

BAPTIST *and* REFLECTOR



Speaking the Truth in Love

NASHVILLE, TENN., JULY 22, 1920.

An Important Item in our Baptist Program

By L. T. Wilson, Cor. Sec.

A part of our great task as Baptists in carrying out our unified program is to bring our people to a proper appreciation of the influence and power of the printed page. This is a matter that we have too long neglected. We have talked about it now and then, but we need to have a campaign on this one thing, and I rejoice to know that the Conservation Commission has set aside the month of September for this purpose.

We are publishing and distributing tracts today as we have never done before and this is a good work, but if we had been more active in this work in the years that are gone we might have saved hundreds and thousands of people from the delusion and snare of the visionary and fanatical propagandists who were active in sowing down much of our territory with their modern heresies. Tracts are a good thing, but we must not stop with them.

We must put out Baptist papers and magazines in the homes of our people. Our people read rather than listen, and what they read determines very largely what they believe and do. The Associated Press and the great daily newspapers are exercising a powerful influence over the minds of the people and often this influence is not wholesome. Then there are the story magazines which are read by multitudes of our young and old. Many of these stories are slushy, sentimental trash. No church can reach a very high degree of efficiency if a large per cent of its members feed their minds and hearts on sugar-coated poison.

We should see to it that there are put into the hands and homes of our people the best literature, denominational papers and magazines for denominational information, leaflets and booklets to counteract error, to meet peculiar needs, missionary pamphlets and booklets to inspire both zeal and service. Let us not be deceived, evil publications corrupt good morals.

Let me urge all our pastors and churches to push as never before the circulation of the Baptist and Reflector and the Home and Foreign Fields. To be an intelligent Tennessee Baptist one must read the Baptist and Reflector.

Baptist and Reflector

(Continuing the Baptist Builder)

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BAPTIST AND REFLECTOR PUBLISHING CO.
Incorporated

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M. R. Cooper... President and Treasurer
C. A. Folk Secretary

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Obituaries—100 words free, and 1 cent a word for all over.

"Want" Advertisements—One inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract.

Sample copies to any address, free.

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

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

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

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

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Church and Personal

Rev. J. H. Agee of Lone Wolf, Okla., is sojourning in Tennessee, visiting the scenes of his childhood.

We sympathize deeply with Mrs. Annie Hasting in the death of her husband at Defeated, Tenn., Route 1.

Enlistment Secretary W. S. Woodward sent in four new subscriptions from Willow Grove. In fact, he sends in a nice list every week.

Rev. M. G. Leaman is now happily located at Erwin, Tenn., as pastor. If he is the same Leaman we knew in Virginia there is nothing sour about him. We want to hear more of him.

Rev. W. J. Couch, formerly of Bardwell, Ky., and a friend of the editor's in Missouri, is now representative of the Baptist and Reflector. He is authorized to receive money for the paper. Courtesies shown him will be appreciated by the editor.

Rev. W. R. Hill, Roswell, N. M., is preaching a series of sermons on "The God of Creation," "The God of Abraham, Isaac and Jacob," "The God of Our Lord Jesus Christ," and "The God of Glory." The editor would like for Brother Hill to give a sketch of these sermons to the Baptist and Reflector.

Baptist and Reflector:

Dear Brother: After nearly eight years of pastoral service with New Providence church, I have resigned and accepted a call to Erin Baptist church. New Providence church has some choice spirits in her membership. A splendid field for the right man. The Baptist church at Erin looks good to me for several reasons, but mainly because it offers lots of hard work. Two valuable additions at our first service. The church has gone from

half to full time preaching. Am expecting to give the church the best work of my life. Hope to do some good work for Baptist and Reflector. The Reflector is fine. B. McNatt. Clarksville, Tenn.

Pastor H. W. Chambers, Evensville, Tenn., R. 1, began a revival with Bogle Chapel last Sunday. Brother J. C. Cates is doing the preaching. The pastor organized this church a year ago after conducting a Sunday school there a year. He baptized his candidates in the Tennessee river, and he has now one of the best Sunday schools in the county.

Look at your label and see when your subscription expires. If you wish it discontinued please write us to that effect, for it is the fixed policy of this paper to consider all subscriptions as permanent unless marked differently. Please read all of the business notices on the second page, first column.

Portland Baptist church is on the honor roll, and heaven is in the heart of Pastor A. H. Huff. Sunday, July 11, they presented him with the latest model of a Ford five-passenger car, with self-starter and all accessories. Prof. John W. Williams and Brother R. D. Moon spoke words of appreciation of their pastor. The professor made a good profession, and Moon shone brightly!

Pastor J. H. Fuller has recently conducted a gracious meeting in his splendid church at Hollandale, Miss. Pastor R. L. Motley, of Winchester, Ky., did the preaching and R. O. Bell, of Chattanooga, had charge of the singing. This is the fourth meeting that Pastor Motley has conducted for Pastor Fuller within the past four years. Brother Motley is now with Pastor Murray in a meeting at Henning.

Dear Brother Editor: Kindly move the figures forward one year. You are giving the brotherhood a strong, progressive paper. You deserve the unstinted support of every Baptist in our great state, because your heart is set to the task of making the Baptist and Reflector a more powerful factor in the development of all our denominational enterprises. Under your leadership the paper is making a splendid headway in the accomplishment of so noble a task. Yours very cordially,
Felix W. Muse.

Decherd, Tenn.

Elder M. R. Cooper, Nashville, Tenn.:

My Dear Brother Cooper: I am glad to know that you are the editor of the Baptist and Reflector; that is the first Baptist paper I ever read. I subscribed for it when I first entered the old S. W. B. U., and was a reader of it for a number of years, but for the last two or three years I had not taken it, and had lost track of things in the home state, but when I learned through the Baptist Builder that you had become the editor I said to my wife, that is one of my dear friends and schoolmates, and for his sake as well as the paper I will take it again. To say that I am glad is putting it mildly. You are making a good strong Baptist paper, and I wish you all the success in the world.

I am living in Redlands, Cal., and supplying for our church at Corona. It is thirty miles from here; we have a membership of 220, and a strong working mission band. The church gave \$50,000 to the recent drive of the N. B. Convention.

I am making tents through the week

to help pay expenses. I am here for the benefit of the Redlands University. We have a good school, and it is growing every year in influence and power. We have a good church of over 600 members, and a strong pastor, Dr. F. C. Langford. May God bless you in your new field. Sincerely yours,
Mead M. Bledsoe.

Redlands, Cal.

Dear Brother: A neighboring pastor wants you to answer this question in your paper: "What action should the church take against a man who is superintendent of a Sunday school who neglects his school on Sunday morning, and goes to the woods and picks berries all day, this man being an ordained Baptist minister.

P. D. Mangum.

Charleston, Mo.

In reply to this question, will say that such a Baptist minister and superintendent of a Baptist Sunday school ought to be covered up knee-deep with chigoes in the berry field, and held down by the deacons, while the pastor sings "Swing Low, Sweet Chariot." In all seriousness, the church should declare the office of superintendent vacant, and then proceed to look for another superintendent. This brother does not say whether this superintendent is in the habit of thus neglecting his Sunday school, or whether it is just one offense. It is just possible that he may have been absent one Sunday and on a visit, and he and his host were simply out for a stroll, and picked enough blackberries to satisfy his appetite. The early disciples, going through a grain field, on a Sabbath morning, took enough of the gain to satisfy their appetites. It may be well, under such circumstances, to take up a collection for this superintendent to buy him some food. There is a great difference between one offense and habitual neglect of one's duty. The chigoes did not know that it was Sunday, and no doubt he made a very sweet morsel for them. If this brother persists in neglecting his church and Sunday school like this there will be something worse than chigoes during the long night of death.

SOUTHEAST MISSOURI NEWS NOTES.

Rev. T. R. Stroup, the new pastor at Morehouse, Mo., is getting hold of the work there in fine shape.

The new pastor at Sikeston, Mo., is well liked there, and is having accessions to the church almost every Sunday. His name is Greenway; he is from Kentucky.

Nearly all the ministerial students of Will Mayfield College, Marble Hill, Mo., are holding revivals in different country and town churches in Southeast Missouri. Will Mayfield has a fine body of students, and is a coming institution in this section.

Dr. W. P. Pearce of First church of Cairo, Ill., is to exchange pulpits with me the fourth Sunday in this month.

I am to supply the pulpit at Broadway Baptist church, Knoxville, Tenn., the second Sunday in August.

The new pastor, Mr. Nelms, at Fernfelt, Mo., is planning to build a new church house in the near future.

Rev. H. Patterson, moderator of the Charleston Association and pastor at Morley, Mo., is having great success in his work there.

The Charleston Association will meet at Morehouse, September 7.
P. D. Mangum.

BAPTIST AND REFLECTOR

CONTINUING THE BAPTIST BUILDER

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Editor
M. R. COOPER, 161 Eighth Ave. North

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Nashville, Tenn., July 22, 1920

Conservation Commission's Suggestions for Follow-Up Campaign

At a meeting of the Conservation Commission of the Baptist 75 Million Campaign, held in Nashville, July 6, the following suggestions for future effort in conserving the interests of the campaign were adopted:

Grateful to God for his blessings upon Southern Baptists for the already glorious achievements of the first year of our five-year 75 Million Dollar Campaign, and realizing that the task is only begun, and that unspeakable responsibilities lie out before us in the promotion and extension of Christ's gospel kingdom throughout the earth, we, the Conservation Commission, appointed by the Southern Baptist Convention at Washington in May, 1920, recommend to the general boards of the Southern Baptist Convention and to the state and associational organizations and the churches of the Southern Baptist Convention the following concerning the follow-up campaign for the summer and fall of 1920:

1. That state, associational and church forces be urged to adopt vigorous and aggressive means for securing campaign pledges from all new members coming into the churches, and from all members who did not make pledges in the first campaign, and that the churches be urged to collect pledges week by week, month by month, as they are payable; that this money be sent promptly by the churches to the state offices, and by them to the boards and institutions to which it is to be distributed. This matter is of great importance and should be vigorously and continuously pressed. If we fail in the cash of the campaign we discount the whole work of the campaign and embarrass all our causes. In order to accomplish this we suggest:

(1) That the state secretaries press the matter constantly through the press, private letters and in public gatherings.

(2) That the pastors make it a part of their regular announcements, keep it before their churches in conference meetings, in pastoral visitation, in church papers, keep campaign pledge cards on hand, and through the proper officers see to securing pledges from new members, collecting of all pledges, urging church treasurer not to hold money collected but to send it in promptly. Many members made no pledges in the campaign but did make an offering, and their annual contributions should be seen after. We suggest that the responsibilities of stewardship be continually emphasized by our pastors, evangelists and denominational forces.

(3) All these matters should find proper discussion and emphasis in associational meetings this summer and fall. In this way we should be able

to realize in cash more than the 92½ million dollars pledged.

(4) That the pastors and church clerks be urged to see that all members of churches changing their membership shall have their pledge cards to the 75 Million Campaign, with due credits, to the pastor or clerk of the church to which they go.

2. That we adopt the policy of not only pushing the collection of all pledges regularly, weekly or monthly, but that we have two great round-up campaigns for cash each year—one in the spring before the Southern Baptist Convention covering March and April, and one in the fall before the state conventions, the latter to be fixed campaigns being to collect all pledges due, secure gifts from those who have not pledged and give inspiring opportunities for other and larger gifts. Many with increased prosperity will want to increase their pledges, and maybe make special thank offerings to God for increased blessings. These campaigns will afford abundant opportunity for enlightenment, enlistment and inspiration to our people. We must keep our people informed and inspired if we win future victories as we should.

3. That a most vigorous campaign be put on where it has not already been done, or strengthened and pushed where already on, for the winning of the lost and the teaching and enlisting of the saved in the fundamentals of the faith and the work of Christ's churches and kingdom. We suggest the following concerning this movement:

(1) That it be considered a responsibility resting especially on the state agencies in co-operation with associational forces and the churches—calling into co-operation the help of all the forces of the general boards and of the institutions.

(2) That as far as possible it be made by associations or counties, and that the organizations set up in these be utilized to put over these campaigns.

(3) That in these movements large use be made of the workers in the former campaign for money, the enlistment men in the various states, the four-minute speakers, organizers, boosters, publicity directors, etc.

(4) That the state secretaries furnish to the pastors and churches tracts on evangelism and doctrines in sufficient quantities to supply their needs. These tracts, if desired, will be furnished the secretaries by the commission and the Sunday School Board.

(5) That a large place for the discussion and promotion of this evangelistic program be given in each associational meeting, and that where desired special state regional conferences be held, looking to the putting

forward of this evangelistic program. The effort being in all this campaign to reach the lost in reach of the churches with the saving message of the gospel, and all the saved with the proper presentation of the truths of God's Word, looking to their enlightenment and enlistment.

(6) That we urge the pastors and church officers to put forth their best energies in the direction of strengthening their prayer meetings, and increasing the attendance upon their Sunday schools and all other services of their churches.

4. That September be set apart as a month especially devoted to the pressing on the hearts and consciences of our people their duty to our Baptist papers and magazines and the securing of new subscribers and renewals. We should turn the full strength of our denomination on an effort to put the state Baptist paper into every Baptist home—not for the sake of the papers but for the sake of our people and the cause of Christ. The movement should provide for our small papers as well as the large ones. In order to accomplish this we suggest:

(1) That the commission's publicity director, co-operating with the editors of Baptist papers and magazines, the state secretaries, and the state publicity directors, be asked to have this matter in charge.

(2) That the commission through the chairman make an especial appeal to the pastors, in letters and through the press, to join in this movement.

(3) That the churches be urged to include the state paper in their budgets and place one paper in each home.

5. That a vigorous movement be instigated and promoted during July, August and September looking to the objective of enlisting our young people in Christian education, urging them to enter our Baptist schools, and the enlistment of their parents in this matter. Thousands more of our brightest and best youths could be reached for higher education by a united campaign to this end. That this may be done we suggest:

(1) That the secretary of our General Education Board, in co-operation with the state secretaries and presidents of our schools, be asked to push this campaign, prepare and distribute tracts, articles for Baptist papers, send out circular letters, and do everything in their power to arouse our people to the importance of this matter.

(2) That on these tracts the names of our schools, their location and presidents be printed.

6. That each state work out a plan for aiding in a more worthy and substantial way the ministerial and missionary students in their effort to secure an education, both literary and theological. We have hundreds of worthy young preachers and missionary young women in our churches hungering for an education but see no

(Continued on page 23.)

"ONE OF THE SEVEN ABOMINATIONS AGAIN."

We are in receipt of a communication from Brother C. B. Massey, calling us to task about our editorial last week on the above topic. His reply contains about 1,700 words. The spelling, punctuation and capitalization are so bad that we cannot reproduce it without re-writing it. But we desire to be absolutely fair to him and every one else, and so we give a digest of his contention.

His first assertion is that we "said ten times as much in our editorial last week about the Baptists running a life insurance company than he had ever said." Granting that that statement is true, there is this difference: he spoke against it, while we were giving facts, such facts as he most sorely needed to know. He denies saying that the Convention Boards were robbing people and getting rich by the same. In *The Flag* of July 15th, on page two, column three, Calvin Gregory admits saying: "Conventions will lie, steal, misrepresent, and will stop at nothing short of murder," and this is the charge of Brother Oakley referred to in my editorial. Gregory and Massey are associated together, and we all are familiar with the quotation, "Birds of a feather will flock together;" and if this great accusation is not violating the ninth commandment, we submit that we do not know what would or could violate it. Massey denies having said it, but Gregory admits that he did say it, so we will let that charge stand, and exhort Brother Massey to remember the old grandmother proverb, "Show me your company, and I will tell you your name." As long as he keeps company with Gregory, he may expect to answer for what Germany says.

We were delighted to have this expression from Brother Massey: "I like many of the Secretaries of the Boards, and many good things are being done by them, but much is being done that I do not think is best for our Baptist cause. I have said so, and I will again." The first part of that is fine; but if he knows anything badly wrong with our Secretaries and Boards, he should take the matter up directly with the Secretaries, and not with the people who may never see the Secretaries.

He complains that we condemn him on second-hand information. This is not second-hand information, for this accusation against the Secretaries and Boards was made in the *Flag* of April 29th. Brother Massey very ingeniously uses our gun for his own defense in quoting Shakespeare's famous saying, "He who steals my purse steals trash," and declares that Brother Oakley and others are filching from him his good name. He complains that we let Brother Oakley write three letters to his one, and then joined Brother Oakley in an editorial last week. If in this we did Brother Massey an injustice, we are very sorry; but it was the unreasonable, unjust and untruthful attacks upon our Secretaries and Boards by Gregory that evoked it.

