

Baptist and Reflector

LOVINGLY WOOING MEN WHILE UNSPARINGLY REBUKING THEIR SINS

NASHVILLE, TENN., SEPTEMBER 9, 1920.

I THANK YOU

1. For the nice book orders sent us.
3. For the growing advertising patronage.
3. For the co-operation of pastors and laymen.
4. For the many renewals and new subscriptions that you have sent to this office.
5. For the splendid response given our statements.
6. For the good things you are saying and writing about the Baptist and Reflector. They are like "Apples of gold in baskets of silver," and, better still, "A word in season to them that are weary."
7. For the patience you have shown in errors made in the past, and for our new office force that insures better service in the future.
8. For the hope SOME have inspired that MANY may follow their noble examples.
9. For our indulgent creditors who patiently wait for our dilatory subscribers to renew.
10. For the "Baptist and Reflector Prayer League," who every day before the sun goes down speak to our Father on behalf of him who yearns for the spiritual uplift of Tennessee Baptists.

I thank you.

EDITOR.

Baptist and Reflector

(Continuing the Baptist Builder)

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.....G. H. Ligon

Church and Personal

Rev. T. W. Gayer, of Orlinda, is help-
ing Pastor Stanfield at Greenbrier in a
revival. The house will not contain
the crowds.

I am with Rev. L. D. Agee in a meet-
ing at Concord church, seven miles
from Chadnooka, Tenn. Everything
is looking good. Let you know results
later. House full today. Agee has
everything in hand here.

R. F. Swift,
Shepherd, Tenn., Aug. 21, 1920.

Dr. W. L. Pickard, of Chattanooga,
returned home this week from Athens,
Ga., where he has been supplying.
Great congregations have waited on
his ministry there. Many of his old
parishioners from Savannah went to
hear him preach.

Rev. C. G. Hurst, of Birmingham,
Ala., a Tennessee product, writes: "I
think the Baptist and Reflector is bet-
ter than ever before."

Prof. G. T. Truett, who has been
spending the summer in Baylor Uni-
versity, orders his paper changed to
Martin, Tenn., where he will teach in
the Hall-Moody Normal. Welcome,
brother!

Spring Creek church, A. L. Bates,
pastor. Preaching by Rev. J. T. Upton
morning and evening. Meeting closed
at night. Eight additions to the
church, five baptized Sunday after-
noon. Good Sunday school and B. Y.
P. U. Mr. and Mrs. J. L. Furgson had
charge of the meeting.

Enclosed find \$2.50 to pay me up
for a year in the future. The paper
is just fine. I read every line of it.
Good message each time. Just closed
a fine meeting at Gum Spring church,
Montgomery County, thirteen saved,
six additions, yet more will join. Rev.

E. H. Greenwell is the good pastor—
fine fellow. A. L. Bates.
Clarksville, Tenn., Aug. 23, 1920.

Next meeting of Clinton Associa-
tion. Time—Thursday before the
fourth Saturday in September, 1920.
Place—Beech Grove Baptist Church,
Railroad station, Louisville & Nash-
ville and Southern, Coal Creek. An-
nual sermon by Rev. W. L. Dotson;
W. S. Riggs, alternate.

The Watchman-Examiner, New
York, says that "Between Scarlet
Thrones" is "a graphic story . . .
shows wide reading and careful study.
The volume will make a strong ap-
peal." This book is by Mrs. Florence
Willingham Pickard, wife of our Dr.
W. L. Pickard, of Chattanooga, and
advertised in the Baptist and Reflec-
tor. We are eager to read this book.

The Ridgedale Baptist Church has
called as her pastor Rev. W. E. Davis,
of East Lake, to begin his service with
the church on September 1. This
church is in a prosperous condition,
supports all the denominational in-
terests and is now negotiating for the
purchase of a home for the new pas-
tor.

Please put this notice in your paper:
The delegates to the Friendship Bap-
tist Association will be met at New-
bern and Parker, on the I. C. and B. M.
& W. R.R. on Tuesday afternoon, Sep-
tember 21, and Wednesday, September
22, 1920. Trains will be met going
both ways. Committee.
Newbern, Tenn., R. No. 7, Aug. 30,
1920.

Burning Bush Baptist Church just
closed an old-time revival conducted
by Rev. G. W. McClure, of Park Place
Baptist Church, of Chattanooga, as-
sisted by Pastor L. H. Sylar. We re-
joice to have had such a good meet-
ing. Thirty-four converts and thirty-
four additions to the church, thirty by
baptism and four by letter.

F. C. Alford, Pastor.
Ringgold, Ga.

Brother Chestley Bowden assisted
C. R. Shirar in a week's meeting at
this place. There were ten conver-
sions and one restoration. Three came
from other faiths for baptism and one
who was saved in a previous meet-
ing, making a total of fifteen addi-
tions to this church. Thirteen of these
were baptized Sunday afternoon. Bow-
den can tell the old story plainly. If
you don't believe it, have him with you
sometimes. He is to be with us for
two weeks, the Lord willing, next
August. C. R. Shiras.

Rev. A. F. Crittendon and wife,
Seminary Hill, Texas, have been con-
ducting revival meetings at Mt. Pelia
and Bethel and Maury City, and there
were thirty-nine additions in the three
meetings. In addition to the usual
help, Mrs. Crittendon got up a club of
twenty-five subscribers to the Baptist
and Reflector and four to the Home
and Foreign Fields. Many thanks. We
want them both to hurry back from
the seminary and locate in dear old
Tennessee, where we need more of
their spirit.

While we were condoling the Second
church, Jackson, Tenn., on the loss of
their splendid pastor, Dr. J. E. Skin-
ner, we learned that Dr. E. K. Cox,
of Sweetwater, Tenn., had been called.
Now we congratulate the church. Dr.
Cox would make a worthy successor

to any pastor, we think. But we con-
dole the Sweetwater saints. We know
not where they will find the equal of
Dr. Cox unless they do like the Second
church, Jackson, "rob Peter to pay
Paul."

Dear Editor: I will be glad if you
will stop sending me the Baptist and
Reflector, as I am getting old and don't
feel able to take the paper any longer.
I have been preaching the gospel for
forty-six years. I have attended four
churches for forty-six years and I am
worn almost out, but I still tend four
churches. I am going to preach the
gospel as long as I am able. I just
have myself and wife to support.
Neither one of us is strong, but by
the help of God I intend to stand to
God's cause as long as I live. May
God bless you is my prayer.

Very respectfully,

H. K. Watson.

Athens, Tenn., R. No. 5, Aug. 30,
1920.

We have many letters like this.
Who will be generous enough to send
the paper to these good old worn-out
preachers?—Editor.

The meeting at Sassafras Ridge
Church was a grand success. I was
called by the pastor, Brother E. M.
Bragdon, Gleason, Tenn., to go on the
third Sunday in August and start the
meeting, as he could not reach there
on account of other engagements and
Brother Solomon, the promised help,
would not get there, but came in Sun-
day night and did the preaching until
Friday night. Brother Bragdon came
in Tuesday night. As there had been
no revival of any note for some years
it took almost one week to reach the
needed interest. The church had run
down to seventeen members and was
somewhat discouraged, but the pastor
took advantage of every service and
clinched what was done to good re-
sults. After Brother Solomon left I
did the preaching. We did a great
deal of personal work in visiting
homes, talking, reading and praying
with the family. By this we contrib-
uted to the great success of our meet-
ing, which resulted in between forty
and fifty conversions and about thirty-
eight additions. The church was great-
ly revived. The entire country has
been brought under the influence of
the meeting. We organized a Sunday
school and weekly prayer-meeting. Sas-
safras Ridge is about ten miles below
Hickman, Ky., in the swamp lands re-
deemed by the great Mississippi river
levee. Hundreds, yes thousands, of
acres of cotton, corn, wheat and al-
falfa, also a good system of roads.

G. S. Jones.

Gleason, Tenn.

REVIVAL AT SHILOH.

On the third Sunday in August we
began a nine days' meeting at West
Shiloh, near the old Shiloh battlefield.
We preached twice on Sunday and
Brother Roland preached for us on
Sunday night. On Monday evening
Brother E. F. Evans, of Jackson, came
to us and did the preaching during
the remainder of the week. Brother
Evans, although still a student in
Union University, is an able preacher
and greatly endeared himself to the
people by his plain, practical gospel
sermons. He is a safe and earnest
preacher and drew large crowds at al-
most every service. The meeting con-
tinued two days after he left. The
result were six conversions, four addi-
tions by baptism and one by letter.

J. W. Patton,
Missionary Pastor.

BAPTIST AND REFLECTOR

CONTINUING THE BAPTIST BUILDER

THE BAPTIST
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BAPTIST REFLECTOR
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Editor
M. R. COOPER, 161 Eighth Ave. North

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Nashville, Tenn., September 9, 1920

THE BALLOT NOT EVERYTHING.

We have said that we are glad for the women to have the ballot, but the ballot is not everything. It is what is behind the ballot that counts. It is the character, ideals, desires and purposes of the voters that really count. Not all the male voters would measure high when judged by this standard. There are men, and there are men. And so there are women and there are women. The men who have stood for good government, honest politics, and a worthy legislation and administration of laws, have been ready to welcome women to their sides when they go to the ballot box. Because we have believed that the women would help on the right, and enable us to have a better country and a worthier society. We still hold to that same opinion. Hence we welcome the women to the full privilege of the elective franchise. The fact that Tennessee has made a muddle of it, and brought blushes to the cheek and distress to the hearts of all good people, in the things which accompanied the passage of the Nineteenth Amendment, is only a temporary part in the ongoing program. Other states will doubtless pass the same act with no shadow upon its passage. Hence what we wish to lay emphasis upon here is only remotely involved in any local coloring.

But the good women, themselves, will need to be very cautious, and ought not to be either slow or uncertain, in rebuking some of the blatant socialism, irreverence and infidelity of the women who for the past, and up to the present, are in the lead in promoting women's suffrage. For if what is published, and assigned to some of these women, is not most heartily and indignantly repudiated by the women themselves, and by these leaders, the conferring of the elective franchise upon our women is one of the world's many calamities which have oppressed the world in these latter years. The bald infidelity and the rank socialism contained in their published declarations and purposes are as vicious as any teaching that ever emanated from any man or cult in all the years that we have ever seen.

What would we recommend? That the good women, who make by far the great majority, shall repudiate these wicked plans and purposes and align themselves with the forces that make for righteousness and human progress and human well-being, and bring their rich contribution of purity and lofty idealism into the muddy stream of civil procedure. Help save the world and thus help save yourselves.

OPENING OF NEW SESSION OF THE SEMINARY AT LOUISVILLE.

The Southern Baptist Theological Seminary will open its sixty-second session on Tuesday, September 21, 1920. The opening exercises will take place at 10 a.m. on that date, and the matriculation of students will begin at 11 o'clock.

Students entering for their first session in the Seminary should bring ordination or license certificate, or at least a formal letter issued by vote of their church endorsing them as ministerial students. The presentation of such credentials is the only requirement for matriculation.

Preparations have been made to take care of a record-breaking attendance. Fifteen new rooms have been added to the dormitory and arrangements have been made to assure ample accommodations in the city for the families of all married students.

Rooms in New York Hall are ready for occupancy at any time by unmarried men or those who do not bring families. The first meal will be served in the dining hall on Monday evening, September 20.

Married students who bring their families to Louisville should arrive in the city several days before the session opens, if possible. They will be assisted in finding suitable quarters in the city.

The opening lecture will be delivered by Prof. Gaines S. Dobbins, of the new department of Church Efficiency, on the evening of September 21, at 8 o'clock. His subject will be, "An Efficient Church in a Modern World."

All students are urged to be present on the opening day, if possible. The regular class schedule begins on the 22nd. Any who are unavoidably delayed should come as soon as they can after the opening.

It is not necessary to write in advance if you can comply with the entrance requirements and meet the living expenses. It will give me pleasure to correspond with any who need aid or who are uncertain as to their plans.

JOHN R. SAMPEY,

Acting President Norton Hall.

Louisville, Ky.

EDITORIAL PARAGRAPHS.

How do you like the new face of the Baptist and Reflector? And the new motto?

* * *

Prof. H. T. Hunter resigns his chair at Baylor College, Texas, and accepts a similar position at Wake Forest, N. C. He is a Tarheel by birth and education and a very fine man in every way.

* * *

Two daughters of Dr. J. W. Mitchell, of the Florida Baptist Witness, who have been taking a summer course in the Peabody Normal, called at our office one day in the editor's absence. Here's an invitation to come again; for if they are chips from the old blocks, they are the chips we always welcome.

* * *

The Alabama Baptist, owned and controlled by the State Convention Board, has been compelled to increase its price from \$1.50 to \$2.00 per year. It contains only sixteen pages, the same size page of the Baptist and Reflector, only we have twenty-four pages and a better grade of paper. At the same rate we should have \$3 for the Baptist and Reflector, but the price remains at \$2.50.

GERMAN BAPTISTS AND GERMANY.

J. B. GAMBRELL.

The fraternal messengers of the Southern Baptist Convention in their pilgrimage spent two days in Hamburg, Germany, including a Sabbath. Our reception by the Baptists was most cordial and brotherly. Hamburg is the principal sea port of Germany, a city of a million souls. It is one of the best built places we have seen. Everything looks staunch and enduring. The city is penetrated in many directions by waterways, all leading into the ample harbor, which is not now very much used.

Hamburg is the seat and center of Baptist influence and evangelism throughout Germany and far beyond into many other countries. The history and progress of the work from its beginning onward is one of the most meaningful and stirring in all the annals of Christianity. It is truly apostolic. It was started by J. G. Onchen, who became a convert to New Testament views by a study of the Scriptures. Dr. Sears, of America, on a visit to Germany, baptized him and a few others who formed themselves into a church, and at once began a vigorous evangelism. Onchen was frequently arrested. A story is told of him and the Burgar Master of Hamburg. Onchen had been forbidden to preach, was earnestly admonished, but went right out to preach. He was arrested again, and the Burgar Master said: "So long as I can raise my finger, I will put your preaching down." Onchen said: "And as long as I can see the arm of the Almighty above you, I will preach right on."

The beginning of the Baptist work was heroic, and that spirit lives yet to a gratifying degree. I have conversed with two aged German sisters in Texas who in their girlhood days were in jail in the Fatherland for celebrating the Lord's Supper in a garden, using a wheelbarrow as a table. In this respect Germany follows every other country—England, America, Sweden, France—all countries cursed with infant rantism and its correlative state churchism.

Onchen never counted his life dear unto himself, that he might plant the truth where Luther went only half way and halted, leaving the roots of Romanism in his system to bear fruit after their kind. The results have justified the hopes of the indomitable souls who laid the foundation of the Baptist cause in Central Europe. The work has grown and spread exceedingly. There are now 55,000 Baptists in Germany. Thousands were lost in the great war, and pinching poverty is felt on all sides, but not a word is heard about retrenching in the work of the kingdom. German Baptists are of the very best type of the people called Baptists, doctrinally and practically. They are in the closest harmony with Southern Baptists.

