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SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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"TO REST FROM WEARY WORK."

Richard W. Gilder.

To rest from weary work one day of seven;
One day to turn our backs upon the
world,
Its soil wash from us, and strive on to
Heaven—
Whereto we daily climb, but quick are
hurled
Down to the pit of human pride and sin.
Help me, ye powers celestial! to come
nigh;
Ah, let me catch one little glimpse within
The heavenly city, lest my spirit die.
These be my guides, my messengers, my
friends;
Books of wise poets; the musician's art;
The ocean whose deep music never ends;
The silence of the forest's shadowy
heart;
And, too, the brooding organ's solemn
blare,
And kneeling multitudes' low-murmuring
prayer.

ABOUT REFORMS.

In the restoration of Jerusalem by the Jews there were three necessary factors or agencies. Each of these was represented by an outstanding personality. In fact, the restoration was the work of all three and was not accomplished by any one of them. The single reformer usually advocates a single idea, and since a reformation involves more than one need, his success has meant a partial reformation or the improvement of the people only in respect of that one thing which he effectively represented.

Nehemiah rebuilt the wall of Jerusalem; Ezra taught the people; Zerubbabel restored the temple. The first provided a fence which might not be penetrated by demoralizing influences from without; the second instituted such educational facilities as might be necessary to better ideals and sentiments among the people themselves, and the third established a place of worship which might supply the moral motive needful to make all the other agencies fruitful and without which the massive city walls would be as sand-dunes before the wind and the voice of the teacher would be as of one who mocked. The three agencies employed in reforms then are: Law, Education and Worship. The prohibition of liquors as a movement took this course; its advocates appealed to the strong arm of the law; put it into the textbooks of the common schools and preached it from practically every pulpit in the land. It has its support, therefore, in the legislation, the education and the worship of the

DISARMAMENT CONFERENCE.

All the nations of the world have agreed to send official representatives to the Disarmament Conference to be held in our own National Capitol, November 11, the fourth anniversary of the signing of the armistice in the world war. This is cause for universal rejoicing among the children of men. It will be an occasion on which the prayers of Christian people everywhere should converge with unceasing intensity. When, during the war, the Christian citizens of America began to pray as with the voice of one soul, penitent and humble, the German armies did not advance another step and the power of the Kaiser waned and fell like Lucifer out of heaven. We prayed then for victory; let us pray now for peace. It must come as an answer to prayer rather than as a diplomatic achievement among the leaders of world powers. It must come as an echo of the Angel's voice which long ago announced, Peace on earth among men of good-will." What an opportunity this conference will bring to the Christian people of America to show the spirit of the Christ! Oh, that the delegates may find our hearts electric with the energy of heaven and the atmosphere sweetened through and through with the breath of love that emanates from the throne of God! They are to fight the greatest battle of all the ages—the supreme battle for peace. No such meeting has ever been held on earth, and unless it is successful, another like it will perhaps be forever impossible. Let every devout soul make this meeting a special object of prayer, and let every worshiping congregation in the land lay siege to the throne of grace that divine wisdom shall be given to the members of that conference. As we love our Lord, and as we love our lads, as we love our land, as we love every tribe and tongue and people and nation, let us pray for the presence of God's Spirit in that meeting to the end that Jesus Christ, as the Prince of Peace, may preside; and that before Him the nations of the earth shall "beat their swords into plow-shares and their spears into pruning-hooks," and war shall be no more!

people. It is in their laws, their thinking and consciences. It will therefore abide. And every other reform that sticks must take the same course.

BAPTIST GIFTS TO CATHOLICS.

Something has been said recently in our press calling in question the wisdom of a late gift made by Mr. John D. Rockefeller to a Catholic cause. We do not know the conditions under which the donation was made nor the purposes which moved the donor to make it. Mr. Rockefeller evidently gave the money as a private citizen rather than as a Baptist. But even as a Baptist, it may be, he did not wish to discriminate in any way against a Catholic interest solely because it was under Catholic control and patronage. In their benefactions to mankind Baptists ought not to discriminate against anybody on account of the religious faith, or non-faith, of the beneficiary. However, they would be inconsistent in helping support a Catholic missionary agency the success of which would mean the tearing down of that faith which they hold dear. We think a Baptist as a citizen may make gifts to any non-Baptist institution the sole purpose of which is social relief or civic betterment, and which does not in any way exist for the spread of anti-Baptist influence and faith; without compromising his own belief and position as a Baptist. But it is a well established fact that Catholic propaganda are identified with every kind of Catholic activity. Their purposes are essentially selfish—with Catholics all roads lead to Rome! Their charities have been, and are, profusely extended to individuals of other faiths and of no faith, but evidently for the purpose of winning them either to a favorable attitude toward, or an active adherence to, their own faith; for the reason that, while Catholic individuals have made contributions to civic or community causes, there is not within our knowledge a single instance of a significant gift made by any of them to institutions or agencies maintained by people of other religious faiths. Hence it is our personal opinion that Brother Rockefeller could very easily have found a better place for the Lord's money which he bestowed upon the Catholics.

There are some honest friends of the Bible who count themselves higher critics. These men are trying to make the Bible suit the men who are criticizing it. But a head is worth little except to find reasons for doing what the heart wants to do. Out of the heart are the issues of life. There is not a thing that a wicked heart wants to do that an intelligent brain cannot find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain.—W. J. Bryan.

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EDITORIAL

THE CALL OF THE CHILD.

There is not a heart anywhere that does not respond to the appeal of the helpless young. Everywhere and in nearly all forms of life the normal adult parent will endanger his own life, if necessary, in order to protect or provide for his little ones. Their helplessness and dependence leave him no personal choice in the matter. He is a slave of the love which he bears to them.

The broader humanitarian spirit includes the children of others in one's embrace of his own. To see a defenseless child the victim of gross injury at the hands of a brute stirs the blood to boiling point, and no man who is a man will witness it without giving the limit of his strength to defend the little one. The wail of the defenseless crying for help is an irresistible appeal.

But all this may be mere human feeling, without which, however, one would hardly be human, certainly not humane. Christian people must have this much, and more. Their sympathies must not stop with the emotions which they experience in common with other men. With them there must be a holier than human motive which will do all that humanitarianism will do and a great deal more.

Our Orphans' Home has done and is doing far more for the Baptists of Tennessee than they have ever done or can do for that institution; not only in the products which it has turned out, but in the higher joys and privileges of Christian philanthropy which it has given them opportunity to have. Wisdom is justified of her children, and the influence of the Orphans' Home on the denominational activities of our Baptist people has demonstrated the wisdom of establishing the institution.

But a great deal yet remains to be done. The half has not been accomplished. Compared with other states, with a Baptist con-

stituency equal to ours, we are measuring up short of the standard from three to five times our length! Any comparison with others would be out of place if we were meeting our obligations in this respect. Instead of having around 150 children in our Home, there ought to be four or five hundred of them. They are in our midst; they are the children of our deceased brothers and sisters. They are not "nobody's children," but they are the darlings of parents whom we were once glad to fellowship in our churches and with whom we formerly associated socially. As a rule they are capable and have that moral force of character which comes of good breeding. It would be a good investment for us to lay out treasure enough to fit them for places of usefulness in our midst.

Superintendent Stewart is a prince of managers and has business sagacity far beyond the average man. The outlook before the Home was never better, and we shall expect soon to see the orphanage farm increased by the purchase of more arable lands and the institution enlarged in its capacity by the addition of other buildings for the housing of our little ones.

Let the Home possess ever so much land, however, it can never become self-supporting, and ought never to do so. It would be a great pity if it should receive such endowment, or other source of income, which would relieve it of the necessity of calling upon our churches for a regular apportionment of their gifts. As its own incomes increase it can and will enlarge its capacities for service to our orphaned children and to the cause of the Lord who has identified Himself with them. The more we give to the Home, therefore, the more it will be necessary for us to give—because of the increase in its obligations and opportunities. But the more we give the more easily will we give the larger amounts. We have not bestowed upon this institution enough as yet to bring it into its true perspective as an asset in our denominational life.

Let no one regard the Home merely as a sort of "feeding-trough," or an alms-house for the solitary purpose of giving the little ones something to eat and wear. The institution is engaged in the business of growing men and women—using orphaned boys and girls as the materials necessary to do that. The educational and religious character of the institution constitute its greater mission, without which, in fact, its existence could not be justified fully as a part of our Baptist program. Let no one think he is merely bestowing "charity" when he gives to this cause, if by "charity" is meant that sort of beneficence which goes out expecting nothing in return or which is given in absolute pity for a hopeless and helpless case!

While it is true that many of our churches will give to this object which are exceedingly sparing in their donations to any and to all other denominational interests, we have found that churches which begin to give to the orphans gradually fall into other lines of beneficence. We shall never finance the Kingdom of God, however, on the humanitarian appeal. We should lay this cause on the hearts of our people along

with every other interest which our Lord has committed to us, and support them all in a supreme love for Him who said to His disciples on one occasion, "Suffer the little children to come unto me and forbid them not," and on another occasion, "Go ye into all the world and preach the gospel to every creature."

PURELY A "DOMESTIC" ISSUE.

Not only among Northern Baptists but also in the ranks of Southern Baptists some have tried to make the question of the millennium a test of orthodoxy. But everywhere such insurgents have failed. The real point of doctrinal cleavage would be belief in the second coming of Christ as opposed to unbelief in it. All who "look for His appearing" are of one fundamental faith and in the spirit of a mutual expectancy, they can differ as to the time of the Lord's return without falling out with one another, and without losing their enthusiasm for the main thing which they hold in common. We appreciate the splendid remarks made by the "Presbyterian" on this matter:

"We do not suppose that it is a matter of no moment which of these views of our Lord's return we hold. The point we desire to emphasize, however, is that these different views are held within the 'household of faith.' They have to do with such differences as exist between members of the same family or the same nation rather than those between different families or different nations. It is a domestic rather than a foreign issue, and it is highly important that this be kept constantly in mind. The issue may not be a slight one, but it is comparatively slight as compared with the issue between those who believe and those who do not believe in the personal visible return of Christ at all—the more so since disbelief in the personal visible return of our Lord can be defended only on ground which, in principle at least, involve the destruction of our common heritage as the redeemed of God."

"PROVE ALL THINGS."

A doctrine can be tested in one of two ways: (1) By a personal trial as to its character in which one observes its tendencies and effects in himself, and (2) by measuring it by a recognized and established standard of truth. The first of these methods is wrong, at least fallible; for the reason that one is incompetent to judge the results upon himself of a belief he has espoused, and for the further reason that no kind of faith can be rightly regarded as true or false merely because it has been attended by good or evil to its devotees. The only correct way to prove a doctrine is to put it up alongside an infallible statement. "Prove all things, hold fast that which is good." We do not have to embrace a belief and wait to see its effects upon us before we can determine whether it is "good" or not. If it coincides with the Word of God, we can accept it without further test and without any mental hesitation on our part whatever. If it does not agree with the Book, it is "no

good," and we should let it alone no matter who believes it nor how well it may be presented; no matter how much good it is said to have accomplished nor how many blessings it may promise its adherents yet. What saith the Word of God? To investigate doctrine in the light of that inquiry, one must know what the Word says. Our troubles come in right there mostly. Let that be done, however difficult it may be, and it will not be hard for us to find out what is "good" and true, and what is therefore to be accepted. Let the Word speak for itself and of itself—do not read into it your own ideas; deal honestly with the standard and you will then find out the truth. Let every teaching be measured by the Book, and hold fast that only which comes out of and is therefore in agreement with it.

HALL-MOODY PREPARATORY DEPARTMENT.

Last week we mentioned the fact that Tennessee College had gone forward in its standard of scholarship and service to the denomination by doing away with the preparatory department in order to make the collegiate more effective. But what has been eliminated in one of our schools can be supplied in others. The Hall-Moody Institute is well prepared to take care of the preparatory pupils who may not now attend Tennessee College; not only girls, but also boys. It has an accredited standard preparatory department, and is a junior college with two years' course. It is situated in the small but prosperous town of Martin, where practically ideal environments are afforded. We most heartily commend Hall-Moody to parents who have boys and girls to receive high school training under Baptist auspices, and there are many of them!

Contributions

WHERE ROMANISM REIGNS.

(The following letter from a beloved missionary will not only afford a glint from the life and experiences of one who bears witness for Christ in a Roman Catholic country, but also shed light upon Roman Catholicism in lands where it has enjoyed the privilege of making a demonstration and expressing itself unhindered by evangelical Christian influence and enlightenment. If the newspapers of this country would tell the truth and only the truth on Roman Catholicism as it is in such countries and give the facts concerning the ignorance, poverty and immorality which exists in every land where Rome's right to rule has not been challenged by strong evangelical influence, these simple facts would be enough to break the spell of Romanism upon every American citizen who wishes to see intelligence, comfortable living and advanced social order insured in this land. But it is precisely the truth about Roman Catholicism that the papers will not tell, even in a land so predomi-

nantly non-Roman Catholic as is America, and where everybody except Roman Catholics want the truth told. There is much talk about the liberty of the press, but the secular press of this country does not claim its freedom when it comes to discussing Roman Catholic affairs. But here is the letter with its religious appeal and the facts which ought to stir our people to a Christian activity.—J. F. Love.)

