

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 7

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, October 13, 1921

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## *The Forty-Seventh Annual Session of the Tennessee Baptist State Convention, Nashville, November 16-18, 1921.*

### SOMETHING FOR TENNESSEE BAPTISTS TO REMEMBER

LLOYD T. WILSON, Cor. Secretary.

With the passing of October one-half of all the original pledges made to the 75 Million Campaign become due. Tennessee Baptists subscribed to this Campaign the sum of

**\$4,500,000.00**

Then, there will be due one-half of this amount on October the 31st, which is

**\$2,250,000.00.**

Tennessee Baptists have paid on their pledges up to September the 30th the sum of

**\$1,650,000.00.**

Therefore, the balance due with the close of this month will be

**\$600,000.00.**

I am wondering how many of us are going to see to it that the balance we owe on our pledges is paid before the books are closed. I believe Tennessee Baptists can go a long way towards catching up this balance if they will only make an honest effort to do their best during this month. Let all pastors and leaders in the Churches bring these facts before the churches with urgent appeals during the four Sundays that remain.

#### ★ THE OMNISCIENT GUIDE:—

The steps of a good man are ordered by the Lord.—Psalm 37:23.

HOW TO GET ON:—Ask, and it shall be given you; seek, and ye shall find.—Matthew 7:7.

HOW TO GAIN ALL:—Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matthew 6:33.

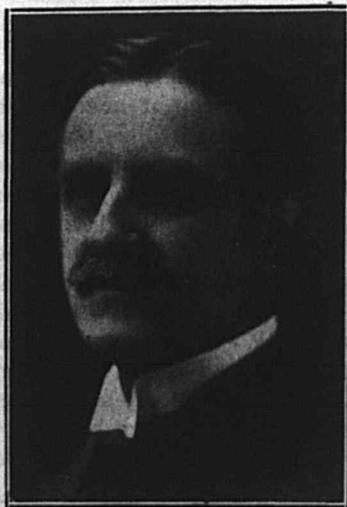
THE WINDOWS OF HEAVEN:—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.

#### “AND A MULE.”

In reporting to his headquarters the total of pledges in his territory during the 75 Million Campaign, one of the Associational directors in the mountain section of our Southland specified so many dollars “and a mule.” When our contributions to the Lord’s cause shall consist not only in a part of the proceeds from our crops, but also in a necessary part of that with which we make our crops, we will have touched the borderland of actual sacrifice and will have tasted the deeper joys of heroic and unselfish giving.

#### A TRIBUTE.

As we survey the work of the present it is becoming in us to pay respect to the workers of the past. The worthies who have gone before us are now a veritable “cloud of witnesses” looking down on us



E. E. FOLK,  
Twenty-nine Years the Editor of  
Baptist and Reflector.

who have come on after them in the struggle for righteousness against sin. The history of the Tennessee Baptist Convention contains no worthier name than that of Edgar E. Folk. With pen and speech he sowed down the State from the mountains to the river with the seeds of social and

moral reform, and with Baptist principles and ideals. Some of these have already come to a golden fruitage, while others are growing into a greater harvest yet to be. Despite the stress of private hardships and difficulties, he labored joyously and unceasingly in his God-given place, leaving to Providence, in the unfolding processes of time, the results of his self-sacrificing efforts; and to others who followed him, their benefits and rewards. Frequently alone in his resources, but buttressed by happy domestic relations, by the confidence and esteem of his brethren, and by his own unwavering faith in God and unflinching devotion to His cause, he stood out as a loyal watchman on the walls of our Zion, whose voice was heard throughout the land ever “speaking the truth in love.”

The chair which was so hard for him has been made easier for us. He wrought well enough to lay the foundations whereon better conditions could be enjoyed by his successors. Our prayer is that upon us his mantle may not fall unworthily, but that to us may be given “a double portion” of his spirit. And it is in our heart to exclaim as did Elisha, the prophet, when Elijah, his elder and predecessor, was carried away from him into heaven by the livery of God: “My father! my father! The chariots of Israel and the horsemen thereof”!

You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.

## Baptist and Reflector

(Continuing the Baptist Builder)  
Published by the

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CONVENTION

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J. D. MOORE, Editor.

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

## EDITORIAL

### DIFFERENCES AMONG BAPTISTS.

Harmony subsists between things dissimilar—not in character but in characteristics. There is a difference between sameness and uniformity. The strings of a violin are the same in kind, but not uniform in tone, each being strung to a pitch of its own and yet to a chord (accord) with each other; but they must all be strings of a certain quality—a cotton twine would hardly do as one of them. Among Baptists the rights and freedom of the individual conscience in all religious matters allow for a wide range of thought and opinions regarding plans and policies of Christian service and work. But Baptists must all be alike in character, spirit and purpose, else there would be organic disparity and permanent discord among them. Two cannot walk together except they are agreed—on the fundamentals underlying their fellowship. A husband may be fond of a particular diet while his wife cannot endure it, and if their union does not rest upon attachments for each other stronger than that of the personal likes and dislikes which they have for articles of food, there is domestic tragedy.

Private opinions and preferences are to be allowed, and in many cases the expression of them is to be encouraged rather than repressed. However, there must be an observance of the basis on which there can be an amicable and complete adjustment of all such differences, lest after long standing they become chronic and incurable. This basis is one of a generally accepted faith, the possession in common of great fundamental truths. On this basis there ought to be harmonious and united activity among Baptists; it is a sufficient reason for whatever sacrifices of personal opinions on minor matters which might be involved in a perfect adjustment.

As to the method of carrying on missionary work, for example, there arose several

years ago a significant and yet unfortunate movement among certain Baptist churches of the South for a direct and independent support of missionaries by the churches. This was not a doctrinal lesion, but a split as to methods of work. In its incipiency, the movement was definitely and enthusiastically missionary, and loyally Baptist. But with the disappearance of the dangers of centralized power in the organized Foreign Mission Board of the Southern Baptist Convention, which they saw or thought they saw (the effect on them was the same whether their grievance was imaginary or real), the cause for the separation was removed and the more aggressive elements of the independent party rejoined the ranks of Convention supporters.

Baptists will persistently—and consistently—insist on asserting their minds on all matters involving their duty and privileges. But their differences can be kept within their own ranks and can be harmonized on the basis of the great essential truths which they hold in common.

### THE DEACONATE.

Perhaps the most neglected office in our churches is that of deacon. It is everywhere recognized as Scriptural, and yet it seems just now to be receiving very moderate attention. It may be that deacons have not been sufficiently in earnest about their work, or it may be that they have not been fully informed concerning their duties. But the fact is that in a great many of our churches the office is considered, or at least treated, as an "honorary" one. It is indeed an honorable one, if it is well filled. No office can afford the incumbent any greater honor than what he brings into it. The deaconate is a position of great trust and responsibility and should be considered the chief place of service in the church. Every department of the church should be under the supervision of some deacon who would be the organic point of contact with other departments and with the church as a whole. The ordinary deacons' meeting does not accomplish much for the reason that it does not proceed on the basis of a definite duty for every deacon. Some who hold the office would wish to give it up if it involved very much responsibility; then let others be selected to take their places. There ought to be those in the office who take it seriously—and those only. We recommend a course of study for deacons, led by the pastor preferably, which shall be open to everybody. For this purpose we do not know of a better text-book than Dr. Ager's "Church Officers."

### WHY THE NEW TESTAMENT WAS WRITTEN IN GREEK.

Languages change with succeeding generations of men. Some new words are coined to express new mental processes or physical developments, and many old words are either dropped from use entirely or are changed in their meaning by some twist of the popular tongue or by their

new setting in a revised vocabulary. In the King James version of the New Testament the term "bewray" means what is now nearly expressed by the word "identify"; it is therefore a dead word. In "a corn of wheat," the average American finds an anomaly because in his language corn is corn and wheat is wheat. He understands what "a grain of wheat" is. Since "corn" formerly meant "kernel," an idea which is now expressed by the word "grain," the use of it as it was rightly employed at one time would be misleading or improper. The Greek language in which the New Testament was first written, is now a "dead language," that is to say, it is no longer in common vernacular use, although modern Greek is related to it very much as modern English is related to that of Chaucer. The gospel of Jesus is therefore encased in a language which cannot be altered either in the form or the definition of its words. Versions of the New Testament will come and go as languages rise and fall, but the Word of God is embalmed in a tongue which mankind cannot change because men no longer speak it. God ordained it so. He caused His word, which cannot pass away, to be written in a language which could not die because it had already passed away. The American revision is merely the better rendering of the original Greek in our own words in order that we may the better understand the things which God actually says to us in His Word.

The fifth anniversary of the Nashville Third Church, Rev. C. D. Creasman, pastor, was held October 9. Reports showed that the congregation had doubled, the Sunday school trebled, the prayer meeting quadrupled, and more money had been raised during these years than in any similar period. Last year the membership increased 12 per cent by baptism without a "revival." New department quarters were installed for the Beginners, Primaries and Juniors in the Sunday school, and yet more room is needed.

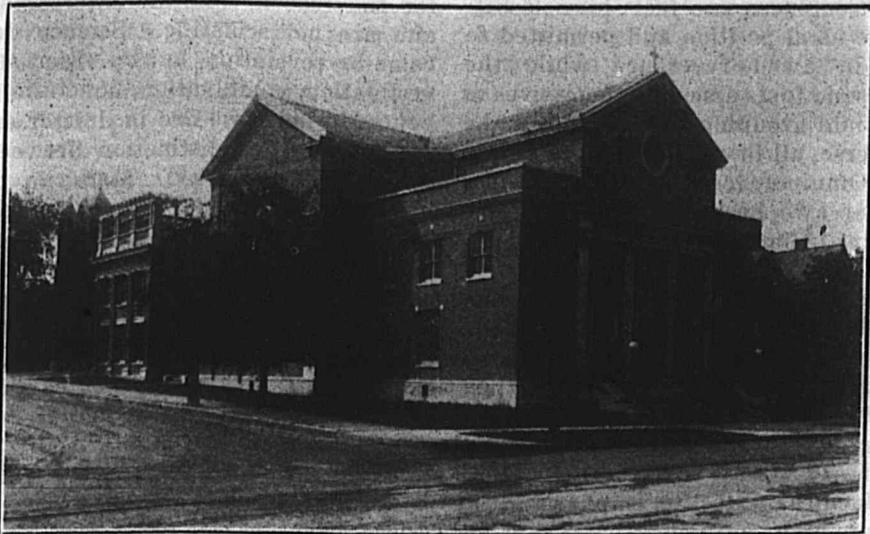
### ENTERTAINMENT DURING THE STATE CONVENTION.

By O. L. Hailey, Chairman Baptist City Council.

The Nashville churches are ready to entertain those who attend the approaching Baptist State Convention. The entertainment is to be on what is known as "The Harvard Plan." That means that guests will be supplied with rooms and breakfast. The ladies plan to serve the mid-day meal to their messengers.

Mr. H. A. Davis is our General Chairman on Hospitality. We wish all who desire entertainment to be provided for them would send their names and addresses to him at once. Address him thus, H. A. Davis, Esq., care Nashville Railway & Light Co., Nashville, Tenn.

Messengers will be met at trains on arriving, or be assigned homes at a desk provided. We wish a large attendance.



IMMANUEL CHURCH, WHERE SESSIONS OF THE CONVENTION WILL BE HELD.

**BAPTIST PROGRESS IN NASHVILLE.**

By I. J. Van Ness.

My acquaintance with Nashville began in the year 1890, when I came fresh from the Seminary to take charge of the Immanuel Church, then worshipping in a rented house on what was known as Stonewall Street. After a six-year pastorate I went to Atlanta with the Christian Index and remained there for four years, coming back again in 1900. My direct relationship with the Baptists of Nashville may, therefore, be considered as covering a period of thirty-one years.

When I came back in 1900 we had, if I remember correctly, seven Baptist churches, the same number as when I left in 1896. The main difference was that they were manned with different pastors and had made more or less progress. I presume the membership was round about 3,000.

In 1904 the Tennessee Baptist State Convention, meeting at Knoxville, voted to authorize the State Mission Board to spend in Nashville the sum of \$5,000.00 a year. W. C. Golden was then Secretary of State Missions. He formulated an aggressive and wise policy. It was decided that the city of Nashville through the City Mission Board should be asked to furnish sites for proposed mission stations. The State Board was to pay the salaries of the workers and the Home Board was to be asked to assist in building houses. An aggressive City Mission Society was organized, and lots were purchased in various sections of the city and a number of new interests were immediately started through the use of portable houses. Brother S. M. Gupton, serving as City Missionary, led in this work for the first year. There was great enthusiasm, and the work grew rapidly. Some of the locations afterward had to be abandoned, but that is not unnatural in a growing city where it is difficult to anticipate which way the city will grow.

As a result of this aggressive campaign plus individual enterprise we very quickly had approximately twenty churches. There

followed another period which was perfectly natural. Some of the newer churches had to be supported from the outside, and the growth of the city did not come fast enough to develop them into rapidly developing self-supporting centers. This period is now in the past. Every church but one of the seventeen churches is self-supporting and self-supporting upon a basis which assures capable and effective pastors. In the last ten years at least six of our churches have built new houses. At least five of our churches now greatly need to build. The comforting thing, however, is that these churches are capable of doing this. I do not think in all my knowledge of the Baptists of this city there has been more to encourage us. We have a fine set of pastors, and there is a sense of victory in the air.

The figures for Nashville are not at hand as I write, but the figures for the Nashville Association, which includes all our churches and which really represents the strength of the city, showed that during the last year there were 677 baptisms and a church membership increase from 6,552 to 7,726. These churches contributed to current expenses and building during the last year \$137,694.00, and to the 75 Million Campaign \$64,395.00. The Sunday school enrollment went from 5,750 to 7,411. These figures are most encouraging. Our membership is not as large as some other denominations, yet even this does not tell the whole story. Our Baptist churches in this city are much more particular about keeping their church rolls clean of useless material than some of the other denominations. I think we can well claim to be the second in the city and that our gain is proportionately much greater than the other leading denominations. The Baptists of Nashville have caught the new spirit of Southern Baptists and are turning their faces toward the future.