Brother Massey is very positive in his assertion that Brother Oakley is wrong in saying that Brother Gregory has never been called to Dixon's Creek Church. That is why we gave Brother Oakley's letter the title we did, "Katy Did, Katy Didn't." They simply dispute each other's word, and this is what we call an ugly church row. Brother Massey says that he has tried all the time to keep the church from having any division. We hope that he may have better success in the future. Brother Massey also resents the charge made by Brother Oakley that Cal. Gregory ordered charges preferred against those who would not indorse the action of the 27. He says that when the church excluded the minority who refused to submit to the rule of the majority, that there were 53 who voted for their exclusion,

and glories in the fact that that was a larger number than Brother Oakley's church has at a Saturday's church conference.

He also resents the charge that Massey and Gregory have left the regular Missionary Baptists. Brother Massey says that the Convention Baptist people are as good a people as there are in the world, and says: "I would not stop the Convention if I could, but what I want is, let us get the crooked placed straight, if we can." He says that while 58 signed a petition asking Gregory not to accept the call, that 175 signed another petition asking him to accept the call. He claims that what each one of us gives should not be made a test of our fellowship. In that he is eminently right.

Finally, for the benefit of our thirteen thousand readers, who know nothing and care nothing about that ugly church row at Dixon's Creek Church, we will say that this is the last word about it in the columns of the Baptist and Reflector. We must give our time and space to things that are more edifying.

WHY GO TO COLLEGE?

I want to write you a very frank letter about going to college. I hope you will read all I say, then think it over, and act upon your best thoughts. A college education will help you earn a living. Twenty-five years ago Andrew Carnegie, the great steel king, said the college man, "Has not the slightest chance entering business at twenty, against the boy who swept the office or who began as shipping clerk at fourteen." Mr. Carnegie watched the careers of many young men of both classes and completely changed his mind. He declared recently that, "The business men of America have at last come to realize that a college education has a commercial value." Mr. Carnegie showed his conviction by his works, and in the last few years gave millions for the cause of higher education.

Statistics carefully compiled by the United States commissioner of education show that a common school education increases a man's productive ability 50 per cent, a high school training increases it 100 per cent, and a college training increases it from 200 to 300 per cent.

The Western Electric Company has for a number of years been trying out college men. After ten years' experience and observation they gave out the following statement of facts: "Only ten per cent of men without college education made good, while ninety per cent of men with college education made good."

A college education will help you to make a success in whatever line of work you enter. It teaches you to observe, to compare, to think propositions through; it develops your imagination and helps you to see things in new combinations; it will discipline your mind, enable you to focus your attention and concentrate your efforts; having been taught to wrestle long with difficult problems in school you will know how to stick to difficult problems out of school till you solve them. When others are doing things in the same old way, you will be trying to discover a new and better way; when others give up and say, "It can't be done," you will stick to it and do it.

It is not so much what you will learn in college that will make you a success; it is rather the habits you will form and the discipline and development of mind that you get that will make you succeed.

It is estimated that only one man in fifty is a college graduate, yet this small number of college men has furnished more than one-half of the leading men in our government—more than one-half the senators, congressmen, supreme court judges

and presidents. More than 70 per cent of the successful lawyers, authors and preachers are college graduates.

If you fail to get a college education, you will be handicapped all your life. I would prefer my boy should enter the race of life with one leg than that he should go through life without a college education. Your parents would do far better to sacrifice and send you to college this fall than to try to lay up a fortune for you. If you have character, brains and education, you won't need their money, and if you have not, their money will probably ruin you. Aristotle was right when he said thousands of years ago, "Fathers and mothers are the enemies of their children if they do not cause them to be instructed."

A college education will help you to be a happier man. After all, the real values of life are ideal and spiritual. If a college education did not help to make one dollar, it would still be worth a hundred times what it cost you because of the increased happiness it will bring. To know things; to get a home in the world; to become acquainted with nature; to know the secrets and understand the laws and forces of nature; to know the flowers, the birds, the rocks, the stars; to understand something of God's way of doing things, how things are made, and how they act; to think of the slow, long history of the earth, and the history of civilization; to know the history of men and institutions; to understand the human body, the processes of the mind and the aspirations of the soul; to be acquainted with the literatures, arts, sciences, religions and philosophies of life—Ah! to know and appreciate these things—this is life indeed. No pleasures of the senses, no things that money can buy are worthy to be mentioned in the same breath with the pleasures of the soul wrapped in the study and contemplation of the works and ways of God and His world.

A college education will help you know and understand yourself. You will study your own mind, you will discover your abilities and limitations, you will find out what you can do, what you are fit for. It will keep you from being a round peg in a square hole. The very first requisite in making a success is to discover what you can do, what you love to do, and what needs to be done. Don't jump at a conclusion. Your college education will help you decide and the training and discipline you receive will help you win.

If you are a good student, thorough, thoughtful and honest, you will see God in all His works. Every study will deepen your reverence and contribute to your spiritual development. Your college education will help you to be a better and more useful man.

Of course much depends upon individual character and upon the atmosphere of the college. If one is a light-headed, frivolous, sporting, cigarette-smoking dude, the best thing for him to do is to pray Almighty God for brains before going anywhere. A good place to do this is between the plow handles or over a post-hole digger. But if you have got the proper stuff in you, and want to be somebody and do something in the world, then the thing to do is to select a good Christian college and go with determination to make good, and you will.

You ask, "Why a Christian college?" Because so much depends upon the atmosphere of a school. A college founded in the prayers of consecrated men and women; one presided over by a president with the shepherd heart; a school where teachers are God-fearing men, devoted to Christ and His people, an institution where the great majority of the students are earnest Christians—an institution

of this kind ought and does offer the best advantages and turn out the very highest type of Christian men and women. I hope you will go this fall.

Yours for a Christian college education,

J. E. DILLARD.

AN ASSOCIATIONAL PROGRAM.

By Lloyd T. Wilson, Cor. Secy.

Quite a number of brethren have written me asking for a suggested program for our associational gatherings. In order to be of assistance to these and other brethren who are thinking along this line, I offer this suggested outline:

- I. Devotional exercises.
- II. Organization.
- III. Report of Executive Board.
- IV. Report on the 75 Million Campaign.
 1. State, Home and Foreign Missions.
 2. Christian Education, Orphanage, Hospital, Ministerial Relief.
- V. Denominational Literature.
 1. The Sunday School Board Literature.
 2. The BAPTIST AND REFLECTOR.
- VI. Auxiliary Societies.
 1. B. Y. P. U.
 2. Sunday School.
 3. W. M. U., etc.
- VII. Temperance.
- VIII. Obituaries.
- IX. Special Committees' Reports.
 1. Nominations.
 2. Resolutions, etc.
- X. Miscellaneous Matters.
 - Adjournment.

THE GOOD TEACHER

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

The Lord is my teacher.
 I shall not lose the way.

The world is a great book that he hath written,
 He turneth the leaves for me slowly;
 They are all inscribed with images and letters,
 He poureth light on the pictures and the words.

He taketh me by the hand to the hill-top of vision,
 And my soul is glad when I perceive his meaning;
 In the valley also he walketh beside me,
 In the dark places he whispereth to my heart.

Even though my lesson be hard, it is not hopeless,
 For the Lord is patient with his slow scholar;
 He will wait awhile on my weakness,
 And help me to read the truth through tears.

—Henry Van Dyke.

David Manly

By Murphy Rowe Cooper.

Dedicated to the Memory of my Mother

CHAPTER V.

"Going to College."

Soon after David Manly graduated from the high school he purchased a quarter section of pine timber land for five dollars per acre with borrowed money. Three months later he sold the timber to Fourfoot, Sons & Co. for eighteen hundred dollars.

"David, you are the sensation of the town and community," said Mr. Manly. "If you will go into the mercantile business with me I will take you in as a partner."

"Thank you, Father, but I am going to college."

"Why, David, I thought you would be satisfied with a high school education. You can make more money now than a dozen college graduates. What is there at college that will help you in business?"

"Well, Father, I am not at all certain that I will ever be a business man, and if so I am sure a college education will be a great advantage. I have just been reading a book of letters from a self-made merchant written to his son, a student at Harvard, which gives good reasons for college bred men in business. Besides this, I am sure I could never be happy without a college education. I do not care for making money. That is an easy matter. I want to tackle a real problem."

With a jerk of impatience, Richard Manly withdrew, saying to his wife that David was going to throw his life away; that he had more business sense than preaching sense. In business he could make a fortune and distinguish the family, but was going to throw his life away and be a preacher.

David's heart from childhood had been set upon the Mississippi College, and a room had been engaged there. The morning he was to start, a telegram came, bearing the news that yellow fever had broken out at Clinton, and the morning paper disclosed the fact that every college town in the state was smitten with that dreadful scourge. David had a copy of the Baptist Record containing a four-inch double-column advertisement of Grove's College. It was a Baptist school, and this was the first time that David had heard of it. The ad was so attractive, and David was so impatient to be off to college, that he immediately took a north bound train for Grove's College.

En route, David met Lola Royals—at Queen City. "I received your letter, David, and ran up here to see you off."

"How perfectly fine, Lola, never was so glad to see you."

"If so, why didn't you come to see me instead of writing a line?"

"I knew you would be busy getting ready to enter college yourself, and I knew you would take me to task for going out of the state. I knew we could never agree, and I do not like to disagree with you."

"O, you are going to head me off before I begin, are you? Well, I must know the reason."

"The yellow fever is raging in all the college towns of the state; they will not open before Christmas."

"Will you return after Christmas?"

"No, not if I am pleased at 'Old Hickory.'"

"What will it take to please you, David?"

"A first-class college where the five fine arts are taught, and where the library and laboratories are adequate for all needs. I prefer such a college un-

der the environment of our own religious denomination, but if our leaders think I will attend one of our schools out of denominational loyalty, they will have another think coming. I demand the best. If our denomination does not provide the best I shall look to that Christian denomination which does, and if there is no Christian school that equals the state school, then I shall go to the state school. I am not looking for an easy, quick road to a diploma. I want culture and training that will fit and prepare me to do the thing I was put in the world to do."

"What is that, David? What are you going to be?"

"A man! one that you, Lola Royals, may love, respect and honor all the days of your life."

"Don't you want me to obey you, too?"

"No, Lola, I am going to try to keep from obeying you, and yet avoid a fight."

"You think I am so very bad, David?"

"O, you are the sweetest thing in a dozen worlds, but you are a tyrant, the sweetest tyrant on land or sea."

"Baltimore and Ohio, northbound train, now ready, track twenty-seven," drawled out the porter, and David threw Lola a kiss and followed the crowd.

When he awoke next morning he was in "Old Hickory," and soon found his way to Grove's College where he matriculated, and Prof. Goodall was arranging his course of study when David said:

"I want to study architecture."

"We do not teach architecture here."

"Why not?" I thought this was a college of liberal arts."

"It is, but architecture is a technical and professional course, and you need a college course before a professional course."

"But there would be such a loss of time, Professor, unless the course is arranged with special reference to architecture."

"Not much for a young man who wants broad culture. May I ask, Mr. Manly, why you want to study architecture?"

"This is a building age, Professor, if we are to believe the American Builder, or any other magazine published by or for the manufacturers, and there will be great demand for architects who have ability to build cities of strength and beauty."

"Yes, but you had better take our college course"

"How about Sculpture, Professor?"

"We do not teach sculpture here, Mr. Manly. There is no demand for it."

"There will be a demand for it, if we are to believe reports of our great industries."

"Which of our industries is interested in sculpture, young man?"

"My name is David Manly, and I have been reading where pottery and aluminum wares are classed with sculpture, and now that they are making aluminum of clay and there is so much good clay in the South there is a fortune for the man who understands it."

"Yes, but we would need five million dollars to give a first-class course in architecture and sculpture, and perhaps there would not be more than a dozen students."

"But, Professor Goodall, our denomination has the five million dollars, and thousands of boys and girls who would study architecture or sculpture if

they knew their practical value, and it seems to me to be the duty of our educators to teach the value of them."

"That is true, but it will be twenty-five years or longer before our people wake up to it. They feel the importance of giving their sons and daughters an academic education under religious influence, and they may then be trusted to go north or east for their professional training, and they will then be sufficiently developed in the Christian life to overcome any evil environment."

"Well, you may assign me to the Freshman class for the B.A. degree."

David met about three hundred students, some of them from cities and towns, but the major portion from farm life. He found the wildest enthusiasm and the sharpest rivalry between the literary societies and the Greek letter fraternities. There were some fifty or sixty ministerial students, some of whom were the brightest in college. The library and the laboratory were disappointments. The former had too many old, worthless books, and the latter was not as well equipped for experiments as the high school laboratory where David had graduated, and the professor was too old and incompetent. He could not interest his class.

"Good morning, Dr. Brook!" said David Manly, as the physician walked out of the sick room of Hilton Warren.

"Good morning," in a voice utterly wanting in cordiality so characteristic of David's home physician.

"Come into my room, Doctor, if you have a moment to spare."

"Well, what is it, young man?"

"My name is David Manly, and I want to talk to you about the college, as I believe you are the President of the Board of Trustees."

"What about the college?"

"Why you have two professors here who ought to be fired."

"Who are they?"

"Prof. Bcock and Dr. Dubose."

"What have they done?"

"Nothing against their character; they are fine Christian gentlemen, but both are too old and too out of date in their methods."

"How long have you been here, young man?"

"I beg your pardon, Doctor. I am sorry you cannot remember my name. Think of a man and put ly to it, please."

"You have not said how long you have been here."

"This is my first session, sir."

"Well, I have been here thirty years, and Prof. Bcock is the best teacher here, and the old doctor is a very good teacher. I think you are entirely too young and fresh to put your judgment up against an old board of trustees, and that you are showing poor grace in criticizing your superiors."

"Doctor, a wise man can make a mistake that a fool can see."

"That sounds better."

"Doctor, have you ever gone to school to either of these teachers?"

"No, but I know the men."

"How many hours have you been in their class rooms and watched them teach?"

"O, half a dozen."

"Well, I've been in their classes eight hours per week since I came here, and I tell you that neither of them is in the same class with my teachers at the country high school."

"What is the matter with their teaching?"

"They are too dead easy. I will bet you \$500.00, and I'll deposit the money with the cashier of the First National Bank, that I can make one hundred

on my daily grades, and on all of my examinations under both men, if they never hear of this conversation and never suspicion my feelings about their ability, and I will only study each lesson thirty minutes."

"I'll take the bet."

David sat down and wrote out the wager, signed it and attached his check to it.

"Sign here, Doctor, and attach your check, please."

"No, I am no gambler."

"Nor am I, Doctor, but I want to reinforce my judgment and conviction."

"How do you make such good grades on your final examination?"

"I spot the old gentleman. When he stops and stresses anything in particular I mark that with a blue pencil, and in reviewing I only look for the blue pencil marks."

The Doctor started to the door, but David stood before him.

"One more question, Doctor. Tell me just why you keep those two men here?"

"See here, Mr. Manly, Professor Bcock will not live many more years, and if we keep him in he will give up his property when he dies, and we need his \$25,000.00."

"Then, why not give him a pension and retire him? He may live ten or fifteen years more. Better do that than do such a great injustice to so many students. What about the old Professor who was elected through mistake, and then allowed to keep the chair because of his relationship? He is the most thoroughly incompetent teacher I have ever known."

But the President of the Board was gone. He could listen no longer to such a curtain lecture from a Freshman student, and David knew that he would have to pay for his gratuitous criticism.

(Continued next week.)

Will We Show Our Loyalty?

On the front page of last week's Baptist and Reflector occurred an article from a brother who is not a member of the Executive Board headed "A Serious Word." Said article states facts and should have been written many weeks ago. While the Executive Board recognized the fact that the denomination needed the Baptist and Reflector and could not well get along without it or some similar medium to disseminate the religious news, to successfully carry throughout campaigns for funds to aid in our Master's work and many other things; yet it did not and would not agree to purchase our papers and get behind them, and but for the faith and heroic deed of Brother Cooper in coming to our relief at such a great time of need there is no telling what might—ere this—have been the loss to our denomination.

He is bringing out a splendid paper and possibly at a loss to himself at this time when labor, print paper and everything is so high. He not only deserves our thanks, our prayers, but financial support. So far he has tried to keep the subscription price down, but he can't do it unless we Baptists all over Tennessee help him. Will not every pastor make a faithful effort to put the Baptist and Reflector in every Baptist home in the state? And will not each reader at once renew his own subscription for at least one year and secure another subscriber and send his check?

In many ways it's our paper and we can't do without it. Then "Will we be loyal to it?"

