

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 8

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, October 20, 1921

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 **THE ONLY HELP:**—For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41:13.

BETTER THAN RUBIES:—Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.—John 5:39.

AN END TO WORRY:—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6, 7.

HOW TO ESCAPE FROM EVIL:—Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalm 91:9-11.

WHITE WASHING OR WASHING WHITE.

How different is the meaning of these words when their order is transposed! To "whitewash" is to cover over the dirt; to "wash white" is to take the dirt away. The one is a change in appearance, while the other is the improvement in character. The one deals superficially with effects, while the other has to do organically with causes. Christianity does not "whitewash" sin, but can "wash white" the sinner. "Wash me and I shall be whiter than snow."

CONVERTED BUT NOT BAPTIZED.

We are frequently set to wondering what becomes of the number of people reported to have been converted in meetings which is so greatly in excess of the number baptized. In one report recently it was said that "489" were converted and "152" baptized. Did the 337 join other churches? We do not think a conversion is real, and hence should not be tabulated, unless the convert actually joins some church. Of course, there are saved people who are not church members, but they are so few that we cannot count on them. They should not be counted unless they can be counted on. It is gratifying to know if there are many who signify their purpose to accept Christ as their Saviour and be saved; but the list of those who have actually done so can be made up almost to the last person of those who join a church and identify themselves with Christian people.

ONLY TWO MORE SUNDAYS.

Lloyd T. Wilson, Corresponding Secretary.

We have just two Sundays more in which to collect pledges for this State Convention year.

The receipts to October 15 were \$550,000.00.

If we are to collect the balance due on second year of the Campaign which closed April 30, 1921, we must receive during the last sixteen days of October the sum of

\$150,000.00

I am wondering if our pastors and Church Organizers and Treasurers and Presidents of Missionary Societies are working as hard as the situation demands.

Remember, if we receive this amount, we will still be behind one-half of the third year's quota when the books close October 31st.

We simply must get in during the remaining days this balance on the second years of

\$150,000.00.

What about it, brethren? Are you going to do your best?

BEWARE OF UNSOUND BOOKS.

In quite a number of books published by reputable houses and sent us for review there are subtle and objectionable features which embody a type of modernism in theology. They are doctrinal defects which neutralize the soundness of the whole work. The ministry which gets its enthusiasm and inspiration from such sources declines rapidly in evangelistic fervor and efficiency. No one who glosses over the fundamental doctrines of original sin, the virgin birth of Jesus, or the atonement of Christ can have any forceful appeal to the lost. No amount of church machinery or gilded ceremony can take the place of the true and tried faith of the fathers which was so fruitful in the past and which can now become more productive than ever. The church or the denomination whose evangelistic power is waning has started to write the Ichabod of its shame over its own doors. We recommend that books which are doctrinally untrue to the old faith be left on the publishers' shelf.

NATURE VERSUS GRACE.

"Self-preservation is the first law of nature, but self-sacrifice is the first law of grace," very aptly remarks our esteemed Corresponding Secretary. This is a beau-

tiful paraphrase of the fact that "he who saveth his life shall lose it, but he that loseth his life for My sake and the gospel's shall save it." The law of grace reverses the processes of nature; it inverts the characteristics of the life, so that what was formerly ahead stands in the rear and that which was minor becomes the greater. In the natural disposition the motive revolves around self, but under the reign of grace it departs from self. Let us not think of ourselves so much in these days when the needs of the Kingdom are so pressing and great, calling us to function as followers of Jesus Christ who, "for the joy set before Him, endured the cross, despising the shame." There is no joy like that of self-surrender to Christ and no life like that which is hid in Him.

"CONVERTED TO RELIGION."

The daily papers recently carried the announcement that Mrs. Delmont, one of the movie stars, who was a guest at the "Fatty" Arbuckle drinking party at Los Angeles, Cal., where Virginia Rappe, an actress, received fatal injuries with which Arbuckle has been charged, has "bought a Bible and been converted to religion." We are wondering if it is she or the reporter who considers that the purchase of a Bible constitutes conversion to religion. Let us hope that her reform is spiritual and genuine and that she will be another Magdalene. Jesus can save to the uttermost. But one of the saddest thoughts of the whole incident is, "Where is the soul of Virginia Rappe?" If her death can stand out as a monumental judgment of God against the sins of sensuality and prostitution which, at the hands of a moral degenerate, swept her into the bottomless pit, she will not have died altogether in vain.

BOYS VERSUS GIRLS.

