

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST
CONVENTION

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EDITORIAL

REDUCTION OF PREACHERS' SALARIES.

It comes to us that some of our churches have reduced the salaries of their preachers, evidently in accord with the tendency of the times to "cut" expenses. We appreciate fully the fact that there are stringencies which will effect the financial condition of the churches, but it is our conviction that they exist chiefly in the morbid imaginations of the people and a maladjustment in all business relations due to a disregard of that divine order of things for which the churches exist and for which they are to be maintained at normal. Any reactionary movement at the Lord's House spells business disaster everywhere.

There may be some preachers who are receiving a salary which is more than enough for their bare or immediate necessities; and which is far in excess of what many others are getting, upon whom rest much larger domestic responsibilities. But we have yet to know of any who are becoming wealthy on their incomes as ministers. Some make investments which prove to be productive, while others have made such investments and lost all their savings. Preachers are exposed to many temptations, but the "deceitfulness of riches" is the least common of them all.

The Hireling Basis.

Is the preacher an employe? Is he a hireling? Is he a wage-earner? As honorable as these may be and are, in every worthy pursuit or business, the preacher's place in the community must not be so defined. It is this conception of his work which subjects him to "wage cuts" along with employes in other departments of labor. It is this idea which would stigmatize the ministry with the brand of mercenariness; it would professionalize the preaching of the gospel both in the mind of the minister and in the eyes of the people at large; it would secularize the

ministry in so far as it succeeds in bringing it to the level of secular pursuits. God save the day!

The preacher is not a hireling if he is worthy of the name and the office. He is the companion of his people in the service of Christ. He is not their overlord, but their leader; he cannot assume the right to control or exact tribute from them. The principle which governs his relationship to them is a spiritual and hence a voluntary one. He does not work by hours, but in a total disregard of hours and schedules of time which obtain among employes and wage-earners. His is the toll by day and night; of week-days and Sabbaths, year in and year out. His whole energy and time are given to his people with never a thought of making a "charge" against them for his services. So when the church which he thus serves treats him as a hireling, it is violating the vital principles of his relationship to it and doing him great injury. The husband gladly administers to the wife's necessities, but he does not consider her his employe nor "pays" her for keeping his house! The law of life which obtains between them transcends the level on which labor and capital deal with each other. The church which rightly understands its relations to its pastor is not "paying" him anything, no matter how much support it affords.

The Support Obligation.

We wish to be understood as opposed to any financial rating either among the preachers themselves or the churches, which finds expression in such statements as "He is a four-thousand-dollar man," or "A six-thousand-dollar man," or "A fifteen-hundred-dollar man." The appraisalment of a minister of Jesus Christ in terms of the support which has been or is now given him is a violent thrust at the sacred nature of his calling. But "the laborer is worthy of his hire"; the ox that treads out the grain is not to be muzzled, but is at least deserving a support out of that in which he labors. It is a matter of a becoming and adequate sustenance. There are not a few ministers among us who have had to supplement their incomes as preachers by engaging in some sort of secular business. They made preaching their mission, and as soon as sufficient support was given them by their churches, they immediately relinquished all other avenues of maintenance. Honor to them; that they were willing to undergo such a sacrifice; shame on the churches which allowed them to thus secularize themselves even in part, if they were able to relieve their necessities!

The churches owe it to themselves to give their preachers an adequate support. It should be merely a question of getting the most and the best service possible at the ministers' hands; then their hands must be free to serve the churches rather than their own individual and private needs. No church can maintain its own highest self-respect when it subjects its pastor to the ordeal of living upon insufficient incomes if it is able to provide for him fully.

Its loss is more than that occasioned by a deleted efficiency on the part of its minister, and consists in a look over the left shoulder and a backward turn and a downward glance.

The Reactionary Influences.

Any disposition on the part of churches to reduce the salaries of preachers will have disastrous effects on the ministerial supply. We are even now facing a shortage of recruits for the ministry, and any disposition on the part of our people to commercialize the pastoral office will take away the glory of the ministry from the minds of many of our best young men, to say nothing of the effects produced upon them by a gradually diminishing prospect for a bare living. Nothing could be more costly or expensive to our churches than to block the advent of young men into the gospel ministry. Let none of us sell our future to a present popular tendency nor mortgage the destiny of our churches by a concession to a mercenary motive or even a financial stringency. However, Mr. Edmonds, in the *Manufacturers' Record* of September 8, sees a "Rising tide of prosperity in the South."

The churches which reduce the support given their preachers have sounded a retreat which means they will not be a congenial company for aggressive leaders and pastors. No man who has his eyes fixed on the top of the hill wants to join hands with the crowd that is descending! Nobody wants to identify himself with an interest that is not succeeding or going forward. The best and most worthy ministers of Christ are attracted by those churches which move onward and upward along all lines, and which are not going backward in any direction. The matter of his own support is determined by his physical needs on the one hand, but on the other it indicates the extent to which the church will stand with him in an advance upon the kingdoms of this world to make of them the kingdom of our Lord and His Christ.

THE WHY OF THE CRIME WAVE.

By E. K. Cox.

Quite a bit has been written about the wave of crime which has swept most of the civilized countries following the world war. Many reasons have been assigned to account for it, and while not hoping to settle the question I would like to make a few simple observations:

1. The first cause of the crime wave was the war itself. War has always been demoralizing. It encourages and turns loose all the baser elements of human nature. The fellows who prated about the ennobling influences of war, and the soldiers' life, had simply forgotten all the teachings of history. Every war since time began has made people worse instead of better. Crime has accompanied and followed every war the world ever saw. War means hate, murder, carnage and lust. It inculcates two things which lie at the bottom of all crime—disregard for life and property. War cheapens the idea of human life. We cannot teach half the men in the world for five

years the art and spirit of the wholesale destruction of life and property without weakening all the respect for those things when men return to civil life. When men cease to put a high value on human life they will disregard all else that men hold sacred. War is a descent into the pit; it may sometimes become a cruel necessity, but it is savage, brutal and lawless.

2. The decay of the sense of moral authority. For a number of years all over the land we have had men and women who write for the press who have been belittling the "Thou shalt nots" of the Almighty until they have made a lot of fellows believe what they said. This has bred in thousands of men and women the spirit to attempt anything, with which in modern parlance they "can get by." The old law about sowing and reaping still holds good and harvest time has come. Whenever men have become a law unto themselves the descent into Avernus has been rapid and easy. The man whose thinking does not recognize that moral creatures need moral law as much as the physical world needs physical law, ought not to be considered competent to write for the public press. Moral laws must have penalties just as the natural laws, or they will have no respect from those who desire to violate them. In certain classes of publications coming from the press we have had an orgy of ridicule and contempt about the laws of the Bible and, in fact, all moral restraints. We have allowed a lot of weak and loose-thinking degenerates to do this unchallenged until much of the rising generation is saturated with the folly of it. A whole lot of preachers are not guiltless along this line, but more of that later. When the brakes of moral authority put there by the Eternal God are taken off sinful human nature they soon reach the bottom of the hill.

3. In America, at least, our lax enforcement of law has played an important part. Crime fears law calmly and fearlessly administered. Where law speaks with an uncertain voice, it will not be heeded. Too much time is allowed to elapse between the commission of crime and the enforcement of penalty. We need a more speedy and sure enforcement of law all over our land. It is not so much the severity of penalty as the certainty of it that deters crime. Let those who violate law know that the punishment of their deeds is swift and sure, and it will have a powerful restraint. We must not allow a false sympathy or maudlin sentiment to affect us here. The state of society as a whole and the affect of crime upon it, must govern our thinking. The way to have less punishment for crime is to have less crime, the way to have more suffering and more punishment is to allow criminals to feel that the hand of the law is weak.

4. The teachings of a certain school of modern scientists. They have tried to put all the universe in a test tube and look for God with a microscope, and not finding him, to decide that he was not. You cannot find moral forces in a laboratory, you cannot see the difference between right and wrong in scientific experiments. Because some of these men have not been able

to see these things in their science, they have belittled laws based upon moral authority, and tried to show the world how all that is has come by some process of evolution from material sources alone under the operation of fixed and unchangeable laws. They have taught the doctrine of the survival of the fittest, which is in its last analysis a heartless and Godless code. It then becomes easy for some of their disciples to decide that they are the fittest, and that their welfare and comfort are the first things to be considered. Whenever that idea is made the law of life you have a soulless civilization, cold, heartless and cruel as any machine. Any civilization which depends upon the restraining power of an evolution from the physical laws of the universe will go to smash for the simple reason that they are ignoring the biggest thing of all, the God who made the universe and the moral laws that he has established.

5. The failure of the home to fill the place God intended. Every child born into the world ought to learn his first lesson of respect for something bigger than himself in the home. God intended fathers and mothers to have more sense than their young children, though some of them nowadays seem to be fond of parading the fact that they do not.

It is the inherent right of every child to learn that there is something in the world that he ought to obey, and the place for the first lesson is in the home. The home that fails to teach obedience and respect for rightful authority is a breeding place for anarchy. I am not alarmed about the Lenines and Trozkys of Russia, but I am very much afraid of the thousands of American homes where all sense of restraint is removed and children are growing up without respect to God or man. The child who grows up without learning respect for rightful authority will be a Bolshevik in the state, an anarchist in society, and a Nihilist toward the laws of Almighty God. What America needs today is more mothers who will teach their children the ten commandments and try to live up to them themselves. Mothers who will bend their knees in prayer rather than in the genu-flexions of the modern dance. We need fathers who will be the prophet of God in their own homes and to their own children. Parents who will not surrender all their God-given right to train their children to some public school teacher who sometimes knows little about education and less about religion. A family altar in every home in America would do more for the rising generation than all the laws that Congress can pass in a thousand years. The home must get back on its job before we get out of the woods.

6. The pulpit shares in the responsibility. There have been a number of preachers who thought that it would never in the world do to be out of date. So when a few German professors and their disciples began to tell them that the old-time doctrines of the Bible were not in line with the latest in modern research they quit preaching them.

The old teachings about sin, retribution,

about the incarnation and the atonement were deftly pushed aside and they began to magnify Ethics and Social Service. These things are all right when they are the result of a New Testament gospel, but powerless when they undertake to walk alone. The result has been that many pulpits have become a sort of place to talk about the beauties of culture, the evolution of social science and the supreme importance of sanitation. They have been places to announce social gatherings and community meetings, rather to call men to repentance and point them to the Lamb of God that taketh away the sin of the world. So the preachers having nothing which made men sit up and take notice, men have treated these pulpits as they have deserved. When the pulpit has no spirit of certainty and no note of authority it will be dealt with accordingly. When our preachers that have forgotten their message will get back to the eternal verities and quit prating about things which are vital to neither God, nor man, they will do much to stop the deluge of crime.

We need the gospel of Christ, not the washed-out theories which minimize both sin and the Saviour, but the virile, full-grown gospel of an incarnate God redeeming man. There is no man living today who is more nearly out of a job than a preacher without a certain message. Preach the Book, all of it. God knew what men needed when he gave it. Preach the Ten Commandments, a blood atonement, heaven and hell just as Jesus told about it. The people who are trying to do away with the hell God told about in the Bible are fixing to have one here upon earth.

God is not mocked now any more than when Paul wrote, and I know of no one who is trying harder to play a joke on the Almighty than the preacher who has substituted the vagaries of his own thinking for a "Thus saith the Lord." When the forces I have mentioned get straightened out the crime wave will let up and not much before. We will have to quit soaking the world in the kerosene of preparedness before we get rid of war. So long as that continues some fool or criminal will drop a match and the whole thing will blaze. So we must do the things which discourage crime. The world must get back its ideas of moral authority. The Creator did not make a machine and wind it up and leave it alone until it runs down, but he is the ever-present Holy One who loves righteousness and will by no means clear the guilty. We must quit believing in the finality of the laboratory and the ultimate authority of atoms and electrons. The sooner we put science where it belongs and listen to it only when talking about the things it can know, the better.

Fathers and mothers who are bringing children into the world must not resign the duty to teach them to obey the laws of God and man. The courts must quit playing with justice and making a farce of the punishment of crime. Then all the preachers ought to quit their foolishness and preach the preaching God has given them. When this is done conditions will take care of themselves.

Contributions

A WORTHY CHALLENGE.

The Baptist laymen of Knoxville are ambitious to offer a worthy challenge to the Baptist men of the other cities in Tennessee. A committee of five men, of which J. H. Anderson is chairman, is already engaged in the organization of the twenty-five churches of Knoxville and suburbs for a spirited campaign of education in the doctrines of stewardship.

It is the plan of this committee to have a vigorous committee in each church composed of the pastor, a zealous layman, an active woman, the Sunday school superintendent, and a wide-awake member of the BYPU. The pastor is expected to preach two or more sermons on this topic, and the other four members of the committee will distribute literature in the different organizations which they represent; the layman will give special attention to the men's classes in the Sunday school. For some three or four Sundays there will be four-minute speakers composed of laymen in all the churches.

On Sunday, October 9, just before the meeting of the District Association, all the churches are expected to enroll tithers at the same hour. It is hoped that each of these churches will be able to enlist far more than one-sixth of their membership.

These laymen offer a challenge to the other cities of the State to institute a similar simultaneous campaign among their churches in advance of "Half Million Week," November 27-December 4.

J. T. HENDERSON, Gen. Sec.
September 13, 1921.

CONSERVATION COMMISSION MEETING.

By F. E. Burkhalter.