We are presenting this week the pictures of the Nashville churches and their pastors. What a splendid array of buildings! What a fine body of men, and what aggressive congregations to whom they minister!

**STATE CONVENTION PROGRAM.**

Wednesday, November 16, 1921.

- 10:00 a.m.—Devotional.
- 10:30—Organization and report on order of business.
- 10:50—Welcome address, George L. Hale. Response, F. F. Brown.
- 11:10—Introduction of new pastors and visitors.
- 11:30—Report on Foreign Missions, S. E. Tull.
- 12:00—Miscellaneous business.
- 12:30—Lunch.
- 2:00 p.m.—Devotional.
- 2:15—Appointment of committees.
- 2:30—Report on Home Missions, T. W. Gayer.
- 3:00—Report on Ministerial Relief, G. L. Hale.
- 3:30—Report on Historical Society, J. J. Burnett.
- 4:00—Miscellaneous business.
- 7:30 p.m.—Devotional.
- 7:45—Annual sermons, J. W. Storer. Alternate, T. W. Gayer.
- 8:30—Christian Education. Report, L. M. Roper. Address, Harry H. Clark.

Thursday, November 17, 1921.

- 9:00 a.m.—Devotional.
- 9:15—Journal and miscellaneous business.
- 9:30—Report of Executive Board, Ryland Knight, President.
- 10:00—Address of Corresponding Secretary, Lloyd T. Wilson.
- 11:00—Report on Baptist and Reflector, J. D. Moore. Report on Sunday School and BYPU work, W. D. Hudgins. General discussion.
- 12:30—Lunch.
- 2:00 p.m.—Devotional.
- 2:15—Report on Orphans' Home, W. J. Stewart, Superintendent.
- 3:00—Laymen's Missionary Movement, E. H. Rolston and W. D. Powell.
- 3:45—Report on Memorial Hospital, J. H. Buchanan.
- 7:30 p.m.—Devotional.
- 7:45—"Our Task in the City," A. U. Boone.
- 8:30—"Our Task in the Mountains," W. F. Powell.
- 9:15—Adoption of the Report of the Executive Board.

Miscellaneous business.

Friday, November 18, 1921.

- 9:00 a.m.—Devotional.
  - 9:15—Journal and miscellaneous business. Report of Committee on Nominations, B. F. Jarrell.
  - 9:45—Report on Woman's Work, B. A. Bowers.
  - 10:15—Report on Temperance, T. A. J. Beasley.
  - 10:45—Theological Seminaries.
  - 11:15—Denominational Literature, W. L. Norris.
  - 11:45—Miscellaneous business.
  - 12:30—Lunch.
  - 2:00 p.m.—Devotional.
  - 2:15—Obituaries, S. P. White.
  - 2:45—Reports from Our Four Schools: Carson and Newman, O. E. Sams, President. Union University, H. E. Watters, President. Tennessee College, George J. Burnett, President. Hall-Moody School, J. T. Warren, President.
  - 3:45—Resolutions, R. M. DeVault.
  - 4:00—Journal and miscellaneous business.
- J. H. ANDERSON,  
 RYLAND KNIGHT,  
 E. H. MARRINER,  
 W. M. WOOD,  
 W. L. PICKARD,  
 Committee on Program.



LOCKELAND CHURCH.

### CHARACTERISTICS OF THE CREATION STORY IN GENESIS.

(An address by W. O. Carver before the Baptist Pastors' Conference, Louisville, Ky., and unanimously requested for publication in the Western Recorder and as a tract by the State Board and in the daily papers of the city.)

We seem to have hit upon this subject in the midst of a wide-spread interest in it. Whatever may be said of Mr. Bryan's recent address, he certainly left a stir behind him. Your committee, however, was not influenced by Mr. Bryan's or any other recent discussion of the Bible and science in requesting me to discuss this subject, and as far as possible I wish to ignore recent special agitation in speaking on it. I must be very brief, and shall endeavor to be correspondingly condensed and pointed.

Allow me to say, further, that I have in mind especially young people, students in high school and college, whose thoughts may be disturbed by current notions of conflict between the teachings of the Bible and modern science. If teachers were more often wise instead of being smart, and were guided by reverence where too often they manifest intellectual pride. If, again, parents were intelligently sympathetic where sometimes they are sternly and even impatiently critical; and if ministers and other religious teachers were frank and sympathetic instead of reticent or dogmatic; if schools sought to be constructive and ethical, where they are merely suggestive and intellectualistic, the youth could pass the period of self-assertion and personal discovery without an "interregnum" and be strong in the faith, whereas all too often they lose years in doubt and difficulty, or even never climb out of the abyss of unbelief.

1. The first characteristic of the Genesis account of creation is its brevity. Speaking absolutely, it is extremely brief, some fifteen hundred words in all. Relatively, its brevity is equally marked and remarkable—only two chapters in the whole Bible, while the compass of one other chapter of average length would probably include all subsequent direct references to the origin of the world, including the human race, to be found within the entire Bible—say, one six-hundredth part of the whole. This suggests at once two things: one, that no full story is undertaken; second, that it is not a major topic of the Scriptures. It is assumed, of course, that all that the Bible teaches is true, whether in one word or ten thousand words, but we must have some regard to the distribution of emphasis in the Bible teaching. It would manifestly be improper to expect to find in so summary a statement as these two chapters any full outline of the facts, covering geology, zoology, biology, botany, astronomy, archaeology, and anthropology.

2. We must next be impressed by the dignity and moral exaltation of this story. If there were time to compare it with the cosmological stories and mythical legends of other traditions, this quality would impress us with a profound sense of grandeur. There is in the story nothing immoral, nothing sordid, nothing puerile, nothing unworthy. All is grand and lofty. In the

few brief sentences one feels himself lifted to some ideal position and permitted to look on in awed reverence while the mighty cosmic facts assemble themselves in grandeur into grouping systems that make up a universe, all in obedience to the quiet word of Omnipotence. No greater sense of reverent awe has ever come over one than when, in imagination, one stands in the creative days of cosmic beginnings.

3. The artistic arrangement of the story must not be overlooked. It is partly determinative in the interpretation of the story and in its comparison with scientific theories. It lies on the face of the record that there are two stories conjoined, but not combined—(1:1—2:3 and 2:4—25). Both stories place the objective emphasis in the process on man, agreeing that he is the end in view, so far as our world is concerned. And it must be kept in mind that the account does not aim at all to tell even the barest outline story of any part of the universe except our world, the earth. The first story is the more logically and chronologically arranged, beginning with nothing and ending with man, more than one-fourth of the whole space being given to him. The second story is so eager to get to man that it comes at once to him, and not until verse nine is there a very brief statement of the production of vegetation, and in verse nineteen a similar brief statement of the making of other animals. The first is the more general story of God's making of man as the climax, so far as our earth is concerned, of cosmic production; the second seems to be the opening the story of the covenant God in his relation to man—Jehovah God as he is designated through this story.

Looking, now, at the first story more particularly—for there the modern interest mainly centers—we must note that after the introductory act in which God creates what we may call the "world stuff," the raw material, the producing acts are assigned to six "days," arranged in two pairs of three each, with one in each group balancing one in the other group; three pairs of creative days, the first corresponding to the fourth, the second to the fifth, and the third to the sixth. Then the seventh "day" follows. Thus two threes are climaxed by a seven, and thus the world is doubly complete and thrice holy.

See, then, how the days correspond: On the first day light is produced and of course distinguished from the darkness; on the fourth day the lights, sun, moon and stars, are placed. On the second day water was distinguished from uncondensed vapor; on the balancing fifth day all creatures living in the atmosphere and in the water appear. The third day land and sea differentiate, and the land at once produces all kinds of vegetation, grass, herbs, and trees; the corresponding sixth day is the birth period of all life that occupies the land, all animals, including man.

4. Next we would call attention to the wonderful accuracy of the account here found and of the reserve concerning detail. By accuracy in this connection we must understand practical accuracy, truthfulness. One would not expect "scientific accuracy,"

for the reason that the interest and the aim are not scientific. Science does not come by revelation, but by observation, investigation, combination, conclusion. And yet, even here, we are in danger of drawing too sharp a distinction between revelation and discovery. Men can discover only what God uncovers. Every discovery is, on its obverse side, a revelation; and science would have come sooner, faster and more surely if scientists, and the rest of us, had been more devout and more eager to track in nature's strides the pathway of God's goings. On the other hand, no revelation of God becomes actual until it is the experience of a man. And so the obverse of revelation is discovery.

If Genesis were, in the strict, technical sense scientific, no generation yet born could have read it, for no science has yet come to finality. The vocabulary of a complete science must wait long to find place in human speech.

The artistic arrangement, pointed out above, forbids us to look in Genesis for any strict chronological order in the items of creation, the whole being arranged as to make up the two pairs of three days with counterbalancing equivalence. That the author-editor (Moses) was not careful to preserve very strict chronology or very exact logic is at once obvious when we compare the first chapter with the second.

When we take account of these factors and cease to demand or to desire absolutely scientific accuracy in the Biblical story, we shall be prepared to see and admire the wonderful reserve and the more wonderful truthfulness of the insight given to ancient believers, who "by faith understood that the worlds were created by the Word of God"—and the word "worlds" is here, in the Greek, ages. So far from demanding correspondence in every detail with present-day scientific conclusions and hypotheses, we are made to marvel that in that dim morning of history men were enabled to see the facts in essentially the way we are finding them now when we are able with some measure of security to track the course of creation.

Note special items of this accuracy on the one hand, and on the other hand of the reserve which leaves to freedom of investigation and discovery the unlimited fields of modern physical science! The general order of production and the general terms of description correspond with the best theories of today, as for example:

1. The process begins with a formless undifferentiated mass of world stuff, "waste and void," with "darkness upon the face of the deep."

2. Light precedes the luminaries, a light within the mass, which scientists are wholly free to guess was caused by friction and heat within a whirling, seething mass, or to call it "a luminous nebulosity" if that meaningless phrase satisfies.

3. Day and night are terms applied, first of all, to distinguish the light from the darkness. There could not be, strictly speaking, solar days as yet, for it is only on the fourth day that the sun is placed in the story.

Nor are we at all to suppose that God

left off his world-making at night, when darkness came on. Now the scientists guess that there were alternate periods of heating and cooling, of light and darkness, therefore "day and night," in the words of verse five. How long this continued Moses does not intimate at all. The scientists may figure it out by days, centuries, ages. Moses does not care, nor do we. What was time to the earth when man was not yet formed?

4. Note how, in Genesis, evening always precedes morning. The words mean a subsidence and a bursting forth, a period of quiet and then of wonder-working movement. Let the geologist bring his study to the strata, the formations, the variations, and set forth as many ages as he will. The field is all open to him.

5. Out of the chaotic disorder, the first stage is condensation into that primal semi-solid water, separated from atmospheric mist. How wonderful that even by Moses' day he could know that above the expanse the substance differed from the water below only in the measure of condensation.

6. Earth and water were next separated, and then note how very free God leaves the whole field for scientific research and theories. "The earth brought forth, at God's "let," grass, herbs, trees. How? That is the field of botany, and Moses hampers the science by never a word of explanation.

7. The doings of the fourth day have been much discussed. Moses did not tell the whole truth about the sun and moon and stars. He makes them subservient to this little earth of ours. To be sure, He is professedly keeping his feet on the ground and getting on to the story of its folks. The sun and moon and stars do for the earth and its folks just what he has said. We cannot get away from that, nor get on at all without these orbs and what they do for us. If astronomy finds that they serve other functions, Moses would glorify God. But with all the learning about them, what other use have the astronomers found for sun or moon, and "the stars also." Notice that Moses did not discover any specific use of stars to our earth. He only throws them in, in an incidental remark, "the stars also."

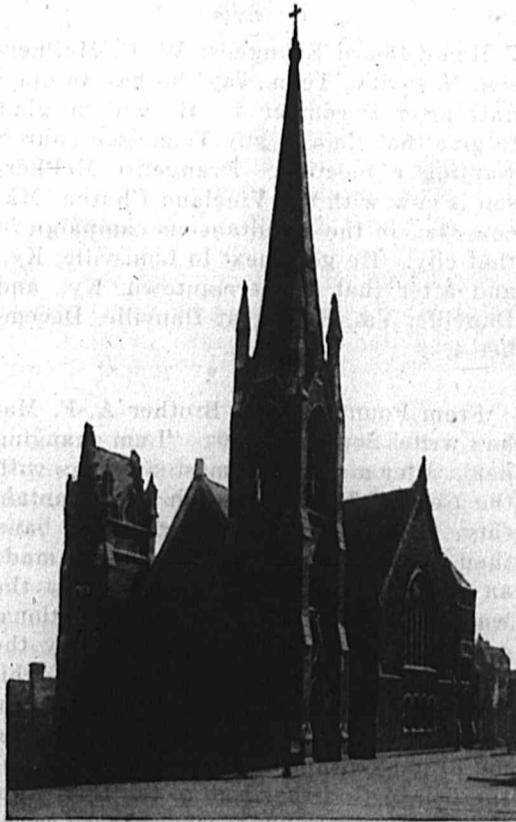
8. On day five Moses sees God filling air and water with their denizens. How? Moses is very cautious. God created them; that is the great truth. But how? Just this word: God said, "Let the waters (both upper and lower waters) swarm with swarms of living things, and let fly above the earth—" Now, let biologists and zoologists plunge into this realm of life and find out all they may without let or hindrance. Let them guess and miss it; and guess again, and try and try. All that seems plausible will magnify God to the discerning soul.