At Wausan, Wisconsin, the girls put up a poster asking boys to remove their hats when inside the school and to take off their hats when talking to girls. At once the boys put up a poster, "Remember that cigarettes are better than lip sticks." The girls replied, "Investigation shows that only three Wausan High School girls use lip-sticks. How many boys smoke cigarettes? Also, boys, we do not use lip-sticks in your presence. Why do you smoke cigarettes in ours?"

Other names to be added to our Honor Roll of readers for fifty years or more are: Dr. W. C. Womack, of Lewisburg; Brother R. M. Winn, Clarksville, R. 2, and Rev. Hervey Whitfield, Clarksville.

Baptist and Reflector

(Continuing the Baptist Builder)
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Send money in the usual way to the Baptist and Reflector.

EDITORIAL

A CONSCIENCE OR A COMPROMISE BAPTISM?

Dr. E. P. Aldredge, Secretary of Survey, Statistics and Information of the Sunday School Board, has secured interesting data as to the increase in membership of the various Christian denominations in the United States according to their respective positions on baptism. For confirmation of his figures, reference can be made to Current History Magazine for September, 1921, page 937. They are as follows, according to the government census:

1. Protestants practicing infant baptism strictly (that is, those with whom infant baptism is the regular, official mode of admission into the church) gained 23 per cent in the ten years from 1906 to 1916.

2. Protestants practicing adult baptism only gained 28.2 per cent in the same period.

3. Protestants practicing both infant and adult baptism gained only 17.2 per cent during that time.

4. Roman Catholics showed a gain of only 10.6 per cent during the same period. (This was perhaps less than the actual number of Catholic immigrants to this country during those years.)

The Basis of Comparison.

The above figures as to Roman Catholics do not support the fear which is more or less common among us that the country is in danger of being overrun by them, and for our present purposes they are eliminated from the comparison which can be very aptly made among the Protestants themselves. The practical test of a thing is what it does. The criterion by which a doctrine is to be judged is its effect upon its adherents and also after due time, by the number of supporters which it can win. The denomination which is not winning souls to Jesus Christ is not functioning as an organized body of Christians. That one

also which suffers handicap in doing so is apt to be lame in its relationship to Christ, either in faith or in practice or in both.

God is "no respecter of persons," and He gives His blessings to all alike—if they are all equally prepared to receive and transmit them. Such a fitness, however, consists in conformity to His will and in obedience to His commands. He does not disown a disobedient child, but he cannot bless him abundantly nor entrust him with large responsibilities. The measure of His favor is determined by the strength and purity of our doctrinal soundness and spiritual integrity. God's blessings upon a people are in no way more evident nor more pronounced than in the number of recruits which He gives them. The prosperity of the early Christian church was recorded in the statement that "The Lord added to them daily such as were being saved." Evangelism is the test of a people's relationship to Jesus, and their success in it is the index of their rating and standing before Him.

Conscience Basing Efficiency.

The figures given above indicate that those Protestants who follow a consistent, conscience course regarding baptism have had the greatest percent increase in membership. However, those who consistently practice infant baptism have had an increase of 5.2 per cent less than those who have conscientiously adhered to adult baptism only. It is evident, therefore, that an indefinite, nondescript, namby-pamby position on any of the teachings of God's Word is enervating and destructive. The idea that anything will do is the obverse side of the notion that nothing is very necessary, and the folk who have flimsy beliefs will hold out faltering hands to the lost and their efforts will be too feeble to inspire confidence on the part of those they try to reach. Their efficiency is curtailed because within themselves the power of conviction has waned.

It can be seen, furthermore, that among those Protestants who practice infant baptism, there is a decided lead by those who do it strictly and consistently of 6.2 per cent over those who observe it along with adult baptism. The strict observance of infant baptism is, of course, based on the belief in baptismal regeneration; and there is some question as to the validity of an experience of grace on the part of people thus admitted into the churches. But the fact remains that a consistent doctrinal position is an aggressive one; whereas an inconsistent, variable belief means retrogression. Before there can be any church efficiency there must be a doctrinal conscience which spurns a mere convenience and disdains a compromising practice. One cannot have deep convictions on anything when, on any single point, he accepts many things; he is spread out too thin. He is lacking in a positive message, for the reason his faith is half and half. Even when conviction is based on misinformation it gains recognition and headway if it is single and concentrated; it carries itself forward by the weight of its own volume even if it is lacking in a driving power.

Scriptures Basing Conscience.

