

Baptist and Reflector

LOVINGLY WOOING MEN WHILE UNSPARINGLY REBUKING THEIR SINS

NASHVILLE, TENN., OCTOBER 7, 1920.

The Fall Round-up

At the meeting of the Conservation Commission of the Baptist 75 Million Campaign held in Nashville, July 6th, among other things passed, the following suggestion for future effort in the interest of the Campaign was adopted:

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

I want to urge upon all pastors and churches the importance of falling in line with this suggestion in order that we may make a fine showing at the close of our State convention year, October 31st, 1920.

LLOYD T. WILSON,
Corresponding Secretary.

Baptist and Reflector

(Continuing the Baptist Builder)

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Church and Personal

WATAUGA ASSOCIATION.

The Watauga Association met with the Elizabethton church on September 9-11. It was to have met with the Doe River church, but upon agreement of the Doe River church and the church at Elizabethton the meetings were transferred to Elizabethton owing to it being more conveniently located and other conveniences, such as building, etc.

A large crowd was in attendance, and the interest was maintained all through the sessions.

Rev. W. H. Hicks was re-elected Moderator for the twenty-first time, and F. C. Dougherty, Clerk and Treasurer for the thirteenth time. Rev. Hicks is spoken of as one of the best moderators in the State, and pushed the business through with dispatch.

Among the visitors were Rev. W. J. Stewart, Superintendent of the Orphanage; Rev. J. H. Sharp, Home Board Enrollment Director for East Tennessee; Miss Whipple, of the Young People's Work; Miss Jacobs, representing the Baptist and Reflector; Rev. J. K. Haynes, Supt. of Church Extension. This new work projected by our Home Mission Board will be under the direction of Rev. Haynes, with headquarters at Jefferson City, and he expects to visit the churches, hold institutes, and help preachers in every way possible.

Rev. Lewis M. Roper, D.D., of Johnson City, made an address on the 75 Million Campaign, and Rev. and Mrs. Charles Butler, noted gospel singers, were present.

On Friday the church and annex were crowded, and great interest was manifested in the discussions.

The next meeting of the Association will be held with Poplar Grove Church, Carter County.

Rev. Lowell Q. Haynes, principal of Watauga Academy, made a splendid report on this fine school, which is now in session. Several students came down from Butler with him. They are establishing a library at the school, and here is a fine opportunity to help a worthy cause.

Rev. and Mrs. W. H. Tipton, of Wochow, China, and Miss Olive Edens, of Africa, were present and told of their work in these far-off lands.—James D. Jenkins.

OPENING OF THE BAPTIST BIBLE INSTITUTE.

The third session of the Baptist Bible Institute will open Friday, October 1 at 10 a.m.

The opening address will be delivered Friday evening by Dr. W. E. Denham.

A new feature of the institute work this year will be the teaching of the Sunday school lesson each week by some member of the faculty. On the same evening an inspirational address will be given on some vital theological question, evangelism, church history, personal work, mighty men of God, etc. Four to eight hours will be given to these subjects. By this method it is expected to elicit the interest of many Baptists and others in these Bible studies and Sunday school teachings.

The fall term of the day classes at the Moody Bible Institute of Chicago has opened with an enrollment above 835, about evenly divided between men and women. All the dormitories are filled and more than 200 outside rooms have been required to accommodate the overflow.

Nearly all the states of the Union are represented, and more than 20 foreign countries, including Australia, South Africa, Egypt, Armenia, British West Indies, Porto Rico, Canada, England, Ireland, Scotland, Wales, Norway, Sweden, Denmark, Holland, Germany, Bohemia Russia, Syria, Japan, and China.

The evening classes have opened with an enrollment above 830, the men students from 157 different Chicago churches of 14 denominations and the women from 134 Chicago churches of 24 denominations.

Students now taking instruction in the institute's various courses by correspondence number 6,700, scattered throughout the United States and many foreign lands.

THANK YOU!

Dr. M. R. Cooper, Nashville, Tenn.
Dear Brother Cooper: We want to thank you for the plea that you put in your valuable paper in regard to our new church, as we have received several donations and believe we will receive more. The Baptist and Reflector is certainly a fine paper.—Mr. and Mrs. James Stratton, Franklin, Tenn., Route 9, Box 18.

Dr. W. James Robinson, pastor of the First Baptist Church of Bristow, Okla., has just closed a meeting at Curryville, Mo., with 31 additions—24 by baptism.

BAPTIST EDUCATION BULLETIN.

We desire that every pastor in the Southern Baptist Convention shall have the Baptist Education Bulletin

each month free. If any pastor has not received the September issue, a post card giving name and address will bring it. Pastors who live in cities will please furnish us their street address. Any others who are not pastors may secure the Bulletin regularly upon request. Please notify us of any change of address.—Education Board, Southern Baptist Convention, 317 Jefferson County Bk. Bldg., Birmingham, Ala.

REVIVAL.

Was rained out at the morning service Sunday at Grove, but good attendance at the evening service. The service was doubly interesting to me when a purse was raised among the brethren for the purchase of the pastor a new suit of clothes. On account of the high cost of living and the small salary the new rig will look good on one who is profoundly thankful for this kind remembrance in this substantial way. I am devoted to this live, active, substantial church that has great prospects now upon it.

We closed our meeting at Bethpage with only a few conversions and additions, but great good was seen and felt when the church decided to build a new modern house of worship and are at work on the building. Son Seigle was with me and did some fine preaching and greatly endeared himself to the whole community.

During the meeting I said the words that made one two great lives. Mr. Charles H. King of Denver, Colo., to Miss Margaret Howard, at home of brides father, Thomas Howard. Miss Florence Allen of Nashville was at the instrument and rendered the music "Promise Me" and "Because made thee mine." They left immediately for groom's home in Colorado. One attractive feature of the wedding to the writer was a twenty dollar bill in the envelope containing the license. Let the good work go on.

G. A. Ogle.

Lancaster, Tenn., Sept. 25, 1920.
Rev. M. R. Cooper, Editor Baptist & Reflector,

Nashville, Tenn.
Dear Bro. Cooper:

Rev. T. Riley Davis has just closed a revival meeting with our church which he is pastoring for one half time, resulting in 14 conversions and 13 additions to the church. Our church was spiritually strengthened as well as our little village greatly benefitted by Bro. Davis's wonderful preaching. He as a great revivalist and a spiritual power. Bro. Davis has been our pastor for nine months and has done much for the upbuilding of our Maker's Kingdom in our midst in this short time and we are earnestly praying that this good work may go on and that many others may be led to Christ by his gospel preaching. Bro. Davis has been working in the New Salem association since January 1st, 1920, and has led 150 or more to Christ since he began his work here. We invite you and the force of the Baptist and Reflector to visit our association which meets this week and will promise you that you will not have as hard a time getting to our meeting place as you did to the Salem association as accounted in last issue of the Baptist and Reflector. Anyway we will promise Miss Whipple there will be no ladders to climb.

T. L. Nixon.

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THE BLOOD OF JESUS.

William P. Pearce

Four hundred or more times the word "blood" is used in the Scriptures, but not always with the same meaning. When Paul preached to the conceited Athenians and the philosophic Greeks on Mars Hill, he declared God had "made of one blood all nations of men." Acts 17: 26. He meant there was blood relation between the peoples God created—a statement which scientists in their biological investigations have not been able to overthrow.

When General U. S. Grant visited Egypt he was entertained at the home of an official. Before entering he was requested to wait until a beef, beautifully garlanded with flowers, was led forth and killed. It was then cut in two, one part being laid on one side of the door and the other on the opposite side. General Grant was then invited to enter. He stepped over the sprinkled blood on the threshold and passed between the parts. By this Oriental act, which was in vogue in Jeremiah's day (34: 19) he entered into the most solemn covenant with his host—the blood covenant—and thus they became blood-brothers as long as they lived. Twice in the Old and twice in the New Testament, we read of the covenant of blood. In the Old, an animal's blood; in the New, the "precious blood of Christ." I Pet. 1: 19.

But blood means more than this. According to physiological science and the investigations by the aid of the microscope, Moses' assertion that the "blood is the life" (Deut. 12: 23) has been substantiated. In Leviticus (17: 11) we read "the life of the flesh is in the blood." How placed there no one knows, and how it controls and directs it into its circulation one cannot tell. The chemist will separate it into various parts—albumen, sodium, phosphates, iron and other ingredients—but he cannot tell how life was first infused, any more than the scientist can tell how a chick is formed in an egg. Blood is life and in the ninth chapter of Hebrews the word is used twelve times, and in each case it means life.