It is in the story of this epoch that a phrase is used that refutes the absurd joke on Moses, that he thought a hard substance, "firmament," separated heaven from earth and held it up from falling in on our poor world. This absurdity had it only ground in the English word firmament, which eager

critics seem to think meant adamant, while they overlook the fact that Moses was not responsible for the English translation. In this open "firmament" Moses sees the birds flying. The Hebrew is "in the face of the expanse of the heavens."

9. The sixth is the day nearest our own heart-concern. Moses says, "And God said, Let the earth bring forth living creatures after their kind, etc." How did the earth do that? Moses has no theory. Scientists may make all the theories they wish—amoebas, protoplasm, atoms, aeons, electrons—bing them all in i fy you like. Moses will look on and say, "Do your best. It is fine sport, and you are growing meantime." Were all the species made by separate acts, or were they differentiations from some original cell? The field is free; work it out. For all this, the revelation lies in the rocks and hills, the soil and shale of whatever centuries lie piled in faunal and floral graves. There is a long warfare on among scientists over the origin of species. Personally I, an interested onlooker, am in sympathy with the group of scientists who deny evolution of species; but I have no vital interest at stake in their conflict and shall rejoice in the truth in any event, for in the truth I shall know my God by so much the better.

(Continued next week.)



FIRST CHURCH.

UNION UNIVERSITY'S GREAT OPENING.

By H. E. Watters.

They came from the east, west, north and south, and came by day and by night. They came on trains and by automobiles. They kept coming until all the halls were full and most of the rooms available anywhere near the college campus were filled. The enrollment to date is 755 against

743 at the close of last year. Every seat in Powell Chapel has been assigned, including the front seats and the gallery, and chairs have been ordered to take care of others.

The classrooms are all crowded and, in fact, we have more classes reciting at some hours than we have class rooms.

One gratifying feature of the attendance is the very large increase in the College Department, particularly in the upper classes. The senior class bids fair to be twice as large as any class in the history of the school. The sophomore and junior classes are much larger than usual. We have never had so many students coming from other colleges and universities, which accounts for the unprecedented growth of our upper classes, and also gives us great encouragement as to the increased appreciation on the part of the public.

We are greatly in need of more funds. The unusual demand has depleted the small amounts we had left on hand from the funds established the last two or three years. These funds have made it possible for more than a score of the brightest and best students we have to remain in school for this year, and some of them are seniors. We need \$10,000 at once. Many young preachers will have to leave school unless we get some help for them. The thousand dollars the Executive Board allows us out of the campaign enables us to help only a few students, and that with a very small amount each. We need four times that amount.

RECEIPTS OF THE FOREIGN MISSION BOARD FROM MAY 5 TO OCTOBER 1.

|                | 1921.        | 1920.        |
|----------------|--------------|--------------|
| Virginia       | \$ 48,483.77 | \$ 93,873.48 |
| Kentucky       | 41,429.90    | 42,367.34    |
| Georgia        | 29,264.70    | 58,448.51    |
| North Carolina | 28,034.67    | 47,574.08    |
| South Carolina | 16,192.50    | 25,807.26    |
| Alabama        | 14,832.45    | 26,455.95    |
| Mississippi    | 9,902.36     | 15,183.47    |
| Maryland       | 8,610.00     | 9,610.00     |
| Florida        | 5,618.08     | 5,857.62     |
| Dist. Columbia | 5,228.75     | 4,335.48     |
| Louisiana      | 5,055.36     | 109.10       |
| Missouri       | 2,832.56     | 7,591.14     |
| Illinois       | 2,720.00     | 2,250.00     |
| Oklahoma       | 1,460.49     | 4,698.00     |
| Arkansas       | 736.50       | 17,747.77    |
| Texas          | 351.23       | 1,940.30     |
| Tennessee      | 133.60       | 14,014.00    |
| New Mexico     | -----        | -----        |
|                | \$220,886.86 | \$377,683.50 |

That "endless chain of prayer" breaks out like the itch every now and then, and some poor simpleton thinks if he or she doesn't pass it on the witches will ride them of nights. There are still people who believe in rawhead and bloody bones, in horse shoe luck, in dire results when a woodpecker knocks on your house, in jay birds going to hades on Friday, and in the endless prayer chain. How long, O Lord? —Baptist Record.

## News and Views

We regret that the Pastors' Conference reports are crowded out this week. Let us have your reports next week, brethren.

The Educational Department of the Sunday School Board for September reports for Tennessee increased awards to workers in Sunday school studies amounting to 50.

Concerning Marble Dale Church, Knoxville, Pastor E. A. Freels writes as to last Sunday's work, "We had a great day. Our people are rejoicing over bright prospects for the future. Revival begins the 15th."

The Near East Relief, in order to increase the efficiency of its office arrangement and to effect economy in its expenditures, has moved to 151 Fifth Avenue, New York City.

The Department of Organized Class Work of the Sunday School Board announces for September, in Tennessee, one standard intermediate class enrolled and seven adult classes standard.

Brother S. L. Raborn writes from Zeigler, Ill., October 6, that he is able to be "about the Father's business" after an illness of five weeks. He says he had just closed a meeting at Valier, Ill., in which more than a hundred souls were saved.

Pastor S. B. Ogle, of Kingsport, reports for Sunday, October 2: "Three hundred and thirty-two in Sunday school; 7 additions at morning service. Fine congregations at all the services. The close of the year shows the best year in the history of the church."

The Chickamauga Chapel Church, of Shepherd, Tenn., October 2, called Rev. Geo. W. Phillips as pastor, and also elected Jack Elam and V. J. Fitzgerald as deacons, with Brother Fitzgerald as clerk and Miss Griffie Waters treasurer. (Communication unsigned.)

Pastor J. W. Storer, First Church, Greenwood, Miss., whom Tennessee has loaned to Mississippi, writes that Sunday, October 2, he had seventeen additions to his church, making a total of 102 during the meeting, concerning which he says, "Butler and Klintworth are great with the music."

We acknowledge receipt of an invitation from Mrs. C. B. Edwards, Jr., of Raleigh, N. C., to the marriage of her daughter, Sarah Edna, to Mr. Robert Lee Middleton, at the First Baptist Church of Raleigh, October 15. These young people are prominently connected Baptistically in the Old North State, and we extend them hearty felicitations from the Tennessee side.

Bishop Walter Russell Lambuth, of the Southern Methodist Church, and one of the

foremost missionaries of modern times, died September 26, in Yokohama, Japan. Born in Shanghai, China, in 1854, educated in America, he spent part of his career as pastor in the home land, at one time in Nashville, Tenn., but he labored mostly as a missionary in the Orient. He will be greatly missed by all missionary agencies.

Brother J. E. Dyer, from Dunlap, writes October 3: "Rev. H. A. Russell, of Rockvale, Tenn., delivered two great messages to the Dunlap Baptist Church yesterday. He is now pastor of this church, the Pikeville Baptist Church, and several churches in the country surrounding these towns. We feel that our beloved State Secretary, Dr. Lloyd T. Wilson, has given the Sequatchie Valley Association great help in sending Brother Russell into this field."

The editor greatly enjoyed being with the First Church of Clarksville, Sunday, October 2. Notwithstanding the fact that the church has been without a pastor the greater part of the year, the annual letter to the Cumberland Association was highly creditable. In all its departments of work the church has an unusually large number of workers, both men and women, who are prayerfully looking for God's man to shepherd them. A loyal flock he will find when he is found.

Home Board Evangelist W. C. McPherson, Nashville, Tenn., says he has an open date after December 4. He will be glad to give that time to any Tennessee church wanting a meeting. Evangelist McPherson is now with the Vineland Church, Macon, Ga., in the simultaneous campaign in that city. He goes next to Louisville, Ky., and after that to Germantown, Ky., and Danville, Va., closing at Danville, December 4.

From Fountain City, Brother A. F. Mahan writes September 30: "I am changing fields after a stay of almost six years with the Central Baptist Church of Fountain City. I never served a more loyal band than the Central people. They have made an envious record for themselves by the way they have stood for all denominational causes at home and abroad. Happy the man who becomes the shepherd of this faithful flock. The church is well organized and perfectly harmonious. It grieved me to part with them. But it seems to be the will of God that I go to the First Baptist Church of Etowah, where there seems to be a great opportunity for work and a prospect for the accomplishment of much good. I am going back to the Association in which I began my ministry twenty-five years ago."

President Mullins announces October 7: "The latest reports of our opening more than confirm the earlier reports sent out by Dr. Robertson. We now have enrolled 351 young ministers studying for the ministry. This is three more than the largest enrollment we have ever had at the end of any one session. We fully expect our at-

tendance to go beyond the 400 mark before the end of this session. This is the largest enrollment of young ministers studying in any institution of its kind in the world, so far as we know, preparing to preach the gospel. I feel sure many of your readers will rejoice to know this. There are also taking classes in the Seminary 125 to 130 young women from the Training School, and in addition to these 75 or 100 wives of married students, bringing the total up to 550 students in our classrooms."

Rev. T. W. Young, of the First Baptist Church, Columbia, Mo., writes that he has been asked to supply the First Baptist Church, of Ann Arbor, Mich., the second and third Sundays in October. He was pastor of this important church for twelve years, 1894-1906, during which time he inaugurated the specialized Baptist work in behalf of Baptist students at our State universities. A fine building was purchased, equipped and put into successful operation, which has been maintained since. Up until this time nothing had been attempted by Baptists in behalf of their students at State universities. To Dr. Young belongs the credit of beginning a work at State universities for our Baptist students which has since grown to such large proportions in the Northern Baptist Convention.

Miss Sallie Mitchell, clerk of the Somerville Church, sends the following word of appreciation of Pastor W. G. Maer, who is leaving to attend the Seminary at Louisville: "Brother Maer came to us nearly three years ago, then a student in Union University. He soon won his way to the hearts of his congregation and the people of the town by his gentle and kindly good fellowship, but especially by the consecration to the cause he represented. He was always God's minister. A prayerful student of His Word, seeking to do His will. A pastor whose visits were enjoyed and appreciated, for he was thoughtful and considerate. As one said who was not a member of his fold, "He practiced his religion." We are sad because he cannot be our pastor, but glad that he is going to better equip himself for his life work, and hope the church that is fortunate enough to secure his services will love him as well as we."

### PROGRAM TENNESSEE BAPTIST MINISTERS' CONFERENCE.

Subject: "Making America Christian."

Tuesday Morning, November 15—Some Factors.

10:00—Devotional exercises, C. F. Clark.  
10:20—"The Preacher as a Factor in Making America Christian," J. C. Miles.

10:50—"The Denomination as a Factor in Making America Christian," V. I. Masters.

11:30—"The Christian School as a Factor in Making America Christian," Harry Clark.



GRACE CHURCH.



CALVARY CHURCH.

Tuesday Afternoon—The Country Church as a Factor.

- 1:30—Devotional exercises, E. F. Wright.
- 2:00—"Organizing the Country Church," H. F. Templeton.
- 2:30—"An Adequate Workshop for a Country Church," R. E. Guy.
- 3:00—"The Worship of the Country Church," O. F. Huckaba.
- 3:30—"The Preacher and His Bible," H. C. Wayman.

Tuesday Evening—Stewardship as a Factor

- 7:00—Devotional exercises, W. M. Bos-tick.
- 7:25—"The Stewardship of Money," W. L. Pickard.
- 8:15—"The Stewardship of Life," F. F. Brown.

Wednesday Morning—The City Church as a Factor.

- 8:15—Devotional exercises, O. E. DeBow.
- 8:35—"Evangelizing the City," O. L. Hailey.
- 9:20—"Growing a City Church," S. E. Tull.

Committee—T. W. Gayer, L. M. Roper, F. J. Harrell.

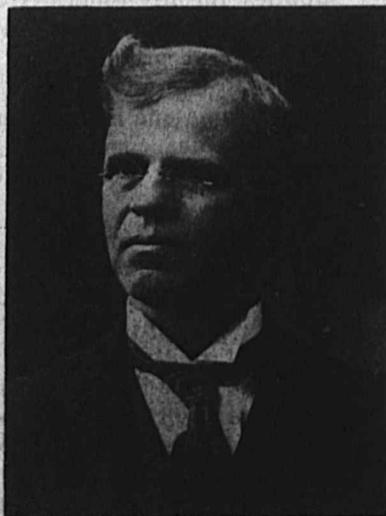
**HOME MISSION RECEIPTS.**

May 1, 1921, to October 1, 1921.

|                      |                     |
|----------------------|---------------------|
| Alabama              | \$ 7,077.23         |
| Arkansas             | 5,815.77            |
| District of Columbia | 1,512.20            |
| Florida              | 4,856.28            |
| Georgia              | 16,891.46           |
| Illinois             | 1,346.73            |
| Kentucky             | 22,334.57           |
| Louisiana            | 3,883.20            |
| Maryland             | 8,600.00            |
| Mississippi          | 7,334.44            |
| Missouri             | 3,447.02            |
| New Mexico           |                     |
| North Carolina       | 12,912.79           |
| Oklahoma             | 4,088.32            |
| South Carolina       | 5,686.98            |
| Tennessee            | 11,801.15           |
| Texas                | 444.95              |
| Virginia             | 36,013.50           |
| Miscellaneous        | 901.87              |
| <b>Total</b>         | <b>\$154,948.46</b> |

At the Jefferson County Association it was reported that there had been 165 professions in nine churches in revivals conducted by Carson and Newman students during the summer of 1921. Rev. J. K. Haynes said that for twenty years every time he held a revival where there was a Carson and Newman graduate he had found that he could count on them for aid, but that this could not be said of graduates from some colleges that were non-denominational and failed to stress religion. Dr. J. L. Dance said, "There are two things a college needs, friends and money. Five years ago Carson and Newman needed friends, because some folks believed that the day of denominational education was over. The overcrowding of all of our denominational colleges has converted every one to confidence in the future of Christian education. What we need now is money."