As effective as positive convictions are, permanent and beneficent results are possible only when those convictions approach the truth and when the conscience is guided aright. Ones' own best judgments are far from perfect, and one of the worst enemies to the true faith is the positive belief of a man who is conscientiously wrong. We think there is abundant hope for him, but while his sense of right is uninformed or misinformed, he is an active agency for the perversion of the truth. The conscience is not a correct guide unless it is itself correctly guided. There is power belonging to those who have singleness of faith and intensity of purpose, but there is no power like that of being right both in belief and in aim. The Word of God alone is worthy to instruct the human conscience.

The results show that the favor of God rests in greatest abundance upon those whose practice of baptism is limited to adults, that is, people who are old enough to exercise faith of their own, and for whose baptism, therefore, it is not necessary that others should stand sponsor. Christ saves men individually, and the principle on which He saves souls must be observed by the agencies which He can use for that purpose—He can use no other. Those are clothed with greatest evangelistic power who are unhampered by a religious obligation inherited through the next friend. A proxy Christian experience does not go far afield; it cannot realize the need of other souls because it has never had a deep conviction of sin in itself. It is an easy, convenient religion; followed by an easy, convenient baptism; all leading to an easy, self-indulgent life, which is never fruitful and which can never materially multiply the number of those who are being saved.

CHURCH DISCIPLINE.

Along with the doctrine of a regenerate church membership there ought to be observed the policy of keeping our churches pure; that doctrine fails where this policy is not carried out. But church discipline is essentially corrective. The spiritual should restore the erring and the strong should help the weak. The honor and integrity of the church is involved as much in a careful treatment of the faulty as it is endangered by a total disregard of vicious conduct on the part of the unworthy. Some of our churches have recently had a "back-door revival." We hope the necessity for this kind of progress is not general, albeit there are places still where, doubtless, it is needed. But expulsion should be the last resort, and not the work of the first impulse. Let private admonition and prayer abound before public charges of dereliction are made. A hasty step on the part of a church is usually wrong—at least in being hurried; and it is a hard matter for a church to take a back-track on its treatment of an excluded member. It should, therefore, be sure it is right in all such action; at least consistent.

After the church has gone to the limit of forbearance, and in the exercise of the tender spirit of Christ, the recreant mem-

ber, if he is a child of God, will come to himself when he is put out of its membership and will come back in penitence to the church. But if he is of the world, he will not return, and the church should then seek to secure his salvation, as that of every other sinner. Of course, where a member affirms, or otherwise gives unmistakable evidence that he is not converted, the church should let him go, for the good and sufficient reason that it is for saved persons only; it should let him go and then go after him to win him to Christ. In no case should a church let a member go, and then—leave him gone.

MORE ABOUT STATE CONVENTION.

By Fleetwood Ball.

The Southeastern Passenger Association grants reduced rates over its lines to Nashville on account of the Tennessee Baptist Convention, November 16-18, 1921, on the following conditions: Pay full fare going, taking certificate of that fact from agent of whom ticket is bought. Minimum fare for going trip must be 67 cents. Not less than 350 persons must hold certificates or none will be valid. No certificate issued in connection with a clergy permit will be honored, nor will clergy permits be accepted as certificates. On presentation of certificates in Nashville to agent, tickets for return trip will cost only one-third of going fare.

President J. H. Anderson announces the appointment of Rev. H. A. Todd as chairman of the committee on hospitals.

A complete revision is being made of the list of ministers and the associational directory for the minutes of the next convention. Any help any one can render in promoting this matter will be thankfully received. There has been legitimate and deserved criticism on the minutes of 1920 because of the inaccuracies in the above-named lists. Please send me any possible data to aid in this cause.

FLEETWOOD BALL,
Recording Secretary.

Lexington, Tenn.

WITH APOLOGIES TO THE BRUTES.

The revolting disclosures made in the public press from day to day in connection with the Roscoe Arbuckle case call attention afresh to the kind of life lived by some leading stars in the motion picture business. Brazen-faced indecencies, flagrant immorality and positive tendencies to brutal degeneracy are so common as to be taken almost as a matter of course. How long will the conscience of the American people allow this thing to go on without rising in just indignation and sending the damnable, stenchful libertines to the infernal abyss from which they sprung? The sculpture and art work taken from the ruins of Pompeii and Herculaneum reveal a state of social and personal immorality most diabolical, exceeding that of Sodom and Gomorrah. Their ruins testify to the vengeance of a righteous and insulted God. Conditions in some places in

America are perilously near those in Pompeii and Sodom, and it is time an insulted Christian public should cry out against this orgy of reeking, sensual lust.