We—Dr. Mullins and myself—spoke in two of their churches on the Lord's day, the Altona church in the morning and at the Old Onchen church in the afternoon. Altona is a suburb of Hamburg. Pastor Kickstadt and his people gave us a real Baptist greeting. This is a wonderful church, not for its numbers—five or six hundred—but for its work. It has, perhaps, the best equipment of any Baptist church in the new German republic. One is struck with the simplicity and practicability of everything. There are no Catholic pictures in the windows. There is a choir of forty or fifty, with many boys and girls in it, and some very fine voices. All their songs have a tune to them, and there is no show music. An American Baptist, if he could forget for a minute, would think he was at home. A wonder-

ful feature of the organization and work of this church is its deaconess work. The church has an order of trained nurses called deaconesses. There are eighty of them. They nurse the sick, visit the poor. There is not a church in America equal in this respect to the Altona church, as far as I know. The other Hamburg churches have fifty deaconesses. All of them wear the white (whatever it is) on their heads wherever they go. They flocked the congregation at Altona the morning we were there.

The old First church, where Pastor Onchen ministered so long, is a noble place. Pastor Peters, who speaks English quite well, received us as becometh saints, and turned our English into German for his people. There was no mistaking the cordiality of pastor or people, and few things have given us more pleasure than to convey the greetings of the millions of Southern Baptists to these fellow Baptists. Once or twice I tried a little humor, but it fell as flat as a pancake. They never caught on. Dr. Mullins succeeded better; but the response to every word of good fellowship and every statement of truth was open and unmistakable. It was something to stand in the pulpit where Onchen stood and to talk to the church he founded.

We spent several hours at Hamburg Baptist Seminary, and had coffee with a select group. This school has been the largest single factor in the growth of the Baptist cause in Central Europe and is our largest hope for years to come. It has excellent buildings and attractive grounds, with accommodations for eighty students. They had that many when the war broke out, but had to suspend. Last session they had forty. They have no endowment. The teachers are supported by free-will offerings from the churches. Here the purest type of New Testament theology is taught. This school has done better than some of our American schools. It has resisted German rationalism. From Germany, and mainly from Hamburg, the word is sounded out to all the regions round about. There are many romantic stories revealing the wonderful use God has made of Onchen and his movement. A Jew was converted and later baptized by Onchen. He went to Copenhagen, baptized a mere handful and organized the first church of Copenhagen, Denmark, now one of the most heroic and conquering churches I know of in all the world. We visited it while in Copenhagen, and had much fellowship with its pastor, his accomplished daughter and son.

The cause had its second planting in Sweden from the Hamburg Baptist seedbed after the first planting had been nearly rooted out by the strong persecutions of the Lutherans. It was Onchen who saved the Baptist cause in Sweden from the debilitating effect of open communion when some able English Baptists tried to commit the Swedes to the loose practice. It was delightful to learn that the Baptist churches are well attended and accessions are frequent. There is a fine and hopeful religious spirit in the churches. It is significant that during the war German Baptists did fruitful mission work among the Russian prisoners, baptizing as many as two thousand of them.

I am sure no one who attended the London Conference will forget or fail to appreciate the quiet dignity and self-respect of the German messengers. This hearing was what we met everywhere in Germany. There was no bitterness, no fawning, no lack of openness. Opinions differ as to every aspect of the war—who was to blame, the justification for this or that, and on—but there is manifested everywhere a desire to rebuild on the new foundations. Many think of the Kaiser very differently from the common estimate of him in America. Many for a better

future; but no one seems to think the old order can ever be re-established. It is gone, and with the old dynasty the established Lutheran church must go.

If the spirit met at Hamburg is the prevailing spirit in Germany, the Baptists have a supreme opportunity in that new republic. The people are all rationed and have to buy by card. The allowance is exceedingly scant, not sufficient for the proper nourishment of the body. One preacher told us that he had lost between thirty and forty pounds purely for lack of sufficient food. It may be that some people will not care for this; but as I looked into the faces of helpless women and children, and men, too, my heart was very deeply moved.

The great old Onchen church sends greetings to their Baptist brethren in America. We are one in Christ. The wounds of the war must be healed by the Spirit of the burden bearer of all humanity.

Stockholm, Sweden, August 16, 1920.

DENOMINATIONAL OWNERSHIP.

In a recent article in the Religious Herald, printed while the editor was sick, our good friend, Dr. Cranfill, takes a crack at the denominational ownership of religious weeklies. He is in error as to some of the facts of the case. At the present time, as we understand, the Watchman and Examiner, the Baptist and Reflector, Word and Way, the Baptist Banner, the Biblical Recorder, the Baptist Courier, the Baptist Observer and the Religious Herald are all privately owned. There is a committee of the General Association "to take up with the Religious Herald the advisability, practicability and feasibility of denominational ownership and report next year to the General Association." It seems proper to say that the proposal to appoint such a committee did not originate with the Herald, and was not promoted by any one connected with it. When it was presented to the General Association, the editor of the Herald made this plan, but added that he would not only not oppose such a measure, but would acquiesce in any action the body might take, and if such a committee was appointed would gladly confer with them concerning the whole situation.

The fact is that we are not clear in our own minds concerning the best policy to be adopted. Denominational ownership is yet in its experimental stage. Our mission monthlies under the Boards and our Home and Foreign Fields under the Sunday School Board, have all brought deficits. We do not think all of our denominationally owned weeklies have prospered. The Baptist Messenger (Oklahoma), itself denominationally owned, of last week has this item:

The Baptist Message of Louisiana has been owned by the Convention just a little more than one year, and they have accumulated a deficit amounting to \$4,000. The executive board has advanced the amount.

"It will become necessary for our people to be prompt if our church papers are to be self-supporting. Either that or the price must be increased, and the loyal ones will pay the additional subscription rate. We must not have a deficit. We are depending upon you, brethren, to co-operate to the fullest. Put the Messenger in your budget, or else put out a strong canvassing committee to secure a subscription from every family. And, by the way, while we think of it, did you receive a request for renewal recently? We really need that money or we would not have written."

We note in the same paper that the Baptists of Arkansas are planning to sell their book house. The Advance, their weekly paper (denominationally owned), has never paid its way, but has been subsidized year by year out of mission funds.

Our own judgment is that in Virginia, with the hold which the Religious Herald already has on the hearts of our people, denominational ownership could be made successful in a financial way from the beginning. But financial considerations are only part of the situation. There are other factors in the problem. All these can be duly considered by the committee and the Herald representative. Meanwhile the Herald will continue to serve the kingdom and the denomination just as unselfishly as if there were no private interests connected with it.—Religious Herald.

BAPTISTS AND RELIGIOUS LIBERTY.

I. J. Van Ness, Cor. Sec'y.

The Sunday School Board has put into a neat pamphlet of thirty-six pages the address delivered by Dr. George W. Truett at Washington in connection with the session of the Southern Baptist Convention. According to the instruction of the convention we have published this for free distribution.

We shall be glad to supply it to pastors and other responsible workers in reasonable quantities. We are sure that it will be used where it can do the most good, and every copy ought to be made to tell. It is a noble document and worthy of wide reading.

We have printed it in a convenient and readable page, and have put sub-heads which help to make it even more effective.

WE SUBMIT THE CASE.

J. F. Love, Cor. Sec'y.

The associational period is on throughout the South, and these meetings give the friends of the denomination and its work their greatest opportunity to promote interest in the work and stimulate support for it. I wish to ask the especial attention of those who are going to attend associations to the following figures which indicate the receipts to date by state for Foreign Missions. The two columns represent respectively the amounts of money which states have sent in for the Convention years 1919-1920 and 1920-1921. Look up the figures for your own state and see how they compare with the figures for last year and make your own calculation as to the relation which the receipts for this year from your state bear to the amount which your state was expected to give to Foreign Missions to date out of its pledges to the 75 Million Dollar Campaign. Some of the states have made respectable gains. Has yours? Some of them have fallen so far below the amount which is due to date on the 75 Million Dol-

(Continued on page 13.)

A CLOSING WORD ABOUT CHRISTIAN EDUCATION.

By O. L. Hailey.

It is manifest that there can come but little good from a discussion of Christian Education between myself and Dr. J. J. Taylor. He devotes about as much attention to what he conceives to be defects in my manner of expression as he does to the subject he was supposed to be discussing. When one finds his serious objection to what is said in the number of personal pronouns used in saying it, he gets too refined for me. It would be easy to retort in kind, but I hardly think that is the subject under discussion, nor do I wish to occupy space in that sort of logomachy.

His Ground of Objection.

So far as his published and private opinions are manifest, here is the ground of his objection: The New Testament nowhere commands Christian people to employ certain systems of human knowledge and information in teaching the followers of Jesus Christ. But I will let him state it. Here is what he says:

"The writer meekly submits that he is unable to find in the New Testament any passage that lays on the churches the burden of teaching the world or any part of its heathen classics, pagan philosophy, agnostic mathematics or any of the other studies that make up the major part of a college course. Being in such condition the writer honestly objects to the current fad of calling such education 'Christian.' It looks like putting the Christian flag on a pagan ship. This is the crux of the whole matter. If Brother Hailey is able to bring such education within the pale of our Lord's command, he ought not to be peeved when kindly asked to do so. As for his demand that the writer furnish Scriptures for such a doctrine, it is as unusual in logic as the doctrine itself is unusual in exegesis."

Perhaps a valuable service may be rendered the writer when it is suggested that the Scripture he is looking for is to be found in the same chapter where he is authorized to wear trousers, or put a roof on his house, or have pews in his church, or travel. In fact, it is the next verse after the one that gives him authority to wear a hat and to lace up his shoes.

Jesus said teach them to observe all things which he himself had commanded. One could not know that without studying those subjects that had been taught in non-Christian schools. He commanded his disciples to go into all the world. They could not do that without employing some mode of transportation. Yet Jesus never commanded his missionaries to ride in ships. I judge that he supposed that his people would have ordinary common sense and would not need to be told every specific thing. And if so, why not regard education as included in the command which would require education in order to obey it.

By Parity of Reason.

Let us try an illustration. The state is interested in having all its youth trained. The state provides schools and calls them state schools, and we all approve the plan. Now what the state is doing is to have its future citizens trained in such a way as to make good and useful citizens. If the schools were teaching such things as would pervert the pupils, then the state would object, and correct the system and practice. The state cannot possibly supply the training in full, which Christianity requires and demands. Hence, if we are to

have the proper training, the Christian forces must foster the kind of education which will safeguard that. That is what Christian people are undertaking to do. They not only plan for correct teaching, but at the same time seek to provide proper kind of instructors and maintain a proper mental and spiritual atmosphere in and about the school.

What is the objection of calling that Christian Education? It is promoted and maintained in order to properly promote Christianity. Suppose the schools do make use of the learning, arts and sciences that man has developed, whether Christian or heathen? Would the missionary be any more a missionary for using a ship owned and operated by Christian people than if it were operated by a godless corporation, or *vice versa*? The heathen were using gold before there was any Christianity. Would Mr. Taylor refuse it because some heathen had found out that it was serviceable as a medium of exchange? Now, if a school which is conducted by such men and women and in such a manner as to properly train the youth in harmony with Christianity, and Christians maintained such school, is it not proper to call them Christian schools? A Christian and no infidel may teach the same subject, using the same textbook. But the results of that teaching would certainly be different so far as the student would be concerned.

But Dr. Taylor objects that Christian schools are no "guarantee of character." If he rejects all things on that ground, he will have to reject the church, for a church is no "guarantee of character." His preaching does not guarantee the safety and elevation of all who hear him. Then why reject a school because it does not destroy the freedom of the individual?

I venture these suggestions and wish to assure my honored brother that I am an individual, and when I assume the responsibility, alone, of saying a thing, I feel justified in using the first personal pronoun. But I will not restrict him any further. So far as I have any authority, which is a thing that I never heard of from any one except him, he is at full liberty to think the best he can, and so long as he has due respect for others and the cause of truth, he is at full liberty to say what he deems wise and best.

Rev. A. L. Bell, missionary pastor, has moved from Camden to Doyle, Tenn.

Conservation Commission. September—Baptist & Reflector month. Put it in every home one way or another.

Francisco Villa's only daughter, who was a member of the First Mexican Baptist Church, of San Antonio, Texas, recently died.

Our Foreign Mission Board has purchased the Piazza Barberius in Rome, Italy, and this will be Baptist headquarters, and a Baptist church, theological seminary, publishing house and residences for our missionaries of that city.

Rev. W. T. Ward, former pastor of Eastland Church, Nashville, but now pastor at Mangham, La., has just closed a meeting with Barfield Church, near Murfreesboro, Tenn., with J. D. Smith, pastor. It was a gracious meeting. Five additions.

We are very sorry that many pressing duties prevented us from attending the meeting of the Commission on Inter-Racial Co-operation at Blue Ridge, N. C., August 25-29, in the Robert E. Lee Hall. All Southern editors were invited. We hope to give later some account of this meeting.

THE DAYS OF MIRACLES.

It is astonishing to see the weakness of faith that is manifest when the question of miracles is discussed. One reason for this is because there is a growing demand for strong logic to accompany the presentation of all subjects. This logic seems to be sadly lacking as concerns both the possibility and the probability of the Super Human healing of the sick.

There is a faith without understanding and there is a faith with understanding. Those that have faith without understanding must be nourished upon milk; but those that have faith with understanding are ready for the strong meat of the gospel.

A great error of the day is an endeavor to study man from a physical standpoint and then expect to obtain from that knowledge something of a spiritual nature. Men are striving to see how the physical man affects the spiritual man when they should reverse the order and study the spiritual man and see how he affects the physical man.

God is a Spirit. If a medical doctor heals a man he must do so through material knowledge and applications. If God heals a man he must do so through spiritual knowledge and applications.

What is the spiritual man? You say, It is the inward man. But, What is the inward man?

Again, What is the Spirit of God, and what is the spirit of man?

The light that the writer has to offer upon the possibility of spiritual healing grows out of an extended study of I Cor. 2:10-12. There are many beautiful things to be derived from the eleventh verse of that passage. It reads in part like this, and it tells us what the Spirit of God aids the spirit of man are: "For what man knoweth the things concerning a man, save the spirit of man which is in him?" This is equivalent to saying, The spirit of man is that part of him that *knoweth*. It is man's mind—his power to know, to will and to do!

"Even so the things of God knoweth no man, but the Spirit of God." We here have revealed something concerning the Person of the Third One of the Trinity. He is that portion of the God-Head that is All Knowing.

According to I Cor. 12:12-14, when regeneration is accomplished we are immersed with this Spirit of Righteousness. Then we are able to commune with God and can expectantly pray to him for our needs in Christ Jesus.

If God is Spirit, and man is mortal, where and how does God take hold upon him to heal him?

Medical science teaches us that the entire human body is controlled by the nervous system of the body. The nerves of the entire body branch off from the spinal cord, and the latter in turn comes out from the brain. From the brain the entire nervous system is controlled by the mind. But no man has ever been able to scientifically discover the power for thought. This is because it is spiritual and not physical. If man is *in* Christ and through him *in* God, then Christ and God are also in him. Any doctor will tell you that it is the nerves of the body that throw off disease. If the Spirit of God occupies the brain of man in answer to faith and prayer, why is it not possible for him to effect a physical cure of the body if he so wills it to be done?

The probability of such healing lies in at least four prerequisites. The sad lack upon the part of many men to recognize that there are such prerequisites answers the question as to why there are not more Christians healed in answer to prayer than there are. First, the necessity of regeneration of the man spirit. Second, the Spirit of God cannot control the brain unless he is admitted in entirety. He

cannot control the brain completely if there is an unrepented sin lurking in the mind of the afflicted. In other words, there must be a complete or restored fellowship. Third, the persons praying for the afflicted must be in like fellowship. Fourth, it must be Gods' will for the miracle to be performed.

