pastors' conferences at Memphis and Nashville, and it may be also true at Chattanooga and Chilhowee. The editor wants all the live wire stuff from these conferences, and not simply the texts used Sunday. The greatest and most difficult tasks we ever had in our fifteen years' experience as pastor was to pull some churches out of the ruts; and now we hope it will not be so difficult to pull the brethren out of the ruts of making the same kind of reports that have been made for years and years.

We want the pastors to get a stenographer to take down in shorthand everything that is said and done at those conferences, and send it in. Let us edit the same, striking out and blending. Also to send the number of baptisms and additions to the churches, and the number present in Sunday school and B. P. P. U., but do not take time to tell about your texts and subjects except when the public in general would be interested. Let us have a report of *what you say and do in your conferences, brother pastors*. If you do not say or do anything of interest, why report? Help your editor to make the paper interesting by sending interesting reports.

(Continued from page 5.)

were in the same zone, he shipped his household goods by express, and although they had to cross the great Mississippi River, the total express was less than twenty dollars; and everything was delivered in good shape the next day after starting. If he had shipped by freight, it would likely have been a month in transit, and the freight would have been double the express. He thinks the International Commerce Commission very wisely and kindly sanctioned the express company's plan.

But our experience has been different. The American Railway Express Company charged us \$27.11 to ship a little 700-pound Jersey cow from Memphis to Nashville. It was the same company that carried *three times as many pounds of household goods* from one state to another and *twice the distance actually traveled for fifty per cent less money!*

The company lost money on Kincy and made it up on Cooper. It was fine for Kincy, and as he is our friend we were happy over his good fortune; but the extortionate express charges we had to pay on the cow took all the "pep" out of us.

Baptists and Religious Liberty

By George W. Truett

(Continued from last week.)
the doctrine shall have absolute supremacy everywhere of a free church in a free state. (Applause.)

In behalf of our Baptist people. I am compelled to say that forgetfulness of the principles that I have just enumerated, in our judgment, explains many of the religious ills that now afflict the world. All went well with the early churches in their earlier days. Those were incomparably triumphant days for the Christian faith. Those early disciples of Jesus, without prestige and worldly power, yet aflame with the love of God and the passion of Christ, went out and shook the pagan Roman Empire from center to circumference, even in one brief generation. Christ's religion needs no prop of any kind from any worldly source, and to the degree that it is thus supported is a millstone hanged about its neck. (Applause.)

Presently there came an incomparable apostasy in the realm of religion, which shrouded the world in spiritual night, through long hundreds of years. Constantine, the emperor, saw something in the religion of Christ's people which awakened his interest, and now we see him uniting religion to the state and marching up the marble steps of the emperor's palace, with the church robed in purple. Thus and there was begun the most harmful misalliance that ever fettered and cursed a suffering world. For long centuries, even from Constantine to Pope Gregory VII, the conflict between church and state waxed stronger and stronger, and the encroachments and usurpations became more deadly and devastating. When Christianity first found its way into the city of the Caesars, it lived at first in cellars and alleys, but when Constantine crowned the union of church and state, the church was stamped with the impress of the Roman idea and fanned with the spirit of the Caesars. Soon we see a Pope emerging, who himself became a Caesar, and soon a group of councillors may be seen gathered around this Pope, and the supreme power of the church is assumed by the Pope and his councillors. The long blighting record of the medieval ages is simply the working out of that idea. The Pope ere long assumed to be the monarch of the world, making the astounding claim that all kings and potentates were subject unto him. By and by when Pope Gregory VII appears, better known as Hildebrand, his assumptions are still more astounding. In him the spirit of the Roman church became incarnate and triumphant. He lorded it over parliaments and council chambers, having statesmen to do his bidding, and creating and deposing kings at his will. For example, when the Emperor Henry offended Hildebrand, the latter pronounced against Henry a sentence not only of excommunication, but of deposition as emperor, releasing all Christians from allegiance to him. He made the emperor do penance by standing in the snow with bare feet at Canossa, and he wrote his famous letter to William the Conqueror, to the effect that the state was subordinate to the church, that the power of the state as compared to the church was as the moon compared to the sun.

This explains the famous saying of Bismarck, when Chancellor of Germany, to the German parliament: "We will never go to Canossa again." Who

ever favors the authority of the church over the state favors the way to Canossa.

When in the fullness of time Columbus discovered America, the Pope calmly (announced that he would divide the New World into two parts, giving one part to the King of Spain and the other to the King of Portugal. And not only did this great consolidated ecclesiasticism assume to lord it over mens' earthly treasures, but they lorded it over men's minds, prescribing what men should think and read and write. Nor did such assumption stop with the things of this world, but it laid its hand on the next world, and claimed to have in its possession the keys of the kingdom of heaven and the kingdom of purgatory, so that it could shut men out of heaven or lift them out of purgatory thus surpassing in the sweep of its power and in the pride of its autocracy the boldest and most presumptuous ruler that ever sat on a civil throne.

The student of history cannot fail to observe that through the long years two ideas have been in endless antagonism, the idea of absolutism and the idea of individualism, the idea of autocracy and the idea of democracy. The idea of autocracy is that supreme power is vested in the few, who, in turn, delegate this power to the many. That was the dominant idea of the Roman Empire, and upon that idea the Caesars built their throne. That idea has found world-wide impression, in the realms both civil and ecclesiastical. Often have the two ideas, absolutism versus individualism, autocracy versus democracy, met in battle. Autocracy dared, in the morning of the twentieth century, to crawl out of its ugly lair, and proposed to substitute the law of the jungles for the law of human brotherhood. For all time to come the hearts of men will stand aghast upon every thought of this incomparable death drama, and at the same time they will renew the vow that the few shall not presumptuously tyrannize over the many, that the law of human brotherhood, and not the law of the jungle, shall be given supremacy in all human affairs. (Applause.) And until the principle of democracy, rather than the principle of autocracy, shall be regnant in the realm of religion, our mission shall be commanding and unending.

The coming of the sixteenth century was the dawning of a new hope for the world. With that century came the Protestant Reformation. Yonder goes Luther with his theses, which he nails over the old church door in Wittenberg, and the echoes of the mighty deed shake the Papacy, shake Europe, shake the whole world. Luther was joined by Melancthon and Calvin and Zwingli and other mighty leaders. Just at this point emerges one of the most outstanding anomalies of all history. Although Luther and his compeers protested vigorously against the errors of Rome, yet when these mighty men came out of Rome, and mighty men they were, they brought with them some of the grievous errors of Rome. The Protestant Reformation of the sixteenth century was sadly incomplete—it was a case of arrested development. Although Luther and his compeers grandly sounded out the battle-cry of justification by faith alone, yet they retained the doctrine of infant baptism and a state church. They shrank from the logical conclusions of

their own theses. In Zurich there stands a statue in honor of Zwingli, in which he is represented with a Bible in one hand and a sword in the other. That statue was the symbol of the union between church and state. The same statue might have been reared to Luther and his fellow reformers. Luther and Melancthon fastened a state church upon Germany and Zwingli fastened it upon Switzerland. Knox and his associates fastened it upon Scotland. Henry VIII bound it upon England, where it remains even till this very hour. These mighty reformers turned out to be persecutors like the Papacy before them. Luther unloosed the dogs of persecution against the struggling and faithful Anabaptists. Calvin burned Servetus, and to such awful deed Melancthon gave his approval. Louis XIV revoked the Edict of Nantes, shut the doors of all the Protestant churches, and outlawed the Huguenots. Germany put to death that mighty Baptist leader, Balthaser Hubmaier, while Holland killed her noblest statesman, John of Barneveldt, and condemned to life imprisonment her ablest historian, Hugo Grotius, for conscience sake. In England, John Bunyan was kept in jail for twelve long weary years because of his religion, and when we cross the mighty ocean separating the Old World and the New, we find the early pages of American history crimsoned with the stories of religious persecutions. The early colonies of America were the forum for the working out of the most epochal battles that earth ever knew, for the triumph of religious and civil liberty.

Just a brief glance at the struggle in those early colonies must now suffice us. Yonder in Massachusetts, Henry Dunster, the first president of Harvard, was removed from the presidency because he objected to infant baptism. Roger Williams was banished, John Clark was put in prison, and they publicly whipped Obadiah Holmes on Boston Common. In Connecticut, the lands of our Baptist fathers were confiscated and their goods sold to build a meeting house and support a preacher of another denomination. In old Virginia, "Mother of states and statesmen," the battle for religious and civil liberty was waged all over her nobly historic territory, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia until the last syllable of recorded time. (Applause.) Fines and imprisonments and persecutions were everywhere in evidence in Virginia, for conscience's sake. If you would see a record incomparably interesting, go read the early statutes in Virginia concerning the Established Church and religion, and trace the epic story of the history-making struggles of that early day. If the historic records are to be accredited, those clergymen of the Established Church in Virginia made terrible inroads in collecting fines in Baptist tobacco in that early day. (Laughter.) It is quite evident, however, that they did not get all the tobacco. (Laughter.) On and on was the struggle waged by our Baptist fathers, for religious liberty in Virginia, in the Carolinas, in Georgia, in Rhode Island and Massachusetts and Connecticut, and elsewhere, with one unyielding contention for unrestricted, religious liberty for all men, and with never one wavering note. They dared to be odd, to stand alone, to refuse to conform, though it cost them suffering and even life itself. They dared to defy traditions and customs, and deliberately chose the day of nonconformity,

even though in many a case it meant a cross. They pleaded and suffered, they offered their protests and remonstrances and memorials, and, thank God, mighty statesmen were won to their contention, Washington and Jefferson and Madison and Patrick Henry and many others, until at last it was written into our country's constitution, that church and state must in this land be forever separate and free, that neither must ever trespass upon the distinctive functions of the other. (Applause.) It was pre-eminently a Baptist achievement.

Glad are our Baptist people to pay their grateful tribute to their fellow Christians of other religious communions for all their sympathy and help in this sublime achievement. Candor compels me to repeat that much of the sympathy of other religious leaders, in that early struggle, was on the side of legalized, ecclesiastical privilege. Much of the time were Baptists pitifully lonely in their age-long struggle. We would now and always make our most grateful acknowledgment to any and all who came to the side of our Baptist fathers, whether early or late, in this destiny determining struggle. But, I take it that every informed man on the subject, whatever his religious faith, will be willing to pay tribute to our Baptist people, as being the chief instrumentality in God's hands, in winning the battle in America for religious liberty. Do you recall Tennyson's little poem, in which he sets out the history of the seed of freedom? Catch its philosophy:

"Once in a golden hour,
I cast to earth a seed,
Up there came a flower,
The people said, a weed.

To and fro they went,
Through my garden bower,
And muttering discontent,
Cursed me and my flower.

Then it grew so tall,
It wore a crown of light,
But thieves from o'er the wall,
Stole the seed by night.

Sowed it far and wide,
By every town and tower,
Till all the people cried,
'Splendid is the flower.'

Read my little fable:
He who runs may read,
Most can grow the flowers now,
For all have got the seed."

(Laughter and applause.) Very well, we are very happy for all our fellow religionists of every denomination and creed to have this splendid flower of religious liberty, but you will allow us to remind you that you got the seed in our Baptist garden. We are very happy for you to have it; now let us all make the best of it and the most of it.

And now, my fellow Christians, and fellow citizens, what is the present call to us in connection with the priceless principle of religious liberty? That principle, with all the history and heritage accompanying it, imposes upon us obligations to the last degree meaningful and responsible. Let us today and forever be highly resolved that the principle of religious liberty shall, please God, be preserved inviolate through all our days and the days of those who come after us. Liberty has both its perils and its obligations. We are to see to it that our attitude toward liberty, both religious and civil, both as Christians and as

citizens, is an attitude consistent and constructive and worthy. We are to "Render unto Caesar the things that are Caesar's and unto God the things that are God's." We are members of the two realms, the civil and the religious, and are faithfully to render unto each all that each should receive at our hands; we are to be alertly watchful, day and night, that liberty, both religious and civil, shall be nowhere prostituted and mistreated. (Applause.) Every perversion and misuse of liberty tends by that much to jeopardize both church and state.

There comes now the clamant call to us to be the right kind of citizens. Happily the record of our Baptist people toward civil government has been a record of unfading honor. Their love and loyalty to country have not been put to shame in any land. In the long list of published Tories in connection with the Revolutionary War, there was not one Baptist name.