The conscienceless plutocracy in control of the moving picture industry and many of those who pose as actors in the production of films have conspired to prostitute the most sacred relations in human life to ridiculous and shameless caricatures of lust and lawlessness. With utter disregard for the sanctity of the home, the respect for decency and deference for religion, they have flooded the nation with a deluge of irreverence, immorality and crime. Nothing, it seems, is sacred from their filthy touch—and all for the sake of easy money and luxurious living. And a sensation-mad public is paying the bills and aping the "stars."

Has the self-respecting public no voice of protest loud enough to be heard? Is the government powerless to close these flood-gates of hell? Have not the Christian forces enough moral courage to arise and roll back this tidal wave of indecency which is threatening to sweep civilization into the grossest form of barbarism that ever cursed this earth? The time is ripe, let the people speak out emphatically. The Arbuckle films were suppressed immediately following the public announcement of the crime, lest an indignant people prove that its indulgence had reached its limit. When the pulpit and press, backed by the aroused conscience of the decent law-abiding citizens of the Republic, thunders out its denunciation against this persistent disregard for morality and lawfulness, the moving picture, which has large possibilities for good, will be put on a sane, clean, honorable basis.—Baptist Observer.

RELIGIOUS ODDITIES.

The church's letter to the Association carried the following statistics: "Baptisms, none; died, two; State Missions, nothing; Education, nothing; Orphanage, nothing; Minutes, 75 cents." Said our friend, commenting on it, "That church spent 75 cents to publish how it has failed on the job." Over at another Association—it was in the mountain section this time—a church reported concerning the deceased facetiously, "Three-fourths of our members are dead, but we have not buried them yet."—Western Recorder.

Virginia's three churches—this is no myth—ought to be mentioned. One reported a long series of blanks—nothing for anything—and added under "Remarks": "Dear brethren, we are holding our own." Another with a similar record of desolation added under "Remarks": "Thank God for holiness." A third reported in like manner—no pastor, no additions, no contributions to home purposes, nothing for missions, nothing for education, nothing for benevolence, nothing for printing the Minutes, and closed with this pious petition: "Dear brethren, pray for us that we may hold out faithful to the end!" While we are mentioning these oddities we recall the instance of a good

old Baptist who was reporting the spiritual condition of the church, who said: "We are doing very well in spite of the world, the flesh, the devil and the other denominations!" And this leads up to J. B. Hutson's story of the man and the mule, which he tells in a recent issue of the Western Recorder. Let him tell it in his own way:

"And this reminds me of an incident. A man was riding a mule which stumbled and fell on the brink of a deep gully. The rider went down to the bottom, looking up and seeing the mule apparently about to fall down upon him, he thought it was time to pray, but he had never learned how. However, he did call to mind his father's grace, which he used to say at the table, and prayed that, 'Lord, make me thankful for what I am about to receive for Jesus' sake.' Some 'pleasant surprises' are hard to be thankful for."—Religious Herald.

HAS PROHIBITION BEEN A FAILURE?

Everywhere discussion as to the merits of prohibition may be heard. We have been amazed at the pessimism of many intelligent and able men. Rev. Sam Small, the well-known and long-time temperance and prohibition advocate, won the prize recently offered by the Washington Times for the best answer to the question, "What Has Prohibition Done?" He said:

It has divorced our government from quasi-partnership with the liquor trade and emancipated politics almost wholly from its domination. Relieved countless homes from drink evils. Made sober and useful men of thousands who were becoming dissolute. Given new hopes of happiness and security to millions of mothers, wives, and children, and guaranteed growing generations of healthier and more effective Americans. Abolished public drinking almost entirely, cleared the highways of offensive drunkards. Enlarged trade in useful merchandise. Improved labor efficiency. Increased savings accounts. Augmented school attendance and college matriculations by thousands previously prevented because of drink in their homes. Disbanded many vicious clubs and associations for dissipation and substituted patronage of newspapers, magazines, books, music and movies. And made paramount a necessary national decision that the constitution shall be the supreme and adequately enforced and obeyed law of the land.—Watchman-Examiner.

In a pithy speech at the Jefferson County Association, Rev. J. F. Hale, of New Market, said: "In 1900 there were only 3,066 young women in Baptist schools, but today 18,022, a growth of 488 per cent. The young men have increased only 63 per cent. We must do something to get our boys interested in education."

Professor Eliot, of Harvard, has said: "Nobody knows how to teach morality effectively without religion. Exclude religion from education and you will leave no foundation on which to build moral character."

Contributions

THE SEVEN COMMITTEES OF THE STATE BAPTIST CONVENTION.

Finance Committee—Mr. E. T. Holman, Mr. J. P. McElrath, Mr. E. A. Barnett.

Executive Committee—Dr. W. F. Powell, Dr. Ryland Knight, Dr. W. M. Wood.