Brother Cooper knows nothing whatever about my writing this article, as I am doing it of my own accord.—T. H. Farmer, Martin, Tenn.

EDITORIAL

LOVE.

The Christian Index quotes 1st John 4:19, "We love Him because He first loved us." This, of course, is from the King James Version, and the Revised Version says, "We love because He first loved us." The pronoun him is not in the Revised Version; neither is it in the Greek. If we have no other reason for loving God than that He first loved us, we are no better than the heathen, for Jesus said so Himself in His Sermon on the Mount. (Matt. 5:46.) If we only love those who love us, "do not the publicans do the same?" In regeneration we become partakers of the divine nature, and the things which make the divine nature are love, righteousness, truth, justice, and honor. Love is a growth. We pity the Christian who does not love the Lord more after he has been a Christian for ten years than when he first believed. If this love grows, it must feed upon food that produces love. Hence, the importance of Christian association, Christian literature, Christian fellowship, Christian worship and Christian service. Feeding upon such food, love will grow deeper, entrenching itself more thoroughly into the heart, until there is no place for one sprig or little, tiny root of hatred, envy, or malice for anybody or anything in the world, except the devil and his works. The more we love Christ, the more we hate sin, and while we hate sin with all the intensity of our nature, we will love the sinner, not because he is a sinner, but notwithstanding his sin. Christ died for him, and there is in him great possibilities of love when Christ gets into his heart.

Once a year the merchants invoice their stock of goods. Would it not be well for all Christians every Sabbath day to invoice their stock of Love. It would take all the sting, worry and strife out of our hearts and refresh every pilgrim on the heavenly road.

FIVE SMOOTH STONES.

David was the most courageous warrior in the history of Israel, but he would not fight the giant of the Philistines with Saul's armor. His self knowledge and his knowledge of God taught him he would go down in defeat and death in such a battle. And though God gave him the faith and the courage, he also gave him a balanced judgment. He knew his sling and he knew the advantage of a smooth stone over a rough one. He knew that five chances were better than one. It is altogether probable that David had been down in that stream and examined the abundant supply of stones washed smooth by many a wave. He must be a consummate fool, or a man of great faith and purpose to volunteer his life for his country and his God.

The Philistines, metaphorical, inhabit our land. Under the leadership of this giant a cordon is being drawn about our churches. This giant is Mr. Anti-Worship. He has attacked and afflicted the people mentally and spiritually in some communities and cities like the famous hookworm in the South. Only he stalks about more defiantly in the North and East more than in the South, but he is coming South!

If this giant is not soon slain and his army put to confusion hundreds and thousands of churches will soon be inhabited by "bats and owls," and great folly wrought in our Israel.

One smooth stone in a sling in the hand of any one of thousands of our David's today is quite suf-

ficient to slay this giant, but the hand that holds the sling and the arm that slings this fatal stone must be animated with a purpose—such a purpose as David had. The stone must be God's truth about life and death: "I set before you life and death. Therefore choose life."

The truth should be smooth. If you can polish it with poetry and imagery and rhetoric and flowers, you can at least polish it in your own tears. Some one passing the house of John Knox at the breaking of day heard him praying aloud: "O God, give me Scotland ere I die," and this prayer was reported to Queen Mary who exclaimed: "I fear the prayers of John Knox more than all the bayonets of England." And that was the stone that slew the giant of Philistines that so long intimidated and enslaved Scotland.

MONEY, THE FIRST STONE.

Our 75 million campaign was one of the five stones for our deliverance, and not since the resurrection of Jesus from the dead has a stone thrown into the enemies camp wrought such construction.

BRAINS, THE SECOND STONE.

By brains we mean a consecration of the mental faculties and moral feelings to the wisest investment of this 75 million, or 92 million dollars. While this is the problem of our secretaries and boards, it concerns all, in that every one under God is a steward of his own contribution. A business man who gives his thousands and gives not himself gives but a rough stone that may lodge in the sling and do great mischief.

FAIRNESS.

The stone of absolute fairness will penetrate deeper into the head of all enemy giants than any other stone. Truth without prejudice and without injustice to him who does not agree with you. This fairness has been called the excellency of the intellect, and it enlists the sympathy and cooperation of all lovers of truth.

PURPOSE OR MOTIVE.

This is the "machine gun that mows down the enemy when it is like the purpose of David who fought for God's glory and for the honor of his country. Is it not dishonoring to God, and a reproach upon the ministry that business men absent themselves from God's house and never read a religious paper? So speak to the people, dear pastors, that "whether they hear or whether they forbear they may know that a prophet has been among them."

The revival came when God's enemy lay dead and David waved the flaming sword over the enemies' head. What a gathering there was in Israel after David's victory! The deserters, the stragglers, the wounded, the scoffing brothers and the faint-hearted. Just so when the revival comes today. They all came back to church, but desert again when the revival fire burns low.

THE LAST STONE.

Mr. Spurgeon in a lecture to his students said that when he thrown his last stone of truth at the heart of an unsaved man in his congregation, when he had fired all of his ammunition, he wadded up his soul, rammed it in the barrel of his gun, and fired it at the unsaved. No wonder he drew and held great crowds!

MORE ABOUT THE UNION STATION.

The little squib last week among the Church and Personals, about the poor accommodations at our Union Station in Nashville, which compel refined white women on occasions to get into a jam with rough, uncouth colored people in purchasing their tickets, was very unfortunate. We have been called to task about it by one of our best friends, and also by Dr. McDowell, pastor of the First Baptist Church (colored) of Nashville. The one questioned the accuracy of the statement about there being separate windows for white and colored people in other Southern cities. We have not seen all of them, of course. Neither have we seen any other than Nashville that does not make special provision. We shall be glad, if any brother knows of any other, and will accommodate us with the facts. The matter used was not intended as a reflection upon our colored people. No person beneath the gates of glory could be further from stirring up race bitterness than the editor of the *Baptist and Reflector*. We have often preached for the colored people in Virginia and Mississippi, and there are hundreds and thousands of them who will testify any time that we have ever been a friend to the colored people. In helpless infancy, the colored mammy was as dear as mother, and Uncle Lem Warr, who is now about four score years of age, living near Morton, Mississippi, glories in the fact that he helped to raise all the Cooper children. There are many colored women who bathe every day and wear finer clothes than our white women. Surely they, too, resent such railroad accommodations as require them to get into the jam with dirty, uncouth folks, whether white or colored.

Dr. McDowell takes two surprising positions. One that the Southern white man does not understand the negro, and if this is true, then nobody but God does understand the Southern negro. The other is about the Jim Crow law. He says that a great many of the wealthy members of his church that make lots of money, and naturally prefer to live in Nashville, are going north in search of liberty. They have their own automobiles and the street car Jim Crow law does not worry them, yet the constant observance of this Jim Crow law, and this legal restraint is so repulsive that they had rather go north and make less money, but have more liberty.

Booker T. Washington never encouraged the colored people to seek social equality. The editor of the *Baptist and Reflector* has lived in many towns and cities where there are many foreigners, and there is no social equality. The Chinese are segregated of their own accord, and so are the Japs; so are the Hungarians. Only where there is blood kinship will you find people who naturally care to associate. Each race seeks fellowship with its own. The negro race has made more rapid progress during the first fifty years of its freedom than any other race in the history of mankind. They ought to be proud of themselves. They have nothing to be ashamed of. Notwithstanding this fact, the day the negro begins to seek social equality with his white friends that day he courts trouble.

SHELBY COUNTY ASSOCIATION.

This growing and progressive body met with the Colliersville Baptist Church on July 14 and 15. It was our privilege to be present on the 14th, and to make careful and elaborate notes of this meeting, but had the misfortune to leave these notes on the floor, so whatever we say is from recollection.

It was stated repeatedly that the largest delegation attended this session in the history of the association. The neat, beautiful church house at Colliersville was not one-half large enough to accommodate the crowd. The women had their W. M. U. meetings in another building, and still the house overflowed.

D. A. Ellis was re-elected moderator. J. C. McCoy was re-elected clerk, and J. J. Sledge was re-elected treasurer. Elder W. J. Allen, of Colliersville, veteran minister for more than fifty years, made a very feeling and happy talk on the growth of this association. The annual sermon was preached by Pastor A. U. Boone, of the First Church, Memphis. His text was the famous words of the great apostle, "Woe is me if I preach not the gospel," and his theme was "The Call to the Christian Ministry." It was a very fine sermon. Later we hope to furnish the readers of the *Baptist and Reflector* with an outline and much of the subject matter of this great sermon.

One new church of about fifty members was received into the association, and there was a net gain in the membership of the association of more than 700. This is perhaps the greatest increase in the history of the association, and our minds and hearts go up in unison in thanksgiving to God for this manifestation of his love and kindness.

The report of the Executive Committee was made by Chairman Ellis, and was a very fine report. He told of the several new church houses being built in Memphis, and the heroic giving on the part of the churches and the generous support of the Home and State Mission Boards, in the erection of these new church houses. Dr. Boone did the unusual thing in telling the great crowd at the association that the secret of that fine report was the faithful services of Pastor D. A. Ellis.

Secretary Lloyd T. Wilson made his maiden speech as secretary at this association, and the address was well received. It was also the first appearance of the new editor before an association, and he is grateful for his generous reception and the many kind expressions about the paper, and the many renewals and new subscriptions received. This is a fine body of pastors and laymen and the work of the Lord is safe in the hands of the Shelby County Association.

PRAYING AT OTHERS.

Dear Editor Cooper:

The reported prayer by Rev. John T. Oakley is interesting reading. However, with all due gentleness and respect, I would not call it a prayer. It was a deserved repartee, but should not have been delivered as a prayer. In this week's Chicago papers is part of a prayer by one Rev. C. C. Richmond before the "48-ers Convention," in which he tells the Lord how the Republicans take orders from Wall Street, how the Democratic party sold out to those forces which face moral ruin, how the Governor and his parasites of our State were cursed by plutocratic selfishness. Then he puts in a plank for Ireland and Russia, and wound up with a benediction on Eugene Debs. The audience cheered.

Such tirades go in God's wastebasket. They are sacrilegious, unnecessary, hurtful. If we would please God and influence auditors, let us be children with gentle utterances and fervent petitions before God. Real prayers are far-reaching. With hope that none of our preachers will pray to, but for, the hearers in sweetness and love, I remain truly,

WM. P. PEARCE.

The Significance of the Ordinances

An Address Delivered Tuesday, June 22, at the
Conference on Fundamentals

By EMORY W. HUNT

We need not enumerate them. In this company we need spend no time upon the reasons why we do not include among the ordinances ordination, marriage, feet-washing and the laying on of hands. It is perfectly clear that from the earliest days the entrance upon the Christian life was marked by the ordinance of baptism. From the very first days also the meeting together of Christians was marked by a simple memorial meal taken in the solemn hush which vividly recalled the evening of the last supper. Of course, these acts were intended to be significant, and, of course, their significance is the important thing about them. A word is not merely letters and syllables: it is content and meaning. The important question about it is not its spelling, but, "What does it say?" It was expected that when the families of Israel were gathered together in the land of promise to observe the Passover for an "ordinance to thee and thy sons forever," the children should say, "What mean ye by this service?" and it is recorded that it should be regarded as quite as important to explain its meaning as to continue the observance. When, with reference to baptism and the Lord's supper, we ask, "What mean ye by this service?" we are fortunately not left to speculation. We ought not to be surprised to find that the most vital things of the Christian message are enshrined in these forms. There is very little of theory which is directly expressed by them, but very much of fact.

In the sixth chapter of Romans, Paul writes as if the significance of baptism had so often been explained that his readers might be expected to understand it and to draw the obvious conclusions. Puncturing the antinomian arguments by which apparently some of them had hoped to save their favorite sins, he says: "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Jesus Christ was dead, buried and rose again, and in this significant ordinance of burial and resurrection I declare that I deserved to die, that he died for me, that I accept his death for me and declare it my own. Whoever takes the death and new life out of the Christian experience robs it of its unique value. Whoever interprets this as involving merely theory and not requiring a life of positive holiness and actual service, is sadly degrading it. Paul pleads that we are to make good on the proposition and show that we are free from the dominance of sin by the exhibition of a new life.

What baptism says is more important than how it says it. Here indeed is the chief mischief of sprinkling and any of the substitutes for baptism. They who urge a more convenient baptism plead that "any application of water signifies cleansing." That might do for the Jewish ablution. Perhaps it is conceivable that that might have served for John's baptism, and the interpretation of the message to repent. It might easily serve to indicate a

purpose to reform, to change the outward manner of life.

But herein consists the unique addition which Jesus made to the Old Testament. (His purpose was not the polishing up of the old life, but giving a new one. The keyword of the Old Testament is righteousness, purity. The keyword of the New Testament is life—"I am come that they might have life and have it abundantly." And as in all nature, that life springs out of death. Christ died for me. Perhaps there was a time when our tongues, schooled in the prosaic habit of the West, striving to conform to the standard of an earthly tribunal of justice, may have stammered at the word "vicarious." These last fearful years have served to accustom our thought to it. So much of life is shown to be vicarious that we have learned it in the regular order. With even less hesitation than in other days, without shame, because of the necessities of my case, I say, "Christ died for me." My baptism says, "I died, and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Far more than ritual is the significance of the death with Christ and the reality of the life in him. No substitute for Christian baptism declares these basic facts. The serious objection to any substitute is that it obscures them. We need the emphasis of the truth with every new Christian life.

The words in which the last supper was explained place solemn emphasis on the same fact: "This is my body, given for you. This cup is the new covenant in my blood which is shed for many for the remission of sins. This do ye as oft as ye drink it in remembrance of me; for as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." We are assured that the purpose of this ordinance is defeated when it is partaken of, not by one lacking some outward condition of eligibility, but by one without the inner discernment which enables him to perceive the Lord's body. No formal participation in either ordinance is of value if it does not tell the truth about our personal relation to him. No acceptance of any doctrinal statement about him can take the place of a personal experience of him. We are always brought back to him. "Christ is all." "Christ liveth in me." "Christ in you, the hope of glory." No theories about him, right or wrong, determine our standing in him. We should do our best to have them right; but, blessed be his name, my imperfect thinking does not wholly exclude him. And, indeed, we have known some who had great confidence that their ideas were correct who made gruesome representations of his spirit. We cannot too often be brought back into his personal presence and face to face with him.

From henceforth let there be but one only Baptist fundamental. Let all inferences from it take their second place. "Other foundation can no man lay than that is laid, which is Jesus Christ."

I am proud to claim fellowship with any man who is on that foundation, even though "his mind does not go along with mine" all the way.

I am sorry when any brother draws away from me merely because I do not draw all of his inferences from that foundation. But I can only "remember Jesus Christ" and try to follow him as he went about doing good to the sick and sorrowing, the hungry and discouraged. I have a deep feeling that the Bible is inspired, but that conviction does not include the inspiration of its interpreters, not even in the twentieth century. I cannot give my assent to the modern version of the parable of the good Samaritan, which would suggest that if we are on our way down to Jericho and see beside the road a suffering pilgrim who has fallen into misfortune by the way, the proper and orthodox procedure for us is neither to pass by on the other side nor to administer oil and wine, but to take our seat on the curbstone across the street and figure out a time-table of the coming of the Lord. The next step is to conclude that our time-table is inspired, and to require that all the brotherhood accept it on pain of demotion.

Can we not carry in our minds two simultaneous ideas: first the salvation by grace of the individual soul; then the New Testament teaching as to how the saved disciple is to operate on the Jericho road and on the journey of life? It is not a superfluous or less spiritual work to give due interpretation and emphasis to the duties and obligations of the new life. We cannot afford to forget that he who came to save the souls of men, left us only one outward and visible test by which our gratitude toward him is finally to be judged, namely this: our interest in the hungry and thirsty, the stranger, the naked, the sick, and the prisoner.

I cannot preach Christ and ignore in my program the work which he was accustomed to do. I cannot discern his body and neglect the work his body did. He was apparently less concerned about what we call him than about what we do with his orders. Let no other thought, however true, usurp the place of primacy which belongs to him alone.

Baptists do not place too much emphasis upon the ordinances, but when that emphasis is only upon their form, obscuring their significance, it is sadly misplaced.—From the Baptist.

English as she is spoken in the Orient is not much funnier than English as she is written in America. A New York factory recently displayed the sign:

"Wanted—Woman to sew buttons on the fourth floor." While a nearby tailor advertised:

"Fits guaranteed."

"Tommy Tucker is the worst boy in school, Harry, and I want you to keep as far away from him as you possibly can."

"I do, mother. He stays at the head of the class most of the time."—Queen's Gardens.

A noted botanist was walking through a park with a young lady of the "gushing" type. He pointed out to her some of the fine trees in the neighborhood.