"My heart aches tonight. Things I have seen, heard and read today would make any one who loves the Lord feel sad. This is Corpus Christi day and the Roman Catholic Church has been practicing some more of its blasphemy. The town was without life all day with the exception of the church bells tolling. Contrary to custom a printed appeal was scattered around town. Here I give you it as near as possible through translation:

"An Appeal:

"On Thursday next, the 26th, the impotent procession of Corpus Christi will pass in front of your residence.

"Jesus, na Hostia, will bless your capital city as he passes through the streets, scattering the treasures of his kindness and mercy.

"Your home will have the ineffable consolation of seeing Him pass, accompanied by the joys of an immense crowd of the faithful.

"And how will you await the passing of the Offering of Jesus?

"Decorate your homes, ornamenting them modestly but well, as the loving Christ would have you do.

"Convinced that you will attend to this appeal, I pray the richest blessings of God upon your honored home.

(Signed) Rev. _____.

"Think of the Christ being transformed into a piece of bread being carried around the streets to bless the idolators. There can be no viler form of blasphemy. There were no houses decorated, though many expected the promised blessing. But just to think that all commerce stopped while such sacrilege was being enacted. The followers were dressed in lily white dresses and wore the national colors around their necks. Surely this ought to be prohibited. But it continues each time with more affrontery because we have here a priest as governor. Thanks be unto Him the Jesuit goes out of power on the 12th of June.

"I love to think, too, that this revival of Catholicism in _____ is due, too, to our activity in evangelization. We have just concluded a twenty-two days' evangelistic campaign with our best _____ evangelist, _____. He is a great preacher. We made special propaganda for his meeting through the press and by means of notices scattered through the city. I believe the Catholics followed our example with the handbills. But they announced a forgery as a means of blessing and we preached the Christ of Calvary.

"Our evangelistic meetings stirred the people up very much. Several public officials waited upon the ministry of _____. They will never forget the message he gave them. Our churches here were greatly revived. Some of the disagreeableness which

has existed for years among the brethren here has entirely disappeared. The work goes forward with God's blessings upon it.

"These evangelistic meetings took in a place called _____, where we have a prosperous church, though at present without a pastor. The brethren there are building themselves a school building and hope soon to open a day school. Four services were held there with good results. We had announced the meetings in that place by means of handbills, too. So the priest thought he had to persecute the work and also arranged special services to be held at the time of our meetings. However, his object was to intimidate the people. Here are a few extracts from the bill he distributed:

"I advise the Catholics of this town that they are prohibited from accepting the invitation that the Protestants are audaciously giving them to the heretic preaching that a false pastor is going to do.

"The Protestants are not only excommunicated heretics, but the Catholics who go to their preaching or receive them in any way incur a special excommunication at the hands of the Pope.

"I will take the names of those who go and will invoke the following plagues upon them: They will not be allowed to be god-fathers, and after death the mass will be refused them. Before the holy sacrament a special prayer will be made to Saint Sebastiao that he may chastise them with a plague, at a time convenient to him, all Catholics who take any part in the conferences given by the heretic Protestants."

"I believe this bill was prepared by the bishop, as the priest seems insufficient for this. It is needless to say that he advertised our meeting and the church would not hold the crowds. But he is still infuriated. The Word of God was freely distributed during those days. The most popular form is that of 'Chosen Portion of God's Word,' published in Los Angeles, and given for free distribution. Hundreds of these were given away at the meetings. Last Sunday the priest went from house to house asking the people to tear up their copies in the street. This many of them did and the brethren estimate that some 600 copies were destroyed.

"Again, I say my heart aches because of conditions here. Oh, if I were only about three more men and had the native tongue, how I would preach to these people who are deceived but anxious to hear the truth. God give us men.

"_____ is open to the message as never before. May our brethren be able to see the opportunity. Pray for us. Pray especially for me as I begin a renewed activity in evangelism from the middle of June on. God willing I expect to revisit the place from which I escaped with my life in February. In this trip I will include some places which have never heard the gospel. Oh, how we covet your prayers.

"I anxiously await news of the Convention and the result of the financial year. How we did pray for the year to close with victory. May this year be better still than any of its predecessors. May God's favor rest upon you."

Contributions

SOME NEW HOME MISSION WORKERS.

By B. D. Gray, Corresponding Secretary.

The work of the Home Mission Board has enlarged so greatly in the last year or two as to call for additional administrative work as well as a great increase in the number of our evangelists and missionaries.

Dr. O. E. Bryan.

We were greatly grieved over the death of Dr. S. Y. Jameson, who was superintendent of our Department of Enlistment.

The Board is peculiarly fortunate in securing the services of Dr. O. E. Bryan, secretary of the State Board of Missions of Kentucky. Dr. Bryan has led the Kentucky forces in a great way. He has discretion, consecration, industry and fine initiative.

We sympathize with the Kentucky brethren in losing his leadership, but his present work will make it possible for him to continue helping in the enlistment and development of our Baptist forces in Kentucky as well as throughout the South.

Dr. Bryan comes to his new task as superintendent of Enlistment with rich and successful experience in denominational work, with a deep conviction that his call to this task is of God and that unlimited opportunities for usefulness are before him.

He is a brother well beloved, sweet-spirited, and is wise and resourceful, and his accession to our administrative force means much for the advancement of our cause.

Miss Emma Leachman.

Miss Leachman has been employed as city missionary for Louisville for nineteen years under the direction of the Baptist State Board of Missions of Kentucky. Since February, 1904, she has been connected with the Woman's Missionary Training School of Louisville, and has made a great record for fidelity and efficiency.

The hundreds of young women who have attended the Training School are all known to her personally and she is esteemed by them in the very highest measure.

We sympathize very much with the Training School in the loss that they sustain in the severance of Miss Leachman of her connection with the institution and we pray that the Training School administration may be led of the Lord in finding a successor worthy of Miss Leachman. This will be hard to do, but we are a resourceful people and have much talent among our women as well as our men, and doubtless one of the Lord's own choosing can be found to take her place.

Miss Leachman as a field worker will serve among the Good Will Centers and institutes and conferences, teaching mission study classes, and in various ways presenting our Home Mission work. We count ourselves happy indeed to have the services of so gifted a worker as Miss Leachman.

Dr. B. C. Hening.

Dr. B. C. Hening has been elected by the Home Mission Board as superintendent of the work among the foreigners, Indians and Negroes. We are glad to announce his acceptance. He will enter upon his work September 1, 1921.

Dr. Hening comes to his great task richly equipped by natural gifts, training and experience. He comes directly from the pastorate of the First Baptist Church, Murfreesboro, Tenn. Prior to that he was associate director with Dr. L. R. Scarborough in the 75 Million Campaign and won the universal esteem and admiration of our brethren wherever he went for his sanity, consecration and fine gifts. He had ten years of experience in the leadership of our Baptist educational work in Virginia, in which he accomplished great things for the Baptist schools and colleges of the "Old Dominion."

The task to which Dr. Hening will address himself, the work among the foreigners, Indians and Negroes, calls for the very qualifications so highly characteristic of Dr. Hening—sanity, consecration and constructive leadership. His selection for this great work has met with the heartiest approval of the brotherhood. He comes in the very prime of his experience and vigor and with a vision of its importance.

Rev. E. D. Cameron.

Dr. E. D. Cameron, of Oklahoma, has been elected as field worker by the Home Mission Board. His field will include our entire territory, but his time will be given mostly to the field west of the Mississippi and particularly among the Indians. He will visit the Indians at their associations and other gatherings, as well as individuals and churches.

There is no man better known in Oklahoma than Dr. Cameron. He has been president of the Oklahoma Baptist Convention, Superintendent of Education for the State of Oklahoma, and has occupied a number of their leading pulpits. He knows the Indians thoroughly and will render a most efficient service to them.

Dr. Cameron's home and headquarters will for the present be Henryetta, Okla.

We are devoutly thankful to God for the accession to our forces of these fine and capable brethren, along with Miss Leachman. Their coming means much for the progress of our Home Mission work.

Rev. M. F. Roberts.

For some months we have been in sore need of a pastor for the Balboa Heights Church, Canal Zone. It is an important position, affording opportunity for preaching the gospel not only in the Canal Zone, but to thousands of people as they come and go from all parts of the earth through the canal, as many stop for a season in the Canal Zone.

We have been fortunate in securing Rev. M. F. Roberts, of Georgia, graduate of Mercer University, Crozier Seminary, and had a course at Johns Hopkins University. Brother Roberts leaves for Panama October 1. He enters upon that work with a due sense of its importance and with the conviction that he is following the divine

guidance in accepting the call of the Home Mission Board to that field.

Balboa Heights Church is well organized, has a Woman's Missionary Union, BYPU and Sunday school. Hon. William Jennings Price, American Minister to Panama, teaches the men's Bible class and other excellent people constitute the membership. We are confidently expecting that in a few years the church will become self-supporting. Let us remember Brother Roberts in our prayers as he goes to that field.

Rev. Jacob Gartenhaus.

For quite awhile the Home Mission Board of the Southern Baptist Convention has considered the question of work among the Jews.

Two difficulties stood in the way, the matter of expense and the securing of a reliable, capable worker for initiating the work.

The Board has secured the services of Rev. Jacob Gartenhaus, who began work in May, 1921. Brother Gartenhaus is a graduate of Moody Bible Institute and the Southern Baptist Theological Seminary, and comes to us with the strongest recommendation of members of the Seminary faculty and of others who know him.

He is a young man of fine character and good culture, a sincere convert to Christianity, with an ardent zeal for the salvation of Israel, his kinsmen in the flesh.

His work is under the direction of the Corresponding Secretary of the Board and I commend him most heartily to our churches and pastors who may wish him to speak on his work. His headquarters are 1004 Healey Building, Atlanta, Ga.

Home Mission Rooms, Atlanta, Ga.

REPORT ON THE BAPTIST MEMORIAL HOSPITAL, MEMPHIS, TENN.

Under the superintendency of our brother, Dr. W. R. Bethea, since November 1, 1920, the hospital has done its work with the hearty co-operation of its working force and the most pleasant relations with the public, who patronize and visit us.

The year has been a prosperous one. The new east wing has been brought almost to completion, so that the new operating rooms, X-ray department and laboratories, occupying the eighth floor, are now in use, since January; the semi-private rooms on the fourth and seventh floors are in use, giving patients who desire reduced rates a rate of \$2.00 per day and up. The new dining room and kitchen, on the first floor, are complete and in use, to the delight of all. The new nurses' home lacks some \$25,000 to be brought to completion. Work was stopped last fall on account of poor collections and subscriptions, in connection with the 75 Million Fund. In the meantime the nurses are comfortably housed on the second and third floors of the hospital building.

Since the 75 Million Fund was subscribed, or since May, 1919, the Executive Board of the Tennessee Baptist Convention has paid the hospital \$125,000 and the Memphis subscribers have paid \$147,000. A considerable debt is being carried on

the work done last year, when it was confidently expected that subscriptions could be collected. This will finally be wiped out when times get better and collections can be made.

The patronage of the hospital keeps up to the full. Since the opening, July, 1912, 45,100 patients have been admitted; during 1921 the number was 7,619, and in the six months ending June 30, 1921, 3,836. Of these last, 2,604 were from Tennessee, 692 from Mississippi, 418 from Arkansas, and 122 from other states. Four hundred and seventy-four were treated free in the charity wards—288 from Tennessee, 75 from Mississippi, 77 from Arkansas, and 34 from elsewhere. During 1920 over \$51,000 was expended in charity. The business in operating the hospital amounted to \$372,000. The complimentary service rendered preachers and their dependents during the last ten months has been almost \$400 per month.

The Training School for Nurses graduated a class of eighteen this year, eight from Mississippi, five from Arkansas, four from Tennessee and one from England. There are about 75 pupils in training. This is the largest number in the history of the hospital, but needs to be increased to 125 to serve the full patronage and to bring into use the entire new wing. We are urging our WMU's and Bands to do personal service in turning the attention of worthy young women to this noble Christian service.

The Linen Band, which has been so loyal and useful since the opening of the hospital nine years ago, still furnishes the linens and other supplies of the wards, has a committee each Friday who come and make dressings, and recently has put in and is paying for a piano for the chapel. They crave and deserve the co-operation of all WMU's and Bands, all over the three states, in the work they are doing for the sick and suffering, and for the nurses in the Training School.

The pastor, now well into his fourth year, finds daily opportunities for pastoral service, among the patients on the beds and loved ones, who with anxious hearts are visitors in the hospital.