This blood, however, is a *special blood*, the blood of Jesus Christ, whom Horace Bushnell called "a lamb in innocence and a God in dignity, revealing an impenitent but faultless faith, such as no mortal ever attempted, such as to the highest of mortals is inherently impossible." Jesus, as Strauss declared, was "the highest model of religion within the reach of our thoughts and no perfect piety is possible without His presence in the heart."

This blood of Jesus was *shed six times*. First, at His circumcision; second, in Gethsemane's agony; third, in the scourging; fourth, in the thorn-crowning; fifth, in the crucifying; and sixth, when His side was pierced by the soldier's spear.

This blood has *specific properties*. Many things it

has done for us. We were *purchased* by it (Acts 20: 22); *redeemed* by it (Eph. 1: 7); *justified* by it (Rom. 5: 9); and *sanctified* by it (Heb. 13: 12). We are now *cleansed* by it (I John 1: 7). By and by we shall "enter the holiest" (Heb. 10: 19) by it, and our song shall be: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to whom be glory and dominion for ever and ever." Rev. 1: 5-6.

Many years ago, Nellie Conroy was safeguarded by Charles Crittenton, founder of Florence Mission, New York. A Christian worker going through the slums found this young woman intoxicated. She was robed in an old calico dress and was leaning against a post. Her face was bruised and swollen. Her eyes were blackened by the fist of a Negro who held her as his slave, and had beaten her because she had not brought him as much money as he desired. She was invited to the meeting. Hearing the story of Jesus, she sought forgiveness. Mr. Crittenton having his attention called to this kind of work, opened Florence Mission. Nellie fell and went back to her old haunts. Late one night she returned, and like thousands of others she fell on her knees and cried, "Lord, have mercy upon me." From that time Nellie was faithful. Churches and societies sought her to give her experience. She spoke to three thousand persons in Cooper Institute. Frequently she would say: "It was no common blood that washed Nellie Conroy from her sins, no common blood which took away the insatiable appetite for drink, no common blood which took away her cursing and swearing and then used her lips and tongue to pray and sing, but it was the blood of Jesus." She died two years later from consumption, saying at the close: "Won't there be wondering in heaven when the name of Nellie Conroy is called, and I shall answer, 'Here am I.'"

The blood of Jesus is *extraordinary blood*. Peter so considered it, for he calls it "precious blood." I Pet. 1: 19. The Bible has a number of things called "precious"—the *Word* (I Sam. 3: 1); *wisdom* (Prov. 3: 15); *promises* (II Pet. 1: 4); *redemption* (Ps. 49: 8); *faith* (I Pet. 1: 7), and even *death* (Ps. 16: 15). But the blood of Christ precious, because it is as Charles Haddon Spurgeon said, "the symbol, the token, the surety and the seal of the covenant of grace."

It is precious *comparatively*. Indeed, what can be compared to it. Gold! "What shall it profit a man if he gain" (Matt. 16: 26) it all "and lose his own soul?" Station! Isaiah says "He bringeth down them that dwell on high" (26: 5).

The blood is precious *intrinsically*. That is really essential. His blood was that of a human being, but streams of such had flowed prior to His time. His blood was that of a benevolent being, but thousands preceded Him in the sacrifice of their lives.

But His blood was that of a divine being—"the image of God." (II Cor. 4: 4.) Blood of heaven's choicest being, and earth's noblest citizen.

The blood is precious *superlatively*. That is of the highest degree. Why? Because it was shed for every sinner. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I Tim. 1: 15. Why? Because it is the only atonement for sin. "Ye who sometimes afar off are made nigh by the blood of Christ." Eph. 2: 13.

Years ago, the writer was appointed by the Judge of the Court to assist needy children to get good homes. One child given me was of Southern blood, whose mother had died and whose father was about to remarry. A good home was found for her. A little while after I advertised for a home for another child. A lady, who came to see me, said in the midst of her conversation when speaking of the woman who had taken the little Southern girl: "Mrs. So-and-So thinks there is no such child in the city. She brags of her *fine* blood."

The blood of Jesus was *fine* blood—of the family of David; it was *pure* blood—of the seed of Abraham; it is *wonderful* blood—"it cleanses US from ALL sin." O, favored of God, remember as the mother of James Harper said to her boy as he was leaving home to begin a career which matured in his founding Harper's Publishing Company, "Remember, you've got *good* blood in you. Don't disgrace it."

"Dear dying Lamb, Thy precious blood
Shall never lose it's power;
Till all the ransomed Church of God
Be saved to sin no more."
Cairo, Ill.

CHRIST THE PRE-EMINENT.

Sermon by Ryland Knight, D.D.

"That in all things he might have the pre-eminence." Colossians 1:18.

The church at Colosse had been hearing a new doctrine. At least it was new to them, although it was not new to the world. That doctrine was to the effect that Jesus Christ, however great he was and however wonderful his works, was nevertheless less than divine.

It was the same doctrine which was heard in Jerusalem in the days of his flesh, "Thou being a man, makest thyself God"; the same doctrine which under different names and sponsored by varying philosophies has appeared from time to time throughout the centuries of the Christian era; and which as Unitarianism, appeared in the last century and has its adherents today.

However differently that doctrine may be phrased from time to time, its purport is this: Jesus of Nazareth was great and good, a beautiful life, exalted ideals, matchless teaching a saintly soul; we would be second to none in our tributes to him, and our reverence for him. But the very richness of their tribute to him hides the harm and the hurt of their teaching, namely, that for them Jesus is not God manifest in the flesh. They reverence but they do not worship; in the presence of Jesus they lift up their voices in praise, but they do not bow the knee in prayer. And to make Jesus less than divine is to destroy Christianity at its source.

When Paul heard that those whom he had taught were hearing such doctrine as this, it roused the lion

soul within him, and in the epistle to the Colossians he makes reply. In the first chapter he states in answer his own estimate of the place which Jesus occupies. He "is the image of the invisible God . . . all things have been created through him and unto him; he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."

And then Paul proceeds to state why Jesus stands pre-eminent. He is pre-eminent first of all because he is the revealer of God. For, says Paul, it was the good pleasure of the Father that in him should all the fullness dwell. He is pre-eminent also because he is the reconciler of the world. It was the good pleasure of the Father through him to reconcile all things unto himself, having made peace through the blood of the cross. He is pre-eminent because he is the transformer of character. "To present you holy and without blemish and unreprouvable before him." Pre-eminent in human form, pre-eminent in human history, pre-eminent in human hearts. "That in all things he might have the pre-eminence."

First of all then he is pre-eminent in that he is the revealer of God. "It was the good pleasure of the Father that in him should all the fullness dwell." The word *all* is the emphatic word.

He walked this earth, and lived and taught and suffered and died and rose again, very God. As John put it, "The word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth."

I am accustomed to emphasize the revelation which we have in Jesus of the righteousness and the love of God, the "grace and truth" of which John speaks. But it is worth our while to remember also the claim which Jesus made to supremacy. No one in all the history of humanity ever made such surpassing claims as those which were made by Jesus of Nazareth.

Note if you will his claim to authority. There gathered a great multitude about him on a Galilean hillside, and he said to them (I am giving the situation, not the words), Who was your greatest man? And they answered, Moses. Why was he your greatest man? Because he was our law-giver. Where did he get these laws? At Mount Sinai, amid the smoke the presence of God. How long have these laws been in effect? More than a thousand years. And then Jesus said, This law which Moses gave you is out of date now, and my word stands in its place. Here, then, was a man who claimed the right, the authority, the power, to set aside by his own unbuttoned word the Mosaic law, and to say that the whole of the New Testament was incomplete and inadequate, save as it found its fulfillment in him.

Note also his claim to obedience. He walked through the villages and cities of Palestine and said to men, Follow me. And as they turned their faces toward him, he said to one, "I must be nearer and dearer than mother or father or wife or children; I must be first"; and then to another, "I must be of more worth than your gold, go sell all thou hast and give to the poor and come penniless to follow me"; and to another, "Following me will mean imprisonment and torture and death, but I must mean more to you than life itself." And if facing such a call at such a cost, they faltered or wavered, he said, "No man having put his hand to the plough and looking back is fit for the kingdom of God."

Or let us look at his claim to power. One illustration will suffice. They told him of the plotting of the Jews, and he said to his disciples (again I paraphrase), "I am going to Jerusalem, and the

Jews and the Romans together will crucify me and seal my rock tomb and guard it with soldiers, but do not be dismayed, for the third day I will rise again. I am stronger than Jerusalem and Rome; I am mightier than death and the grave."