Professing great interest, the damsel cried: "How the noble aspect of beautiful trees stirs up the emotions of the soul!"

Then, patting a great, rough trunk, she went on: "You superb oak, what would you say if you could talk?"

"I believe I can be his interpreter," he murmured gently. "He would probably say: 'I beg pardon, madam; I am a beech.'"—Young People.

IS BAPTISM NECESSARY TO SALVATION?

By A. F. Haynes.

The doctrine which asserts that it is, is variously called:

- (a) Baptismal salvation.
- (b) Baptismal remission.
- (c) Baptismal regeneration.

All mean one and the same thing, namely, that water in some way, or baptism water, has to do with the salvation of a soul.

I want to assert plainly and flatly that the doctrine is false and I propose to prove it so.

I would not say that those who hold this doctrine are bad people. Many of them are among the best people, but they are mistaken.

This doctrine (in proportion as it is emphasized) is the death knell of spirituality. Why so?

The Holy Spirit will not grant His gracious presence and power upon error, especially error that is so dangerous as that.

It tends to reduce religion to mere form or ceremony, or to a series of mere human acts, until you get to where religion is a mere human thing; until you think you can make a convert like you can make a mechanical object, like a book case or a chair.

Because it is this, it becomes one of the worst forms of legalism, or an attempt at salvation by works. The process which they use has been given by another in about these words:

"You believe that Jesus Christ is the Son of God. That changes your heart.

"You repent, that changes your conduct, and you are immersed—that changes your state"—from dry to wet.

They argue that if there are three steps to salvation, you are not saved until you have taken them all.

Alexander Campbell taught that all unimmersed persons are out of Christ and lost. How false this is! The Bible nowhere says that baptism is a part of salvation, while it does say that we are saved through Jesus Christ.

Campbell further says that a change of views means a change of heart. According to that, as one has said, a man's heart would be changed every time he changed his views.

This doctrine rests upon a very few and scant passages of Scripture, and passages which they misunderstand and misinterpret. I will never trust my eternal salvation to a few verses of Scripture, which seem to run opposite to the clear plain teachings of the vast majority of passages of the Bible, on the question of salvation. A good rule to follow if you want to know really what the Bible means has been given thus: Never allow a doubtful or obscure passage to contradict the meaning of another plain and clear passage. But let us examine these passages on which their doctrine rests. I will mention their principal ones.

First. Jesus said to Nicodemus in John 3:5, "Except a man be born of water and of the Spirit." There is nothing about baptism there. What kind of water did Jesus mean when He said: "If any man thirst let him come unto me and drink." Again, "saved by the washing of the water of the Word." But Christ is called the Word, John 1:1. In John 7:39, the Spirit is referred to as water. Thus the passage would mean, according to this, except ye be born of the Holy Spirit and Christ, ye cannot enter the kingdom of heaven, and that both of these divine persons are necessary in accomplishing or effecting the work of salvation for the sinner. The "water" here may be typical as it elsewhere is typical of the work of saving grace.

Second. Again, Acts 2:38 is another favorite stock passage with them. "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. But Dr. Ditzler translates the passage: "Repent—and be baptized—trusting in the name of Jesus Christ for the remission of sins." Now that is exactly what I believe. If a man comes to me and tells me: "I have repented and am trusting in the

name of Jesus Christ for the remission of my sins," I say to him: "My brother, you are a candidate for baptism: the faith or trust that you have proves that you have met the condition of salvation."

Third. What are our mistaken friends going to do with the following clear and plain Scriptures, which set forth the conditions of salvation?

(a) Jesus said: "He that believeth on the Son hath everlasting life."

(b) Acts 10:43, "Whosoever believeth in him shall receive remission of sins."

(c) Acts 15:19, "God put no difference—purifying their hearts by faith." Doesn't say by baptism.

(d) Paul said to the Phillippian jailer: "Believe on the Lord Jesus Christ and thou shalt be saved."

(e) Said Jesus: "Verily I say unto you, he that believeth on me hath everlasting life."

(f) "The blood of Jesus Christ, His Son, cleanseth us from all sin."

So it is not water at all, but blood, that saves, the blood of our Lord Jesus Christ.

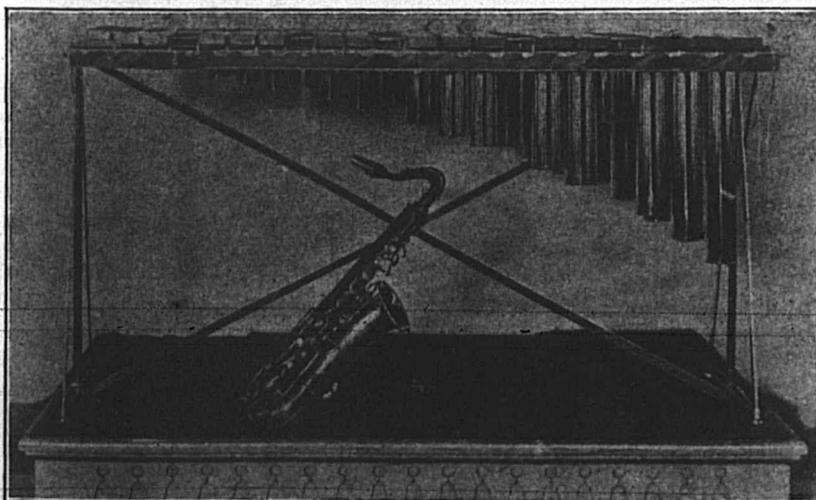
302 Peachtree St., Nashville, Tenn.

OUR BOOK SHELF.

"The Crisis in Church and College," by Dr. G. W. McPherson, is, to my mind, one of the most thought-provoking books of this decade. It should be read by every preacher and teacher in our land. It is a valuable handbook. It points out the breakers upon which our faith is liable to be wrecked, and at the same time serves as a guide to the student that he may find what he wants in science, philosophy and theology. The scholarship and pains taking research of Dr. McPherson is evidenced from the first to the last page of the book. Geo. L. Hale, Pastor.

First Baptist Church, Joplin, Mo.

It costs us \$32 for stamps alone the first of July to mail out statements to our subscribers. But it costs \$45 for stamps alone the first of May. Now if you will keep on improving like this every one in the office will be grateful.



S. R. STINE, SACRED SONG EVANGELIST.

We take pleasure in presenting to our readers the picture of Mr. S. R. Stine, and one of the several instruments he plays in revival meetings.

The editor has had Brother Stine in four revival meetings, and he recommends him most cordially and without reservations to all pastors and evangelists desiring an evangelistic singer.

He declined an appointment with the Home Board forces because he prefers to make his own engagements.

He is a fine soloist, and he knows how to get a congregation to sing. Then he plays any one of a half dozen instruments, and is a fine teacher of instrumental music.

Best of all, Brother Stine takes an active part in winning the lost to Christ. He is a good friend-maker wherever he goes. Pastors desiring his services may address him here in care of the Baptist and Reflector, or at Woodburn, Ky.

Preparing for the Lord's Supper

Prof. A. T. Robertson, Louisville, Ky.

Our Baptist people are often guilty of gross inconsistency in the matter of the Lord's Supper. We argue logically and conclusively that Baptism precedes the ordinance of the Lord's Supper, and hence, we are unable to invite the unbaptized to the communion table. New Testament baptism is believer's baptism, immersion on profession of faith in Christ; baptism because one is already saved, not in order to be saved. There is no flaw in this argument and it holds Baptists together; those who are logical and scriptural. It is attacked in various ways, on grounds of sentiment, to avoid a charge of spiritual selfishness; to escape an appearance of too much insistence on an ordinance. But they are only specious excuses for departure from the simple order of the ordinances. Baptists have won in the field of scholarship their claim that New Testament baptism is the immersion of the believer as a symbol of the new life upon which he has entered. The insistence upon the observance of the Lord's Supper by the unbaptized grows out of an over-emphasis upon the magical value of the Lord's Supper; and, the refusal to admit that the immersion of the believer is alone New Testament baptism.

But in practical usage we neglect the observance of the Lord's Supper to a shameful extent. The ordinance usually comes at the close of the morning service of the usual length. A large number, sometimes a majority of the church members leave before the ordinance is celebrated. The housekeepers feel worried about the dinner. There is sometimes a hurried atmosphere in the solemn ceremonial that impairs the tone of the occasion. We insist strongly on the scriptural order of baptism, and the Lord's Supper, but in actual practice, we neglect the ordinance itself. We take little pains to prepare the church for the occasion. The very beginning of the observance leads us to take it as a matter of course, and hence, to slight it. The Presbyterians can teach us something on the worth of preparation for the Lord's Supper. They usually celebrate the ordinance quarterly, and have some days of special service, often a weekly Bible lecture before hand. The morning service on the Sunday is given over wholly to the Lord's Supper, with no sermon. The Supper is the feature of this service, and not an appendage tacked on at the end of other exercises. There is time for reflection and searching of heart. One faces, under solemn circumstances, the fundamental fact of Christianity, the death and resurrection of our Lord. It is a time for consecration, for renewal of vows, and for stepping up to higher planes of fellowship and service. It is a time for decision. The pastor has a fine opportunity for pressing the unconverted to come out on the Lord's side. The ordinance draws a line of cleavage that all can see and understand.

It is sad to see this holy ordinance neglected by the very people who argue so vehemently about it. I am jealous that Baptists shall be exponents of the spiritual teachings of the ordinances. There is a moral dignity in baptism, as Dr. J. M. Frost so well argued. There is also a moral dignity in the Lord's Supper, but we do not always bring it out.

It is not possible to make the Lord's Supper what it ought to be by merely perfunctory rules and rites. There must be solemn and serious preparation by the pastor, officers, and members. The Lord will then come in and sup with that church in glorious fellowship. The observance of the Lord's Supper should stand out as an occasion to be longed for,

full of mountain experiences of grace, not an incident to be dodged as an unnecessary inconvenience. It is a matter of serious importance to our church life that we give due place and dignity to this holy ordinance. It is a legacy of Christ's own love and we cannot afford to neglect it.

A REQUEST OF THOSE WHO PRAY.

We are in New York June 30th, and sail tomorrow for London. We go at the request of the Foreign Mission Board to join the representatives of other Baptist Mission Boards in America and Europe in a week's conference upon "A Baptist Program for Europe." The Foreign Mission Society of the Northern Baptist Convention sends two representatives, and the Canadian and European Baptist Mission Board sends one representative each. We feel deeply our responsibility, a responsibility so great indeed that we would evade it if evasion were compatible with duty. We cannot enter upon this duty without making this earnest request for the prayers of the men and women of the South who have familiarity with the throne of grace. Europe's distinctly great need is the Gospel of Jesus Christ, and the hour seems auspicious for the Gospel's promulgation in every nation where the world's greatest war has left men and women broken and undone. The difficulties which exist and which we do not ignore, add to the challenge which need and opportunity make. We recognize the debt which American Baptists owe to almost every part of Europe, but, at the same time, we are aware of those things which may embarrass Southern Baptists in any serious attempt to pay this debt. All of these considerations make us feel the sacredness of the mission on which we have been sent, and create a strong sense of need for the prayers of our beloved people at home.

The main conference will be in session at the Baptist Church House, Southampton Row, London, July 19th to 26th. May we not, dear friends, have the assurance that frequently during that week you will ask for us and our fellow counsellors that wisdom and grace which our Heavenly Father alone can give, and which He has promised in answer to the prayers of his people? If you will hear this request, we will, with courage, face our responsible task and strive in faithfulness to bring back a program for our great Foreign Mission Board which it can safely adopt and which the denomination can confidently support.

J. F. LOVE,
GEO. W. TRUETT.

DR. J. J. TAYLOR ON CHRISTIAN EDUCATION.

O. L. Hailey.

In some of our papers of recent date Dr. J. J. Taylor, of Leaksville, N. C., has a rather thoughtful article on "The Christian Education Matter." Dr. Taylor is always bright and readable, but one can not always either agree to his methods of discussion nor accept his conclusion fully. Sometimes he makes us raise the question if such were his intentions or expectations. He shakes the bushes, to see if there is a rabbit hidden in their obscurities.

But this time he seems to me to go so far afield

that we could hardly agree to wander with him, even for the sake of seeing the rabbit run. He says that the advocates of Christian education are making fundamental mistakes in assuming that "Christianity is in some way the product of the schools." I am wondering where he got such an impression. I have always heard it said that "Education is the handmaid of Christianity." And I supposed that meant that education was an aid to the promotion of Christianity. And I still think that the right sort of education is highly promotive of Christianity. If so, why hesitate to provide the right kind of schools and call their training "Christian Education"? Manifestly there is a sort of education that is different from this, and which we must deal with. And what better way than to have Christian schools?

Of course, we would use many of the sciences and arts as means of training. He speaks of "heathen classics, pagan philosophy, evolutionary science, agnostice mathematics, filthy modern languages, and the same course in general history." Does the hypercritical Doctor mean that he would exclude the classics, science, mathematics and philosophy and the other offensive courses from his curriculum? I would like to ask him what mathematics he would substitute in his Christian college. Whose history would he use, and what philosophers he thinks would be so much better than those we now use. He has certainly some important recommendations to make. And does he repudiate every doctrine of evolution? Let him define himself. It is sufficiently cheap to make glittering general criticisms. Let him tell the brotherhood what it is he would discard, and how he would educate our people. How would he have his pupils calculate an eclipse without the use of mathematics? Where would he have his students learn how to interpret the word of God, and leave out the classics? By what "pious hocus-pocus" would he have his pupils know what is the past experiences of the world without the histories? Let the brethren be assured that all water is not deep just because one cannot see below the surface.

But our dear brother seems to have gone quite afield when he gives forth this profound conclusion: "The church which so commends itself to Christian sentiment is no guarantee of character." One is inclined to raise two questions: What church is he speaking of? And where does he propose to find a guarantee of character? That the early churches (not church, if you please) did grow corrupt there is no intention to deny. But was it because of "Christian education," or through the lack of it? Does he mean that ignorance would cure corruption? If not, how would he have the people escape from the ignorance in which all are born without the aid of the schools? And if he would exclude from the schools those studies which he arraigns, what would he put in their place? Come, my good friend, it is up to you, having said so much to help us to a better way. Your quotations from those who do not teach according to the "Oracles of God" serve only to show how great is the need of safe and strong teaching—if "the church" is no guarantee of character. Do you mean to tell us that your sort of school is? You face a most engaging opportunity, to show us how we can "guarantee character."

We advocate Christian education because such education helps to prepare people for service, and guards them at the critical period of mental development against the specious errors of the enemies of Christianity, by pointing out the errors of the enemies of the cross of Christ. Mathematics is a reflection of the divine mind, even though the pagans did discover it. It is no more to be rejected than the light of the sun, because the Assyrian astrologers found out something about the stars. That

thoughtful but ungodly men discovered that God pursued a method in the structure and history of the universe, and by rejecting God reached atheistic conclusions, is no reason for not studying the method of the Creator in his handiwork. God made the Book, and God made the world. When correctly interpreted, they do not make contradictory revelations. But the man who seeks to escape God could impose upon the mind of the undisciplined student in his growing period, so as to lead him into error that would subvert Christianity. What is needed is not some escape from the interpretation made by infidels, but a courageous, devout student who knows about God and nature to interpret. Christianity has not the slightest reason to shun any teaching that is true. Nor any teaching that is false. Some used to be much afraid of "Science," and the doctrine of "Evolution" was a terror. Not any longer are we afraid. Truth can be stated and error detected. And we need a Christian atmosphere for our young people to pursue their studies in. And we need devout teachers who know God and the truth to teach them. Yes, we are still for Christian education.

Supreme Moral Battle to Nominate and Elect Dry Congressmen.

July and August are always the devil's harvest months, and church and association plans for summer ought to be changed for all years but especially this year. Primaries occur this summer, these even more than the election determine whether next Congress will or will not nullify constitutional prohibition.

With nearly half the population in congressional districts recently wet, and many in dry states in districts where local majority is wet, there is serious need of automobile street meetings, not postponed, as usual, to last ten days before election, but brought into action at once to affect nominations, by proving beer and wine, even when used in moderation, are really intoxicating.

Dr. Robert Watson, pastor of Second Presbyterian Church, New York City, and President of International Reform Bureau, is giving much of his summer to street meetings that are demonstrating that street crowds are willing to hear arguments on moral problems. Opinions can often be changed in an hour by frank argument in an open forum.

Dr. Watson will speak between Sundays from now until the end of July between New York and Baltimore. After July 25 through to the second Sunday of September he will tour between Baltimore and Boston, speaking every day at 7 p. m., from auto on the street, and often at 9, sometimes indoors at 8, and whenever opportunity occurs in shops at noon.