It behooves us now and ever to see to it that liberty is not abused. Well may be listen to the call of Paul, that mightiest Christian of the long centuries, as he says: "Brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love serve one another." This ringing declaration should be heard and heeded by every class and condition of people throughout all our wide-stretching nation. It is the word to be heeded by religious teachers, and by editors, and by legislators, and by everybody else. Nowhere is liberty to be used "for an occasion to the flesh." We will take free speech and a free press, with all their excrescences and perils, because of the high meaning of freedom, but we are to set ourselves with all diligence not to use these great privileges in the shaming of liberty. (Applause.) A free press—how often does it pervert its high privilege! Again and again, it may be seen dragging itself through all the sewers of the social order, bringing to light the moral cancers and leprosies of our poor world and glaringly exhibiting them to the gaze even of responsive youth and childhood. The editor's task, whether in the realm of church or state, is an immeasurably responsible task. These editors, side by side with the moral and religious teachers of the country, are so to magnify the ballot box, a free press, free schools, the courts, the majesty of law and reverence for all properly accredited authority that our civilization may not be built on the shifting sands, but on the secure and enduring foundations of righteousness. (Applause.) Let us remember that lawlessness, wherever found and whatever its form, is as the pestilence that walketh in darkness and the destruction that wasteth at noonday. Let us remember that he who is willing for law to be violated is an offender against the majesty of law, as really as he who actually violates law. The spirit of law is the spirit of civilization. Liberty without law is anarchy. Liberty against law is rebellion. Liberty limited by law is the formula of civilization.

Challenging to the highest degree is the call that comes to legislators. They are to see to it continually, in all their legislative efforts, that their supreme concern is for the highest welfare of the people. Laws humane and righteous are to be fashioned and then to be faithfully regarded. Men are playing with fire if they lightly fashion their country's laws, and then trifle in their obedience to such laws. Indeed, all citizens, the humblest and the most prominent alike, are called

to give their best thought to the maintenance of righteousness, everywhere. Much truth is there in the widely quoted saying: "Our country is afflicted with the bad citizenship of good men." The saying points its own clear lesson. "When the righteous are in authority, the people rejoice, but when the wicked bear rule, the people mourn." The people, all the people, are inexorably responsible for the laws, the ideals, and the spirit that are necessary for the making of a great and enduring civilization. Every man of us is to remember that it is righteousness that exalteth a nation, and that it is sin that reproaches and destroys a nation. God does not raise up a nation to go selfishly strutting and forgetful of the high interests of humanity. National selfishness leads to destruction as truly as does individual selfishness. Nations can no more live to themselves than can individuals. Humanity is bound up together in the big bundle of life. The world is now one big neighborhood. There are no longer any hermit nations. National isolation is no longer possible in the earth. The markets of the world instantly register every commercial change. An earthquake in Asia is at once registered in Washington City. The people on one side of the world may not dare to be indifferent to the people on the other side. Every man of us is called to be a world citizen, and to think and act in world terms. The nation that insists upon asking that old murderous question of Cain, "Am I my brother's keeper?" the question of the profiteer and the question of the slacker, is a nation marked for decay and doom and death. The parable of the good Samaritan is heaven's law for nations as well as for individuals. Some things are worth dying for, and if they are worth dying for they are worth living for. The poet was right when he sang:

"Though love repine, and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe,
When for the truth he ought to die."

When this nation went into the World War, a little while ago, after her long and patient and fruitless effort to find another way of conserving righteousness, the note was sounded in every nook and corner of our country, that some things in this world are worth dying for, and if they are worth dying for they are worth living for. What are some of the things worth dying for? The sanctity of womanhood is worth dying for. (Applause.) The safety of childhood is worth dying for, and when Germany put to death that first, helpless, Belgian child, she was marked for defeat and doom. (Applause.) The integrity of one's country is worth dying for. And, please God, the freedom and honor of the United States of America are worth dying for. (Great applause.) If the great things of life are worth dying for, they are surely worth living for. Our great country may not dare to isolate herself from all the rest of the world, and selfishly say: "We propose to live and to die to ourselves, leaving all the other nations with their weaknesses and burdens and sufferings, to go their ways without our help." This nation cannot pursue any such policy and expect the favor of God. Myriads of voices, both from the living and the dead, summon us to a higher and better way. Happy am I to believe that God has His prophets not only in the pulpits of the churches, but also in the schoolroom,

in the editor's chair, in the halls of legislation, in the marts of commerce, in the realm of literature. Tennyson was a prophet, when in "Lockesley Hall" he sang:

"For I dipped into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rained a ghastly dew
From the nation's airy napies, grappling in the central blue;

Far along the world-wide whisper of the south-wide rushing warm,
With the standards of the people plunging through the thunder-storm.

Till the war drums throbbed no longer, and the battle flags were furled.
In the parliament of Man, the Federation of the world."

Tennyson believed in a league of nations, and well might he so believe, because God is on His righteous throne, and inflexible are His purposes touching righteousness and peace, for a weary, sinning, suffering, dying world. Standing here today on the steps of our Nation's Capitol, hard by the chamber of the Senate of the United States, I dare to say as a citizen and as a Christian teacher that the moral forces of the United States of America, without regard to political parties, will never rest until there is a worthy League of Nations. I dare to express also the unhesitating belief that the unquestioned majorities of both great political parties in this country regard the delay in the working out of a League of Nations as a national and world-wide tragedy. The moral and religious forces of this country could not be supine and inactive, as long as the saloon, the chief rendezvous of small politicians, that chronic criminal and standing anachronism of our modern civilization, was legally sponsored by the state. I can certify all the politicians of all the political parties that the legalized saloon has gone from American life and gone to stay. (Great applause.) Likewise can I certify the men of all political parties, without any reference to partisan politics, that the same moral and religious forces of this country, because of the inexorable moral issues involved, cannot be silent and will not be silent until there is put forth a League of Nations that will strive with all its might to put an end to the diabolism and measureless horrors of war. (Great applause.) I thank God that the stricken man yonder in the White House has pleaded long and is pleading yet that our nation will take her full part with the others, for the bringing in of that blessed day when wars shall cease to the ends of the earth. (Great applause.) The recent world war calls to us with a voice surpassingly appealing and responsible. Surely Alfred Noyes voices the true desire for us:

"Make firm, O God, the peace our dead have won,
For folly shakes the tinsel on its head,
And points us back to darkness and to hell,

Cackling 'Beware of visions,' while our dead
Still cry, 'It was for visions that we fell.'

They never knew the secret game of power,
All that this earth can give they thrust aside,
They crowded all their youth unto an hour,
And for one fleeting dream of right, they died.

Oh, if we fail them in that awful trust,
How should we bear those voices from the dust?"

You are wonderfully patient. I have spoken to you an hour. May I detain you a little longer? (Cries of "Go on!")

This noble doctrine and heritage of religious liberty calls to us imperiously to be the right kind of Christians. Let us never forget that a democracy, whether civil or religious, has not only its perils but has also its unescapable obligations. A democracy calls for intelligence. The sure foundations of states must be laid, not in ignorance, but in knowledge. It is of the last importance that those who rule shall be properly trained. In a democracy, a government of the people, for the people, and by the people, the people are the rulers, and the people, all the people, are to be informed and trained. My fellow Christians, we must hark back to our Christian schools, and see to it that these schools are put on worthy and enduring foundations. A democracy needs more than intelligence; it needs Christ. He is the light of the world, nor is there any other sufficient light for the world. He is the solution of the world's complex questions, the one adequate Helper for its dire needs, the one only sufficient Saviour for our sinning race. Our schools are afresh to take note of this supreme fact, and they are to be fundamentally and aggressively Christian. Wrong education brought on the recent world war. Such education will always lead to disaster. Pungent were the recent words of Mr. Lloyd George: "The most formidable foe that we had to fight in Germany was not the arsenals of Krupp, but the schools of Germany." The educational center of the world will no longer be in the Old World, but because of the great war, such center will henceforth be in this New World of America. We must build here institutions of learning that will be shot through and through with the principles and motives of Christ, the one Master over all mankind. (Applause.) The time has come when, as never before, our beloved denomination should worthily go out to its world task as a teaching denomination. That means that there should be a crusade throughout all our borders for the vitalizing and strengthening of our Christian schools. The only complete education, in the nature of the case, is Christian education because man is a tri-partite being. By the very genius of our government, education by the state cannot be complete. Wisdom has fled from us if we fail to magnify, and magnify now, our Christian schools. These schools go to the foundation of all the life of the people. They are indispensable to the highest efficiency of the churches. Their inspirational influ-

ences are of untold value to the schools conducted by the state, to which schools also we must ever give our best support. It matters very much, do you not agree, who shall be the leaders, and what the standards, in the affairs of civil government and in the realm of business life? One recalls the pithy saying of Napoleon to Marshal Ney: "An army of deer led by a lion is better than an army of lions led by a deer." Our Christian schools are to train not only our religious leaders but hosts of our leaders in the civil and business realm as well. The one transcendently inspiring influence in civilization is the Christian religion. By all means, let the teachers and trustees and student bodies of all our Christian schools remember this supremely important fact, that civilization without Christianity is doomed. Let there be no pagan ideals in our Christian schools, and no hesitation or apology for the insistence that the one hope for the individual, the one hope for society, for civilization, is in the Christian religion. If ever the drum beat of duty sounded clearly, it is calling to us now to strengthen and magnify our Christian schools.

Proceeding and accompanying the task of building our Christian schools, we must keep faithfully and practically in mind our primary task of evangelism—the work of winning souls from sin unto salvation, from Satan unto God. This work takes precedence of all other work in the Christian program. Salvation for sinners is through Jesus Christ alone, nor is there any other name or way under heaven whereby they may be saved. Our churches, our schools, our religious papers, our hospitals, every organization and agency of the churches should be kept aflame with the passion of New Testament evangelism. Our cities and towns and villages and country places are to echo continually with the sermons and songs of the Gospel evangel. The people, high and low, rich and poor, the foreigners, all the people are to be faithfully told of Jesus and His great salvation and entreated to come unto Him to be saved by Him and to become His fellow workers. The one only sufficient solvent for all the questions in America, individual, social, economic, industrial, financial, political, educational, moral and religious, is to be found in the Saviourhood and Lordship of Jesus Christ.

"Give is a watchword for the hour,
A thrilling world, a word of power;
A battle cry, a jaming breath,
That calls to conquest or to death;
A word to rouse the churches from rest,
To heed its master a high behest.
The call is given, Ye hosts arise;
Our watchword is Evangelize!

The glad Evangel now proclaim.
Through all the earth in Jesus' name,
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of Gospel Grace;
The world that now in darkness lies,
Evangelize! Evangelize!"

While thus caring for the homeland, we are at the same time to see to it that our program is co-extensive with Christ's program for the whole world. The whole world is our field, nor may we, with impunity, dare to be indifferent to any section, however remote, not a whit less than

that, and with our plans sweeping the whole earth, we are to go forth with believing faith and obedient service, to seek to bring all humanity, both near and far, to the faith and service of Him who came to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

His commission covers the whole world and reaches to every human being. Souls in China, and India, and Japan, and Europe, and Africa, and the islands of the sea, are as precious to Him as souls in the United States. By the love we bear our Saviour, by the love we bear our fellows, by the greatness and preciousness of the trust committed to us, we are bound to take all the world upon our hearts and to consecrate our utmost strength to bring all humanity under the sway of Christ's redeeming love. Let us go to such task, saying with the immortal Wesley, "The world is my parish," and with him may we also be able to say, "And best of all, God is with us."

Glorious it is, my fellow Christians, to be living in such a day as this, if only we shall live as we ought to live. Irresistible is the conviction that the immediate future is packed with amazing possibilities. We can understand the cry of Rupert Brooke as he sailed from Gallipoli, "Now God be thanked who hath matched us with this hour!" The day of the reign of the common people is everywhere coming like the rising tides of the ocean. The people are everywhere breaking with feudalism. Autocracy is passing, must pass, whether it be civil or ecclesiastical. Democracy is the goal toward which all feet are traveling, whether in state or in church. The demands upon us now are enough to make an archangel tremble. Themistocles had a way of saying that he could not sleep at night for thinking of Marathon. What was Marathon compared to a day like this? John C. Calhoun, long years ago, stood there and said to his fellow workers in the National Congress, "I beg you to lift up your eyes to the level of the conditions that now confront the American republic." Great as was that day spoken of by Mr. Calhoun, it was as a tiny babe beside a giant compared to the day that now confronts you and me. Will we be alert to see our day and faithful enough to measure up to its high demands?

Are we willing to pay the price that must be paid to secure for humanity the blessings they need to have? We say that we have seen God in the face of Jesus Christ, that we have been born again, that we are the true friends of Christ and would make proof of our friendship for Him by doing His will. Well, then, what manner of people ought we to be in all holy living and Godliness? Surely we should be a holy people, remembering the apostolic characterization, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: That we should shew forth the praises of Him who hath called you out of darkness into His marvelous light, who in time past were not a people, but are now the people of God." Let us look again to the strange passion and power of the early Christians. They paid the price for spiritual power. Mark well this record:

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." O my fellow Christians, if we are to be in the true succession of the mighty days and deeds of the early Christian era, or of those mighty days and deeds of our Baptist fathers in later days, then selfish ease must be utterly renounced for Christ and His cause, and our every gift and grace and power utterly dominated by the dynamic of His Cross. Standing here today in the shadow of our country's capitol, compassed about as we are with so great a cloud of witnesses, let us today renew our pledge to God, and to one another, that we will give our best to church and to state, to God and to humanity, by His grace and power, until we fall on the last sleep. If in such spirit we will give ourselves to all the duties that await us, then we may go our ways, singing more vehemently than our fathers sang them, those lines of Whittier:

"Our fathers to their graves have gone,
Their strife is passed, their triumphs won;
But greater tasks await the race
Which comes to take their honored peace,
A moral warfare with the crime
And folly of an evil time.