Such claims to supremacy as these are unapproached. And he who made them was either what he claimed to be or else he was the superlative fraud of human history.

The second statement which Paul makes is that Jesus is pre-eminent because he is the reconciler of the world. "It was the good pleasure of the Father . . . through him to reconcile all things unto himself, having made peace through the blood of his cross." According to the New Testament the hope of the world is in the cross of Jesus Christ. Upon the cross the Son of God was facing in gigantic struggle the forces of evil, and there he won the great victory for humanity. In the second chapter of Colossians Paul uses a figure from the Roman triumphal processions. When their generals returned from successful military campaigns they rode under the arches of triumph amid the exulting of the multitude, displaying the kings and generals whom they had conquered and who were chained to their chariots. Wherefore says Paul concerning Jesus and the cross, "Having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it."

The hope of humanity then lies in Jesus and him crucified. I rejoice in the beauty of his teaching. I recognize the necessity for the Golden Rule. I would be second to none in stressing the vital importance of his law of love. And yet the observation and the experience of men through the centuries furnishes abundant evidence that what the world most needs is not beautiful ideals, but spiritual power; not a new phrasing of the law of love, but a dynamo which can electrify the hearts of men into such action that the law of love shall be not a radiant dream, but a glowing reality. And such a dynamo is the cross of Christ.

Because of President Mullins' absence from the United States, I must give this statement from memory. A certain publisher wrote Dr. Mullins asking that he prepare a creed which he believed would be satisfactory to all the various denominations, and suggesting that the Fatherhood of God and the Brotherhood of Man would probably furnish a sufficient basis for such a creed. Dr. Mullins replied that a creed based on the Fatherhood of God and the Brotherhood of Man would not furnish a satisfactory basis, because the Unitarians had been offering that creed to the denominations for nearly one hundred years and it did not seem to have gotten anywhere.

As a matter of fact, the Unitarians offer a striking illustration of the impotence of the gospel without the cross. All the beauty of the New Testament ideals of living they hold, all the noble ethics of Jesus they proclaim. They have everything in the New Testament except the Son of God dying on the cross for us and for our salvation. Nearly a century ago the teaching of the Unitarians was brought to this country. Boston was its earliest stronghold. It captured Harvard University; it attracted much of the culture, the wealth, the men of leadership of that city. Its rapid spread called forth the prophecy that in fifty years the orthodox denominations would be but memories, and the Unitarian faith would dominate America. Today, after nearly a century's test, while the other denominations are increasing more rapidly by far than the population, Unitarianism lags far behind, and in these days when the

Seventy-five Million Campaign, the Centenary, the New Era and other movements are pouring millions of dollars into missionary treasuries, and when recently one hundred missionaries of one denomination sailed on a single ship, the Unitarians have yet to raise their first missionary dollars and appoint their first foreign missionary. The gospel which is to win the world is the gospel of the cross. Christ crucified is still the power of God and the wisdom of God.

Jesus was also pre-eminent as the transformer of character, because of his power to make men anew, to give them clean hearts and right spirits, because he is able "to present you holy and without blemish and unprovable before him."

If the question were asked, Can Jesus make a man over again? Can he become a new creature in Christ Jesus? the answer might well be a single illustration which might be multiplied indefinitely. George Mueller as a youth was so depraved that on the Sabbath day on which his mother's body lay in the home awaiting burial, he staggered drunk through the streets of the village and spent the night in gambling and debauch. His father sent him to college, where he stole from the students, forged his father's name to secure funds and finally ran away. We might well despair of him as beyond redemption.

But the great Redeemer laid his loving hand upon George Mueller. He who came into the world to save sinners proved his saving power in this seemingly hopeless case. And George Mueller, saved by grace, began to live for Jesus Christ. The appeal of little orphan children gripped his heart; by ones, then tens, and then by hundreds they found in him a friend. He had little money, and never asked a contribution save from the Father, but the funds came in and he was able to build the vast orphanage at Bristol, England, and to care during his life time for literally thousands of orphans.

Although these funds coming from every conceivable source could not in the nature of things be audited, this man, through whose hands passed millions of dollars for which he was required to account to no human being, died leaving an estate of less than one thousand dollars, and no one in all England, or in all the world, ever suspected in his heart that George Mueller ever misappropriated a single penny. This man, who had been a thief, a forger and a gambler, was honest above suspicion in the eyes of all mankind.

Mr. Chesterton says, "God paints in many colors, but he never paints so gorgeously as when he paints in white." And here he was painting in white a soul that had been sin-stained and dyed with vice, made white in the blood of the Lamb. What a great Saviour is Jesus who can so transform the human heart. And what he did for George Mueller he did for Simon, the profane fisherman; for Saul, the persecutor of the Christians, and for Augustine, the libertine; for Gough, the drunkard; for Hadley, the vagrant; for these and for millions of others who through the passing centuries have found that he is able to save to the uttermost them that come unto God through him.

This, then, is the conception which Paul had of Jesus. He stands first, supreme, incomparable. He is the Revealer of God, the Reconciler of the world, the Transformer of character. In all things he is pre-eminent. "For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of the Cross: . . . and to present you holy and without blemish and unprovable before him."

May God give to each of our hearts such a rich experience of his redeeming grace that here on earth we may join with the redeemed who have gone before in ascribing praise unending 'unto him that

loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen.'

David Manly

By M. R. COOPER

CHAPTER XVI.

The Territorial W. C. T. U. Convention.

"We are expecting statehood this year, and it is of great importance that these national officers receive a good impression. We must show ourselves willing and capable of caring for prohibition among the Indians," said Mrs. Goodall.

Mrs. Jezebell Sontag went to the city mayor and said: "Mr. Steen, we want you to deliver the welcome address to the W. C. T. U. Convention next week."

"Thank you for the honor you do me, Mrs. Sontag, but you know that I am not in sympathy with your work, and you should get one of the preachers to welcome the convention. They all are heart and soul in the temperance cause, and they are accustomed to public meetings. Get Mr. Manly."

"Oh, that doesn't matter, Mr. Steen, whether you are with us at heart or not; you are our mayor, and as such we want you to throw the gates of the city wide open to our territorial convention."

"Excuse me, please, Mrs. Sontag, and get some one else."

"But we will not excuse you. We are going to count on you, sir."

As Mrs. Sontag disappeared from the office the mayor said to Dr. Moore, "Don't that beat h—! She wants me to play the hypocrite."

"You will have to do her bidding if you get yourself re-elected mayor," said the doctor.

The programs were printed, and one feature was the welcome address by Mayor Steen; but "the mayor was sick." The hour arrived, and the house was packed full of the first citizens of the town. By request of the local president the pastors of the city were to occupy the pulpit with the speakers for the evening; but that morning a member of the Cosmopolis chorus class had volunteered the services of the class for special music. Since Mr. Sontag, the college president and husband of "Jezebell," was a member of this chorus and a real temperance man, and she being anxious to exhibit him and the college before these august visitors, the proposition was accepted, and they were invited to the pulpit of Mr. Manly's church. As this chorus class approached the pulpit from the front the ministers were approaching from the pastor's study. The speakers were already seated, and there was not enough room in the pulpit for the pastors and the chorus class. The situation was embarrassing enough. Mr. Manly hesitated to invite his ministerial brethren back into his study, knowing they were his guests, and the leader of the chorus class waited for a vacancy to be made for him and his class. So one by one all the ministers arose and invited the chorus class to be seated. The pastors returned to the audience via the study, and found places here and there in the already crowded house.

The special music sang by this chorus class was quite appropriate: "Nearer, My God, to Thee," "My

Faith Looks Up to Thee," "Throw Out the Life-Line," and "Let the Lower Lights Be Burning," etc.

When the welcome address was called for and some reported the absence of the sick mayor, Mrs. Jezebell arose and called for Lee Ringer, "the leading lawyer of the city and county, who was destined to be the governor when statehood came."

Lee Ringer was an elaborately-tailored person who jumped at the opportunity of speaking to that splendid audience, and boasted that he was always ready for any occasion. When his name was called he cast glances at the creases in his trousers, straightened out the wrinkles in his coat, patted his flowing tie and his long, curly locks, fixed his eagle eyes on the future, and presented himself on the platform without hesitation, and with profound regrets about the mayor's illness, etc.

For the first public announcement Lee Ringer informed the good women of the W. C. T. U. that he hates the saloons, "despises 'em, abominates 'em, execrates 'em, and recoils from them, and his language on that occasion played variations on the chromatic scale of denunciations until his voice sounded like a piccolo in contrast with the melodious voices of the chorus class.