We are sending this letter to the Y. M. C. A.'s and preachers to ask them to co-operate heartily with us in these meetings, first by correspondence to get further particulars, and then by rallying street crowds and helping in the local arrangements.

But our interest in the matter is wider, and we hope that a score of automobile teams or more, with music and speaking, and literature to distribute, will take up this street fighting in hostile and doubtful congressional districts at once.

Help us with any suggestions and with assurance of co-operation. And let all of us, in this critical year, take our vacations after we have done our best to nominate the right men for the next Congress.

Yours for a better world" here and now.

WILBUR F. CRAFTS.

SUNDAY SCHOOL AND B. Y. P. U.

W. D. Hudgins, Editor
Tullahoma, Tennessee

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

Reports are coming in from many sections giving good accounts of work done by the sixteen workers last week.

Brother Sturgis reports that they have a fine school on at Hickman this week, and has a very fine attendance. He and Miss Collie are at Brush Creek the last three days of the week.

Schools are on at the following places with the following workers: Hannah's Gap, Maston and Householder, Mt. Lebanon and Smyrna, Miss Cooper and Mr. Sedberry; New Bethel, Miss Patrick and Mr. Miles; Fairfield and Mt. Carmel, Miss Jane-way and Mr. Davis; Persia and Sneedville, Livingston and Hamilton, Smoky Mountains, Leavell and Mr. Underwood, assisted by Rev. A. W. McDaniel; Bear Cove, Rev. C. F. Clark, A. I. Foster and the writer; Boiling Springs and Pistole, Rev. R. T. Skinner and Mr. Rennolds; Allons and Thorn Hill, N. S. Jackson and W. R. Seat.

Next week the program is as follows: Pleasant Hill, Union Association, Rev. T. R. Wagoner, J. T. Rennolds and R. T. Skinner; Monterey, C. F. Clark, W. R. Seat and Miss Patrick; Chilhowee, Miss Cooper, Mr. Leavell and Mr. Preston; Hornbeak, Mr. Sturgis and Miss Collie; Decaturville and Standing Rock, Maston and Householder, Bethel, Nolachucky, Mr. Underwood and Hamilton, Greenwood, Enon, Mr. Livingston; Washington and Bethel, Tennessee Valley, Mr. Miles and Miss Janeway.

The writer goes to Hattiesburg next week to have part in the Assembly in Mississippi. This is exchange work with Mr. Byrd. Mr. Preston is in the Blue Mountain Assembly this week. This exchange of service among the state men is one of the most happy arrangements, as it gives us the touch of other men.

The committee is getting ready for a great assembly in 1921. It is too late now to get one on for this year since we have on so very much already. It will be impossible to get ready now for a program this summer.

Mr. N. S. Jackson writes from Willow Grove: "We had a splendid meeting at Willow Grove. Came up to Fellowship yesterday and find the prospects fair here. Mr. Seat is a fine teacher of the manual, and is pleasing our people. We want a school at Livingston, July 25 to 31, and want Mr. Seat to us."

I am more than glad to shift Mr. Seat from his regular schedule to Livingston to help in this school.

Mr. Livingston writes: "You need not worry about Hamilton. He can take care of himself. He is working like a trooper and does a good job teaching the book."

Programs are out now for the Sunday School Convention of the Clinton Association. It is our purpose to be there or send a representative. The meeting is set for August 6, 7 and 8.

Dr. H. C. Sanders of Selmer, Tenn., writes: "I have the arrangements made for the two weeks in this association (Harmony), and the workers

will be met at the train and conveyed to the places on Sunday morning. We are hoping for a good time."

Mr. Sturgis and Miss Collie are to go to this association.

August 14 to 21 has been chosen for the date of the training school at Elizabethton. Dr. and Mrs. J. W. Storer will help in this school, and one the week previous at Maynardsville. We are planning to put on a great school there at that time.

We are sorry that the name of Cosby Union failed to get in the B. Y. P. U. Quarterly last quarter. It will be included for the second quarter.

Dr. Storer writes from Paris: "We are gradually working out our organization here. It is slow. One must put on chains to keep from skidding, but it will come after time."

DEMONSTRATION VERSUS EXHORTATION.

(An Extract from a Letter.)

"Yes, I put on a demonstration with my Juniors at our associational meeting with fine results. As it met with our church I asked for a few minutes of the time given to the report on Sunday school work. This being cheerfully granted, I had my Juniors recite their memory work on which I had been drilling them during the year. This included: The books of the Bible, Judges of Israel, Twelve Tribes, the recitation of choice Scripture passages, etc. I received many letters afterward asking where to get the drill work."

After An Associational Meeting.

It was the writer's pleasure to be in a quarterly Sunday School Convention shortly after a similar demonstration in another state. Practically every speaker on the program brought in some helpful suggestion, prefacing it with "I saw this," or "I learned this," when Miss M—gave her fine demonstration with her Junior boys and girls at our association.

Why They Stayed Until the Close.

With dismay the Sunday school secretary found the report on Sunday school work placed at the last period of the last day of the association. But the elementary worker said: "Mrs. W—could easily bring her primaries over in cars and take ten minutes for a picture guess game. Have her arrive with the children just about the beginning of the period before ours, and pass the word around that the children will sing and recite at the Sunday school hour."

It was done. The very presence of the children held them over, and the farmers forgot their stock, and the farmers' wives even forgot the chickens, while the children fed them into the very presence of Jesus as they gave Bible verses and incidents from the life of Jesus as large pictures were held before them.

Needless to say, they lingered and listened to the stirring report on Sunday school work which followed after the demonstration.

Lillian S. Forbes.

Elementary Secretary Baptist Sunday School Board, Nashville, Tenn.

For a short time I have been an interested reader of the Baptist and Re-

flector, and am especially interested in the S. S. and B. Y. P. U. page.

Our Senior B. Y. P. U. at Chickamauga at present is rather small in membership, but all are enthusiastic young people with their sleeves rolled up, and with the spirit of Joshua and Caleb, are willing to undertake anything possible. Our study course was held the last week of June. The new senior manual was taught to the class by Evangelist R. D. Cecil of Cleveland, Tenn. Twelve took the examination, and all were awarded diplomas. We were fortunate in securing this splendid teacher. With this study course completed, we now have an A-1 union.

Our State B. Y. P. U. Convention was held in Gainesville, June 22-24, and was one of the best conventions ever held in the state. Something over a thousand delegates registered. All that attended this convention came away with much inspiration and with their enthusiasm doubled and fairly running over with spizerink-tum.

Since convention and study of manual we are determined to apply our training. Already we are planning to organize unions in nearby churches, do more personal and mission work. We have adopted as our slogan, "Begin It Now."

Pray for us that our efforts will not be in vain, and that we will accomplish much for our blessed Master in the coming year.

Lucy E. Hearn.

Chickamauga, Ga.

A FINE REPORT FROM MR. CRIST, MEMPHIS.

Dear Brother Hudgins: Am just home from our City Jr. B. Y. P. U. meeting. We had a great time. Met with Temple church, and had eleven unions represented with a total of 167 present. Our attendance was somewhat off, owing to the holiday seasons, but we received two unions into our City Union, so that helped a great deal. Calvary Jrs. took the banner for attendance, with 90 per cent present. We had a splendid address by Brother O'Neill, the new pastor at Binghampton church.

I received the emblem and seal for first quarter, and am enclosing our report for second quarter. I have no report blanks so will just send a picnic report. We have all officers and committees, making reports, regular meetings, have a sword drill every Sunday, 94 per cent of our members doing daily Bible readings, and 100 per cent regular contributors to the church. We have 38 on roll, and an average attendance of 35. Please send our seal and also please send four of the larger size, Standard of Excellence. We are beginning to plan our B. Y. P. U. training school, and our Junior motto is "150 Juniors in the institute." Last year we had 86, and reasonably expect to double that number this year. Our association meets July 14 and 15, at Collierville. Wish you could be with us. Next Sunday night some of my Jrs. will give a demonstration at Binghampton Baptist church. Two years ago there were only four Jr. unions in Memphis. Today we have 15 and two more will soon be organized. We are gradually pushing our extension work into the country, and expect to receive some aid from the association, at least recognition. Assuring you of our interest and prayers in your behalf, I am yours for the Master,

C. F. Crist.

1480 Walker Ave., Memphis, Tenn.

OUR BLESSED DEAD

IN MEMORY OF MY MOTHER.

By Mrs. M. E. Shown.

My mother—my greatest friend. She is gone but not forgotten. No, not while life shall last, will her loving kindness be erased from my ever-returning memory. She was too precious to be allowed to pass away unnoticed. Hence, a daughter's love and devotion to her mother impels me to write these few lines in her memory.

Elizabeth Sherfey Chase was born February 25, 1830, and died at her home in Washington County, Tennessee, May 21, 1920, aged 90 years, two months and 21 days. At the age of 18 years she was married to H. K. Chase. To this union were born eight children, only three of whom survive her, to-wit: Mrs. M. E. Shown, Mrs. W. V. Saylor and Mrs. A. J. Sherfey. Her husband died thirty-five years ago, and she has lived the lonely life of a widow ever since. While young she professed faith in Christ and joined the old Buffalo Ridge Baptist Church, where her membership remained for seventy-two years and until the time of her death. She was a Christian of strong character and unbounding faith, whose life grew more beautiful and whose soul grew stronger as her body ripened into age and budded and bloomed for a blessed immortality.

No sweeter mother ever lived, no better neighbor was anywhere to be found. She was kind and gentle and had special admiration for children. Every child that knew her dearly loved her and was sad at her departure.

She was laid to rest at Buffalo Ridge cemetery, near where her church membership had been so long. A large company of admiring friends followed her to her last resting place to witness the last sad rites and to do honor to a departed friend and neighbor, whose long and useful life had ripened into a perfect day.

Can we say too much for a noble mother like this? Can language be found sufficient to give the honor and praise so justly her due? Not by mortal tongue. Only in that celestial home above, in that divine language spoken only by him who said, "Well done, good and faithful servant, enter thou into the joys of the Lord." Yes, she is gone, but not dead. While her immortal soul basks in all the beauties and glories of an endless day, she still lives in the hearts and memory of all those who knew her and the precious seed sown will continue to bear fruit throughout a never-ending eternity. She has "fought a good fight," but now that the battle is over, she has laid down the implements of warfare and put on a crown of victory. She has laid aside the working tools of life and has laid hold on a harp which only the redeemed can play, and on it will play the songs which none can sing save those who came up through great tribulations. She has entered upon the opening scenes of a blessed eternity where sadness, sorrow and partings will be no more. These are blessed thoughts to me. While we miss her here, we would not call her back and deprive her of another moment of the joys and ecstasies of that heavenly home, but will only press the harder to gain a like victory and be reunited to her in the sweet by and by.

And now, mother, turn from this task with unusual sadness, yet min-

gled with delight at your unspeakable joy. This is the last plea that may be made for you here, but the loving memory of a lonely daughter will not cease, but will linger until renewed on that happy shore, where I shall meet you again and with you enjoy the glories awaiting not only me and you, but all those who wash their robes and make them white in the blood of the Lamb. You lived to a ripe old age here and the wheels of time wore deep ruts in your face, but they have been erased and perpetual youth will preserve you there while the years of eternity roll. Good night, mother, I will see you again in the morning.

RESOLUTIONS OF RESPECT BY THE BAPTIST CHURCH AT MOUNTAIN CITY, TENN.

Whereas, It has pleased Almighty God in his infinite wisdom to remove from our midst Sister Abbie Stout, on Sunday, May 9, 1920; therefore, be it

Resolved, That, in the death of Sister Stout, the community has suffered a very distinct loss, that the church has lost a faithful and consistent member, the husband a devoted wife, and the son a loving and devoted mother.

Resolved, further, That the church express its sympathy with the bereaved husband and son in their great loss, which has created a vacancy in the home that cannot be filled, but knowing Sister Stout to have been a consistent Christian, we feel that our loss is only temporary and that ere long, when our short pilgrimage is over, if we have fought a good fight and kept the faith, as did our dear sister, we shall meet her on the shores of the sweet deliverance, where tears and parting shall never come.

Resolved, further, that a copy of these resolutions be spread on the minutes of our church record and a copy be furnished to the Baptist and Reflector and the Johnson County News with request for publication, and that a copy be furnished the bereaved family.

Respectfully submitted,
Mrs. Mary Shoun.
Mrs. Lissie Morley.
Mrs. M. A. Lowe.

Cole.—Inasmuch as God has taken from us to a better world our friend and brother, James W. Cole, be it resolved:

1. That we, the membership of the Third Baptist church feel deeply our loss in his going, but feel that we must say, "Thy will be done!"

2. That we deeply appreciate the fact that he was for many years a faithful member of this church and Sunday school. As church clerk, Sunday school teacher, president of the B. Y.-R. U.; choir director and in other activities he was always found faithful and left a great influence for good with those with whom he worked.

3. That we take this method of expressing our appreciation of him to his wife and loved ones, and commend them to God who gave and in wisdom takes away.

4. That a copy of these resolutions be sent to his wife, a copy be given the Baptist and Reflector for publication and a copy spread on the minutes of the church.

Mrs. Wm. Trebing.
Robert Lofton.

Editor Baptist and Reflector, Nashville, Tenn., U. S. A.

Dear Sir and Brother: Please accept my thanks and gratitude for your kind letter of June 10, and the back copies of the Baptist and Reflector. I also thank you for kindly putting my name on the list to receive the Baptist and Reflector for six months. It is a real pleasure to read it, because it is a means of spiritual education and profit. I have been especially interested in reading your articles in reply to Dr. William E. Graham's "Down Into and Up Out Of Water," and "The Baptism of the Eunuch." These articles are timely and gives many like myself, who have not the means nor the education that is required, to investigate and satisfactorily answer men like Dr. Graham, just the light we need, and the best of it is this, your answers are backed up by Scripture. I believe, as Baptists and Evangelists, we are in for a bright future if we make the best of our present opportunities.

Have you a soiled second-hand copy of Dr. Cramp's or any one else's Baptist history? I should so much like to get one with an account of the progress, persecutions and work of the Baptists and the Baptist churches from the time of the early churches until the present time. Have you also a book or pamphlet explaining the why and wherefore of close communion? Most of our churches here in Wales are close communion churches, but some of our members are leaning towards open communion. Personally, from the light I have at present, I cannot conceive how anyone that wishes to follow the New Testament teaching can believe in open communion.

Now, in closing, I beg to thank you for all your kindness and interest. I shall remember you in my prayers. We all love the work of the Kingdom and I feel sure that all who can get the Baptist and Reflector will be greatly helped and enlightened by its contents. Hoping you will be able to help me to get a Baptist history and a book or pamphlet on close communion.

Your Brother in Christ,

Robert G. Willcox.
16 Prichard Street, Tonyrefail, N. Pontypridd, Glamorganshire, South Wales, Great Britain, June 29, 1920.

Young Woman Are You Satisfied?

Do you long for a life other than you now live, a career of interesting, active, noble endeavor?

CONSIDER BECOMING A TRAINED NURSE.

Humanity needs and will pay for this service more now than at any previous time. YOU can become a nurse without any expense and earn your living while in training.

Send for our book, THE PROFESSIONAL NURSE. It tells you how.

**Protestant Hospital
Training School
FOR NURSES
NASHVILLE, TENN.**

Sunday School Lesson Made Plain

By B. W. SPILMAN, D.D.

Lesson for August 1—David Brings the Ark to Jerusalem." (2 Sam. 6: 11-19; Ps. 24:7-10.)

Reverence for Sacred Things.—There are certain things which have a peculiar relation to God and to his worship which set them apart from the common things of life. God's ark was, to the Israelites, the symbol of Jehovah. When he saw it, he thought of God. Of course we know that God is everywhere and that on any day, at any time and anywhere we may worship him.

Sunday is not as other days. It is a day set apart from the other six days of the week as the day for rest and worship. When we treat it as we do the other days, we do violence to our better natures. The Bible is printed on the same kind of paper, with the same kind of ink as other books, but it is not as other books. When we look on its pages we find a message from God. Our houses of worship, set apart for the worship of God, are not as other houses. Let us have a respect for those things which are given to God. He who cares not for God's house, for God's day, for God's book, cares not for God.

God Wants Obedience.—When the ark was taken from the house of Abinadab it was placed on a new cart and began its journey. God ordered that the ark be carried by the Levites. When the oxen stumbled, Uzzah took hold of it to prevent it from falling. But God had said that it must not be touched. Uzzah did not live to learn any lesson, but David did. He who thinks it a light thing to disobey God's plain commands will wake up some day and find out a thing or two. Uzzah had the very best intentions. He thought that he could improve on God's plans.