The Baptists of the three states owning and operating the hospital may well rejoice in the work they are doing for the relief and healing of the sick and the promotion of the Master's Kingdom. It should be a joy to help meet the subscriptions made to the hospital; these were: Tennessee Baptists, \$500,000; Memphis and vicinity, \$712,000, and the Baptist State Conventions of Mississippi and Arkansas each one-third of undesignated hospital funds in the Campaign. The payment of subscriptions will help carry out this noble end.

TITHERS' CAMPAIGN.

By W. Stone Woodward.

There is a growing conviction that the final solution of all our church problems, such as the following—inadequate equipment, just a few have the load to carry, once-a-month preaching by absentee pastors, irregular attendance, the poor state

of fellowship, the tragedy of neglecting the training of hosts of bright boys and girls who want their lives to count most for Jesus, even the evangelization of the world—is eagerly waiting the needed emphasis on God's ownership and man's stewardship in the life of our churches. The Tithers' Campaign is the opportunity for every church to use to this great end.

An educational campaign honestly and seriously conducted in each church in the State on this extremely vital subject by pastor and members for one month before December 1—say, just one hour for three nights in each week—will secure not less than 60,000 tithers for the State. What pastor or lay member is there who will initiate this in your church? See that it is done. Who will be injured? No one, but all, will be blessed ten thousand fold. Education versus "drives" supports this most earnest appeal.

1. A Baptist minister says: "I was awakened to my obligation to God as a Christian man and a minister by reading the pamphlet, 'What We Owe and Why We Owe It,' and was led to preach a sermon on tithing and present the matter to my congregation. The result was marvelous, and so definite and clear are God's teachings on this subject that the greater part of my congregation accepted and signed tithing pledges." What dignity and honor must have come to this church in its influence and work!

2. Another Baptist pastor: "It may be of interest to give you the experience of our little church in ——. Just a few years ago our collection was not enough to pay the light bill, say nothing about anything else. Two ministers and a young lady came to us and preached on tithing. Some of us began to tithe. Today our money paid into the church amounts to from \$100 a month to \$300, and not near all are tithing." What a challenge to the pastors in Tennessee not yet having done a similar work with his church to emulate—yea, surpass—this pastor in South Carolina! How it will throw enthusiasm and prevailing power into this campaign!

3. "The First Baptist Church in Kansas City on one Sunday in May, 1920, enrolled five hundred of its members as tithers. A month later subscriptions were taken to meet its quota of \$200,000 in the Baptist World Movement for Missions, on a five-year basis. The total realized was \$211,000.

"Payments have been made weekly with such regularity and fullness that \$21,000 has been remitted to the church boards on the year's pledge of twice that amount. Eight years ago this church had a budget of \$12,000 for local expenses and \$4,000 for missions. The total budget this year for both local support and missions is \$85,000. The pastor says, 'Do you ask how this was brought about?' 'Through tithers.'"

Where is the man among our Baptist hosts in Tennessee who objects to all our churches which we say are New Testament in organization, doctrine and mission having the reasonable support of every Baptist as the cases cited above? If they are the best institutions in the world in our

estimate and in the program of our God, why are they to go as paupers, as it were, receiving the dimes when rights according to the will of God say pay the dollars?

The awful, the compelling truth is: God is Owner of all things, and every one of us is a steward. To escape the responsibilities of being stewards for God is as impossible as to escape death. God's part is the tenth. The Bible so declares.

THE CROSS ROADS.

By C. G. Truitt.

September will soon be here and the boys and girls must make some important decisions. Thousands who have been in school are now confronted with the problem of what to do next. Shall they at once take up industrial or commercial pursuits or go to school? Many do not yet realize the changed conditions of affairs. This is an age of specialists. Industrial organizations and economic conditions make it practically impossible for the untrained to make a financial success in life. How long will it take the farm hand to pay for a Tennessee farm by his daily toil? What chance does the young person in town stand to own a home if he depends only upon his muscle and brawn? But granting that an occasional one should manage to succeed in making money, how much time would be left for the refinements of life, for wholesome pleasures and social service?

It is sometimes urged that a college education does not increase one's earning capacity and that therefore time and money spent in going to college are both wasted. This objection to a college education might be valid if it were founded in fact, and if one's happiness and worth to human society could be accurately measured by the standards of the market place. But such is not the case. The Great Teacher declared that "a man's life consisteth not in the abundance of the things he possesseth." The tendency to apply material tests to intellectual and spiritual values is one curse of this age. The young person who plans for life with money alone as the goal is doomed to miss happiness and meet with tragic disappointment at every turn of the road. Statistics abundantly prove that the right kind of an education does increase one's earning capacity, but above all, it prepares for usefulness in church and state.

Wise and good parents will stand like sign posts to direct their children in right paths. They should train their children to look at life, not simply from the viewpoint of dollars to be gained, but from that of service to be rendered. They will teach their children the lesson of the parable of the talents, that our ability belongs to God and that we must increase it all we can that the sum total may be invested in his service. Parents should direct their children along the college road, not merely because a college education will increase their earning capacity, but because it will increase their ability to serve their fellowman by the will of God.

Martin, Tenn.

News and Views

In sending out statements of their indebtedness to the Baptist and Reflector subscribers last week, by error we sent them to one of our budget churches. Our friends will please pardon this slip.

* * *

Brother R. L. Motley, pastor of the First Church, Florence, Ala., gave us a pleasant call last week. We were pleased also to have Prof. B. B. Dougherty, a native Tennessean, who is now at the head of the Appalachian Training School at Boone, N. C.

* * *

Rev. J. Frank Norris, of Fort Worth, Texas, is supplying this summer for Drs. J. Whitcomb Brougner and R. A. Torry in Los Angeles. In September he goes for a series of meetings at Tremont Temple, Boston.

* * *

Associations meeting next week are: Cumberland Gap, at Chadwell Church, one mile from Caylors on the Louisville & Nashville Railroad; Duck River, at New Hope Church at Fairfield; Sweetwater at Philadelphia, and East Tennessee at Liberty Church. All begin on the 24th.

* * *

Because of temporary indisposition, the editor was not permitted to attend any of the Associations last week, which to him was disappointing, though his cause was worthily represented by others. He had planned to be at the Robertson County and the Jefferson County.

* * *

Last week we mentioned the fact that we had a credit "to" our subscribers of more than twelve thousand dollars. Perhaps the better preposition would have been "with" them! A great deal of it is still with them! Brethren, let us have that sympathetic co-operation which expresses itself in a tangible, bankable way!

* * *

Brother J. P. Gilliam, of Clifton, Texas, is to spend the months of September and October in his native State of Tennessee. He will be with the Friendship Church, near Hartsville, in meetings immediately after the first Sunday in September. Should there be other churches desiring his help in soul-winning efforts, they are asked to communicate with him.

* * *

Mrs. M. F. Allen, of Adamson, Okla., has been a reader of the Baptist and Reflector for more than fifty years. We are asking if there are others who have belonged to our family for that length of time, and will appreciate the names and addresses of such. May we have a Distinguished Readers' Honor Roll?

* * *

Dr. Sams writes from Carson and Newman College, Jefferson City, Tenn., August 9: "Carson and Newman College and Jefferson City are very much disturbed that Brother J. K. Haynes leaves the community for Elizabethton. I doubt if any one in the denominational field has done more

effective work during the year than he. Wherever he went he left a benediction and did real pioneer work in helping "call out the called," and make provision for their further development. The Home Mission Board fully recognizes the splendid work he is doing, but the shortage in funds made it impossible for him to be retained. It is the desire of all who know him that he may be in our community again before many months or years."

* * *

Brother M. J. Taylor writes from Pulaski, Tenn., August 5: "Ebenezer Association will convene at New Hope Baptist Church, twelve miles west of Pulaski, Tenn., September 7, 1921, at 10 o'clock a.m. All messengers will be met at Wales Station, on the Louisville & Nashville Railroad, Wednesday and Thursday each day at 11 o'clock a.m., and 7 o'clock p.m. No trains will be met after Thursday evening except by special request. Those coming later will please write the clerk, Brother S. L. Chaffin, Lawrenceburg, Tenn., R. R. We make this latter statement for the benefit of our denominational leaders or any others coming in late. A special invitation is hereby extended to our beloved brethren, Drs. Wilson, Stewart, Moore, and any others."

THE TEXTILE INDUSTRIAL INSTITUTE.

By M. B. Summers, Treasurer.

(The problem of industrial education under Christian auspices is doubtless one of the most important before us at this time. We have been slow to utilize the Kingdom value of that training which is necessary to equip boys and girls for industrial pursuits. Is it not true that our system of education has resulted in taking the ambitious young people out of their communities instead of preparing them for places of usefulness and prominence in them? For the Methodists, and through their agency others may be beneficiaries, the Textile Industrial Institute has been established at Spartanburg, S. C. For the Baptists, Brother Walter N. Johnson is working at the problem over at Badin, N. C. We shall watch with great interest the progress of these efforts to supply what is most evidently needful to make our plans of Christian education sufficient for our needs.—Editor.)

The Textile Industrial Institute, of Spartanburg, S. C., is probably the only school of its kind in the world. It has for its purpose the training and education of cotton mill operatives, who otherwise would remain illiterate. The school is owned and controlled by the Methodist Episcopal Church, South, and is their only mission school for some three-quarters of a million Anglo-Saxon cotton mill operatives. Although the school is owned by the Methodist Church the student body is made up from all the denominations, no distinction being made when an application for entrance is received. There are no stockholders and no person or persons share in any of the profits (should there be any).

Cotton mill boys and girls are allowed to attend the Textile Industrial Institute and continue to perform the work with which they are familiar. They work a week in the model mill, a part of the school plant, and go to school a week. They receive the regular wages for their labors, which is more than sufficient to pay for their schooling and living expenses. The school offers a regular high school course, and its graduates may enter any of the

colleges unconditionally. Many of the graduates go on through college.

It is not the purpose of the school to educate the boys and girls away from the cotton mill, but the aim is to send them back to the mill villages better equipped and trained to become leaders, and today many mill villages are blessed with Godly men and women who have been educated at the Textile Industrial Institute.

CHURCH MUSIC.

By J. F. Hailey.

Some weeks ago I noticed a timely article on the above caption, and decided that some time I should write on the subject. Music is one of the most powerful excitants, also a sedative, known to the human mind. Shakespeare, I think, was not so extreme as at first appears when he said:

"... nought so stockish, hard and full of rage,
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus—
Let no such man be trusted."

For church purposes we have the addition of the thought and sentiment expressed by the words. Nothing ignoble can be expressed by music alone. True, there is much music of indifferent composition. Much of what passes for church music is flippant or inane. The hymn tinkers that are flooding the country with their "thumb-paper" compositions called music are doing the churches untold hurt. The words are often worse than it is hardly possible for the music to be. Here is a specimen from a book used in one of our first schools, and it is largely characteristic of the book:

"As I strolled about one evening, just to while the time away,
In a famous western city, in the twilight gray;
From a cottage by the wayside notes of sweetest music rang,
'Twas the Edison Grand Quartet, and this is what they sang."

And then follows as a refrain "The Old-Time Religion."

Some observant Catholic once said, "Let me make the songs, and I care not who makes the laws." The music alone would mould the nature, but would not develop a bias toward any particular teaching or idea. It is in the words that such teaching, such moulding lies. One of the debasing tendencies of the times comes from just such songs as I have indicated.

Possibly one of the surest indexes of one's taste is the character of the songs he likes. When I visit a church and see the song books, I know about what to expect as to the preaching and general trend of things. There is needed a crusade to cultivate the taste and talent of the public.

Where can you find a writer who can produce such dignity of melody and such grandeur of composition as you find in the hymns written by Lowel Mason, John B. Dykes, William Bradbury? A writer of the present day who can write something that will make the uncultured choir sound like the running of a pack of unseasoned hounds is the man who suits the average young "puffessor" when he goes to lead a class or a choir. Some one has said men used to sing theology, then they sang the gospel, and now they sing twaddle and nonsense. I suspect there is a maximum of truth in that last item.

Suggestion is a more powerful agency in making or unmaking folks than most people seem to have dreamed. We cannot expect our young people to sing the "stuff" that is had in the majority of the churches and then develop a taste for real excellence.

When the father of the ex-Kaiser asked Baron Von Humboldt for some suggestions as to developing and solidifying the German empire, he replied, "Your majesty, what you would have in the nation, put it in the schools." In other words, cultivate people in their formative period. In the Sunbeams, BYPU and the Sunday school, as well as the day school, is the place to develop children, if you would make men and women. Above all, see to the cultivation in the home.

NAMING THE MAN.

A Friend and Donor.