If Southern Baptists will practice self-denial this fall, eliminate all luxuries and a few of the less essential necessities, wear old clothes and practice other economies they will have no difficulty in meeting their current obligations to the 75 Million Campaign, according to a statement just issued by the Conservation Commission, composed of the secretaries of the general boards and commissions of the Southern Baptist Convention and the secretaries of the State mission boards and a few other representative persons chosen from the South as a whole. In a statement addressed to the Southern Baptist brotherhood, the members of the local churches were urged to manifest their love for God and their loyalty to His cause by making sacrificial gifts to the support of the Lord's work, which has been so marvelously blessed within recent months.

Accounts of the most gracious revival season Southern Baptists have ever known were reported from nearly all the states, and those states which did not report re-

vivals already being held announced that such meetings would be conducted in the local churches during the fall and winter months. The three states that will conduct fall and winter evangelistic campaigns chiefly are Maryland, Virginia and Illinois.

From all the other states the reports were to the effect that the ingathering of souls was the largest on record. More churches have held special revival services than ever before and almost without exception these efforts have been fruitful. A few of the churches even doubled their membership by the baptism of new converts. Pastors and people everywhere have responded to the appeal of the Commission, issued at Chattanooga, to make special efforts to win the lost to Christ, and while the reports that have come in so far are far from complete they are sufficient to indicate that last year's record of 175,000 baptisms in the local churches of the South will be surpassed this season.

If God has so blessed His people in spiritual matters they should be glad to meet their obligations in the support of His cause in the homeland and elsewhere, even if to do it will mean sacrifice, members of the Commission urged. If the people will thus prove their loyalty to God and His work He will pour out even greater blessings upon them in the months ahead, it was said.

But to the spiritual blessings which God has given Southern Baptists this season there have been added many hopeful economic factors, it was pointed out, which will make business conditions better and the payment of campaign pledges easier. Among the more hopeful economic factors are the more settled international relations everywhere which tend to stabilize conditions throughout the world; the calling of the conference on disarmament, the bonding of the war debts of the allied nations to the United States, enabling the foreign countries to buy America's raw products and repay their debts to this country in manufactured goods; revival of the railroads throughout the country and of practically all the industries in the South, thus greatly reducing unemployment; and the recent rise in the price of cotton. This year's crop has been made at the lowest expense for many years, and while the crop is short, the better price, added to the large reserve of last year's crop that remains in the hands of the producers largely, will serve to equalize conditions and enable hundreds of thousands of farmers to meet at least the larger part of their obligations. When the money the farmers receive for their cotton is put in circulation all other classes of people will profit from the prosperity and thereby likewise be enabled to meet their obligations to the Campaign.

In spite of the depressed conditions many of the states report larger cash receipts on the Campaign during the summer that has just closed than were received during the corresponding period last year. So while all the State secretaries realize that for their states to meet their obligations to the Campaign this fall will require

unprecedented effort and sacrifice, they are confident the loyal Baptists in every State are going to work and pray and give as they have not done before rather than permit the interests of God's Kingdom to suffer through lack of adequate support. In such a path lies one of the greatest victories Southern Baptists have ever known, it was pointed out.

FOREIGN MISSIONS—ATTENTION!

By J. F. Love, Corresponding Secretary.

The Foreign Mission Board is charged with conducting for the denomination the greatest enterprise fostered by Southern Baptists. It is highly important that the district associations, churches and individual church members of the South shall be given the fullest information concerning this great work and have opportunity to know how it is being conducted and what are its claims upon each one of us. We commend to those whose business it is to impart information and those who are seeking it, the following facts about this greatest Christian enterprise to which the churches have sustained responsible relations:

I.

The Magnitude of Our Foreign Mission Work.

The Foreign Mission Board is seeking to propagate the gospel of Christ in eighteen nations of the world, representing a total population of considerably more than a billion human souls divided into black and yellow and brown and white races. Comprehend if you can the magnitude of such a work! We have great tasks at home, but here we are working in a part of one nation and among thirty-six millions of people only. If we have great tasks in our home work, what shall we say of the tasks presented by our foreign work?

II.

Results.

The gospel of Christ on the foreign field has already yielded its legitimate fruits. We have on the older fields of the Board approximately sixty thousand church members not to number those who won to Christ in the lands of darkness have already been transplanted to the fields of light.

Last year the missionaries of the Foreign Mission Board baptized in round numbers seven thousand converts and could, if examination of converts for baptism were considered a light matter, have baptized as many more.

We have in round numbers forty-two thousand scholars in Baptist Sunday schools on the foreign field, and twenty-three thousand in day schools, including theological seminaries. Every one of these schools is an evangelistic center and makes annual report of conversions.

The doctors in our hospitals on the foreign fields gave more than one hundred and fifty thousand treatments last year.

The native churches are growing toward self-support, contributing last year an average per church member all the way

from \$1.38 in Chile to \$9.35 in Japan and \$10.19 in Argentina. We are growing self-supporting and self-propagating churches on the foreign field.

III.

The Importance of Foreign Missions.

1. This enterprise is important in itself. Can anything be more important than preaching the gospel to lost men and women? Can preaching the gospel anywhere be more urgent and more important than preaching it to those who have never heard it? Nothing is closer to the instructions and examples of the New Testament than this holy work of preaching the gospel among the nations where millions have never heard it, and where open doors of opportunity indicate plainly our duty to enter.

2. The foreign mission work of Southern Baptists takes on peculiar importance from the lands in which and the people among whom it is being conducted. We are in Japan, the nation that with great rapidity is rising to reign or to fall, and whose future is more conditioned upon what the gospel can do for it than anything else that is effecting the life of this remarkable people. We are in China, the oldest and biggest nation on earth, a wonderful people who present an awful need and which need the gospel of Christ, more than all things combined, must supply. We are in Africa, to which the South sustains a peculiar and solemn responsibility. We are in the South American republics, whose destinies are so intimately tied up with that of our own republic. We are in Europe, where still remains four-fifths of the white races of the world, and where, following the world's great war, God is, by many tokens, beckoning us to rebuild Europe by evangelizing it. There is sounding today in the ears of Christian men who would hear it a new Macedonian cry calling us to help Europe, helping which we will, as perhaps labor nowhere else can, give assurance that the gospel of Christ shall prevail there and elsewhere to the ends of the earth.

3. Our great Foreign Mission program is important to civilization. No man can walk the earth today with his eyes and ears open and not know that we are in the midst of perilous times. Civilization itself is threatened. We have seen it reel to and fro, as a drunken man, and felt the very foundations tremble. If we would insure civilization, we must get busy with evangelization. The gospel of good will alone will restrain the evil impulses and passions of men, which today are rending the fabric of our social order and threatening human progress. Nothing else but the gospel of Christ goes to the root of human ills and cures international suspicion, jealousy, hate and wrath.

Foreign Missions is important to the churches at home. From nothing else that these churches have undertaken have they derived so much of inspiration as from Foreign Missions. This enterprise has promoted unselfishness, stimulated spirituality, enlarged the vision and unified Southern Baptists in a most marvelous way.

We have only begun to realize on our investments of money and life in the foreign mission enterprise. God has richer dividends to declare to the churches who have thus invested in His Kingdom. Our great world program which we are today launching has in it new and greater inspirational value for the churches at home. We shall, under this inspiration, more and more grow a great people and great churches while we impart the blessings of the gospel of Christ to lost and ruined men.

IV.

Needs of Our Foreign Mission Work.

The Foreign Mission Board invites the closest scrutiny of the economy with which this work is administered. Of the total amount received by the Foreign Mission Board during the year ending May 4, 1921, ninety-four cents and eighty-five hundredths of a cent out of every dollar went to foreign work, while three cents and seventy-four hundredths of a cent was used for home expenses. The balance of one cent and forty-one hundredths of a cent is accounted for in the amount loaned under instructions of the Convention to the Baptist Bible Institute, New Orleans; the Southwestern Baptist Theological Seminary, Fort Worth, and the balance on hand when the report was made to the Convention.

But the Foreign Mission Board has unmet needs. For instance, although we have this year appointed fifty-two new missionaries, we are in great need of another one hundred to take care of important posts on our frontiers. We need houses of worship for nearly half the churches on the foreign field, and residences for nearly half the missionaries under appointment. We need equipment for schools and hospitals. We need the money with which at once to equip three theological seminaries, in countries where our preachers are denied training. We need money for a great central evangelistic plant in the greatest heathen city of the world, which, just at this time, is throbbing with a new life and offering new opportunities for soul-winning. These are but examples of our need.

V.

How Can These Needs Be Met?

1. By paying promptly and faithfully Campaign pledges. The work has been projected, missionaries have been sent out, obligations have been assumed. Relying upon the promises of Baptist subscribers to the 75,000,000 (75 Million) Campaign, confusion and disaster are inevitable if our people prove undependable at this time.

2. Our foreign mission work can be helped by those who have money to invest if they will put some of it in annuity bonds of the Foreign Mission Board. These bonds offer sound and safe investment, without the paying of any commission or taxes on them, and yield good dividend to those who hold them until the day of their death.

3. Men and women who have been blessed of God in their lifetime can help foreign missions by putting this great cause in their wills. Why should they not give back to God when they can no longer use

it, a substantial part of that with which He has entrusted them while they live?

Why should not foreign missions in particular have claim upon these two forms of Christian benevolence—investment in annuity bonds and provision in the wills of Christians? Nothing else indeed has such claim upon this form of benevolence as foreign missions. We have in the South thirty-six millions of people, white and black, among whom there are more than five million Baptist church members, to say nothing about other millions who belong to other evangelical denominations. On the foreign field we have sixty thousand church members, among the millions and millions of human creatures, to whom no ray of gospel light has ever come, and whose hearts have never yet felt the warming influence of Christian contact. We must certainly undertake to do all the forms of Christian work on the foreign field that we conduct at home. And yet we are out of our annual benevolences contributing more than ten dollars to our limited home field for every dollar we are putting upon our illimitable foreign field. Most of the money that Christian men and women give while they live is given for the cause of Christ at home. Why should they not in their wills, by which they dispose of money to be used when they are dead, and by investment in annuity bonds, in which they draw interest, while they live, and the principal of which can be used when they die, make special provision for foreign missions? The truth is that unless these forms of benevolence do take special care of foreign missions, this enterprise must suffer at the present proportion of giving which prevails among Southern Baptists. We believe, however, that if men and women of means will hear our appeal, and give special consideration to foreign missions in annuity bonds and in their wills, this enterprise can be taken care of without hurting anything we are doing at home and without becoming an embarrassment and humiliation to the denomination.

OUR MOUNTAIN SCHOOLS.

Letter from Dr. A. E. Brown.

The schools are opening up well. In some instances we have been compelled to turn away students for weeks. An indication that we are getting back to normal is that more young men are entering our schools than since the first year of the war.

The overwhelming debt of the Home Mission Board is causing us to mark time this year, and it is hurting me worse than it would to have on hands a half million dollars' worth of building. The disappointment at some of the schools, because they are not to have their new buildings, is something pathetic. However, we are making the best of the situation we can, hoping that a liberal response in the payment of the \$75,000,000 Campaign fund will enable us to go forward next year.

News and Views

Brother A. P. Sanders, of Christiana, Tenn., expects to locate at Severson, Ala., the latter part of the year, and churches in that section who are pastorless would do well to get in touch with him.

* * *

Rev. J. C. Shipe, of Knoxville, is the author of the continued article which appeared last week under the title, "Doctrines to Be Emphasized in Preaching." By one of the mishaps of galley transfer, his name was omitted from the section continued.

* * *

Brother T. P. Stanfield, of Greenbrier, has recently had Rev. E. Loyd Olive, of Birmingham, with him in meetings which resulted in sixteen professions, fifteen baptisms and six additions by letter. Brother Stanfield is in meetings this week with Pastor Slaughter at New Bethel.

* * *

President B. H. De Ment writes from New Orleans, September 12: "Baptist Bible Institute opens September 30. The opening of our fall session will be on Friday, September 30. The outlook is the brightest ever. We receive as students ministers, missionaries, religious workers of all kinds, men and women, and any Christian who desires more Bible knowledge that their life may be more useful. Let every student be on hand by opening day."

* * *

Governor Taylor has consented to head the Advisory Committee of the Near East Relief which is being organized for the purpose of collecting Tennessee's quota of the 5,000,000 bushels of grain which the farmers of America have pledged for the relief of starving orphans of Bible lands. Hon. John H. Early, of Chattanooga, in conjunction with leading farmers and State officials, is engaged in perfecting a complete State organization.

* * *

Supt. John D. Everett, reports on September 12: "Last Sunday the Sunday school at the first Baptist Church, Jefferson City, Tenn., had 370 in attendance. We are preparing to celebrate State Mission Day. We expect to become a standard Sunday school on that date."

* * *

Pastor A. F. Candle announces the "Two Hundred and Seventh Anniversary of the Beginnings of Baptist Work in Virginia," at Mill Swamp Church, September 29 to October 2, 1921. Dr. J. T. Henderson and other prominent speakers are on the program.

* * *

Miss Annie M. Short, Secretary, reports: "The regular bi-monthly meeting of the Chattanooga BYPU was held last evening at the Central Baptist Church, at which time the annual election of officers took place with the following results: Mr. J. O. McSpadden president; Mr. G. W. Camp-

bell, vice president; Miss Leola McDonald, secretary; Miss Forrest Abercrombie, corresponding secretary; Mr. Keith Harris, treasurer; Mr. Norman Ferguson, chorister; and Miss McMillian, statistician. A short installation speech was given by Dr. J. Inzer, after which several vocal selections were given by the male quartette."

STATE CONVENTION.

By Fleetwood Ball, Recording Sec'y.