God Gives the Blessing.—The house of Obed-edom was blessed because the ark was in the home. We must have respect for those things set apart for the worship and the service of God; but let us not go to the extreme of worshipping relics. It was not the ark, but the God of the ark who gave the blessing.

Experience Is a Good Teacher.—David had to learn in that school every now and then. After one trial at bringing the ark in a cart he never tried that again. It is better to learn from the experience of others, but when we will not do it we can learn in the severe school of hard knocks.

Six Paces—Then God.—It was very fine to take God in at the start. The first step is a large part of the journey. Seventy years the ark had been away from its rightful abiding place. Three months it had been in the home of Obed-edom. Now it was on its way to Jerusalem, its permanent abiding place. David wanted God to be with him in this, as in all of his undertakings. Give thanks before the journey begins, when it is begun, along the way and at the end.

Joy.—What makes you happy? It is certain that there were a number of Israelites who had no joy when the ark was on its way to Jerusalem. They did not care. God had no place in their thinking. If somebody said sheep, cattle, lands, they were right on hand; but a religious occasion—not much. Take a look at your neighbor and see what makes him happy, and you can tell what kind of man he is. Or better still, take a good square look at the man who wears your hat;

that's nearer home. Does the prosperity of the Kingdom make you happy?

A Religious Enthusiast.—David had religion and did not mind letting the neighbors know it. If he had something about which to shout he shouted. We Baptists are a solemn bunch. Our theology does not allow us to be very demonstrative. If some great triumph for the King suddenly bursts upon us, as we are in convention assembled, we must sit silently by and inwardly approve of it; but the by-laws forbid us letting people know what we think of it.

I saw him at the baseball game. His college team was "putting it all over" the other crowd. He could be heard, more or less. He was at a horse race. His favorite won. He yelled himself hoarse. But when the Kingdom of the Lord was winning victories, he was as silent as an oyster. But it is a good deal better to show enthusiasm by helping along the work than by mere shouting while the others do the work.

Dancing.—David danced before the Lord with all his might. There was as much difference between the joyous leaping for joy in which David indulged and the modern devilish dance of death as between daylight and darkness.

Trouble at Home.—Michal, David's wife, was horrified at the conduct of her husband. In her eyes he had acted the fool. It was no moral shock to her to change husbands occasionally, but for David to take part publicly in a religious demonstration was one too many for her. She sailed in and gave him a piece of her mind. A man has an uphill task when there is no religious co-operation at home. A woman, with a godless husband, has a life-time uphill pull. But what a fine team when both pull together for God!

A God-Fearing Ruler.—What a blessing to any people when those in authority place God first, when justice and righteousness hold first place! The world moves on, with now and then a back eddy. God's people nod now and then, and the devil slips in one of his men to bear rule. Politics is a queer mixture. One of the things which is seriously injuring this land of ours is that so many good men allow themselves to become helpers, because of party politics, to putting bad men in office.

Revivals.—Every community needs a real religious shaking up now and then. Communities, like individuals, become so absorbed in the affairs of life that they forget God. The ark had been in a corner for seventy years. The whole nation was absorbed in fighting the battles of freedom. The Philistines had made a determined effort to check the tide of the rising power of David. He had to attend to them first. The ark of God, forgotten, lay in the house of Abinadab. Then came the day when the enemies were defeated, and the thoughts of the country could be turned to things religious.

Business absorbs us. The campaigns for the various political parties are on. The social whirl sweeps on and carries with it some really good people. God is forgotten. Somebody must call us back to God.

The Home of Obed-edom.—It is glorious to have a home in which the

ark is a welcome visitor. If the country were full of such homes, we would have a better land. The Philistines had a lot of trouble when the ark was down their way. The men of Ashdod and Ekron never forgot its stay among them. It upset the business of Dagon, their heathen god. Dagon and Jehovah cannot live in the same house. There are homes in Tennessee in which a prayer meeting would upset all of the social plans; and if Jesus Christ should walk into some social gatherings, he would break up the meeting, merely by being there. But there are homes, numbers of them, in which the ark would be welcome—homes where the minister may go any hour and find a welcome, where the Bible occupies the central place in the sitting room, where Christ and religion, as topics of conversation, would be the most familiar and welcome of all topics. Thank the Lord, Michal does not have a monopoly! Obed-edom still lives.

People Know.—When God dwells with us, people will know it. All Israel heard that the home of Obed-edom was being blessed. When Christ dwells in your home, the neighbors will know it.

FIELD NOTES.

By Evangelist R. D. Cecil.

The past week the writer taught a class of fourteen at Chickamauga, Ga., in the Baptist Young People's Union Manual, and twelve took the examination. I received a free-will offering of \$3 and entertainment.

Rev. B. N. Brooks is pastor of the Chickamauga church, and Miss Lucy E. Hearn is president of the B. Y. P. U., and they have a nice union. The writer held their prayer meeting on Wednesday evening.

Rev. D. F. Lillard, pastor at Birchwood, reports that Supt. W. D. Hudgins is to be with him for some work.

Del Rio.—Supply pastor R. D. Cecil preached Saturday afternoon and Sunday morning, and Rev. P. T. McAfee preached Sunday evening. Splendid Sunday school, and the young people gave a splendid program. Sunday evening the writer received \$20 and gave Rev. McAfee a subscription to the Baptist and Reflector for preaching Sunday evening.

By motion and vote the name of this old church was changed from Big Creek to Del Rio, so we are on the map.

During the week I sold \$12 worth of books and Bibles and two subscribers to the Baptist and Reflector. Commendations are heard on the field of the Baptist and Reflector. Tennessee Baptists know a good thing and appreciate it.

Monday I was at the Knoxville Pastors' Conference. Very good attendance. President Sams was there and invited the pastors and their people to a picnic at Jefferson City Thursday and to see our school. Editor Cooper of the Baptist and Reflector was present and made an address and a splendid impression.

I took my old friend Rev. J. H. Sentell to dinner, and he told me he was to assist Pastor Deggs at Poplar Plains in a meeting soon, and this will be the second or third meeting he has held with this church.

On the train from Knoxville to Cleveland I had a very pleasant conversation with our new editor, Dr. Cooper.

Write to me at Cleveland or Del Rio, Tenn., if you need help in a meeting.

AMONG THE BRETHREN

Fleetwood Ball, Lexington Tenn.

Dr. A. U. Boone of Memphis, Tenn., writes: "You unintentionally do me over-much honor in saying that I am to assist in a meeting at Rienzi, Miss., in the month of August. Some other brother is the fortunate one, I presume, in that case. You see, at any rate, that I, with all the brethren, read 'Among the Brethren,' about the brethren, and rejoice in all the grace given to all the friends of the brethren. Blessings on you."

Dr. H. W. Virgin of Amarillo, Tex., writes: "I take the Baptist and Reflector in order to keep up with the Tennessee news. I always turn to your notes, because I can then hear about brethren about whom I would hear nothing if it were not for your part. Thank you for helping me today. I wrote to a brother today whose whereabouts you gave me."

Rev. J. F. Green of Martin, Tenn., writes: "The members of the Huntingdon church are planing to have their revival some time during August."

Missionary R. E. Pettigrew of Jackson, Tenn., writes: "Put me down to attend the Beech River Association in Lexington and deliver addresses on missions. I will make it a point to be there."

Dr. Geo. W. Leavell of Clarksville, Tenn., writes: "We plan to sail from Vancouver for China Sept. 23. Blessings on you and your work for the Master always."

Dr. E. L. Atwood of Dyersburg, Tenn., writes: "I will be in a meeting next week at Zion Hill in Crockett county with Pastor W. B. Perry. Pray for us."

Rev. W. C. McNeely of Knoxville, Tenn., writes: "On July 21 I am to be with Dr. G. M. Savage to begin a meeting at Mercer, Tenn., and thence to Osborne Creek, near Booneville, Miss., the first Sunday in August; thence to Hinkle Creek the second Sunday; thence to Wheelers the third Sunday, a week at each place. Pray for us."

President J. T. Warren of Hall-Moody Institute, Martin, writes: "Our pastor, Dr. E. L. Carr, tendered his resignation the second Sunday in June to take effect July 1. He has accepted some position in Ewing College, Ewing, Ill., and has already moved to his new field. You possibly already know that I have been granted a leave of absence to work out my degrees in Peabody College, and will move to Nashville to enter that institution."

The report of the First church, Memphis, Tenn., Dr. A. U. Boone, pastor, was the best ever made to Shelby Association by any church. Total members received during year, 200; total membership at present, 1,082; average Sunday school attendance, 501; estimated contributions for 12 months, \$30,000. Mr. Forest Cole is the pastor's assistant.

Dr. J. Pike Powers of the First church, Knoxville, Tenn., one of Tennessee's most cultured and capable ministers, was granted the degree of LL.D. from the trustees of Ouachita Baptist College, Arkadelphia, Ark.

Prof. J. L. McAlilly of Union University, Jackson, Tenn., will be assisted in a meeting at that place beginning the third Sunday in August by Dr. I. N. Penick of Jackson, Tenn. We expect to hear of gracious results.

The Baptists of Oklahoma are to

have a state B. Y. P. U. assembly near Davis, Okla., during August, beginning the 3rd. The program includes the names of some of the most illustrious among the Southern Baptist ministers and laymen. For recreation there will be hikes, tennis, baseball, volley ball, croquet, fishing and swimming, but no one-piece bathing suit allowed. Drs. R. E. Gaines of Richmond, Va., and S. J. Porter of Oklahoma City are the principal speakers.

Dr. W. D. Powell, financial agent of the Foreign Mission Board, Richmond, Va., is to assist Rev. Edgar T. Thorn in a revival at Boise City, Okla., beginning Aug. 1. Each is well-known and popular in Tennessee.

The recent revival at the First church, Chickasha, Okla., in which Rev. Sam D. Taylor was assisted by Rev. W. W. Chancellor, resulted in 128 additions. This number included the heads of more than forty families.

Olivet church, Oklahoma City, Okla., lately bought the great Billy Sunday tabernacle in that city and is tearing it away and selling it. They hope to make \$3,000 besides getting some lumber for use in their new home.

The recent revival at Adamsville, Tenn., where Rev. J. Walter Camp is pastor, resulted in 14 additions. The church seriously contemplates going to full time preaching and will likely do so.

The death of Rev. W. W. Jones of Bolivar, Tenn., aged 68, missionary of Unity Association, removes from the vineyard of the Lord one of His most arduous workers. He was a good preacher, wise pastor and friend of mankind. He had never married and is survived by a sister. To the bereaved we offer tenderest sympathy.

Dr. E. L. Compere has resigned the care of the First church, Shawnee, Okla., effective Sept. 1. He has done a great and good work there. His plans have not been disclosed.

Rev. J. Riley Hall, aged 76, died July 7, at his home in Jackson, Tenn., after a brief illness. He leaves a wife and eight children to mourn as good a father as the country afforded. He was ordained to the ministry in 1862, his labors being confined largely in Southwestern District Association. He was a faithful preacher of the old-time gospel. Funeral services were held at Cross Roads, near Wildersville, Tenn.

Rev. R. T. Leavell of Oxford, Miss., has been granted a leave of absence for five months by that church, and will return with his brother, Dr. Geo. W. Leavell and family, to Wuchow, China. Dr. R. L. Motley, who lately resigned at Winchester, Ky., will supply at Oxford, beginning Sept. 1.

Dr. R. W. Weaver, president of Mercer University, Macon, Ga., is on an extended vacation in the East.

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cost of a week, including traveling expenses as well as food and sleeping quarters, is \$12.00. Some accounts are lower, the average two years ago being \$7.00. Most of the large city associations in the United States own campgrounds for the use of the employed girls of the vicinity, and as no one is allowed to stay more than two weeks, as many as a thousand girls can be given an outing in one large camp during a season. Practically all camps are equipped alike with central lodge for eating and social times and with small cabins or tents for sleeping quarters. Trained dietitians have charge of the food, a director or camp mother is at the head of activities and gymnasium teachers and councillors plan the sports and recreation. Hundreds of girls are turned away yearly for lack of accommodations.

SENSIBLY DRESSED COLLEGE GIRLS BEST TYPE.

Relief After Drug Store Complexions of City.

In speaking of a visit to the annual conference of college girls held recently at Silver Bay, N. Y., a New York City clergyman remarked, "The college Y. W. C. A. is helping to develop a splendid type of American womanhood. These sturdy, athletic girls in their simple dresses and low-heeled shoes, with a boyish love of outdoor sport, are a relief to the eye long accustomed to the dressmaker's mannequin type with drug store complexion and mincing gait that constitute the most conspicuous and characteristic adornment of the sidewalks of New York. The Y. W. C. A. is making splendid use of its opportunity for guiding aright these moulders of the coming America."

Over 6,000 college girls are meeting during June and July for ten days of study, discussion and recreation in eleven student conferences maintained by the National Board of the Y. W. C. A. in different parts of the country.

Pastor E. A. Cox, of Watertown, is conducting a revival meeting at New Market, Tenn. In his absence from his pulpit it was our good pleasure to supply for him and to meet his good people. Brother Phillips, the cashier of one of the banks, and treasurer of the church, was our host. He and his interesting family made our visit a real pleasure. We received many subscriptions to the Baptist and Reflector.

Rev. J. A. Kirtley is the new pastor at Lebanon, Tenn. He is an old schoolmate of ours at the Louisville Seminary. It was a great pleasure to be with him last Sunday evening. He has a fine congregation of people, and they are delighted with their pastor. Several new subscriptions were added to the Baptist and Reflector.

Rev. P. W. Carney becomes pastor at Liberty and Alexandria, Tenn., in DeKalb County.

Dr. J. W. Storer, of Paris, Tenn., will aid Pastor W. E. Waufford at Round Lick church of Lebanon, Tenn., beginning the fourth Sunday in July. They will have some good preaching.

We have a most remarkable letter from Elder Calvin Gregory, of Pleasant Shade, Tenn., and the letter will be given the consideration we think it deserves.

Send us a club of four subscriptions and get your own free for one year. Send three and get any book worth \$1.50.

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan,
Corresponding Secretary and Editor.

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

THE RIDGECREST W. M. U. CONFERENCE, JULY 25-31.

Can you not slip away for a few days, dear busy workers, and seek rest, recreation and stimulus for the coming months in these days at our S. B. C. Assembly at Ridgecrest in that "Land of the Sky"?

We hope to greet many Tennessee folks up there. It is the purpose of your servant to be there for a part of her vacation; meet me there. See fuller article from Miss Mallory in issue of July 15.

ATTENTION, YOUNG WOMEN!

All prospective students for our W. M. U. Training School should make application immediately. Word comes from Mrs. Eager, chairman of the local board, that the building is fast filling up. So far no Tennessee girl had applied for admission. Surely Tennessee will not fail to have some daughters in the school next term. Our aim is six. Mothers and W. M. U. workers, what about it?

FIELD NOTES.

Thursday, July 8, it was my pleasure to be with the Weakley County Union in their second quarterly meeting with Mt. Pleasant Baptist Church. Reaching the station at Ralston the afternoon before, Mr. J. T. Warren kindly met me, and the night was spent in their hospitable home. Every member of the Missionary Society of the hostess church was present and had provided an abundant picnic dinner which was greatly enjoyed. Other women of the church also attended. Mrs. Homer Crockett voiced the welcome in a choice address, full of information and inspiration, as well as cordiality. Her theme was "A New Day." The superintendent responded, and several others expressed their pleasure. Martin Society availed themselves of the privilege of attending the meeting so near them and helped to make the day profitable. A

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constitution and by-laws was adopted in the business session. Mrs. Glover of McKenzie and Mrs. Hall of Martin each brought interesting "echoes" of the convention at Washington. Your secretary spoke on the forward look for the new convention year. A playlet given by Mesdames Freeman, Mayo, Roarch, Biggs, and La Fon of Dresden—"Aunt Polly Joins the Missionary Society"—presented the ideals and aims of our organization in a most attractive way.

The demonstration by the Mt. Pleasant Sunbeams under the leadership of Miss Grace Warren was splendidly done. "The Future of Church Work as Seen by a G. A. Leader" was the topic presented by Mrs. Joyner of Fulton, Ky., in an attractive way, followed by a recitation by one of her G. A. girls—"The Ladies' Aid Society." Three mission study classes were reported and two new organizations during the quarter. A duet, "Star of the East," by two young ladies with violin and organ accompaniment, was greatly enjoyed, as was a quartet.

The work in Weakley County is going well, under the leadership of Mrs. Hale.

Friday, the 9th, was given to Robertson County quarterly meeting, held at Bethel Church, or at the school house near, where they are worshipping while the new church building is going up.