If the brethren in Memphis are obtaining the mercies of God in the healing of the sick it is certainly sure that their sins are repented for and forgiven.

If Christian Scientists would teach regeneration as the first prerequisite to healing they would have a much stronger plea for their cause. Instead of doing this they magnify upon the power of the mere spirit of man to will and to do, which, while actually effecting many cures, leaves God out of it by omitting the necessity of regeneration. Any old sinner can hypnotize himself into actual physical relief by the psychological effect of the mind upon the nervous system; but be careful, sons of God, how you omit the doctrine of regeneration.

HOMER O. CRAIN.



REV. J. W. SLATON.

Dayton, Washington, Aug. 15, 1920.

Dear Bro. Editor:

Allow me to say to the pastors and churches looking for an evangelist to conduct revivals that I am ready to correspond with any who want my services in that capacity. I should like to arrange several dates for meetings in Tennessee, if the brethren care to use me. Write me at once, stating when you would like to have the revival begin. I will try to arrange to assist those requesting my services.

A word Personal.

I was born and reared in good old Tennessee, but have spent several years in the ministry out here. I love the west, but I love my native state the more. And as "the chickens come home to roost" I wish to return home for either pastoral or evangelistic work. Any church desiring an evangelist or pastor write me at once.

J. W. SLATON.

Dayton, Washington.

EDITORIAL

THE BIG EMORY ASSOCIATION.

The forty-sixth annual session of this body convened with the Oakdale church, eighty-four miles north of Chattanooga on September 2.

"As the mountains are round about Jerusalem," so they are round about Oakdale, and it is certainly a beautiful country.

Mr. J. A. Christmas, of Harriman, was elected Moderator, and W. A. Long, of Oliver Springs, was re-elected Clerk and Treasurer. Rev. W. A. Atchley preached the introductory sermon, and the people said it was a fine sermon. We were sorry to have missed it.

During the afternoon Rev. W. A. Atchley read the report on "Books and Periodicals," and it was the best report on that subject we have ever heard.

Rev. W. J. Stewart was there representing the Orphanage, and made a good impression, as he always does. Miss Agnes Whipple represented the Young People and Missions, and, like the fragrance of morning flowers, her life-giving mission was felt.

We were there a few hours in behalf of the Baptist and Reector; and as has been the case everywhere at every Association, every courtesy was shown, and many subscriptions received.

Prof. Dudley S. Tanner, of Harriman, was one of the most helpful messengers at the Association.

We were glad to meet the pastors of the Big Emory. They are a fine lot of men, and the true spirit of brotherhood made the fellowship par excellent.

The afternoon of the first day was given largely to their own Associational work, and many of the laymen took an active part.

Rev. J. H. Sharp, Eastern Tennessee Enlistment Secretary, was present and made a great address. The people know and love and delight to honor Brother Sharp.

Rev. J. H. Snow, of Knoxville, was present, and his smiles and words of cheer were helpful. It was the first time in our experience in Sunny Tennessee to see Snow and Christmas come the first of September. And it was Sharp, too!

Quite a nice list of new subscribers to the Baptist and Reector was secured, and we came away with a desire to return again to see those splendid people.

QUESTIONS ABOUT WOMAN'S SUFFRAGE.

We are in receipt of two very interesting letters about our editorial on this subject, and thinking that the questions they raised may be of interest to others we submit the following:

1. "Who is the head of the household?"

The man is the head of the house; but "the woman is the neck," and the neck turns the head according to the ability. Giving her the ballot will not increase her ability or capacity for "managing" her husband. Man will still be the head, and woman will still be the neck. That being determined by the individuality of the man, and of the woman. This has ever been true, and will be till human nature shall have ceased to be.

2. "Should governmental affairs run contrary to the Scriptures?"

No, but they do. And we believe the women are needed to help place it back on scriptural grounds of righteousness.

3. "Did God place the same responsibility on Adam and Eve?"

No. He placed the greater responsibility on Adam because Adam was there first. We place much more responsibility in our sixteen-year-old son than on the one ten years old, but the one ten has equal rights

with his older brother. It is possible that Adam lived in the Garden of Eden alone many years (of our calendar) before Eve was made. God saw that it was "not good for man to be alone." He needed a helpmeet—not only a cook, but a companion. Men have degraded about everything they have ever tried to do alone, and women have made a mess of everything they have tried alone; but when they have worked together, neither one being "boss" or "ruler," they have done the will of God more perfectly.

4. "Why should not women preach?"

This question has been asked and answered since the beginning of Christianity. There were more prophetesses than apostles in Paul's day, and it was necessary for the faithful Priscilla as well as Aquilla to teach the great and eloquent Apolos the way of the Lord more perfectly. But we think the pastoral care of a church is a man's job; and we need more manhood as well as more men in our pulpits.

5. "How many more divorcements will there be under equal suffrage?"

We think the number will be greatly diminished by equal suffrage. The women will have it in their power to put an end to this double standard of morality! When men come to realize that God requires social and moral purity of them as well as of women; and when women learn how to wear clothes to cover their beautiful bodies so as not to tempt men with evil thoughts, divorcements will, in a large measure, die out.

6. Yes, a woman can do any kind of mental or physical labor required in earning money that a man can do.

7. Race suicide will diminish as the morality of the world improves.

8. It is as much the duty of fathers to build homes as it is of mothers. No, the old Bible is good enough. One head is sufficient for the family.

"MAN'S RULE OVER WOMAN."

The above is the title of the second letter referred to about woman's suffrage. We are not publishing either of these letters because we might begin a profitless discussion that would go on indefinitely. But we do wish to make our viewpoint clear.

This letter accuses us of "speaking in derision of those who respect the State constitution." This thrust is quite beside the mark. We never speak in derision of any respectable person's opinion, and we are quite certain we yield first place to no man in Tennessee in respecting our State constitution. We have not mentioned the State constitution, nor even had it in mind in the discussion—not even remotely. He implies that God has decreed from eternity that man should rule over woman, and is greatly surprised that a minister and a teacher of religion should make a statement out of harmony with his views.

The heathen quote Genesis 3:16 for authority for whipping their wives; and so do all Mohammedans. Not until Jesus Christ came and lifted the despot's heel from the brow of woman has she had a chance to be nought but a slave.

Let our readers all know that all that is meant in Genesis 3:16 by the words, "He shall rule over thee," was a just punishment for her insubordination to God as shown by her disobedience. Nathan told David that because he had thus sinned, "the sword shall never depart from thy house."

But there is not the slightest ground for the assertion that God gave man the right to rule over wom-

an. He simply informed her that she must be subordinate to man.

When God put Adam to sleep and took one of his ribs and made Eve, he took her from above the man's feet, lest he should trample upon her; he took her from beneath his arms that he might support and protect her, and from nearest his heart that he might love her! And "love rules his kingdom without a sword."

But even if we should admit that woman should be man's slave, we should still believe she ought to vote, the same as a horse should pull the plow. It is bad economy to confine a person to do one thing only when she has capacity to do a dozen things. The women can bear children, be good mothers, cook and keep house, and still vote.

Our brother follows the old ruts made deep by 1 Cor. 14:34, 35 about women keeping silence in the churches; but he forgets the apostolic injunction from the same old bachelor Paul in Phil. 4:2 and 3, where he commanded the pastor of the church at Philippi to "help those women who labored with me in the gospel."

As they labored with Paul in the gospel, so we want our good women to labor with us in the gospel—be "our helpmeets."

It is quite certain men have not always ruled over women. Poor old Isaac was the worst hen-pecked husband we have any record of except Ahab. David allowed a fourth wife—Bathsheba—with a crimson stain on his soul to rule him in making her son Solomon to succeed David on the throne, rather than a son of his first wife, who was more justly entitled to the throne.

Of course God has decreed (Genesis 3:16) that man should be the head of the house; but he has, because of the often-repeated instances of man's incapacity to rule with love, allowed woman to be the neck to turn that head.

We will be glad to answer real important questions on this subject, but nothing more.

UNITY ASSOCIATION—THE BANNER ASSOCIATION.

The sixty-third annual session of Unity Association convened with Hebron Baptist Church in Hardeman County, between Balivar and Middleton, on September 3-5.

Forty-two out of the fifty-three churches were represented. S. D. Jacobs was re-elected Moderator, and J. R. Sweeton was re-elected Clerk, and W. W. Cox was re-elected Treasurer.

The annual sermon was preached on Friday by Dr. G. M. Savage, of Jackson. We were not present on Friday, but we heard echoes of the sermon, clear and strong.

H. E. Carter, G. M. Savage, H. M. Milstead, G. A. Black and A. A. Stewart were re-elected members of the Executive Board. They made a fine report, notwithstanding many difficulties.

The Baptist Orphanage was represented by Rev. W. J. Stewart, superintendent; Union University, by Dr. G. M. Savage; the Baptist and Reflector, by Editor M. R. Cooper.

The congregations were large, and the dinners each day good and abundant for all.

M. R. Cooper preached at the Methodist church Saturday afternoon to the overflow congregations, and Sunday morning at eleven o'clock to the Association. At the same hour Rev. John Harris preached at the Methodist church. There was a large crowd outside that could not get into either church.

Twenty years ago we were the student-pastor of Hebron church, and it was good to be there and see

them again. At that time S. D. Jacobs was a timid layman; but now he is the efficient Moderator, and has served well for several years. We sympathize with him and his good wife in the loss of two of their sons in the recent world war—one in France, and the other on the ocean. Two fine young Christian men.

Rev. C. H. Fry, of Middleton, Rev. A. Lambert and Rev. John Harris made the Association more helpful by their presence. Brother Frank Jordan, of Jackson, Tenn., who has attended Unity Association every year but three for thirty-five years, was present, and lead the music and made helpful talks.

The people were loud in their praise of the Orphanage address by Brother Stewart.

Great progress has been made in the Unity Association during the past twenty years. Hebron church then paid the pastor a salary of fifty dollars a year. Now they pay Rev. J. T. Jenkins \$200 a year. He is doing a fine work.

We received forty-three subscriptions to the Baptist and Reflector, and it is probable that not more than that many people all together in the Association got the paper twenty years ago.

In the matter of securing subscriptions to the Baptist and Reflector the Unity Association is the banner Association of the State so far.

It was good to find Rev. J. T. Jenkins, the pastor, at both Hebron and Middleton, strong in the confidence of his people, and aggressive in the work of the Lord.

It was good to see again Mrs. J. D. Sasser, of Middleton. She still sorrows the loss of her devoted husband, who was a faithful friend to all the pastors and the financial stay of the church for years.

Brother Cuninghame, pastor at Saulsbury and Grand Junction, was present and made interesting talks.

This was one of the most interesting of all the Associations, and the best one for the Baptist and Reflector. Blessings on the Unity Association!

THE SINNER'S CALL.

By ROBT. H. OURY.

(To be humored and sung soft and low.)

O, Savior, hear me while I call thee,
Hear me while I pray,
For I am worn and weary,
Wash all my sins away.

CHORUS.

O, I know he now does love me,
For I hear His voice;
Take me now, my dear Savior,
In Thee I do rejoice.

O, how my heart is full of sinning,
O, how I groan for thee,
O, may I feel Thy Spirit pleading,
Come, sinner, now to Me.

O, hear His gentle voice, poor sinner,
He is calling thee still,
O, may you now to Him surrender,
Thy awful stubborn will.

O, why have I so long been keeping
My heart from out His love,
When he to me has been clinging
In power from above.

All up and down the whole creation,
I for thee have groaned,
But I have found His sweet salvation,
And in His rest at home.

The Sunday School Lesson Made Plain

By B. W. Spillman.

THE SUNDAY SCHOOL LESSON MADE PLAIN.

Lesson for September 19, 1920. Evils of Intemperance, Proverbs 23:19-21, 29-35.

By B. W. Spillman.

A Man Who Drinks Has Difficulty in Hearing. The eardrum may be all right and the nerve extending from the ear to the brain may be in perfect condition, but there are certain things which call loudly to him and remain unheeded. Conditions are improving very much in the liquor business, but the fight for temperance is not won yet. The open saloon was the devil's chief ally. We have run that out of the country. Good laws are on the statute books. So far so good, but more of that later. A man who drinks has difficulty in hearing.

(1) Experience calls to him in thunder tones, but he does not hear. (2) His friends tell him the story of wrecks along the way, but he cannot hear. (3) Jails scream at him, but he is deaf to their story. Many jails went out of business with the passing of the saloon. But that tells him nothing. (4) Homes wrecked tell the awful story of the evils of intemperance, but he does not hear. (5) Science points out the fearful effects on the human body and screams at him to stop, but it falls on deaf ears. (6) Lives of bright young men whose whole lives have been ruined call to him. Deaf ears fail to hear. (7) Idiots, born so through the curse of strong drink, tell no story to the deaf ears. (8) The world of business, whose doors are shut to the man who cannot think straight by reason of a brain befuddled with alcohol, calls to the man to stop, but that call falls on deaf ears. "Hear thou, my son."

Be Wise.—It is just ordinary good common sense to avoid whatever is hurtful. It is wise to give yourself a good chance to be the best that you can be. It is likewise good sense to give the community a good opportunity to live decent lives without the menace of evil stalking abroad under the protection of the officers of the law. May I tell a story. Joel Chandler Harris did not write it and Uncle Remus never dreamed of it so far as I know.

De creeturs hold a confab wid one nur and de say dat ef dem skunks and minks and rats and de creeturs what projec' roun' nights aint gwine to do no better dan de been doin' de aint gwine let 'em live with 'em no more. An' den de made dat a law 'mongst 'em. Den de night creeturs de hunt up ol' man Big-Bag Bad-Money and ax him what de gwine do 'bout it. He tell 'em to go vote wid de creeturs to make de law and he gwine be on han' and see 'bout how de gwine to come out wid it. So when de creeturs met to 'cide who gwine make de night creeturs live like decent folks old man Big-Bag Bad-Money he git up and say dat de ought to have a pastle of de creeturs 'pinted to make de night creeturs live decent, and ded he say he want to name de folks what can do dat job. Den he name Bill Skunk, Dick Mink and Jim Rat. And de creeturs say de was greeable to dat.

Thus endeth the story—at least the first chapter of it. The devil will vote for any law if only he be allowed to name the officers who will have charge

of its execution. A good story rarely needs to have the moral pointed out. If you will look along down the line, or up the line, between the bottom and the top of the men nominated for political offices, you can see the fine work of old man Big-Bag Bad-Money and de night creeturs. There are some splendid exceptions.

Forms of Intemperance. Getting drunk is not the only form of intemperance. A glutton is not quite so bad as the fellow who tanks up on liquor, but he is in the ranks of the intemperates. A fellow who is physically lazy is another who comes in for some very severe condemnation. Intemperance is the doing of anything to such an extent as to make it harmful. I knew a man who literally killed himself eating good, wholesome food.

Poverty. Solomon had plenty of sense and plenty of money. He should be capable of telling what will produce poverty. There are several contributing causes to poverty. Some people have a positive antipathy to money. If it comes their way it must go. Some people cannot make money because they do not have sense enough. At this particular era of the worlds' history brain power is not a very valuable asset in the world's money market, but even now when physical energy is selling higher than mental energy, a man must have some sense to get along and accumulate anything.

But the drunkard cannot make money and cannot keep it. Liquor affects the brain so that the thinking cannot proceed in a straight line. If he has money, it is soon gone. Energy, a clear brain and self-control are Christian duties. Christ wants us to be worth while here, now.