The Tennessee Baptist Convention will meet in its forty-seventh annual session in Nashville, Wednesday, November 16, 1921, at 10 a.m.

Preacher of convention sermon, J. W. Storer; alternate, T. W. Gayer.

President J. H. Anderson, of Knoxville, announced the following chairmen of committees:

Laymen's Work: E. H. Rolston, Chattanooga.

Historical Society: J. J. Burnett, Jefferson City.

Christian Education: L. M. Roper, Johnson City.

Foreign Missions: S. E. Tull, Jackson.

Home Missions: T. W. Gayer, Orlinda.

State Missions: A. F. Mahan, Knoxville.

Memorial Hospital: J. H. Buchanan, Paris.

Nominations: B. F. Jarrell, Humboldt.

Ministerial Relief: G. L. Hale, Nashville.

Denominational Literature: W. L. Norris, Memphis.

Obituaries: S. P. White, Shelbyville.

Women's Work: B. A. Bowers, Knoxville.

Sunday School Board: C. H. Cosby, Elizabethtown.

Temperance: T. A. J. Beasley, Martin.

Resolutions: R. M. DeVault, White Pine.

The ministers' conference will meet on Tuesday, November 15, at 10 a.m. The committee to arrange program for this meeting consists of T. W. Gayer, Orlinda; L. M. Roper, Johnson City, and F. J. Harrell, Ripley.

Application has been made to the Southeastern Passenger Association for reduced rates on all railroads leading to Nashville. Definite announcement of the reduction granted will be made in a few days.

Lexington, Tenn.

THE DENOMINATION AND ITS SCHOOLS.

By President E. Y. Mullins, D.D., LL.D.

Schools are necessary to Christian faith. "In him was life, and the life was the light of men." Spiritual life creates hunger for knowledge. Denominational schools are the response to this need. We must have schools to train the mind if we are to propagate our faith. Denominational schools are an expression of the individual and the social side of Christianity. The individual student is trained and developed for service. That is individualism. The de-

nomination and the faculty and trustees cooperate to make the school efficient. That is the social principle. Let us consider briefly two points: first, what the school owes the denomination, and second, what the denomination owes the schools.

First, the school owes the denomination high standards of teaching. Our denominational schools must not be "cheap John" affairs. The best scholarship and the highest teaching power are necessary.

Again, the schools owe the denomination a high moral and spiritual life. No man or woman with low ideals is fit for a position in the teaching staff. The teacher must not be merely negatively good. He must be a positive force for righteousness.

So also the school owes the denomination which supports it genuine loyalty. We sometimes speak of the "great republic of letters." There are in America two departments or two "republics" of letters, the secular and the Christian. Denominational schools belong to the latter, State schools to the former. And Baptist schools belong to that particular group which serves the Baptist denomination in the Christian republic of letters. A teacher accepts this fact when he enters a faculty of a Baptist school. This loyalty is not a tyranny imposed on him after he enters. It is a condition he accepts when he enters. He ought to feel under obligation to retire if he ceases to accept those conditions. And the denomination may retire him if it sees fit. This does not mean that every professor in a Baptist school has to teach distinctive Baptist doctrines. But he should not destroy those doctrines nor evade them if the subject calls for the teaching.

Again, the Baptist school should turn out students trained for service in Baptist churches. Broad culture is one condition of this service. Specialized culture in Biblical knowledge and forms of service is another.

It follows that Baptist schools should not inoculate students with destructive critical theories nor undermine their faith with rationalistic unbelief. This is an important point today. Many bright but immature young teachers have not their religious bearings clearly defined. They have never been taught Christianity, and they echo the theories of some of the great universities where Christianity is treated with scant respect. Sometimes in the name of "academic freedom" they demand the privilege of teaching any notion which seems good to them. But the denomination, in the name of "religious freedom," demurs. The denomination insists that its freedom to support and propagate through its schools what it believes to be New Testament religion be not impaired.

It is self-evident that a Baptist school should keep itself free from any outside obligations which can in any way impair its service to the denomination.

Now, it is my belief that in most of our Southern Baptist schools the above requirements are met. If there are exceptions, I do not know of them. If exceptions exist, it is perfectly proper that the facts be brought to light. And in view of

the co-operative or social character of denominational schools, where there are mutual and reciprocal obligations, I see no good reason why any school should object to saying frankly what it teaches.

I consider next the duty of the denomination to its schools. There are three negative duties I will mention first. The denomination should not nag, it should not sow suspicion, and it should not put needless straight-jackets upon its teachers. It should not nag its schools, because no group of men can do their best work under such conditions. It should not sow suspicion, because an atmosphere of suspicion is most hurtful in every way. Especially is discrimination needed. This is a most vital point. Among us is an age-long tendency to suspect our schools. It is to be overcome, not by winking at wrong teaching, but by faithful friendship in correcting and by frank discrimination in judging.

We must not put needless strait-jackets on our teachers. They are high-spirited, far-seeing, scholarly men, who need our sympathy along with our criticism. The Baptist faith is, in my opinion, the freest of all faiths and permits all proper freedom. But there is variety in human personality and methods of approach to subjects and in teaching. If a teacher denies the authority of the Bible and the fundamentals of our faith; if he teaches contrary to our distinctive Baptist beliefs, he has no place in our schools, no matter what subject he teaches. We are committed to the evangelical faith. We take the New Testament as a whole. There is ample room within the limits of the New Testament for any loyal Christian teacher. But we cannot extend the limits of "academic freedom," so-called, to include all kinds of negations and the substitution of naturalism for the supernatural gospel of the grace of God.

On the positive side, the denomination should give hearty support to its schools, should promote confidence and loyalty towards them, should seek to create a strong educational sentiment, and should, by faithful criticism and helpful suggestion, hold the schools true to their denominational life and loyalty. Criticism and appreciation are called for. The right to criticize is unquestioned where there is occasion for criticism. The duty of appreciation is equally unquestioned where appreciation is merited. Our schools need the correctives which the denomination can apply. The denomination needs the power which education can give.

The reciprocal relations between the denomination and its schools are all defined by the fundamental fact. That fact is that Baptists are set for the propagation of New Testament Christianity, life, doctrine and polity. Schools are the arm of power for carrying out this purpose. The loyalty of the schools to the denomination and of the denomination to the schools is based upon this fundamental fact. If our schools are wrong, our program is destroyed, because our power is gone. If we fail to support our schools we put ourselves at the mercy of the enemy.

The above thoughts are pertinent today, because in some educational quarters there are deadly tendencies. All that is distinctively Christian and evangelical is dropped out of education. There are teachers who, in a toplofty manner, patronize Christians as poor deluded fanatics. God and immortality are denied. Religion is held up to ridicule or scorn. It belongs to a superstitious age. In view of this situation, we do well to scrutinize carefully our denominational schools, and at the same time seek to protect them in their God-given task of preparing our Baptist young people for Kingdom service.

WHY THE AMERICAN STANDARD VERSION OF THE BIBLE?

We appreciate the fact that many of us are opposed to change in anything which has become especially dear to us, either as to its appearance or its form. The "Authorized Version" of the Bible is still preferred by many of our people because they regard it as the "old Bible," as compared with any version made since King James "authorized" the edition of 1611.

The Editorial Department of the Baptist Sunday School Board has some wise words to say on this subject, and we commend most heartily the use of the American Revision as the text of our Sunday school publications. We hope all our people will appreciate the fact that the "new" version gets back nearer to what the Word of God actually is than the King James, the version of which is older, but the renderings of which are not in many places true to the original according to the present meaning of words and terms. We quote the Editorial Department of the Board:

"The Bible was not written in English, but centuries ago in the Hebrew and the Greek languages. Of course everybody could not read Hebrew and Greek, and in order that people who used other language should have any Bible at all, it was necessary that it should be translated into those various languages.

We should be profoundly thankful that the Bible was early translated into English. There were several different translations into English before King James I of England caused a revision of these to be made and a new version published in 1611. Any one can see for himself by reading the title page of his Bible that the King James Version was itself a revision of preceding English translations. Of course we love the King James Version because we have been used to it from our childhood, but we should always remember that it is only one among many English translations of the Bible.

In process of time to those who were informed about all the facts it became evident that the King James Version, published more than 100 years ago, with all its many excellences, did not in many particulars accurately reproduce in the English as we use it today the sacred Scriptures as originally written by the inspired authors. Hence a new English revision became advisable for people in these modern times,

just as a new revision was needed by the English people of King James' time.

The American Standard Version is not a new translation, but is a careful and faithful revision of the King James Version. It is the work of many men of learning and piety in England and the United States who prayerfully and earnestly gave their time to making the best version possible into the language of today. The men who did this work were eminently learned and pious, representing all the evangelical denominations, including Baptists, in both countries. The King James Version was made under the authority of King James I of England and by Episcopalians only. As it stands, the American Standard Version comes nearer telling in our own language what God said than does any other translation that has ever been made."

SALVATION OF THE UNFITTEST.

Dr. Lloyd T. Wilson is right when he says that over against the theory of a survival of the fittest, as a postulate of a certain science, stands the gospel message of the salvation of the unfittest. Christianity is distinguished for its help to the helpless; its defense of the defenseless; its hope for the hopeless; its gift of merit to the worthless, and its power to transform the unfittest into the fit.

MISSOURI GIRL, 17, IS SUPERINTENDENT OF SUNDAY SCHOOL.

Miss Mary Joy Thompson, 17 years of age, R. F. D., Unionville, Mo., is probably the youngest woman superintendent of a Sunday school in the world. When her congregation, the Baptist church of the inland village of Hampton, erected a new house of worship, but failed to find any one who could make a success of superintending the Sunday school, the members turned to Miss Thompson, who had been teaching for a year and made a success of the class. She has likewise met the expectations of her friends in her service as superintendent.

At Ottawa, Kansas, Mrs. Ellen Hazelton has left the public schools \$20,000. Since it is easy for the public schools to secure money by taxation, it seems a pity that she did not give that money to needy Christian colleges. Having worked in both State and private schools, I know that the latter get more out of a dollar. Money given to church colleges will be more thriftily applied. Take the amount of money spent on a city high school and divide that by the number of pupils. Take this per capita cost and compare it with the per capita cost of a denominational high school or even the church college (which, of course, is expected to cost more). Or take the cost of a city school building and divide by the number of rooms to find the cost per room. It will amaze you in many instances to see where the taxpayer's money has gone. I know city school buildings where each room costs more than our Cosby Academy, Butler Academy or Harrison Chilhowee, each of which has three build-

Christian Education

HARRY CLARK, Secretary, Nashville

WHY GO TO A BAPTIST COLLEGE?

Recently I received a letter from a young man in which he insisted that church schools are an anomaly—that there is no justification for denominational schools. That letter set me to reviewing some of the reasons for supporting Christian institutions of learning. I am convinced, more than ever, that Baptists should maintain their own schools. There is a place for State schools, and every citizen should be loyal to the State institutions and cheerfully pay taxes for their support. I have very little sympathy with any program that would in any way cripple our State schools and seriously impair their usefulness. We should accord proper support to the entire State educational system from the lowest grades in the public schools to the post-graduate courses in the State University. State schools, however, cannot meet all the needs of our Baptist people for the following reasons:

1. **Ideals.** Christian schools are the only institutions in which the Bible can be given its rightful place, and Jesus Christ exalted as Savior and Lord. State schools may have, and do have, high ideals, but they are estopped by the principle of the separation of church and State from emphasizing the great Christian ideals. Bible instruction under the auspices of the various denominations working in the neighborhood of State schools, however excellent such instructions may be, cannot take the place of the Bible in the curriculum of the school.

2. **Atmosphere.** There is an atmosphere about the right sort of a Christian school which makes it easier for the unsaved student to accept Christ and the young Christian to live close to the Master. It is no uncommon thing for practically every member of the graduating class of Baylor University or Baylor College or Simmons College to leave such institutions a Christian.

Many years ago a young man, with skeptical views, matriculated in the Baptist College of Iowa because it was the best college in that State. His roommate, a devout Christian, offered the first night to read the Bible aloud, but the young skeptic refused to share in the evening devotions. The atmosphere of the institution was so charged with the Christian spirit that, after a few weeks, the young student accepted Christ as a Savior and was buried with Christ in baptism. That school gave to the world that great missionary, John E. Clough.

3. **Teachers.** Members of the faculties of Christian schools have a freedom in advocating the claims of Christ which is denied teachers in other schools. A teacher in a Baptist school is free, in the classroom or elsewhere, to speak a word for Jesus Christ and lead unsaved students to the Savior. Furthermore, every teacher in

a Baptist school is supposed to be a Christian and to give all of his or her influence toward advancing the cause of the Master. A State school, in electing teachers, cannot insist that every teacher be a devout Christian. Beyond all question the probabilities are much greater that the unsaved will be won to Christ in a Christian institution than in a State school. We would acknowledge our indebtedness to certain teachers in State schools who have rendered great service by their unselfish sacrificial service and their unfaltering devotion to their Lord. I am thinking now of a few teachers in great State schools in whose lives is incarnated the spirit of Christ. We thank God on every remembrance of them. But on the same faculties are teachers who are either indifferent or hostile to Christianity, and who, by their teaching and influence, shatter the faith of students in their classes.

4. **Teaching the Truth.** The Christian school is the only institution free to teach all the truth. In the study of history, for instance, the teacher in a State school is not free, because of the separation of church and State, to trace all the currents in the development of nations. Certain religious questions will be involved which cannot be discussed in State schools. The whole realm of truth is open to the teacher in a Christian school.