Committee to Secure Homes—Mrs. John A. Gupton, chairman, Eastland; Mrs. A. B. Hill, Immanuel; Mrs. W. R. L. McCullough, Calvary; Mrs. C. M. Smith, Third; Mrs. J. L. Cooksey, Belmont; Mrs. H. E. Mullens, Grandview; Mrs. Wesley Weaver, Park Avenue; Mrs. E. Y. Fitzhugh, Edgefield; Mrs. J. O. Black, Seventh; Mrs. H. B. Colter, Central; Mrs. T. J. Smith, North Edgefield; Mrs. Chas. E. Bine, Grace; Mrs. C. L. Lavellen, Lockeland; Mrs. Frank McMurry, Centennial; Mrs. D. B. Bailey, Shelby Avenue; Mrs. Thomas Jones, Judson; Mrs. Frank Johns, First; Rev. Clarence Clark, Rev. C. D. Creasman, Mr. Lee Duncan, Mr. C. D. Rawlins.

Committee on Assignment of Homes—Mr. H. A. Davis, chairman; Geo. A. Huffacher, Lee Duncan, Albert Ewing, Dr. O. L. Hailey, Mrs. Chas. Fisher, Mrs. John A. Gupton.

Committee on Hotels and Boarding Houses—Mr. M. E. Dunnaway, chairman; Rev. W. C. Duncan, Mr. A. C. Briggs.

Committee on Reception and Transportation—Mr. H. C. McGill, chairman; Mr. H. E. Mullens, Mrs. H. A. Davis.

Publicity Committee—Mr. Frank Burkhalter, Dr. E. P. Alldredge.

BAPTIST BIBLE INSTITUTE OPENS.

By B. H. DeMent, President.

The third session of the Baptist Bible Institute opened September 30 with the largest enrollment of its brief but phenomenal career. At the evening hour Dr. C. C. Carroll delivered an able address on miracles. The audience enthusiastically requested its publication in tract form. During the first week 159 students enrolled, representing 16 states and 3 foreign countries. This is about 30 per cent more than on the corresponding date last session and does not include local pupils to be subsequently enrolled for special courses.

A strong progressive faculty of eleven and a superintendent of women enter upon the work with optimistic enthusiasm. The spirit of the student body is studious and spiritual. Tennessee has five students, while far off Virginia has eight, South Carolina ten and North Carolina fifteen. But soon we shall have a large number from the old Volunteer State. A cordial welcome awaits preachers, laymen and women—all who desire better equipment for Christian service.

Our midwinter school for Christian workers will be January 24 to February 17, and has already begun to awaken general interest.

TO THE MINISTERS OF TENNESSEE.

By J. B. Brown, State Superintendent of Education.

The week beginning October 30 has been designated Education Week. During this week it is desired that the patrons of each school in the State assemble at the school building for the purpose of conferring together on the condition and needs of the schools.

All of the ministers in the State are invited and urged to start this campaign off by delivering a sermon on the subject of education at one service on Sunday, October 30.

The State Department of Education will appreciate your co-operation in this campaign. Upon request we shall be glad to furnish you information concerning school conditions in Tennessee.

UNION UNIVERSITY GOES ON RECORD AGAINST SO-CALLED MODERN EVOLUTION.

By H. E. Watters, President.

At a recent meeting of the faculty of Union University the following resolution was unanimously adopted:

"Resolved, That Union University is at present and is traditionally opposed to the so-called modern theory of evolution now so widely discussed in the secular press."

This statement is given to the public for two reasons:

First: Because we believe the public will be interested to know the sentiment of our college faculty on this subject, and

Second: Because the question has already been raised in the minds of some through some unfortunate remarks and misunderstandings here in the past two months. This different use of terms, together with some unfortunate statements, have occasioned considerable discussion, misunderstandings and embarrassments locally; but whatever any teacher's beliefs or definitions may be, he subscribes heartily to the following statement of principles which has been signed by every member of our college faculty:

"I believe in Jehovah as the Creator of the heavens and the earth and all things therein, and utterly repudiate any theory contrary to such origin of things, whether it be called evolution or by any other name.

"I believe in the Bible as the fully inspired and infallible word of God, and regard its teachings as final and conclusive on all subjects about which it speaks.

"I believe in Jesus Christ as the Son of God, incarnate in his atoning blood, and trust in Him as my personal Saviour and only hope of eternal life.

"I believe in the Holy Spirit, the third person of the Trinity, as the Comforter who should come and who is to reprove the world of sin, of righteousness, and of judgment."