He promulgated the proposition for state-wide prohibition in the constitution, and electrocution for every offense against the laws of prohibition, and he performed while promulgating. His speech was worth going miles to see. Although his utterances fell like languorous music on the fainting ear, the people were spectators rather than auditors. His oratory was spectacular. He was certainly a beautiful thing performing. He was more conscious than any one else of his pulchritude. And his elaboration of it that night was so successfully done than Jezebell Sontag became alarmed about her glory. With her the situation became exasperating. As usual, he was dressed in pure white, and took a mighty heap of pains with his embellishments and adornments; but that was in keeping with years of habit. He had a passion for poetry as well as for white clothes, and he certainly quoted from the classic authors. His oratory was not that of William Jennings Bryan, which always bears marks of careful composition, but Lee Ringer spoke with the purple passion of the moment. He gilded the lilies of the valley and the skunks of the wilderness with the same effulgence of language. He painted hollyhocks and holocaust with the same brush without any sense of discrimination.

"I would rather be a dog and bay the moon than such a political cockcomb," said David Manly in reporting to the mayor next day.

The next day the Baptist Tidings, a monthly church paper published by David Manly, came from the press with an account of the territorial W. C. T.

(To be continued.)

EDITORIAL

LOOKING IN UPON OLD FRIENDS.

It was our good pleasure to worship with the Baptist church at Shelby, Miss., last Sunday. It was our good pleasure to have been their pastor during 1919. Their new pastor is the Rev. John F. Measell, recently of Santa Fe, N. M. However, he is a native Mississippian, and of Scott county, where the writer was born and reared. He is a graduate of Mississippi College and took his seminary training at Ft. Worth, Tex. From there he was called to Santa Fe, N. M., where he did a good work.

Mrs. Measell, nee Estelle Davis, also of Scott county, Miss., in the country village of Pulaski, where we spent several happy years in school before going to college. Readers of David Manly will recall the good teacher who succeeded Ed Sowers, the peg-leg dope fiend. This good teacher, so greatly loved by David Manly, is the father of Mrs. Measell. She was a beautiful girl—is well educated and in every way one of the finest Christian women anywhere. The church pays Bro. Measell a salary of \$2,400 and a home. The house was remodeled and beautified last year under our ministry. The church house is of brick, and is modern in Sunday school equipment. The people are generous and progressive. It was good to be in the home again of Rev. L. F. Gregory, and though he was away at one of his appointments, his good wife and two sons were at home. Mrs. Gregory is a Christian woman of many charming graces. She is, first of all, an ideal mother and model wife. In the church she is the faithful and efficient superintendent of the W. M. U. and of the Jr. B. Y. P. U., a teacher in the Sunday school and a member of the choir. In the community a neighbor and friend to all. Her hospitality is as beautiful and genuine as it is famed.

It was a joy to see their new \$75,000 high school building nearing completion and to find Prof. J. M. Spain, the fifth year, in charge of both the high school and the Sunday school. The people of the town and district recently voted for an appropriation of \$400,000 in bonds to improve their roads, and it is said there was not a single discounting vote cast in that election.

Rev. Martin Ball has been pastor at Clarksdale, Miss., seven years, and has recently completed a beautiful church house which cost about \$65,000. His congregations are larger than ever and there are additions to the church nearly every Sunday, and this notwithstanding the fact that Pastor Ball has already passed three score years and ten, and has suffered a stroke of paralysis. His health is better now, and his eagle eye watches all departments of church life with a paternal interest that grips the hearts of his people.

So far as we know only one other pastor ever held a church in the Mississippi delta longer than Bro. Ball has already been at Clarksdale, and that is Dr. Harry Leland Martin of Indianola, who is now in his ninth year. Both of these are Tennesseans, and they are kingdom builders as well as church builders.

The Sunday School Teacher Training School is in full sway at the First Baptist church. Many pastors and scores of teachers and prospective teachers are taking one or more studies, and great interest and enthusiasm prevail.

Dr. R. A. Terry, already a great favorite in Memphis, preached to a full house Sunday a. m.

Dr. J. R. Hobbs, pastor of the First Baptist church, Birmingham, Ala., reports 380 new members in this year, and \$22,000 current expenses, \$30,000 to the 75-Million Campaign.

It is gratifying to know that all of our schools, colleges and seminaries are full to overflowing of students. This is true at Carson and Newman College, Union University, Tennessee College and Hall-Moody Normal. And it is true in a still larger measure at Louisville and Fort Worth, Tex.

The First Baptist church of Baltimore, Dr. J. E. Hicks, pastor, issues a cordial invitation to all students from Tennessee attending Johns Hopkins University to attend their services.

A Program of Parish Evangelism, a neat little pamphlet by Rev. Frederick L. Fagley, 287 Fourth Avenue, New York, contains many wise suggestions to pastors and may be had for the asking.

President J. T. Warren of the Hall-Moody Normal has been given a vacation that he may complete his degree at the Peabody Normal. This ought to put to shame those students who are about to give up college before they finish. Prof. Warren is one of the finest men anywhere.

Pastor D. A. Ellis of LaBelle Church, Memphis, was in our office the other day with a smile that made his face radiant. His people have just made him a present of a new car to be his own property.

We were very sorry to miss the Beulah Association, but we were suffering with a boil on the face. Dr. Wilson reports a great meeting—great in attendance, in the reports of churches and in enthusiasm.

The United States lost 50,000 lives in the recent world war, and we lost 150,000 lives last year by tuberculosis. One-third of all the people who die in the United States die of tuberculosis. What are you doing to prevent it? What are you doing to relieve it?

Pastor J. E. Skinner, Fayetteville, Tenn., sends an interesting reply to our recent editorial on Woman's Rights.

We have decided, however, to close up the gap lest all the sheep in the pasture escape. Others are writing their opinions and many readers say they are tired of it. Let it be said once more that preaching the gospel is not a divine right but a divine obligation.

A great Bible Study Conference is now in progress in the Central Baptist church, Memphis. It was our good pleasure to attend the noon prayer-meeting there last Saturday. Dr. J. M. Gray of the Moody Bible Institute, Chicago, was present and made a brief talk on faith and prayer. We found Dr. Cox fairer and fatter since he quit taking medicine. As we passed through on Monday we found Dr. J. B. Phillips, the director, jubilant and radiant in expectations.

TENNESSEE BAPTIST

ROXIE

EXECUTIVE BOARD

LLOYD T. WILSON, Corresponding Secretary and Treasurer

THE FALL DRIVE.

Our receipts from May 1st to October 1st have been about \$100,000.00. This means that we must raise \$350,000.00 during the month of October if we are to reach the amount due for the first half of our second year of the 75 Million Campaign.

Letters have gone out from this office to all the pastors in the State giving the standing of the churches on the payment of their pledges and urging the payment of the amounts due to October 31st, the close of our State Convention year.

The fall drive should be on in every church that enlisted in the Campaign, but remittances are coming in slowly, and unless strenuous effort is put forth during the next four weeks we are certain to come to the end of the State Convention year when the books close far short of our quota. I had hoped that the receipts up to this time would be sufficient to make good the amounts due the objects which suffered last year on account of heavy designations, but I have been sadly disappointed in this. Some of these objects are suffering, and they will have to so continue unless our people get a great move on them during these few closing weeks.

Let every church and pastor get busy at once and see to it that pledges are collected and money sent in to this office at once. The money is badly needed, and the time is very short. All together for the final rush! The books will close on October 31st at midnight.—Lloyd T. Wilson, Corresponding Secretary.

OUR ENLISTMENT MEN.

We are under obligation to the Home Board for the support of our four enlistment men—Rev. J. H. Sharp, Rev. R. E. Corum, Rev. J. H. Hubbard and Prof. W. S. Woodward. Brother Sharp is at work in East Tennessee, Brother Corum gives all his time to the Watauga and Holston associations, two of our largest associations; Brother Woodward works exclusively in Middle Tennessee, and Brother Hubbard will give most of his time to West Tennessee. These brethren are subject to the call of the churches and associations in their respective fields of labor. For the present Brethren Woodward and Hubbard can be addressed at this office. Brother Sharp lives in Knoxville, and Bro. Corum in Johnson City. These brethren will be glad to conduct campaigns of enlistment in churches and associations and aid in forming churches into fields and locating pastors. They will also give time to evangelism in churches and mission fields, but when they render such service they will be expected to take an offering for our work. Let pastors, churches and associational boards make wise use of these efficient and consecrated men in the extension of the Kingdom and the building up of the churches.