5. **Training of Leaders.** We depend on the denominational schools for our preachers, missionaries and leaders in other Christian activities. Hundreds of preachers and missionaries have gone from Baylor to the ends of the earth. On the other hand, our great State university, which has sent out tens of thousands of students, has furnished Baptists less than ten preachers. Furthermore, the preachers, missionaries, Sunday school superintendents, BYPU workers, women's missionary leaders, who are trained in Baptist schools, are, as a rule, in sympathy with Baptist ideals and programs. They are imbued with the denominational spirit. We can depend on them in mighty forward movements in which we come in conflict with the opposing religious views.

6. **Writers of Text-Books.** A large field is open here to Baptist scholars. We need text-books which are not inspired by rationalism and which set forth accurately the established facts of science without attacking the Word of God. Let us have books on biology, sociology, psychology, geology and other subjects written by Baptist scholars as competent as any one to write such books. When this is done teachers in our Baptist schools will not be subject to criticism for teaching books which are hostile to the Christian faith.—Editorial in Baptist Standard.

Dr. John A. Wray, Third Church, Owensboro, Ky., was recently with Pastor W. M. Stallings at Crestwood, Ky., where there was a gracious revival. Dr. Wray delivered the opening address at Bethel College on September 14. He reports great crowds in attendance the entire summer.

EDUCATION BOARD RECEIPTS—MAY-AUGUST, 1921.

Albert R. Bond, Editorial Secretary.

*Alabama	\$ 8,516.87
Arkansas	-----
District of Columbia	666.12
*Florida	884.25
*Georgia	15,602.00
Illinois	1,074.37
*Kentucky	21,574.34
*Louisiana	4,182.13
Maryland	1,500.00
*Mississippi	8,462.84
Missouri	-----
New Mexico	160.95
North Carolina	8,600.00
Oklahoma	-----
*South Carolina	8,828.90
Tennessee	15,000.00
Texas	-----
*Virginia	20,042.69
	\$115,095.46

The States marked remit practically each month. The others remit irregularly, some annually, some semi-annually, and some every two or three months. Each State follows its own judgment in the matter.

It should be remembered that Missouri did not accept the apportionment of the Campaign, since another plan had been projected. However, designated funds for the Campaign from Missouri churches are remitted to the Education Board.

The above amounts do not include the expense account charged by some of the States, nor the amounts sent in from Christian Education Day either as contributions or expenses borne by the State Boards, nor the amounts sent from the States direct to the various institutions. All these amounts will be reported by the Education Board semi-annually.

RECEIPTS FOREIGN MISSION BOARD FROM MAY 5 TO SEPT. 1.

	1921	1920
Virginia	\$ 36,735.66	\$ 80,775.49
Kentucky	32,526.00	32,367.34
Georgia	23,194.90	49,578.14
North Carolina	10,868.84	4,451.33
South Carolina	10,830.00	19,229.76
Alabama	10,158.37	20,872.35
Maryland	8,430.00	6,430.00
Mississippi	7,564.31	7,915.25
Dist. Columbia	5,228.75	4,068.81
Florida	4,615.64	4,590.65
Louisiana	4,182.26	109.10
Illinois	2,720.00	2,150.00
Oklahoma	1,389.80	4,338.00
Arkansas	721.50	17,711.77
Missouri	356.58	7,548.14
Texas	251.73	1,923.90
Tennessee	133.60	14,014.00
New Mexico	-----	-----
Total	\$159,907.94	\$278,075.03

"He is the truly educated man," said Dr. John A. Broadus, "who has these four traits—breadth of view, power of patient thinking, soundness of judgment, clearness and force of expression."

REVIVALS.

Republican Grove—By G. A. Ogle.

I have just closed a very helpful meeting at Republican Grove Church. Rev. J. H. Oakley and W. G. Mahaffey were with me in the meeting. The writer did the preaching in the beginning of the meeting, J. H. Oakley in the middle, and Brother Mahaffey the last.

Six conversions and five baptized. Brother Oakley was born and reared near this place and has developed into a strong and efficient preacher, preaching the old-time gospel and clinging to the old-time religion. He greatly endeared himself to the entire community.

The church was greatly stirred and encouraged. I go next week to Wartrace Church for a revival. God is giving us souls for our hire and blessing those who really want him.

Greenfield—By Lyn Claybrook.

A revival of far-reaching power has just closed at the Baptist Church in Greenfield, Tenn. There were 25 additions to the church, 18 of which were baptized. No more do our Pede-Baptist friends there say that immersion is vulgar. Brother S. E. Tull, of the First Church, Jackson, Tenn., did great preaching, simple, plain, eloquent and full of the Holy Spirit. He greatly endeared himself to both pastor and people. The pastor's work with this church closed the last night of the meeting and he leaves September 12 for the Southwestern Seminary at Fort Worth, Texas.

Ward's Grove and Salem—By U. B. Castleberry, Pastor.

I came from Hardin, in West Kentucky (Blood River Association) to Milton, Tenn., last June. I am pastor of four country churches: Ward's Grove and Powell's Chapel, in Rutherford County, and Greenvale and Salem, in Wilson County. We had a good meeting at Ward's Grove, with five additions by baptism. Brother H. W. Ellis, of Immanuel Baptist Church, Paducah, Ky., did the preaching with plainness and power. The Lord revived His people during the meeting at Salem while I did the preaching. I will be in a meeting with the people at Greenvale beginning the second Sunday and then at Powell's Chapel the third Sunday.

Brighton—(No Name Signed).

Rev. C. C. Morris, of Ada, Okla., assisted Chesley L. Bowden at Brighton, Tenn., thirty miles from Memphis, Big Hatchie Association, in a ten-days' meeting beginning the fourth Sunday in August. As a result there were 63 additions and 48 were baptized. A noticeable thing about it was the great number of grown men. There were two "household" baptisms. The pastor's family physician, who had saved his life twice, was baptized. Morris is one of the greatest soul-winners I ever labored with. Brighton was never so stirred by anyone. Morris is a gospel preacher and delights in tackling hard cases.

On Sunday of the meeting was one of our best days. Brother Morris preached on "calling out the called," or "The Call of the Christ." Nine responded, eight Baptists and one Presbyterian—three preachers, three missionaries and three nurses.

One of the young men, Virgil Rose, will enter Union Seminary, September 19. "There's power in the blood."

Eagle Creek, Chalk Creek and Eva—By J. D. Herndon.

The meetings at my churches have been good. The best one was at Eagle Creek Church. I had Brother A. N. Nunnery to help me at this meeting, which resulted in 19 happy conversions, 14 at the church and 5 at a prayer-meeting. I had the pleasure of burying eleven of these converts with Christ in baptism.

I am glad also to state I had the glorious privilege of preaching for the old Chalk Hill Church during the third week in August. This was my old home church, the church I joined when a boy thirty-three years ago. This meeting resulted in about 30 conversions, and at the close of the meeting I had the happy privilege of seeing 21 buried with Christ in baptism.

The Baptist meetings have been very good indeed here in Benton County. At Eva Church the second week in August our meeting resulted in 25 conversions. It was an old-time revival.

Camden, Tenn.

Madison Hall—By J. C. Dance.

Our meeting at the Madison Church, in which Rev. T. E. Taylor, of Mayfield, Ky., did the preaching, resulted in 16 additions to the church and a great strengthening of the brethren. This is a newly organized church. There were only 22 members at the beginning of the meeting. We have no building, but the folks believe that we can soon erect a house of worship.

Brother Taylor is fearless in his denunciation of sin, but loving in his exhortation to the sinner.

Gadsden—By J. C. Dance.

"The best meeting Gadsden has had for years," was the almost universal expression of the people with reference to the meeting which closed the second Sunday night. Brother Walter Trevathan, of near Murray, Ky., lead in the singing. He is a faithful, lovable, earnest worker in God's Kingdom. The preaching was done by Rev. W. R. Puckett, of Covington, Tenn., in his own peculiarly forceful style. Brother Puckett's peculiar element of strength in preaching is, "I propose to back up everything I say by the Book, so if you have any fault to find, find it with the Book and not with the preacher." And he certainly made good on that statement. These brethren endeared themselves to the people of Gadsden and vicinity in a large way. Plans are already on foot to have them come back next year for a two weeks' meeting. There were 11 conversions and 7 additions to the church, with others to follow.

Smith Spring—By C. B. Baker.

We have just closed an old-time revival of religion at Smith Springs Church. Although there was but one conversion, one restoration, one baptism and one subscription to the Baptist and Reflector, we feel that the meeting was a great success. The church was aroused to a sense of their duty and we are planning great things. We have arranged to organize a BYPU and other activi-

ties. The pastor has only been there a short while, but finds some true hearts to the cause of Christ. Rev. W. M. Kuykendall, of Antioch, assisted in the meeting, bringing the old-time gospel in power and grace.

Bethel and Pleasant Hill—By W. B. Woodall, Pastor.

We began our meeting at Bethel Church, in Robertson County Association, on the second Sunday in August, and continued twelve days, resulting in 18 professions, 21 additions by baptism, 1 by letter and a number of backsliders reclaimed. In every way it was a great meeting.

Brother C. M. Crossway did the preaching and did it well. Every sermon he preached was a good sermon. The church was greatly revived and we thank God for Brother Crossway and the great meeting we had.

We began our meeting at Pleasant Hill Church, in Robertson County Association, July 17, and continued one week. Results, 6 professions, 6 additions by letter, 4 by baptism.

Brother W. M. Kuykendall, of Antioch, helped us and did some good old-time gospel preaching. We enjoyed having him with us, but he could not stay but one week, so the church has decided to have another meeting beginning the second Sunday in October with Rev. T. W. Taylor helping.

Watertown—By E. A. Cox, Pastor.

The Lord has sent a gracious revival upon the Watertown Baptist Church. Our meeting began on the second Sunday in August and continued for twelve days. Brother Forrest Smith, pastor of the Broadway Baptist Church, Fort Worth, Texas, came to us on Monday evening of the first week and did the preaching with power until the meeting closed. Brother Smith was near the scenes of his childhood and in the midst of relatives and friends. Great congregations came to his ministry while he was with us.

The revival spirit was manifest in our meeting from the very first service on Sunday morning throughout the meeting. The visible results of the meeting were about 60 conversions, 42 baptisms, 30 into the Watertown Church and 12 into the Round Lick Church, 18 joined the Watertown Church by letter, and the church members and Christians of the town were greatly strengthened. The Watertown Church has been in a state of revival for many months. This was apparent from the increased attendance upon all the services of the church and from the manifest desire on the part of sinners to be saved. There have been about 60 additions to the church in the last twelve months. We are becoming very much crowded in our present meeting house, so we are hoping to build a new house in the near future.

Hollywood—By W. L. Norris.

Pastor Norris, of Calvary Church, Memphis, has been with Brother Neal, pastor at Hollywood, in a glorious meeting recently. The church was greatly revived and eighteen were added by experience and baptism, mostly grown men and women.

Donelson—By T. C. Singleton.

It was the writer's happy privilege to assist Rev. M. E. Ward in a series

of revival meetings in the Donelson Baptist Church, beginning August 21 and closing Sunday, September 4. The reports in general state that it was the greatest revival in the history of the Donelson Church. There was good attendance at all the services. We were exceedingly fortunate to have with us on Sunday morning Evangelist Ham, who brought to us a forceful message. We thank the male quartette and the soloists for coming and singing. Brother Ward, the pastor, did the leading of the singing in a wonderfully effective way. He is a great preacher, pastor and leader among his people. He is thoroughly consecrated to his work. He loves the Lord and loves the people he works with and they love him. Donelson is one of the very best Baptist churches in the State. As a result of the meeting there were 18 additions to the church, most of whom were for baptism, and there are several more that will join soon.

A great event in the church was the scene at the baptizing. There at the water's edge Brother Ward presented the matter of the remaining indebtedness of \$300 (a note in the bank unpaid), so in about seven minutes the entire amount was raised. In the near future the beautiful stone church will be dedicated clear of all debt. A happy pastor and people and community. Many good friends in the community have taken a part in the work of this church in a personal and a material way.

West Shiloh—By J. Walter Camp, Pastor.

West Shiloh Church has experienced this week one of the greatest revivals in its history, in which the entire community was stirred and lifted by the powerful soul-stirring sermons of Rev. Fleetwood Ball, of Lexington. Brother Ball was surely at his best. There were about 34 professions that we know of and two cases almost whole families were converted. The last service closed with interest, there being seven fathers at the altar for prayer and three of them were converted. It certainly was a great day of rejoicing. The meeting closed at the water's edge, at which time 26 were baptized, the majority of them being fathers and mothers, men and women who will make able and efficient members. We received four by letter, making thirty additions, and yet others to come. Ninety per cent of the conversions and baptisms were members of the Sunday school. We have a Sunday school with an enrollment of 134. We have a splendid BYPU. We ask the readers of the Baptist and Reflector to rejoice with us over the great revival and ask your prayers upon our future work.

Brother Ball has been invited unanimously this ensuing year by the church to help in the meeting and has accepted.

Cancers Cured at the Kellam Hospital

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and chronic Sores without the use of the knife, X-Ray, Radium, Acids or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.
1617 West Main St. Richmond, Va.

SUNDAY SCHOOL AND BYPU

W. D. HUDGINS, Superintendent
Tullahoma

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

COMPARATIVE ATTENDANCE, SUNDAY, SEPT. 18, 1921.