A Train of Woes. That is a terrible indictment which Solomon brings against wine and strong drink: (1) Woe, (2) contentions, (3) complainings, (4) wounds, (5) redness of eyes—that is a fearful indictment. But it is true and more might be said.

Liquor Deceives. It warps the vision. It deadens the brain so that we cannot think with any degree of accuracy. The taste is good, but the bitterness of death follows it. The man who loves it really believes it a good medicine. He can see no evil in it. He will violate the law to get it. It has the most powerful hold on human beings. It will lead its victim on to certain death, and with his eyes wide open he cannot see it. It destroys the human power of resistance. Many a man has made an honest effort to throw off the habit, and cannot do it in his human strength.

Morals by Law. No, you cannot legislate morals into people. But we can give a fellow an opportunity to live a good clean life if he wants to do it. I cannot legislate typhoid fever out of my system, but I can legislate the pig pens out of the own. We have won the law side of it; our next move is to clean out the pig pens where the officers are who run with the liquor crowd.

TINY TAPERS.

By E. W. Winfrey.

No good cause needs a faulty argument. An unsound argument, indeed, may imperil—for the superficial—the best of causes. Romans 10:15, "How shall they preach except they be

sent?" is a great missionary text. But we fall to get the full force of it as such if we so read it as to wrest it out of its connection. Paul is not here affirming the responsibility of believers in respect of the spreading of the gospel, nor exhorting them to participation in that great work. The text is a part of his contention as to the faithful and sovereign and persistent grace of God. Its appeal as to Christian missions—and all other forms of Christian endeavor—is from that viewpoint. And, verily, no other viewpoint could have the advantage of so clear and full and glorious a light.

Shakespeare is regarded as one of the few very greatest of English writers. And I have heard that "Shakespeare never repeats." One of the annoyances of my life is this: That while I do not like to say a thing more than once to the same hearer, I do sometimes have to repeat. Well, Jesus occasionally repeated Himself, and there is a vast amount of repetition in the Bible. But, ah me—the wearisome weakness of human nature that, through inattention, this should be necessary!

There's power in numbers. Of course, power is often a hiding place of perils. Uzziah was wonderfully helped until he was strong. But, established, made great and famous, he became "headstrong," rashly presumptuous. Quite probably, it was an exaggerated and self-lauding sense of his own importance and of the greatness of his kingdom by means of which David was moved to take the census for which he and his people suffered severely. We Baptists are growing rapidly. Statistics appear to indicate that we are increasing in numbers more rapidly than any other of all the denominations in this country, and we have already enrolled many millions. But, after all, our strength is of God—and of God through consecration of possessions and personality. Through gratitude and faith and love and loyalty He will grant that might without which our very numbers shall make us ashamed.

It is a most sweet and precious truth that "He careth for" His children. But, let them look well to this: That they also "care for" Him." His cause is theirs. His interests and His glory are their chief concern. He giveth us all things; for all things we are dependent upon Him. The loftiest and holiest reciprocity demands that we "take to heart" most seriously all of His affairs and interests and purposes. Culpeper, Va.

Beginning August 15 there was one of the greatest old-time religious meetings ever witnessed. It was held under a bush arbor at Lee Academy's schoolhouse in Panola County, Mississippi. There were twenty-five additions added to the church, twenty-two by baptism and three by letter. God graciously blessed us by giving us two preachers from Jackson, Tenn., Rev. H. L. Knight as pastor and Rev. T. M. Ward as helper, who delivered the great messages which called souls to repentance, and may God's richest blessings rest upon him wherever he may go in our prayer. Contribution, \$70. We had a little children's offering of \$3.88. They gave it to Rev. T. M. Ward, but he would not accept it because he thought of the little orphans at Jackson, Miss. God bless his thoughts. Written by one who loves this dear brother. Courtland, Miss. Pink L. Anthony.

OUR KANSAS LETTER.

By J. H. Pennock.

We would be glad to circulate the Baptist and Reflector in some of our Kansas fields. We need such a paper in this country.

Our beloved brother, Fleetwood Ball of Lexington, Tenn., has been elected by the State Board of Louisiana as editor of the Baptist Message, Louisiana's state paper. Brother Ball is in every way well qualified to fill the important position, and we feel sure he will make a great paper of the Message.

Brother T. R. Stroup is in the midst of a great meeting with his church at Morehouse, Mo. He is doing his own preaching, and many souls are being led to Christ. It is said to be the best meeting in the history of the Morehouse church. Brother Stroup was formerly pastor of Central Avenue church in Memphis, Tenn.

Just how many of our good Democratic friends who a year ago stood solid for a dry nation will support Mr. Cox and the Democratic platform, minus a dry plank, we are curious to know. In our humble judgment, when Mr. Bryan was "sit down on" in the San Francisco convention one of the greatest injuries to the cause of Democracy was wrought that could possibly have happened.

In 1910 St. Louis had a population of 687,029 within its confines. In 1920 it has a population of 773,000, a gain of 12.5 per cent. It looks as though something was wrong, and evidently there is. St. Louis has been rum-ridden for years and years. Many people have left the place on account of the breweries and their influences. In addition to this, St. Louis is politically rotten, and is ruled by a lot of political bosses.

It seems that at last "Sunny" Tennessee's legislature is going to do the right thing by granting women the right to vote. This one act will place the dear old state of Tennessee in the proper place in history, that of being the state to accept the federal amendment giving the women of our nation the right of suffrage. We have always believed that women should have the right to vote and hold office, and we are really happy in the knowledge of the fact that such is now the case in the United States, the best nation on the face of the earth. We feel confident that our women will vote right.

The great (?) Interchurch World Movement seems to have died a sudden death. It, to our minds, was not tangible. Just how all the churches could come together and work in unison without some one or more of them losing their identity, is more than we are able to see. We have no hesitancy in affirming that it was impossible, under the apostolic system of church polity, for a consolidated system to spring up by natural growth under both example and practice of the apostles. This great Imperial Interchurch World Movement would have been absolutely incompatible with the teachings of the apostles. Just why Baptists ever, for a single moment, wanted to combine with such a movement we utterly fail to see the why.

At Clarkton, Mo., a few years ago,

while waiting for dinner in the home of Bro. E. S. Godsey, we heard a Baptist preacher say: "It was necessary for a Christian to intermingle to a certain degree with sin in order to know how to successfully meet it. A little sin becomes stimulating and works to a good end. As you walk the pathway of life you will notice that the best results come from the mingling of the lower light with the higher. It is a case of two opposites coming together to form the vital spark. Only as the soul is touched by sin can it reach its highest level." He used these with many other equally as silly arguments. We believe that since sin entered into the world its nature has not changed. Its tendency is now, and always has been, towards destruction and death. The Bible describes the terribleness of sin and its consequences. J. H. Pennock.

Norwich, Kans.

NEWS FROM HENNING.

An event of vital interest occurred in Henning, Monday morning at 6 o'clock, August 23, 1920, when more than seventy-five citizens gathered to witness the breaking of the first dirt for the new Baptist Church.

The pastor, Rev. I. G. Murray, announced the Doxology, after which "How Firm a Foundation" was sung. Scripture was taken from I Chron. 29. A Methodist layman led in a most appropriate prayer, while a Presbyterian layman spoke words of encouragement and a Christian layman sent a message of good will and cheer. "I Love Thy Kingdom, Lord," was sung heartily.

The digging of the first dirt was done by the building committee.

The shoveling of the first dirt was done by the oldest members present, followed by the two youngest members present.

Then came the officers of the Sunday school, the Aid Society officers, the B. Y. P. U. and church officers.

Any one present who might want to was asked to shovel a little dirt.

An elderly couple together lifted a spade of earth.

The Methodist pastor's wife handled the spade in a manner to show the emphasis of foundation work. The Methodist pastor could not be present.

Many of the members and citizens used the spade.

"All Hail the Power of Jesus' Name" was sung with feeling.

The pastor offered a prayer of dedication and benediction.

Thus closed a very tender and fitting service.

The contract for the new Baptist church has been let to Mr. J. W. Rogers of Ripley. Excavating began early Monday morning with Mr. W. J. Lankford overlooking it.

Mrs. I. G. Murray.

Elder R. F. Gregory, of Murray, Ky., did the preaching for Pastor L. R. Riley in a great meeting at Oakwood church, near Milan. Miss Maude Fullerton, of Jackson, did a great work with the ladies and girls. There were thirty-eight conversions and thirty-one additions. The church was greatly revived. With some other additions to their house, Oakwood promises to soon be a full-time work. Brother Gregory and Miss Fullerton were invited to help in their meeting at the same time next year.

The Lord has wonderfully blessed us in both of our meetings. Rev. C.

J. Hamilton helped us at Fairview, near Newbern. Four were saved, three of which united with the church. One other addition by letter.

Rev. L. H. Hall assisted us at Burnett's Chapel, Mooring, Tenn. Nine professions of faith here. Seven additions by baptism and three by letter. Several renewals. Both churches greatly strengthened.

H. D. Hagar, Pastor.

Martin, Tenn.

I recently closed a meeting at Flagpole, in Williamson county, seven miles from Leeper's Fork. The community is one where no meeting has been held for years. There is great destruction and need. Six were converted, and together with two others were organized into a church. A Sunday school was organized. They have no church house but will meet for the present in a residence. I sincerely hope that the State Mission Board can help this field where so much need exists. There are a few earnest Baptist souls there who will do their best but they need help.

A. F. Haynes.

MID-WEEK PRAYER MEETING.

Dear Brother Cooper: The Mount Juliet Church has no mid-week prayer-meeting for the members to attend. Most of the members are farmers and work until about 8 o'clock at night, and then it is most too late to dress and go to prayer-meeting, especially over the rough country roads, so we do our praying at home, except on Sundays, when we attend the teaching services of the church.

We pay our pastor a small salary for preaching to us once each month, but by contributing a like sum to missions we are able to do a little good for others, for the State Mission Board can use some of our mission money to pay missionary pastors in the cities for full time. Then the Home Mission Board may use some of the money to employ trained evangelists to hold meetings for the strong churches in many places. Also the Foreign Mission Board can use some of the money to send missionaries and secretaries to foreign lands with the gospel of Jesus Christ, and in many ways we can help a little bit in the great things being done in the name of the Convention, even if we do not have any mid-week prayer-meeting.

J. H. Osment.

FIELD NOTES.

By Evangelist R. D. Cecil, Cumberland, Tenn.

Rev. C. E. Speague, pastor (First Church) Cleveland, received 24 additions to our church from a meeting he held in Michigan Ave. school house.

On Friday night of this week Bro. Sprague had Brother J. T. Henderson with him in the annual banquet of the church and announced he would stay over Sunday.

Thursday evening of this week the writer attended a meeting being held at the Big Spring M. E. church, Cleveland by Revs. Jones and Saddler during the meeting, and secured one subscribed to B. & R. and one to H. & L. L., and sold \$6 worth of books. Saturday August 28 finds me at Bessemer, Ala., at the home of my friend and Bro. Rev L. A. Hurst, pastor of Jonesboro Baptist church, whom we came to assist in a meeting beginning tomorrow, August 29, and will continue indefinitely. Pray for meeting.

TENNESSEE BAPTIST

LLOYD T. WILSON, Corres

ROXIE M.

DEPARTMENT OF WOMAN'S MISSIONARY UNION MISS BUCHANAN, Corresponding Secretary

A SURVEY OF STATE MISSIONS.

By Rev. Lloyd T. Wilson, D.D.,
Cor. Sec., Executive Board, Tennessee Baptist Convention.

The new order of things made possible by the great campaign has emphasized the State mission task and opportunity. In this excellent article Secretary Wilson sums up in a splendid way the needs, the difficulties, the problems and the outlook.

A thorough survey is of prime importance in doing state mission work if we are to cover the whole field in a satisfactory way; but to make such a survey is a difficult task, and one that requires time and serious thought. However, when properly made, it will reveal the real needs of the territory, and it is this that I want to call attention in this article.

1. There is need to supplement salaries of pastors on many fields. This is of great importance just now, but to do it wisely is one of the most difficult things confronting the denomination in state mission work. Numbers of churches must have help, but the question to settle is how much and how long should such help be continued. Much depends upon churches and pastors and local association boards in doing justice to all parties concerned.

Some churches are assisted for years when they should have been led to walk alone and to become an asset rather than a liability to the denomination after a short period of help, while other churches that have never asked for aid in paying their pastor have continued their work in a poor sort of way and have gradually died out, when they might have been saved and made a power for good if they had received a little assistance at the proper time.

The denomination has failed in both of these instances because it has failed to give proper care and attention to the work. Sometimes the latter kind of churches are far more important than the former, and would show fine progress if they were only encouraged a little. The denominational agencies should ever be on the lookout for fields of this kind. We should help weak churches, but we should encourage them to help themselves and impress upon them the importance of self-support at the earliest possible moment. It is highly important that the denomination give much attention to this sort of work.

2. The second need is for missionaries and enlistment men in needy and undeveloped sections of the state. This is also a serious problem because of the fact that so few men know how to do this sort of work in a way that is worth while.

My experience has led me to the conclusion that there are the fewest men who know how to do the work of an associational missionary in a successful way unless carefully guided by wise men in the local association. As a rule, the men who are best fitted for this sort of work prefer the pastorate and, therefore, cannot be gotten into it.

One of the most satisfactory ways of covering this need is to get some good men well located in pastorates

for part time, and let them give the remainder of their time to associational work. As to the enlistment work, I find it difficult to get men to understand just what we mean by this, and when they do understand the fewest men can do it in a great way, but a man who knows how to do enlistment work is a power in reaching undeveloped churches in a state.

3. The greatest need in most of our states is preachers who have the ability and are willing to do the work of the pastorate in our weaker churches, especially in the country. We must have something like 500 or more pastorless churches in Tennessee at this time. Here is a great problem, but how to solve it is perhaps the most difficult task that confronts our denomination today. We have an abundance of preachers in some sections, but so many of them are not acceptable to the churches because of lack of training and ability. We must impress upon our younger men in the ministry the need for this sort of work, and we must try to show them how that experience in doing this sort of work will be helpful to them in laying a foundation for their life work. If we can get more of our young preachers leaving the seminaries to agree to spend a few years bringing up these churches, we will go a long way toward meeting the greatest problem in our denominational life.

4. Another matter of supreme importance is the lack of equipment in many of our churches. New buildings or improvements on old and inadequate buildings are absolutely necessary if the best work is to be done. To meet this great need we must go to the assistance of a great number of local churches out of our church extension funds or out of the loan fund. Money must be spent in improving many of our church houses and building new ones if we are to properly care for the work in the states. Much could be written upon this great and growing need throughout all our states.

5. Another need to be considered is the closer co-operation between all our organized forces. This is necessary to an intelligent knowledge of the real destitution in the state and to a wise expenditure of the funds in hand to relieve such destitution. The district associational boards should give more time and attention to the needs of their territory, and should keep themselves in position to be of great assistance to the state boards. All denominational agencies should work together and give due consideration to all the needs of their state. Many of our agencies do not consider seriously the work committed to their hands. It is no uncommon thing to hear of an associational board going a whole year without having a meeting. Our state boards cannot do their best work in the best way without the hearty co-operation of the district boards.

6. The last thing to be considered in this article is one of the most important in our organized work. It is the educational department under the executive boards of the states. If the best results are to be reached in state

mission work, we must not overlook the W. M. U., the B. Y. P. U., and the Sunday school departments. Much depends upon the leadership in all these. Capable men and women must be employed who can arouse the people and teach them the latest methods in doing the work. These forces are a power in enlisting our churches, and we must use them more and more.