"I am a member of a Baptist church and believe in the articles of faith and practice as generally held by Baptists."

I believe the readers of this article will agree that it is unusual for any college to have a faculty that can unanimously subscribe to all these articles, and that such a faculty can be fully trusted.

Jackson, Tenn.

J. H. ANDERSON.

By Jas. T. Warren.

In the going of Dr. J. H. Anderson, who has been Dean of the Department of Bible in the Hall-Moody Normal School for the past nine years, the denomination has lost one of its strongest and best men.

Dr. Anderson was born in Virginia in 1849, and in early life came to Springfield, where his struggles for an education are remembered by many of the older citizens. He was converted and joined the Springfield Church in 1865. It was in this church that he preached his first sermon, by it he was ordained, and it was the first church which he served as pastor.

For seven and one-half years Dr. Anderson was secretary of Missions in Tennessee, in which position he laid the foundation for the splendid work which the State Mission Board has done in recent years. He has served as pastor of many strong churches of Tennessee and Kentucky, and has been called to many larger city churches, but by his own preference has remained with the small churches, much of the time serving churches in rural communities. For a number of years he was Professor of Bible and Theology in Union University, Jackson, Tenn., and later filled the same position in Clinton College, Clinton, Ky. In 1912 he came from the Clinton College to take the position of Dean of Bible and Theology in Hall-Moody Institute, which place he held until the week before his death, when he resigned, because, as he said, he wanted all matters clear before his death.

Dr. Anderson was a close student through all his years, and never lessened his energies in this direction until he became bedfast. He believed implicitly in the doctrine of salvation by grace. His life was successful from every viewpoint, and his death the most triumphant that I have ever known. For two weeks he was well aware that he was only waiting for the hour when he would go hence, and with his family and friends he discussed his going with the same calmness with which he discussed business matters, and expressed many times his assurance of the reward that was awaiting him. Nothing could describe the man more clearly than the first sentence of his will, and the epitaph which he requested should be put on his monument. A few nights before his death he asked that the writer and Dr. A. T. Barrett should come to write and witness his will, and the first two sentences were as follows: "First, I desire that the last pledge made to the Hall-Moody Loan Fund shall be paid; second, while I am almost a year ahead on the 75 Million Campaign, I desire that that pledge shall be paid in full, for I want to leave this world with all obligations met." The epitaph which he dictated for his monument is as follows: "J. H. An-

derson, a Baptist minister, born January 9, 1849; born again September 25, 1865; died September 21, 1921; a sinner saved by electing grace."

Thus we see that he desired no greater honor of men than to be known as a Baptist minister, and recognized in himself no merit, but claimed only the merit of God's electing grace. Dr. Anderson was the one man I have known of whom I can say that I believe his daily life was as pure and his thoughts as wholesome as they were when he was in the pulpit.

He leaves his wife, four sons and one daughter. These five children are all filling splendid places in life and are devoted members of Baptist churches. At his request he was laid to rest in the cemetery at Springfield, Tenn., where he had spent his early life and where his mother and many other relatives are buried. His funeral was conducted in the Baptist church at Martin by James T. Warren, Dr. T. A. J. Beasley, Dr. A. T. Barrett, Elder G. L. Ellis and Elder B. T. Huey.

CHARACTERISTICS OF THE CREATION STORY IN GENESIS.

By Prof. W. O. Carver.

(Concluded from last week.)

The animal-making age was the birth period of man, says the anthropologist in unison with the zoologist. Well, did not Moses put them all in the same sixth day? But man was produced even as the other animals, claims the scientist, playing the role of philosopher at the same time. The informed Christian replies, "Well enough. Do not get excited and do not try to frighten me. I am not scared and you are not wholly original." The first Genesis account omits all mention of the origin of the animal man, confining itself to the God-king, with whom God made a partnership covenant for ordering, ruling and completing the earth. In the second narrative Moses tells us that "out of the ground Jehovah-God formed every beast of the field and every bird of the heavens"; while concerning man he now differentiates the animal man from the spiritual man, saying of the first, Jehovah-God "formed man out of the dust of the ground," but adding that "He breathed into the nostrils the breath of life, and man became a living soul."