So let it be, in God's own sight,
We gird us for the coming fight;
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,
The light and truth and love of Heaven."
(Great and long-continued applause.)

Greenlee.—Once again death has come into our midst and claimed as its victim our dearly beloved mother, Narcissa Francis Douglass was born April 15, 1829, was married to J. W. Greenlee January 17, 1847. To this union was born nine children, four of whom preceded her in death. Also the husband, John Witt Greenlee, died on May 14, 1874. The children living are W. S. Greenlee of Knoxville, Tenn.; J. A. Greenlee of Rutledge, Tenn.; Mrs. Lizza Bretske of Knoxville, Tenn.; George S. Greenlee of Tampa, Fla., and Miss N. J. Greenlee of Rutledge, Tenn.

She died June 8, 1920, having reached the ripe old age of 91 years, 1 month and 23 days. She professed faith in Christ early in life, and joined the Missionary Baptist church, being a member of Central Point church at the time of her death. No one loved to go to church better than she did till old age and failing eyesight hindered her from taking an active part in the church. Then she delighted in having the preacher visit her and talk and sing and pray with her. She was the kind of Christian who was not ashamed to clap her hands and shout and praise God when her soul was made happy.

Her husband, J. W. Greenlee, was an active member of the church, and her children have all professed faith in Christ. She had eleven grandchildren and five great-grandchildren.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.

By One Who Loved Her Devotedly.

TINY TAPERS.

By E. W. Winfrey.

"The blues!" A patch of blue sky may be beautiful. Very often it is. Indeed, as a rule, the soft cerulean is delightful and restful to the human eye. But now, if you editors of our Baptist papers dip your pens in blue ink—(that's a figure)—or employ blue pencils—(figure again)—in writing of the payment of campaign pledges, and if you preachers paint the situation blue—(still using a figure of speech)—you will thereby invite disaster! If I can prevent it, the man who owes me ought shall not get it into his head that I am at all afraid: I shall not knowingly give him occasion to suspect that I doubt his ability, his honesty, or his thoughtfulness. Let this taper shed another little beam of light: Beware of "the blues." Keep all cobwebs out of your brain. Drive away the smoke. Let no fog enwrap your thought. Avoid the miasmas which enthrall the spirit. Be bravely bright and believably optimistic. You can, if you will. You will, if you firmly grasp the gospel of God's fatherhood and of salvation by grace.

Our "best" may be very poor. Our writing, preaching, giving, praying, and our every other form of service as well, may seem but small and insignificant or even contemptible. But, who could ask more or better than our best? When we have done our utmost to meet all of the conditions, intelligent and fair-minded men and the wise and faithful God will approve. But let us be quite sure that what we offer is, indeed, our best. Our indebtedness to humanity is not to be discharged by less than this. Duty to self demands as much. It were sinful sloth and shameful shortcoming to think of offering less to our Lord. Lay hold upon every power of the soul and of the body, too, and put the full force of your personality into service to humanity and to Him.

If I were in another's place, whose place is larger than mine, quite probably I should not be able to fill it. Possibly, its responsibilities would crush me. Perhaps from its real or supposed heights I should fall. The splendor of its dignities and honors might blind me. Let me be content to occupy the position in which He places me, and to render the service which He makes possible for me. Yea, more than "content." Let me be glad and purposed so to do!

Culpeper Va.

He was a well-known novelist, and had the misfortune to be buttonholed by two charming but over-gushing ladies as he was getting into a train. As the train started on its way they opened fire at him in a manner which he much resented.

Presently the train entered a tunnel. The novelist raised his hand in the darkness and administered to it a resounding kiss. When the light returned he bent over to the two ladies, who were icily regarding each other, and said, with suavity: Dear ladies, the great regret of my life will be that I shall never find out which of you two kissed me."

After that silence reigned.—Answer. Diner: "You charged me more for this steak than you used to."

Restaurant Manager. "I have to pay more for it. The price of meat has gone up."

D.: "And the steak is smaller than it used to be."

R. M.: "That, of course, is on account of the scarcity of beef."

Sunday School Lesson Made Plain

By B. W. SPILMAN, D.D.

July 18, 1920.—David Spares Saul's Life. I Sam. 26:7-17, 21.

A righteous man with a gentle heart will not harm even his worst enemy. If any man ever had provocation to kill another, that man was David, on account of Saul's dealings with him. Revengeful and treacherous to the limit, an unscrupulous liar, Saul had time and again attempted to destroy David. But God had other plans for David's life and Saul simply had too hard a task on his hands.

Human Nature Versus Godliness.

All of us have more or less human nature. And it is liable to crop out at any time, and sometimes at the most unexpected times. David had it in abundance. But he tried to curb it. He made an honest effort to allow God to have his way. Saul made up his mind to have his own way. And that's where he made the mistake of his life. God had decided that David was to be king of Israel and Saul had decided that he would upset God's plans and kill David. But he did not do it. No man is going to succeed who flies in the face of God's plans for his life. Saul turned his sinful human nature loose. David tried to check his. That made the difference in the two men. Nobody has ever placed David in the list of the perfect men. He would not have had a ghost of a show in a Pentecostal Holiness church had there been any such institution in those days. But he did make an honest effort to do right, and with all of his blunders and sins he was God's man. Saul was a sinner headed in the wrong direction. David was a sinner headed in the right direction. Revenge filled the life of Saul; forgiveness until seventy times seven times filled the life of David.

Wait for God.

God is not in a hurry. A thousand years with him are as but a day. Saul could not wait. Abishai did not want to wait. When he caught Saul asleep he wanted to finish the job then and there. It is altogether probable that if he had found Saul asleep as he was, and David had not been on hand to have stopped the performance, the earthly career of Saul would have been at an end. But David, with the sweet spirit of gentleness and forgiveness, which characterized his whole life, had no idea of killing the man who was trying to murder him. God would take care of it in his own way and in his own time. David could wait.

Prudence is a Virtue.

David had sense as well as religion, and that makes a fine combination. He was perfectly willing to trust God, but his faith in Saul and his promises was not so strong. Waiting on God does not mean that we are to throw away common-sense and all discretion. Saul's promises sounded good. He had made some before. But the man who is anchored to nothing and who allows himself to act on his impulses is not to be trusted. Saul did not know the meaning of self-control, nor of integrity. He followed his unbridled impulses, and any man who does that is a dangerous man. David knew it.

When he secured the spear he got away from there before he awakened anybody. When the spear was returned to Saul he did not take it. He had had some slight acquaintance with that spear and he knew that it was

safest to be some distance away when Saul got his hands on it. His words sounded good. But words are not so good an index to character as actions.

Saul invited David to go home with him. He called off the chase, gave it all up and said that he would no more attempt to harm David. But David could not be caught by that kind of bait. He left the country. He had been to see Saul before. Saul could not be trusted. When a man gets you in a scrape one time it may be his fault; if he gets you in that same scrape a second time, just take your medicine and blame nobody but yourself.

Trust in God. Be prudent in dealing with your fellowmen.

God Helps Those Who Help Themselves.

Saul would not allow God to help him. From the human point of view God tried to help him and failed. David was willing that God should help him, and he did. The incidents in this lesson record a condition which would have led almost any man, who was not a natural born fool, to think on his way and change. God was taking a hand, clearly and unmistakably. He caused the deep sleep to fall upon the army of Saul so as to make possible the approach to Saul and the removal of the vessel of water and the spear. He put it into the heart of David to spare Saul's life. God cannot help him who will not hear and will not heed. But if we are willing to follow, God will lead us right.

A Born Fool.

Saul said, "I have played the fool." He certainly had. One of the mysteries of life is how some people can have so much sense about some things and so little about the most important things of time or eternity. It is an even guess as to which is the greater fool, the man, like Saul, who knows that there is a God and who turns

away from him and plunges headlong into sin, or that other about whom the Lord himself, through his servant David, says, "The fool hath said in his heart there is no God."

Saul was right when he said that he had played the fool.

1. He was given a kingdom and threw it away.

2. He had one of the very best of advisers, Samuel. He was a man of wide experience and was close to God. What a guide for a young man! He threw away his friendship, and practically drove Samuel out of his life by his continued disobedience to God and refusal to hear the counsel of Samuel.

3. God was with him to help him. He would not be led of God, but went his way; and even God cannot help a man like that.

4. He was out on an important mission—at least he thought it important; and did not take precaution to see that some one was keeping watch. Had not the goodness of heart of David stopped Abishai it would have been all over with Saul.

5. He persistently lied and kept it up until his own son-in-law would not believe anything that he said.

6. He knew that God had a plan, and he tried to upset it. He who knowingly flies in the face of God is hopeless.

7. He sinned, knew it, said so, and kept at it.

8. He had a host of friends in his younger years, and drove them all away by his ungovernable temper and lack of self-control.

10. He knowingly and willfully disobeyed God time and time again, and even at the eleventh hour, when the way was still open for him to go to God and ask forgiveness, he went to the Witch of Endor. He took his troubles to the wrong source for help. All that he got was not comfort, advice and counsel, but his death warrant.

And his life went out in night.

Against this dark background shines the beauty of the fine character of David, who spared the life of such a man.

A righteous man with a gentle heart will not harm even his worst enemy.

FARM FOR SALE

160 acres in Scott County, Mississippi, 6 1-2 miles south of Morton on a graded road; three-room cottage and outbuildings; good water at the door; 15 acres under good rail fence, with a good crop now growing on it; 35 acres under three-strand hog wire fence; 40 acres of open land; 150,000 feet of pine timber; 30,000 feet oak, gum and poplar. Good neighborhood of white people who own their own homes; convenient to church and school. Within three miles of the birthplace of the editor of the Baptist and Reflector. Price \$2,000. Terms: One-half cash; balance in three years, 6 per cent interest. Write: Miley Palmer, Morton, Miss., or M. R. Cooper, 161 8th Avenue, North, Nashville, Tenn.

OUR BLESSED DEAD

Mary Catherine Byrd was born March 15, 1860. She professed faith in Christ in youth at Brown's school-house, Knox County, and joined the Methodist Church. May 1, 1886, she married R. M. Dew. July 15, 1887, she joined the Baptist Church at Clinton, Tenn. June 14, 1908, she, with her husband, who came to us as a deacon, placed their membership in Bethel Baptist Church, in which she remained a faithful member until her death.

She was a leader in the church, especially in its benevolent work. She organized and was for many years president of the Ladies' Aid Society of the church. The splendid work accomplished by that society was largely due to her leadership and will remain as a monument to her memory for years to come. Even after she had become a constant sufferer, she did not lose interest in the Lord's work.

She fell asleep in Jesus, March 25, 1920. She is survived by her husband, one son, Woody, and a stepson, A. O. Dew, all of Townsend, Tenn. Three children preceded her to their heavenly home in their infancy.

"She has gone to the portals of glory,
Where Jesus of Nazareth waits,
A crown of rejoicing to give her,
Inside of the beautiful gates.

The song of redeemed ones will greet her,
The shout of the loved ones who wait;

All glory to Jesus, who cleansed her,
She has passed through the beautiful gates."

Funeral services were conducted at the home by Rev. L. S. Carnes the evening following her death, after which her body was removed to Clinton for burial, services there being conducted by her former pastor, Rev. J. R. Dykes, of Maryville, Tenn., assisted by the pastor of the Clinton Baptist Church, and laid to rest in Sunset cemetery.

We commend the bereaved family to God, who has said, my grace is sufficient for the sorrows of life.

Mrs. F. R. Freshour,
Mrs. S. A. Walker,
Mrs. J. J. Myres,
Committee.

Mrs. Sinie M. Vaden died at the home of her daughter, Mrs. Dr. W. S. Farmer, Murfreesboro road, Nashville, March 22, 1920. Funeral was conducted by S. N. Fitzpatrick at Elmwood, Smith County. She leaves three children, Mrs. Dr. Farmer, Mrs. J. C. Elrod and B. Vaden. She was a member of Cookeville Baptist Church. She was a devoted mother and wife, a dutiful and benevolent Christian, a cripple for years, yet cheerful and helpful. She rests in reward beyond these chilly winds and gloomy skies, where beauty never dies and love abides immortal.

S. N. Fitzpatrick.

RESOLUTIONS OF RESPECT.

The death angel has again visited our midst and claimed for its victim our sister Betty Jolly, on January 6, 1920. Sister Jolly professed faith in Christ at an early age, and united with the Thompson Creek Baptist church, and about four years ago she brought her membership here with us at West Union.

Our loss is heaven's gain.

Resolved, that a copy of this be placed on the church minutes and a copy be sent to the Baptist and Reflector.

Done by the order of the church.
Mrs. Dollie Counsell,
Mrs. Vana Summers,
Mrs. Florence Terrell,
Dresden, Tenn. Committee.

IN LOVING MEMORY.