If all the needs mentioned are to be met, we must have money to cover the expenses, and, since only a small part of the 75 Million Campaign fund goes to state missions, it is highly important that this fund be collected promptly as it falls due. If we are to succeed in this, we cannot depend upon one drive made in the early spring and summer, but must keep all our forces at work pressing these collections in a systematic way. Under our unified program we cannot have the campaign for state missions in the fall of the year, as heretofore, so it behooves us to collect promptly the subscriptions that have been taken in the states for the 75 million fund.

REPORT OF SUNDAY SCHOOL WORK IN TENNESSEE, 1920.

We, your committee on Sunday school work, beg leave to submit the following report:

The Sunday school work of our state has grown to be one of the most powerful agencies for the promotion of our work in general. We have learned to regard the Sunday school as the church organized for the teaching of God's Word to the people and the training ground for the development of leaders for all lines of religious activity.

During the war time we lost considerable in numbers, and many of our best leaders were taken away from the local church, but now the interest is growing again, and many new schools have been organized this year and the enrollment greatly increased. We now have 1,468 schools with a total enrollment of 135,000.

There is a well organized department of Sunday school work now with four field workers. This summer we have had twelve extra helpers in this department, and there has been conducted in the state so far this season more than 140 training schools where the Normal Manual and Training in Church Membership has been taught. More awards have been issued from the office this year already than in any two years preceding this.

An effort has been made to take a survey of the state by a religious census in every community. Many of the churches have made this canvass, and the reports show gratifying results.

In Duck River Association we have such an organization, and this year we have held training schools at the following places: Hamacho Gap, Mt. Bethel, Mt. Lebanon, Smyrna, McMinnville and Tullahoma.

We urge the work of this department as one of the best methods of enlisting our church members for definite service, and ask that all our churches support the work in every possible way. Respectfully,

CONVENTION WORK

Secretary and Treasurer

Editor.

DEPARTMENT OF YOUNG PEOPLE AND MISSIONS
MISS WHIPPLE, Secretary

Why Not Remodel Your One-room Building

P. E. Burroughs, Secretary, Architectural Department.

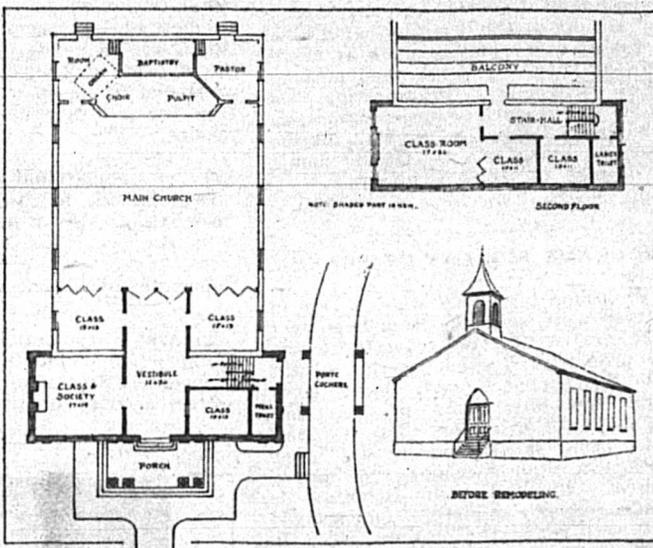
There are in Tennessee 1,000 one-room Baptist church buildings. These houses were erected with a view to housing the preaching service, and they take no account of the Sunday school. It is impossible to do the most effective teaching in these one-room buildings. It has been well said that it is no more possible for a church to live and function as it ought in a one-room building than it is possible for a family to live and function as it ought in a one-room dwelling.

These one-room buildings can be remodeled at a comparatively low cost. The drawings which appear herewith show how a rectangular one-room church is to be transformed into a modern attractive building with rooms and facilities for Sunday-school work. An addition is to be made at the front of the old building which besides a basement for coal and furnace is to provide two additional floors for Sunday-school purposes. An added balcony will largely increase the present seating capacity of the auditorium. When this addition is made, the Baptist church at New Liberty, Ky., will have an attractive building, offering modern equipment for church and Sunday-school work. Any one-room church may be thus remodeled, though the height of ceiling is not always such as to permit the new balcony.

Churches which are interested in the remodeling of present buildings or the erection of new buildings, should write the Baptist Sunday School Board, Architectural Department, Nashville, Tenn.



Proposed Remodeling, Baptist Church, New Liberty, Ky.



Floor plan of Proposed Remodeling, showing how the one-room building may be transformed into a convenient workshop.

(Continued from page 5.)

lar pledges as to threaten seriously the results of that glorious Campaign.

When you have studied the figures, then talk them, and write about them until you have stirred up the fires in the churches of your state.

One other word: The Foreign Mission Board has under the instruction of the Southern Baptist Convention strengthened and enlarged its work in keeping with the enlarged financial program which the Convention has made for it. We shall inevitably be brought to humiliation, confusion, and our work will be threatened with disaster if we falter in making good the support which the 75 Million Campaign guaranteed to Foreign Missions. The matter is serious enough to claim the faithful attention of every member of every church in the South. The receipts of the Foreign Mission Board up to this date should be a million and a quarter dollars of the four million designated for this object for the present Convention year. The actual receipts are \$278,074.43. Perhaps a large part of the amount lacking is in the hands of church treasurers and state treasurers. If this be the case, my importunate appeal is that the

money be sent forward without delay. But we submit the case. Here are the figures. Study them: RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4 TO

	SEPTEMBER 1.	
	1919.	1920.
Alabama	\$ 4,779.13	\$ 20,872.35
Arkansas	550.00	17,711.77
District of Columbia	557.60	4,068.61
Florida	1,645.04	4,590.65
Georgia	8,415.05	49,578.14
Illinois	90.08	2,150.00
Louisiana	1,655.99	109.10
Maryland	2,268.37	6,430.00
Mississippi	3,758.33	7,915.25
Missouri	5,695.30	7,548.14
New Mexico		
North Carolina	12,142.14	4,452.33
Oklahoma	1,162.65	4,338.00
South Carolina	18,218.00	19,229.76
Tennessee	4,341.73	14,014.00
Texas	1,609.67	1,923.90
Virginia	22,015.50	80,775.49
	\$103,499.17	\$278,074.83

WOMAN'S MISSIONARY UNION DEPARTMENT

Miss Margaret Buchanan,
Corresponding Secretary

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

AN EXPLANATION.

Our material has been inadvertently omitted for two weeks. Things get jumbled in the same way. The "Cat Tale" got into the wrong place. The editor kindly granted double space in the issue of September 1. We will trust Miss Jacobs to keep things straight from now on. M. B.

We are sorry amendments to constitution reached us too late for publication.—Cor. Sec.

A GREAT SERVICE.

We have not sent special envelopes for an offering on State Mission Day of Prayer, as in the past. Special gifts are left optional with the society. Any one desiring the envelopes can have them by sending us a request, stating the number desired, the gifts to be additional to the campaign pledge and so marked special. But you can render a great financial service to our church and society at this time by being able to report every pledge made by members of your W. M. U. redeemed to date. Will every organization not make this a part of the program on that day? Begin now to plan for the accomplishment of this. Giving should be a part of worship always.

M. B.

PROGRAMS FOR DAY OF PRAYER.

Programs for State Mission Day of Prayer were sent out from headquarters August 31. We trust these will go promptly to every section of the state. We expect much good to come from the observance of this day. There is information that we trust will bring inspiration to do great things for our missions and benevolences. Remember our Hospital, Orphanages, old ministers, our schools, as well as State Missions, with its varied departments.

The demonstration on Tithing prepared by Mrs. Creasman presents in a pleasing, telling way this important subject. If you cannot give it fully, at least have it read by some good reader. It can be made very effective in that way. M. B.

Dear Mrs. Moore: You have asked me to tell something about our W. M. U. work in Duck River Association and I am delighted to do it.

We have come to the close of the associational year with the best report we have ever had. The work is a real joy to the superintendent's heart. The loyalty and co-operation of our women have been a great inspiration to me. Owing to the association covering so much territory, and many places being so inconvenient to reach, we have not been able to do the work we would like to do. Have had the opportunity to visit many of the churches, however, and had the very great privilege of spending a week in the association, speaking in the interest of the 75 Million Campaign. The campaign brought to many of our women a new standard of giving and a new vision of service.

A notable feature of our year's work was the remarkable response of our

women to the calls of the campaign. Of course, we went over the top with our quota.

Reports for two years ago show that our women gave \$1,005.74. Last year's reports show that we gave \$2,154.46. This year's reports show that we have given \$6,531.48. We are greatly pleased with this increase in our gifts.

We have paid our first year's quota and have gone far beyond. The superintendent's expenses are taken care of in a splendid manner and we are planning for a greater year's work. We have two W. M. S., three G. A.'s, one R. A. to report for the year. We hope to have others soon.

The quarterly meetings are well attended and we believe the success of our work is largely due to the spiritual influence of our meetings. The attendance and interest grow with each meeting. We are planning to lay special emphasis on mission study and personal service.

The Master's program for extending His Kingdom is big enough to utilize the strength and wisdom of every one of His children, so we are looking to Him for a larger and sweter year's service.

Another associational year is dawning!

Dear Master, let it be

On earth, or else in heaven,

Another year for Thee.

Nora Raney,

Superintendent Duck River W. M. U.

Central Association meets with Hickory Grove church, four miles west of Trenton, September 8 and 9. All delegates arriving on trains will be met

at Trenton, on M. & O. Railroad, and conveyed by automobile to Hickory Grove, and entertained in our homes. Drury Dance, Chairman Entertainment Committee.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

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HICKORY, N. C.

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Fourteenth Session Opens Wednesday, September 22, 1920

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

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THIRD SESSION BEGINS OCTOBER 1, 1920.

For Catalogue and other information address—
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YOUNG PEOPLE AND MISSIONS DEPARTMENT

Miss Agnes Whipple,
Young Peoples' Secretary

SOMEONE.

I'm never really lonesome,
And I'm never really sad,
For there's always Someone with me,
And the Someone's always glad.

The Someone never changes
No matter what I do;
But He won't let me be happy
Till I'm acting good and true.

I feel him close beside me
In the daytime or the night;
I can't be very fearful
When I'm ever in His sight.

And you, God, are the Someone,
And the someone feels like me;
And Jesus Christ was Someone—
Is He, too, then, with me?

SUNBEAM PROGRAM.

Songs—"I Love to Tell the Story"
and "Jesus Loves Me."

Prayer.
Minutes, roll-call (answered by
names of missionaries), business.
Bible verses—Have them bring
verses with the word child or children
in, select the best one and teach it to
all. Mark 1:14 is good.

Song—"I Think When I Read That
Sweet Story of Old."

Recitation—"A Missionary Hen"
(September Home and Foreign Fields).

Recitation—"Someone."
Leader's talk—"The Chinese Kitchen
God."

Story—"How a Chinese Vow Was
Fulfilled" (September Home and For-
eign Fields).

Offering.
Song—"The Whisper Song."
Dismissed with sentence prayers.

THE CHINESE KITCHEN GOD.

At the New Year time every Chinese family is supposed to go to a fair and spend half a cent for a new paper kitchen god, which they bring home and paste upon the wall over the kettle where the family food is made. His godship has a little shelf under him where the family can put offerings and incense. When they bring him home that is called "inviting" him. If the family are all well the god is attired in clothes of a gorgeous hue. If the family has had a death in it, they buy a god dressed in white, which is Chinese mourning. Poor wretch! he is in the one place in all the forlorn room that is most smoky and disagreeable. The dust of twelve long months will snow him in, so to speak. When the roof leaks he is dripped on until he looks as if he had just had a good croy. The saucy spiders, who respect neither gods nor men, weave their webs right across his funny, crooked eyes. How he can be expected to see anything at all is a mystery, but the Chinese are like a lot of big children. They like to play at make-believe better than the jolliest little playmate you ever had in America. So they just pretend that he hears all they say and sees all they do, and that on the last day of the year he will go back to heaven and tell the Venerable Man of the Sky (as the heathen call God) all they have done. During the year all of the mem-

bers of the family do many mean and wicked things that they do not want the "Old Man of the Sky" to know. What is to be done?

They have thought of a way, a very simple one. They buy a little piece of sorghum candy and stick the god's lips together. Now it takes somebody as clever as our Chinese to stick a god's lips together so that he can easily get them open if he has anything nice to say, but finds them glued fast when he tries to tell naughty tales on his friends.

When they have gummed up the poor god's lips until he really does not look fit to appear in decent society, they take him down from the wall and burn him up. That is called "sending him to heaven." As they are starting him off some one of the men makes a little speech to him. The speech is something like this:

"Come, god of the kitchen,
Oh! Grandfather Chang.
Come, here is your pudding,
And here is your tang;
Go, flit up to heaven,
Be gone in a trice;
Forget all the bad,
Tell only what's nice."

This ceremony over, they put up a brand new kitchen god and start over again. Sometimes they are afraid he will not feel entirely at home with them at once, and may want to run away like a bad little boy. Then they put a lot of sticks crosswise in the front door. To be sure, a baby could creep through them, or a ten-year-old boy jump over them, but they seem to do very well for the kitchen god. What do you think of such a poor, weak little paper doll god?

We want to pray that the Chinese may come to understand that the pure, clear, all-seeing eye of God sees everything, down to the very bottom of a person's heart, and that his divine ear hears all that is said.

THE SET OF DISHES.

There have been a few offerings sent in on the dishes for Mrs. Miller, of Cuba, but not nearly enough. We'll have to have at least \$50, so hurry up and send me some more. Mrs. Miller started back to Cuba August 25, so we don't want her to wait very long for them.

Then just as soon as we get that done I have something else for you to do which is perfectly lovely, but I'm not going to tell you about it until we get this task done. Remember, everybody can help on it.

TRAVEL NOTES.

Cumberland Gap Association met with Hopewell Church in Claiborne County, August 18-20. I went by way of Cumberland Gap stopping for the night there and going next morning with Rev. and Mrs. J. A. Lockhart in their car thirteen miles up the pike into Virginia. Being unable to go farther in the car, we waited six hours for a wagon to come from the church, seven miles away, to take us out to the meeting. The wagon came at 2:30, and we reached our home near the church about 6 o'clock, having missed

all of the first day's session. The second day was the big day, there being about 500 people on the grounds. Not more than 150 could possibly get into the church and most of the day it was not full, the people preferring to visit together outside. Rev. U. T. Lingar was elected moderator of the association. While there are fifty-three churches in the association and only one W. M. S., they were very cordial in their welcome to the representative of the W. M. U., and upon motion suspended order of business to hear me at 10:30. A strong sermon was preached at 11 o'clock by Rev. J. H. Sharp. Mrs. D. R. Livingston, of Tazewell, is superintendent of the W. M. U. work in the association and is making plans to develop the work there. Returning by way of Tazewell, I spent the night in the charming home of Mrs. J. T. Kivett.

Sunday was spent in Knoxville, where I visited the First Church Sunday school in the primary department. They are planning to have "the best Sunbeam Band in the state," holding the meeting once a month after Sunday school during the preaching hour. I had the pleasure of taking supper with Miss Katie Sipple, leader of the Sunbeams of Deaderick Avenue, and speaking to their B. Y. P. U.