The Bible is interested in man as this living soul, and in the animal man only as the locale and instrument of this soul. If on the animal side one wishes to work out a close connection between man and ape, we have no word of revelation to bar him or disturb us. No scientist believes that man "sprung from the monkey," or from any existing species of animal. It were better if that rhetorical fancy could be dropped from our vocabulary of discussion. But if animal man seems to some to be of the same stuff and formed by the same processes as birds and beasts and creeping things, again, we say, the field is clear. Moses says God formed the rest "out of the ground," and "formed man of the dust of the ground." Where, then, may any scientific speculator find room to pick a

quarrel with Moses? I do not believe that God put man in the same category, on the side of his flesh, with apes; but I have no time, because I have no need, to quarrel with a man who does so think. The Bible, all human and all animal history and my own experience connect man closely on the one side with apes and on the other side with angels. My chief concern is with the spiritual kinship. I know that I have the likeness of animals, and I do not care now to repudiate that likeness. But I glory in my likeness to God, whose ideal he expressed in the words, "Let us make man in our image, after our likeness." This brings us to a consideration of our final characteristic of the Genesis story.

5. It is pre-eminently religious. The Bible deals with man as the essential and so potential likeness of God. And he it said, once for all, if possible, that man is, after all, interested in himself, in his origin, in his world—in anything interested—only by virtue of that wherein he transcends the whole animal order, and transcends himself as an animal. Even in working out and advocating the grossest materialistic theories of human history, a man is with every idea, every thought, every argument, every hypothesis, and every verification, acting above and outside the animal realm and continuously proving that something was done in him and for him never to be explained in materialistic evolution.

Let us repeat, then, the Bible is the story of man as more than the whole system at the climax of which he rises from the dust of the ground. For at that rising God met him with divine breath. His first act was to organize his thought concerning the animal world, naming what he found in the garden of his new soul day. No other animal has ever manifested the least interest in his own origin and that of the universe. Only man attempts science, philosophy, religion. How stupid, then, if he fancies that he is undertaking these functions and achievements as an animal, and if he seeks his own explanation in terms of the stuff of a material order.

The Bible really begins its theme with Genesis 12. The first ten chapters are a prefatory placing before the reader the material of sinful human nature, sinking its divine likeness in animalism. How little the Bible is trying to tell the history of the human race, even, is seen by the fact that these ten chapters cover, on the shortest possible reckoning, more than half the time from Eden to the manger of Bethlehem. Chapter 11 is transitional, and in chapter 12 the Bible takes up its theme: the redemption of man, the rescue and development of this super-animal man made in the likeness of God. This religious interest dominates all this prefatory material and is uppermost in our creation story. Note some of its marks:

1. "In the beginning God." That is the first, continuous and last word—God. No scientist or philosopher can rationally object, for not one of them in all history has offered a substitute for that word God that contains even the intimation of an idea.

2. "God created." Now that word is absolutely demanded to rationalize any system ever offered or so far conceivable by the human mind. Science and philosophy bid us follow a law of parsimony in explaining things. I am prepared to controvert that law, but so far as this word created is concerned, it may be accepted. At only three points in the Genesis story of creation does it appear, and these are just the stages at which every scientific and philosophical theory is utterly helpless—at the origin of the world stuff, where life begins, and where man (the spiritual being) enters. The scientific student ought therefore to welcome the contribution of revelation, by means of which alone it is possible for him, thus far, to introduce any rationality into his system.

3. "God brooded over." ". . . the Spirit of God brooded over the face of the deep." This expresses the personal interest of God in his material and in all the world-making.

4. "God caused." This term gives the necessary foundation for the principle of causality which is utilized in all science and philosophy, but which has reasonable basis only in this original cause. This places every stage of the developing system, whatever the process, under the control of a sufficient will.

5. "God formed." Here we have direction continuous in every detail, so that apart from the divine energy "not one thing came to be." Nothing ever got beyond the immediate direction of the comprehending God, whatever secondary causes and methods were utilized in shaping the outcome.

6. "God said." He said, "Let there be light," "Let the waters swarm," "Let the earth bring forth," and so on. Here the emphasis is on the personality of God.

7. "God blessed and said." Here follows the original commission whereby God dignifies man by taking him into partnership with himself in the control and further development and bringing to consummation of the earth. Here is affectionate interest and the continuous invitation to personal fellowship. With all the grandeur and the wonder of the physical universe, God was primarily making not water and earth, nor seas and continents; not mountains and valleys, nor geological ages and biological eras; not mere centuries and cycles of splendid evolution lacking purpose—but making personality which by His grace should be fulfilled in a complete and perfect social order, Himself the sustaining center of a glorious personal system.

8. "God saw." Here is the emphasis on the detailed omniscience of God, wherein his "eyes run to and fro in all the earth," and the movements of matter, and the doings of men, and the secrets of their hearts are ever before his interested gaze.