Mrs. Ouida Brewies Gambill died May 1, 1920. She was born May 27, 1885, professed faith in Christ and was baptized in the Auburn Church at the age of 12 years. She removed her membership to the First Baptist Church. Rev. Allen Fort preached her funeral, which was very sympathetic. She was an obedient daughter, a loving and faithful wife. It is hard for us to part with one we love so well. She leaves a husband to mourn her loss, a father, mother, one sister, Irene; two brothers, Wendelle and Lloyd Brewies. Some day when the hand that long has lain all motionless beneath the sod shall wave triumphantly the palm within the paradise of God, may the vacancy made in our hearts by her death be filled with the Spirit of God's love. Therefore, realizing that God in his infinite wisdom and mercy doeth all things well. A precious one is gone; a voice we loved is stilled; a seat is vacant in our home which can never be filled. Sleep on, dear Ouida, thy toils are over; Jesus has called thee to that bright and shining shore. We cannot hear your loving voice, but hope to meet you, dear, in heaven above. You are not forgotten, dear Ouida, nor will you ever be, for days of sadness still come over me; tears of grief then flow. Sweet memory, keep you ever near me. There will be a glorious dawn. We shall meet to part no more on the resurrection morn.

Mother.

149 Fifth Avenue, North, Nashville, Tenn.

The unveiling of a great life size painting by Abraham Lincoln was an important event in the World Conference of Boy Workers which is now in session at the Blue Ridge Association grounds, Blue Ridge, N. C. Hon. Raymond A. Robins of Chicago, who has figured so prominently in the affairs of Russia in the last two years, was the principal speaker. Mrs. Bush-Brown, one of the most prominent artists of Washington, who painted the picture, was present and told how she had tried to reveal the great heart of the man in her painting.

Dr. W. D. Weatherford, president of Southern College of Y. M. C. A., presided, and said that this painting of Lincoln was welcomed in Lee Hall, because Lincoln was a great Christian, a great American, a great soul untouched by hatred, and because the pictures of Robert E. Lee and Abraham Lincoln, hanging in Lee Hall, and both painted by the same great artist, would forever declare to those who come to Blue Ridge that there is no North, there is no South, but one nation united, unseparable.

The unveiling took place in Lee Hall before six hundred delegates at the World Conference of Boy Workers, in which twenty-six nations are represented. Canada, France, Switzerland, Sweden, Denmark, Russia, Italy, Japan, China, Australia, and South American republics are among the most prominent nations represented.

A HEART TO HEART TALK.

By O. C. Peyton, D.D.

We were talking about God's promise to Jacob: "I will surely do thee good." It is a promise as well for you and for me—yea, for every one of God's believing people.

We must understand the meaning of this blessed assurance or it will not harmonize with our experience. The people of this unbelieving world often reproach the people of God, when in distress, and say: "Where is now your God?" And even the people of God are sometimes perplexed. When Israel was sore pressed, Gideon said: "If God be with us, why hath all this evil befallen us?" Jacob said, mid a bitter experience: "All these things are against me." Yes, we are so blind and so ignorant that we do not at times comprehend the far-reaching intent of the promises of our God. When we are in homes of comfort and all goes well, we can comprehend how God will do us good, but Joseph is cast into prison. Daniel is among the lions. Job covered with boils is in the ashes. What are these to do with this promise. We must confide in God's judgment and distrust our own. We are ignorant and short-sighted. Appearances easily impose upon us. We do not know what is good for us in this life that we spend as a shadow. But, our God can never, never be mistaken. A wise father chooses better for his child than the child can for itself. Correction is not pleasing to the child, but it is good for him—yea, sparing the rod, the child is spoiled. Medicine is often unpalatable but it is food for the patient. The vine dresser does the vine good, not by suffering the wanton shoots to grow and thus drain the sap, but he prunes them vigorously, and so brings forth more fruit.

"I will surely do thee good." A promise sure, steadfast, unfulfilling. It is yea and amen in Christ Jesus. It is for you and for me. Believe it, cherish it, be comforted by it. Later, we will note some reasons why you ought to believe it and rejoice.

A HAND ON YOUR SHOULDER.

When a man ain't got a cent,
And he's feeling kinda blue,
And the clouds hang dark and heavy
An' won't let the sunshine through,
It's a great thing, O my brethren,
Fer a feller just to lay
His hand upon your shoulder
In a friendly sort o' way.

It makes a man feel curious,
It makes the teardrops start,
An' you sort o' feel a flutter
In the region of the heart!
You can look up and meet his eyes;
You don't know what to say
When his hand is on your shoulder
In a friendly sort o' way.

Oh, the world's a curious compound,
With its honey and its gall,
With its care and bitter crosses—
But a good world after all.
An' a good God must have made it—
Leastways, that is what I say
When a hand is on my shoulder
In a friendly sort o' way.
—James Whitcomb Riley.

Rev. J. L. Smith, Richland City, Tenn., baptized three on May 16, and had a fine congregation, and 149 in Sunday school and 40 in B. Y. P. U. His church has ordered new pews, and will paint the house at once.

AMONG THE BRETHREN

Fleetwood Ball, Lexington Tenn.

J. P. Roberts, Sr., of Denson's Landing, Tenn., writes: "We have been without a house at Tom's Creek church, Perry county, since April, 1919, and we are longing to have our house rebuilt."

Rev. O. F. Huckaba of Trenton, Tenn., writes: "We have in our Bradford church a young preacher of great promise, Waldo Nevil. He is very anxious to do some revival work this summer. He is a student in Union University and will go back to school next September."

Evangelist W. J. Cambron of Fort Thomas, Ky., writes: "I will leave here for Weeksville, N. C., a week from today to hold a revival."

Central church, Americus, Ga., loses its pastor, Rev. George R. Brown, who has resigned with the intention of entering the Southwestern Baptist Theological Seminary, Fort Worth, Tex., this fall.

Rev. Clifford A. Owens, Home Board evangelist, began a meeting last Sunday with Rev. W. M. Lee of the First church, Cochran, Ga. Bro. Owens was formerly pastor at Humboldt, Tenn., where he did a great work.

A meeting has just closed at Rossville, Ga., conducted by Rev. J. Bernard Tallant, which proved a blessing to the entire membership. There were 29 additions. That meeting was a blessing to Tennessee churches near by.

Mr. Frank H. Leavell, state field secretary of the B. Y. P. U. of Georgia, was recently presented a purse of \$250 by the young people of that state, with a request that he go for a rest this summer.

The third annual B. Y. P. U. convention of Cullman county, Ala., was held July 2-4, at Hanceville, and the fifth annual Sunday school convention at that county will be held at Holy Pond church, July 23-25. The Rev. Clay I. Hudson of the First church, Cullman, is the moving spirit in both meetings.

The labors of Evangelist N. R. Stone of Laurel, Miss., his consecrated wife, and singer, E. J. Thomas of Fort Worth, Tex., in the recent meeting at Lexington, Tenn., were faithful and efficient. There were twelve additions to the church, among them Deacon H. J. Petty and David B. Cox. The church was greatly strengthened.

Prof. Paul M. Cousins of Georgetown College, Ky., accepted the chair of English literature in Shorter College, Ga. He is a native of that state and merely comes home.

The First church, Monroe, Ga., has called Rev. J. H. Webb of Hagerstown, Md., and it is believed he will accept. He is a graduate of Mercer University and of Newton Theological Seminary.

Rev. M. R. Cooper of Nashville, Tenn., in a chance visit to Lexington, Tenn., last week made a most favorable impression on the members of the First church, many of whom he met. They have a vital interest in his work with the Baptist and Reflector.

The pulpit of Temple church, Los Angeles, Cal., of which Dr. J. Whitcomb Brougher, former pastor of the First church, Chattanooga, Tenn., is pastor, will be supplied during August by Dr. Henry Alford Porter of Atlanta, Ga.

Rev. W. P. Price of the First church, Bessemer, Ala., lately assisted Rev. W. B. Teagins of the First church,

Ocilla, Ga., in a revival which resulted in forty additions, twenty-eight by baptism. It is said to have been one of the best meetings ever held in the town.

Rev. J. W. Senterfitt of Marianna, Fla., entered upon his work at the First church, Cuthbert, Ga., July 1. He has spent his past life in Florida.

Rev. E. A. Albritton has resigned as pastor of the Tenth Avenue church, Tampa, Fla., to accept work as an evangelist. He lately held a meeting at Hahira, Ga., resulting in seventy-eight additions to the church, seventy-four by baptism. Bro. Albritton's address is Manchula, Fla.

Dr. Caleb A. Ridley of Central church, Atlanta, Ga., has just returned from York, Ala., where he held a revival resulting in 200 professions in five days, 100 the last day of the meeting.

West End church, Atlanta, Ga., has called Rev. W. M. Seay of Louisville, Ky., and it is confidently believed he will accept. It would be a sad depletion of the Louisville ministry and a valuable acquisition to the Atlanta forces.

The churches of the Northern Baptist Convention have subscribed \$62,129,950 to date on their \$100,000,000. Now that they have completely divorced themselves from the despicable Interchurch World Movement, they will more than likely go over the top. God grant it!

The First church, Galveston, Tex., loses its pastor, Rev. J. H. Pace, who recently resigned. His plans have not been fully disclosed.

Rev. H. D. Johnson resigns the pastorate at Eastman, Ga., to return to his first pastorate at Sylvania, Ga. It is rare that a man returns to his old field of labor in this fashion.

At the recent meeting of the Foreign Mission Board, Rev. I. D. Eavenhon and wife of Tunica, Miss., were appointed as missionaries to interior China. They sail on Aug. 17, from Vancouver.

Mr. Will A. Dockery of Memphis, Tenn., has recently given \$100,000 to Blue Mountain Female College, Blue Mountain, Miss., as endowment. President W. T. Lowrey is happy over the gift.

Some of the brethren want to abolish the welcome address in all our conventions. Why? We think it has its value. It adds variety to the program, introduces a new speaker to the body and is altogether refreshing. The Lord knows it is an inspiration to hear a new voice in the Southern Baptist convention occasionally, even if it is only for a welcome address.

The churches at Greenfield and Alamo, Tenn., are in the strain of building new houses of worship. If you get a letter containing an appeal for help, don't chuck it in the wastebasket.

Rev. Louis Entzminger of Lakeland, Fla., has been called to the care of the First church, New Orleans, La., succeeding Dr. Selsus E. Tull. He will in all probability accept.

Rev. W. R. Farrow of Amory, Miss., was lately assisted in a meeting by Rev. T. L. Holcomb of Columbia, Miss., resulting in twenty-one additions, eighteen by baptism. The meeting was a blessing to church and town.

Dr. John H. Boyet is enriching the columns of the Baptist Worker with a series of articles entitled, "Truth of Baptist History." They ought to be

published in permanent book form.

Rev. O. A. Utley of Memphis, Tenn., is to hold a meeting at his church in Crawfordville, Ark., beginning the second Sunday in September. It will be the writer's joy to aid him in the work.

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, Bolling 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, August 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. Tizah 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, October 8. Mt. Comfort church.

Stockton Valley. No minutes supplied.

Western District, October 7. McCampbellsville Grove church.

Wiseman. No minutes supplied.

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

Walnut Gr ve. No minutes supplied.

MEETING OF FOREIGN MISSION BOARD.

The Baptist program for the evangelization of the world will be greatly promoted as a result of plans adopted and new workers appointed at the recent meeting of the Foreign Mission Board of the Southern Baptist Convention it is believed by those who were permitted to attend that session.

Upon the recommendation of the commission that made a survey of the mission fields in Europe and the Near East last fall and winter, the board decided to send fraternal representatives to annual Baptist assemblies and the churches of Europe and other foreign countries from time to time as the need seems to justify, and invite Baptists of those countries to send representatives to America to mingle with and view the work of Southern Baptists. It is believed that in this way a better understanding of the aims and program of Southern Baptists will be had among Baptists everywhere, and that the basis will be laid for a closer co-operation among Baptists everywhere for the evangelization of the world upon the New Testament basis.

In keeping with this policy Secretary J. F. Love and Dr. George W. Truett leave within a few days for London as the representatives of the Foreign Mission Board at the meeting of the executive committee of the Baptist World Alliance. They will be accompanied by President J. B. Gambrell of the Southern Baptist Convention and President E. Y. Mullins of the Southern Baptist Theological Seminary, who thus began a fraternal mission to the Baptists of Europe and the Far East as representatives of the convention.

Among the other recommendations of the commission which toured Europe and the Near East which were adopted by the board were those providing for the appropriation of at least \$1,000,000 for missionary and relief work in Russia—this work to be begun as soon as it is possible to enter that country; the establishment of a large orphanage at Rome, around which all the relief work in Italy will be centered, the better equipment of the work in all the chief cities of Italy, and the taking over of the work and property of the English Baptists in Italy provided satisfactory arrangements to this end can be made; the establishment of a first-class theological school in Central Europe for the training of native preachers and workers with a preference for Prague as the location of such a school being expressed; the encouragement of the

more promising ministerial students of Europe to attend the theological seminaries of the South, and the continuation of the relief work in France and Belgium through the co-operative agency set up by the American Baptist Foreign Missionary Society.