Extravagance rots character; train youth away from it. On the other hand, the habit of saving money, while it stiffens the will, also brightens the energies. If you would be sure that you are beginning right, begin to save.—Theodore Roosevelt.



E. W. BARNETT,  
Pastor Seventh.

The State universities are themselves beginning to urge students to go to denominational colleges for their first two years and then to come to the State universities and receive credit for the work that they have done. Recently the University of Michigan has made arrangements for an approved list of denominational colleges to which they will give full credit for the junior college work.

**A Great Baptist Enterprise**

1. The Foreign Mission Board of the Southern Baptist Convention is responsible for Baptist mission work in 18 nations of the world.
2. The Board has 469 foreign missionaries under appointment, and 978 native workers.
3. It has 9 theological schools, 11 colleges, 25 high schools, and 587 schools of lower grade, a total of 632 schools.
4. It has 12 hospitals, in which 154,070 treatments were given last year.
5. There were 6,998 baptisms in 1920.
6. More than 350 churches are without houses of worship.
7. During the present year 64 missionaries have been appointed, and the force of native workers is being largely increased from the products of our Christian schools on the foreign field.
8. The work is expanding rapidly, important appeals are coming to enter new fields which present great opportunities, and missionaries and money are inadequate.
9. The need: (1) Your prayers for the work and the workers. Set this greatest Christian enterprise in the center of your prayer-life; (2) The work needs the lives of many young people who are qualified for it; (3) More liberal giving to care of the immediate, pressing necessities of a work which has lately been greatly enlarged. The work has expanded on all fields and we have added eight nations to our Foreign Mission responsibility. Increase the size of your gift correspondingly.

J. F. LOVE,  
Corresponding Secretary.  
Box 1595, Richmond, Va.

## Christian Education

HARRY CLARK, Secretary, Nashville

### SHOULD STUDENTS EARN MONEY?

Right now some fathers are perplexed as to whether they should discourage their boys from working after school hours to earn part of their living, and one hears a great many arguments on both sides of this. Hence the following investigation at the High School of Commerce, New York City, will be interesting. There were 187 boys working in twenty different kinds of employment at salaries from \$2.00 to \$14.00 a week for work after school. These ranged from bell boy, file clerk, soda water mixer, office boy, newsboy, page, mechanics' assistant, to salesmen. Their grades were compared with those of the boys who did not earn money on the outside by work after school, and it was found that the extra work did not affect the pupils' scholarship. There is another question that parents are perplexed about: will work after school lead boys to quit school? In this school it was found that fewer of the working boys than of the unemployed pupils left school, because they saw the value of an education in helping them win promotion.

### MOVING PICTURES.

In one Massachusetts town too many children were failing in school work and so the superintendent sought the cause. He found that some of the boys went to eight moving picture shows each week. One child spent \$3.10 weekly on movies. Some of the children who were so poor that the school authorities had to furnish them clothes, books and even food, had somehow or other managed to get the money to see the pictures. Out of 68 pupils who went to movies three or more times a week, only two passed their grades. It is hard to believe it, but they found 39 children in this city that had never attended a motion picture show in their lives. Only one of these had ever failed in any subject.

### HELP THE POOR IN YOUR SCHOOL.

In visiting a certain city school I found one boy who was making a great deal of trouble in the discipline. I asked the teacher the reason, and she said it was because the compulsory attendance law forced him to come to school and he was ashamed of his rags and his worn-out shoes. She said that if she could just get some person to clothe that boy, he was so bright that she was satisfied she would be able to overcome his sensitiveness and make a fine man out of him. Is there not some work here for our churches to do for the boys in their own public schools at home? One teacher told me of a little girl that went home crying because an overdressed daughter of a rich man had scoffed at her clothes. As earnestly as possible let the writer protest against the un-

due amount of money that is spent on the clothing of school children. Parents are making snobs of their children, and they are causing heartaches to mothers who have their sensitive children come home telling of snubs they have received because they were not better dressed. Some foolish mothers are making socialists. In New York the director of the Bureau of School Attendance says that the way he cures truancy is to get good shoes and clothing from charitable organizations to give to sensitive children who are ashamed of their rags and worn shoes.

### A TOUCHING STORY FROM COSBY ACADEMY.

Do you recall the story of the little crippled boy, Elijah Seaton? Judge Mims, of Newport, told Elijah to return to Cosby, and he would see what could be done to help him graduate at Cosby Academy. The first Saturday Prof. R. L. Marshall and Judge Mims called on the leading business men of Newport and raised \$50 by subscription for Elijah's education. The second Saturday, \$21.50 had been raised before Mr. John M. Jones was reached. Mr. Jones immediately asked what the necessary expenses were for a year at Cosby Academy. Professor Marshall replied only \$110. Mr. Jones said: "Well, I shall just give the whole amount and let the rest of the subscription go for his other needs." So as a result of the movement started by Judge Mims and supported by the generous business men of Newport, Elijah has to his credit in the bank \$181.50, the first bank account he ever had. Happy? Well, you never saw a happy boy before!

Wouldn't you like to make some other boy happy? John Pointer walked barefooted over the mountains for fifteen miles with the faith in his soul that some Baptist would make his education possible or that he could earn his way by work at Cosby Academy. His father is dead, and his mother has three children to support beside John, and these are girls. John certainly has the faith that moves mountains, for he had not one cent of money, and he came without any extra clothes except one shirt, and he had that in his hand, unwrapped. He had no books, no bed linen or other supplies for his room. He is a bright boy, behaves nicely, learns rapidly, and is a lad of great promise; but if he stays in school, Professor Marshall must have help. Will some one hear the prayer of this boy? If so, please send your check to Prof. R. L. Marshall, Cosby Academy, Cosby, Tenn.

### TENNESSEE COLLEGE.

Our readers will be interested to know that Mrs. Mitchell, of the famous Armour family of Chicago, gave \$450 this year for the expense of one girl for one year at Tennessee College. The famous Roger W. Babson sent a check for \$25 for office equipment. These gifts were solicited by the very efficient Miss Charity Kennedy, who came to Tennessee College this year

from Tusculum College. She is now trying to raise about \$250 for office equipment and would be grateful for any donations.

### GOD BLESS THIS WOMAN!

Do you remember the appeal made in this column for some one to give funds for the education of a ministerial student at one of our Baptist schools? Well, here follows a letter from one of God's saints, but we shall not give her name until we have found the proper student for her to assist because otherwise she would receive a flood of letters from needy and deserving ministerial students:

"I notice in the last issue of the Baptist and Reflector, if I understand correctly, you say \$150 will pay expenses of one ministerial student for one year, or \$150 would pay for the gospel being preached around those mountain schools to pastorless churches. If I have misunderstood, will you please explain? I will pay \$150 for either cause and will leave it with you to decide which is most needed. Please write me giving full explanation. Yours for Christ."

Now doesn't that letter make you feel your heart warm toward this blessed woman, although you do not yet know her name? If you as a mortal and human being feel this way, how must the angels feel? Wouldn't you like to have your "name written there on the page white and fair?" She is correct in her understanding. Around these mountain mission schools there are rural churches without regular preachers, and many ambitious young men could be found who would like to preach for these churches and at the same time get their education paid. Their education would not cost but \$150 a year at these inexpensive schools. Have you ever wished that you could preach in His name? Well, here is a way that you can have a preacher boy all of your own. Do you not think that your Sunday school class would like to have its own preacher? Any young ministers who have not yet finished their high school course should place their names on file with some of our mountain schools. They are more likely to find work near these schools than around our colleges, because at our colleges nearly all of the places are taken up by ministerial students who are farther along with their college education.

### MORE FOR PETS THAN CHILDREN.

An advertisement appeared in the London Times asking for a small furnished country cottage for two bulldogs, about twenty-five miles from London, for their "eight weeks' holiday," also for room for their small automobile and two servants.

Brother J. O. McSpadden, President of Chattanooga City BYPU, requests us to announce that on October 17 there will be a meeting at Ooltewah, Tenn., to organize an Associational BYPU, and would like to have representatives from all Baptist churches in the Ocoee Association.



**RYLAND KNIGHT,**  
 Pastor Immanuel.

**HOLSTON VALLEY ASSOCIATION.**

By J. R. Chiles.

This body of Baptists met this year with the North Fork Church, which is eight miles from Burem, in Hawkins County. J. D. Hamilton was elected moderator again and Robert Walker clerk. Reports showed that during the year there were 192 received for baptism and about \$2,300 given for benevolences, which was not equal to the pledges in full, but was three times as much as we were giving five years ago.

Brother Sharp was present on the first day, and in fitting words attended by the Spirit's presence showed what a dollar does which is given in payment of campaign pledges. He showed how many cents each object receives and how worthy the causes themselves all are.

President Sams of Carson and Newman was with us on Friday and spoke of the meaning of Christian Education. He did for us what his school is doing for its pupils—moved us heavenward.

By unanimous vote it was decided that the moderator appoint an advisory ordaining council and ask that the churches call them in when they think of setting apart brethren to the work of the ministry. The influence of every preacher affects not only the church that ordains him, but other churches maybe as much or sometimes more. So it was decided that others should be called in to advise about a matter which is of more than local bearing. Beyond a doubt too many lay members are being spoiled and too few "apt to teach" preachers made by "suddenly laying on of hands."

One new church, Maple Hill, was received into the body. The next meeting will be with Tunnell Hill Church, where it has never met. The North Fork community showed the kindest hospitality.

**SEVIER ASSOCIATION.**

By W. W. Rule, Clerk.

The Sevier Association met in its thirty-sixth annual session with the Friendship Baptist Church, Sevierville, Tenn., September 27, 28 and 29, 1921. The Association was called to order at 10 o'clock a.m. The an-

nual sermon was preached by Rev. Henry Webb from Luke the fourth chapter; subject, "The Coming of Jesus." After the sermon the Association went into the election of officers for the ensuing year. Rev. Seldon Ogle was elected Moderator by acclamation and W. W. Rule was re-elected clerk and treasurer.

The election of the officers showed a unanimity of spirit. There is a great increase in baptisms over last year. Reports showed 240 increase.

Thursday, September 28, at 11 a.m., Rev. R. E. Corum preached a very able sermon from John 14:11, 12, 13.

Rev. J. H. Sharp, Knoxville, Tenn., spoke for one hour and ten minutes on the 75 Million Campaign; subject, "The Dollar in Judgment." The Association was well attended throughout and a great interest shown. Thus closed one of the best associations we have ever had. The next meeting will be at Laurel Grove Church, about nine or ten miles from Sevierville.



**GEO. L. HALE,**  
 Pastor Belmont Heights.

**REVIVALS.**

Riceville—By Mrs. S. E. Manis.

We have just passed through a very gracious revival of ten day's duration. Our beloved pastor, Rev. T. R. Waggoner, who has been so faithfully serving our church for a number of years, secured Rev. Ponder, pastor of the First Baptist Church of Athens, Tenn., to help in the great work. The visible results of the meeting were eleven conversions, fifteen added to the church and nine baptized and more to follow. The meeting has been a great benediction to our town and community. Brother Ponder is a man of deep spiritual power; his great interest and desire and unbounded zeal for the salvation of lost souls is characteristic of a great life. The meeting closed when at the height of interest. Brother Waggoner and Brother Ponder were loath to leave on this account, but duty of previous engagements called them to other places of labor, and our prayers go with them. Only eternity will reveal the great good done here.

Blessed thought, God's word will not return unto Him void, and He will take care of the precious seed sown.

Hickman, Ky.—By W. M. Wood.  
 On September 22, I returned from

Hickman, Ky., where I aided Dr. A. S. Pettie in a ten days' meeting. The interest was good from the first. There were thirteen valuable additions to the church and a revived interest among the church people.

Dr. Pettie never did better work in his life than he is now doing in Hickman and his efforts are duly appreciated by his people. Dr. Pettie is one of the South's greatest preachers.

DeRidder, La.—By C. C. Jones.

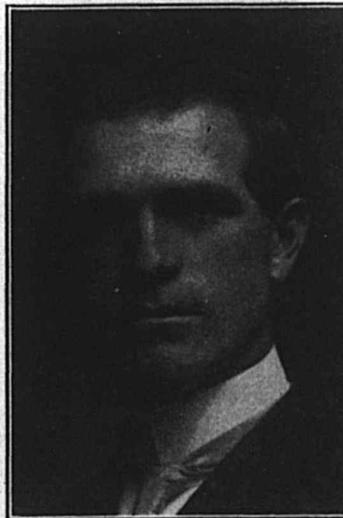
We have just closed a most glorious revival in our church of two and a half weeks' duration, resulting in 158 additions to the church and over 100 for baptism.

Dr. E. D. Solomon of New Orleans, was the evangelist. He is a man who loves God and is filled with the spirit. We had as our song leader the widely-known singer, Stanley M. Armstrong, and wife, also of New Orleans. Armstrong is one of the greatest gospel singers I have ever heard.

May God use this party of workers in other fields as He has here.

Big Spring—By W. C. Edgmon.

A great meeting just closed at Big Spring Church, Sunday, October 2, having been conducted by the pastor, Rev. Will Shamblin, assisted by Rev. John Morgan, of Calhoun, and Rev. Roy A. Thomas, of this church. A total of 22 were saved and 17 were added to the church, 15 being by baptism. There was great interest throughout the meeting and the house was crowded at every service.