Mrs. Dean, the faithful superintendent of one part of this association, presided. Mrs. Keith, in whose di-

vision the meeting was held, having moved out of the association, was unable to be present. The attendance was small—a distinct disappointment to the superintendent and the women of this new society.

Springfield and Greenbrier, the nearest places, were not represented. Some of us felt that these two strong organizations missed the privilege of doing the "big sister" act of encouraging the new and weaker organizations. Four societies were represented.

Mesdames Martin and Gayer of Orlinda, each made helpful talks, as did Mrs. Woodall. It was good to see Mrs. King, a young matron daughter of the superintendent, Mrs. Dean, so helpful in many ways, leading the music so acceptably and serving as secretary. The pastor was there to encourage and help. It was a good way and was greatly enjoyed by the state worker. It is a peculiar joy to try to help a new society to start right. We feel sure with the help of the pastor's wife they will do good work, and I hope will have the majority of the women and girls of the church interested in the work. A Sunbeam Band in the near future is their aim.

Mr. Shannon kindly furnished conveyances to and from the railroad. The basket dinner was abundant and appetizing. Robertson County Association meets in August, when officers of the Associational Union will be elected for the new year.



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YOUNG PEOPLE AND MISSIONS

Miss Agnes Whipple,
Young Peoples' Secretary and Editor

A QUOTATION FOR THE WEEK.

Our doubts are traitors
And make us lose the good we oft
might win,
By fearing to attempt.
—Shakespeare.

THE WINNER.

It is always a sorrow as well as a joy to announce the winner of any contest. Several of the Y. W. A. stories sent in were very, very good. Some were better on one point and some on another. The one which best met all conditions was "Mary Chester's Choice," written by Corinne Williams, of Stanton. So she will get the week at Ridgecrest. Four other stories deserve special mention and were put in the following order by the judges:

"The Greater Choice," by Ruby Goldston, of Harriman; "With Dula," by Anna Marie Landress, of Chattanooga; "The Experience of a Y. W. A. Girl," by Zelma Keebler, of Johnson City, and "Search for the Talent," by Mabel Robinson, of Harriman.

You will all have a chance to enjoy these stories, because they will be printed on this page. We feel that every story written is a contribution to our missionary work, and want to thank the girls for writing them. We will be glad to have more stories at any time.

A SPECIAL.

Here is a call for the "tribe of helpers." Are you a helper? If you belong to a Sunbeam Band I know you are. This is to be a Sunbeam Special, but we are going to let anybody else who wants to join in with us.

I was talking with Mrs. Miller, one of our missionaries to Cuba, the other day, and she told me that they have been using in their mission home there just these old heavy dishes like the thick cups you get coffee in at the railroad stations sometimes. Now, the Cubans like to do just what the best Americans do, and you can see how important it would be for our missionaries to entertain them nicely when they come into their home. So they are badly in need of a set of dishes. Now, I'm quite sure that we can get a nice set for \$50. And I just know that the Sunbeams of Tennessee will enjoy earning these dishes to help the missionary work in Cuba. As I said, we will be glad to have others help, too. The Royal Ambassadors could help a lot, and the G. A.'s and Y. W. A.'s, yes, and the women's societies and anybody else who doesn't belong to any of these. That gives you all a chance. We want to get them just as soon as possible, so they may have them to use when they go back to Cuba this fall.

Send all contributions to me,
Agnes Whipple,

161 Eighth Avenue, North, Nashville, Tenn.

TWO GOOD MEETINGS.

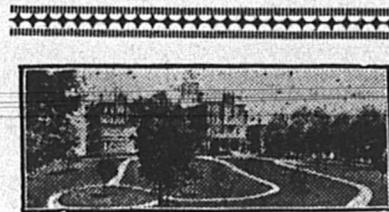
The first quarterly meeting that the Western District Association has ever had was held Tuesday, July 13, at Whitlock, six miles above Paris. To this important occasion both Miss Buchanan and I went, as she was on her way to the Shelby County Association, and I had an engagement the

next day at Union City. The biggest society in the association is Paris, which is also one of the best in the state. At this meeting there were four societies represented beside the Paris Y. W. A., and two Sunbeam Bands. It was decided that the occasion was a success and the quarterly meeting will be a permanent thing. Mrs. D. M. Nobles is superintendent. During the day a W. M. S. was organized at Birds Creek church. In the afternoon the young people's work was emphasized. Miss Kate Rickman, of the Paris Y. W. A., led the devotional and a very effective demonstration on tithing was given by Miss Ruby Humphreys. A circle drawn on a large sheet of paper was divided into ten parts. In each one of these divisions she pinned pictures of things that we spend our money for. These were colored pictures cut from the magazines, such as fruit, vegetables and bread, representing the food we eat; houses, furniture, automobiles, dresses, music, books, etc. In the tenth division were pinned pictures representing the many things we try to do with God's tenth. There were pictures of babies for orphans, churches, Bibles, schools, hospital, children from foreign lands, missionaries, etc. The conclusion was that if we have so much to spend on ourselves, we surely should spend at least the one-tenth for the many things there are to be taken care of in the Lords' work. A song by Eula May Dumas and a recitation by Imogene Brown, both Paris Sunbeams, were also enjoyed.

That afternoon I went to Union City

for the meeting the next day. This was a young people's rally, and although a small crowd was present, we feel that the meeting was profitable. The organizations that were to give the demonstrations were unable to come, so the time was taken up in practical discussion. A good and very earnest talk on "Our Duty to Our Young People," was given by the superintendent, Mrs. Brummel. Mrs. C. C. Conn, young people's leader for the association, had charge of the meeting. Through her leadership the Y. W. A. of Union City is doing fine work. Beside their campaign pledges they are going to support a boy in one of the mountain schools. Miss Kate Richards gave a splendid talk on "The Vision of Service."

At each of these meetings a wonderful picnic lunch was spread and the social hour was an important feature.



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PASTORS' CONFERENCE

NASHVILLE.

Mt. View.—F. P. Dolson, pastor. Morning subject, "Christ's Likeness" (Psalm 17: 15). Evening subject, "The Abiding Forces" (1 Cor. 13: 13). Our meeting begins the third Sunday in August. Wm. McMurry and singer of Springfield, Tenn., are to be with us.

Grace.—T. C. Singleton, pastor. Morning subject, "The Consecration of the Home" (Josh. 24: 15). Evening subject, "Paying and Getting Out" (Luke 15: 18, 19). Had the largest number at prayer meeting in the history of church, so reported by several members. Full house Sunday.

Central.—H. B. Colter, pastor. Morning subject, "Workings of the Holy Spirit." Evening subject, "Where Is Your Faith?" In Sunday school, 94; in B. Y. P. U., 70; by letter, one. Two very fine congregations and a good day.

Lockeland.—Lloyd T. Wilson, supply. Morning subject, "The Church and the Secret of Power" (Acts 2: 42). Evening subject, "Influence" (Rom. 14: 7).

Third.—C. D. Creasman, pastor. Morning subject, "What a Good Man Did" (2 Chron. 32: 22, 23). Evening subject, "Ants" (Prov. 6: 6). In B. Y. P. U., 30; by letter, 2. Good Sunday school, considering the downpour of rain. Two good audiences.

Belmont Heights.—"How Shall We Escape?" Received for baptism, 1; baptized, 4; by letter, 6; in Sunday school, 88. Dr. Geo. L. Hale of Joplin, Mo., has been called and is expected to begin work August 15. A permanent lot has been secured on which there is a house which can be used as a temporary place of worship. The revival closed with 11 additions. Great good was accomplished.

Grandview.—A. F. Haynes, pastor. Morning subject, "The Crowns upon the Brow of Jesus" (Rev. 19: 12). Evening subject, "Where Are the Dead?" (Job 14: 10). Good day, but the congregations were smaller than usual.

Eastland.—O. L. Halley, pastor. Morning subject, "Fellow Helpers." Evening subject, "In the Beginning God." In Sunday school, 106. Work beginning on the new building.

Franklin.—J. H. Hubbard, pastor. Morning subject, "Silent or Active Christians," II Kings 9:9; Acts 4:20. Evening service in Methodist church instead of on schoolhouse lawn. Rev. Patton, of Watertown, preached.

Seventh.—Edgar W. Barnett, pastor. Morning subject, "Scriptural Baptism," Matt. 3:5, 6. Evening subject, "Christ the Truth," John 14: 6. Conducted the funeral of Mrs. J. Polk Dale in the afternoon.

Immanual.—Ryland Knight, pastor. Morning subject, "The Sin of Not Doing," James 4:17. "The Truth as Judge," John 12:48. In Sunday school, 155.

Park Avenue.—A. M. Nicholson, pastor. Morning subject, "The Bible, the Deathless Book With a Priceless Message." Evening subject, "Temptation." In Sunday school, 116; by letter, 2.

Edgefield.—W. M. Wood, pastor. "The Faultless Christ," Luke 23:4. Evening subject, "The Rejected Christ," John 1:11. In Sunday school, 200; in B. Y. P. U., 34; in Jr. B. Y. P. U., 20; conversions, 1. Rainy day.

North Edgefield.—Pastor Duncan spoke on "Finding and Filling Our Place in Church Life" (Romans 12:

6-9), and "The Fading Glory of Man" (1 Peter 1:24). One addition.

MEMPHIS.

Calvary.—Pastor Norris preached at both hours. Installation services of Sr. B. Y. P. U. Since last report, 165 in Sunday school. Most excellent Sr. and Jr. B. Y. P. U. Installation services for officers of service class Sunday morning. Church building progresses finely. Everybody happy.

New South Memphis.—Pastor Rice preached at both hours. Two by letter, one conversion, 70 in Sunday school. Good B. Y. P. U.

Fisherville.—No pastor. Haynes Brinkley preached at both hours. Morning subject, "Holy Ghost Power." Evening subject, "Forgiveness Through Righteousness of Christ."

Chelsea Street.—Sunday school at 11 o'clock. Preaching at 8 o'clock, text, St. John 21:12. Come and Dine.

McLemore Avenue.—Pastor Furr preached at both hours. One received by baptism.

Holly.—Pastor preached at both hours. In Sunday school, 95. B. Y. P. U. doing fine work. W. M. U. on vacation for the summer.

Humboldt.—E. H. Marriner, pastor. Morning subject, "Keeping Still." Evening subject, "The Task of Twentieth Century America." Everything fine.

Binghamton.—Pastor O'Neal preached morning and night. Three received by baptism.

Central.—Pastor Cox preached on "Paul's Treasure," and "The Kind of Armor Uncle Sam Needs."

Bellevue.—Pastor R. M. Inlow preached at both hours. One received by letter and two baptized. Fine congregations. In Sunday school, 347. Large B. Y. P. U. meetings.

Speedway Terrace.—Pastor J. D. Hill preached in the morning on "Strength and Courage." Evening subject, "Going After the Lost." Two additions.

Central Avenue.—Pastor W. L. Smith. Congregations somewhat of good spirit. In Sunday school, 54.

First.—Pastor Boone preached to good congregations. In Sunday school, 331. One added by letter, one restored, one baptized.

LaBelle Place.—The pastor spoke at both hours. Very warm. Sunday school not large. Two received by letter.

Boulevard.—Brother B. F. Smith preached at 11 o'clock on "Doing the Will of God." Ordained a deacon at night. One received by letter. Fine service.

Greenland Heights.—Good Sunday school. Good attendance at both services. Preaching by Charles Lovejoy.

Prescott Memorial.—Pastor James H. Oakley preached at both hours. Good Sunday school and B. Y. P. U. One conversion and three baptized.

ASSOCIATIONAL MEETINGS FOR 1920.

Shelby County, July 14, Collierville church.

Little Hatchie, July 23, Parson'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, Ebe-

nezer church, Bledsoe county.
Union, August 6, Boiling Springs church.

Holston, August 10, Jonesboro church.

Chilhowee, August 11, Cedar Grove (eight miles northeast Maryville).
Nolachucky, August 11, Brown's Springs church, Mosheim.

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

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

East Tennessee, August 19, Wilsonville church.

Sweetwater, August 25, Venore church.

Big Emory, September 2, Oakdale church.

Bledsoe, August 11-12, 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.

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

William Carey, September 17, Ardmore church.

Ocoee, September 21, Liberty church.

Ffriendship, September 22, Mt. Tirzah church, Tatumville, Tenn.

Beech River, September 24, Lexington, First church.

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

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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, September 11, Mt. Ara church, three miles east of Byrdstown, Tenn.
 Western District, October 7. McCampbellsville Grove church.
 Stone, Western Division, Oct. 14, Free Union Church, 7 miles northwest of Double Springs.
 Wiseman. No minutes supplied.
 Providence, meets with Second church, Lenoir City. Date to be supplied.
 Walnut Grove. No minutes supplied.

A GREAT REVIVAL.

The undersigned has lived in McEwen for twenty years, has been an ordained minister since November 1, 1884, has been moderator of the Judson Association for a number of years, and considers that he is as well acquainted with the work of this section in a religious way as any one, and he desires to say that the best revival in the history of McEwen during the twenty years he has lived there was recently held there by Brother J. P. Bilyeu, of Cookeville, Tenn. It was a great revival from various standpoints—in the large attendance, many coming to this revival who had not been to church in years, in the general interest manifested, and in the character of the preaching. Brother Bilyeu preaches the old-time gospel that stirs the people in a wonderful manner. Hundreds were turned away from the doors of the church for lack of room.

Knowing the situation at Waverly, the county site of Humphreys County, and how badly the Baptist cause needs a man there who is able to grip the people, I trust that Brother Bilyeu may be able to find the time to go to Waverly for an old-time gospel revival such as he conducted at McEwen. I wish to heartily recommend Brother Bilyeu to the Baptist brotherhood as an evangelist-pastor.

I, for one, am anxious to get Brother Bilyeu back to McEwen, and trust when he comes that he may be able to stay longer than before, and take the entire town for the Master. Not only myself, but a host of friends whom Brother Bilyeu won during his stay among us, will enthusiastically welcome him back to our midst again when he can find time to come.—R. Chote, Pastor, McEwen, Tenn.

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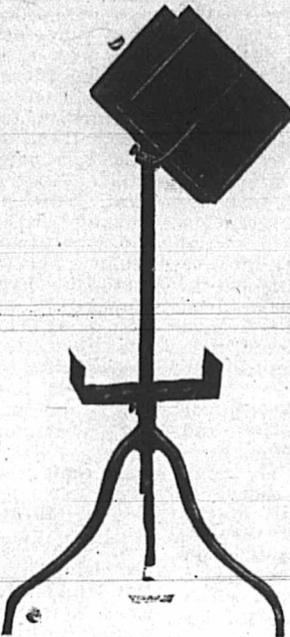
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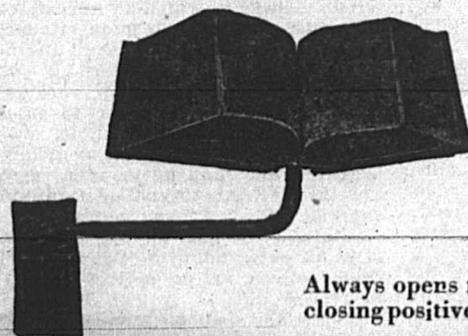
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BAPTIST and REFLECTOR

161 Eighth Avenue

Nashville, Tennessee

Why College Students Leave the Ministry

By LEWIS H. CHRISMAN

Professor of English Literature, West Virginia Wesleyan College

Every now and then the charge is made that even in our denominational colleges the influences are such that students who enter upon their educational careers intending to prepare for the ministry are diverted to other fields of activity. Without a doubt it is true that many men who originally planned to give their lives to the church some time during the four years in college decide in favor of other fields of activity. Yet there is much to be said on the other side. The institution with which I am connected has over fifty ministerial students and possesses such an atmosphere that the ranks of this group are more likely to be increased than depleted. I spent my undergraduate days in a college which has given the church some of its most effective workers. But I must admit that in the fifteen years which I have lived in a collegiate environment, I have seen approximately a hundred men desert the ministry as a future life-work.

Recently I have been thinking over the reasons for this exodus, and through catalogs and year books have been endeavoring to refresh my memory in regard to individual cases. It will be noticed that not all of the causes given below reflect to the discredit of the college. Some of them on the contrary redound to its honor. But I am not trying to defend the college; the task which I have set for myself is simply to state the facts as I have found them.

Misfits.

1. Some men leave the ministry because they discover that it is not the arena of life in which they can do their best work. Henry Ward Beecher once said that "the loudest call to preach comes when a man is born." If an educational institution in any way prevents a man from embarking upon a vocation for which he is utterly unfit, it is doing a work which in the long run will militate to the advancement of God's kingdom. Sometimes it is just as important to keep some boys from religious work as a profession as it is to persuade others to enter it.