After a thorough consideration of Palestine as a mission field, the board decided to enlarge the work in that field, interpreting the proffer of funds from other sources and the volunteering of special workers for that field as indicating the desire of God that the country in which Christ was born and which formed the scene of his earthly labors be evangelized. It is probable that an American missionary will be named to superintend the work, while much of the detail will be carried out by converted Syrians. It is probable that inasmuch as the problem of evangelizing Palestine is largely a problem of converting the Mohammedans, the work will be undertaken from Cairo, the intellectual as well as the religious center of Mohammedanism, rather than from Jerusalem.

Fifty exceptionally choice and well trained young men and women were named for foreign work by the board at this time. The applicants passed unusually good physical, mental and spiritual examinations for the work, and many of them will go to the Orient, sailing on the special ship that will leave Seattle about August 17. Evangelists, teachers, physicians, nurses, chemists and agriculturalists were numbered among the appointees, 35 of whom will go to China, one to Japan, 3 to Africa, 6 to Brazil, 3 to Argentina, and one to Chile.

In delivering a charge to the new missionaries Secretary Love urged them to keep step with the denomination at home, remain steadfast to New Testament teachings, and to seek to justify the contention of Baptists by rendering a great service to God and humanity. Dr. H. A. Tupper of the First Baptist church of Washington brought the missionaries greetings from a prayer band of 72 members in that church who have agreed to hold a special season of prayer every Sunday evening for the new appointees on the mission field.

It was interesting to note that a majority of the new missionaries were born and reared on the farm.

Frank E. Burkhalter.

REVIEW OF DR. SCARBOROUGH'S BOOK—THE HISTORY OF THE 75 MILLION CAMPAIGN.

By J. B. Gambrell.

This book was prepared by the director of the 75 Million Campaign at the request of the campaign committee. It is a history of a very remarkable movement, directed throughout with consummate skill. Nothing undertaken by Baptists ever attracted such widespread interest. The undertaking was an adventure of faith. It was a real breaking forth on the right hand and on the left hand.

In this book of 245 pages the success of the undertaking is attributed to divine leadership. No one, not spiritually blind, I am persuaded, can know the facts of the remarkable forward movement and doubt that Almighty God inspired it and led it. That so many independent factors as were assembled at Atlanta could be composed into a body having one spirit and one mind, filled with a conquering spirit and made ready to strive together from the Atlantic to the Rio Grande, and from Illinois to the Cape of Florida for one noble ob-

jective, is certainly a marvel of grace. No man nor group of men did it. It was quite beyond human achievement. God did it.

Not only was the divine intervention made plain in the initiation of the movement, but in its on-going. There were enormous tasks to perform in composing all differences among the several groups of workers and the many interests involved. The hand of the Lord guided in a wonderful way.

Equally clear was it throughout the campaign that God, the Holy Spirit, was going with and going before the workers. Churches were strangely and wonderfully aroused. Leaders appeared wherever needed. The souls of the people were set aflame. In many places the people did not wait for a visitation from any worker, but of themselves went forward and exceeded what was asked of them. These things are recounted in this book.

Of a truth it can be said that the campaign was religious. It was for the truth. It was frankly and openly a Baptist effort to set forward Baptist enterprises, in the belief that in so doing we were rendering the best service to the cause of Christ. This course had its fullest vindication in the abundant success of the campaign, both in material and spiritual results. I do not doubt that the committee was divinely guided in the choice of a leader for the unusual undertaking. God never does big things through men of little faith or half-way consecration. Director General Scarborough, without counting the cost, threw himself into the business with an abundance of faith and zeal.

It would evidently be a serious loss to the denominational history and spirit to pass from this great achievement without leaving in due form a record both of the divine and the human activities which made it possible. This narrative has in it a fine tonic for feeble souls and many suggestions for practical workers. Whoever reads it will understand how Baptists worked together to do a humanly impossible task. Both in its divine and its human characteristics it makes a fine study. Many lessons of commanding importance are taught by this narrative. The book ought to be read by all our thoughtful people.

The book is published by the Sunday School Board at Nashville and can be secured from them. It makes interesting reading for those who were in the thick of the fight for a great Baptist battle. Get it and read it.

TAKE NOTICE.

Concord Association will convene with Mt. Hermon church, five miles east of Murfreesboro, on Bradyville pike, July 28, at 1:30 p. m., Wednesday before first Sunday in August.

I am writing to ask that all the churches and visitors will kindly comply with the following: Do this at once. First, all who expect to attend the association and remain over night please send names to Brother E. M. Yearwood, Murfreesboro, Tenn., R.

Second. All who will be in need of transportation from Murfreesboro will send names to Brother J. D. Roberts, Murfreesboro, R., stating time you will reach Murfreesboro. If the messengers and visitors will comply with the above request you will greatly oblige the committee and pastor. Come, we are looking for you.

W. G. Mahaffey, Pastor.
Walter Hill, Tenn.

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan,
Corresponding Secretary and Editor.

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

THE ROSE AND THE WALL.

Near a shady wall a rose once grew,
Budded and blossomed in God's free
light,

Watered and fed by morning dew,
Shedding its sweetness day and
night.

As it grew and blossomed fair and
tall,

Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam
of light.

Onward it crept with added strength,
With never a thought of fear or
pride,

And it followed the light through the
crevices' length,
And unfolded itself on the other
side.

The light, the dew, the broadening
view,
Were found the same as they were
before;

And it lost itself in beauties new,
Breathing its fragrance more and
more.

Shall claim of death cause us to grieve
And make our courage faint or fall;
Nay, let us faith and hope receive—
The rose still grows beyond the
wall.

Scattering fragrance far and wide,
Just as it did in days of yore;
Just as it did on the other side;
Just as it will forevermore.

—Selected.

A MINE OF INFORMATION.

An advance copy of the W. M. U. Year Book for 1920-21 has just reached our office. It is a veritable treasure house of information for society presidents and circle leaders. A copy will be mailed to each society president, Y. W. A. president and leaders of junior organizations just as soon as the state supply reaches us. Watch for it, read it, digest it, pass on to your members the information it contains. Every member cannot have a copy but they should know what is in it, as the need arises. One for each of your circle chairman or leaders will be sent to your address if you will let us know how many circles you have, and when a change of officers comes during the year pass it on to the new leader; it is society property, a part of your equipment to help toward efficiency.

A close study of it will give you some valuable knowledge.

Tennessee W. M. U. is seventh in the amount of her aim financially. See apportionment table on page 18. Read carefully pages 20-23. Take a forward look on page 25. See the Weekly Prayer Circle, page 26. Remember Friday is Tennessee's day. Study Personal Service, pages 27-29. Remember Royal Service is now fifty cents a year; no club rates. Keep your Standard of Excellence record on page 39. Note change in point 10, page 42. Practice plain parliamentary rules on pages 50-51. Read frequently your constitution, given on pages 56-61, the one that belongs to your or-

ganization. Look through the list of study books; note prices of same; select your course and go to work on it. See instruction where to get these books on top of page 62.

This review is given just to whet your appetite for the study of the Year Book, and that others who have not the book may be interested enough to ask about it and have it read to them.

SUPERINTENDENTS' COUNCIL FOR EAST TENNESSEE.

At the call of Mrs. J. H. Anderson, vice-president of the eastern division of Tennessee W. M. U. for a council of superintendents, on June 29 a large company of W. M. U. workers assembled at the First Baptist Church, Knoxville. Fourteen of the twenty-three superintendents were present and Sweetwater was represented by Mrs. Wilhite, who responded to the address of welcome graciously extended by Mrs. Len G. Broughton. Superintendents present were: Mrs. Fritts, Big Emory; Mrs. Longmire, Campbell County; Mrs. Gilbert, Chilhowie; Mrs. Dawn, Clinton; Mrs. Livingston, Cumberland Gap; Mrs. Gregory, Holston; Mrs. Huggins, Jefferson County; Mrs. Harris, Knox County; Mrs. DeMarcus, Midland; Miss Wilson, Nolachuckie; Mrs. Robinson, Ocoee; Mrs. Kincer, Providence; Miss Brown, Sevier; Mrs. Seiler, Watauga.

A pennant had been offered by Mrs. Anderson for the largest attendance from an association. Mrs. Huggins, superintendent Jefferson County, carried it away, having ten present. Sevier came second with six. Nolachuckie third, having five. Knox County was excluded of course; but they, too, responded with a good attendance. The reporter for the daily paper stated that lunch was served to more than 300.

The topics for discussion by the superintendents and others were "Personal Service," with a "Good Will Center" in Knoxville as the ultimate aim; "Good Roads" as an aid to kingdom extension; "A Field Worker" and welfare work in the mining centers of East Tennessee.

The governor of the state was invited to speak at the lunch hour, but was not present. Stirring addresses were made at this time by State Secretary of Missions Dr. Lloyd T. Wilson, Dr. Broughton, pastor of the First Church; Dr. Stooksbury, superintendent of county schools; Dr. B. A. Bowers, pastor of Broadway; Mr. J. H. Anderson; Rev. J. H. Sharp, enlistment secretary for East Tennessee. These messages were forceful and timely. In the afternoon Mrs. H. M. Wharton of Baltimore, Personal Service chairman of W. M. U. of Southern Baptist Convention, spoke on this subject, so dear to her heart, as well as

to the hearts of all loyal W. M. U. workers. Mrs. Anderson presided with her usual graciousness, leading a helpful devotional at the beginning of the morning session, presenting some effective charts illustrating her plans for the work of her division. The special music was enjoyable.

The discussion of city church problems was under the direction of Mesdames Robinson and Harris. Mrs. Snyder of Chattanooga assisted Mrs. Robinson. Mesdames Slater, Beeler and George assisted Mrs. Harris.

Country or rural church society problems were presented by Mesdames Sellar and Huggins and Miss Allie Wilson. "The Field Worker" was the topic assigned Mesdames Fritts and Dawn. Mesdames Longmire, Atchly and Parker presented the needs of the "Mining Camp." Mrs. Gregory brought an interesting message on "Good Roads."

Mrs. Mason spoke forcefully, her theme being "The Consecrated Mother, the Dedicated Child, the Separated Manhood," based on the story of Samuel.

The old First Church wore a festive air and extended gracious, abundant hospitality—a pleasant and profitable day. It was a joy for your secretary to have this touch with the superintendents and other workers.

Mrs. Robinson and I were guests in the hospitable home of Mrs. R. L. Harris.

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YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

THE CAPTAIN'S CALL.

Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
Is the summons of Christ for you?

There are wrongs to be met and de-
feated,
There are weak ones who fight
alone;
There are hearts that are bitterly
tempted—
Their need you must surely own.

There are lands that are lying in
darkness,
And waiting for heavenly light;
The army of Jesus must claim them,
And hold them for truth and right.

Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
The summons must be for you!
—Exchange.

AT AUBURN TOWN.

On Saturday, June 26, a young people's rally was held at Auburn church in Salem association. There was a large crowd of young women, girls, and children present, as well as a number of women from the three missionary societies of the association. Mrs. T. J. Jackson is superintendent. After devotional and reports from organizations present, Miss Virginia Duggan read a splendid paper on "The Vision of Service." A class for leaders was held in the afternoon and some good demonstrations given. The Sunbeams of Salem church, with Mrs. Frank Bratton leader, gave a very interesting Sunbeam program, which was carried on just as they do in their regular meetings. The girls of Auburn provided the special music, a solo and a quartette, which were much enjoyed. The G. A.'s, of Prosperity, with Mrs. H. M. Keaton, their counselor, gave a pageant, "The World's Need," which was very impressive. We are sure several new societies for the young people and children will be organized as a result of this meeting.

It was a pleasure to be entertained for two nights by Mrs. Jackson at Liberty.

PLAN TO GO.

During the W. M. U. week at Ridgecrest, July 25-31, there will be on the program some of our finest young people's workers. Miss Jessie Burrall, teacher of the famous Burrall class of young women in Washington, will speak. Miss Susan B. Tyler, W. M. U. Young People's Secretary of Baltimore, and Miss Elizabeth N. Briggs, editor of the Young People's Department in Home and Foreign Fields, will also be on the program. There will be others of our great men and women to teach and speak during the week. It is the best place you could possibly spend a week's vacation. One of our Y. W. A. girls is going as the guest of Tennessee W. M. U. We do not know yet who the successful contestant will be, but a few days will tell. The name of the winner will be announced next week.

There ought to be a number of other girls there from Tennessee. Plan to go.

BIBLE LESSONS FOR SUNBEAMS.

Theme: Our Duty to God—Our Duty to Each Other.

1. How is the fear of God described?
Ans.—Prov. 9:10.
2. What did Christ say was the greatest commandment?
Ans.—Matt. 22:37.
3. Is it then our duty to love God?
Ans.—Josh. 23:11.
4. What did the apostles say about obedience to God?
Ans.—Acts 5:29.
5. What kind of service should we offer to God?
Ans.—Heb. 12:28.
6. How are they blessed who fear the Lord?
Ans.—Psalms 25:13.
7. What is our duty to each other?
Ans.—Lev. 19:18.
8. What did Christ say of our duty to each other?
Ans.—Matt. 7:12.
9. What, then, is the duty of man to God and to his fellowmen?
Ans.—Eccl. 12:13.