Monday morning I went out to Chilhowie Institute at Seymour, one of our Mountain schools and met with the girls, helping them to get their Y. W. A. started. They decided to have the meeting once a month, on Thursday afternoon, at the time for literary society. This gives a regular place for it in the school work and is a fine plan. Miss Mattie Self was elected president. We are going to expect them to be A1 this year. The school is starting well with nearly 200 enrolled. Professor Barton is on his ninth year as principal. This is next to the largest school in the system of Home Board Mountain Schools, ranking next to Mrs. Hill, in North Carolina. While in Seymour I was a guest for dinner with Mrs. J. C. Hodges, president of the W. M. S. there.

On Wednesday I attended Granger County Association at Locust Grove Church. This being the last day and no woman's meeting arranged for, I spoke just after dinner in the general association. Good interest was shown in the work of the churches, but this association has hardly found itself yet since being operated from Nolachucky.

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PALMER'S SKIN SUCCESS OINTMENT
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CHURCH AND PERSONAL



REV. S. E. TULL, D.D.

Pastor First Baptist Church, Jackson, Tenn.

It was a great pleasure last Sunday evening to be present at the First Baptist church, Jackson, Tenn., and hear Dr. Tull preach a fine sermon on the theme, "A Great Christian." It was based upon the great Apostle's own account of his own conversion in Acts 26. The sermon was doctrinally sound, logically developed, historically correct, eminently practical and beautifully eloquent.

Since this is one of the most important pastorates in the state, and so many of our sons and daughters from over the state are there, it may be of general interest to submit a few facts of the life of this new pastor who has just come to Jackson. Dr. Tull was born in Livingston Parish, La., on a farm near Gilsburg, about forty-one years ago. He was reared in Amite county, Mississippi, in the sure-enough "piney woods." He was prepared for college at Gilsburg Institute, and then in 1897 he entered the old Southwestern Baptist University, Jackson, Tenn., and in June, 1902, was graduated. His theological education was secured at our own Louisville, Ky., Seminary.

He has held the following pastorates: Kosciusko and Greenwood, Miss.; First church, Pine Bluff, Ark.; First church, Paducah, Ky.; First church, Temple, Texas, and the First church, New Orleans.

Ten years from the day he graduated his alma mater conferred upon him the degree of D. D.

Dr. Tull has won denominational distinction in the book on church finance he largely compiled at the request of the Southern Baptist Convention. He made the church budget a success when it was unpopular, and his church always sent her full quota to the various mission boards in monthly installments promptly.

The building of the First Baptist church is easily worth \$150,000, and the pastor's home provided by the church is worth about \$20,000. It is commodious, comfortable and beautiful.

Mrs. Tull and the three young Tulls are a great joy to the devoted husband and father, and Mrs. Tull a worthy helpmeet.

Mrs. Gregory of Shelby, Miss., expresses her interest in David Manly by asking for two chapters that she has missed.

Elder M. R. Cooper, Nashville, Tenn. Dear Brother Cooper: I am a native of Tennessee. I moved to Tampa, Fla., in 1897, where I have been in business for the past twenty-one years. Just now retiring from active business and moved to this beautiful little city, just thirty miles from Tampa, and am in Tampa most every week.

I have been taking the Reflector for several years, but when I saw that there was a change of editors decided I would have my paper discontinued when the time was out in September. Instead, I am enclosing check for \$2.50 for renewal to September, 1921, so you see how I appreciate the new editor without my saying anything, though I am going to say something, and that is, I heartily endorse your chapter six and also your reply to business man in the August 5th issue, which I have just received. I live on a street to the most popular beach on the west coast of Florida, which is just across Clearwater Bay, two miles across which is bridged, and from 300 to 500 autos go over on Thursdays and Sundays, Sundays being the biggest day, and on one special occasion 1,507 autos crossed in one day, and they go all hours, day and night, and I wish the man who wrote you objecting to your plainness of speech in writing about such things could be there one time I think he would throw up his hands in holy horror and say, "Brother Cooper, the half has not been told; cry aloud and spare not."

I have heard people describe the "red light" district in New Orleans as being the worst in the country, but I say frankly, for the exposure of person, I doubt seriously whether it would compare with our modern beaches. Of course, I do not mean to compare the character of the two, but it is just as true that "whatsoever you sow that shall you also reap." What will the harvest be?

I heartily endorse Brother J. B. Cranfill's letter on the denominationally-owned paper, which I think appeared in the Reflector some time ago.

Now, Brother Cooper, I am not writing for publication, but if you care to use any part of this letter as an endorsement of David Manly, or Chapter 6, you may do so, though I would prefer that my name not be used.

I believe you will make a success of the Reflector, and may the Lord abundantly bless you is my prayer.

I met Dr. A. J. Holt while in Tampa last Saturday. He is supplying for Brother C. W. Duke for August. We have two of Tennessee's ex-secretaries in Florida, Holt and Golden, and we need more like them. Brother Golden and family are to come over tomorrow to spend some time and will have a cottage next door to me. As he was my pastor in Tampa, you may know we are glad.

Yours very truly,

L. H. Hale.

On Monday after the second Sunday in August I went to assist Pastor J. W. Cooly at Shellsford in a meeting. It rained most every day and night, but the people came nevertheless. The church is the largest in numbers in Union Association. The visible results were eight conversions and every one joining for baptism.

Brother Cooly is a splendid yoke-fellow. The church is composed of some splendid material, though not at all doing what she can. She had not been running a Sunday school, so we

organized one and also a B. Y. P. U. We are this week engaged in a meeting with Pleasant Hill church, a small mission church four miles out from Doyle.

The Home Board is repairing and painting Doyle Institute and dormitory, making much improvement.

The school is running well, with an enrollment of more than 200.

The Doyle church shows signs of progress. We have organized some new classes in the Sunday school and hope to reach A1 standard soon. We are also getting ready to cover our house soon.

R. L. Bell,
Missionary Pastor.

Doyle, Tenn.

We greatly appreciate the following letter from Mr. J. C. Edenton, the leading wholesale grocerman of Jackson, Tenn., for a quarter of a century: Dr. M. R. Cooper, Pres.

Baptist & Reflector.

My Dear Brother:

I see from the label on the B & R that my wife's time expires today, so I enclose check for \$2.50 to move up time for one year. Send as heretofore Mrs. K. A. Edenton, 438 East Main St., Jackson, Tenn. My reason for sending in her name is that if in mine it would often go to the store and be mislaid. I am with you in the story of David Manly. My youngest daughter is charmed with it and watches for the coming of your paper. By the way, you are giving us a fine paper. I will be seventy-eight years old on the 30th. Commenced reading the Baptist in 1854 and have taken its followings ever since. With continued blessing on you and good paper.

I am yours fraternally,
J. C. Edenton.

We regret very much not seeing R. L. Mortley when he called at this office some days ago. Bro. Mortley has for more than forty years been a pastor in Winchester, Ky. He closed this pastorate August 29, and his many Tennessee friends will be glad to know that it is his desire to return to this state.

Hens Lay While Moulting

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens laid through the moulting season," writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually got eggs during moulting! You, too, can make your hens moult fast, get eggs sooner and more eggs all fall and winter. This scientific tonic has been tried, tested and proven by over 400,000 chicken raisers. Try Reefer's "More Eggs" on his iron clad money-back guarantee of satisfaction.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 8259 Reefer Bldg., Kansas City, Missouri, and ask for his special free package \$1.00 offer. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days, on request. So there is no risk. Write today for this special free package offer. Profit by the experience of man who has made a fortune out of poultry.

The Southern Baptist Theological Seminary

LOUISVILLE, KENTUCKY

Session Opens Tuesday, September 21, 1920

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2. Within a short distance of the center of population of the United States, and with railroad connections to all parts of the South and the country.
3. In a metropolitan city, to which great preachers, lecturers, musicians, and artists come, affording rare opportunities for the student.

II. SCHOLARSHIP.

The Faculty includes a number of specialists of international reputation in their respective departments. The members of the faculty have produced more books than the faculties of all other Southern semi-

naries of all denominations. Many of these books have been translated into three to six foreign languages.

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The Seminary is famous for training practical and efficient ministers.

1. *In Evangelism.* The school is and ever has been intensely evangelistic. Every session there are special lecture courses on Evangelism.
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4. *In Sunday School Pedagogy.* Its graduates are creating a new era in Sunday school efficiency.
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ditions in the great modern world is imparted.

6. *In Music.* A course required for graduation is taught every year.
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9. *Practical Experience* is obtained in mission and social service work in great hospitals and many charitable institutions.
10. *The Woman's Training School* affords unexcelled opportunities for the wives of married students. There is a special class for them, with lecture courses which they find of great value. A day nursery is being established to take care of young children while the mothers are attending classes.

Tuition Free

Expenses Moderate

Students who require some assistance in meeting expenses can make special financial arrangements to enable them to attend. For full information and catalogue address The Registrar, Norton Hall, Louisville, Ky.

E. Y. MULLINS, President

The Sunday School Board--- *About Credits.*

The Sunday School Board at its recent annual meeting defined its policy in the matter of credits. A large and increasing number of schools desire to buy on credit, but in the past we have had no established rule, and as a consequence many schools have become neglectful of their obligations.

The policy adopted is as follows:

"The Sunday School Board at its annual meeting instructs the Corresponding Secretary to pursue the following policy with the Sunday Schools and churches purchasing from the Board:

"That as far as possible all orders shall be accompanied by the cash, but where credit is extended it shall be understood to be for thirty days, after which time the account is due.

"And while in special cases, and then by special arrangement, this line of credit may be extended, it should in no case go beyond the current quarter, for which the goods are ordered, or ninety days at the utmost.

"In formulating this policy the Board is led not only by a desire to protect itself in its business affairs, but to protect our schools and churches as well, being persuaded that it is for their best interests to be held strictly to the above policy"

We are sure the general observance of this rule will be of advantage to our schools. It is very hard to pay off old debts, and particularly when someone else made them and you inherited them. When the accounts are kept in good order the school has self-respect.

We wish specially to ask pastors and superintendents to cooperate with us in this matter. It will be best for us all.

Not the least item in the matter is that the Sunday School Board needs prompt payments in order to carry on its business and do its great work. Not one dollar has been added to our reserve funds for the past three years. It has all been spent for business and development purposes. For our great field work, which helps every Sunday School, we need the cooperation of all our friends. You cooperate when you pay.

Sincerely,

I. J. VAN NESS,

Corresponding Secretary.

Nashville, Tenn.

THE EDUCATION DISCUSSION.

Dear Brother Cooper: I have read all that Brother J. J. Taylor and Brother O. L. Hailey have written on, around and at Christian education, and I think we have had enough of it. Brother Taylor has certainly failed to make himself clear. Is he against the thing we call Christian education, or is he against the name only? I think it is the latter, so if he don't object to the work done under this name, he should not write in a way to leave a doubt about his position. Why does he qualify classics as heathen and philosophy as pagan? Granting that some classics and some philosophy are not Christian, and granting that mathematics is not Christian, I must defend mathematics against his charge of being agnostic. Certainly mathematics is too exact a science to be called agnostic. The two words mathematics and agnostic are too well understood to be coupled together as Brother Taylor uses them.

It is not claimed that the command "teaching . . . whatsoever I have commanded" includes the usual school studies, although I would not quarrel with a person who would so understand it. The command does mean that Christ's teachings must be taught, and can Brother Taylor find a more opportune time to teach than the time when we are generally in school, say in the teens and twenties? So it is generally agreed, and when we have schools teaching Christ's doctrines, we see no harm in calling it a Christian school or its product, Christian education. Would Brother Taylor exclude from an agricultural or industrial or business school everything that is not agricultural, industrial or business. Surely mathematics is taught in these schools, and advantageously so.

We think Brother Hailey is right in questioning Brother Taylor's attitude, and it does look like Brother Taylor is living up to his record and just wanted to start something. A. R. Brown.
Erwin, Tenn., Aug. 30, 1920.

PASTORAL SUPPORT.

Dear Brother Editor: Although not a resident of your state, will you allow me to express my opinion on revival meetings and to commend the work of Rev. G. C. Hedgepeth.

First of all what is a revival? Is it not the response of the church to the call of God? Churches often grow cold and indifferent to the task assigned it by the Lord himself. What is to be done? Simply lead the people back into fellowship with God. Churches, like individuals bear fruit. It is rather difficult to win souls if sinners know the pastor is being inadequately supported. But arouse the church to its duty in praying for and loving and supporting the pastor and see how easily it is to win souls to Christ.

I am quite sure that many pastors will read this letter whose churches are far behind on their salaries. Some will read this note whose churches ought in the immediate future double their salaries. And I am sure of another thing—that there are many pastors who out of a very small salary are having to pay house rent. This ought not to be, and if you want a man who loves country churches and rural church pastors, and one that believes that the church should treat you as "God's anointed" and do his work plain and tactfully so as to lead the church back to its mission, and who will at

the same time put forth every effort to win unsaved souls—if that is what you need and want, I suggest that you get in touch, if you can, with Rev. G. C. Hedgepeth, of Wampee, S. C. I believe that God has called him for just this kind of work and I trust the brethren in the South will use him to awaken and arouse the conscience of our country churches to a more adequate pastoral support.

Do not misunderstand me. Brother Hedgepeth is not an evangelist, but a busy country pastor. He understands our rural churches as few men and country people love him from the start. They hear him gladly. Pastor, he will do you and your church good and leave you stronger with your folks. By all means get him if you can.

Cordially yours,
G. C. Ivery.

Cherryville, N. C.

ASSOCIATIONAL MEETINGS FOR 1920.

Tennessee Valley, September 9, Mt. Vernon church.

Watauga, September 9, Elizabethton church.

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

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

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

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

Clinton, September 16, Beech Grove church.

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

William Carey, September 17, Ardmore church.

Ocoee, September 21, Liberty, church.

Friendship, September 22, Mt. Tirezah church, Tatumville, Tenn.

Beech River, September 24, Lexington, First church.

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

Beulah, September 28, Antioch church, near Hornbeak.

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

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

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

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

Cumberland, October 5, Immanuel church, Lone Oak.

Weakley County, October 6, Palmersville, 12 miles northeast of Dresden.

Nashville, October 7, Park Avenue church.

Knox County, October 13, Broadway church, Knoxville.

Stewart County, October 15, Pugh Flat church.

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

Grainger County. No minutes supplied.

Hiwassee, Friendship church, September 24.

Holston Valley, September 23, Hickory Cove church, near Rogersville.

New River, October 14, Antioch church.

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.

West Union Association, October 8. Providence meets with Second church, Lenoir City, September 29.

BEECH RIVER BAPTIST ASSOCIATION.

Lexington, Tenn., Sept. 24-26, 1920.
Friday Morning.

10:00—Devotions.

10:15—Appointment of committees; divine services; minute funds; mission funds; reading clerks.

10:20—Reading church letters.

11:00—Introductory sermon, A. U. Nunnery, Parsons; alternate, T. C. Jowers.

12:00—Adjournment for lunch.

Friday Afternoon.

1:00—Devotions.

1:15—Reading church letters (continued).

2:15—Call for petitionary letters.

2:20—Election of officers.

2:30—Select place of meeting for the next session.

2:45—Select brethren to preach introductory and missionary sermons.

3:00—Appointment of committees.

3:05—Sermon, Dr. Lloyd T. Wilson, Nashville.

Friday Night.

7:30—Devotions.