We read with interest the article in the Baptist and Reflector entitled "Go Thou and Do Likewise," by our distinguished friend, Thomas H. Farmer, of Martin, Tenn. We infer from it that Brother Farmer wants some good Baptist brother to give ten or twenty thousand dollars to the Hall-Moody Student Loan Fund started by W. D. Hudgins last winter. The idea is a good one, for there is not another school anywhere that is doing more good for the cause of religion and education than Hall-Moody. Moreover, it is doing more for poor and struggling young men and women than it can afford with the small amount of money that it receives. Dr. Gambrell was certainly right when he said, "A Baptist dollar at Hall-Moody will go farther than any other place in the world." We say the idea is a good one, and we know of no other Baptist in Tennessee more worthy of the honor than Thomas H. Farmer. We nominate him for this memorial. Let one hundred of the brethren rise and say amen, and add their names to the list of donors to this worthy cause, the Student Loan Fund of the Hall-Moody Normal School.

THE TITHER'S PSALM.

The Lord is my partner; I shall not be troubled about temporary prosperity.

He maketh me live upon the fat of the land; he leadeth me away from bad investments.

He restoreth my confidence in him; he

leadeth me to know the blessings of Scriptural giving.

Yea, though I pass through a season of business depression, I will not fear for the outcome, for thou, O Lord, wilt not permit our enterprise to fail.

Thou preparest a way and a will to enjoy spiritual blessings more than ever I have known in all my Christian experience. Thou causest thy fund to contain enough money and still some for every work of thine.

Surely real prosperity—of the heart as well as of the purse—shall continue with me as long as I confidently do my part and let him prove what he can do; and together we will build up his kingdom unto everlasting day.—A. E. Stanistreet, in Young People.

DEFECTIVE ORGANIZATION.

The merit of an institution depends more on the principles upon which it is based than the degree of efficiency which characterizes the conduct of its affairs. All organizations among men are primarily social, having to do with the relations of man to man, of one person to another. These relations may be limited in some orders to their own membership, the essential purpose of which is to secure benefits for themselves alone. However well such an institution may function in its ministries to its own, it is organically deficient as an agent for the common welfare. It may serve a temporary need, but it does not have lasting qualities. Among financiers such an organization is known as a "trust" in the baser sense which centralizes capital; among "workingmen" it takes the form of "labor" unions in various departments of industry, each of which proposes to protect its members against injury at the hands of organized capital and otherwise secure to them the benefits of intra-organization membership. An order that exists for itself alone has in it the element of selfishness which will soon bring it to naught. But is a purely unselfish organization practicable among men? The church of Jesus Christ is the only such thing in existence, and it is not of human origin. However altruistic may be any of the social orders among men, the element of selfishness is always present somewhere which constitutes a defect and a weakness. "Against the church" the gates of destruction and decay cannot prevail for the reason it is under the rule of Him who came "not to be ministered unto, but to minister and give His life a ransom for many."

The daily papers announce that Dr. W. L. Walker, pastor of the First Baptist Church at Danville, Ky., accepts the pastorate of the First Baptist Church of Clarksville, Tenn.

Dr. Walker stated that strong pressure is being brought to bear on him to reconsider, but that he has made up his mind to come to Clarksville. He will visit the city on Monday, August 15. The local Baptist Church has been without a pastor since early spring, when Dr. Edward Stubblefield resigned.

HELP THE EDITOR.

If you have a bit of news—
Send it in.

Or a joke that will amuse,
Send it in.

An incident that's true,
A bit of stuff that's new,
We want to hear from YOU—
Send it in.

—Southern News Bulletin.

THIRTEEN MISTAKES.

1. To attempt to set up your own standards of right and wrong.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinions in this world.
4. To fail to make allowances for inexperience.
5. To endeavor to mold all dispositions alike.
6. Not to yield to unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. To consider a thing impossible that we cannot ourselves perform.
10. Failing to help everybody wherever, however and whenever we can.
11. To believe only what our minds can grasp.
12. Not to make allowances for the weakness of others.
13. To estimate by some outside quality when it is that within which makes the man.—Judge McCormick, in Southern News Bulletin.

A nation is no greater than its leaders.—
W. H. Major.

Running from the Lord is poor business.—
F. C. McConnell.

The man who trusts God is never disappointed.—Nolan R. Best.

History indicates that the few always lead the many.—James Bryce.

One of the greatest heresies is lack of belief in our brethren.—J. F. Purser.

Christian education is one of the bright stars of hope for our nation.—Thomas R. Marshall.

What we need is less government in business and more business in government.—
Warren G. Harding.

Paul was the greatest interpreter of Jesus Christ that the world has ever known.—
L. R. Scarborough.

What Ireland needs to be freed from is not imaginary English oppression, but actual Irish factional hatred.—Jan Christian Smuts.

Christian Education

HARRY CLARK, Secretary, Nashville

PUBLIC SCHOOL TEACHER MAKES A DISCOVERY.

"I have taught for several years in public schools, and last year I taught in a Baptist school. There is certainly a difference, more marked than I could have believed. The pupils are easier to control, the spirit is more co-operative, the work is more delightful." She was not telling me anything new, because for nine years before I became Baptist Educational Secretary, while I was school inspector for the State University, I observed the same facts and called them to the attention of my university students. Another public school teacher, after trying denominational school work, said: "I would rather teach for less money in a religious school than in any other school because there is such a different atmosphere." Isn't it worth while to have your child in such environment? If religion will make such a difference in a school, think how much it would improve your family life to have daily prayers and Bible reading in the home!

FREE LITERATURE ON CHRISTIAN EDUCATION.

Free literature on Christian Education will be furnished to pastors, teachers and others who wish it for use in connection with the observance of the day of prayer for public schools, Sabbath, September 11, or other convenient day. This literature includes the September educational number of the Christian Statesman, the official journal of the Association, the report of a World Commission on public education, and pamphlets on the Bible in the public schools and on kindred subjects. Send request by card or letter to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa., mentioning this journal.

YOUR IDLE BOOKS.

Do you remember what happened to the man who wrapped his talent in a napkin? Haven't you some excellent books gathering dust in an old book case, books you haven't looked at in years and will not read again? Then aren't you wrapping a talent in a napkin? It was that conviction which led me to give about five hundred unused books to our schools this year. Do you wish you could give money to Christian Education? Go and stand in front of your own book shelves and look at your money locked up in idle books. Why not give those? There must be 200,000 idle histories, encyclopedias, old text-books, among Tennessee Baptists. Put them to work where boys and girls are hungry to read. One woman put \$50 of missionary books in one of our schools, in an anti-mission territory. These were read by children of Primitive Baptists who were thus won to missions! Mrs. A. F. Burnley, vice president of the Middle Tennessee WMU,

at Columbia, gave Cosby Academy thirty volumes of the Encyclopedia Britannica. Our Baptist historian, J. J. Burnett, Jefferson City, gave a large collection of his own library to Cosby. Go and look at your idle books. Then think of eager boys without libraries.

THE EDUCATION BOARD MEASURING ITS TASK.

Albert R. Bond, D.D., Editorial Secretary.

Knowledge is power. But power needs competent direction toward worthy ends. Learning is not its own final goal. Education must justify itself by purposes and products of life. Herein may be found the ranking value of types of educational theories, and one may easily see the preference to be given to the Christian as differentiated from the State type. Southern Baptists, impelled by the recognition that education under denominational control guarantees adequate leadership for the churches, while it gives the proper educational outlook, created the Education Board through which they could function in bringing their schools into a larger service and bring the denomination as a whole to accept the responsibility for denominational standards in education.

Creation of the Education Board.

For four years from May, 1915, the Southern Baptist Convention had appointed an Education Commission that did splendid work in presenting the cause of denominational education in the various constituent States and making a larger appeal for South-wide institutions. Having given considerable study to the many problems of Southern education, this commission recommended to the 1919 Convention the creation of an Education Board. A special committee considered the matter and reported favorably upon it. The Convention unanimously adopted the report of the committee, and the Education Board was called into existence.

The Board was located at Birmingham, Ala., and Dr. J. E. Dillard, pastor of the Southside Baptist Church, Birmingham, was secured as the Acting Corresponding Secretary, while retaining his exacting and large pastorate. He gave his services for a year without charge except for a small sum for extra clerical help. The denomination owes a great debt to him for his wise leadership in the new enterprise for which there were no guiding precedents and no established ideals.

The 1920 Convention, in session at Washington, elected Dr. W. C. James as Corresponding Secretary, and he assumed his duties on July 1. He came with the experience of a successful pastor and teacher and with the full confidence of the brotherhood. On August 1, Albert R. Bond, formerly editor of the Baptist and Reflector, Nashville, Tenn., became Editorial Secretary.

"The mission of the Education Board is threefold: First, to enable the denomination as a whole to function in the realms of education. Second, to enable our educational institutions, individually and col-

lectively, to function in the work of the denomination. Third, to enable the denomination and its schools unitedly to function more largely in the life of the world of today."

Accepting the Task.

The primary need for education among Southern Baptists is a conscience on Christian Education that will give adequate response to the need that our young people may be educated under right ideals of life and that our schools may have sufficient equipment to enable them to do their work properly. No great missionary giving was had until there had come a conscience that accepted world evangelization as a present and insistent duty. Two factors enter into such a conscience: the right of every man everywhere to be educated so that he might discharge his highest duties; the belief that education under entire State direction does not supply the full and high motives for culture. The fact that Southern Baptists have allocated in the program for the 75 Million Campaign a sum for education equal to that for Foreign Missions gives evidence that they have accepted the task of Christian Education. It is the purpose of the Education Board to help increase this educational conscience.

Knowing the Field.

The initial service of the Education Board was to protect surveys and studies of Southern Educational problems and conditions, especially as they affect Southern Baptists. It is our hope to become a clearing-house for information on everything related to Southern education. From time to time the results of such investigations will be published in the Education Bulletin, in tracts, and in the denominational press. We invite enquiries; and if you cannot furnish the facts, we shall be glad to make an effort to secure them. A large body of useful and inspirational material has already been assembled.

Helping to Get Students.

The Education Board has carried forward a vigorous propaganda for students for our schools. A large list of prospective students has been sent to the various schools and these young people have had letters, tracts, etc., from us, our aim being to stimulate in them the ambition and determination to go to a Baptist school.

Several observations should be made just here: (a) While there is a growing appreciation for education, there is not yet on the part of parents and boys and girls a correct estimate of the value of an education. Parents will often prefer to invest their earnings in some form of property rather than to expend money to send their children to college. To them a college course appears useless and a waste of money. (b) The spirit of commercialism has dominated the ordinary ideal of education. Men ask if it will pay to send a boy or girl to college. They recite the fact that successful people have not been college bred. The bread and butter side of life had gripped them. There is an unseemly rush for the young people to begin to make money. They fail to understand that a college education does really have

a money-making value, and still more they forget that the dollar mark cannot compare with character as the standard of worth. (c) Many boys and girls earnestly desire an education, but are hindered for lack of funds. A scholarship fund or means of self-help would greatly supply this need.

Our Schools.

Southern Baptists have under direct control or ownership the following number and classes of institutions: Senior Colleges, 35; Junior Colleges, 23; Academies, including High Schools, 56; Bible and Theological Schools, 5. Total, 119.

The enrollment for the session of 1919-20 amounted to 31,464. We have not yet secured the figures for the session just closed, but indications point to an approximate of 40,000. It is interesting to note the relative number of boys and girls as girls, 18,289; boys, 13,175.

The material equipment for these schools for the report of 1919-20 may be stated thus: Building and grounds, \$21,236,647.00; endowment, \$13,160,662.00. Total valuation, \$34,394,309.00.

Varied Tasks.

The work of the Education Board is only in its first stage, and yet many lines of opportunity have opened up to it. We have not had time to answer all questions raised by our own vision of need, but we shall hope to serve the denomination in ever-increasing capacity. Pray that this newest Board of our Convention may fulfill every high hope for it.

Space has forbidden even a mention of many features of our task.

Birmingham, Ala.

HAM-RAMSAY MEETING.

By O. L. Hailey.

These rivalist workers are now in Nashville again. They spent six weeks in Goldsboro, N. C., in a great meeting. They are here for the rest of the year. At present the tent is on "South Campus," and great crowds are attending. Many are making public confession. We are very hopeful of good results for the cause of Christ here in Nashville. The regular services are held each day, except Monday, at 10 a.m., and at night, so that if any from the surrounding towns and country shall wish to attend, they can find the meeting in full swing all the rest of this year. The Baptist pastors, supported by their churches, invited Brother Ham to make a test of a continuous campaign to evangelize the city. He began the first of April and meetings are planned to continue without interruption until Christmas. The last month is to be in the Ryman Auditorium. That shows our estimate of the man and his helpers. So far the results have been wholly gratifying. We are demonstrating a new plan for evangelizing a city. Get a competent evangelistic leader and support the meetings all the while. Mr. Ramsay does fine work in managing the business side of the undertaking and in organizing and directing the great chorus choir. He

is a genial spirit and keeps every one in fine humor, and yet is a devout Christian man, thus showing that to be religious one does not have to be "grumpy."