Maryville First	546
Johnson City Central	515
Knoxville First	493
Chattanooga First	464
Knoxville Deaderick Avenue	451
Memphis Central	435
Memphis Bellevue	429
Martin First	374
Knoxville Bell Avenue	361
Chattanooga Rossville	354
Jefferson City First	351
Clarksville First	339
Memphis Temple	335
Chattanooga Tabernacle	311
Knoxville Lonsdale	311
Cleveland First	310
Memphis La Bell Place	307
Memphis Union Avenue	305
Nashville Immanuel	304
Knoxville South	300
Nashville Third	300

SUNDAY SCHOOL NOTES.

We were glad to see so many of our larger schools reporting last week, more than twice as many as we have been having. Let us make 50 for next week? We note with interest the number of schools in Memphis coming to the larger enrollment list as well as in Chattanooga and Knoxville. We ought to have 100 schools in Tennessee with enrollment more than 300.

We are glad to note the growth in Central Memphis in the one week from 250 to 440. We look to see this school reach 2,000 in a few months.

Tullahoma School is growing nicely with an attendance last Sunday of 152. A census is being taken this week and the school reorganized and graded. Eight classes are being moved to the large two-story dwelling formerly used as a parsonage, thus relieving the congestion in the main building. We have the wing set for 300 September 25. We may not reach that number by that time, but will within a few weeks. The only thing they have ever needed is room. Mr. John Harton, who has recently been elected superintendent, is proving his worth as a superintendent and promises to become one of the very best in the State. The church hopes to call a pastor right away.

Let every school that has any growth this month report on the first Sunday in October so we may give the per cent of growth. This means all schools, no matter what the size. Small schools will have the same chance this way as larger ones.

We are trying to make a complete survey of the State by taking a religious census of the communities where there is a Baptist church. If every school will do this the matter will be an easy one. We would also like to have reports of this sent in to us so we may gather the complete statistics of every Baptist in the State

and keep the same on record. We shall be glad to furnish cards and report blanks for this purpose.

Next Sunday is State Mission Day and we trust that every school will observe this day. No school can be standard if they do not observe the four regular programs sent out by the denomination. Any church can do this. If you do not care to put on the entire program have what you can of the program and then have some special features in your program and a gift for State Missions.

Schools are on this week at Mt. Pleasant, Weakley County; Harriman and Shewalla, Unity Association. Next week the big school at Maryville.

Miss Cooper and Mr. Preston have been loaned to Alabama last week and helped in a BYPU school at Anniston. They report fine work. Mr. and Mrs. Lambden are doing a great work in Alabama. Both are Tennessee products. Mr. Moore, the Sunday school man, is also a Tennessee product, having gone from Central Church, Memphis.

We note with interest the onward movement for the Broadway Church, Knoxville. They are contemplating a big job. A new Sunday school house, as well as some other things of larger proportions.

Let every school that has been in the habit of going into winter quarters make an effort this year to run through the entire year. There is no more reason why a Sunday school should close during the winter than for the church to quit having the regular preaching services.

The Hall-Moody Loan Fund has grown to 65 subscribers. We want 100 at least. If there are schools that would like to have a part in this matter they can become partners in the investment by giving \$25 each year for four years, making the total gift \$100. We need 40 more subscribers and would like to make it double that amount. We hope to have the privilege to raise in the Sunday schools of the State \$50,000 for a fund to be divided among the four schools. This can easily be done if the denomination will allow the gift on Education Day go to this particular fund. What Sunday school will agree to pay \$25 a year for four years to this needy cause? Many students are having to quit each year because of a little money. If they can borrow this amount they can go right through and will soon repay every dollar of the amount. We ought to have 100 schools in the State that would and could easily raise \$25 for this cause without any trouble at all.

Check up your school by the Standard and see if you cannot soon meet all the requirements. Many are at work on this standard and will soon reach the high mark. Any school can do it now since the impossibili-

ties in a material way have been cut out. Let us have 100 standard schools before January, 1922.

We shall be glad to furnish tracts on some definite topics like "The Teachers' Meeting," "The Superintendent," "How to Take a Religious Census," "How to Build a Sunday School," "The Teacher Training Course," "The Associational Organization," "The Six Point Record System," "Any Phase of Organized Class Work," "The Home Department," "The Cradle Roll," standards for the school, for any department, for classes in all departments, and most anything else that is needed for special help. We also keep the census cards at \$2 per thousand. Will also furnish report blanks for any school without cost.

Write us what happens in your school that might inspire some one else to do better work. We want notes from every section.

BYPU NOTES.

Extension Work.

Now is the very best time in the year for your BYPU to do extension work, both at home and out in the Association.

The young people have been away on their vacations, but now they are back in school. In the school towns there are many new young people who have come to school. It is the time to get these young people into the BYPU. At Carson-Newman there will be several fine Unions to accommodate the young people. At Union University the churches of the city have splendid unions inviting every Baptist young person to join. Tennessee College has two active BYPU's contributing largely to the religious life of the school. Hall-Moody has a great spirit for the BYPU and it is meaning much to the student life at that place. What is your BYPU doing to extend its influence and to get new members? Perhaps you have only one BYPU where it might be best to have at least two. The best thing is often to divide where there is forty or more. "Make it two" and go after more members for each union.

Do we feel responsible for the other churches in our association? Where our associations are organized, the associational officer should plan to reach every church in his territory and put in a real live BYPU. If the Association is not organized, create a sentiment for the associational organization. Take the initiative. Make engagements for demonstration programs by your BYPU and let the other young folks see the possibilities of the BYPU.

Miss Alice Kendall, of Trezevant, sends in the names of the young people who took the Senior Manual under her leadership at the Trezevant church. Rev. L. R. Riley is pastor. The names of those receiving awards are as follows: Paul Manner, Herman Manner, Willie Manner, Mrs. Andra Manner, Hubbard Wahl, Ella Wahl, John Bell, Willie Mann, Herbert Mann, Mrs. Herbert Mann. Paul Manner, the Junior leader, received also the Junior diploma.

Miss Lucy Cooper was at Anniston, Ala., last week in exchange work

with Mr. and Mrs. J. E. Lambdin. The folks at Anniston were delighted with Miss Cooper and her splendid teaching and urge her to return soon.

Mr. Treasurer, How Many Tithers Are There in Your BYPU?

Your secretary has just completed the teaching of Mr. Frank Leavell's book, "Training in Stewardship." It is a very timely book for us to study as we go into the campaign for tithers. The stewardship of the New Testament teaches that all of life and money, too, belong to the Lord, and we hold them for Him. It also teaches that the tenth as a minimum is a good expression of our stewardship of money. The only mention of tithing in the New Testament is to approve it. The Bible says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

You can get the pledge cards of the Tithers' Band of Tennessee free by writing for them to the BYPU Department at Tullahoma. Get some and begin now to educate and enlist your BYPU members in tithing. A large number of the 36,000 tithers to be secured this fall in Tennessee must come from the BYPU's.

We are expecting to have a great week with Dr. Gayer in the Robertson County Association the week of October 16-23. Dr. Harry Clark and your State secretary will go all over the Association during that week touching as many points as possible. Christian Education and the BYPU work will be presented at each place. It is hoped that in Robertson County, under the leadership of Dr. Gayer, a BYPU may soon be in every church. That is the aim.

Principal Sam A. Duff, of the Young High School, of Knoxville, recently taught a class in "Training in Stewardship" in the South Knoxville Church. The following received awards: Mamie Sullivan, Irene Kirkpatrick, Virginia Miller, Trula Sullivan, Willie Atchley, Madge Kirkpatrick and Fred Williams. We greatly appreciate the work of busy leaders who give their time so freely to this work.

It may be interesting to know that during the tithing campaign in South Carolina the State Board has authorized the BYPU Department of that State to put on the stewardship play, "The Trial of the Robbers," in every church in the State. Existing unions in South Carolina will parcel out the churches in their associations and ask for invitations. The plan would work well in the associations of Tennessee as well, and as soon as the tract is off the press (within the next two weeks) copies may be obtained free of charge from the BYPU Department at Tullahoma.

Since leaving the Clarksville School some fine papers have been mailed in. Several were sent in on the Organized Class work, and the Manual.

This week finds Miss Cooper, Rev. Livingstone and your State secretary at Harriman in the City BYPU Training School at that place.

We are glad to know that our superintendent, Mr. Hudgins, is improving. Regardless of how he feels, Mr. Hudgins keeps on the job.

BAPTIST 75 MILLION

Campaign Key-Word

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A GREAT WORD

FOR

A GREAT FOLK

FOR

A GREAT TASK

TOGETHER the stalks of wheat make the harvest. Every time a stalk fails by so much the harvest fails.

TOGETHER Tennessee Baptists can win the victory. Every time a Baptist fails by so much all fall short.

TOGETHER: The responsibility for the success of our kingdom program is therefore on the individual Baptist.

TOGETHER we succeed, but divided we surely fail. Let none break the fellowship yoke in this crucial hour.

TO THE THRONE OF GRACE
TO THE ALTAR OF SACRIFICE
TO THE FIELDS OF SERVICE
TO THE MOUNT OF VICTORY

LLOYD T. WILSON, Secretary.

WOMAN'S MISSIONARY UNION

MISS MARGARET BUCHANAN, Corresponding Secretary

Headquarters: 161 Eighth Ave., N.

Nashville, Tennessee

SUGGESTED PRAYER CALENDAR FOR TENNESSEE WMU.

Sunday—For Associational Missionaries, Enrollment Men and Colporteurs.

Monday—For our State Board and Executive Board.

Tuesday—For Associational Superintendents and Secretaries.

Wednesday—For our Orphanage and Hospital.

Thursday—For Pastors, Sunday School, BYPU and WMU Workers.

Friday—That Tennessee may be rapidly won to Christ.

Saturday—That Tennessee Baptists may recognize their Stewardship.

We are glad to see the interest manifest in the campaign for half a million tithers. Many requests are coming in for literature and tithing or stewardship cards. Dear WMU workers, keep agitating this matter in your churches and do not fail to send in to State headquarters the full list of names (not the cards), these should be kept in the local church or society. If you have not done so, appoint a stewardship chairman in your society or among the women of your church if you have no society. Talk it, pray about it, study God's Word to see what He says about money and gifts. Then when you know your duty begin at once to do it. Sign the covenant, trust God to supply all your needs and be happy in doing His will. The playlet written by Mrs. Creasman, "The Tithing Band of Aunt Tillie," will be ready in a few days, we hope. Use it in presenting tithing in an attractive way in your church. M. B.

ON THE FIELD.

Of the many Associations meeting the first week in September it was my good pleasure to be in the Tennessee Valley meeting with Yellow Creek Church, on the Dixie Highway between Dayton and Spring City, or Rhea Springs. Here I was a guest in the home of Mr. and Mrs. J. E. Atkinson, just across from the church. Real Baptist hospitality was dispensed in this home. A house full of guests received hearty welcome.

The Association is small, only twenty-three churches, in this beautiful Tennessee river valley, mostly country churches. The associational missionary, Brother Creasman, met the train at Spring City, took us to his home and then out to the church. Brother Atkinson was busy also conveying delegates and visitors to the church.

Our women's work was given a good hour the afternoon of the second day. A good report was read by Mrs. W. M. Griffith, and spoken to by the visiting secretary. The association, in adopting the report, elected Mrs. W. M. Griffith, Dayton, Tenn., superintendent, and Mrs. Ferguson, Dayton, secretary-treasurer. These two interested workers will serve well together. There should be a number of live missionary organizations in this association, where

now we have one missionary society at Dayton and an aid society in the Yellow Creek Church. Several have been organized and did well for a time, but have gone to sleep.

It was a pleasure to meet several of the workers from Ten Mile Society in Hiawasse Association. A live active organization led by Mrs. Ewing, superintendent of our work in that association. This one meets September 23 and 24. We want to reach it if possible. As we cannot reach all, we are trying to visit the weaker ones where our superintendents are having to hold things together almost alone sometimes. We do covet for these dear sisters in the country churches the privileges of united effort that many in our towns and cities should appreciate and enjoy, and with their strength they should reach out a helping hand of sympathy and encouragement to those less favored than they, but just as eager to do when they know how.

M. B.

HOW BAPTISTS WORK TOGETHER.

In order that we may know just what part State Missions play in the Baptist way of doing things it is important that we shall know just how we are organized for carrying on our work. We start with the individual. We believe that every individual has the right to read the Bible and decide for himself what it means, and must himself accept and live by it or reject it. When a number of folks come to believe the same way about what the Bible teaches, they voluntarily unite to form a group to carry on God's work and to help each other and so churches are formed. (Place several dots on board to represent individuals and draw circle about them to represent the church.) Every Baptist church is a local, independent body, deciding for itself all questions regarding its policies and government. But there arise in communities a number of churches, each independent and local, yet all believing alike. (Draw several circles with dots representing individuals to indicate these churches. At the proper time add a circle about these to represent the association.) There is some work that these individual churches cannot do alone but that they may do if they co-operate, so they unite to form an association. Each church sends representatives to the associational meeting and they meet to exchange ideas, gather information about missions, etc., help and encourage each other and co-operate in every possible way to bring in the Kingdom. The representatives go back to their churches and tell them what they have found out, and the church, which is still independent, decides whether it will take part in the various movements begun by the association. In each State many associations are formed, and it is found that there is much to be done that even an association cannot undertake alone, so State conventions are formed. Representatives from the different associations and from

each individual church in the associations are sent up to this State convention. Plans are made for taking care of all the Baptist interests in the State. State missionaries are appointed to go to needy places and preach and organize churches and try in every way to teach the people about God and win them to Christ. Then there are many other kinds of service needed in a whole State and it is the business of the State missions to look after all these claims. So we have a still larger circle, as you see, drawn about all the churches and associations in the State. We call this the State convention and its work State missions. The local churches are still independent and co-operate with the State plans or not, just as they desire. Perhaps it seems that this is enough. But saving the world is the greatest undertaking there is and requires most effort. You can readily understand that if there is just one big board to represent all the states for some parts of the work it will be cheaper and better. For this reason all the seventeen states, together with the District of Columbia, that are in the Southern Baptist territory, unite in one big circle that we will call the Southern Baptist Convention. To this Convention all the states send delegates to meet and talk about the work and about the needs and to decide what more should be done. The delegates go home and tell the churches what has been decided and the churches decide for themselves whether they will have a part in it. So you see that while you are an independent Christian, with the right to decide for yourself what is right and do it, you at the same time, to help you make your life count for more for God, belong in four big circles, first the church, then the association, then the State convention, then the Southern Baptist Convention. Co-operating with the folks right around you, you do the work in your own community. Co-operating with the other nearby churches you do the work in your immediate section of the State. Co-operating with all the churches in the State you do the work of the State. Co-operating with all the churches in the Convention territory you do the work at home which the states alone cannot do and the work on the foreign fields. What we can do alone, we do. What we cannot do alone we do with the help of others who think and believe as we do. In our program today we are to consider the work done with the help of just those churches in our own State.—Royal Service.