**C. D. CREASMAN,**  
 Pastor Third.

**RESOLUTIONS OF COMMENDATION OF RETIRING PASTOR W. L. NORRIS.**

Whereas, Our pastor, Rev. W. L. Norris, who was called to the pastorate of Calvary Baptist Church, Memphis, in May, 1913, feels called to other fields of work and has resigned as our pastor; be it

Resolved, That we sincerely appreciate the work of him and his wife during the nearly nine years of service with us. In this time we have seen our building grow from a small basement to an imposing edifice, our membership from 85 to 298, and our annual contributions from less than one thousand dollars to nearly ten thousand dollars.

He holds all of the diplomas offered by the Sunday School Board of the

Southern Baptist Convention and has aided greatly in this work by teaching different books in our church and Sunday school and BYPU Institutes.

No pastor has ever labored more earnestly and effectively in the encouragement of the WMU, BYPU and all other church activities. No member ever went to him in trouble, sorrow or financial stress without receiving relief and comfort.

We commend him to the brotherhood of the South, both as a pastor and preacher, and his noble wife as a worthy and consecrated companion in God's service.

The church hereby expresses her love and appreciation of Brother and Sister Norris and prays that God's richest blessings may be upon them wherever they may be.

Done by order of Calvary Baptist Church, Memphis, Tenn., in conference on September 4, 1921.—F. G. Crain, Prof. H. S. Brown, Prof. L. R. Powell, committee appointed by the church.

**BAPTIST YOUNG PEOPLE GO TO DAISY.**

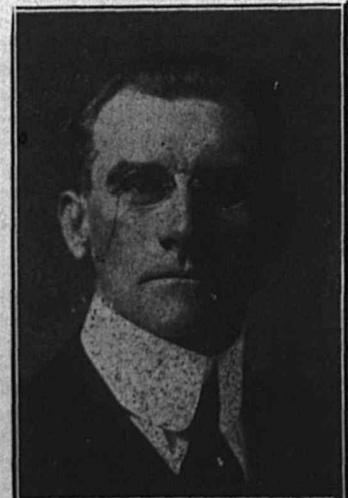
By J. O. McSpadden.

A crowd of young people of the City BYPU went to Daisy last night to help them in BYPU work. The City BYPU just closed one of the greatest year's work in history under the splendid leadership of our president, J. O. McSpadden, who was re-elected two weeks ago to serve another year. He is asking the co-operation of all the young people of the City BYPU this year that we may have a greater year's work.

Ridgedale Union rendered program at Daisy last night. President, Gill Smith. Those taking part on the program were: Miss Ara Harrison, Mrs. J. O. McSpadden, Mrs. J. S. Lamb, Mrs. Roy Pope, Fay DeSabra, Miss Kittie Harrison, Will Ramsey, J. S. Lamb. Booster talks: Rev. W. E. Davis, F. M. Dearing, J. O. McSpadden.

Any Union wishing help from the Ocoee Association please communicate with J. O. McSpadden, 22 West Ninth Street, Chattanooga.

Dr. Wiley tells the House Judiciary Committee that beer is not a medicine. As we understand it, that is not the point urged by those who want the beer prescription legalized. The point is, they want it called a medicine.



**DON Q. SMITH,**  
 Pastor Grandview Heights.

## SUNDAY SCHOOL AND B Y P U

W. D. HUDGINS, Superintendent  
Tullahoma

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

### COMPARATIVE ATTENDANCE, SUNDAY, OCT. 9, 1921.

|                             |     |
|-----------------------------|-----|
| Bellvue, Memphis            | 752 |
| First, Nashville            | 644 |
| First, Memphis              | 636 |
| First, Chattanooga          | 632 |
| Deaderick Avenue, Knoxville | 505 |
| Tabernacle, Chattanooga     | 366 |
| Jackson, Second             | 363 |
| Bell Avenue, Knoxville      | 349 |
| Temple, Memphis             | 336 |
| Immanuel, Nashville         | 331 |
| South Knoxville             | 329 |
| Third, Nashville            | 320 |
| Edgefield, Nashville        | 316 |
| Clarksville                 | 314 |
| Rossville, Chattanooga      | 311 |
| Avondale, Chattanooga       | 308 |
| Central, Chattanooga        | 306 |
| Etowah, First               | 302 |

Not a single school reported under the new regulation last week. We would like so much to have the schools enter into this contest. Every school gets in on this basis. All you have to do is to report the number present each first Sunday, and we will do the rest. Every school that grows will be printed in the paper with the per cent of increase over the month before.

They had a great week at Humboldt last week with Miss Cooper. Mr. Milton and Professor Clark. They report an attendance of 100 with deep interest all through the week. Further report will be made when we get the returns from the faculty and from Brother Marriner.

Mr. Preston had a fine class at River Bend, Holston Association, near Emmett, last week. Closed with more than 100 in the class. Brother Cochran is the pastor and is doing excellent work in that section. This preacher is getting less than \$50 per month and is working conscientiously at his job. He ought to be getting \$150. The point is that some of our men are doing the real hard work on the field at small salaries when many of us are drawing more and getting credit for the work these faithful men are doing. Let us give credit where credit is due. Brother Cochran ought to be in school, but has not the funds to go on. This is why we would like to have a large loan fund to put such preachers through college. They could easily pay it back when they are through, but can never get enough ahead at such salaries to finish their college course. Let us try to raise a fund sufficient to keep all such fine young men in school until they are done.

We still lack more than 30 subscribers to the Hall-Moody Loan Fund. What Sunday school or individual will give \$25 a year for four years and become a partner in this fund? We would like to have these right away, so we can close up the matter and put the money to use in the schooling of some bright young men this fall.

The William Carey Sunday School Convention meets October 27 and 28.

Mr. Livingston and others are scheduled to be there. We would like very much to be there ourselves, but it seems that we are tied up at Memphis and cannot turn loose. They will have a great convention in Lincoln County, and this is the beginning of larger things for our work.

The Training School is on this week at Lexington, with Mr. Preston, Miss Houston, Rev. Fleetwood Ball and the writer as the faculty. Classes are being taught in the Manual, Seven Laws, Winning to Christ and both BYPU Manuals. The response Sunday was very good, and the week promises a fine attendance. Lunch will be served at the church each night by the BYPU.

Mr. Milton, Mr. Livingston, and Miss Martha Bourne are in a fine school at Jackson this week in the West Jackson Church. No reports have come from them so far, but we predict a good time there. Will report later.



T. C. SINGLETON,  
Pastor Grace.

### B Y P U NOTES.

Mr. Sibley Burnett, our State President of the Convention, taught a class in the BYPU Manual at New Market during this past week. Fourteen of the class turned in examination papers and all passed with good grades. Mr. Herbert Weaver and Mr. Hardin Jacobs, also of Carson-Newman, attended and assisted in the work. The class greatly appreciated the help of these college men.

During this week several of our workers will be in the Training School at Huntington and Lexington.

The BYPU Training School at Emmett, Tenn., in the River Bend Baptist Church, came to a close with a fine program by the young people of the church. During the week there was an average attendance of 60 and every one took part enthusiastically in the work. The Senior BYPU Manual and Training in Christian Service were the books taught. The work at the River Bend Church has pro-



THIRD CHURCH.

gressed since the coming of the present pastor, Rev. J. L. Cockran, formerly of Carson-Newman College, who began his work in this church last winter. A new interest has been taken in the Sunday school work and a BYPU of 45 young people has been organized and doing a high grade of work.

It is planned to have an Associational Campaign in the BYPU work this next summer, like the present campaign that year. Dr. Harry Clark and your State Secretary are carrying on in the Robertson County Association. River Bend Church and other churches of the Holston Association will be reached in the week's trip.

During the next few weeks we will be in the following schools: October 9-16, Lexington, Tenn., in a combined Sunday School and BYPU Training School; October 16-23, Robertson County BYPU Associational Campaign; October 23-30, Memphis City BYPU Training School; October 30-November 4, Jackson, Miss., BYPU Training School, exchange work.

Our training schools continue to swell the number of tithers. The Training School at River Bend Church and other churches added many new names to the list for the past week.

Miss Hattie Potts, corresponding secretary for the Knox County BYPU, is carrying on an enthusiastic campaign for tithers. The report from Knox County will appear soon.

What union will be the first to report 100 per cent in tithing?

At the Knox County Federation, eight BYPU's reported as being A-1. That's fine work!

### TENNESSEE B Y P U HONOR ROLL.

#### Second Quarter, 1921.

Senior—Piney Grove, R. F. D., Ardmore; Bolivar; First, Chattanooga; Ridgedale, Chattanooga; Fairview, Corryton; East Lake; Second, Jefferson City; Bell Avenue, Knoxville; Bellevue, Memphis; Spring Creek, Rossville, Ga.; Hopewell, R.

F. D. 1, Springfield; Academy, Cosby; Central, Memphis.

Junior—Lonsdale, Knoxville.

#### Third Quarter, 1921.

Senior—Ridgedale, Chattanooga; Tabernacle, Chattanooga.

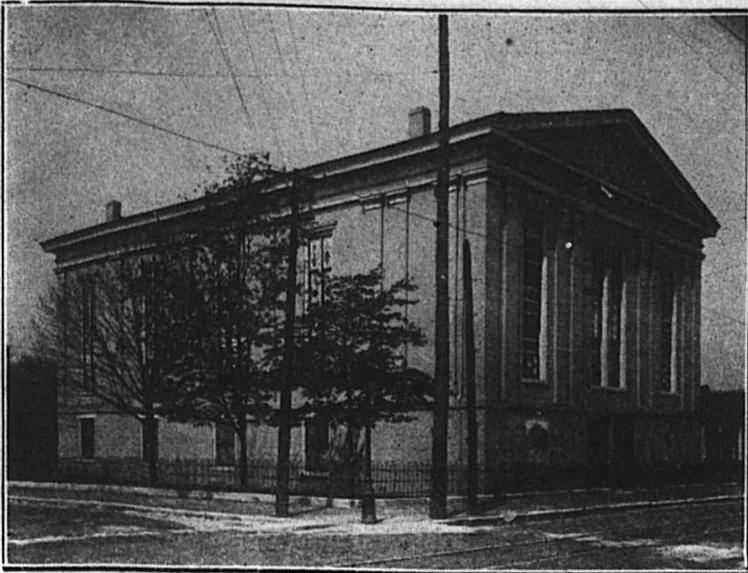
Junior—Watertown.

The young people of the River Bend Church, near Emmett, Tenn., where a training school was held this past week, are planning several trips to nearby churches. Each group will prepare a demonstration program and take a Sunday evening service for the presentation of the BYPU work. Holston, Holston Valley, Hickory Tree and other points will be reached in this extension work.

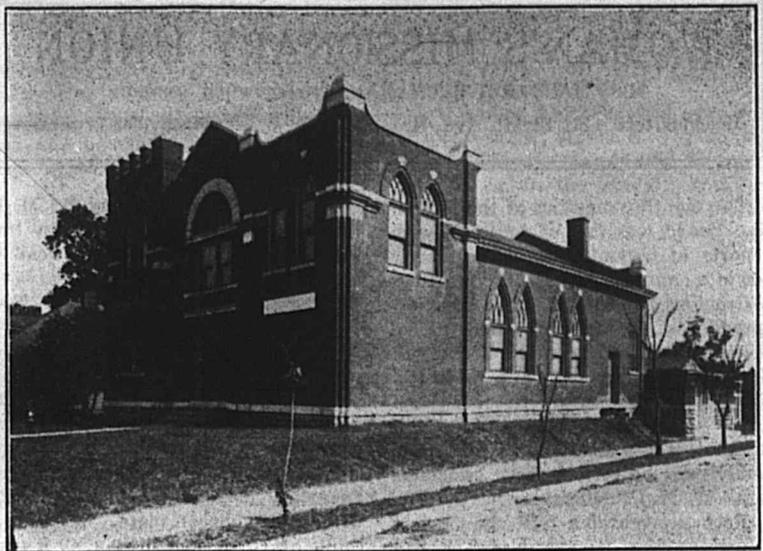
A large map is being prepared for our State BYPU work. On it will be marked the different BYPU's, A-1 Unions, Training Schools held and other interesting facts. This map will be in readiness for the General Baptist Convention of the State, which meets in Nashville in November. It will be displayed at that time.



L. P. ROYER,  
Pastor Centennial.



**CENTRAL CHURCH.**



**JUDSON MEMORIAL CHURCH.**

**WARTRACE REVIVAL.**

By G. A. Ogle.

We have just closed a gracious meeting of ten days with Wartrace Church. The attendance was good and great interest manifested by the church. There were five conversions and four baptized. Among the church members it was the best meeting in several years. The church extended to me a call for half time and I have accepted. This is one of the wealthiest churches in this section of country. A live, active, progressive church, with much religion and great devotion and the best choir in the State. We hope to do great things for our Lord.

**TO SOUTHERN BAPTISTS.**

By W. E. Northrup.

My mind goes back to the great gathering of God-loving and God-fearing men and women who met in Chattanooga last May for the purpose of planning greater things in the Master's kingdom. Indeed, it was a great day for those present. It was a foretaste of that great day when Jesus shall come again and gather home the ones who are giving their whole lifetime to fulfill the words of Jesus in Mark 16:15-16. Thank God for those that are suffering for the

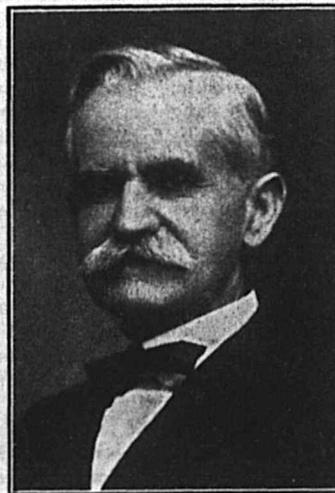
sake of the lost. As I write I think and pray for still greater things and still stronger workers for the Master.

Now I wish to take a glance ahead and see the Convention of 1922 a greater one still. This is the first time in the history of our blessed free land that we have had a Baptist as President of the United States. Why not have him present and address the 1922 Convention? To my mind this would be an inspiration to the President and also to the Convention.