Some interesting things are coming to pass in connection with the meetings. There will always be some who are not happy in seeing the good work prosper. They wish to oppose it, but are hardly willing to appear in their true character. Some have said Mr. Ham would sneak out of town and not return. Some have said that he is a "grafter," and some have tried to weaken his influence by starting complimentary reports about him. But let no one be disturbed. Brother Ham is God's man and God's prophet, and God will take care of him. In fact, he has endowed Brother Ham with pretty large ability to take care of himself. Better keep your eyes on Nashville, and Nashville will do well to take advantage of the present opportunity.

Nashville, Tenn.

HAPPY RESULTS IN HOSPITAL CHARITY.

By M. D. Jeffries.

If our Baptist people could know of the relief and healing that are administered in their hospital for those who have not wherewith to pay, and who otherwise would have to remain disabled and suffering, they would rejoice that Baptists maintain hospitals.

A year and a half ago a village church in East Tennessee became interested in a young woman, a member, with tubercular knee. On inquiry they learned that the Baptist Memorial Hospital would gladly receive the patient and get for her, free of charge, one of the great bone surgeons of our country. The young woman came and made a fine patient, the church paying for her coming and furnishing funds for incidental expenses, and for a brace when it was needed. The hospital invested \$1,085 in the case and the surgeon his faithful and skilled service. After eleven months the young woman went out of the hospital cured, though still on crutches and wearing a brace. A few weeks ago she came as a visitor, without crutch or cane. She is at work in our city, earning a living, for she is without kindred nearer than uncles and aunts. It has been a paying investment for all who helped. How fine that we had a place for such a case.

Some two years ago Mrs. A. A. Weeks, Earle, Ark., led her Juniors to put a rolling chair in our wards, to be used by convalescing patients. Recently, coming as a visitor, she and Brother Weeks very naturally were curious to see what that chair was doing in its labor of love. That day she found it occupied by a little girl with feet in casts, being treated for bone trouble. The chair had been properly labeled, so they knew it was their chair that was doing so kindly a service.

This pastor and wife were so pleased that they said they thought of suggesting to the Juniors the donation of another chair. The nurse in charge of the wards,

whentol d of the incidents, said another chair would be fine, for it was needed for the many crippled children who are treated in our wards and who must stay a long time.

Memphis, Tenn.

WHERE IGNORANCE IS BLISS!

In Collier's for July 30 the cartoonist on page 17 presents a splendid critique on the tax situation under the headlines, "Daniel in the Lions' Den," to which, however, is attached the comment, "Belshazzar will have to get busy and think up a new one for this lion-tamer"! Which reminds us of one, Mr. Newrich, who, once upon a time, having heard of the wonderful beauty of Venus of Milo, decided to adorn his apartments with her image; but when he received a costly replica of the famous Louvre statue, he sued the express company for breaking off her arms—and what is more, he got damages to the full amount of the purchase price!

AS TO STATE RELIGIONS.

From time immemorial men have thought that the unity and solidarity of a people as a nation were more or less dependent upon having a common religious faith established. It was no doubt a plea of this sort, made by the conspirators against the three Hebrew children, which led Nebuchadnezzar to erect a great image in the plain of Dura and command everybody to bow before it. The genius of the plea was to bring all the people to the same status religiously, so that, as they grouped around a common shrine, they might develop the highest form of fellowship among themselves and loyalty to the empire. It was for this reason also that Jeroboam, king of the ten tribes of Israel, established religious centers for his followers in the cities of Dan and Bethel, lest the people in going to Jerusalem to worship, might fall away in their adherence to him. There are two things to be said about these two cases, and of every similar condition since their times. One is that a state religion is impracticable—absolute uniformity in religion among a people is impossible; and non-conformity in any part of the citizenship, however small, is a disaffecting element of serious nature which is destined to finally overthrow the civil authority which asserts power over the consciences of individuals. The other is that every such form of religion is seriously faulty if not entirely false. No other sort would permit itself to be clothed with temporal authority. The true religion is of that love which "vaunteth not itself," and which does not seek to sway the scepter in the citadel of power and at the same time swing the censor in the temple of the soul. The state has never been successful in establishing religion. Every such attempt has resulted in one of three things: either the state has disestablished religion or religion has disestablished the state, or both have fallen into disfavor with the people and were wrecked.

SUNDAY SCHOOL AND B Y P U

W. D. HUDGINS, Superintendent
Tullahoma

W. H. PRESTON, B Y P U Secretary
205 Caswell St., Knoxville

COMPARATIVE ATTENDANCE.

Of all schools reporting actual members on Sunday of date given below. No school included that does not report its attendance according to the rules and whose actual attendance is less than 300:

Sunday, August 14.

First, Chattanooga	502
First, Memphis	479
Central, Johnson City	431
First, Maryville	419
Tabernacle, Chattanooga	386
First, Sweetwater	340
Bellevue, Memphis	339
Avondale, Chattanooga	336
East Chattanooga	312

The Cosby Encampment proved to be one of the most interesting and helpful meetings that we have had anywhere. Closed with 14 present. They have voted to continue annually and will make provision for a large meeting next year.

The East Tennessee Mid-Summer Training School has just closed at Carson-Newman College, Jefferson City. It was a most delightful meeting, and everybody seemed pleased with the program. As many of the others, it was not well attended. The class work, by Mr. William and Dr. Beauchamp, in the Sunday School Department, was helpful and well attended, but classes in the Organized Class and Elementary Work did not materialize. The BYPU classes in Training in the Baptist Spirit, by Mr. Preston; Senior Manual, by Douglas Hudgins, and the Junior Manual, by Mrs. Maston, did excellent work, and Mr. Maston also had a fine class at night over at the Second Church. The Bible hour, led by Dr. C. W. Daniels, of Atlanta, was greatly enjoyed by all who heard him.

At 11:30 each day we had splendid addresses by the following: Mr. William, Dr. Roddy, Dr. Beauchamp, Miss Cooper, Dr. Johnson and Prof. Clark. The evening lectures were made by Prof. Clark, Dr. L. M. Roper, Dr. Beauchamp and Dr. L. T. Wilson and Princess Haider. Every hour was enjoyed, and the fellowship was fine from the start.

Also one of the features of the meeting was the delightful and helpful devotional services held on the steps of the dormitory each evening at 5:15. Various ones led these meetings.

Princess Haider and Miss Burgess were with us all the week and gave two splendid entertainments or lectures on Friday and Saturday evenings. Their story of "Naaman the Leper" was one of the best things we have heard in a long time.

The Big Bible Conference begins at Carson-Newman College on Monday, August 15, and continues ten days. Many ministers are already gathering there for that conference. This promises to be one of the largest ever held in the South. Further report of this conference will be made next week.

Lloyd Householder is holding a school all alone this week at Cowan.

He reports good attendance and interest.

Mr. Hamilton and Mr. Livingston are holding two training schools this week in Mulberry Gap Association and report fine work. The people go to training schools in the country churches.

Mr. Milton and John Gillon are at Mt. Ararat near Denmark, this week, while Miss Collie and Mr. Baldrige are to be at Antioch, near Hornbeak.

Schools on next week at Gibson, Mt. View, Mosheim, Chinquepin Grove, Brewer's Chapel, South Pittsburg and Jefferson City.

If you have not arranged for a school in your church, you had better do so at once, as the season will soon be over and the workers will all go back to their school work, and the limited force left in the field will be unable to meet the requirements.

It is our opinion that we should have a great State-wide Encampment at Murfreesboro each year where all our interest should center, and then have at Jackson and Carson-Newman College a week of denominational work to cover every phase of our denominational life. That was our plan this year, but it did not get into the thinking of our people. Then we will never have a successful assembly until we combine our State BYPU Convention and other interests into the one great meeting.

We could have the convention at the same place as the encampment, and give two days to the convention proper and follow this with the encampment. Our young people will be glad to do what is right in the matter, and if they are given a chance to express themselves they will be glad to foster these encampments each year at Union and Carson-Newman. Let these meetings be a part of their State activities.

B Y P U NOTES

The Junior BYPU City Union of Knox County met at the Central Baptist Church of Fountain City last Saturday afternoon for a musical program and picnic. The president, Donald Southern, presided.

After the musical program, under the leadership of Miss Anne Johnson and Mr. John Coulter, games were played and races run by both boys and girls. The "eats" topped off a happy afternoon.

The City Junior Union of Nashville met at the Edgefield Church on August 7 and had a large attendance. The rivalry for the efficiency and attendance banners is always strong and carried on in a fine spirit.

In response to an appeal for books for our Stockton Valley Institute at Helena, Tenn., the Juniors of Knoxville were enthusiastically for it, and

it is hoped that a library of 500 volumes or more will soon be in the hands of the students of this worthy Baptist Mountain School. Miss Vesta Odell is the principal and will gladly furnish information concerning the needs of the school. Address all communications to Miss Odell, Helena, Tenn.

Mr. Moffitt also presented the Stockton Valley Institute library plan to the quarterly meeting of the Ocoee Association at East Lake recently.

The East Tennessee Baptist Assembly at Jefferson City was held this past week, and although not largely attended, was a success. Many of our finest speakers appeared on the program, and those present are enthusiastic over the coming year's encampment. During this present week the preachers and workers are having a treat in the great seminary program offered. Dr. B. A. Bowers of Knoxville is presiding.

Mr. Maston carried a class of 28 members through the Senior Manual at Jefferson City this past week at the Second Baptist Church. The class was enthusiastic about the work and their teacher.

Mrs. T. B. Maston taught the Junior Manual at the encampment at Jefferson City on August 8-13. Mrs. Maston possesses those rare qualities needed in teaching Juniors successfully. Mr. and Mrs. Maston will be at South Pittsburg this week in a training school.

Your State Secretary spoke at Talbott Station Sunday night to an excellent group of young people. Several of these BYPU folks had been attending the Jefferson City Encampment.

Get behind our leaders in this Tithing Campaign. It is one of our opportunities to serve.

SUGGESTED PROGRAM.

Central Baptist Association, Which Meets at Latham's Chapel, Sept. 7 and 8, 1921.

- 10:00. Call to order.
- 10:05. Devotional exercises, Rev. J. C. Dance, Jackson, Tenn.
- 10:30. Enrollment of Messengers.
- 10:45. Appointing of committees.
 - (a) Divine service, pastor and deacons of Latham's Chapel Church.
 - (b) Finance.
 - (c) Digest of letters.
- 10:55. Reading of letters.
- 11:15. Election of officers.
- 11:30. Report of Executive Board, Rev. R. E. Guy, Jackson, Tenn.
- 11:40. Introductory Sermon, Rev. E. H. Marriner, Humboldt, Tenn.; Rev. S. E. Tull, Jackson, Tenn., alternate.
- 12:15. Announcements and adjournment.
- Afternoon Session.**
- 1:30. Song and prayer service, Rev. H. A. West, Jackson, Tenn.
- 1:45. Missions, Rev. E. K. Cox, chairman, Jackson, Tenn.
- 3:15. Education, Rev. H. A. Todd, chairman, Trenton, Tenn.
- 4:45. Announcements and adjournment.
- Evening Session.**

- 7:45. Song service, Rev. Maurice
- 8:15. Sermon, Rev. J. D. Moore, Nashville, Tenn.; Rev. B. Fulmer, Jackson, Tenn. T. Huey, alternate, Gibson, Tenn.

Morning Session.

- 9:00. Devotional, Rev. C. H. Paris, Jackson, Tenn.
- 9:15. Reading and correcting minutes.
- 9:30. Benevolence, Rev. Roscoe Meadows, chairman, Milan.
- 10:45. Church Auxiliaries and Methods, Rev. S. E. Tull, chairman, Jackson.
- 12:00. Nomination, Rev. R. J. Williams, Dyer.
- 12:15. Adjournment.
- Afternoon Session.**
- 1:30. Song and prayer service, Rev. A. M. Nix, Bells.
- 1:45. Public Morals, Rev. L. R. Riley, chairman, Trezevant.
- 2:45. Obituaries, Rev. J. F. Hailey, chairman, Jackson.
- 3:00. Resolution, Rev. J. T. Barker, Trenton.
- 3:15. Reading digest of letters. Treasurer's report. Finance Committee report. New business. Adjournment.

B. F. JARRELL,
Moderator.
A. M. BURNS,
Clerk.

All persons attending the Association will be met at Medina and conveyed to Latham's Chapel.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

PASTORS' CONFERENCES

NASHVILLE.

Calvary.—W. H. Vaughan, pastor, preached at both hours. Subjects: "Love for Jesus" and "A Christian Running Away from Duty." In SS, 88. Good BYPU.

Central.—H. B. Colter, pastor, preached at the morning hour on "Do We Need a New Religion?" Good congregation. In SS, 106. Ham-Ramsey meeting at night.