GET-TOGETHER MEETING.

Get-together meeting of Friendship Association, to be held with Beech Grove Church, five miles south of Fowlkes, beginning Wednesday, July 7, 8 p. m.:

- Devotion, R. M. Thornton.
8:15. Sermon by Rev. Hutchinson, of Newbern; alternate, J. H. Bell. Subject, "Restricted Communion."
Thursday.
9:00. Devotional, Rev. Richard Presley.
9:15. Special music.
9:30. "Is the Lord's Supper a King-

dom or Church Ordinance," J. H. Bell. Open for general discussion.

10:00. "Is the Church and Kingdom the One and Same Thing," C. W. Bauldrige. Open for discussion.

11:00 a. m. Special music.

11:15 to 12:00. "Valid Baptism," E. L. Atwood.

Dinner.

1:00 p. m. Devotional, Rev. Gurley.

1:15. "Can a Child of God So Apostasize as to Be Finally Lost," W. B. Perry, J. R. Burk.

2:00. John 3:5 explained by F. Carlton and others.

2:30. "Was the Blood on the Cross Shed for All," J. B. Freano and J. H. Hamilton.

3:00. "Are Modern Union Meetings Scriptural," Julian Palmer and others.

3:30. I Peter 3:19 discussed by Prof. Bodkin.

4:00. Announcements. Adjournment.

8:00. Devotional, T. H. Avery.

8:15. "When and by Whom Was the Kingdom or Church Established," W. H. Haste.

Musical program in charge of Julian Palmer.

Everybody invited to attend.

Evening's train both north and south met at Fowlkes Wednesday evening.

J. R. Burk, Julian Palmer,
Committee.

Dear Brother Cooper: In beginning work with a people many surprises are in store for the pastor. On Tuesday evening the pastor and his assistant were pounded with real Baptist hospitality. They came in cars, on foot, in buggies—laden with good things to eat, and still they came. Needless to say we enjoyed the party, but you are hereby extended a hearty invitation to partake if you will only run over and talk with the Kingston folks. Our work is cast along pleasant lines and we hope to do a real constructive work by grace divine. Geo. L. Ridenour.
Kingston, Tenn., June 26, 1920.

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PASTORS' CONFERENCE

NASHVILLE.

Seventh Church.—Edgar W. Barnett, pastor. Morning subject, "Longing for Righteousness," Matt. 5:6. Evening subject, "The Lost and Their Doom," Deut. 32:35. In Sunday school, 89. Ordained three deacons in the afternoon. Dr. O. L. Hailey preached the sermon and led in the ordination prayer. A most delightful service.

Franklin Church.—J. H. Hubbard, pastor. Morning subject, "In Blessed Memory," Matt. 26:26-28. Evening subject, "Faith and the Moths That Corrupt," James 2:14-20. We met again in the out-of-doors on the schoolhouse lawn. A fine sermon and a good crowd. Sermon by Rev. McLuny of the Cumberland Presbyterian church.

Third Church.—C. D. Creasman, pastor. Morning subject, "The Still Small Voice," 1 Kings 19:12. Evening subject, "Carry On," 2 Kings 2:6. In Sunday school, 158; in B. Y. P. U., 25. Good hot day, Fourth of July congregations.

Immanuel Church.—Ryland Knight, pastor. Morning subject, "The Christian Citizen," Mark 12:17. Evening subject, "Not Worth Recording," 1 Kings 22:39. In Sunday school, 236; in B. Y. P. U., 27; by letter, 3.

Grace Church.—T. C. Singleton, pastor. Morning subject, "The Supper of Our Lord," Evening subject, "Our Priceless Heritage." By letter, 2. Large crowds.

North Edgefield.—A. W. Duncan, pastor. Observed the Lord's Supper at the morning hour. The pastor spoke at the evening hour on "Universal Law of Discipleship" (Matt. 16:24). One addition.

CHATTANOOGA.

Central Church.—W. L. Pickard, pastor. In Sunday school, 265. Preaching both hours by Dr. Albert R. Bond.

Antioch, Tenn.—We had fine congregations yesterday. One added by experience. Good Sunday school and B. Y. P. U. W. M. Kuykendall, Pastor.

Jonesboro.—W. N. Rose, pastor. Morning subject: "A God-forsaken King." Fine S. S. One addition by letter; thirty in Sunbeam Band. Miss Lucy Thomas, leader. Training school through week with Miss Abbie Jane-way, Dr. Lewis M. Roper, R. E. Corum and D. N. Livingston, teachers. Six graduates.

Rock Spring Church.—Rev. J. H. Barber, pastor. Bro. J. T. Williams of Nashville preached in the afternoon on "The Lord has done great things for us, whereof we are glad." Sunday school very good service; fine collection. Meeting begins the third Sunday in this month. Pastor will do the preaching.

Loudon.—J. H. O. Clenenger, pastor. Pastor spoke on "Patriotism and Religion" Independence Day, with splendid congregation. Patriotic songs, American flag and decorations. At 3 o'clock baptized four in Tennessee river before great audience. Splendid evening service. Subject: "Conversion and Direct Obedience." A great and glorious Fourth.

J. H. O. Clenenger, Pastor. Speedway Terrace—Pastor J. O. Hill preached morning and evening. We had a splendid day.

New South Memphis.—Pastor W. E. Rice spoke at both hours. In Sunday school, 94. Fine B. Y. P. U.

Central.—Pastor Carl preached on "Asleep in Church," and "Fallen women and Fallen men." Six received.

Bellevue.—Pastor R. M. Inlow preached at both hours. Two received for baptism. Fine spirit throughout the day.

Prescott Memorial.—Pastor James H. Oakley preached at both hours. Good Sunday school and unions. Rev. D. A. Ellis preached great sermons in the revival. Thirteen additions during the week. Meeting continues this week.

La Belle Place.—Pastor D. A. Ellis spoke at both hours. Two received for baptism. Three deacons ordained. Good Sunday school. Twelve calls for weddings and funerals in ten days.

Tyner Church, Chattanooga.—Pastor A. T. Hayes preached morning and evening on "Go Forward" and "Face to Face." Excellent Sunday school, 105 present.

Harrison Church, Chattanooga.—Pastor A. T. Hayes preached in the afternoon on "The Second Cry From the Cross." Good service, interest growing.

Walnut Hill Church, Harriman.—W. R. Fuller, pastor. Our revival still continues, with E. J. Baldwin, of Chattanooga, doing the preaching, with great success. Pastor Fuller is doing his best.

Greenland Heights, Memphis.—Good attendance at both services, one profession.

Boulevard Church.—Pastor Wright preached at both hours. Taught deacons at 3. Preached at North Evergreen; fine services all round.

Highland Heights.—Very good day Sunday. Pastor E. F. Couch preached morning and evening to fair congregations.

Central Avenue.—Children's exercises and Christian Education at morning hour. Pastor W. L. Smith preached at night. One addition by experience in baptism.

Raleigh.—Pastor C. L. Owen preached morning and night. One received for baptism.

First.—Pastor Boone preached. Two letters, two for baptism, in Sunday school 473.

Temple.—Pastor J. Carl McCoy spoke at both hours on "Doing One's Best" and "Paying for Fun." 209 in Sunday school. Good B. Y. P. U. Two by letter.

East Chattanooga Baptist Church.—J. N. Bull, pastor. Morning subject, "The Second Coming of Christ;" evening subject, "The Shepherd and the Sheep." Three joined by letter. 249 in Sunday school.

First Church, North Chattanooga.—W. B. Rutledge, pastor. Dr. W. C. McPherson preached morning and evening. 120 in Sunday school. Subjects of Dr. McPherson's sermons, "Soul-Winning" and "The Second Coming of Christ." Two great services. One conversion, six baptized. Meeting progressing splendidly under Brother McPherson's leadership.

Central Baptist Church, Chattanooga.—Morning and evening sermons by Rev. Albert R. Bond. 253 in Sunday school.

Tabernacle.—T. F. Calloway, pastor. 298 in Bible school. Morning subject, "God's Plan of the Ages;" evening subject, "Seven Judgments of the New Testament." Three additions by letter, one baptism.

First Baptist, Chattanooga.—Morning subject, "That the Menace Come Not Again," by John W. Inzer, pastor. In Sunday school, 368. Union service in evening.

Woodland Park.—G. W. McClure, pastor. Morning subject, "How Long

Halt Ye;" evening, "The Harvest is Past, the Summer Ended." Meeting closed with twenty-six additions. 153 in Sunday school. Large crowds at all services. In the afternoon Dr. Calloway spoke on "Heaven."

Chelsea Baptist Church (Georgia).—Two good services.

Ridgedale.—Good attendance at all services. Rev. J. N. Hightower, of Reeves, Ga., preached at both services.

St. Elmo, Chattanooga.—O. D. Fleming, pastor. Meeting closed last night with twenty for baptism and three by letter. 272 in Sunday school. Ruse and Rowland, of the Home Mission Board, were with us.

Oak Grove Church.—F. B. Ricketts, of Atlanta, Ga., preached at both services. Closed revival with thirty-one received by baptism and twenty-eight by letter.

Highland Park.—Pastor Keese spoke at both hours. Good congregations. Good Sunday school. New building progressing well.

Ooltewah.—Preaching by the pastor, D. F. Lillard. Morning subject, "The Unfinished Life." Number in Sunday school, 75. Good day.

Rossville.—J. Bernard Tallant, pastor. Subjects, "A Life or a Living," and "The Elder Brother." One united with the church. Splendid B. Y. P. U. 232 in Sunday school.

Ridge Junction Baptist Church.—Rev. Hauser supplied the pulpit in the morning and preached from the text, John 6:48, "I Am the Bread of Life." Had a fine congregation both morning and evening. Mrs. Donohue spoke in the evening, subject, "Prayer." Had a fine Sunday school; sixteen in primary class.

Mt. Lebanon Church, Maryville.—J. B. Dykes, pastor. Morning subject, "The Words of the Preacher;" evening subject, "What the Church Needs."

First Baptist Church, Maryville.—Rev. A. W. McDaniel, pastor. Morning subject, "The Book;" evening subject, "As I Was Sent, So Sent I You." Number in Sunday school, 317.

Cedar Grove Church, Maryville.—W. R. Tefftler, pastor. Preaching in the morning, "The Old Path," by R. T. Jenkins. Number in Sunday school, 102. The Lord was with the church in power.

Pleasant Grove Church, Maryville.—W. O. Roten, pastor. Morning subject, "The Lord's Supper;" evening subject, "Hearts Set to Do Evil."

Bethel Church, Maryville.—S. H. Clark, pastor. Morning subject, "Some Suggestions to Christian Workers." Number in Sunday school, 80.

Kagley Chapel, Maryville.—John Burns, pastor. Preaching in the morning by the pastor from Ps. 116:15. Preaching in the evening by Robert Porter; subject, "Set Your Affections on the Things Above." Number in Sunday school, 58. Just out of a grand meeting at Ellejoy, twenty-three conversions and twenty-three additions.

Bell Avenue Church, Rev. J. B. Hyde, pastor.—Preaching both morning and evening by the pastor. Morning theme, "Jesus Christ the Mediator;" evening theme, "Two Pictures of Jesus." Number in Sunday school, 420. Extra good service.

Calvary Church.—S. C. Grigsby, pastor, spoke at both hours. Morning, "The Christian Conqueror;" evening, "The Nearness of Death." Number in Sunday school, 87.

Inskip Church.—W. M. Thomas, pastor. Preaching in the morning by the pastor; theme, "Jesus Choosing the Twelve Disciples;" preaching in the evening by the pastor, theme, "Foolish

Excuses for Going to Hell." Number in Sunday school, 82.

Gillespie Avenue Church—J. N. Poe, pastor. Preaching in the morning by the pastor, subject, "A Faithful Church;" preaching in the evening by the pastor, subject, "The Battle of Life." Number in Sunday school, 227; baptized, 4; received by letter, 1.

Broadway Church—B. A. Bowers, pastor. Preaching in the morning by the pastor, theme, "Two Livers in One;" preaching in the evening by the pastor, theme, "Christ's Call to the Thirsty." Number in Sunday school, 368; additions, 8.

Central Church—A. F. Mahon, pastor. Preaching in the morning by the pastor, theme, "Who is a Christian?" preaching in the evening by the pastor, theme, "Naaman, the Leper." Number in Sunday school, 188.

Deaderick Avenue Church—H. T. Stevens, pastor. Preaching in the morning by the pastor, theme, "Herod and John;" preaching in the evening by the pastor, theme, "The Four Lepers Taking a Chance." Number in Sunday school, 505; baptized 1. Children's Day in Sunday school.

Beech Springs Church—Preaching in the morning by W. E. Watson, theme, "Life a Warfare;" preaching in the evening by W. E. Watson, theme, "The Probability of Christian Growth." Number in Sunday school, 93.