1407 Central Ave., Chattanooga.



**C. F. CLARK,**  
 Pastor Judson Memorial.



**W. H. VAUGHN,**  
 Pastor Calvary.

**NASHVILLE CITY UNION.**

By Lillian M. Phillips.

The Nashville City Union met Thursday night at the Third Baptist Church. There were about 175 present. The banner was awarded to the Grace BYPU for having the best attendance.

A committee on nomination of officers of the City Union for next year was appointed by President Bailey and instructed to report at the next regular meeting, October 20. After all other business was disposed of, the Third Church BYPU entertained the guests in a lively manner with the Famous Kitchen Symphony Orchestra, conducted by Mrs. C. D.

Creasman. The harmony of the kitchen utensils blended beautifully and many familiar airs were played. The splendid rendition of the program testified to the untiring efforts and ability of Mrs. Creasman, as well as every member of the orchestra.

The "Pie Quartet" and the "Bachelors' Lament" were especially good numbers. "A Kitchen Romance," by Mrs. Creasman, was rendered in a clever manner, but now and then her tongue would not respond to the proper word, and some accommodating spoon, fork, pan, egg beater or

this volume he has clearly stated and fully illustrated the principles which underlie the housing of the modern Sunday school. Dr. Tralle insists that there is no place in modern Sunday school equipment for movable partitions, and urges that both departments and classes shall be enclosed in sound-proof rooms with permanent partitions. The book is a real contribution to the rapidly growing literature in the vastly important problems of planning buildings which will adequately house present-day church and Sunday school activities.

**FIELD NOTES.**

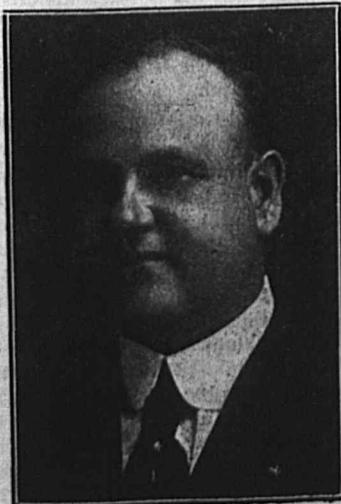
By Evangelist R. D. Cecil.

Providence Church, Alabama.—The writer held twelve days' meeting which resulted in three professions and two additions. Rev. T. C. Wyatt was called as pastor. I received \$20.30, splendid entertainment, and had a good time.

Sunday, October 2, I supplied for Packer Memorial, Birmingham, Ala., morning and evening and received \$5. Good day.

Pastor Will Shamblin, of Big Springs Church, Cleveland, Tenn., on a recent Sunday baptized fifteen. Rev. J. E. Morgan assisted in the meeting.

I am ready to make engagements to supply or assist or hold meetings or represent paper and books. Write me at Cleveland, Tenn.



**GEO. L. STEWART,**  
 Pastor Shelby Avenue.

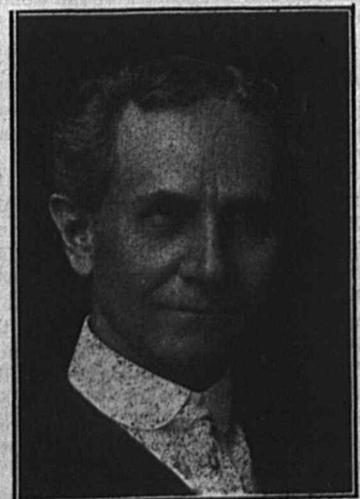
other article would kindly assist her in completing the rhyme.

After the orchestra completed its program, we went into the new Sunday school department of the church, where "Kitchen Maid" candy and "Dishpan Frappe" were served. Everybody went away with a smile, and it was suggested that the Third Church BYPU have the privilege of entertaining the City Union oftener.

**"PLANNING CHURCH BUILDINGS."**

Reviewed by P. E. Burroughs.

"Planning Church Buildings" is a neat handbook containing 162 pages. The author, Dr. H. E. Tralle, is favorably known among Sunday school workers throughout the country. In



**O. L. HAILEY,**  
 Pastor Eastland.

## WOMAN'S MISSIONARY UNION

MISS MARGARET BUCHANAN, Corresponding Secretary

Headquarters: 161 Eighth Ave., N.

Nashville, Tennessee

The monthly meeting of the Executive Board was full of interest, with reports of committees making ready for our annual W. M. U. meeting, November 14, 15 and 16. A superintendents' conference with local members of the Executive Board will be held Monday evening, the 14th. Business and program the 15th and 16th. The W. M. U. meetings will be held at the First Baptist Church. Lunch will be served there two days to all W. M. U. delegates and visitors.

Both conventions will be entertained on the "Harvard plan," bed and breakfast. Lunches to the women on the two days of our W. M. U. session will be free. Nashville Baptists invite our workers from over the State. Come and help us make this the greatest meeting in all our thirty-three years of W. M. U. history. The program is rich in interest.

M. B.

### OUR TRAINING SCHOOL AT MARYVILLE.

September 25-30, inclusive, was the date of this Training School for Childhowie Association workers in Sunday school, BYPU and W. M. U. work. The organization had just been completed when your secretary arrived Sunday afternoon. Mr. Hudgins opened the school Sunday evening with a splendid address on "Soul-Winning." All the classes were well attended, but the mission study class of the women, using the book, "Making America Christian," taught by your servant, and the mothers' conference, led by the pastor, Dr. J. R. Johnson, immediately following, were perhaps the largest in regular attendance. We opened with 23 the first day and the number grew each day for five days, about 30 being present on Friday and 20 out of the 25 regular attendants brought in a written test at this hour, all good papers, and certificates and seals were given for books studied previous to this week. In all 28 received certificates and 53 seals were given. Some received as many as four seals. The result of this class was unusual in the proportion taking a written test, and the interest and enthusiasm of the women was refreshing and inspiring.

I went to Maryville worn with the stress of Associational meetings and office work; I came away rested and encouraged for the busy days ahead during October. I was interested in visiting the other classes taught by Miss Cooper, Mr. Livingston and Mr. Preston. Was sorry to miss the closing night session and the BYPU social. Excellent lunches were served by the women of the church at 6 p.m., most of them members of the study class and mothers' conference. This was a clear demonstration of the fact that when a woman wills to do a thing she does it. This is a great church and they have a real pastor with a worthy helpmeet.

Mr. Hudeins and Miss Cooper had to leave before the close of the week. The others took care of their work. We missed them.

M. B.

It will be a joy to many W. M. U. workers over the State to know that Mrs. R. L. Harris is on the road to health after a serious illness.

M. B.

### CLYDE METCALF STAMPS.

Our hearts were saddened by the news of the home-going of this charming young woman, so lately resigning the office of Young People's Secretary in Alabama to become the wife of her chosen mate. We cannot think of Clyde other than as a type of bright, cheery, winsome young womanhood. She has entered into rest. We feel truly she had an "abundant entrance." Our sympathy is with her loved ones bereft, for she was a loved personal friend as well as co-worker in the Master's vineyard.

M. B.

### Y. W. A. AT CARSON-NEWMAN.

With great enthusiasm the girls who were members of the Y. W. A. last year planned for a good-time meeting for the first Y. W. A. meeting of the year. Invitations were written in rhyme with green ink and placed at each plate at the tables. Nearly all the girls accepted the invitation and enjoyed the social. First, a short program was given: Piano solo, Olive Brown; reading, Zenobia Jones; solo, Alberta Garrett. A stunt by four girls called "An Alphabetical Courtship," made the girls scream with laughter. Then came the grand march, forming a continuous receiving line, so that by the time all had passed down the line, telling their names to each one, every girl had met every other one. The line was formed in three rows, about twenty-five in each one. The game leader, Miss Beulah Martin, then announced a baseball game. Each line chose a name for their team, these names being Carson-Newman, Maryville and Cornell. Unexpectedly, it not being a part of the program, Carson-Newman broke out with a yell for their team, and the others followed. This was the game: The umpire started a lead pencil at the head of the line, it must be handed to each one in the line, tapped against the wall at the lower end, and then handed back by each one; the team handing it back to the umpire first scoring for that inning. At the end of the game five minutes were taken up in explaining the work of the Y. W. A.

The interest is good and we are sure we will have a splendid college Y. W. A. in Carson-Newman this year. Pauline Brown is the wideawake president.

AGNES WHIPPLE.

### BAPTIST WOMEN HAVE INSPIRING SERVICE.

A most inspiring service was held by the women of the First Baptist Church Monday afternoon and evening. The feature was the presence of the State president of the Woman's Missionary Society, Mrs. Albert Hill, of Nashville, who made two addresses,



EASTLAND CHURCH.

The afternoon session was in charge of the W. M. S., and was presided over by the president, Mrs. R. R. Acree. An interesting and instructive program was given, with the following members taking part: Mesdames F. N. Smith, Austin Peay, G. E. Winn, John Wilson and L. E. Ladd.

Mrs. Hill's address was on "The Place of State Missions in the Campaign Plans," in which she clearly showed that State Missions was the beginning of all mission work. She laid special emphasis on the two campaigns now in progress, "Every One Win," and the "Tithing Campaign," and gave some excellent points for the advancement of W. M. S. work.

After a social hour, and a delightful dinner, served at a beautifully decorated table in the Junior room, the evening program was given by the evening group of the W. M. S., in charge of Mrs. Sterling Northington.

A reading by Miss Margaret Fort, showing the work of the mountain schools, was much enjoyed, as were the beautiful solos of Mrs. J. Wallace Hill.

Miss Bess Acree conducted a round table on State Missions. Mrs. Hill's second address was most helpful and interesting.

The new officers were then introduced by the retiring officers as follows:

Mrs. R. R. Acree, who has made a most efficient, loyal leader for the past two years, introduced Mrs. Sterling Fort, who responded with a few words to the introduction.

Mrs. Elmer Winn presented the names of the new vice presidents, Mrs. John Wilson, Mrs. Morris Crockett and Mrs. B. I. Wallace, with an acrostic formed by the initials of their names.

Mrs. Sterling Northington then presented the names of the secretary and her assistant, Mrs. G. Tandy Smith and Mrs. Clarence Major. The Personal Service secretary, Mrs. A. F. Speight, who has served so faithfully in this capacity for thirteen years, was told that she was elected for life, and Mrs. Elmer Winn was named as her assistant. Mrs. G. Tandy Smith very graciously made this presentation.

Miss Bessie Acree, the retiring president of the evening group of the W. M. S., which is composed of business girls, introduced the new officers in her society: Mrs. Sterling Northington, president; Mrs. Lou

Elliott, secretary; Miss Sallie Fox, treasurer, and Mrs. A. W. Harris and Miss Nan Northington, the Personal Service committee; Mrs. Paul Rudolph, leader of the G. A.'s, and Mrs. Jack Haynes, leader of the Sunbeams.

This meeting was closed with prayer by Miss Bessie Acree and was declared by all to be the best ever held by this society.

MRS. TANDY SMITH,  
Secretary.

### THE CHURCHES OF THE NEW TESTAMENT.

By Geo. W. McDaniel, D.D.,

Pastor First Baptist Church, Richmond, Va. Author "The People Called Baptists."

This book is the product of a fruitful experience by a reverent student of God's Word. The author says: "The aim of this book is to show the origin, character, principles, and practices of the New Testament churches; to show the unity which existed in essentials amidst the variety of material and diversity of environment; to point morals and deduce lessons for twentieth century pastors, laymen and churches:

#### Contents:

- I. The Meaning of the Word Church.
- II. Jerusalem—The Mother Church.
- III. Antioch — The Missionary Church.
- IV. The Churches of Galatia—The Unstable Churches.
- V. Ephesus—The Effective Church.
- VI. Colossae—The Heretical Church.
- VII. Phillipi—The Joyful Church.
- VIII. Thessalonica—The Expectant Church.
- IX. Corinth—The Worldly Church.
- X. Rome—The Renowned Church.
- XI. Certain Other Churches.
- XII. Table Showing Christian Meaning of Ecclesia.

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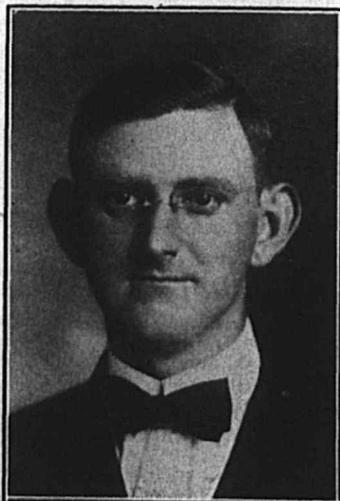
A. W. DUNCAN,  
Pastor North Edgefield.

KENTUCKY - TENNESSEE GENERAL ASSOCIATION OF GOSPEL MISSION BAPTISTS.

By John T. Oakley.