Belmont Heights—Pastor Geo. L. Hale returned from Saulsbury, Tenn., where he has been assisting Rev. J. W. Cunningham in revival services. He preached both morning and evening. In SS, 198.

Edgefield—W. M. Wood, pastor, preached at both hours on "The Effectual Cross" and "A Battlement Around the Home." In SS, 248; in Jr. BYPU, 20; in Sr. BYPU, 40; by letter, 1; by baptism, 3.

Grandview—Pastor Dave Q. Smith preached at both hours. One addition by letter and two received for baptism. In SS, 147.

Immanuel—Ryland Knight, pastor, preached at both hours. Subjects: "A Vision and Its Task" (Isaiah 2:5) and "The Kingdom Within" (Luke 17:21, Rom. 14:17). In SS, 260; in BYPU, 23; in Jr. BYPU, 20. By letter, 1.

Lockeland—E. P. Alldredge, the supply pastor, preached at the morning hour on "Giving God Possession of His Own" (1 Cor. 6:19, 20). In SS, 182. No service at night on account of Ham-Ramsey meeting. The new pastor, Rev. J. C. Miles, of Tullahoma, expects to take charge at Lockeland the first Sunday in September.

North Edgefield—A. W. Duncan, pastor, spoke at the morning hour on "The Christian's Final Test in Relation to the World," and at the evening hour on "The Millennium." One addition. In SS, 203.

Park Avenue—Pastor A. M. Nicholson, pastor, preached at both hours on "The Christ of Prophecy" and "Forerunners of the Christ." In SS, 187.

Seventh—Edwar W. Barnett, pastor, preached at the morning hour on "Four Points of Emphasis." In SS, 131. Three received for baptism. No night service on account of the Ham-Ramsey meeting.

MEMPHIS.

Bellevue—W. M. Bostick, pastor, preached morning and evening on "Go Forward" (Ex. 14:15) and "Repentance Toward God, Faith Toward Christ." In SS, 339; by letter, 3.

Seventh Street—Pastor J. N. Strother preached on "Burdens of the Soul" and "Our Vice Problem." In SS, 163. Good meeting of young people.

Boulevard—Pastor J. H. Wright spoke on "God's Plan of Raising Money," and raised over \$800. Splendid interest. In SS, 171. Good BYPU's. Will begin a meeting on the fourth Sunday in this month. Dr. H. A. Todd, of Trenton, Tenn., will assist us. I will assist Brother Jackson in a meeting at Longview.

Highland Heights—Rain hindered at both morning and evening services. Reasonable congregations. Pastor

E. F. Curle preached at both hours. In SS, 146.

Calvary—Pastor Norris preached at both hours. In SS, 140. Average BYPU's.

Hollywood—Pastor Neil away in revival. Walter L. Craig supplied both morning and evening. In SS, 84. No additions to the church. Good Senior and Junior BYPU.

Baptist Hospital—Pastor Jeffries supplied at Greenwood, Miss. Pastor J. W. Storer is away on his vacation.

Central Avenue—Service at morning hour conducted by Brother McCall. In absence of the pastor, no night service was held. In SS, 50.

Speedway—J. O. Hill, pastor. In SS, 84. J. C. Schultz preached at morning hour. No service at night. J. C. Schultz also preached at Home of Incurables.

Collierville—N. S. Jackson, pastor. Closed a fine meeting with 14 additions. James H. Hubbard did the preaching. Church in fine working order and the outlook good.

Eudora—J. C. Schultz, pastor. J. O. Hill aiding in meting. Four received for baptism; two received by letter.

New South Memphis—Meeting closed with good results. Forty-three conversions, twenty for baptism, eight by letter and six by restoration. In SS, 150. Good Junior BYPU. Pastor T. E. Rice.

Calvary—Pastor Norris preached at both hours on "What Would Jesus Do?" and "A Church After God's Own Heart." Great crowds. In SS, 140. Good BYPU.

Temple—Pastor J. Carl McCoy spoke at both hours on "The Security of the Believer" and "So Great a Salvation." Fine BYPU's. In SS, 281. Five additions by letter. Pastor just returned from revival meeting with Pastor L. E. Brown at Marked Tree, Ark. Had great meeting. Brother Brown is a Tennessee boy.

First—Pastor Boone preached. In SS, 479. One baptized. Two restored.

Charleston—Pastor O. A. Utley preached at 11 a.m. on "Who Is on the Lord's Side?" Four for baptism. Will baptize the fourth Sunday. I have just closed a good revival with Rev. W. F. Boren at Chesterfield. Several professions of faith and eight for baptism. Rev. Boren has been pastor of this good people for sixteen years. They love him very much.

Rev. O. A. Utley, of Memphis, Tenn., is assisting Rev. J. F. Mitchell in a meeting this week at Vardeman, Miss. Just recently closed a meeting with the same Rev. Mitchell at Calhoun City, Miss., in which there were 26 additions to the church. Rev. Utley is open for some engagements in September and October. Those desiring his services will write him at 1981 Young Avenue, Memphis.

CHATTANOOGA.

First—John W. Inzer, pastor, spoke at both hours on "Jesus in Shepherd Terms" and "What Are You Holding Up?" In SS, 502. Fine BYPU's. Two additions, one baptized.

First, North Chattanooga—W. B. Rutledge's morning subject, "What Would Your Presence Mean in Heaven?" In SS, 106. Evening service in the tent, with two conversions. Four conversions at Union Springs in the afternoon. Good prospects for tent meeting. Young man licensed to preach.

Chamberlain Avenue—G. T. King, pastor. Celebrated twelfth anniversary of the church. Preaching by the pastor on "Cards and Stakes." In SS, 141.

East Chattanooga—J. N. Bull, pastor. Morning subject, "The Universal Magnet." Evening subject, "Christ the Only Foundation." In SS, 312.

Woodland Park—Pastor Geo. W. McClure spoke on "Workers Together with God" and "By God's Grace I Am What I Am." In SS, 129.

Tabernacle—T. W. Calloway spoke in the morning. Evening sermon by Rev. C. D. Creasman, of Nashville. In SS, 386.

St. Elmo—U. S. Thomas, pastor. Charles E. Battorff, Jr., pastor's assistant, First Church, supplied at the morning and evening services. In SS, 283.

MISCELLANEOUS.

Spring Creek (Clarksville)—A. L. Bates, pastor. The pastor spoke in the morning on "Expecting Jesus' Call." Good SS and BYPU for a rainy day. The pastor closed meeting at Kinwood with 11 additions.

Sweetwater—O. D. Fleming, pastor, preached on "Ye Are Christ's" and "Power to Become." In SS, 340; Cradle Roll, 124. Contract let for a new pastorium to be completed within ninety days.

Etowah—Had a good day today, with 285 in SS. Brother Singleton leaves us September 1 to go to the First Church at Corbin, Ky. We are praying that the Lord will direct us in calling a pastor. Brother Mahan, of Fountain City, preached for us at both services, which was very helpful. Two additions by letter and one addition by baptism. One baptized on Wednesday evening August 10.

Baptist Tabernacle, Lenoir City—A. B. Johnson, pastor, who preached on "We Shall See the King in His Beauty" and "The Red Light" (1 Cor. 10:12). Large congregations and splendid day.

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WOMAN'S MISSIONARY UNION

MISS MARGARET BUCHANAN, Corresponding Secretary
MISS AGNES WHIPPLE, Young People's Secretary
Headquarters: 161 Eighth Ave., N. Nashville, Tennessee

NEW WMU YEAR BOOKS.

On Saturday, August 6, there was sent from our State headquarters these year books, together with copies of our new leaflet, "A Hand Book for Officers." These were addressed to presidents of WMS and YWA and leaders of the junior organizations. If you did not get this package in due time please let us know and another will be sent you. If you have the Circle plan, please write us how many Circles you have and copies of the Year Book will be sent to the president, one for each Circle leader. We are mailing to those where we know the number of Circles, but we do not know all.

M. B.

Morristown goes head on mission study, as you will see from article copied from their town paper. Under the direction of Mrs. R. S. C. Berry this has been accomplished. The most gratifying feature is the evidence that Mrs. Berry has her health restored, so she is now among our working forces. We welcome her heartily.

WITH WEAKLEY COUNTY ASSOCIATIONAL UNION.

Thursday, August 4, was the day set apart for the meeting of the workers at Dresden, the home town of the superintendent, Mrs. T. N. Hale.

Your secretary went over Wednesday afternoon and was met at the train by Mrs. Frone Shannon, as I was to be in the home of Mrs. Mitchell, her home. A meeting was on in a tent, so after a hurried supper we went to the service. Brother Fox, of Paris, Ky., is doing the preaching, the singing led by Brother Brown with his harp. A number made profession of faith, as was true in the afternoon service. A real revival spirit was manifest. A service for children was held at 9 o'clock, then Mrs. Hale called the WMU meeting to order. Mrs. Warren, of Mt. Pleasant Society, led the devotional service. Mrs. Chandler gave the welcome response. Mesdames Watt and Woods, for the visiting members of the Association and the Methodist Society, who were guests. Roll call and count showed Hodges Chapel, Mt. Pleasant, McKenzie, Greenfield and Dresden having fifty-five members present and a number of visitors, among these several ministers and other brethren.

The Royal Ambassador, Jr. BYPU and Sunbeams gave a large part of the program. The monologue by Conner Shannon, the playlet, "The Scrap Book," by Jr. BYPU, the demonstrations by Mt. Pleasant Sunbeams, led by Miss Grace Warren, and a S. B. B. at work, led by Mrs. Shobe Smith, were well done, entertaining and instructive.

Mrs. C. M. Wrinkle gave a Bible reading on God's Promises, that was helpful. The round table discussion on WMU Ideals, led by Mrs. Shannon, was very helpful. Mrs. Freeman gave a splendid reading.

Afternoon devotional led by Mrs. Hodges. The conference with presidents and treasurers was helpful. The music furnished by the Greenfield ladies was beautiful and added much to the program. The next meeting will be held with Greenfield in October.

The increased interest and enthusiasm in Weakley County Association is very encouraging. Under the capable leadership of Mrs. T. N. Hale the superintendent, with her assistants, the work has gone forward in the last year. The "mascot" of the association held court from his pallet in the rear while his mother presided over the meeting on the platform. Some might have made him an excuse for letting go, but not so this wide-awake, consecrated superintendent and mother. Her heart was singing for the salvation of her daughter, the eldest of three. M. B.

BEAUTIFUL PAGEANT AT FIRST BAPTIST CHURCH, MORRISTOWN.

Last evening the First Baptist church was the scene of a happy occasion, marking the formal opening of the ladies' parlor and the presentation of the pageant, "The Message to Man," given by the members of the mission study class, under the direction of the chairman, Mrs. R. S. C. Berry. Included in the 200 guests present were the members of the Missionary Society, the members of the Circles and their invited guests, each member being privileged to invite one; also included in the guest list were ministers of the city, their wives and the presidents of the several missionary societies, all of whom were extended a most cordial welcome by the president, Mrs. Chas. S. Stephens.

The program opened with an appropriate trio by Mesdames Hal S. and Hal E. Harris, of Dandridge, and Mrs. S. M. Holtsinger, of this city, followed by the invocation by the pastor, Dr. E. F. Wright. Mrs. Stephens then announced that Mrs. Berry would give a resume of the year's work of the mission study class, after which the pageant was presented by the following ladies, wearing appropriate costumes: Mrs. J. L. Drinnon, representing the Old Testament, foretold the coming of Christ, who was portrayed as the Light of the World by Mrs. Gus Helm. Mrs. E. F. Wright, as the "Translation," presented the "Bible" to every nation, the following ladies receiving the "Message" with a brief sketch of what the Bible meant to their native land: India, Mrs. Oscar Moody; China, Mrs. Clifford Dyer; Japan, Mrs. Fain Witt; Korea, Mrs. J. T. Hart; Africa, Miss Irene Willis; Arabia, Mrs. R. N. Harwood; American Indian, Mrs. Estel Harmon; Isles of the Sea, Miss Ada Carmichael; England, Mrs. Hubert Mullins; United States, Mrs. Robert Andrews; while the British and the American Bible Societies were represented by Mesdames Sam Harris and Fred Wolfe. Mrs. J. B. Carter, as the "World," gratefully received

the message. The pageant closed with a beautiful tableau hymn, "The Light of the World is Jesus."

Mrs. Hal E. Harris sang sweetly "The Plains of Peace," while little Miss Katherine Stephens presented diplomas and seals to the eighty-five ladies who had completed the year's course in mission study. After a short prayer by Dr. Wright, a social hour was enjoyed, during which Mrs. Eugene Davis, pianist, and Miss Roberta Berry, violinist, rendered several selections. The hostess Circles, Nos. 1, 2, 3 and 5, under the leadership of Mesdames E. E. Pless, Carl Hixson, W. R. Noe and M. H. Carmichael, served an ice course with

nuts, the plate favors being scarlet geraniums. Circle No. 3, with Mrs. John Harrel, chairman, as the winning Circle for having enrolled the greatest number of members of the mission study class, were honor guests of the other Circles.