7:45—Missionary mass-meeting, addresses, Drs. Lloyd T. Wilson, E. A. Nelson and others.

Saturday Morning.

9:30—Devotions.

9:45—Reading journal.

9:50—Report on Publications, W. F. Boren. Discussion.

10:30—Report on Christian Education, J. T. Bradfield, Jr. Discussion by E. Watters, J. T. Warren, I. N. Penick and others.

11:15—Report on Orphans' Home, W. L. King. Discussion by W. J. Stewart and others.

12:00—Adjournment for lunch.

Saturday Afternoon.

1:00—Devotions.

1:15—Reports on State Missions, J. W. Camp; on Foreign Missions, A. U. Nunnery; on Home Missions J. H. Davis; on Executive Board, Fleetwood Ball, chairman. Discussion.

2:00—Report on Sunday Schools, R. L. Rogers. Discussion.

2:30—Report on Ministerial Relief, J. R. Rhodes. Discussion.

2:45—Report on Temperance, L. L. Walker. Discussion.

3:15—Report on Obituaries, D. E. Blankenship. Discussion.

3:30—Report on Correspondence, T. C. Jowers.

3:40—Report on Nominations, S. E. Johnson.

3:45—Report on Woman's Missionary Union, A. O. Rogers. Discussion.

3:55—Miscellaneous business and adjournment.

Saturday Night.

7:30—Devotions.

7:45—Sermon, Dr. W. J. Stewart.

Sunday Morning.

9:30—Sunday school. Mass-meeting led by L. L. Walker.

11:00—Missionary sermon, W. F. Boren; alternate, John T. Bradfield, Jr.

11:50—Collection for State Missions.

Sunday Afternoon.

3:30—Devotions.

2:45—Addresses, Missionaries R. E. Pettigrew and E. A. Nelson.

Sunday Night.

7:30—Sermon, M. R. Cooper, Nashville.

Fleetwood Ball,

Moderator.

J. A. Deere,

Clerk.

AMONG THE BRETHREN

Fleetwood Ball, Lexington Tenn.

Rev. A. L. Bates of Clarksville, Tenn., writes: "We just closed an eight days' meeting at Spring Creek church in which Rev. J. T. Upton of Cottage Grove, Tenn., did the preaching. He was at his best. There were 8 additions, 5 by baptism and 3 by letter, and more will follow Great meeting. Will help Bro. C. A. Williams the second week in October at Syval, Tenn., in which three Baptist churches will work together."

Rev. W. L. King of Parsons, Tenn., writes: "Had fine meeting at Bath Springs and Lone Chestnut. Twenty conversions and 17 additions. Am praying for a good meeting at Tom's Creek, Perry county."

Evangelist G. M. Workman of Shawnee, Okla., writes: "I have a few days to given to the church at Sparks, Okla., and then I come to Tennessee for meetings. We had 26 conversions in the last week at Pleasant Valley, Okla., and it rained every day but one."

Rev. C. E. Azbill of Lawrenceville, Ill., writes: "I am preaching to one full-time church and two half-time churches in the afternoons. My time is taken up in revival meetings until November 1. I attended the pastors' conference in East St. Louis last Monday and Tuesday. It was a success. Met many of the pastors of the state. There were more than a hundred present."

Corresponding Secretary E. Godbold of Shreveport, La., writes: "I do not know whether I can run a paper or not, but am necessarily forced now to undertake the task in the case of our state paper, the Baptist Message."

Mr. T. L. Powell of Vildo, Tenn., writes: "We have no pastor for Harmony church. If you can put me in touch with a good preacher and pastor we will much appreciate it."

Rev. J. E. McPeake of Covington, Tenn., writes: "Our meeting at Garland closed yesterday. We had 20 additions, 16 by baptism. Bro. J. Carl McCoy of Memphis assisted me in the meeting. The church was greatly revived. It pledged more than \$1,000 to build Sunday school rooms."

Rev. J. T. Bradfield, Jr., of Darden, Tenn., writes: "My wife continues very sick. You may expect me to be at the Beech River Association Saturday, September 25, any way, to read my report on Christian education."

Rev. Alonzo Nunnery of Granite, Okla., editor of the Baptist Worker, who could not get reconciled to the system of church directors and campaign managers in the recent 75 Million Campaign, continues his activities as director and campaign manager for the new state convention in Oklahoma which will be formed at Chickasha on October 5. If the one is unscriptural the other is equally so. Bro. Nunnery's friends in Tennessee regret his defection.

Rev. E. K. Cox of Sweetwater, Tenn., has been called to succeed Rev. J. E. Skinner as pastor of the Second church, Jackson, Tenn., and it is believed he will accept. Bro. Skinner is now on the field as pastor at Fayetteville, Tenn.

Rev. W. W. Lee of San Antonio, Texas, has been called to the care of the First church, Galveston, Texas, and it is believed he will accept.

Floral Heights church, Wichita Falls, Texas, has called Dr. John W. Loving of the First church, Cleburne, Texas, and he has accepted.

Rev. W. I. Elledge of Springdale, Ark., well known in West Tennessee, has accepted the care of the church at Claremore, Ark., and is on that field.

Rev. F. M. Masters, evangelist for Quachita College, Arkadelphia, Ark., is in a meeting at Tuckerman, Ark., which has already resulted in 130 additions, 11 by baptism. S. E. Kirby led the music and Rev. F. F. McDonald is pastor.

Hon. Patt M. Neff of Waco, Texas, a loyal Baptist, lately defeated the notorious ex-Senator Joe W. Bailey for governor of Texas. It was charged in the campaign that the "Baptist Church" was trying to run the state. No, they are doing it without trying, and their God-given principles of righteousness, temperance and democracy are permeating the world and changing its map.

Rev. B. Groome of Helena, Ark., has been called to the care of the First church, Corpus Christi, Texas, and has accepted. Already he has begun work.

Dr. F. F. Gibson has returned from an invigorating vacation in Colorado, and resumed his labors as pastor of Walnut Street church, Louisville, Ky.

To the critics who have been taking a fling at Dr. George W. Truett for advocating the League of Nations in his notable address on the capitol steps in Washington, D. C., last May, the Baptist Standard remarks that Dr. Truett did not advocate "the" League of Nations but "a" League of Nations. And to many that is a distinction without a difference.

William L. Johnson of Merkel, Tex., and Miss Carrie Gilliam of Life, Tenn., were married Wednesday afternoon, September 1, the writer officiating. The attendants were Lyman Dodds and Miss Arlene Gilliam. The bride is an estimable woman and an active member of the Chapel Hill Baptist church. May God's blessings be theirs.

Rev. H. H. Burton has resigned the care of the First church, Fayetteville, Ark., to accept a call to the church at Springdale, Ark.

Rev. Ed G. Lutler of Durant, Okla., began a revival last Sunday with Rev. Roy B. Butler of Ponca City, Okla. A gracious ingathering is confidently expected by these former Tennesseans.

Evangelist Forrest Maddox has resigned as a member of the Home Mission Board staff to accept a call to Comanche, Texas. He goes to a great field.

Rev. F. W. Carnett of Williston, S. C., has been called as pastor by the First church, Bartlesville, Okla., and has accepted effective October 1.

Concerning some of the destructive critics of the organized work in Oklahoma, Dr. F. M. McConnell, the corresponding secretary, says: "But the secretary in this state will let the people know the falsity of their statements." His remarks have the ring of challenge for a fight and to Tennesseans, it looks like Oklahoma Baptists have fought each other enough. If Dr. McConnell takes time to run down every lie told about the work he will do little else.

The church at Durant, Miss., is to lose its pastor, Rev. O. P. Bentley, next Sunday. It is not known where he will locate.

Dr. I. P. Trotter of Shaw, Miss., lately had the assistance of Rev. Harry L. Martin of Indianola, Miss., in a revival at Jones Bayou church, near that place, which resulted in 27 additions,

11 by baptism. Enormous crowds attended the services.

Evangelist T. T. Cartin of Orinda, Tenn., lately held a meeting with Rev. L. W. Russell of Tyrone, Ark., which resulted in 42 additions to the church.

Rev. W. Rufus Beckett of Mt. Olive, Miss., was lately assisted in a meeting by Dr. R. M. Inlow of Memphis, Tenn., the result being 20 additions, 16 by baptism. They were congenial yoke-fellows. The folks heard great gospel sermons.

Rev. O. J. Cole recently assisted Rev. B. A. Philpot in a revival at Harriet, Okla., resulting in 31 additions to the church, 20 by baptism. More than \$2,200 was raised to build a new house of worship.

The new First church, Sherman, Texas, has just been completed under the able direction of the pastor, Dr. F. F. Brown. A former beloved pastor, Dr. Forrest Smith—of Broadway church, Fort Worth, Texas, will deliver the initial sermon on the opening of the new church.

NEW CHURCH ORGANIZED.

Dear Brother Cooper: Possibly you remember Mr. and Mrs. Stratton from Williamson county coming out of Dr. Wilson's office where we had been to ask help to have a meeting. We get A. F. Haynes to hold a ten days' meeting for us (and he organized a church of eight members. Now I am going to ask a favor of you. We want a Baptist church to worship in, but being so few we can't build by ourselves. Will you insert a plea in your fine paper for help for us, as there isn't a Baptist church of our faith in sixteen miles of us, and oh, Brother Cooper, there are so many in our community that need Christ. If you will direct all communications to James Stratton, Franklin, Tenn., R. 9, Box 18.

Thanking you, we are your friends,
Mr. and Mrs. James Stratton.
Franklin, Tenn., R. 9, Box 18.

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50 Eggs a Day

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

Eggs While Moulting

While moulting your hens will need "More Eggs" to hasten the moult, revitalize their organs and put them in fine laying condition. Letters from many users tell how they actually got eggs while moulting.

If you wish to try this great profit maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 7259 Reefer Bldg., Kansas City, Mo., and ask for his special free package \$1.00 offer. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free package offer.

PASTORS' CONFERENCE

NASHVILLE.

Belmont Heights.—Pastor George L. Hale preached both morning and evening. Baptized two and one received by letter. Pastor's family arrives this week. Permanent address, 210 Elmwood avenue.

Goodlettsville.—M. H. Wilson, pastor. Morning subject, "Moving Forward." Ex. 14. Evening subject, "Good Tidings." Luke 2:10.

Rullen Church.—Supply pastor. Morning subject, "A Friend to Christ."

Seventh Church.—Edgar W. Barnett, pastor. Morning subject, "The Bride of Christ." Rev. 21:9. Evening subject, "A Much Needed Prayer," Ps. 51:10. At the business meeting Wednesday night the church increased the pastor's salary \$312.

Edgefield Church.—W. M. Woods, pastor. Morning subject, "Strengthening the Brethren," Luke 22:32. Evening subject, "The Universal Condemnation," Rom. 3:23. In Sunday school, 235; in B. Y. P. U., 40; in Jr. B. Y. P. U., 27; by letter, 3 Good day.

Eastland Church.—O. L. Hailey, pastor. Morning subject, "Joy of Sacrificial Service," Luke 22:15, 19. Evening subject, "Salt of the Earth," Matt. 5:13.

Grace Church.—T. C. Singleton, pastor. Morning subject, "Our Main Business," Dr. P. E. Burroughs, Dan. 12:3. Evening subject, "A Growing Faith," John 4:50. In Sunday school, 217. Had Dr. P. E. Burroughs with us at the 11 o'clock hour. Brought a great message and every one delighted with the service; 37 received. Diplomas and certificates. Will begin revival meeting October 17. The pastor is trying to secure an evangelist singer.

First Church.—Allen Fort, pastor. Morning subject, "Jesus and Thomas." Evening subject, "The Great Tribulation." In Sunday school, 277.

North Edgefield Church.—A. W. Duncan, pastor. Observed the Lord's Supper at the morning hour. The pastor spoke at the evening hour on "From a Supplanter to a Prince." (Gen. 32:27, 28).

Park Avenue Church.—A. M. Nicholson, pastor. Morning subject, "God's Will in Us," Jhn 15:8. Evening subject, "Salvation," Acts 10:43. In the Sunday school, 148; in B. Y. P. U., 25; in Jr. B. Y. P. U., 30.

Mt. Harmon.—F. P. Dodson, supply. Preaching Saturday afternoon, subject, "Consecration, text Rom. 12:1-2. Sunday, 11 a. m., Brother J. R. Hunt spoke on the office and qualifications of the deaconate. Then we proceeded to ordain Brethren Arthur Gup-ton, C. A. Stewart, and H. M. Felts. Sunday evening, subject, "What the Lord Does With the Sins of the Christian," text Heb. 12:8.

MEMPHIS.

Hollywood.—Sunday school at 9:45 a. m. Attendance very good. Preaching 11 a. m.; B. Y. P. U. held meeting at fall 3:15 p. m. Preaching 8 p. m. Pastor spoke at all hours B. Y. P. U. doing good work. We had very good congregations at both morning and evening hours. J. C. Schultz, pastor.

After a meeting by Drs. Ellis and Wright, the Baptists in and around Capaville, together with visiting Baptists from Memphis, met in the Methodist church house at Capaville, September 5, 1920, for the purpose of organizing a church. Under the direction and endorsement of the extension

committee of Shelby County Association, eleven Baptists, with letters, resolved themselves into a church. Restored one, and received four by experience and baptism, making sixteen going into the organization of the new church. Immediately afterwards Mrs. J. W. Holleman, from Calvary church, organized a W. M. U., with Mrs. L. Carter, president, and Miss C. O. Wilkinson, secretary and treasurer. Other officers to be elected later.

Highland Heights.—Sunday was truly a great day with us. Pastor E. F. Curle preached at both hours to vast congregations. One addition.

Calvary Church.—Pastor Norris preached both hours. Subjects, "Heavens Declare the Glory of God" and "What Must I Do to Be Saved." Two by letter; 185 in Sunday school. Fine Sr. and Jr. B. Y. P. U.'s. Pastor as mer of the extension committee, assisted Drs. Ellis, and Wright and Deshazo in organizing a Baptist church at Capaville, Tenn.

Boulevard Church.—Pastor J. H. Wright preached both hours. Morning subject, "Preached the Word." Night subject, "Why Unbelievers Are Condemned." Fine congregations.

New South Memphis.—Pastor spoke both hours. Meeting begins next Sunday, led by Brother McCoy. Pray for us.

Dear Brother Cooper: Will you please announce through the paper that Bro. Willis T. Furr, pastor of McLemore Avenue church, Memphis, will address the Baptist Pastors' Conference next Monday morning at 10 o'clock on "My Impressions of the Northern Brethren." Out-of-town brethren are cordially invited. Monday week, September 20, Dr. R. M. Inlow will deliver an address on the "Atonement."

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

Temple Church.—Pastor J. Carl McCoy spoke at both hours on "Salvation by Grace Through Faith" and "Eyes That See Not." Large congregations. One for baptism, 4 by letter, 240 in Sunday school. Good B. Y. P. U.s.

Seventh Street Church.—Pastor I. N. Strother. Special meeting, "Why Have Them?" "Almost into the Kingdom." One received by letter; 150 in Sunday school.

LaBelle Place.—Pastor D. A. Ellis spoke to great congregations. Many extra chairs used at evening hour; \$240 collected in Sunday school. Very fine day.

First Church.—Pastor Boone preached to fine congregations. One received upon promise of a letter. One approved for baptism. In Sunday school, 462. A gracious day.

Prescott Memorial.—Pastor James H. Oakley preached at both hours to unusually large congregations; 41 in Sunday school; 36 in B. Y. P. U.; \$150 collected on building fund. Campaign on this week.