The twelfth annual session of the above association convened with New Harmony Church, eight miles north of Hartsville, September 13. It was slimly attended by messengers and visitors. The local people came out for the dinner on the ground, as basket dinners always draw crowds. Local singings with dinner on the ground bring out three times more people than attended the association. It was fully expected by New Harmony Church to have a big delegation from West Tennessee and West Kentucky churches, and you can imagine their surprise when they sent a number of cars to meet the train at Hartsville, to find only three messengers and two visitors. They were T. F. Moore, T. A. Cross and S. W. Joiner as messengers, and A. H. Roshto and J. F. Dew as visitors. I shook hands with them at the depot. Brother Moore, writing for the Flag, September 22, says: "J. T. Oakley was mighty glad so few came," and he certainly told the truth, for I am glad the Baptists of West Tennessee and West Kentucky remained away from this gradually dying association. Brother Moore says there were nearly forty churches represented, but most of them by letter, which shows that less than twenty churches out of the 3,900 churches in the two states took part in that association. Only three messengers showed up from West Tennessee and West Kentucky, but Brother Moore says in the Flag, "John T. Oakley didn't know he had twenty-five or thirty messengers in his grip." Well, I knew the men who are making war on the work of our Baptist brotherhood were small, but had no idea that Tom Moore could pack twenty-five or thirty around in his handbag. T. F. Moore was elected moderator and Cal Gregory clerk. The country roundabout went out for the loaves and fishes. Most all I have heard speak, who were present, say the association was a very slim affair as to attendance and men of ability. Roshto was accused of practicing Campbellism and they had to raise a collection to get him home, and then failed to get enough, and he said he would walk the rest

of the way. He is the man who says "Convention Baptists stink like pole cats and will rot in their sins." From reports he is now stinking in the nostrils of even Gospel Mission Baptists. The two treasurers, Cross and Massey, reported only \$4,315 raised for missions in the two great Baptist states of Kentucky and Tennessee, and over \$1,000 paid to the home missionaries, with nothing done. Last year Massey, Gregory, Stinson, Sloan and the rest of them were paid \$702 of the people's money, and the whole bunch baptized but one, and that one was baptized by A. G. Stinson. According to the Flag and his own report, Cal Gregory received \$359 the previous year and baptized not a soul. All of which shows the smallness of the work being done. These people are gradually failing, as the association grows smaller in representation every year. Just a hand full at their last association. I see T. F. Moore, S. W. Joiner and T. A. Cross each were given a gallon of sorghum to carry home with them. That is some improvement on giving. Brother Cross, the treasurer, had a collection taken for his services amounting to \$17, and as some one jokingly hinted, Calvin Gregory, the clerk, who serves six or seven churches, teaches school, and superintends a farm, received the previous year over \$8 a day as home missionary, rose and made a proposition that he would be one of ten to make the collection \$18 instead of \$17. As the ten could not be found, the proposition fell through. The next session meets in West Tennessee. I am glad to be identified with the great Baptist brotherhood of Tennessee and Kentucky in its organized work and hope these misguided brethren may soon see the error of their ways and fall into line. They have fought and criticized the organized work till they have found out it amounts to nothing, and now they have dissensions among themselves. Soon they will be in their organic existence a thing of the past. Peace to their ashes.



H. B. COULTER,  
Pastor Central.

OBITUARIES.

Taylor.—One of the truest and best of men and sincerest of Christians entered his abiding home of rest and joy and peace, when, on the 16th day of August, 1921, Dr. Henry Sanford Taylor was called away to be forever with his Lord.

We, your committee, submit the following:

Whereas our Heavenly Father, in his divine wisdom and providence, has seen fit to remove from among us and take to himself his redeemed son and our beloved brother, Dr. H. S. Taylor; therefore be it resolved:

1. That in the home-going of Brother Taylor, the Oak Grove Baptist Church has lost one of her best and most loyal members, and the community one of its most valuable citizens.

2. That as a church we are profoundly thankful to our Heavenly Father for the sweet Christian influence and the untiring and sacrificial service of this noble man of God for so many years, which will continue to uplift and stimulate the lives of many through the years to come.

3. That we extend to the family our heartfelt sympathy in this hour of their deep sorrow and commend them to the love and care of our dear Lord, whose grace is sufficient to supply all of their needs.

4. That a copy of these resolutions be given to the family, that they be recorded on the church records, and a copy be sent to the Baptist and Reflector.—

Committee—Albert Brooks, W. G. Robertson, J. S. Borthick.

Burns.—Mrs. Ella Burns, wife of Rev. John Burns, a member of Kayleys Chapel Church, gave up the cares of life at the age of 49 years and left her church, her home, and loved ones on April 29, 1921, and went to her Saviour she loved and served so faithfully. We miss her in the home, the church, the WMU and the Sunday school. We miss her voice in the choir, but she is singing more sweetly over yonder on the other shore. Be it therefore resolved:

1. That we bow in humble submission to our Heavenly Father's will, realizing that he doeth all things well.

2. That we as a society mourn our loss, realizing that we have lost a most faithful and enthusiastic member, but we know our loss is her gain, and that each of us emulate her noble Christlike spirit.

3. That a copy of these resolutions be spread upon our minute book, a copy be furnished the Baptist and Reflector, our Church paper, and a copy be furnished the family, which consists of her husband, one son and one daughter.

She has gone from out the homestead,

She has left a vacant chair,  
But the blessed name of mother  
Will be forever cherished there.

Her life's work was deeds of kindness—

Deeds which many leave undone.  
In the home she shone brightest,  
Thus a crown of life she won.

She has gone to that bright mansion,

Gone where partings are no more,  
From the loved on earth departed,  
To join the loved on yonder shore.

Committee—Mrs. D. R. Kayley, Mrs. Retta Griffith, Mrs. Margaret Harrison.

A TRIBUTE TO DR. HENRY SANFORD TAYLOR.

By W. R. Ivey, His Pastor.

On August 16, 1921, the pure soul of our brother, Dr. H. S. Taylor, was called to leave its narrow house of clay to enter the eternal mansion, the place prepared for him by the blessed Saviour, whom he so passionately loved.

Dr. Taylor was born July 9, 1842. He professed faith in Christ when young and joined a Missionary Baptist Church during the war, and was received into the fellowship of the Oak Grove Church in September, 1865, by certificate from Rev. G. M. Campbell, Army Missionary, Bates' Brigade. He afterward moved to Atlanta, Ga., and placed his membership in the first Baptist Church there, but later came back to his old home and joined Oak Grove Church in 1880, where he spent the balance of his useful life.

Dr. Taylor leaves a wife and two daughters, Mrs. Clyde Dean and Mrs. George Gunn, and one son, Joe Taylor, all of Robertson County, Tenn., also a son, Henry Taylor, of Brooklyn, N. Y., and a number of grandchildren and a host of relatives and friends to mourn their loss. As a husband, he was thoughtful and loving; as a father, he was affectionate and considerate; as a neighbor, it was never too cold or hot or stormy for him to go and give assistance to one in need. I have never known a man more loyal, lovable and true in all of life's relations. He was tender as a child, wise and faithful in counsel, courageous in his convictions of what he believed to be right, and one of the truest of friends. His heart was world-wide in its sympathies, and for many years he had led his church in missions and all works of benevolence. He was appointed director in his church in the \$75,000,000 Campaign, and under his leadership the church largely oversubscribed its quota. The untiring devotion of his noble life to every interest of Christ's kingdom was beautiful. He lived and talked, prayed and served with a consciousness of the very presence of his divine Lord and Saviour.

Our hearts go out in deepest sympathy to the wife and children, and we commend them to Him, whose grace is sufficient for every hour and need.

The funeral services were held at the home by the pastor, who was assisted by Rev. J. H. Burnett, who was a former pastor and warm friend, and the body was laid to rest in the Springfield Cemetery to await the glorious resurrection morn.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

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

# AMONG THE BRETHREN

FLEETWOOD BALL, LEXINGTON

Rev. A. F. Crittendon, of Pittsburg, Texas, lately enjoyed a gracious revival in his church in which the preaching was done by Rev. V. E. Boston, of Marietta, Okla., and Singer W. A. Stewart. There were 24 conversions and 34 additions, 23 by baptism. In a service for calling out the called, 52 young people surrendered their lives for definite service. Both the preaching and the singing were done to the entire satisfaction and delight of the vast crowd which thronged the service.

Rev. D. E. Baker, of Valier, Mont., a Tennessee product, longs to come back to the old home State again. Some of the vacant pastorates in Tennessee would do well to communicate with him.

Dr. J. W. Storer, of the First Church, Greenwood, Miss., has just closed a fine meeting in his church, doing his own preaching, aided by Singer Charles Butler and pianist, Royal Klintworth. There were 102 additions, 17 on Sunday, October 2, and a Sunday school attendance of over 600. People were turned away every night of the meeting. Since Brother Storer went to that pastorate, there has not been a service without additions, the total number being 149. His Tennessee friends rejoice with him.

Rev. E. Floyd Oliver, of Birmingham, Ala., is open for evangelistic engagements any time after Sunday, October 18. He avows that he always looks for this department in the paper. Thanks, beloved!

Evangelist John Hazelwood, of La-Grange, Mo., lately held a meeting at Rutledge, Mo., resulting in a revival and a number of additions. He also held a far-reaching revival at Govin, Mo., and is at present in a meeting at Luray, Mo. He goes next to Maywood, Mo., to assist Rev. G. M. Humphrey.

Rev. T. A. J. Beasley began his labors as pastor of the church at Martin, Tenn., a year ago, November 1. Since then there have been 110 additions to the church, the Sunday school has more than doubled and the church has paid ahead on the 75 Million fund. Brother Beasley has been elected to and accepted the position of Dean of the Theological Department of Hall-Moody College, succeeding the late Dr. J. H. Anderson. There are 35 preachers in the department, with prospects of the number increasing to 50 soon.

A revival has just closed at Huntingdon, Tenn., in which there were 38 conversions and 24 additions, 19 by baptism. It was one of the best meetings in the history of the church. It was the writer's joy to preach for those appreciative people for two weeks, assisting the pastor-elect, Rev. O. F. Huckaba, of Trenton, Tenn.

The newly organized church at Yuma, Tenn., has called Rev. A. U.

Nunnery, of Parsons, Tenn., as pastor, and it is understood that he will accept. He is a faithful and efficient gospel preacher.

Tennessee Baptists may well congratulate themselves on the coming to Murfreesboro, Tenn., of Dr. J. E. Hampton, of Moultrie, Ga., as pastor. The change is effective at once. He is a wonderfully gifted preacher and pastor.



W. M. WOOD,  
Pastor Edgefield.

Dr. D. B. Ray, well-known editor, author and polemic, who is nearly 100 years old, is an inmate of the Oklahoma State Hospital for the Insane, at Norman, Okla. His health seems remarkably robust for one of his advanced age.

Dr. Geo. J. McNew has resigned his pastorate at Wickliffe, Ky., to become professor of Bible and Pastoral Theology in Ewing College, Ewing, Ill., for which work he is signally well adapted.

Rev. W. W. Horner, of Shelbyville, Ky., lately assisted Rev. Nelson Creel in a revival at Salem Church, near Louisville, Ky., resulting in 8 additions, 7 by baptism. These brethren are well known in Tennessee.

Dr. H. L. Weeks has resigned at Darlington, S. C., to accept a call to the care of the First Church, Abbeville, S. C. He is a capable minister of Christ Jesus.

It is reported that Rev. C. W. Knight has resigned the pastorate of the First Church, Corinth, Miss., where he has done a great work. We wish he was back in Tennessee.

Dr. W. W. Hamilton, of Atlanta, Ga., superintendent of Evangelism under the Home Mission Board, has been called to the care of the First Church, Meridian, Miss. He has not announced his decision, but we cannot see how he could leave his present important and responsible position.

It is insisted by the City Council of Atlanta, Ga., that, if the Ku-Klux Klan is to be investigated and pro-

hibited by the Federal government, the same kind of treatment shall be accorded the Knights of Columbus. One is Protestant and the other Catholic, and both are secret and oath-binding. As we see it, the Klansmen are as American as the Knights.

The church at Summit, Miss., loses its pastor, Rev. R. L. Bunyard, effective January 1, 1922. He will move to Canton, Miss., and serve nearby churches.

Rev. H. C. Joyner has resigned at DeKalb, Miss., effective January 1, 1922. He has served the church most acceptably for three years and his removal is a source of great regret.

Dr. S. E. Tull, of the First Church, Jackson, Tenn., is conducting a revival in the First Church, Florence, Ala., which began last Sunday. Dr. Tull has the evangelistic gift in a marked degree.

Dr. J. W. Storer, of the First Church, Greenwood, Miss., is preaching in a revival at Moorhead, Miss., assisting Rev. C. S. Wroten. A gracious ingathering is confidently expected.

Rev. C. E. Azbill, of Calvary Church, Cairo, Ill., has resigned that pastorate to accept a call to the church at Carriers Mills, Ill. We had hoped he would see his way clear to come back to Tennessee.

Rev. R. M. Jennings has resigned as pastor at Wynne, Ark., to return to his old field of labor at Russellville, Ark., to the joy of the saints at the latter place.



J. C. MILES,  
Pastor Lockeland.

Rev. J. O. Johnston, of the First Church, Little Rock, Ark., is assisting in a revival in the First Church, Paragould, Ark., which is stirring the city.

In the recent revival at Roswell, N. M., in which Rev. W. R. Hill was assisted by Evangelist L. C. Wolfe and Singer P. S. Rowland, there were 52 additions. It was in many respects a great meeting.

Rev. L. R. Riley, of Trezevant, Tenn., Baptist, and J. D. Tant, of Rogers, Ark., Campbellite, will hold a debate on the doctrinal differences between them at Fairview Church, near Milan, beginning on Tuesday, November 1, and continuing four

days. A large attendance is expected.

Dr. M. E. Dodd, of the First Church, Shreveport, La., has engagements for revivals with First Church, Gaffney, S. C., October 10 to 23; First Church, Denton, Texas, November 22 to December 4; First Church, Seattle, Wash., March 5 to 19, 1922. May he win many souls to Christ.



W. F. POWELL,  
Pastor First.

### "MY FATHER."

A wealthy man had an only son who was deaf and dumb. He sent him to an institution where the boy spent four years without interruption, during which time he learned to speak as well as those not so afflicted. When the son returned to his home he stretched out his arms toward his father and said, with clear and distinct enunciation, "My Father!" The latter was almost overwhelmed and later said, "If I live to be eighty I'll not forget the moment when I heard my boy say, 'My Father.'" Is it not sad to think how long it takes man to acknowledge God's relationship to him in the words, "My Father?" And what joy must there be in heaven when a sinner learns so to say in truth!—Ex.