The ladies' parlor, which has recently been furnished by the members of the Missionary Society, is one of the most attractive and artistic in this section of the State, and last evening, under the supervision of Mrs. Elgin Poe, it has been made especially attractive, with its decorations of flags and flowers, the predominant motif of yellow blending beautifully with the gold and blue tones in the furnishings.

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Those interested should write for special information. All correspondence to be addressed to

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E. Y. MULLINS, President

Obituaries

Nash.—The grim reaper death, who is no respecter of persons, came into the home of Jesh Nash and claimed as his victim the devoted mother and wife, leaving a baby boy five months and two days old. Mrs. Opal Garrish Nash was born January 7, 1903. At the age of 12 she exercised saving faith in her Lord and joined the Baptist Church at Wynnburg, living a consistent member until death, which occurred July 24, 1921. She leaves to mourn her death beside her husband and baby, her mother and brother, a host of friends and brethren and sisters in the church. May her family and loved ones look to Jesus, who can speak peace to the troubled soul and brush the clouds of grief away. God's blessings upon the grief-stricken family is the prayer of her pastor, Rev. H. L. Jones.

Harris.—Samuel H. Harris was born May 1, 1862, and died March 31, 1921. He was married to Miss Flora Self, December 25, 1889, and to this union were born six children, of which two have preceded him to the land of rest; three daughters, Mrs. Wesley Shultz, of near Athens, Tenn.; Mrs. Esley Webb and Miss Olive, of this community; and one son, Hugh, who is an employe of the L. & N. R. Co. at Etowah, Tenn.

Brother Harris was converted in November, 1887, and joined the Rockford Baptist Church in Blount County. He was ordained a deacon of the same church in May, 1888, and lived a faithful and consistent member until moving to McMinn County, when he and his wife united with the New Zion Baptist Church, of which he remained a member until his death.

He was always active in the support of the Sunday school and other work which tended to the furtherance of the Master's cause, a regular attendant at the church meetings and contributed regularly to the support of the gospel and was always ready to share the necessary expenses of the church.

He was at the time of his death a member of the committee appointed to supervise the erection of a new church building, which though he helped to build by contributing to same, was never permitted to look upon, his being the first funeral held in the new building.

Whereas, We the Baptist Church of New Zion feel that in the death of Brother Harris we have lost one of our most active and faithful members; therefore, be it

Resolved, That this, our testimony of his Christian character, be entered on our church record, a copy be furnished the Baptist and Reflector for publication, and one be furnished the family of Brother Harris.—J. T. Denton, John LeRoy Moses, W. T. Daugherty.

Snyder.—Whereas, It has pleased Almighty God, in his infinite love and wisdom, to remove from our midst Brother Snyder, on Monday, July 18, 1921; therefore, be it

Resolved, That in the death of Brother Snyder the community has suffered a very distinct loss; that

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the church has lost a faithful and consistent member, the wife a devoted husband and the children a kind and loving father. Brother Snyder was assistant superintendent and chorister; be it further

Resolved, That the church express its sympathy with the bereaved wife and children in their great loss and sorrow, which has caused a vacancy in their home that can never be filled; be it further

Resolved, That a copy of these resolutions be spread on our church record and a copy be furnished the Baptist and Reflector and one be sent to the bereaved family.

No heartaches come to that fair border land

Where thou hast anchored now these many years.

No unwrought tasks awaits thy toil-worn hand,

Thy eyes no longer know the stain of tears,

But the eternal light of God's own day

Will shine all the way.

No winter snow can reach thy safe abode,

Nor winter storms disturb thy constant spring,

God's flowers bloom long thy perfumed road,

Thou hast eternal wish and will to sing.

Lo, thou art safe upon that far-off shore,

Where sin can come no more.

I look beyond the falling of the rain,

I look beyond the autumn fields of grey,

I would forget the human touch of pain,

Beyond December see the fields of May,

Awaits for me within thy word of June,

My coming will be soon.

REV. G. F. LANGSTON,
Pastor.

AMONG THE BRETHREN

FLEETWOOD BALL, LEXINGTON

Dr. E. Pendleton Jones has changed his address from Batesburg, S. C., to Marionville, Va., becoming pastor of Red Bank Church, one of the greatest in Virginia.

Rev. A. J. Dickinson, of Tupelo, Miss., is aiding Rev. Geo. S. Jarmon in a meeting at Rienzi, Miss., this week, where it is hoped much good will be accomplished.

Rev. J. Carl McCoy, of Temple Church, Memphis, Tenn., is assisting in a revival at Marked Tree, Ark., and the whole town has been stirred. Brother McCoy is delivering sledgehammer gospel messages.

Evangelist T. T. Martin, of Blue Mountain, Miss., and associate, A. D. Muse, lately assisted Rev. L. E. Holt in a revival at Bearden, Ark., resulting in 37 additions, 31 by baptism, 6 by letter.

Rev. T. R. Stroup, formerly of Memphis, Tenn., is holding meetings in Calvary Church, Las Animas, Cal., in which John Imrie and wife are conducting the music. It is hoped to have a gracious ingathering.

Rev. J. T. Early, of Lake Charles, La., is assisting in a meeting at Pleasant Plains Church, near Jackson, Tenn., of which he was formerly pastor. Record-breaking crowds have been in attendance.

Dr. Louis J. Bristow resigns as pastor of the First Church, Abbeville, S. C., to become superintendent of the Alabama Baptist Hospital, Selma, Ala. The hospital is just now in course of construction.

Dr. A. Paul Bagby has resigned as pastor of Highland Church, Louisville, Ky., to accept a call to the church at Wake Forest, N. C., effective early in September. He goes to a field of boundless opportunity.

In the revival at Bastrop, La., in which Rev. Leon W. Sloan was assisted by Rev. C. P. Roney, of Shreveport, La., there were 24 additions, 14 by baptism. S. M. Armstrong, of Mansfield, led the singing.

The meeting at Bells, Tenn., in which Dr. E. K. Cox, of Jackson, assisted Rev. A. Nix, resulted in 16 professions and 7 additions. Brother Nix has resigned as pastor, effective October 1. He has not announced his plans.

The revival at Union Church, Chesterfield, Tenn., in which Rev. O. A. Utley, of Memphis, Tenn., assisted the pastor, Rev. W. F. Boren, resulted in a number of conversions and 8 additions. The most of them were by baptism.

Rev. A. R. McGehee, of Union City, Tenn., is being assisted in a meeting with his church by Dr. J. W. Gillon, of the First Church, Mayfield, Ky., the services to continue until next Sunday. We confidently expect to hear of gracious results.

Rev. J. R. Taylor, of Kenton, Tenn., is available for pastoral work in Tennessee. He recently came to Tennessee from Oklahoma where he had spent fourteen years in successful pastorate. He is forty-eight years old and practically in his prime.

Their many friends will deeply regret to learn of the serious illness of Dr. A. E. Booth and wife, of the First Church, Beaumont, Texas. They are held in high esteem in Tennessee, and many prayers will be offered for their recovery.

Rev. W. A. Borum, Jr., of Mt. Vernon, Ky., is acting as supply for the First Church, Shreveport, La., during the vacation of the pastor, Dr. M. E. Dodd, who is attending a BYPU encampment at Otto Trio, Texas.

Rev. Madison Flowers has resigned as pastor of Davis Memorial Church, Jackson, Miss., and the leaders in Baptist affairs in that State are urging that he be captured by some Mississippi church before he leaves the State.

Dr. Jeff D. Ray, of Southwestern Baptist Theological Seminary, Fort Worth, Texas, lately assisted Rev. Harvey Grey in a great meeting at Ripley, Miss. The pastor was stricken with typhoid fever on the second day of the meeting. H. C. Cox, of Newton, led the singing.

Rev. J. T. Upton, of Carrollton, Miss., whose ministry in that State is so fruitful, is holding two meetings in Tennessee, where he is much beloved. He labored last week at Ridge Grove Church, and is this week with Rock Hill Church, both near Lexington, Tenn.

Rev. Otto Whittington, of Immanuel Church, Little Rock, Ark., assisted in a meeting recently at Booneville, Ark., resulting in 104 professions and 113 additions, 76 by baptism. Rev. W. J. Hinsley is the happy pastor. Brother Whittington is in a meeting now at Mansfield, La.

Joe Jennings, of Parsons, Tenn., lawyer, cashier of the Farmers' Bank and prominent citizen of the town, has yielded to the call of God to enter the gospel ministry and will be licensed by his home church. He has been superintendent of the Sunday school for many years. He is exceptionally well equipped for the work.

Rev. Wilson Woodcock, of Dickson, Tenn., has accepted the unanimous call extended him to become pastor of the church at Brownsville, Tenn., succeeding Rev. M. C. Vick. He begins his pastorate September 1. Deacon S. F. Thomas, of Brownsville, says: "We feel that we have the right man in the right place."

Rev. R. E. Guy, of West Jackson Church, Jackson, Tenn., is this week assisting Rev. J. L. Price in a revival at Oak Hill Church, DeSoto County, Miss., and Dr. J. B. Law-

rence, of Shawnee, Okla., is engaged in a similar service with Rev. J. W. Lee, at Olive Branch, Miss., in the same county.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, Louisville, Ky., announces that the Seminary has just purchased a tract of 34 acres of land in one of the most attractive sections of Louisville on which a new \$2,000,000 plant for the school of the prophets will be erected in the near future. The present equipment is inadequate and the quarters entirely too crowded.

On Sunday, July 31, Rev. T. E. Elgin, president of the Tennessee River Institute at Bridgeport, Ala., supplied for Broadway Church, Knoxville, Tenn., in the absence of Dr. B. A. Bowers, the pastor. On Sunday, August 7, he supplied for the First Church, Bridgeport, Ala. He expects to spend the entire summer in such labor, as he works for his school.

Dr. V. I. Masters, of the Western Recorder, asks the Sunday School Board at Nashville what has become of the history of Southern Baptists which the Southern Baptist Convention instructed in 1916 the Board to issue, and which it was later announced by the Board would be done, with Dr. B. F. Riley, of Birmingham, Ala., as editor. We await with interest the reply of Dr. I. J. Van Ness.

Rev. O. F. Huckaba, of Trenton, Tenn., has been doing his own preaching in a revival at Cottage Grove, Tenn., for the past week with beneficent results. Rev. Maurice Fulmer, of Jackson, Tenn., conducted the music. The meeting at Laneview in which Brother Huckaba was aided by Rev. H. A. Todd, of Trenton, resulted in 23 professions and 28 additions, 26 by baptism. Among them were two Presbyterians and one Methodist.

His hosts of friends in Tennessee greatly sympathize with Rev. Andrew Potter, of the First Church, Enid, Okla., in the death of his mother at her home near Paris, Tenn., on Saturday, August 6, and was buried in the family burying ground on the following Sunday. She was for fifty years a member of Spring Hill Baptist Church and was a typical Christian mother. Her husband, Samuel Potter, went ahead nine years ago. Our sincere sympathy goes out to the bereaved.

Rev. Cleo H. Parish (Missionary Baptist), of Jackson, and Duncan Hopper (Anti-Missionary Baptist), of Jackson, have signed propositions involving the differences of doctrine between them and will have a discussion at Unity Church, near Huron, Tenn., beginning Tuesday after the fourth Sunday in September. Rev. A. U. Nunnery (Missionary), of Parsons, and N. V. Parker (Anti-Missionary), will have a similar discussion at Cross Roads Church, Chester County, beginning Tuesday after the second Sunday in October.

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AN UNSIGNED CHECK.

We have a check for subscription dated March 23 which is on the Holston National Bank, Knoxville, and unsigned. It was deposited and the fact of its lacking signature unnoticed until it reached Holston National Bank make it invalid. Those who sent checks at that time, will you balance your check books and find if it is yours and give us a check to replace the one we hold unsigned.

REVIVALS.

Charity—By Mrs. Lois Bagley Robinson.

Our revival began here on the fifth Sunday in July, with home-coming day for all, and it deepened the interest of all to have our former pastors and friends with us. Rev. Berry McNatt, of Erin, remained with us a few days and all were delighted to have this gifted preacher with us. We think he is one of the best in the Tennessee ministry.

The revival closed the first Sunday in July with seven conversions and three additions, with more to follow soon. The pastor was assisted by Brother Arrant, of Centreville, who earnestly delivered the word with power and spirit, reviving the people and awakening them to greater activity.

On the last day of our meeting one of our most popular young ladies gave her time in this world to God's service and is going to make a missionary for Him. We are praising God because he has done great things for us.