FROM GILLESPIE AVENUE,
KNOXVILLE.

By Felix O. Cox.

Under the leadership of Brother Poe our church has received by baptism more than 200 members; we have furnished to the Baptist church, through our denominational schools and colleges, four young preachers; our finances have been increased by more than 125 per cent; we have built an addition to our church, greatly increasing the efficiency of our Sunday school; we have graded our Sunday school, and now have all the departments properly organized and superintended; our church generally has been raised twenty points in its standing in our

Association, being now about sixth, as against twenty-sixth when he took charge.

Do you wonder, therefore, that the church has refused to accept a resignation from Brother Poe, but instead, by an overwhelming, rising vote, has retained him as our pastor, for—we hope—all time to come.

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REVIVALS.

Pond Hill—By A. A. Cooper, Pastor.

Beginning August 13, and closing August 21, we, the Pond Hill Baptist people, had a series of meetings with Evangelist McKnight, of Lenoir City, assisting the pastor. We had 17 professions and renewals, with 14 additions to the church. A prayer-meeting on Wednesday night and a Sunday school were organized. The church was greatly revived. The good people gave the evangelist \$40 and the pastor \$26. We want to thank them for their donations, prayers and co-operation. We are much pleased with our people.

Niota, Tenn.

Good Springs—By W. A. Carroll.

Sunday, August 28, closed a fine meeting with Good Springs Church, in McMinn County, two miles west of Etowah. Brother Herfy Watson, who has been pastor of this church for forty-four years, and Brother S. R. Creasman, who rendered valuable service in the meeting, baptized on the last Sunday morning of the meeting 44 happy converts, and there are others to join elsewhere.

This is a splendid country church and it was certainly a joy to be in this great meeting. The church and county treated us royally. For their fellowship and for this gracious meeting we sincerely thank God.

Mt. Gilead—By J. Y. Butler.

I have just closed a great revival at Mt. Gilead, McNairy County. The meeting began Sunday, August 28, and closed September 4. The meeting began with great interest, the writer doing all the preaching. The people said that it was the greatest meeting that old Mt. Gilead Church had experienced in several years.

About two months before the meeting began the church started a prayer-meeting, meeting twice a week up to the meeting, which had much to do with the success of the meeting. The church seemed to appreciate their pastor more than ever.

This was the greatest revival this writer has been in this summer, though I have been engaged in revivals since the 27th of June. Mt. Gilead is one of the largest churches in Unity Association. There were 19 professions and 24 additions to the church, 22 by baptism. The church was greatly revived. The Lord was with us in great power. This is my second year with this church as pastor.

Jackson, Tenn.

Fellowship—By W. H. Russell, Clerk.

Fellowship closed her annual protracted meeting August 21. Brother W. K. Wood, of Mayfield, Ky., preached seven days and nights. He preached with power and demonstration of the Spirit the old-time religion, salvation by grace. The church was strengthened and nine added to its number. At the close of the service the following resolutions were unanimously adopted, viz.:

Resolved, 1, That we thank God for His many manifest blessings during this meeting, the salvation of the lost and the strengthening of our faith.

Resolved, 2, That as a token of our appreciation of the zeal and masterly manner in which Brother Wood has proclaimed the Word, we extend him our thanks and pray God's blessing upon him wherever he may be called.

Resolved, 3, That we extend to Brother Wood an invitation to be with us in our next protracted meeting, August, 1922.

After the adoption of the resolutions the church and community handed Kinney \$80.

Walter Hill, Tenn.

El Bethel—By H. A. Russell.

The revival at El Bethel began the fourth Sunday night in August and continued one week. There were 14 additions to the church, 11 of whom were converted during this meeting. This church has a splendid 10-room building, a large auditorium and a progressive membership. They are without a pastor. There are four fine country churches in a group and they are very anxious to get in touch with a pastor. If interested, write Harrison Jennings Shelbyville, Tenn.

Union Ridge Revival—By H. A. Russell.

Beginning the fourth Sunday in July and continuing a week, the pastor preached and local talent furnished singing. Four additions, 2 by letter and 2 by baptism. It was a great joy to the writer to preach for this and the El Bethel meetings. No nobler saints live than the Union Ridge people. We go to Dunlap, Tenn., in October. This fine church, with El Bethel, Mt. Pleasant and North Fork, would make a fine field for a pastor who loves rural work.

Rockvale, Tenn., R. 1.

Double Springs Church, Holston Association—By A. J. Watkins.

This is about the second oldest active church in the State. The writer has been preaching here for nearly fifteen years. Recently the church decided to have a meeting and asked the pastor to hold it.

Brother William Hale, who is our Sunday school superintendent, did some faithful preaching along in the services. Others helped some. The church worked heroically. We had a great meeting. The Spirit was with us in power. There were about 45 added to the church. I baptized 37, mostly young men and women, but a few married people and children in their early 'teens. Some others to baptize the third Sunday in September.

Had fine services the fourth Sunday and an all-day service Saturday before in August. Four of our strong men were ordained deacons. Several other churches were represented in the ordination. Brother H. F. Templeton, pastor at Limestone, preached in the afternoon. We believe the church is in better condition to work than possibly ever before.

This church took its pastor to Bristol a few weeks ago and put more clothes on him than he had ever had on at one time in his life. He scarcely knew how to act. They have also decided to have half-time services, consisting of one Saturday, two Sundays and two Sunday evenings. Blessings upon them.

Goodlettsville and Union Hill—By M. H. Wilson.

We wish to make a brief report on our meetings at Goodlettsville and Union Hill. Our meeting at Goodlettsville began the first Sunday in August and continued for eight days. Brother C. F. Clark did the preaching for us, which was greatly enjoyed by all who heard him. Brother Clark is very forceful and earnest in his work. He is God's man. We had splendid crowds throughout the meeting. We closed with two professions and one addition.

Our meeting at Union Hill began the third Sunday in August. Brother Stanfield, of Greenbrier, came to us on Tuesday and stayed with us until the meeting closed. Brother Stanfield knows how to present the gospel message in a forceful and convincing way. We had a splendid meeting. Thirteen professions and 10 additions, 9 for baptism, and we feel sure that others will come as a result of the meeting.

Goodlettsville, Tenn.

Two Good Meetings—By Forest Smith.

For some years it has been my custom to go back to Middle Tennessee, my native heath, during the month of August, and hold a meeting or two. This year I preached ten days each at Woodbury, the county seat of Cannon County, and Watertown, in Wilson County. Both meetings were very fruitful and gracious in many ways. Brother W. G. Mahaffey is pastor at Woodbury and is doing a fine work. On the last day of the Woodbury meeting the pastor baptized 16 happy converts in Stone's river. This is the second meeting I have held for these good people within the last few months. This church is made up of an unusually fine body of people. I have relatives and old-time friends, many of them in this church, and it was a joy to preach the gospel to their responsive hearts for a few days.

The other place where I preached for a few days was Watertown, which is one of the very best churches, I have no doubt, in Middle Tennessee. Brother E. A. Cox is the beloved under shepherd of this flock and has done a fine work with this people for the last five years. About every other person in this community is either kin to me or married some one who is kin. I was among my own. The meeting was one of the best I was ever in. Between forty and fifty had joined the church when I left and many others made profession and no doubt have joined before now. These brief days were filled with hard work, rich blessings and many precious souls saved.

Broadway Baptist Church, Fort Worth, Texas.

Ebenezer and Others—By Pastor J. F. Rogers.

I am glad that I can write you and tell you and the readers of the Baptist and Reflector that God has been graciously blessing my labors.

In my meeting at Ebenezer, the first week in August, God poured out His gracious Spirit on the people, while the writer did his own preaching. The Spirit of God worked in such power that men thirty and forty years old would be saved out in the grove.

The meeting lasted one week and during that time there were 30 conversions and 32 additions. There were left only about six to advocate the cause of Satan.

Since I went there last November we have organized a good Sunday school and a good BYPU. I think we will go to half-time in October. Pray for us that we may.

All of my meetings have been good. There have been about 75 souls saved in all of my meetings. I hope to do more in God's service in the future than I have done in the past.

I have only one more year in school at Union University.

Cross Creek—By C. P. Holliday, Clerk.

One of the greatest, if not the greatest, revivals of religion that our church has ever experienced has come to a close. The meeting began at Cross Creek Baptist Church at this place on Monday, August 15, with our beloved pastor, E. H. Greenwell, in charge. The attendance was large from the beginning and our building would not hold them all, especially at night. Brother Greenwell delivered a series of soul-thrilling sermons, the church was revived, a number made profession of faith and united with our church, among the number a man 67 years old. The pastor of the M. E. Church and his singer, Rev. R. F. Aingell, a Baptist minister, of Robertson County, Tennessee, upon invitation called off the meeting of the M. E. Church for a few days and united their efforts with us. It was good to hear once again the congregation sing "It's the Old-Time Religion," and hear them shout praises to God. We early realized that we were in the midst of the greatest revival we had experienced in more than twenty-five years.

The total additions to the various churches were as follows: Missionary Baptist, 26; Free Baptists, 4; Free-Will Baptist, 1; total, 31. Among our number received was a Roman Catholic, 4 Free Baptists, 1 Campbellite, 1 Hardshell Baptist and a Free-will Baptist.

Pastor Greenwell is rounding out his fifth year with us, and this is the greatest meeting he has ever held with us. He is greatly beloved by his own people and esteemed by other denominations also.

Our church appears to be in the best condition that it has been in for twenty-five years. To Him be all the glory. During the meeting our Sunday school superintendent and BYU president, Brother John G. North, dedicated his life to the ministry.

Indian Mound, Tenn.

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PASTORS' CONFERENCES

NASHVILLE.

Belmont Heights—Geo. L. Hale, pastor, spoke at the morning hour on "The Guiding Hand." In SS, 200; by letter, 1. Pastor preached in the morning and joined in the Ham-Ramsey meeting at night.

Central—H. B. Colter, pastor, spoke on "God's Biggest Task for Men" and "Why Are You Not a Christian?" For baptism, 3; baptized, 2; by letter, 1; in SS, 120; in BYPU, 40. Two good congregations and a fine day.

Calvary—W. H. Vaughan, pastor, spoke on "Worldly Minded Christians" (Gen. 13:12) and "Baptism" (Rom. 6:4). For baptism, 6; baptized, 8; by letter, 1; in SS, 106; in BYPU, 37.

Centennial—L. P. Royer, pastor, spoke on "Every Man in His Place" (Judges 7:21). Went to the Ham-Ramsey meeting at night. Excellent day.

Edgefield—Lloyd T. Wilson, supply, spoke on "The Compassion of Jesus" (Matt. 9:36-38) and "The Gospel Boiled Down" (1 Tim. 1:15). One fine young man joined on profession and was baptized at evening hour.

Eastland—O. L. Hailey, pastor, spoke on "Ears to Hear With" and "Like for Like" In SS, 258; 53 in prayer meeting. Rally Day next Sunday.

Grace—E. P. Eldridge, supply, spoke on "What God Can Do with One Unworthy Man" (Jonah 1:1) and "Christ's Marvelous Forgiving Power" (Mark 2:12). In SS, 242. Pastor T. C. Singleton away in good meeting near Gallatin.

Immanuel—Ryland Knight, pastor, spoke on "The Sense of Proportion" (Matt. 23:24) and "The Two-Faced Shield" (Ps. 139:7). For baptism, 1; in SS, 304; in BYPU, 20; in Jr. BYPU, 18.

Judson Memorial—C. F. Clark, pastor, spoke at the morning hour on "The Master's Consecration." Attended Ham-Ramsey meeting at evening hour. In SS, 194.

Mt. View—F. P. Dodson, pastor, spoke on "The Lord's Supper" (1 Cor. 5:8) and "The Disobedient Christian" (Jas. 4:27). In SS, 40.

North Edgefield—A. W. Duncan, pastor, spoke on "Five Years of Happy Service" and "The Sin of Deception." 228 in SS.

Park Avenue—A. M. Nicholson, pastor, spoke on "How We Are Saved" and "The Power That Draws Us to Christ." For baptism, 1; baptized, 41; by letter, 1; in SS, 243; in BYPUs, No. 1, 13; No. 2, 15; No. 1, 23; No. 2, 42. Spoke in afternoon at Masonic Orphans' Home.