Sweetwater Church—E. K. Cox, pastor. Preaching in the morning by the pastor, theme, "Obeying the Heavenly Vision;" preaching in the evening by the pastor, theme, "Heaven." Good congregations.

Oakwood Church—R. E. Grimsley, pastor. Preaching in the morning by the pastor, theme, "The New Birth;" preaching in the evening by the pastor, theme, "The Waiting Christ." Number in Sunday school, 210. B. Y. P. U. elected officers.

Grove City Church—D. W. Lindsay, pastor. Preaching in morning by the pastor, theme, "The Lord Our Dwelling Place;" preaching in the evening by the pastor, theme, "In Joy, Remember Judgment." Number in Sunday school, 185. Good day.

Mountain View Church—W. C. McNeely, pastor. Preaching in the morning by the pastor, theme, "Is It Worth While?" preaching in the evening by the pastor, theme, "The Hidden Gospel." Number in Sunday school, 178; baptized 1. Good day.

Maryville Church—Preaching in the morning by A. W. McDaniel, theme, "Reverent Bible Study the Need of the Hour," Josh. 1:8; preaching in the evening by A. W. McDaniel, theme, "The A's and B's of the Christian Life," John 20:21.

Third Creek Church—Brother Parker, pastor. Preaching in the morning by Brother Davis, theme, "The Comforter;" preaching in the evening by G. K. Hinton, theme, "What is Man?"

Pleasant Grove Church—J. C. Davys, pastor. Preaching in the morning by the pastor, theme, "Is It Well With My Soul?" Number in Sunday school, 80.

Immanuel Church—A. R. Pedigo, pastor. Preaching in the morning by the pastor, theme, "The Good Shepherd;" evening, "What a Man Thinks About in Hell." Number in Sunday school, 216.

Lincoln Park Church—L. W. Clark, pastor. Preaching in the morning by the pastor, theme, "The Way of Success;" preaching in the evening by the pastor, theme, "One Thing Thou Lackest." Number in Sunday school, 167; received by letter, 6. Splendid day in all departments.

Smithwood Church, Chas. P. Jones, pastor. Preaching in the morning by the pastor, text, Isaiah 50:10; preaching in the evening by the pastor, subject, "Saul's First Prayer."

South Knoxville Church—M. E. Miller, pastor. Morning subject, Matt. 1:2; evening subject, Amos 4:12. Number in Sunday school, 235.

Ball Camp Church—T. R. Waggoner, pastor. Preaching in the morning by the pastor, theme, "The Golden Rule," Matt. 7:12; preaching in the evening by the pastor, "The Eagle Stirring Up Her Nest," Deut. 32:11,12. Number in Sunday school, 98.

Euclid Avenue Church—J. W. Wood, pastor. Preaching in the morning by the pastor, theme, "The Remnant Shall Be Saved;" preaching in the evening, theme, "The Fullness of Time." Number in Sunday school, 200. Fine day.

Stock Creek Church—Will Carroll, pastor. Preaching in the morning by J. H. Sharp, theme, "Self-Denial." Number in Sunday school, 112.

Beaumont Church—A. D. Langston, pastor. Preaching in the morning by Rev. W. C. Semes; preaching in the evening by the pastor, theme, "The Wasted Years at Horan." Number in Sunday school, 170; received by letter, 2. Good day.

Central of Bearden Church—Robert Humphreys, pastor. Morning, Children's Day exercises; preaching in the evening by the pastor, theme, "What Have I Done?" Number in Sunday school, 128.

First of Athens Church—Preaching in the morning by Frederick H. Stern, theme, "Our Father Which Art in Heaven;" preaching in the evening by Frederick H. Stern, theme, "Lost and Found."

New Hopewell Church—O. M. Drinen, pastor. Preaching in the morning by Rev. W. W. Mullendore, theme, "The Kingship of Christ;" preaching in the evening by the pastor, "The Christian Warfare." Number in Sunday school, 78. Took the Lord's Supper at the morning service.

Lonsdale Church—J. C. Shipe, pastor. Preaching in the morning by the pastor, theme, "The Old Paths;" preaching in the evening by the pas-

tor, theme, "Meeting God." Number in Sunday school, 274. Splendid congregations.

Fifth Avenue Baptist Church—J. L. Dance, pastor. Morning subject, "Requisites to Having All You ask," John 15:7; evening subject, "Requisites to a Great Harvest," John 12:24. Number in Sunday school, 297.

Strawberry Plain Church—S. G. Wells, pastor. Preaching in the morning by the pastor, theme, "The Second Mile;" preaching in the evening by the pastor, theme, "Over the Line." Number in Sunday school, 68; baptized, 8; received by letter, 2.

First Church—Len G. Broughton, pastor. Preaching in the morning by the pastor, theme, "Personality in the Incarnation;" preaching in the evening by the pastor; theme, "Are Conditions in Knoxville and the World Hopeful or Hopeless?" Baptized, 1. Installation of B. Y. P. U. officers at evening service.

OUR SEMINARY.

July 2, 1920

To the Editor.

My dear Brother:

Just a line on the eve of my departure on the missionary tour. A number have made inquiry as to whether or not my classes will be carried on in the Seminary during the months of my absence the early part of next session. I will be obliged if you will let the brethren know that arrangements are being made for all my classes to be cared for. I hope myself to be home by Christmas; at least, this is the present calculation.

You will be interested to know that the outlook is good for students. We hope to have a great session beginning September 21st. Permit me to wish for you a very pleasant summer and for your paper ever increasing influence and power. Please also let me thank you most cordially for your many kindnesses to me in the past. I do not know what we would do without the papers. They are the very vital breath of our denominational life.

Cordially yours,
E. Y. Mullins.

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President OSCAR E. SAMS,
Jefferson City, 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

The campaign for Sunday school and B. Y. P. U. work begins next Sunday among country churches of the South and especially in Tennessee. We have nearly 200 schools scheduled for the year. Beginning July 4 there will be schools at LaFollette, Cleveland, McMinnville, Willow Grove, Mt. Zion, Fairview, Fellowship, Salem and Ridgely, Laurel Grove and New Salem.

The week of July 11 to 17 there will be ten schools in Duck River Association alone and a number of others at the same time in other sections.

Two fine schools have been reported from Western District Association the last week. Mr. Preston and Rev. Sturgis were at North Fork, where they had a fine showing, and Mr. Rennolds and Miss Patrick were at Puryear. Both report splendid results. Dr. J. W. Storer has something to say about these schools in another note.

The Training School is on at Fayetteville this week and good reports have been sent in. Miss Cooper, Mr. Preston and Mr. Leavell are there and this insures good work.

Mr. Livingston and Miss Janeway together with Dr. Roper and Brother Corum, are holding a school at Jonesboro this week. We have not had a definite report from this school yet.

The Park Avenue School, Nashville, has reached the A1 standard and deserves to be placed on the honor roll. They have not yet received their award, but we were there in person and checked them up and found them ready for the award.

A fine class finished at Smithwood last week under Mr. Maston and Livingston. Quite a number of names were sent in for certificates. It is impossible to print all these names in the notes, as there are so many that it would take up much of our space.

What Dr. J. W. Storer says about the training schools in Western District Association.

The Sunday School at "Union McMinn" has taken on new life and is now growing rapidly in every way. They have asked for a training school this summer and it is our plan to give them what they want.

Mr. Maston was at Spring Creek Church near Chattanooga last Sunday and writes that he found a fine union and a live growing Sunday school. They, too, have asked for a training school.

A fine bunch of papers have come in from Antioch as a result of the school held there several days ago. Among them who took the work are: Mr. C. K. Austin, Mrs. C. K. Austin, Mrs. Irene Sirls, Miss Linda Paul, Rev. Claud B. Baker, Miss Vivian Baker.

Two classes have been organized as a result of the Tullahoma Training School. A class for married men and

one for young men. Mr. John Harton is president of the men's class, and they are preparing to build a class of at least fifty men. Mr. W. A. Womack is the teacher, with C. L. Boles as assistant teacher. They have a full corps of officers and their committees are at work now getting ready a class room in the C. P. Church for their meeting place. The young men's class will also meet in this church building on account of small room in the main building. The church needs a Sunday school house badly and it is hoped that this will be done before very long.

A new union was reported from North Fork this week and the Sunday school reorganized.

Taken from the Church Bulletin, Paris. "Two training schools are on this week in our association. One at North Fork and the other at Puryear. Mr. Preston and Rev. Sturgis are at North Fork and Mr. Rennolds and Miss Patrick at Puryear. It was my pleasure to drive out to North Fork Thursday evening and see what was going on there. This is one of the largest country churches in the state and one of the richest in finance. This church gave nothing to the \$75,000,000 campaign, but during the week they became enthused over the work being done and got ashamed and asked to be given privilege to sign up for the campaign. Mr. Preston took a lot of pledges and sent them in to Dr. Wilson on the general fund. A fine B. Y. P. U. was organized on Thursday night and the Sunday school on Friday night. This is the best enlistment work that can be done. Does State Missions pay? The same kind of a report comes from Puryear. Miss Patrick is staying over today to grade the school there and splendid interest has been manifest all the week in this congregation."

Local Schools.

If you do not get a regular associational school, you may conduct in your local church a training school of unusual interest. There are many ways to conduct local classes but the best thing to do is to set apart a solid week for study just like you do for a protracted meeting, and every one come to the church house with books and lunch and spend the entire day studying together. Make it a sure enough school. Begin say at 10 o'clock and work till 12 and again at 1 and work until 3. Have regular recesses and games for all like the day school. Do not have dinner on the ground, but every fellow bring his lunch and eat it like boys and girls do in school. Elect teachers for the books and have lessons assigned and expect real study. This will prove to be the most important week of the

entire year in any church that will try it. Do this every year and your church will soon be full of trained workers and you will not be suffering for leaders any more.

A Regular Training Class.

In case you cannot get the church to set aside this week for a school, then organize what workers you can into a regular training class, following suggestions mentioned herein as follows:

1. Send for "Guide for Teachers of the New Normal Manual." This guide will be sent free on application to your secretary. It will give you full information and special help in teaching each division of the manual.

2. Draw the workers together for the organization of the class. Show them a copy of the New Normal Manual. Tell them it means some hard work. Show them the Normal Diploma, sample copy of which will be furnished free for this purpose by the Sunday School Board. Ask all to enroll who wish to do the work.

3. Decide on a suitable time. In determining this, consider the gravity of the task as well as the convenience of the members. A special night in the week is the best. Half the time of the regular teachers' meeting may do. Some meet an hour before or an hour after the regular prayer meeting. Select the best available time and the best place and let that time and place be permanent, allowing nothing to interfere with the regular class meeting.

How to Conduct the Examinations.

In nearly all of the books of the normal course full directions are printed for the conduct of examinations. In each of the books a list of questions is printed (or offered in special leaflet), from which examination questions are to be selected. This list is to be used by students in regular lesson study and in special preparation for the examination. This plan relieves the anxiety incident to vagueness and uncertainty. When the class is ready for the examination, the teacher will select from the given list a limited number of questions and submit them to be answered in writing, at one sitting, and without help. Grade the papers and send a complete list of names making 70 per cent and above to W. D. Hudgins, Tullahoma, Tenn., and he will see that you get the awards merited.

Individual Work.

If you cannot get a class, do the work single handed. Send to us for the book and study at home until you are ready for the examination and we will be glad to furnish you a set of test questions for examination. The test may be taken at home and papers sent to us for grading. This makes it possible for any one to do the work. Preachers who take the studies at home, will be furnished the text books free. Others will only have to buy their books. The rest is free. Begin now and keep up with the best workers. Write us for any information and literature.

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OUR KANSAS LETTER.

Bro. John F. Elder, of Mangum, Okla., could he had for half time, and some pastorless church should lay hands on him. Bro. Elder is regarded as being one of the strongest preachers in Southwest Oklahoma.

Cardinal Gibbons seems to think that women who vote or enter politics are going to lose their grip on the home. The Cardinal must be credited with being far-sighted enough to see what will take place when the ballot is placed in the hands of the women. In our judgement it is not the thought of losing their grip on the home that disturbed the cardinal's sedate mind. He sees the doom of the bloated friend of depraved priests—John Barleycorn. He sees the ultimate end of the homes greatest enemy. The good women of our fair land, when given the ballot will forever banish the home destroyer. When women are sent to the wash-tub to earn a livelihood for herself, and drunken husband, we wonder what the Cardinal thinks of her grip on the home?

We are delighted to know of the progress that is being made in the new South Memphis Church, Memphis, Tenn. Bro. Rice is one of the best organizers in the city and is a speaker of no mean ability. He has a shepherd's heart and is fast developing South Memphis into a great field.

A few days ago, Sam Hill, an official of the United States government, found four carloads of sugar in various remote points in Kansas that had remained too long in transit. It was presumed by the official that the sugar was intentionally delayed in order for the price to soar. Mr. Hill at once confiscated the four cars and the contents will be sold in Wichita at a time in the not far distant future. We would suggest that while "Uncle Sam" is combing out the country for profiteers that he visit Southwest Oklahoma and round up a few "hogiteers." Several parties in that country never stopped at profiteering, they are simply "hogiteering" while the "hogging" is good.