THE SONG OF SHIPBOARD.

It was Sunday evening on board an ocean steamer, and the passengers had met in the cabin to sing hymns. One gentleman hearing a very rich and beautiful voice behind him, and having his memory stirred by it, turned around suddenly and asked the singer if he had been in the Civil War. "Yes," was the answer, "I was a Confederate soldier." "Were you at — on a certain night?" "Yes," and a curious thing happened that night. The hymn recalls it to my mind. I was posted near the edge of a wood on sentry duty. It was dark and cold, and about midnight, when everything was still, I found myself homesick, tired and afraid. To comfort myself I began to sing this hymn:

"All my trust on Thee is stayed,
All my help from Thee I bring.
Cover my defenseless head
With the shadow of Thy wing."

"It brought me into a better frame of mind. Peace came down upon me, and all the rest of the night I felt no fear.

"Now," said the other man, "listen to my story. I was a Union soldier, and I was in the woods with a party of scouts. I saw you. My men had their rifles focused upon you. They were waiting the word to fire. When you sang

"Cover my defenseless head
With the shadow of Thy wing,"
I said, 'Boys, lower your rifles; we'll go home.'—Selected.

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\$200 to \$500 now being made by good men by wearing and taking orders for the famous Lincoln made-to-measure clothes. No experience needed, we teach you and furnish free equipment. Write today!

HYOMEI

From Famous Eucalyptus Tree of Australia Comes Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement, temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble while lecturing in London. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the forests—especially the Eucalyptus trees.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to the medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vaporized air, absolutely harmless but wonderfully effective in the treatment of catarrh in all of its forms, cold in the head, spasmodic croup, hay fever, clergyman's sore throat and similar complaints.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys all germs and bacilli of catarrh in the breathing organs, soothes and allays all irritation and enriches and purifies the blood with additional ozone.

A complete Hyomei outfit, including an inhaler, dropper and sufficient Hyomei for several weeks treatment, \$1.35, extra bottle inhalant 75c. Sold by druggists on a positive guarantee of satisfactory results or money refunded. If your druggist can not supply it, write

Booth's Hyomei Company,
12 W. Green Street,
Ithaca, N. Y.

CONVENTION WORK

S. Editor.

OCTOBER 10 TO 17—B. Y. P. U. EXTENSION WEEK.

DEPARTMENT OF SUNDAY SCHOOL AND B. Y. P. U.

W. D. HUDGINS AND W. H. PRESTON, Secretaries

October 10 to 16—B. Y. P. U. Extension Week. The idea is for each Union to have a program for that week which will end in the securing of one more Union—preparing it and organizing it for the B. Y. P. U. work. This is the regular double-up campaign idea.

The Senior B. Y. P. U. of Murfreesboro is A-1 for third quarter.

Dear Brother Preston: Just a few lines about our Junior work in Memphis. Our City Jr. B. Y. P. U. met last Sunday with Bellevue. We had 230 in attendance. Every union in the city, fourteen, were represented. Had a glorious time. We took our Calvary Jrs. to old Central Avenue church for a demonstration last Sunday night. The audience was very much impressed and expressed a desire for a Union there. Have made arrangements to go out and help these organize next Sunday. We have decided to have a training school in Memphis this year for Jrs. only.

Memphis, Tenn.

OCTOBER 10 TO 17—B. Y. P. U. EXTENSION WEEK.

We have a fine training school on at Humboldt this week with Rev. Chas. E. Wauford, Covington, and Miss Zella Mai Collie, Jackson, helping. Miss Collie has a fine class of fifteen taking plans and programs. Mr. Wauford has about 50 studying "Winning to Christ," and the writer has about 25 taking the first two divisions of the Normal Manual. We had one of the best days there Sunday that we have had for many a day, and the school is growing each night in numbers and interest. Already about 100 have enrolled in all the classes. This is one of the very best churches in all the state and some of the finest people in all the land. We are in the home of Mr. B. F. Jarrell, and an ideal home it is. They are getting on a campaign for new pupils, and will begin in two weeks a revival.

Next week the training school is on in Nashville, and we trust that every teacher and officer in the city will attend this school. It will be held at the First church with Dr. Burroughs, Dr. I. J. Van Ness, Mr. Flake and Strickland teaching the books.

We expect to spend the week beginning October 3 at Friendship with Bro. J. A. Bell and his people in a training school.

During the week of October 10 to 16 we are to have a fine school at Morristown, where Dr. Harvy Beauchamp and Miss Cooper will aid us, and where Dr. Wright will also teach a class. We are looking forward to this week with much pleasure and profit.

Do not forget that October 10 to 20 is double-up week in the B. Y. P. U. Let every union go after its possibil-

ities and let every union help to extend the work to other churches nearby.

Following the great State Mission Day last Sunday we are trying to continue the double-up campaign among our schools for twice the enrollment we now have before next May. We have census cards and leaflets explaining how to take this census, and how to follow it up free to any one who desires them. Send to us for anything you want along this line.

If you have not arranged for the convention in your association please write us about it and let's plan to organize at once and begin doing definite denominational work among our Sunday schools. We are getting out a new tract on the associational organization and will have it ready in a few days. Write us for as many as you need and we will aid you in every way possible in getting this organization perfected in your association.

The Knox County B. Y. P. U. met September 2 at the Fifth Avenue Baptist church, President John Coulter presiding. Music furnished by the choir and orchestra of Fifth Avenue church. The Extension Committee gave a splendid report. Bearden was gladly received as a member of the Knox County B. Y. P. U. An open meeting was held in which "What Are Your Problems?" called forth some fine, spirited discussion. It was found that eight members of the B. Y. P. U. Association of Knox County are preparing for the ministry, which was a pleasing fact. Belle Avenue carried off the laurels, being the only A-1 union reporting, capturing both the attendance banner and the efficiency banner. The next meeting will be held at First church. Prof. Harry Clark will be the chief speaker.

A B. Y. P. U. Convention of the Sweetwater Association will be held with the Madisonville church, Sunday, October 11, afternoon and night, beginning at 2 p. m. All existing unions in the association are urged to be present as are also delegates from every church and Sunday school. This convention looks to organizing a B. Y. P. U. in every Baptist church. Let every church be represented.

2 p. m.—Devotional and song service, Rev. J. H. McDaniel, Prof. Roy Anderson.

Purpose of the Convention—W. H. Preston, State B. Y. P. U. Secretary. Permanent organization.

"How Pastors May Co-operate in the Work," Rev. J. H. Ponder, Athens. Demonstration—Program-planning meeting.

Get Acquainted meeting.

7 p. m.—Song service.

Demonstration—Vonore Union.

Address—Judge R. A. Brown.

Every church is requested to send a delegation. W. A. Ghormley, Temporary Chairman.

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.

Famous Old Recipe For Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough, and for bronchitis, croup, hoarseness and bronchial asthma there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

A Pretty Face should not be marred

PALMER'S SKIN SUCCESS OINTMENT

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WOMAN'S MISSIONARY UNION DEPARTMENT

Miss Margaret Buchanan, Corresponding Secretary

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

W. M. U.

A gratifying response has come to the suggested program for State Mission Day of Prayer. Many queries have come about our State work. Some are taking a special offering. Letters are going out to all W. M. S. Presidents asking their hearty co-operation with the pastors in securing prompt liberal payments on our campaign pledges.

Remember State Mission obligations must be met by October 31, and this cause gets only 10 cents of every undesignated dollar sent in. So you see the importance of paying campaign pledges.

Remember your apportionment or your aim for the year 1920-21 is one-fourth of what remains unpaid of your five-year pledge. And at least half of that fourth ought to be paid before October 31. The need is very urgent.

We can have no whirlwind campaign for State Missions as usual to keep faith with our people. They were promised no special collections except twice a year.

The Campaign Rally suggested by the Conservation Commission will not come before our State year closes. But to have a real harvest home and victory celebration we should garner the sheaves before October 31. Then we can shout victory!—M. B.

ON THE FIELD.

Friendship Association met with Mt. Tuza church at Tatumville September 22. Large crowds attended. We had a woman's meeting, Mrs. Darnell presiding, in the school building near the church. There were twelve churches represented by 53 women, and a number of visitors. Many of those from churches where we have no organization expressed a desire to know more of the work. Names were taken and literature has been mailed to them. Several had Aid Societies and gave to missions, but have never become a vital part of our W. M. U. family. A majority had pledged to the campaign and seemed anxious to know more of Kingdom work. It was the most enthusiastic and hopeful meeting we have had in Friendship Association.