Seventh—Edgar W. Barnett, pastor, spoke on "Magnifying Our Church" and "Aquila and Priscilla." For baptism, 2; baptized, 1; professions, 1; in SS, 142; BYPU, 18; in prayer meeting, 48.

Third—C. D. Creasman, pastor, spoke on "The Profit of Godliness" and "Sin's Earning and God's Gift." In SS, 300; in BYPUs, 47. Good day.

CHATTANOOGA.

Avondale—W. A. Hamic, pastor. Subjects, "God's Instrument and Ours" and "Faith in Jesus." One joined by letter and two professions of faith.

W. S. Hamic of Avondale closed a two weeks' tent meeting at Greenwood on Sunday at 2:30 p.m. with a baptizing of 56, eleven by letter, giving a total membership of 96. A building committee was appointed to begin at once the erection of a new church building.

Cleveland—310 in SS. Sermon by pastor morning and evening. Six received for baptism, 1 by letter, 9 baptized. Pray for our Tabernacle meeting, which begins the first Sunday in October.

Chamberlain Avenue—G. T. King, pastor, who spoke on "Making Battlements" and "The Solemn Caution." 90 in SS.

Central—W. L. Pickard, pastor, preached on "Church Power" and "Why So Much Crime?" Fine congregations. BYPU large attended.

East Chattanooga—J. N. Bull, pastor, preached on "Clouds and Rainbows" and "The Christian's Supreme Need." 206 in SS.

East Lake—W. A. Moffitt, pastor, preached on "Tithing" and "Three Views of Life." One baptized; 148 in SS.

First—Morning sermon, "The Challenge of the Gospel by the World Today," by Pastor John W. Inzer. Gave way in evening to hear William Jennings Bryan preach at the Tabernacle. Two for baptism, 4 by letter, 1 baptized. Good Unions. In SS, 464.

Highland Park—Morning, business meeting. Evening, sermon by the former pastor, W. S. Keese.

Oak Grove—Chas. Courtney, pastor, spoke on "Enlargement of the Tenth" and "The Great Divide." Two additions—1 by letter and 1 by baptism. 71 in SS.

Ridgedale—W. E. Davis, pastor, preached on "The Race and the Goal" and "Settling the Question." 84 in SS. Good crowds at both services. One addition.

Rossville—Pastor J. Bernard Talant, spoke at both hours on "Building by United Effort" and "Filled with God." In SS, 354; in BYPU, 128.

Tabernacle—T. W. Callaway, pastor. In SS, 311. Subjects, "Doctrines of Baptists" and "Sin Against the Holy Ghost." Dr. J. T. Henderson, Secretary Laymen's Movement, spoke to "Tabernacle Brotherhood" Friday night.

Woodland Park—Pastor Geo. W. McClure spoke at both hours. Very good day.

KNOXVILLE.

Beaumont—A. D. Langston, pastor. Rev. G. W. Bailey preached on "No Room in the Inn" and "The Voyage of Life." 130 in SS.

Bell Ave.—J. L. Dance, pastor. Rev. A. A. Haggard preached on "Knowing Jesus Better" and "The Kingdom of Heaven." In SS, 361.

Central, Fountain City—A. F. Mahan, pastor, preached on "The Tith-

ing Program" and "Our Great Ally." In SS, 215. Two for baptism.

Deaderick Ave.—J. M. Roddy, pastor, spoke at the morning hour on "Looking at the Unseen." Rev. T. G. Davis spoke at night on "What Will You Do with Jesus?" In SS, 451.

Euclide Ave.—J. W. Wood, pastor, spoke at the morning hour on "Consecration." Rev. A. R. Pedigo spoke at night on "Wine the Mocker."

First—F. F. Brown, pastor, spoke on "Building a Church" and "The Open Door." In SS, 493; baptized, 4; received by letter, 4.

Fountain City—Neill Acuff, pastor, spoke on "A Permanent Growth" and "To Whom Shall We Go?"

Grove City—D. W. Lindsay, pastor, spoke on "The Interval Between the Sixth and Seventh Seal" and "A Bad Example." In SS, 200. One approved for baptism, two conversions and two renewals.

Immanuel—A. R. Pedigo, pastor, who spoke at the morning hour on Ex. 34:19. J. W. Wood spoke at night on "Power, and How to Get It." In SS, 236; baptized, 8; received by letter, 2. The meeting continues, with 19 additions to date.

Inskip—W. M. Thomas, pastor, spoke on "Cross Bearing" and "Mercy in That Day." In SS, 101; received by letter, 2.

Lincoln Park—L. W. Clark, pastor, spoke on "The Enrichment of Life" and "The Threefold Work of the Spirit." In SS, 189. In Senior BYPU, 51; in Junior BYPU, 28. A good day.

Lonsdale—J. C. Shipe, pastor, spoke on "A Return to the Old Paths" and "Pure and undefiled Religion." In SS, 311. Three approved for baptism.

Mt. Olive—T. G. Davis, pastor, spoke at the morning hour on "Lengthening Cords and Strengthening the Stakes." Preaching at night by Mr. Russell, a layman. In SS, 180.

Mascot—S. G. Wells, pastor, spoke on "Receiving Power for Service" and "Former Treaties." In SS, 114; baptized, 2; received by letter, 1.

Mountain View—W. C. McNeely, pastor, spoke on "Love for the Church" and "Faith." In SS, 152; by letter, 1.

New Hopewell—R. E. Rule, pastor, spoke on Judges 7:21 and "Love." In SS, 100. Good BYPU.

Oakwood—R. E. Grimley, pastor. Morning subject, "The Face of Jesus," by U. A. Ransom. Evening, "Soul Winning," by pastor. In SS, 291.

South Knoxville—W. E. Miller spoke on "Knowing Christ" at each service. In SS, 300, baptized 1, by letter 2.

MEMPHIS.

Bellevue—W. M. Bostick, pastor, spoke on "Watching for the End" and "What It Costs Not to Be a Christian." Three additions by letter, 429 in SS.

Big Creek—Pastor J. R. Burk spoke at 11 a.m. service, at 3 p.m. on church lot at Lucy. The church voted to begin at once the construction of a new building at Lucy. Interest good.

Boulevard—Pastor J. H. Wright preached at both hours and baptized five; 400 in SS. Fine congregations and good interest.

Binghamton—Carl Monroe O'Neal, pastor. Large congregations and

great interest. 198 in SS. The pastor used Eph. 6 and Book of Job for Scripture lessons for the day. Fine BYPUs.

Central—Pastor Ben Cox preached. Five approved for baptism; 1 received by letter; 435 in SS. Dr. W. B. Riley will be one of the speakers at the Bible Conference.

Central Ave.—Pastor W. L. Smith preached at both hours; 95 in SS.

Collierville—Pastor preached at the morning hour; 58 in SS. Elmo Morrison, Union University student, preached at night. 34 in BYPU. Very interesting program.

Eudora—J. C. Schultz, pastor, preached at both hours on "Fellowship with the Father" and "Launch Out Into the Deep." In SS, 48; in BYPU, 18. WMU had a barbecue supper that netted them about \$100. Our work is moving along nicely.

Evergreen—Brother J. J. Reeder spoke. In SS, 29.

First—Pastor Boone preached. One approved for baptism. Encouraging day.

Highland Heights—Splendid day Sunday and fine congregations. Pastor E. F. Curle preached morning and evening.

LaBelle Place—Pastor D. A. Ellis spoke at both hours. Five received—4 by letter and 1 for baptism; 307 in SS. Interest fine. Spoke in the afternoon at Capleville.

McLemore Avenue—Pastor Furr preached at both hours. Two received by letter and two baptized. 235 in SS.

New South Memphis—Pastor T. E. Rice spoke at both hours. In SS, 119; in BYPU, 43. Fine day.

Prescott Memorial—Jas. H. Oakley, pastor. Rev. C. L. Owen preached at both hours. 149 in SS. Three good BYPUs. Congregations good.

Raleigh—C. L. Owen, pastor. Revival continues with Rev. J. H. Oakley preaching at both hours. 51 in SS. and 1 conversion. Interest growing.

Seventh St.—Deacon E. A. Roper held the morning service. Dr. M. D. Jeffries preached at night. 171 in SS. 18 in BYPU.

Speedway Terrace—Pastor J. O. Hill preached at both hours. 133 in SS.

Temple—Pastor J. Carl McCoy spoke at both hours on "Our Assurance of Success" and "The Christian's Guide Book." 335 in SS, 1 addition for baptism. Had musical concert at 3 p.m., when new pipe organ was formally opened. About 1,000 in attendance. Raised about \$1,000 for pipe organ fund. Good BYPUs.

Union Avenue—M. D. Jeffries supplied at the morning hour. Pastor H. B. Hurt filled his own pulpit at the evening hour. 305 in SS.

MISCELLANEOUS.

Hartsville, Tenn.—Fine meeting in progress here. Brothers Gilliam and Hughes are with me. We start into the second week. Eleven additions to date.—J. T. Oakley.

Baptist Tabernacle, Lenoir City.—A. B. Johnson, pastor. Morning subject, "Servant Story." Union revival at tent still going. Splendid day.

Maryville—J. R. Johnson, pastor. Large congregations at both services. Three received by letter. In SS, 546; in BYPU, 57.

AMONG THE BRETHREN

FLEETWOOD BALL, LEXINGTON

Rev. W. C. McNeeley, of Knoxville, Tenn., assisted Rev. W. A. West, of West, Tenn., in a revival at New Concord Church, near Kenton, Tenn., resulting in 3 conversions and 3 additions to the church by baptism. This is Brother McNeeley's old home church and it was doubtless a joy to him to be there. Subsequently he assisted Rev. G. F. Langston in a revival at Paw Paw Hollow, near Knoxville, resulting in 22 conversions and about the same number of additions to the church.

Rev. G. G. Joyner, of Rosser, is moving to Jackson, Tenn., to enter Union University. He will put his children in the city schools. He has been preaching only a few months, but the Lord is signally blessing his labors.

Rev. L. D. Summers, of Jonesboro, Ark., will assist Rev. W. C. McNeeley in a revival with Mountain View Church, Knoxville, Tenn., beginning the fourth Sunday in October. They are expecting a great ingathering.

Rev. T. R. Hammons, of Jackson, Tenn., is now pastorless, having resigned as missionary of Unity Association, effective September 15. Selmer, Prospect and Gravel Hill churches have called him, but he has not accepted, as he is inclined to make a change of territory in work. He is one of the Lord's most faithful servants.

It is reported that Dr. G. Campbell Morgan has moved his family to Athens, Ala., in order to enter his son at the University of Georgia, and his daughter at Lucy Cobb Institute.

Dr. Arch C. Cree, of Atlanta, Ga., declines the call to become pastor of University Church, Austin, Texas, choosing rather to continue as secretary of State Missions in Georgia, where he is doing a great work.

Rev. T. F. Harvey, of Albuquerque, N. M., has accepted the care of Gordon Street Church, Atlanta, Ga., and is on the field.

Dr. R. A. Lansdell, director for West Tennessee in the 75 Million Campaign of 1919-20, is doing a great work as president of Bluefield College, Bluefield, Va.

September 15 marked the thirty-third anniversary of Dr. R. H. Pitt as editor of the Religious Herald, of Richmond, Va. Like the late illustrious William Pitt, of England, he possesses remarkable intellectual power, but is physically weak. We can but wish that he shall live thirty-three years longer as editor.

Rev. J. N. Harker has resigned the care of East End Church, Richmond, Va., effective not later than January 1, 1922. He has done a telling work.

Dr. G. Campbell Morgan, of England, is to assist Dr. Len G. Broughton, of Grove Avenue Church,

Richmond, Va., in a revival beginning October 24. It is none of our business, but we sincerely wish Dr. Broughton would have a Baptist help him in a meeting.

Dr. J. J. Wicker, of Richmond, Va., who lately entered evangelistic work, is expected to return in the next few days from a tour of Europe. E. L. Wolslagel, of Asheville, N. C., will be permanently associated with him in the evangelistic work.

Rev. L. T. Hastings, of Coliseum Church, New Orleans, La., lately held a revival at Smyrna, Tenn., resulting in 13 additions, 12 for baptism. This is his old home church, where he was ordained thirteen years ago.

The beloved Dr. G. M. Savage, of Union University, Jackson, Tenn., 72 years old, has baptized 145 this summer in the country churches which he served. Where can a match be found for that record? He is one of the sanest, soundest, most Christ-like men among Southern Baptist preachers.

The First Church, Shreveport, La., of which Dr. M. E. Dodd is pastor, has had one of the greatest years in its history. There have been 333 additions to the church, bringing the membership to 2,208. This without any special evangelistic effort during the year. Cash collections for all purposes amounted to \$221,301.29, of which \$119,849.74 was given to missions and benevolences. Additions to the church were made at a cost of \$65,000. His hosts of Tennessee friends rejoice with Dr. Dodd.

Dr. A. J. Barton, of Alexandria, La., is expected to arrive in New York from the International Anti-Alcoholic Congress at Lausanne, Switzerland, to which he has been a delegate on September 20.

A great revival was recently held at Shawnee Run Church, Kentucky, in which the pastor, Rev. W. D. Moore, was assisted by Rev. Clarence Walker, of Ashland Avenue Church, Lexington, Ky. There were 110 additions, 90 by baptism.

The First Church, Loudon, Ky., has called as pastor Dr. William M. Stallings and he has accepted, to begin work October 1. Plans for a modern church, with twenty-two Sunday school rooms, have already been approved.