IN MEMORY OF MRS. J. H. MOORE.

Delia E. Bacon was born near Morning Star, Tenn., April 13, 1848. Her death occurred at Asheville, N. C., on the morning of May 30, 1920. On May 1, 1870, she was united in marriage to Rev. J. H. Moore, who preceded her to that glory land more than a year previous. To this union were born fourteen children, six of whom still survive as follows: Mrs. Dora Frady, Mrs. Naomi Ledford, E. Dayton, Roy

J., Vestal and Burnice Moore, also thirteen grandchildren and one great-grandchild.

She was a Christian of strong character and unwavering faith in God. She was a devoted wife, a good, kind and self-sacrificing mother. In her quiet, unassuming way she won the hearts of all who knew her. It is hard for us to part with our loved ones, but blessed are they that die in the Lord; they shall rest from their labors and their works do follow them. All that loving hands could do was done for her, but God saw fit to call her hence. Well done, good and faithful servant, enter thou into the joys of the Lord. She has fought a god fight, but now that the battle is over she has entered that home that awaits the faithful.

Truly her home-going leaves a void that cannot be filled here, but the memory of her sweet life and influence should be a comfort in time of sorrow.

We would say to the bereaved ones, mourn not as those who have no hope, but strive to meet mother over yonder where there will be no more death, no more pain, nor parting, but all will be joy and gladness.

We shall sleep, but not forever.

There will be a glorious dawn,

We shall meet to part, no never,

On that resurrection morn.

On May 31, 1920, her body was laid to rest in New Victory Cemetery, of which church she was a charter member. Very impressive funeral services were conducted by Rev. H. F. Templeton in the presence of a large concourse of people. The high esteem in which Mrs. Moore was held was shown by the host of neighbors, friends and relatives who were present to pay their last respect, and by the many beautiful floral offerings.

Mrs. I. N. Bailey,

Mrs. J. A. Waller,

G. D. Bacon,

O. L. Miller,

Committee.

REMEMBER!

Remember, now, your Creator,
My boy, in the days of your youth,
And with you peace will e'er abide.
Peace with Him who o'er all men
reigns,
Is a lesson we ever should teach.

Remember in the tender years,
The all important years of youth,
That the future life is framed,
And that we should with much care
The first and all impressions made.

Remember as the twig is bent,
So, also, will it surely grow,
And a giant in the forest
Or a worthless dwarf it will be,
Should ever in their minds be kept.

Remember that the proverb reads,
"Bring up a child as it should go
And when it is old it will not
From the old time-worn path depart,"
But will press forward to the goal.

Remember that our boys and girls
Are ever trying in our tracks
To step every day, with us
Will climb the lofty mount of fame
Or fall into the pit of shame.

Remember, too, that mortal life
In the shadow of death shall end,
And that when time shall be no more,
Before the judgment we shall stand,
And be judged as our record reads.

OUR MISSION SHIP

By Frank E. Burkhalter.

There was no shedding of tears nor heaviness of heart today when the Empress of Japan, bearing nearly 100 Southern Baptist missionaries and members of their families to stations in the Orient, set out to sea, the largest missionary argosy in history, perhaps. As the big boat began to back out from her pier the missionaries, assembled on the forward deck, began to sing. The coronation hymn, "Crown Him Lord of All," was the first selection, followed in quick succession by such hymns as "Onward, Christian Soldier," "Blest Be the Tie That Binds," "America," and "The Star-Spangled Banner."

The departure of this largest group of missionaries ever sent out at a single time on a single ship by any denomination was made the more pleasant and significant by reason of the cordial hospitality of the Baptists of Vancouver, who had shown every possible courtesy since the arrival of the big group of missionaries here last Saturday. In response to a telegram from the party that it would reach the city Saturday morning and members of the party would be available for services in local Baptist churches on Sunday if needed, a large delegation of Vancouver met the train Saturday morning, welcomed the visitors on behalf of the local churches and asked that speakers be supplied for both morning and evening services in six of the Baptist churches of the city. This request was complied with and the indications are that the visit of our Southern missionaries with the Baptists of British Columbia has been the means of arousing a new interest in and enthusiasm for missions, while the exceptionally cordial hospitality that has been shown our people by the Baptists of Vancouver gave all of us a new appreciation of our Baptist brethren and sisters of this province in particular and of Canada in general, for we are assured that Canadian Baptists as a whole are of very much the same type as those we found in Vancouver.

Sunday's program was so arranged as to present the returning missionaries as well as the majority of those going out for the first time, so the audiences received both a fresh report from the mission fields and an inspiration from the stories of the young men and women who have surrendered their lives to mission service and are going out to the foreign fields for the first time.

Not content with inviting the missionaries to occupy their pulpit on Sunday morning, the members of the First Baptist church, under the leadership of the Ladies' Aid Society, invited the members of the big missionary party to be their guests at a picnic supper in Stanley Park Monday afternoon, and naturally this event formed the climax of an exceedingly pleasant visit in this beautiful and hospitable city. Cars called at the hotel for the visitors and took them to the park, where an elaborate supper was served among the commanding fir trees. At the picnic a telegram of greeting to the missionaries from Dr. F. W. Patterson of the Canadian Baptist Union at Winnipeg was read and expressions of appreciation of the missionaries for the great courtesies shown them were voiced by Rev. W. E. Sallee and others. So deeply were the missionaries impressed by

the hospitality of the Vancouver Baptists that they invited the Canadian Baptists to send fraternal messengers to the Southern Baptist Convention at Chattanooga next year and asked that Southern Baptists in turn send messengers to the Canadian convention so that the Baptists of the South and those of Canada, who are so closely akin in their doctrines and purposes, may get better acquainted with each other. It will be of interest to those Southern Baptists who may not have been apprised of the result of the forward movement of Canadian Baptists to know that they went over the top easily in their drive for \$75,000,000.

But the hospitality of our hosts did not end with the picnic in the park, following which the guests were given an extended drive over the city. Then on Tuesday many local Baptists gathered at the pier to see the missionaries off. Mrs. Maguire, wife of the pastor of the First Baptist church, and who played the role of chief hostess in the absence of her husband, brought a quantity of beautiful flowers to the boat for the women of the party, while numerous other courtesies were extended at the boat and throughout the visit in the city by Mr. E. J. Cosens, treasurer of the First Baptist church, and Mr. E. Thomson, church clerk. No member of the big party will ever forget the cordial Christian hospitality shown them at Vancouver, and the good people here asked to be apprised of the next sailing of our missionaries from this port in order that they may play host again.

It may be of interest to the home folks to know that several of the "movie" photographers saw enough of news value in the departure of so large a number of missionaries at one time to want to make pictures of the group for their news films, so films were taken for the Gaumont, Selznick and Kinogram services in the United States and the two leading services in Canada. It is my information that these news films will be shown in the lower Southern and Southwestern states the first week in September, with the possibility that they will reach the upper tier of Southern states a few days earlier.

But more significant than the pleasure which the missionaries found in their pleasant journey across the continent, the cordial reception at the hands of Vancouver Baptists, the attention that has been showered upon them by the "movie" and regular photographers, and the thrill of being a member of the largest missionary party that has ever sailed for foreign shores, is the joy they find in having been called by the Master of the harvest to labor in His foreign fields.

Recognizing that the departure of this ship will form an important milestone in Southern Baptist missionary effort, the writer prepared a souvenir autograph album in which every adult member of the party was asked to pen any expression of sentiment on the eve of sailing or any farewell message which he or she might care to send to the people at home. And while those messages varied in their verbiage in accordance with the difference in the personalities penning them, there ran through practically all of them a sense of gratitude that God had deemed the writer worthy to represent Him in so important a mission as taking the gospel to a lost

world. And each writer urged that the people back at home pray for him or her in the important task of representing Southern Baptists abroad, and that the young people in the homeland be encouraged to give serious consideration to the demand of Christ upon their lives and the desirability of following them in foreign mission effort as they seek to follow Christ.

While it has been frequently stated that this is the largest group of missionaries Southern Baptists have ever sent out to the foreign fields, if indeed it is not the largest group ever sent out at a single time by any denomination, the writer believes it will prove one of the most competent groups as well which has ever gone out under the commission of our board. The young men and women have had excellent training, their hearts are aglow with zeal for the Master's work, and as their departure makes history for the homeland, there is every reason to believe they will make significant and glorious history on the foreign fields.

The writer greatly enjoyed his few days of intimate association with the members of the missionary party and was asked by them to urge all the home people to back them up with their prayers, their sympathy, their means, and by sending additional workers that the abundant harvest now ready for the reaping may not be lost to the Master for lack of reapers. Vancouver, B. C., Aug. 17.

EBENEZER ASSOCIATION.

Santa Fe, Tenn.—Dear Brother Editor: As the Ebenezer Association meets with a new church, at a place where it has never met before, I thought it would be well to give some information that would be helpful to those who attend, through the Baptist and Reflector.

The Ebenezer Association will meet on Wednesday, Sept. 8, with the Lawrence Grove church, about four miles northwest of Spring Hill (Ewell Station), and about the same distance west of Thompson Station, Williamson county.

Trains running north will be met on Wednesday morning at Spring Hill (Ewell Station); those running south will be met at Thompson Station. Those coming on trains will take notice of this announcement; those who come at any other time must notify Brother S. A. Robinson, whose address is Thompson Station, Tenn.

It is desired that all who can please come in private conveyance, as the church is a country church, and it will be so much more convenient for the messengers to get to and from their homes while in attendance at the meeting.

Those coming from Nashville in autos will come to Burwood on the Carter's Creek pike, there turning to the left, and will reach the church about one mile from Burwood. Good road.

Those coming by way of Columbia will come the Theta pike for about four miles, leaving this pike and crossing over to the Carter's Creek pike by way of Darks Station, following this pike to Jameson (Sparkman's store), then to the right for about a mile, then left about two miles, to church.

Trusting that you, Brother Editor, Dr. Wilson, Stewart, Miss Buchanan and others will be with us at the meeting, I am, Yours sincerely,

W. E. Walker, Pastor.

SECOND OLDEST SUBSCRIBER.

Dear Baptist and Reflector: In the number of August 12 I was very much interested in a note from our very dear brother, A. J. Holt, wondering if he is not among the first subscribers to the paper. In answer I will say, Brother Holt, I am not far behind you. My brother, S. S. Hale, and I were ordained to the full work of the ministry on Sunday, July 4, 1868, and I commenced very soon after taking the Baptist. I also began taking the first number of the Baptist Reflector, and continued taking the two papers up to their consolidation, and have, with the exception of a very few years, been taking up to the present and hope to continue while I may live. I am now pastor of two churches, one-half time each. At one church, New Hope, Sumner County, I have just closed a very precious revival. I baptized fourteen during the meeting. I had with me at this place Brother H. C. Adkins, of Dowellton, Tenn., a very promising young man student of the Hall-Moody Institute. Beginning August 1 I was with Brother Dorris at Concord, Sumner County. We had a fine meeting there, many conversions and baptisms and the church greatly revived. To God be all the glory. T. F. Hale.

306 Scott Avenue, Nashville, Tenn.

Editor Baptist and Reflector Nashville, Tenn.

Dear Sir and Brother: Enclosed check for \$2.50 to pay my subscription to March 15, 1921.

Mount Carmel Baptist Church located about eight miles from Knoxville on the Ruggles ferry pike, was organized some four years ago with thirteen charter members. They had no house of worship, but all along they maintained a live Sunday school, also a regular prayer-meeting in Sunny View schoolhouse. They had preaching service as regular as they could, had as pastor a Brother Grubbs part of the time, and as I recall one other brother supplied for them for quite a while. Two years ago they called your humble servant as pastor for fourth-time preaching. I had been licensed to preach, but had not been ordained, so I accepted the call, and may I confess with many misgivings, however, I could not turn back, so I presented the matter to my home church, Broadway. Dr. Lloyd T. Wilson was the pastor. They agreed to ordain me, though I think they also had some misgivings. So I started in to serve them as best I could. I learned to love the people and I have abundant evidence that they learned to love me as their pastor. While they were few in numbers, they were indeed loyal and always responsive to my every appeal. We realized the need of a house to worship in, though it did not seem possible for us to undertake the task, especially in view of the extreme high cost of material, but some of the brethren had already been getting things in shape by buying some timber and having the framing sawed at odd times. Then too, there had been much prayer; in fact, in our weakness, we learned to rely on him who is the source of all strength, so we launched out into the deep, not knowing when or how we could accomplish the things we felt duty bound to undertake, God in his mercy and love gave us the victory.

A word about our revival which closed last Sunday. Brother J. E. Wickham, who is the faithful and beloved pastor of Burlington Church, did all the preaching. We had fair crowds at most of the night services, though

the rainy weather interfered to some extent. The crowds were small at the morning services, but the preaching throughout the entire two weeks was spiritual and instructive. While there was not many conversions, the church was strengthened much. Three were approved for baptism and two joined by letter.

J. H. Bowman.

Knoxville, Tenn., Aug. 31, 1920.

A CORRECTION.

Your types made me say last week that Brother Ward had a great meeting at Ward's Grove and was in a meeting this week at Lascassas. I did say, as the letter will show, that Brother Mahaffey had a great meeting at Ward's Grove, doing his own preaching, and was this week in a meeting at Lascassas. The correction is due Brother Mahaffey, as he is doing a great work in these parts.

G. A. Ogle.

My family and I have just returned from a pleasant vacation which we spent in East Tennessee visiting relatives and friends.

I found a meeting in progress at the old home church, Zion. Brother Brock, the pastor, pressed me into preaching for him. In spite of the incessant rains we had a good meeting. There were fourteen professions, fourteen joined and eleven were baptized. I visited the graves of loved ones at Ocoee church, Benton, Tenn., and stepped into the house and heard Brother Chastian preach a good sermon. Brother Neal is pastor. They were beginning a revival meeting. Here is where I professed religion in 1879 and was baptized by Rev. M. C. Higdon of blessed memory. How time has changed the people! There were but five in the audience whom I knew. Elder W. H. Rymer was one. We have been close friends from young manhood. H. F. Burns.

Monterey, Tenn., Aug. 23, 1920.

FARM FOR SALE

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

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STATE MISSION RALLY DAY

IN THE BAPTIST SUNDAY SCHOOLS

SEPTEMBER 26, 1920

WHAT BAPTIST SUNDAY SCHOOLS BELIEVE AND TEACH

1. The Bible, the inspired Word of God, the sufficient and final rule of faith and practice.
2. Religion is personal and spiritual. It is brought into the souls through saving faith in Jesus Christ as the Son of God. Each one must find God for himself, through repentance and faith.
3. Baptism is a symbolic truth, not a saving ordinance, and is a public profession of faith in Jesus Christ as the Savior. New Testament baptism is by immersion, which alone preserves the true meaning.
4. The Lord's Supper was left by Christ to baptized believers in Him as a reminder of His atoning death, His resurrection and second coming, and of the tie of faith which binds the believer to the Savior.
5. The churches which Jesus commanded His disciples to organize are local, made up of baptized believers only, and are independent bodies. These churches are God's agency for the spread of His kingdom to the uttermost part of the earth.
6. All believers in Christ are equal in a church.
7. The church and the State are separate.

Let pastors and superintendents make much of the program for this day and emphasize the importance of meeting all pledges to the 75 Million Campaign

LLOYD T. WILSON,
Corresponding Secretary, Executive Board