2. Once in a great while a prospective minister is sidetracked by intellectual difficulties arising from an inability to adjust his new knowledge with the simple faith of his childhood. Such cases, however, are extremely rare in our Methodist colleges. A broader grasp of truth makes an individual a better Christian. It is in general the narrow specialist, almost entirely lacking in breadth of cultural education, who vaunts his unbelief. The boy who is driven from Christian service by creedal difficulties is mostly one whom some extreme conservative persuades that the inevitable "growing pains" of youth are evidence of blatant heresy. Make a young person believe that he is dangerously heterodox, and he will do his best to live up to his reputation. I remember one group of boys who looked upon themselves as extreme radicals because they believed in evolution, which, according to one of their professors, was a doctrine instigated by the prince of the power of darkness.

3. Too frequently even in our church

colleges young men lose their ideal in reference to their life work on account of their having undergone a moral shipwreck. For a young life to deteriorate is the epitome of tragedy. Yet after all there is no place in which it is harder for a man to go wrong than in the ideal-illuminated atmosphere of a college of the right type. Nine times out of ten when a school fails with a boy it is because of the earlier failure of his parents. The college, nevertheless, must not attempt to shirk its tremendous responsibility along these lines. Everywhere morale is a potent factor. A campus which is not pervaded by a spirit of vital Christianity is not a good place for any mother's son. In determining the general attitude of a college community toward ethical and religious truth the importance of the faculty must not be minimized. Flippant, irreligious teaching in the class-room is a subtle poison and must be guarded against with the utmost care. A moral undertow, whatever its cause might be, is the pre-eminent danger which our educational institutions must avoid. Atmosphere always counts more than precepts.

Ministers Who Repel.

4. I have known more than one promising youth to be repelled from the pulpit on account of his having come into contact with preachers who made him lose respect for the profession. Pomposness, pettiness, ignorance, ultra-piety and official tyranny could be mentioned as deleterious influences in this regard. To multiply illustrations of these influences would be neither practicable nor edifying. I know of one really choice young man who had to remain out of college for a year because of a district superintendent's failing to keep his definite promise of a student appointment; his reason being that the youth, at a certain stage of his correspondence, failed to enclose a stamp for reply, under circumstances in which an honest, sensible man would have unquestionably paid his own postage. I recall another instance of a boy, working his way through college, spending two days and eight dollars in order to supply a three-thousand-dollar pulpit, while the regular occupant was away on a lecturing tour, and never even receiving thanks. An unjust or tyrannical superior officer causes young men to hesitate to enlist in his command. It is an outstanding fact that he who loses respect for an individual is apt to regard him as typical of his profession. But real men more than offset the negative influence of those who do not ring true. But of the factors which repel students from the ministry the loss of respect for those who should be exemplars is not the least dangerous and detrimental.

5. Another negative influence which must be chronicled is the real or fancied lack of respect of the public for the clerical profession. The highly necessary agitation in reference to the small salaries of the ministry has had a tendency to cause young men to look in opposite directions. This is not necessarily because of an unwillingness to endure the limitations of a restricted income, but is rather due to the natural self-respect which

causes a man to revolt from being an object of pity. In addition, red-blooded preachers have found especially obnoxious the rather widely prevalent idea that there is a great gulf fixed between the clergy and the rest of the human family. There are some very good people who positively refuse to treat the minister as a real man. They appear really to believe the inane aphorism, "There are three sexes, men, women and clergymen." Sometimes an artificial, exaggerated politeness is as distasteful to the preacher as downright disrespect. But young people in selecting their life-work are by no means impervious to the general attitude of the public.

The Wrong Measure.

6. But the influence which has done the most to deplete the ministerial ranks is the materialistic conception of life which has to such a large degree permeated American society. Too often the worth of a man is judged by his salary. Success is measured in terms of dollars and cents. As long as such standards prevail, the professions which are not enriching will not appeal to some of the best-endowed of American youths. The orgy of extravagance and luxury in which so many have indulged within the last few years has undermined the ideals of many a young man. It is against such tendencies that our denominational colleges must stand with adamant firmness. Most of our institutions are really places of "plain living and high thinking." When a Methodist college becomes a place of pseudo-aristocracy, it will cease to be a school of the prophets. But in the main the college has been a militant power for real idealism. Yet it cannot leave the whole lump.

This article makes no pretension to inclusiveness. It does, however, give facts with which I have personally come into contact. Someone, though, may object and say, "Not one of these so-called reasons should at all weigh with a man called of God to the Christian ministry." This contention may be entirely valid. Nevertheless, man's actions are determined by motives that are both high and low, selfish and unselfish, noble and ignoble. We must deal with people as they are. Facts are facts, and unfortunately cannot be annihilated by pious phrases. College life naturally is a time of decisions; consequently it is inevitable that the parting of the ways be reached during these years. The college must neglect no effort in helping those entrusted to it to make the right decisions in the right way. But it must also be remembered that the college is only one of the character-molding powers. The public school, the community and the home all help to determine a youth's attitude toward life. But it goes without saying that a fundamentally Christian institution of higher learning is the most natural and logical place for the enlisting and the general training of the men and women who are to lead the forces which march beneath the banner of the Great White Captain.—From the Christian Advocate.

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(Continued from page 3.)
way for their support while in school. They must be encouraged and aided. There is no better denominational investment than in their education and spiritual equipment for the Lord's work. The denomination has made no adequate provision for these. We cannot meet the needs of a lost world without giving more attention to a trained leadership.

To this end we suggest:

(1) That the state secretaries and the presidents of Baptists schools work out a plan whereby the pastorless churches within reach of our schools can be brought in touch with the student pastors. If the state forces will work at it from the interest of the pastorless church it will be better. The mission forces should co-operate with the educational forces in this matter. Hundreds of preachers can thus be supported and hundreds of churches be blessed and made to grow.

(2) That these same forces present to the state conventions or boards the need of a more worthy and enlarged financial support for those students, both men and women. We will show our denominational wisdom and make a great kingdom investment by making a more adequate provision for the education of our kingdom leadership.

7. That the Laymen's Missionary Movement and the Woman's Missionary Union, in co-operation with the chairman of this commission, be asked to conduct a vigorous and persistent propaganda among the laymen and women of our churches for a more substantial and adequate support of the ministry. This can be done through the state organizations of the laymen and women, through letters, articles to the Baptist papers and by other means. The enlistment and evangelistic agencies of our Home Board and state boards can greatly aid in this movement. A thoroughgoing discussion of this matter should be made by the laymen and women in the associational meetings. We must pay all our Christian workers more if we expect to claim God's blessings and the respect of the world.

This Commission strongly commends the annual every member canvass in the churches, not only as a means of making provision for current support, but as affording a favorable opportunity to secure both enlarged and new pledges to the 75 Million Campaign. It is a valuable agency in enlistment and in keeping alive the interest in redeeming the pledges.

8. We suggest that a South-wide movement be put on, looking to getting a large attendance of our people on our associational meetings, state conventions, and our annual encampments and assemblies. There is great gain to our people in these assemblies. We will strengthen our cause in every way by getting crowds to these inspirational meetings. Grave attention should be given to the programs of these gatherings that the discussions be informing and inspiring.

9. We suggest that each state office, where it has not already been done, put in a systematic plan of bookkeeping and records for the campaign, securing as far as possible a record of each church in the state, so that the forces in the churches can be easily reached and the progress made can be tabulated. It is greatly important for the kingdom interests that the state offices keep in vital touch with our churches. We urge the state secretaries to push, as far as possible, in connection with the Sunday School Board, the movement to get the churches to systematize their books

and records on the campaign funds.

A file containing the names, addresses of pastors, Sunday school superintendents, treasurers, leading laymen and women in each church, the amount of pledges in the campaign, days of meeting and other information should be in the office of the state secretary and a competent accountant should be in charge of this file, keeping it up to date. Money spent on good bookkeeping, files and records of information about our churches is money well spent for the ongoing of the kingdom.

10. We suggest that the state forces give careful consideration to state sectional meetings in the fall for enlistment and inspiration, using the secretaries of our general boards and other outstanding leaders, preachers, laymen and women, especially our brethren who have visited Europe and the mission fields. These leaders will in great addresses inspire, stir and greatly move our people to larger things. These meetings will mightily contribute to the high tides in our denominational life.

11. We recommend that each church set apart one Sunday during the year, preferably September 12, as a special day for the reconsecration of our homes to the highest interests of Christ's kingdom. All our pastors will be asked to preach that day on some phase of the question, "Christ and the Home," and to make a special effort at that time to secure the erection of as many family altars as possible, reporting promptly to the state secretaries the number of family altars set up among the members of their congregations. We urge the state secretaries to co-operate with the pastors in this matter in every way possible, furnishing them literature and cards on which to make their reports.

12. We recommend that the Commission prepare literature on the subject of reaching the unidentified and unenlisted Baptists in our midst, and that this literature be sent to the pastors urging them to give attention to this matter.

13. We suggest that we set October 21 for our Baptist schools, and October 24 for our churches as days for

the enlistment of volunteers for special service in our Lord's kingdom. That appropriate literature be prepared by this commission, and that our school presidents and pastors be asked to co-operate in making these days mean much for Baptist leadership throughout the world. We must go into the business of full co-operation with God in supplying as well as training and worthily supporting the leadership for our churches in all their local and world-wide work if we do our best for Christ and a lost world. We would urge that pastors and evangelists give attention to this matter in all special revival services.

14. We suggest that the state secretaries and presidents of our Baptist schools and the associational forces about these schools co-operate this fall after the opening of these schools in putting an enlistment campaign in the churches nearby, using the faculties and students. Groups of workers from the schools can go out to these neighboring churches Friday nights, Saturdays and Sundays, gather the people together and render programs of discussions covering many vital matters, Bible studies, missions, evangelism, etc. The volunteer bands and music departments can do valiant service in these programs. From the 114 educational centers thus can go mighty waves of enlightenment, enlistment, inspiration and power. It will greatly popularize our schools and help every way.

DO YOU?

"Some go to church just for a walk.
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend.
Some go there for speculation,
Some go there for observation,
Some go there to learn the pastor's name,
Some go there to wound his fame,
Some go there to doze and nod.
Some, how few? to worship God."
—First Baptist Church Bulletin,
Shreveport, La.

Be sure to read the ads of Carson and Newman and Tennessee colleges in this issue. Consider their merits.

How to Avoid Losses to Hogs in Hot Weather

Atlanta, Ga., July 15.—To prevent losses to live stock, particularly hogs, in transit during hot weather, the Live Stock Department of the Southern Railway System has issued the following suggestions to shippers with request that they be followed as closely as possible:

Haul or drive hogs to station in ample time to allow them to become rested and cool before loading.

When ordering a car for loading hogs, insist upon a clean one, bedded with sand, clay or earth.

Wet thoroughly the bedding and interior of car before loading. Give only a small feed of grain before shipping. Heavy feed means more body heat generated.

Load not more than one hour before the train is to depart.

Load slowly and carefully. Avoid excitement and do not beat or bruise the animals.

Load not to exceed 14,000 pounds fat hogs and 16,000 pounds stock hogs in a standard 36-foot car during the warm weather.

Have water applied to the bedding in the car at available points immediately after the train stops.

Use ice on floor of car whenever possible, three blocks to a car.

Report inattention or neglect promptly to Superintendent of Division on which shipment originates.

Never throw water directly upon hogs after they become heated. Run it on floor of car under hogs instead.

MEETING OF EDUCATION BOARD.

Earnest consideration of just how the Education Board, the newest of the general boards created by the Southern Baptist Convention, can best carry out its program and serve the general interests of the denomination and the kingdom of Jesus Christ, was given at the recent annual meeting of the board, the first since the election of Dr. W. C. James as corresponding secretary.

The first duty of the board, as viewed by Dr. James, is to create a wider interest in the Baptist schools and develop a more thorough educational conscience among Southern Baptists. He will give immediate consideration as to how these ends can be best accomplished.

Large attention was given to the matter of enlisting the Baptist boys and girls of the South who have completed their high school courses in the Baptist colleges. Through the co-operation of the pastors with the acting secretary of the board, prior to the election of Dr. James, the names of several thousand young people who ought to enter Baptist colleges this fall were secured, and to these an earnest letter was sent setting forth

why a Baptist boy or girl should attend a Baptist school. Many of these young people have replied that they would enroll in a Baptist institution this fall.

And after the Baptist boys and girls have entered college the Education Board hopes to be of large service in seeing that they are provided with adequate religious instruction and ample opportunities for development in Christian service. While no funds are available for such work now, it is the provision of student religious secretaries in the various schools who will look out for the development of the spiritual life of the Baptist students in both the denominational and secular schools. In the same general connection the need of providing Baptist student pastors at all large state institutions of learning who shall look after the spiritual interests of Baptist students was stressed.

Due to a lack of funds for carrying forward an intensive program as the members of the board feel the situation calls for, the board will be obliged to proceed with its program in a rather modest way at first, but the members feel that there is a vast field that can be occupied, even with limited resources, and that as South-

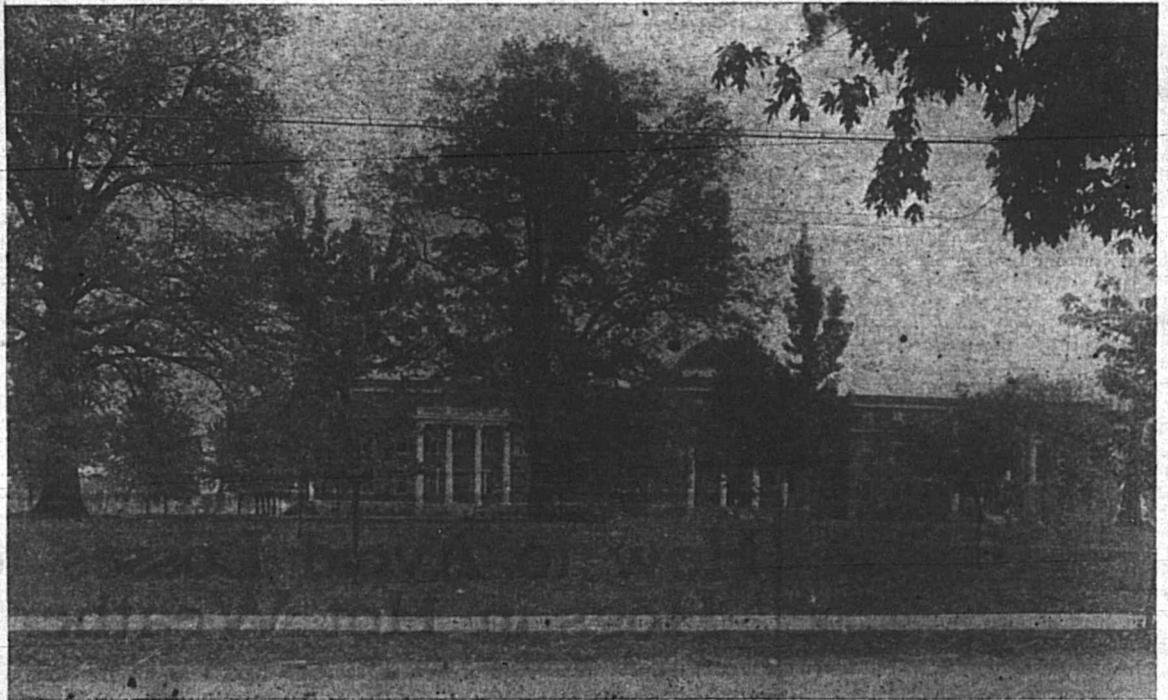
ern Baptists see what is being accomplished, they will lend their co-operation in such a way as to enable the board to go forth to still larger things.

All of the former officers of the board were re-elected and two vice-presidents were added in the persons of Drs. L. O. Dawson and James M. Shelburne. The first woman to occupy a place on any of the general boards of the Convention was named to fill a vacancy caused by the removal of one of the local members, the new appointee being Mrs. L. G. Bush, of Birmingham.

Dr. J. E. Dillard, pastor of the Southside Church, Birmingham, who has served as acting secretary of the board since its organization, and who has largely mapped out its program, was given a special vote of thanks by the board for his services.

Frank E. Burkhalter.

Pastor P. D. Mangum, of the First Baptist church, Charleston, Mo., will supply the Broadway Baptist church, Knoxville, Tenn., the second Sunday in August. He will spend the month of August in Tennessee and might be induced to supply for some other pastor.



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For illustrated bulletins and catalogue address—The Registrar, Tennessee College Murfreesboro, Tennessee