We are hopeful they will begin the quarterly associational meetings. We know interest will grow from these gatherings. It was a joy to be in the home of Mrs. Percy Featherstone and with the Alamo delegation, Mrs. Howell and Mrs. Sublett.

Beech River was next on our schedule. So Friday was spent at Lexington in this meeting. The Moderator, Brother Ball, who was host, kindly provided a place for a woman's meeting in the Methodist church near by; and at 1:30 the women came together those interested. And after a presentation of the work and needs of this Association, Mrs. R. J. Wood, of Parsons, was nominated as superintendent, with Mrs. Roy Dennison, of Lexington, assistant.

Mrs. Maxwell had found it impossible to do the work. The outlook is very hopeful for Beech River. Mrs. Griggs has been missed in this Association.

She was faithful and true. Those present promised loyal support to the superintendents chosen.—M. B.

QUARTERLY MEETING OF W. M. U. OF SWEETWATER ASSN.

The next quarterly meeting of Sweetwater Association will be on October 29 in Athens. The W. M. S. of Athens sends a heartfelt invitation for every member of every W. M. S. in the Association to attend this meeting. The superintendent urges you to be present.—Mary Noel Moody, Supt.

YOUNG PEOPLE AND MISSIONS.

MISSIONARY PLAYTIMES.

Wonderfully fascinating to those who are interested in teaching children missions is the new book by Margaret Applegarth, "The School of Mother's Knee." Her theory of weaving the missionary spirit in children's characters through missionary playtimes is founded on good child psychology as well as personal experience. Though primarily written for mothers, most of the suggestions can be adapted to Sunbeam Bands and other groups of children, and it would be very helpful for leaders to have.

Miss Applegarth prefaces the book with a poem by Priscilla Leawood, in Youth's Companion, beginning:

The oldest university
Was not on India's strand,
Nor in the valley of the Nile,
Nor on Arabia's sand;
From time's beginning it has taught
And still it teaches free
Its learning mild to every child—
The School of Mother's Knee.

Starting with "just four years old," there are suggestions for all sorts of missionary stories and playtimes. "You cannot tell too many missionary stories. Let them be woven into each daily event, into each garment as it is buttoned on, into each meal, into the very furniture in your home." In this chapter comes "Bath Tub Stories." (The water at once becomes an ocean or at the very least a river, and is promptly named!) If it is the Red Sea, then you tell about the "Little Boy Who Never Had a Bath." (This story of the Persian baby is in the book.) Then there are "Dress Stories," like "Seven Jackets Cold" (Chinese), and so forth.

The second chapter is for boys and girls between seven and eleven, and introduces to us missionary playtimes through the "mysterious charm of bundles." What child does not like to unwrap a bundle "just to see what it is." In these bundles, placed upstairs and downstairs and everywhere imaginable are dolls, a whole Chinese family, and dolls to represent people of all countries. (A chapter further on in the book is given to pictures and instructions for making all kinds of dolls.) For boys there are houses and furniture with directions for making. A letter is placed in each bundle. One leads to another, keeping up the interest.

In chapter seven we are initiated into the Fatal Fascination of a Secret Society and Adopting a Twin. There

is also a charming playlet for children. "Dolls and Toys," "Successful Rainy Days," "Once a Week Story Nights," "Sick-a-Bed Playtimes," contests, charades and scrap books.

The book can be had from the Woman's American Baptist Foreign Mission Society, Ford Building, Boston, Mass.

A CHINESE PARTY.

Since we have had so many lessons for the Sunbeams about China, the children should know a good deal about their customs, dress and homes. It would be a good time to have a Chinese party as we did the Japanese one some time ago. The refreshments should be rice and tea and little cakes. The invitations could read, "Your most exalted and honorable presence is requested at the mean little hut of your poor, humble servant." Following are some Chinese games to play. Just after refreshments a good story-teller dressed in Chinese costume could tell a story.

CHINESE GAMES.

Call the Chickens Home.

One player is blindfolded, the remaining players are the chickens. The blindman says, "Tsoo, tsoo"—"come and seek your mother." Then the chickens run up and try to touch the one who is blindfolded without being caught. The one caught becomes the blindman.

Skin the Snake.

The boys all stand in line one behind the other. They bend forward, and each puts one hand between his own legs and thus grasps the disengaged hand of the boy behind him. Of course the front boy and the last boy each have one free hand. They begin backing. The one in the rear lies down, and they back over astride of him, each lying down as he backs over the one next behind him with the other's head between the legs of his neighbor, keeping fast hold of hands. They are thus lying in a straight line. The last one that lies down then gets up, and as he walks astride the line raises each one after him until all are up. When they let go hands, the game is finished.

Going to Town.

Two girls stand back to back, hooking their arms, and as one bends forward she raises the other from the ground, and thus alternating they sing:

Up you go, down you see,
Here's a turnip for you and me;
Here's a pitcher, we'll go to town;
Oh, what a pity, we've fallen down!

At which point they both sit down back to back, their arms still locked, and ask and answer the following questions:

What do you see in the heavens bright?

I see the moon and stars at night.
What do you see in the earth, pray tell?

I see in the earth a deep, deep well.
What do you see in the well, my dear?

I see a frog and his voice I hear.
What is he saying there on the rock?

"Get up, get up, ke'rh kua, ke'rh kua."

Then they try to get up, but with their arms locked they find it impossible to do so, which causes much merriment.

The Sunday School Lesson Made Plain

Lesson for October 17, 1920—Jesus Begins His Ministry. Matt. 4:12-25.

By B. W. Spilman, D.D.

Lesson for October 17, 1920, Jesus Begins His Ministry (Matt. 4: 12-25).

Jesus Left Home.—Nazareth never was much of a town. Its reputation was not good. But it was the home of Jesus. Had his home people given him half the welcome which was given him by the village of Sychar, a Samaritan town, its reputation would have been very different. Nearly every town in this country now has a church in it. In its building Christ is preached. What an opportunity! And people turn their backs on the Christ and go on their ways. Jesus was in Nazareth and offered them his gospel message. They would not receive it; and he went elsewhere. He may leave your town.

The Light of the World.—Where Jesus dwells there is light. He came to be the light of the world. But the world is in darkness, because the spiritual eyes of the world are blind. The brightest electric lights would not be worth anything to a blind man. What he needs is to have his eyes opened. Jesus can open the eyes and give the light at the same time. But even He cannot open the eyes of one who wills to keep them shut. God has so ordered it. The world is being flooded with light, but men do not come to it because of spiritual blindness, and they will not have their eyes opened because they wish to continue in sin. Darkness has a charm for some kinds of animals.

Repent or Perish.—Repentance is not an easy thing. It means the turning away from the old sinful life; and there is a charm about it which holds its victims in the grasp of death. To repent means to drop all of the old sinful past and set out in Christ's way. The thief, the liar, the reveler, the unclean must live a different life. Having never been born again, they cannot realize how easy it is, when one gives himself to Jesus, to follow in the way in which Jesus leads. The devil has a strong grip on human nature. To follow him is easy because it is all down hill. The way is rough and hard, but the going is not difficult. All one has to do is to turn loose and go. Hell is at the bottom of the way.

The Kingdom of Heaven.—That means Christ in the human heart. Heaven is both a condition and a place. The condition is fellowship with the Father, Son and Spirit; the place is here on this earth. He who takes Christ into his heart and accepts him as both Saviour and Lord has entered heaven. There will be two later changes for some, only one for others. Some of us will die, but we will still be in heaven and still be citizens of its kingdom; then when the resurrection takes place we will receive our bodies and will still be in heaven. The union of the believer with Christ is an everlasting union, and heaven is our eternal home. When we go home by the way of the cross, we are there to stay. Death does not make us forfeit our citizenship in heaven nor does it give it to us. If you are not in the kingdom of heaven before you die, you have lost your opportunity.

Jesus Wants Men.—He called four fishermen. They were men of limited culture. There is no record that

they ever saw a university. Their only schooling was such as came from the synagogue schools. But now they are preparing to go to school to the greatest teacher whom the world ever saw. Saul of Tarsus had the best possible educational advantages. He was needed for a different work from that to which Simon Peter, Andrew, James and John were called. But Jesus needs all kinds of men. He can use the ignorant fisherman, the tax collector, the physician, the business man, the great scholar. He did not concern himself with making great scholars of the men whom he called. He uses what men have, if they will allow him to do it.