Evangelist Sam L. Raborn and singers, Misses Hattie Hazard and Mary Davis, of Mt. Vernon, Ill., have just closed a meeting at Winkle, Ill., resulting in 20 additions, 18 for baptism. They are open for dates in this month.

Rev. J. B. Cash has resigned as pastor at West Plains, Mo., effective October 1, to accept a call to the First Church, Bevier, Mo. Loyal churches want Cash.

In order to bring his wife away from the high altitude of Las Animas, Col., Rev. J. H. Pennock has asked the church there for an indefinite leave of absence and after October 10 will be available for meetings in West Kentucky and West Tennessee.

C. P. Hoover, John Curtis and W. T. Sanders were elected deacons in Center Hill Church, near Hamburg, Tenn., at the close of the revival last week and will likely be ordained on the second Sunday in October. The pastor, Rev. J. Walter Camp, of Adamsville, Tenn., was compelled to leave the meeting on Tuesday because of sickness.

Rev. E. F. Mincey, of Blanchard, Okla., lately held a revival with Snow Hill Church, near that place, resulting in 23 additions. Brother Mincey is a Tennessee product on whose labors the Lord is distinctly setting the seal of His approval.

George Clifford McCall, aged 32, a member of the First Church, Lexington, Tenn., and son of Dr. P. H. McCall and wife, died from the effects of an operation for appendicitis in Paducah, Ky., last week. He was a splendid young man and is survived by a host of relatives. The writer had the sad duty of officiating at his burial in Lexington.

Rev. A. G. Cagle, of Lone Wolf, Okla., lately closed a great meeting at his church in which he was assisted by Rev. G. R. Tyler. There were 40 professions and 37 additions, 31 by baptism.

Rev. Alonzo Nunnery, editor of the Baptist Worker, Chickasha, Okla., is to spend the month of December in Tennessee and southeast Missouri. His friends will be glad to see him.

Rev. W. S. Joyner, of Rosser, Tenn., has just closed a good meeting at Cross Roads Church, Benton County, resulting in 18 additions by baptism, many of them heads of families.

Rev. E. H. Greenwell, of Southside, Tenn., Missionary Baptist, and J. G. Molphrus, Clarksville, Tenn., Disciple, are debating this week at Legate, Tenn. The propositions are "The Design of Baptism," "Close Communion," and "The Possibility of Apostasy." The weather is awfully hot for such business.

CENTRAL ASSOCIATION.

By Trezevant Correspondent of the Tennessean.

The eighty-fifth annual session of the Central Baptist Association convened with Latham's Chapel Church, four miles east of West Station, last week. The body was called to order by Moderator B. F. Jarrell, of Humboldt. After the reading of the letters from the fifty churches comprising the Association and the enrollment of messengers, the chair announced the appointment of a number of committees.

When the messengers had been enrolled the election of officers was gone into with the following result: Moderator, Rev. L. R. Riley, of Trez-

evant; assistant moderator, Rev. Roscoe Meadows, of Milan; clerk, W. M. Burns, of Jackson, and treasurer, W. D. Davis, of Trenton. Retiring Moderator B. F. Jarrell had presided over the Association for six years, and refused to let his name go before the body for re-election.

The chair recognized a number of visiting ministers from other associations, among them being Dr. Moore, of Nashville, the new editor of the Baptist and Reflector, the State paper for Baptists. A number of new pastors, coming into the Association since the last annual meeting, were also recognized. Just before the noon hour the annual sermon was preached by Elder E. H. Marriner, of Humboldt, his subject being "Soul Baptists."

A letter was sent the Association from the new church in its bounds, which was recently organized at Laneview, near Trenton, with more than 100 members. This new church petitioned the Association for membership in the body and the petition was agreeably accepted. The new church has already erected a new brick building at a cost of \$24,000.

The report on foreign, home and State missions was read by Dr. E. K. Cox, of Jackson Second Church.

The report of the foreign mission board showed how the work of this board had increased since 1900, when the board was only working in five different countries, but since that time a number of other foreign countries have been added to the work of the board and there are now 542 different local churches under this board in foreign lands.

Much was said by the leaders and messengers about the offerings on the \$75,000,000 campaign that Southern Baptists put on two years ago. Those speaking on this subject were: S. E. R. Meadows, I. D. Spigler, M. Patterson, E. H. Marriner, L. R. Riley and others.

Letters reported about 550 baptisms in Central Association last year. Dinner was served on the ground.

CUMBERLAND ASSOCIATION.

By Henry Whitfield, Clerk.

Cumberland Association will meet with Hickory Grove Church on Tuesday after the first Sunday in October at 10 o'clock a.m.

The meetings will continue until the business is completed, and all messengers should attend prepared to remain, as the Lord's business demands careful consideration.

Hickory Grove is located fifteen miles west of Clarksville, on a good road and in a good community.

Those who expect to go by train to Clarksville are requested to notify the church clerk, Chas. M. Smith, Woodlawn, R. R. 1, in order that they can be met with conveyances. Inquire for conveyance at Lassiter's stable.

The history of the United States tells nothing so plainly as it tells of the piling of religious foundations underneath all of our civilization and political structure.—J. T. Britain.

Instead of a Secretary of War, let us have a Secretary of Peace, following the Prince of Peace, to help us and all the nations out of the perdition of war into the paradise of peace.—N. W. Cooper.

FINDING GOD'S PLAN FOR OUR LIVES.

By Claire Elise Peters.

(Continued from last week.)

3. We may discover and fulfill God's plan for our lives, thus realizing His highest ideal for us.

How?

1. By believing that God has such a plan for our own individual life.

2. By asking Him to reveal this plan to us.

3. By waiting upon Him for His reply.

4. By letting Him choose for us.

Believe that God has a plan for our own individual life.

In the second chapter of Ephesians we have two very definite promises. In the eighth verse we have these words, "By grace are ye saved through faith, and that not of yourselves. It is the gift of God." This promise of salvation is very plain. It is God's Word, and we do not doubt it. In the tenth verse we have another promise, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This promise is quite as plain as the first one. It is the promise of a definite plan for the life of each one of God's children which the Omnipotent, Omnipresent, Omniscient God stands ready and willing to make real to us, for He never holds before His children ideals which He is not prepared to help them to realize, if only they will let Him. Our first step, therefore, in accomplishing this great purpose is to believe with a faith that cannot be shaken that such a plan exists in the mind of God for us. That it is Scriptural, and that according to our faith, shall it be unto us.

Ask God to reveal His plan to us.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him, but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord." James 1:5, 6.

"Thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

"And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear." Isa. 65:24.

If you are not sure that you are where God wants you to be, ask Him to put you there. Say to Him now, "Lord, I believe. Help thou mine unbelief. What wilt thou have me to do?" As you have trusted Him for salvation, trust Him now for guidance, and the issue will more than justify your confidence in Him as the days go by.

Wait upon God for His reply.

God does not always reveal His will and unfold His plan to us at a single glance as He did to Saul on the way to Damascus. Sometimes His revealings are step by step, as when He spoke to this same "Saul" one night in a vision. J. R. Miller says that "God's plans often move slowly, and if we try to hurry them we only do harm."

"God's plans, like lilies, pure and white unfold;

We must not tear the close-shut leaves apart.

Time will reveal the calyxes of gold."

Another thing, to be in the will of God does not always mean displacement—dislocation. Someone reminds us that "it is not a new sphere God is seeking, it is a new man in the present sphere! So until God shows you differently, stay where you are and live for God." On the other hand, getting into God's plan very often does mean getting out of our present sphere and getting into a new part of the field of labor, where we never should have thought of going had we ourselves been designing our own course of action. Getting into God's plan often means having larger tools placed in our hands, more extensive work, a greater range of vision. If the case be so, and we dare to step out on faith, like Abraham of old, "not knowing whither he went," we shall find ourselves numbered among those who "wait upon the Lord" and "renew their strength." We shall "mount up with wings as eagles," we shall "run and not be weary," we shall "walk and not faint!" (Isa. 40:31.)

Let God choose for us.

"Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:13.) Yield yourselves. Yield your members. Ah, that is the final secret we would mention in accomplishing this great purpose of finding God's wonderful plan for our lives. It is self-will alone that obscures the clear vision of God's will. There is no possibility of failure in finding the plan for those who yield themselves wholly to the will of God.

In conclusion, let us quote these words from the golden nib of a Spirit-taught writer's pen: "The greatest tragedy of time and eternity is a lost soul. The next greatest is a lost life, i. e., a Christian whose soul is saved, but whose life is being lived for the world and for self instead of for Christ. For every man in Christ Jesus God has a purpose, a plan, a place. You will find them all when you consecrate your life to Him, and O what you will miss for time and eternity by living that life for the world!"

Child of God, planning for your life, wondering what to choose from its hoard of wealth and fame and power, won't you stop to ask what God's plan for you may be? It matters not so much where you serve, if only you are sure you are where God wants you to be.

"Ready to labor, ready to wait;
Ready a gap to fill.
Ready for service small or great;
Ready to do His will."

And some day, when God shall draw aside the curtain of your life and reveal to you the finished work, how glad you will be when you see the other side, if the purple and gold and silver strands of your weaving have been in accordance with the pattern, the purpose of the Great Designer, when He placed the shuttle in your eager, trembling hands!

"My Father has need of the birds a the flowers,

A place for each beautiful tree.

And so I am sure in His wonderful plan

There's a place and a mission for me.

He has a good purpose in all He has made,

And surely I know it must be That when He pronounced His creation 'All good,'

He meant something lovely for me!

So wherever I go and in all that I do I crave the clear vision to see

My place in my Father's own wonderful plan,

My task, and His blessing for me.

I'd like to use all of my talents and time

And ever so faithful to be, That God should not miss any service of mine

To perfect His purpose in me." Binghamton, Tenn.

UNITY ASSOCIATION.

Notes by Jas. R. Sweeton, Clerk.

The sixty-fourth session of the Unity Association was held with the Baptist Church at Pinson, September 1 to 3. Forty-one of the fifty-three churches were represented. The increase by baptisms was the largest in the past twenty-five years.

S. D. Jacobs was elected moderator; James R. Sweeton, clerk, and Bunyan Galloway, treasurer. Two churches joined the Association. The Executive Committee was increased to twelve members.

Brethren J. D. Moore, Lloyd T. Wilson, E. K. Cox and others were present and made good talks. On Sunday morning Brother Wilson spoke on missions to a crowded house, and Brother Moore to a large overflow congregation in the Methodist Church.

The next session of the Association will be held with the Unity Church.

WATAUGA BAPTIST ASSOCIATION.

By W. H. Hicks, Moderator.

The Watauga Baptist Association met in its fifty-third annual session with the Butler Church, September 8-12.

The introductory sermon was preached by Rev. W. W. Worley, of the Pleasant Grove Church. He was at his best and his sermon was inspiring, instructive and spiritual.

The former moderator called the Association to order for business. Twenty-eight churches out of thirty-two presented letters. The organization was completed by re-electing Rev. W. H. Hicks for the twenty-second time as moderator and F. C. Dougherty, clerk and treasurer, for the fourteenth time.

Most all the brothers and sisters who were appointed as chairmen of committees a year before, were present with their reports, which were among the best ever read before the Association. Most all the reports showed advancement in all the work being done by the Association. We had but very few visiting brothers with us. We looked until our

eyes almost watered for our editor and Dr. Lloyd T. Wilson, but our looking was all. Brothers, come next year, and we believe it will be with you like it was with the old woman who said, "the cars would never start." When they did start she said "they would never stop."

A Brother King from Florida, who was in the mountains on his vacation, attended the meeting and preached a powerful sermon on "A Four-Square Church."

The big-hearted secretary of the Mountains Schools, Dr. A. E. Brown, was with us and made a great speech on "Missions," and preached a great sermon Friday night from the text, "Is it well with the young man Absalom?"

On Friday evening, just before adjournment for the day, Dr. Brown took charge of the meeting for a few minutes, and said that Brother Hicks had been moderator for twenty-two years and Brother Dougherty clerk for fourteen, and that we want to show to them our appreciation for their efficiency, and before we hardly got our breath good he and Brother J. K. Haynes had \$53 made up and turned over to a committee. Rev. Worley (being on this committee) just before adjournment on Saturday came upon the stand and declared the moderator out of order, and with words of eloquence that drew us toward the skies, and with eulogies that made the moderator and clerk cry. When he closed his powerful speech, he turned and in behalf of the Association presented the moderator with a fine watch and the clerk with a nice fountain pen.

We feel that this report would not be complete without saying that Brother L. Q. Haynes, president of Watauga Academy (among if not the best of all the mountain schools) was there with his noble band of teachers early and late to help in any way. The newly-elected pastor, Rev. Robert M. DeVault, showed himself adequate to the occasion. We want to notify old Holston that if she has any more like him to snare to send them to us and we will be glad to have them. And O those noble women of Rutler, how they did feed us. Thus closed one of the best sessions of the Watauga Association. Doeville, Tenn.

HELP, OR MILLIONS DIE.

By Grace Abbott, Secretary.

There is famine in Russia—one of the most appalling tragedies of want known to history.

According to official reports thirty-five million people are threatened with early starvation.

Out of this tragic misery twenty-five million women and children cry for bread.

We appeal to you to help save these suffering millions.

Owing to our work of distribution in Russia being carried on through the American Friends Service Committee—a non-political, non-sectarian and non-racial force of humanitarian workers already on the ground and actively engaged in relief service—we are in position to make your gift render quick and effective aid.

Do not wait. Hunger cannot wait. Send your contribution today.

American Relief for Russian Women and Children, 1400 Westminister Building, Chicago, Ill.