John Gillon, Jr., writes a letter from Mississippi College telling about the good year they have entered upon in that school.

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REVIVALS.

Bradley's Creek—By Bettie Mathes.

Our meeting at Bradley's Creek has just closed. We can truthfully say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

Our pastor, Rev. J. H. Ramsey, did the preaching. He presented the great gospel truths in a way that revived the saint and convicted the sinner, and the Holy Spirit was present to convince. Brother R. O. Hale, of Christiana, was with us and helped us in singing, praying and exhortation.

The visible results of this meeting were thirteen conversions. Fifteen were added to the church, one by letter and fourteen by baptism, one of these coming to us from the Presbyterians.

Both pastor and people have learned to know and love each other better, and we hope to go forward with the work as never before.

Lascassas, Tenn.

Lebanon—By a Member.

We have recently had a great meeting at Lebanon Church, Robertson County. The pastor, T. J. Ratcliff, was assisted by W. M. Wood, of Nashville. Dr. Wood is a great preacher, and the whole community was moved by the splendid messages which he brought to us. There were a number of conversions, 4 additions to the church by letter and 11 by baptism. Our church was greatly revived and we feel better prepared for the responsibility which rests upon us.

At the last service the congregation stood, showing their appreciation to Dr. Wood for his services to us and also expressing a desire that he assist in our meeting again next year.

We thank our dear Father for sending him to us, and we trust that he may still be greatly used of the Lord in winning souls for Him. "The Lord hath done great things for us, whereof we are glad," and to Him we give the praise.

Greenbrier—By Mrs. W. I. Graves.

Greenbrier Baptist Church has just closed a glorious revival. We had with us Brother Olive, of Alabama. He and Pastor Stanfield did the preaching; the message each time was inspiring to every one who heard it. They preached Christ and Him crucified. God's people were made happy; backsliders came back; sinners were converted. We believe God has something definite for every one of His children if we would only take up the cross and will only follow His voice. We believe the sheep know their Shepherd's voice.

There were added to the church 20—5 by letter and 15 by baptism. The baptizing took place at Kemper Bridge. About 1,500 were present, and our pastor, Brother Stanfield, performed the ordinance.

We are so thankful for the great opportunities we have of serving our Lord and Master. We have a fine Sunday school, also BYPU, both Senior and Junior.

One great feature of our ten-day meeting was the way the people manifested an interest in reading the Scriptures. Each night note was made of how many chapters had been read during the day. And we believe the more we read God's Word

the more interested we are. It should be read with a pure motive and prayerful heart and a desire to know just what His promises are. There are 32,000 promises in the Holy Bible. If we would only grasp them we believe every child of God has a work to do. He said, "Why stand ye here idle?" The harvest is ripe and laborers are few. Men and women all around us are dying for living water. Are we doing our best? Are we living pure and undefiled before our fellowmen? Is our light shining? Are we living in the way our Lord has laid down for us? Are we true to our convictions? Are we keeping our promise in the campaign? Are we up with our payment? Let's get our debts paid and

ladies and the people generally, if possible, enjoyed it as much as I did. God's blessings be upon this church and people.

Portland, Tenn.

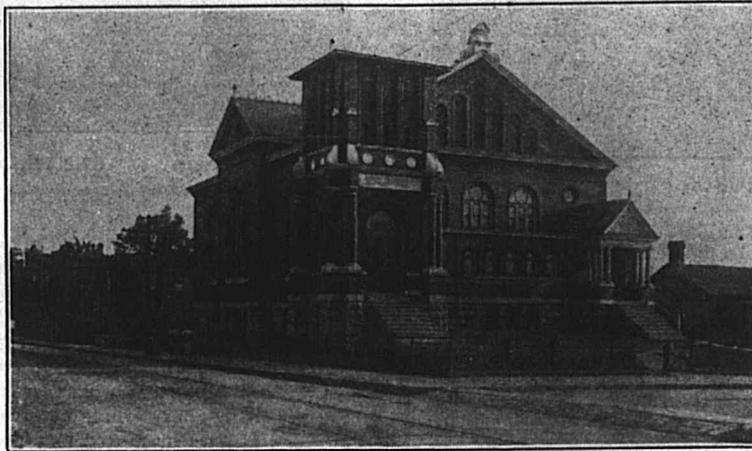
Mulberry—By Jas. H. Hubbard.

This village is over in Franklin County, eight miles from Fayetteville, and Rev. S. P. Devault is the happy pastor. Devault is one of the outstanding and foremost pastors in the country. He never fails to bring his churches up to front rank in denominational achievement, yet he does not stop with that, he goes out into his Association and pulls it "over the top." Devault is an East Tennessean and was educated at Richmond College, Virginia, and has been

the able assistance of Mr. and Mrs. M. R. Hickman, of the Home Board staff of singers. This was their first meeting since they were employed by the board and they proved themselves fine helpers, and I predict for them a fine and successful future. The village of Mulberry has for some years had but one meeting a year under an arrangement in which the Methodist Church furnishes the evangelist one year and the Cumberland Church the next, and then the Baptist Church the next. This being the year for the Baptist Church to furnish the evangelist and singers, Brother Devault had full charge of all the plans, and to those who know him it is useless to say everything was ready when we arrived and went forward to the happy end of the meeting without a hitch.

We had 60 professions of faith and the majority of them joined the Baptist Church. The meeting was a great success and a fine victory for the church and pastor, as this is by far the best meeting that has come out of the present arrangement. The credit is due the pastor and church, for I could never have accomplished such results but for their fine co-operation, I mean all the credit so far as human effort is possible of bringing results. But for our Lord no effort or preaching will be effective. Much of the credit is due Professor Coleman, principal of the school, along with the other fine Christian teachers, all of whom gave a beautiful and Christian measure of co-operation. Nearly every unconverted boy and girl in the school was lead to Christ as a result of the meeting.

We go to Adams to help Rev. Robert Johns next, and from there we go to Manchester.



NORTH EDGEFIELD CHURCH.

then eat, sleep, drink and be merry! He said be not afraid of those who can only kill the body, but fear them that are able to kill the body and the soul.

Because without the shedding of blood there is no remission of sin, the Son of Man came to seek and to save that which was lost.

We see in the Baptist and Reflector this week where we are falling short on our campaign. We think it would be very embarrassing to the Baptists to come up short. Leave out your high living, "good times," moving picture shows and all that belongs to the devil! God never intended that His children should stray out of the fold. Let's keep up the fences and keep the wolf away and we will be happy.

Hannah's Gap—By A. H. Huff.

It was my pleasure to hold another meeting with this church last week, and as a result the church was graciously revived and ten new members were added by baptism. As the church has no pastor, I was asked to do the baptizing, which I did with great pleasure.

Hannah's Gap is one of the best churches in Duck River Association, and they are in quest of a pastor.

After the baptizing the congregation gathered on the beautiful lawn in front of the home of Brother Mike Reed, and my hat was called for and placed in a chair and Misses Lillian Sorrels, Beatrice Foster and Sallie Delh, members of the BYPU, proceeded to deposit the neat sum of \$100 as an expression of their appreciation of my services. This material remembrance brought a thrill of joy to my heart, but the young

a leader in affairs in Indiana and Tennessee since he graduated from the Seminary at Louisville some years ago. We had for the meeting

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SEVENTH CHURCH.



CENTENNIAL CHURCH.

**KNOX COUNTY ASSOCIATION.**

Program of fifth Sunday meeting of the Knox County Baptist Association, to be held at Concord Baptist Church, October 28-30, 1921:

Friday Night.

7:00 p.m.—Praise service conducted by the pastor.

7:30—Sermon by Rev. L. W. Clark. Saturday Morning.

9:30—Song and praise service.

10:00—"Evangelism," Rev. M. E. Miller.

10:30—"God's Plan for Financing the Kingdom," Rev. B. A. Bowers.

11:00—Sermon by Rev. J. C. Shipe.

Dinner at the church.

Saturday Afternoon.

1:30—Song and praise service.

1:45—Lecture by Rev. J. H. Sharp; subject, "Me and My Dollar."

2:30—Address, "The Teacher and Class," Rev. J. L. Dance.

Saturday Night.

7:00—Song and praise service by Rev. A. D. Langston.

7:30—Sermon by Rev. D. W. Lindsay.

Sunday Morning.

9:30—Sunday school.

10:45—Sermon by Rev. S. G. Wells.

Sunday Afternoon.

2:30—Mass meeting for men, Mr. C. H. Baker, chairman. Speakers, Tom Frazier and J. H. Anderson, of Knoxville.

Revs. Chas. P. Jones, S. G. Wells and L. W. Clark, committee.

**DEDICATION AT MONTEREY AND RIVERSIDE ASSOCIATION.**

By H. F. Burns.

On last Thursday afternoon, September 29, we laid the corner stone of our new church house. After the Masons got through with their ceremonies, Dr. Lloyd T. Wilson delivered one of the most appropriate addresses I ever heard. It was Scriptural, thoughtful and eloquent. It would be delightful reading in the Baptist and Reflector.

An immense crowd witnessed the exercises. Quite a number came from other towns and communities. Very few had ever attended such an exercise.

After the above meeting we went "down the mountain" three miles to Thorn Hill Church, where the Riverside Association met at 7 p.m. in its thirty-fourth annual session. Brother E. M. Smith preached the introductory sermon. Brother Lloyd Wilson followed with a short sermon. Both sermons were so full of thought and were delivered in such an humble Christian spirit that they pleased all present.

At 9 o'clock the next morning the association was organized by electing the writer moderator for the second time. Brother W. D. Wilmuth was elected assistant moderator for the third time. Brother A. L. Tabor

was elected clerk and Brother Carroll assistant clerk. Brother Wilson delivered a fine speech on our mission work.

Nearly all the churches were represented. The meeting continued two days. All the different reports were discussed with considerable interest. The very finest Christian spirit prevailed throughout.

We feel that there is a better day ahead for Riverside Association. The next session will be held with Fellowship Church, Overton County.

**FROM ELIZABETHTON.**

By Chas. H. White.

Elizabethton, Tenn., September 29.—Rev. J. H. Snow and wife of Knoxville, were with the First Baptist Church four or five days of last week.

The talks made by Dr. Snow and Mrs. Snow, along the line of "Enlistment and Evangelism" were very impressive and instructive. Dr. Snow is at present the supply pastor of the French Broad Church, Jefferson County, which is one of the wealthiest country churches in the entire South. It was also the second largest contributor to the 75 Million Fund. Mrs. Snow's work with the ladies is very effective and helpful and much and lasting good will result from her efforts here. The Sunday morning services were largely attended. There were 353 in Sunday school, with a total collection from the various classes of \$360.63. This was State Mission Day, and the exercise rendered by the children was enjoyed by all.

At the preaching hour 17 joined the church, and two were converted.

**FROM MR. AND MRS. H. EVAN MCKINLEY.**

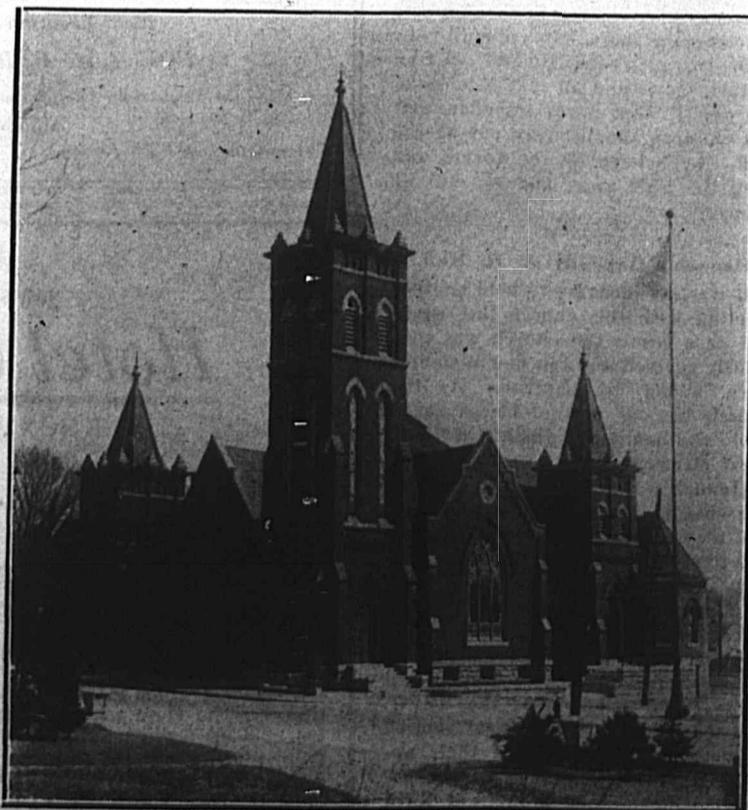
After two weeks at Winona Lake, Ind., attending the Bible and Song Directors' Conference, we went, for the second time in six months, to the Calvary Baptist Church, Evansville, Ind., for special services. Dr. J. W. Porter, of Lexington, Ky., did the preaching. It is needless to comment upon the splendid sermons of that meeting. The pastor, Rev. J. W. Jenkins, is a wide-awake young pastor. He and his people are doing a noble work. They are making special effort to organize other Baptist churches throughout the city.

Next, we went to the Latonia Baptist Church of Covington, Ky. The pastor, Rev. T. C. Crume, did his own preaching, this making the tenth time he has done this in nine years, being assisted only by singers. He has one of the most spiritual churches I know, and the greatest number of children at all services, a great compliment for any church.

We have just started at Harriman, Tenn., with Pastor W. A. Atchley and Brother Inzer, of First Church at Chattanooga doing the preaching.

He: "I tore up that poem I wrote last week."

She: "Tore it up? Why, that was the best thing you ever did."



EDGEFIELD CHURCH.