Jesus Adapts Himself to Men.—He can talk to us in language which we can understand. He was talking to fishermen when he said, "Come ye after me, and I will make you fishers of men." No man has ever been born who is so ignorant as not to be able to understand Jesus. He speaks a universal language. His message told to an American millionaire is just the thing which that man needs for his spiritual life. The same message told to a heathen African in the jungles becomes to him a message of salvation.

He Gives Us Tasks.—Christ does not call to a life of ease and uselessness. The joy of service makes the task easy, but the task is there. His call to these men meant for them to leave home and live a life of poverty and toil and suffering. There was hard fighting ahead; there was hunger and want and scourging and prison cells and for some of them death at the hands of their enemies. But it was worth it, and Jesus knew it. When the way is hard, remember that the hard way will be smooth by and by.

Home or Jesus, Which?—That question was before these men. It has been before every other man whom God has called into his active service. No man may sit idly at home and be a minister of Jesus. The field is the world, and wheresoever he calls his servant to work there he must go if he would be a good servant of the King. It was nearly nineteen hundred years ago that Jesus called these men to leave home and follow him. They were gone a few years at most; and even then they were back home at frequent intervals. They have been at home with Jesus in the glory land these centuries. I am thinking as I write of the hundreds who have gone into foreign lands as missionaries of the cross. It was a hardship, and is a hardship. But it lasts only a few months at most; then the rest in the other world. Blessings on you, comrades of the Cross!

A Threefold Ministry.—Jesus was teacher, preacher and healer. We all know that preaching is a work of the kingdom, though most of us do ours by proxy. Jesus told his disciples, "As ye go preach." He was talking to Christians. We do not ordain men to preach. All men who are Christ's men are called to be preachers. Sometimes God calls men to give themselves wholly to preaching; other men are to preach while they sell goods or till their farms or work at some other occupation. Teaching is a func-

tion of Christianity. The Sunday-school is the church's best answer to that call of the Kingdom. How slow we have been to learn that Christ cares for the bodies of people. He spent much of his time curing people. We have preached the gospel with great power for centuries; we have taught the word and are teaching it to thousands. But for centuries we Baptists side stepped the healing work and left the field almost entirely to a half-pagan, half-Jewish organization known as Roman Catholics. But we are swinging into line now; a bit late, but not too late.

Great Crowds.—Is your church crowded? Why not? Christ is the greatest magnet in the universe. More people thronged him than have ever listened to any other man when we take the available population into account. He was a great preacher, a great teacher and a great healer. His ministry was intensely practical. He ministered to every human need. The church which does likewise will draw men. There is nothing which draws like the uplifted Christ. Preach Christ, and men will hear; teach Christ, and men will learn; heal the bodies, and men will have a kindly feeling for the religion which you profess.

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PASTORS' CONFERENCE

NASHVILLE.

First Church.—Preaching by pastor, Allen Fort. Morning subject, "The Teacher That Need Not to Be Ashamed." Evening subject, "High Cost of Sin." Twelve additions; 415 in Sunday school.

Park Avenue Church.—A. M. Nicholson, pastor. Morning subject, "Christ Our Passover," 1 Cor. 5:7. Evening subject, "Stewardship," Luke 12:18-19. In Sunday school, 153; by letter, one.

Central Church.—H. B. Colter, pastor. Morning subject, "The Apostolic Doctrine." In Sunday school, 160; in B. Y. P. U., 52. A very fine day.

Edgefield Church.—W. M. Wood, pastor. Morning subject, "The Sin of Cain," Gen. 4:8-9. Evening subject, "Gehazi the Graft," 2 Kings 5:20. In Sunday school, 250; in B. Y. P. U., 52; in Jr. B. Y. P. U., 27; by letter, 3. Baptized ten children of the Orphans' Home into the fellowship of the Franklin Baptist church.

Third Church.—C. D. Creasman, pastor. Morning subject, "The Lord's Supper Observed." Evening subject, "The Sin of Disloyalty," Num. 12:1. In Sunday school, 176 in B. Y. P. U., 34. Two fine audiences. Pastor closed his fourth year as pastor. Church substantially raised the pastor's salary.

Belmont Heights Church.—Geo. L. Hale, pastor. Morning subject, "Salvation in Christ." Evening subject, "Reconsecration." By letter, 6. Good audiences and good interest.

Grandview Church.—A. F. Haynes, pastor. Morning subject, "Reaching Our Own Community." Evening subject, "Will We Know Each Other in Heaven." Good lively services, good attendance. Observed Lord's Supper in morning.

Immanuel Church.—Ryland Knight, pastor. Morning subject, "The Preaching of the Cross," 1 Cor. 1:23-24. Evening, union service, Dr. George Stoves preached. In Sunday school, 308; in B. Y. P. U., 31. Jr. B. Y. P. U. reorganized.

Grace Church.—T. C. Singleton, pastor. Morning subject, "The Supper of Our Lord," 1 Cor. 11:23-26. Evening subject, "The 'I Ams' of Paul," Rom. 1:14, 15, 16. In Sunday school, 220; in B. Y. P. U., 28; in Jr. B. Y. P. U., 26. Last Wednesday evening annual election of officers. E. A. Barrett is our new superintendent. Every one in fine spirits and hopeful anticipations.

MEMPHIS.

Merton Avenue Church.—Carl Monroe O'Neal, pastor. Good day. Fine crowds. The Lord's Supper was observed at morning hour. City B. Y. P. U. at 3 p. m. Merton Juniors won baner for third term. "Have Faith in God," theme at evening service. One received for baptism. Good B. Y. P. U.s.

Central Church.—Sermons by Dr. J. B. Phillips, Dr. J. M. Gray and Dr. R. A. Long. Bible conference on in full force; 3 received. Meetings all day until October 17.

LaBelle Place.—Pastor D. A. Ellis spoke to two of the largest congregations in history of the church; 280 in Sunday school. Call for \$5,000 on the building fund. Great joy in giving.

Seventh Street Church.—Pastor I. N. Strother. "The Lord's Supper" and

"The Temptation of Jesus." 142 in Sunday school; 2 baptized. Splendid B. Y. P. U. meeting.

Calvary Church.—Pastor Norris preached at both hours. Subjects, "Where the Soul Goes When It Leaves the Body" and "Come Now Let Us Reason Together Saith the Lord." Three additions by letters. Fine Sunday school and B. Y. P. U.'s. Two marriages, one funeral. Building near completion.

Temple Church.—Pastor J. Carl McCoy spoke at both hours on "Faith" and "Gold Tried in the Fire." 193 in the Sunday; two by letter. One wedding. Good congregation at morning hour; excellent congregation at night.

First Church.—Pastor A. U. Boone. One by letter, two by promise of a letter. Observed the Lord's Supper. In Sunday school, 481. Good B. Y. P. U.

KNOXVILLE.

Central of Bearden.—Robert Humphreys, pastor. Preaching morning and evening by pastor. Subjects, "The Lord's Supper" and "Christ at the Door."

Central Church.—A. F. Mahan, pastor. Preaching in morning by the pastor. Subject, "Faith." Evening, music by colored choir. Number in Sunday school, 155.

Immanuel Church.—A. R. Pedigo, pastor. Preaching in morning by the pastor. Theme "Sealed With the Spirit" and "Justice and Mercy." In Sunday school, 160.

Lincoln Park Church.—L. W. Clark, pastor. Preaching morning and evening by the pastor. Themes, "Jacob's Wrestling" and "Open Windows." In Sunday school, 178; one received for baptism.

Island Home Church.—R. B. Jones, pastor. Preaching morning and evening by pastor. Themes, "The Observance of the Supper of a Sacred Obligation" and "Demons Cast Out," Matt. 8:28-34. Received by letter, 1.

South Knoxville Church.—M. E. Miller, pastor. Morning theme, Acts 10:34. Evening theme, "Steps of a Good Man." In Sunday school, 300.

Euclid Avenue Church.—J. W. Wood, pastor. Preaching morning and evening by the pastor. Themes, "First Message of the Resurrection" and "The Dispensation of Grace." Number in Sunday school, 200; baptized, 2; received by letter, 6. Great day, good interest.

Fifth Avenue Church.—J. L. Dance, pastor. Preaching morning and evening by pastor. Themes, "The Christian's Attitude to God," Rom. 6:11-14, and Psalm 65. Number in Sunday school, 276.

Smithwood Church.—C. P. Jones, pastor. Preaching morning and evening by pastor. Themes, "God's Presence With Us" and "Your Own Salvation." Preached at Gravelton at 2:30 on "The Lord's Supper."

Gillespie Avenue Church.—J. N. Poe, pastor. Preaching in the morning by Prof. Kilby of New York. Evening by pastor. Number in Sunday school, 200; received by letter, 1. Fine crowds for both services.