Holly Grove—By H. A. Bickers, Pastor.

The fourth week in July Brother Mark Harris, of Jackson, Tenn., was with me in a meeting at Holly Grove Baptist Church, ten miles from Brownsville, Tenn. It was the greatest meeting the church has had in fifteen years. The meeting ran until Wednesday before there was much interest. From Wednesday until Friday night there were forty conversions.

The entire church was revived as it had not been for a long time. I baptized twenty-eight on the Sunday following the meeting and I think there will be others yet to unite with the church for baptism.

Brother Harris is not only a consecrated preacher, but his sermons are full of evangelistic fervor and power. The Spirit blesses his messages in reaching both the Christians and the unsaved.

Ripley, Tenn.

THE TRAINING SCHOOL AT BUTLER.

By Robert M. DeVault.

The Training School of the Watauga Association held at Butler on July 24-29, was in every way a marked success. In advertising the school, we laid stress on the fact that we wanted officers and teachers of the Sunday School and BYPU and such others as were really interested in facts and methods which would enable them to work more effectively in their churches. To a remarkable degree, reverence, appreciation, and a deep interest characterized the body. The meeting was well attended from the start, and the

interest grew every day. There were about sixty in regular attendance, and at night the house was full most of the time. We used the auditorium and class rooms of the Watauga Academy, which was ideal for the work.

A better all-round faculty for work of this kind, I have never seen. Dr. Harry Clark gave the Bible study lecture, and at night lectured at Butler or in some church near by. Miss Lucy Cooper conducted the work in the Normal Manual. Mr. Preston gave the course on soul-winning and the organized class. Mr. Douglas Hudgins taught the BYPU Senior Manual. David N. Livingstone taught Training in Baptist Spirit, and also lectured on two of the evenings. Prof. L. Q. Haynes, principal of Watauga Academy, assisted by giving two very able lectures in the Bible study course.

The people were entertained free in the hospitable homes of Butler. Mrs. Center Younce and Mr. Alfred Stout took the lead in seeing that everybody was cared for.

It is the opinion of the people of Butler and of those who attended, and of the faculty, that we should have this training school or encampment for the Watauga Association every year at Butler. We voted thus, and have invited all of the same faculty to come back (and they have accepted), and we include you, Brother Hudgins, and any you may select to assist. We wish to thank you, Brother Hudgins, for planning and working for this school, and we are very grateful to the splendid faculty for their excellent work.

NOTES BY EVANGELIST CECIL.

The Birchwood meeting closed July 24. Pastor D. F. Lillard was assisted by Rev. J. B. Tallant and Home Beard Singer Johnson and Brother John Poe. The offering for the meeting was \$235.64. There were 85 conversions and 64 additions, 56 by baptism. The pastor baptized 46 on Sunday, July 24. Pastor Lillard speaks very complimentary of all the workers.

Rev. R. A. Thomas is called to the pastorate of Forrest Hill Church, East Tennessee Association.

First Church, Cleveland, orders 250 "Kingdom Songs," costing \$122.50. Who next?

Pastor C. E. Sprague and superintendent of Sunday schools, J. F. Halison, are doing splendid work these hot months.

Pastor G. D. Carver reports the ordination of two deacons on the first Sunday in August, assisted by Rev. J. E. Morgan. Brother E. S. Lord and Brother Luke Watkins are the new deacons of the Cedar Springs Church.

Brethren, the Lord willing, if you will give me the opportunity beginning about September 1, I will be glad to make engagements to be with you and speak and represent the Baptist and Reflector and Home and Foreign Fields and Bible and books, and supply for you or assist you in meetings.

Pastor Sprague of First Church, Cleveland, asked the church to take charge of a mission at Tasso, and possibly Tasso will soon have a Baptist church. Brother Sprague closed a good meeting there Sunday night, August 8.

The writer had the privilege of

teaching Deacon Ayers' Bible class again Sunday, August 8, and Pastor Sprague baptized two at his Sunday morning service.

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REVIVALS.

Pleasant Ridge—By M. C. Roland.

I have just closed my meeting at Pleasant Ridge Church. We have had a great meeting. Brother J. Y. Butler, of Jackson, did some fine preaching. We had 18 professions, 15 additions, 13 were baptized and the church was greatly revived.

Selmer, Tenn.

Woodlawn—By H. E. Lockard.

I have assisted Pastor W. J. Joyner in a week's meeting with the Woodlawn Baptist Church in Big Hatchie Association which resulted in eight professions. I found a splendid attitude upon the part of the people toward the work of the Kingdom. I am very much pleased with the folks and their way of having a meeting. We in Illinois could learn much in this way.

New Hope, Judson—By Wilson Woodcock.

Rev. R. M. Hastings and the New Hope Church of Judson Association have just closed a revival in which it was my privilege to assist. The meeting continued ten days and resulted in 12 conversions, 11 baptized and one received by letter. The church was greatly revived and looks forward to the future with hope.

The church at Brownsville, Tenn., has called me to be its pastor and I will give them my answer in a few days.

Alamo—By I. N. Penick.

We closed the meeting at Alamo last Wednesday with 52 additions, many professions and everybody revived. Began work the next day on the new church building. Dr. Waters did some great preaching and demonstrated the fact that he is not only a great school man, but is also a great preacher and evangelist.

At this writing we are in the meeting at Parsons with Brother J. E. Sinner doing the preaching. His masterful sermons, great zeal and faith, is altogether drawing great crowds, and it is hoped that many may be won to Jesus. The times demand the most heroic effort on the part of all that love lost souls.

St. Elmo, Chattanooga—By J. D. London.

The St. Elmo Baptist Church, of Chattanooga, has just closed a very successful evangelistic campaign of four weeks duration, resulting in nearly 100 additions to the church. The meeting was conducted by the pastor, Rev. W. S. Thomas, with no outside help. The revival was considered one of the most successful held in this church for many years. The community was greatly benefited and the spiritual life of the church greatly revived. Rev. U. S. Thomas took charge of the work April 15, and since his coming the church has taken on new life in every department.

At many of the evening services the church proved inadequate to accommodate the crowds, many being turned away. A great program is being put on and the future outlook for the church is very optimistic.

Spring Creek Meeting—By A. L. Bates.

The meeting began July 31 and ran eight days. Rev. E. H. Greenwell came to me on Monday night and

stayed four days. The people fell in love with him at once. He preached the word with power. There were eight additions to the church, with others that will follow. The church was made stronger by his coming. He was called away on Friday night by the sickness of his mother. Dr. O. P. Maddocks, of Brazil, came to us Saturday night and preached three times to the delight of the good people of Spring Creek, where he was pastor before going to Brazil. It was my delight to have my good wife with me in the meeting. One of the candidates for baptism was our little daughter Mattie.

Lancaster—By T. L. Nixon.

Our pastor, T. Riley Davis, assisted by W. R. Puckett, of Covington, has just closed one of the best revival meetings with our church for many years. Brother Puckett did the preaching for the first week, delivering his messages very earnestly with power and spirit.

We regretted very much that he had to leave us right in the beginning of the meeting on account of his association being in session at the time, but the pastor took up the work and carried the meeting on to a close with much success, resulting in 17 conversions and 7 additions to the church. Our church, as well as the entire town and community, were greatly revived by the strong gospel message delivered by these servants of God, and we are giving him the praise for the great things done for us.

New Hope—By M. J. Taylor.

We have just closed a very successful revival at New Hope Church. I have been pastor there two years and this is the most successful meeting by far that has been held in several years. We began our meeting July 24 and closed August 1. Brother Z. T. Connaway, of Pulaski, Tenn., did the preaching, and he did it well. It has been my privilege for the past ten years to be associated with many of our brethren, but I have never had any one who rendered better service. The church was greatly revived in the old-fashion way. Notwithstanding sickness and deaths interfered to a great extent, we had eight or ten additions to the church; that is, when all returns are in. Several will come by baptism and several by letter. We have a splendid church and community. Our people are not only loyal to their pastor, but they are loyal and faithful to the Baptist program and Baptist principles, as will be seen by the announcement of the Association which will be held at this church. We are preparing to entertain our Association in a royal way, and we are hoping in the future to put the Baptist and Reflector in every home. We expect you to be present at the opening session and remain till the close.

Altamont—By C. A. Ladd.

On the fourth Sunday in July we started a meeting at Altamont, Tenn., and it continued until August 4. The meeting was a great success in every way. We had the assistance of Rev. Leland Sedberry, of Lewisburg, Tenn. He preached the gospel in a great fashion and it won the hearts of the people of the community. God has graciously endowed this young man with gifts fitted for both pastoral and evangelistic work.

There were 27 conversions during the meeting, 21 of whom have already been baptized into fellowship of the church. The ordinance of baptism will be administered to others at our next appointment. This revival places our church on higher ground and in a position to win the community. Before this meeting our Baptist church was nearly gone, but now we have a good and well-established work. I don't think I ever baptized a finer and a more promising bunch of young people.

It is a great pity that Grundy County has gone so long without any Baptist preaching in it. As a consequence you will find every kind of heresy and ism prevalent among the people. But what has been done for our cause at Altamont is but a sample of what can be done anywhere in these mountain towns and communities of Grundy County by a patient and faithful proclamation of the gospel.

One of the great joys of the meeting was the seeing of those who were prepared by an experience of grace led down into a little stream of the mountain to follow their Lord in baptism.

GREAT YEAR AT ERWIN.

By J. P. Chandler, Baraca Reporter.

We have felt the mighty power of our Master and have seen the glorious work of His Holy Spirit the past year as never before under the leadership of our beloved pastor, Rev. Mel. G. Leaman. With such an enormous ingathering of souls, and the going forward of every department of the work, we feel we should make report of it for our paper. There have been over four hundred additions to our church, of which over two hundred were by baptism, mostly railroad men. During the year of our pastor's service with us the church has been freed from all indebtedness and has made some improvements to our building. Our Sunday school has doubled in attendance and is still growing during these hot days. The glorious power of God is being felt, and every Sunday is a revival. The church building is fast becoming too small for the crowds that come to hear the gospel from the lips of this man of God. Two young men have been called of God to preach and will enter Carson-Newman this fall.

We tried to express our love and appreciation of our pastor and his good wife recently by giving them a good heavy "pounding," at which Brother James W. Jones spoke words of appreciation of the year's work done through our pastor. Brother Leaman replied by saying that God had done it all, and we must give Him the glory.

REMARKABLE CONVERSION IN ANSWER TO PRAYER.

By H. E. Pettus.

It was a cold winter day. The snow had been on the ground for days. We had experienced zero weather. Our hearts, though, were warm with God's love. The revival was one of great power. The people were much in prayer, and the Holy Spirit doing his office work, convicting of sin and giving life to lost souls. And the Lord was adding to the church.

One afternoon Mr. M. came to the services. After the evangelist had preached, Mr. M. was much stirred. The Holy Spirit had sent the sermon home to his heart. The preacher called for those who wanted to be saved to come forward for prayer. Several went to Mr. M. He refused to come. The writer felt that if Mr. M. was not saved then, he might not come back to the meeting any more. We went to plead with him. He came forward for prayer. We prayed. We asked Mr. M. to pray and confess all of his sins to God. You ought to have heard him. It was real praying.

It was not long until he became calm. The look of despair had gone from his face. Joy was in his countenance. We asked him if he felt that God had saved him. He said "Yes." We all rejoiced with him, and remembered that the angels in heaven, too, were rejoicing.

We then asked Mr. M. if he desired to become a church member and live for God. He said, "I certainly do." He was received for baptism. In New Testament times the saved were added to the church. It is God's way yet.

Franklinton, La.



"Wimmin votes this year."

"Yes, and these short skirts make a lot of wimmin look like little girls."
"That's right. You gotta be careful who you try to pat on the head."

"I fear that young man to whom I gave a job in the shop last week is dishonest."

"You should not judge by appearances."

"I'm judging by disappearances in this case."

Hill—"McShorte has sold a poem to Scribblers entitled an 'Ode to a Fair Lady.'"

Hulls—"Has he? Well, he is more competent to write verses entitled 'Owed to a Landlady.'"

PA'S BOY.

When pa was just a little boy,
Gee, how he ust to work.
He sawed the wood an' built the fires
An' never tried to shirk.
He always filled the reservoy
An' swept the porches, too;
N' I guess there wasn't many things
Pa didn't ust to do.

Now ma gets up an' builds the fires;
She says I am too small—
An' sweeps the porches an' the walks
An' doesn't mind at all.
She says she's glad to let my pa
His morning nap enjoy,
Because he's tired with all the work
He done when he's a boy.

When I get big I'll get a wife
Edzactly like my ma;
To do the chores an' let me sleep
Just like she does my pa.
An' when I've had my mornin' nap
You bet that I'll enjoy
To tell 'em how I ust to work
When I's a little boy.
—Elizabeth Clarke Hardy, in Wisconsin Agriculturist.