Hayti, Missouri, Granite, Oklahoma and Nashville, Illinois churches are pastorless. These are good fields for any man who will hustle. Any preacher wishing to visit the church at Granite, if he will write to me at Norwich, Kansas, I would be glad to give him full particulars concerning the field.

We certainly regret to record the death of Bro. L. G. Graham, which occurred in Riviera, Texas, April 27, 1920. Bro. Graham had a host of friends in West Tennessee and Kentucky, also in Southern Illinois. He held a pastorate in Paducah, Ky., and was for several years pastor of Calvary Baptist Church, in Cairo, Ill. The immediate cause of his death was cancer. Earth's loss is heaven's gain. Norwich, Kan. J. H. Pennock,

Asheville, N. C.—Since the inauguration of special summer passenger service to the "Land of the Sky" by the Southern Railway System, such streams of tourists have been pouring into Asheville and the other resorts of the mountains of Western North Carolina that passenger officials are predicting that travel this season will even surpass that of last year, when the Southern brought in over a hundred thousand tourists during the summer season.

Just how this army of tourists was handled to and from the Western North Carolina resorts is told in an article reprinted from the Asheville Citizen to which the Southern is giving

a wide distribution, not only throughout the South, but also in other sections of the country.

This article shows the Southern operated nineteen regular sleeping car lines in and out of Asheville every day during the 1919 summer season, and that in addition to these it was necessary to run 197 extra sleeping cars into Asheville, and 414 extra sleeping cars out of Asheville. The larger number of outbound cars was necessary because the home-bound movement was largely confined to a few weeks in September and October. Additional traffic facilities have been provided to take care of the larger flow of tourists which is expected this year, and Asheville and all the other mountain resorts are making greater efforts than ever before to provide entertainment and amusement for their guests.

Rockwood, Tenn.

Dear Editor: Thinking that a number of the readers of the Baptist and Reflector would appreciate knowing something of the work at Rockwood, I will write a few things about the work. We have been on this field since May 1. The work is going well. Have already had some additions with a number of other good families who are going to get their church letters and join with us.

I am finding every day Baptist people who have been living in this field, some of them for years, who have never joined the church here. A number who are attending and have been for a long time, the Campbellite place of worship, some going to other places.

We are going to do our best to get the sheep to come home. Some are already coming. Since coming on the field I have had some special services.

On the first Sunday in June preached the annual sermon for the Odd Fellows, the second Sunday the annual sermon for Jr. O. U. A. M. Have had one wedding, Miss Emma Nallar and Mr. McGuffy.

The people are real nice to us. On Tuesday evening, the 15th, forty or fifty of our good people came in and gave us such a nice pounding that for the time being we have almost forgotten the high cost of living.

With very good wishes to you and all the Reflector family, I am, yours in Him.

D. B. Bowers.

THE COUNTRY CHURCH.

I saw in the Baptist and Reflector of May 20 an article on relief for country church pastors. It stated that country preachers were giving their time and talent to four churches and receiving from three to five hundred dollars for their services and asks, "How do they exist on such salaries and keep their families from starving?"

This is a hard time on everyone, but, have we considered what these churches are getting? Two sermons a month and the disinterested ones never know where the meeting is.

Once I promised my pastor my home as his headquarters, if he would do some pastoral work; but he never accepted my offer and the church got behind with his salary. Most of the readers of the Baptist and Reflector know Bro. Spence Tunnel. I heard him preach a sermon once on ministerial support, and he said a preacher generally got what he was worth, and since then I have noticed it and I find it is all true.

Now the church has something to say about what it is getting; if the salary is too small (and I think it is), let the pastor get some members interested who are not interested now; he can do this by seeing them in their homes. Ten or twelve members have the burden to bear; they pay his salary. he preaches his two sermons and goes back home.

I can't see how the church keeps from starving. The leanness of the church answers for the small salary of the pastor. Both churches and pastors are in the middle of a bad fix.

A. R. Whitlock.

Johnson City, Tenn.

JONESBORO REVIVAL.

Our meeting began Monday, June 7, and closed Tuesday night, June 22. There were nine approved for baptism and four by letter. Seven were baptized the night the meeting closed and one was baptized Sunday, June 27, making a total of twelve additions. Several more will come by letter and others are to be baptized. The church was greatly helped and we are greatly encouraged by the outlook. Rev. J. H. O. Clevenger, of Niota, did the preaching. His sermons were well prepared and were delivered with power and earnestness. Brother Clevenger is one of our best pastors and preachers and I can heartily recommend him to any pastor or church. He is a Christian gentleman and a fine mixer. We had today 112 in Sunday school. Rev. R. E. Corum preached Sunday night. The Training School starts tomorrow.

W. N. Rose.

Jonesboro, Tenn., June 27, 1920.

We are in a great meeting here with the First Church and their good pastor, the "old war horse" of New Mexico, Brother Buren Sparks. Brother Sparks is also president of the New Mexico Baptist Convention.

We go from here to the First Baptist Church at Paul's Valley, Okla., and Pastor Bell for two weeks.

Brother Paul Montgomery and wife are with me. They are the greatest team in the South. We are getting some calls from your state and hope to get over that way after a little while.

Yours truly,

J. H. Durham.

Artesia, N. M., June 24, 1920.



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CHURCH AND PERSONAL

Dr. A. J. Barton, First Church Alexander, La., has been called to the Coliseum Baptist Church, New Orleans.

Rev. Louis Entzinger has been called to the pastorate of the First Baptist Church, New Orleans, and he has it under consideration.

Rev. B. McNatt, of near Clarksville, Tenn., has resigned at New Providence, and accepted a call to Erin, Tenn. Tell us, Bro. Mc, how the work began at Erin.

C. B. Waller, pastor of Second Church, Little Rock, Ark., is with Bishop M. A. Jenkins, Abilene, Texas, in a revival meeting.

Rev. O. H. Utley, 1984 Young Ave., Memphis, Tenn., is pastor at Bartlett, Tenn., and Crawfordsville, Ark., is said to be gifted in revival work. He has a few dates open for engagements.

Millard A. Jenkins, pastor at Abilene, Texas, recently conducted a revival meeting with Baptist Tabernacle, Breckridge, Texas. There were fifty-one additions and other professions.

Rev. T. O. Date and Chas. Wattenbarger assisted pastor J. H. Connor in a revival meeting at North Athens. There were 24 professions and renewals, 12 additions by baptism, and one enlistment for missionary service. Bro. Wattenbarger is a missionary of our state mission board.

Rev. J. Pike Powers, of Knoxville, has had the degree of Doctor of Divinity conferred upon him by the Ouchitaw College, Ark. We have been reading good things about this brother for years, and it was our great pleasure to meet him at the conference Monday.

Rev. James H. Hubbard, pastor at Franklin, Tenn., does a great deal of evangelistic work. He has a fine singer with him. Owing to pastoral changes he has a few dates open. Pastors needing help will do well to communicate with Bro. Hubbard.

Subscribe for the Baptist and Reflector today. Don't miss a copy of David Manly, the love story.

Bishop T. W. Calloway, of Tabernacle Baptist church, Macon, Ga., has just closed a revival meeting, with 105 additions to his church. Evangelist J. B. Phillips, formerly of Chattanooga did the preaching.

Dr. Allen Fort, of the First Church, Nashville, has just returned from Arlington, Ga., where we conducted a revival meeting. In his absence we had the pleasure of speaking to his people in their prayer meeting. This is a great church. Great in the work it does in all departments. It is a very spiritually minded church, and has become so largely under the inspiring leadership of Dr. Fort.

The Nashville Pastors' Conference recently had their picnic out at Horn Springs. There were three autos full and some went on the train. The fifty miles round trip was a delightful outing. The country is very beautiful. The wheat in shocks looked like banks of gold, and the growing corn, clover and alfalfa was good to look upon.

Dr. Loyd T. Wilson had engaged dinner for 16 and it was a good dinner.

Officers for another year were elected as follows:

James H. Hubbard of Franklin, President; O. L. Hailey, Vice-President; C. D. Creasman, Secretary, Dr. Wood, the retiring president, presided with grace and efficiency and all agree that he made a good moderator.

Pastor D. A. Ellis of LaBelle Baptist church, Memphis, is in great demand in our denominational work. He is moderator of the Shelby County Association, a member of the State Mission Board, of the Education Board; a trustee of Union University and of Hall Moody.

Rev. W. L. Woodward, former principal of high school, Orlinda, Tenn., now enlistment missionary for Middle Tennessee with headquarters at Monterey, Tenn., will also represent the Baptist and Reflector. He is authorized to receive subscriptions.

On behalf of Brother Wilcox of South Wales, Great Britain, we wish to thank J. A. Cathcart, Maryville, Tenn., and J. L. Robertson, Mt. Juliet, Tenn., and Mrs. J. L. Bailey of Nashville for subscription money. Through the kindness and generosity of these three friends he will get the Baptist and Reflector for two years.

Pastor W. C. Golden, Palm Avenue Baptist church, Tampa, Fla., writes the editor: "I like the way you start off, and the go of your pen. Heaven's blessings be on you in your sacrificial task."

Brother F. R. Freshoure, Townsend, Tenn., in sending an obituary sent a check to pay for all over one hundred words, and concludes with these kind words: "We appreciate the notes in the Sunday school lessons. The paper is growing better with every issue."

Pastor J. A. Carmack of Milan has not forsaken the pastorate for the teaching profession, as was announced in the "Among the Brethren" notes last week. He has resigned at Milan to accept a call to a large full-time service country church near Jackson. In connection with his new pastoral duties he will also be superintendent of a high school. It will be a larger field of service, and the salary will be larger. He has done a fine work at Milan, where they went over the top in the 75 Million Campaign, and increased his salary.

Harry L. Strickland, Secretary in charge of the department of organized class work of our Sunday School Board in his report June 30 gives 455 as the number of Tennessee's total enrollment in Intermediate organized class, and 5,105 in the senior and adult departments. Mississippi has 389 in the one and 2,514 in the other. What is the matter with Mississippi. Bro. Bird? Even Virginia is behind. She has 524 in the one and 3,858 in the other. Wake up Brother Watts. This report shows up good for our untiring and efficient secretary, W. D. Hudgins, and we congratulate Tennessee Baptists on his fine work.

Evangelist N. R. Stone of the Home Mission Board has just closed a revival meeting with Pastor Fleetwood Ball at First church, Lexington, Tenn. Brother Thomas of Fort Worth, Tex., led the music. There have been several additions to the church. Pastor Ball baptized three last Thursday

night, and others have been approved for baptism. It was a great joy to the editor to worship with them on Thursday night of last week. Pastor Ball, who writes "Among the Brethren," has been pastor of this church nineteen years, and goes into the twentieth year with acceleration of joy and strength. Two other tempting calls ring in his ears, but his brethren say "No." It is not known yet what his decision will be.

Baptist & Reflector,
Nashville, Tenn.

Enclosed find check for \$2.50 for which please set my figures forward 12 months. Glad you have raised the price of paper 20 per cent. This is a small amount for me but it means so much to you. The Baptist & Reflector is too valuable an asset to be not self-supporting. I am more than pleased with the paper. It sure has the right ring. May the good Lord bless the editor and all the office force.

Sincerely,
W. S. Squire.

The Union Station at Nashville is the only station we know of in the South where negroes and white people are compelled to buy tickets from the same windows. Many hours every day there is a mob at these windows. Refined white ladies standing in line with black, sweaty, uncouth negroes, awaiting their time for a ticket. The ladies of Nashville may go to the city ticket office during the day for tickets but there are many ladies from elsewhere who have no time for that, and it is an outrage that the railroad companies do not provide separate rooms for white and colored passengers to purchase tickets. How long the public will tolerate this is an interesting question.

To the Baptist and Reflector:

Dear Editor:

The Baptist Church here began a series of Evangelistic Services on 6th of June and closed on 18th, resulting in 17 professions of faith, 10 additions to the church and in reviving and strengthening of christians. The preaching, singing, attendance and attention good. The pastor, Rev. T. Riley Davis, did the preaching in a convincing and loving way.

Brother Davis came to us the first of the year, and since he came, there have been added to the church, by experience and baptism 19, and by letter 17. Brother Davis is doing a great work, and we are delighted to have him and his excellent family live here.

H. M. Hale.

The Rossville First Baptist church has been graciously blessed in a revival meeting which has just closed. The Rev. J. Bernard Tallant is pastor of this church and did his own preaching in the meeting. The attendance was unusually large at all services, and a great concern was shown both by Christians and unsaved.

The meeting has resulted already in twenty-nine additions to the church with several others who will soon join either this or some other church. Among the new Christians are a number of husbands and fathers.

The spirit of the Lord was felt in great power at all the services, but especially was this true throughout the closing Sunday. The pastor administered the ordinance of baptism to twenty-four persons on Sunday afternoon.

A Member.