CHATTANOOGA.

East Lake.—Rev. G. A. Chunn preached at night on "Light at Evening Time." 160 in Sunday school. Very good congregation. A good service.

East Chattanooga.—J. N. Bull, pastor. Subject, "Some Mysteries of the Kingdom." In Sunday school, 336.

Woodland Park Church.—Geo. W. McClure, pastor. Spoke on "The Fields Are White" and "A Father's Attitude to His Son." One profession at night. Very good night.

First Church, North Chattanooga.—B. Rutledge, pastor. Morning subject, "Meeting Christ at the Judgment." Evening subject, "The Future of Our American Homes." In Sunday school, 96. Good congregations.

Chamberlain Avenue Church.—G. T. King, pastor. Preaching in morning on "Idle Christians." In the evening on "Mary's Memorial."

Highland Park.—Morning service adjourned to join with M. E. S. church in the dedication of their church building. Pastor Keesee spoke at evening hour to good congregation. One addition by letter, one addition for baptism.

First Church.—Morning sermon, "How Any Christian Can Get Great Faith." Evening, "Shipwrecks," by John W. Inzer, pastor. Great crowds, and eight additions; one baptized; 426 in Sunday school.

Central Church.—W. L. Pickard, pastor. In Sunday school, 279. Pastor preached at both hours. The Woman's Missionary Society held a very fine all-day session Wednesday. The prayer meeting was largely attended.

Silverdale Church.—Pastor A. T. Hayes. Pastor preached on "Little Things" and "Nothing But Leaves." In Sunday school, 58. Good day.

Cleveland.—We closed the most successful revival in three years the present pastor, Claude E. Sprague, has conducted. Mr. Charlie Butler and his wife had charge of the music, and we don't need to say the music was great for there are no greater gospel singers on earth. There were 82 additions, 60 for baptism. Our church has been greatly strengthened.

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AMONG THE BRETHREN

Fleetwood Ball, Lexington Tenn.

Of the forty-six churches in Beech River Association, which met at Lexington, Tenn., last week, all reported by letter and messengers except three. The letters disclosed an encouraging situation, although all the churches, with three exceptions, are weak country churches; yet the baptisms reported numbered over 150, and the gifts through the 75-Million Campaign reached \$4,372.97, nearly one-fifth of the total, \$26,413.88, pledged for the five-year period. The First church, Lexington, paid \$1,985.15 of its pledge of \$14,700.38 for the five-year period. New Hope church has been finished and dedicated during the year, and Second church, Lexington, and Tom's Creek church, have been built. This hardly tallies with Editor Cooper's pessimistic story in last week's paper when he said the churches "bear little fruit" and do things "utterly insignificant and unworthy." The editor seems to have had a grouch.

Dr. A. S. Pettie of Utica, Ky., formerly pastor at Columbia, Tenn., has accepted the care of the First church, Hickman, Ky., and is on the field. He is just across the line from Tennessee and we will expect him to come over often.

Rev. R. M. Meadows, formerly pastor at Dickson, Tenn., has accepted the care of the church at Milan, Tenn., and is on the field. We cordially welcome him back to Tennessee.

Dr. Byron H. Dement of New Orleans, La., president of the Bible Institute, preached last Sunday with great acceptability for Bellevue church, Memphis, Tenn. He is a prince of preachers.

Mrs. S. C. Hearn, aged 86, wife of the late Rev. S. C. Hearn, died last

week at the home of her daughter, Mrs. C. W. Rogers of Como, Tenn., after a protracted illness. She was an estimable, devoted, Christian woman, who had been a blessing to the world. Three daughters and a son survive her.

The revival at the First church, Paris, Tenn., in which Evangelist R. D. Garland of Richmond, Va., and Singer E. L. Woelzel of Asheville, N. C., assisted Dr. J. W. Storer, proved one of the best in the history of the church. At last accounts there had been twenty-four additions.

Rev. J. F. Green of Martin, Tenn., is rejoicing over a good revival in his church at Huntingdon, Tenn., which is being attended by record-breaking crowds. Up to Sunday night there had been nine additions. It is the writer's pleasure to do the preaching.

Mt. Ararat church, near Darden, Tenn., has called as pastor Rev. A. U. Nunnery of Parsons, Tenn., to succeed Rev. W. F. Boren, and it is thought he will accept.

Rev. W. L. King of Parsons, Tenn., writes: "I will get out the program of the fifth Sunday meeting at Decaturville, Tenn., Oct. 29-31. I have been asked to become the missionary of several associations in the last few weeks."

The Manufacturers' Record of Baltimore has put in our hands a booklet entitled "The League of Nations From the Religious and Moral Standpoint." It includes an article by Dr. J. J. Taylor of Leaksville, N. C., on "Reasons for Opposing the League." It is written in Dr. Taylor's usual clear, graphic, vigorous style and is interesting beyond expression.

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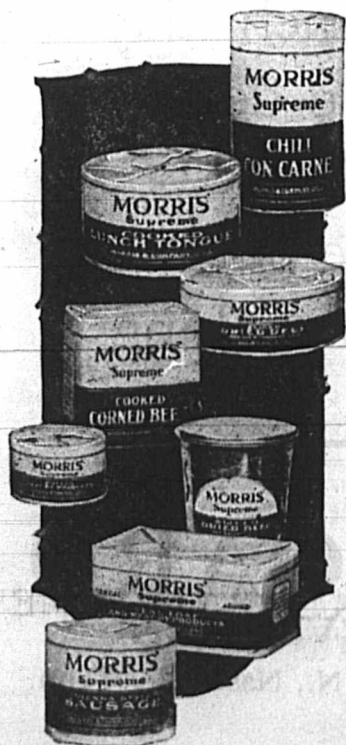
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THE FIELD!

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I.

"LIFT UP YOUR EYES AND LOOK ON THE FIELDS WHITE ALREADY TO HARVEST."

The harvest fields of souls are ripe and there will be loss if the reaping is delayed. All Asia and all Europe, all Africa, South America, and other lands give such evidence of readiness to hear the call to repentance and life as was never seen before. The spectacle is thrilling.

II.

"THE HARVEST IS PLENTEOUS"

The precious grain is not only ripe but bountiful. The field is the world and the world field is ready for the harvesters. Millions would answer the call now if it were made, but souls and opportunities will be lost if we wait.

III.

"THE LABORERS ARE FEW"

Just a few score Baptist missionaries for 400 millions in China; a few dozen for 75 millions in Latin America; 22 for 70 millions in Japan; 21 for 150 millions in Africa; 2 for 30 millions in Italy.

In the new countries of Europe and the Near East in which we are just beginning work there are native preachers as follows: Roumania, 12; Hungary, 42; Jugo-Slavia, 9; Spain, 6; Palestine and Syria, 2.

IV.

"PRAY YE THEREFORE THE LORD OF THE HARVEST TO SEND FORTH LABORERS"

Some two score Baptist colleges and seminaries in the South are crowded with students whom we are training for Christian service. Prayer should be made that hundreds of these, perhaps thousands, should set their faces to the ripe harvest fields in other lands.

V.

"HOW SHALL THEY PREACH EXCEPT THEY BE SENT"

The fields are ripe for the harvest, the Foreign Mission Board is waiting for the harvesters and for the money with which to send them forth to the fields where great loss is inevitable if we do not speed the work.

THEREFORE:

Pay your Campaign pledges promptly and make fresh offerings if you can.

FOREIGN MISSION BOARD

J. F. LOVE, Corresponding Secretary

RICHMOND, VA.

All We Hold Dear Involved

The \$92,500,000 pledged to the 75 Million Campaign must be collected as it falls due or all our Southern Baptist institutions and interests---schools, seminaries, hospitals, orphanages, ministerial relief---and every mission enterprise, associational, state, home and foreign, will be imperiled.

DENOMINATIONAL DISHONOR

Faces us if we fail in October and November to pay in to our boards the sums we promised in Victory Week.

THE GREAT SOUTHWIDE FALL ROUND-UP IS NOW ON.

OUR PLAIN DUTY DEMANDS

1. That all the forces enter the drive for cash. Representatives of all the boards should go afield.
2. That the pastors and church leaders organize and personally, persistently, and to the limit of their power push for money on pledges---collecting old pledges and securing cash and pledges from new members,
3. That all our people rally to Christ's standard and the Spirit's call, and make our victory on pledging gloriously permanent by paying.

PERMANENT VICTORY HINGES ON THE CASH WE PAY IN

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