9. "God rested." This indicates that the world-making and the world-development, when God has finished the fulfilling of his partnership with man, will be pleasing to the Almighty. It gives an objection to the entire process and so puts meaning into every stage of it. Apart from such an end,

which satisfies the Author and glorifies the age-long dead, our world would at best be a meaningless round of unintelligible operations, an intellectual and spiritual chaos. As it is, the light of an ineffable glory is shed upon the whole process.

Our business is to show God in creation and in the re-creation which is to bring man to this ideal of God, so that together there may be spiritual rest in a Sabbath of a perfect personal order.

News and Views

ONLY TWO MORE SUNDAYS. Read what Dr. Wilson says on the first page.

Brother N. B. Cliburne, pastor of Mt. Olivet Church, Kentucky, is visiting in Nashville and gave us a pleasant call last week.

Brother Wilson Woodcock, pastor at Brownsville, Tenn., will have Brother Chas. U. Butler, of Atlanta, as singer in meetings beginning in his church November 2.

Evangelist R. D. Cecil reports a good session of Bib County Association in Alabama. On the third Sunday he is to supply at 35th Street Church, Birmingham.

Brother H. D. Rule, of Etowah, writes October 9 that Brother Mahan is with him in a splendid revival, resulting up to that time in eight additions, four by letter and four for baptism.

Brother G. A. Ogle, Murfreesboro, accepts the call to the pastorate of Wartrace Baptist Church for half time. He is well pleased with the outlook and enters upon the work with bright prospects.

In our last issue the pictures of Belmont Heights and Shelby Avenue churches did not appear for the reason these structures are in the making. They will be splendid buildings and will be most presentable when they are complete.

Remember there are only two more Sundays till the close of the books in the treasurer's office! Men and women, servants of Jesus Christ, will we do our best? We must be dead in earnest about the Master's business.

The American Bible Society announces the observance of Universal Bible Sunday for November 27, and upon request of the Bible Society, Astor Place, New York, suggested programs will be sent without charge and without carrying any obligation to users to send an offering for the work.

Brother James Allen Smith is welcomed to Tennessee, coming from the pastorate of First Church, Albany, Ga., to Belle Avenue, Knoxville. During the seventeen months at Albany there were added to the First Church 375 members without any special series of meetings.

We have received from the Education Department of the Sunday School Board an attractive folder giving the facts of teacher training work in Southern Baptist educational institutions, and showing an increase from 2,227 awards in 46 institutions in 1914-1915 to 12,572 awards in 118 institutions in the year 1920-1921:

Brother Emmett H. Ralston, James building, Chattanooga, succeeds Brother W. Stone Woodward as State organizer in the Tithers' Campaign. He is planning to inaugurate an intensive work and already has a splendid organization in each of the three subdivisions of the State.

After eleven years of service, Dr. Theo. Whitfield on the past Sunday morning tendered his resignation as pastor of the First Baptist Church, of this city. Under the leadership of this minister of the gospel, the First Baptist Church has practically had one continuous round of prosperity and growth.—McComb City (Miss.) Journal.

Since the Baptist and Reflector has been under new management it has been printed by the Hermitage Printing Company of Nashville. After this issue the paper will be printed by Baird-Ward Company, a larger concern. But we wish to acknowledge our indebtedness to the Hermitage for the excellent manner and spirit in which they have handled our work for these six months and more.

Brother J. E. Gwatkin, business manager of Bible Institute, New Orleans, reports a "fine opening—the largest attendance in our history. We have enrolled to date one hundred sixty-four students—30 per cent increase over last year. These students represent sixteen States and three foreign countries. We are proud of the five from the good State of Tennessee and hope this number may be greatly increased."

From Philadelphia, Brother J. H. Barnhill writes October 11: "Rev. J. H. Drake of the senior class at Jefferson City, filled our pulpit Sunday, preaching two excellent sermons which everybody enjoyed. He preached with great power, as the Holy Spirit moved upon the congregation. We are glad to have him supply for us in the absence of our pastor, who is taking a special course at Carson and Newman."

Rev. C. B. Curtis, pastor of the First Church, Lawrenburg, Ind., writes October 12: "We have just closed a glorious meeting at our church with Brother J. W. Wood, pastor of Euclid Avenue Baptist Church, Knoxville, doing the preaching, and Brother A. E. Park, of Axson, Ga., in charge of the music. We had twenty additions, twelve for baptism. Brother Wood preached with the power of the Spirit."

The return of Dr. W. A. Hamlett from Palestine as the special representative of our Foreign Mission Board in the new mission to the Holy Land is a distinct disappointment to Southern Baptists. The Board has not received full details from Dr. Ham-

lett as to the conditions or reasons for his relinquishing the task and we are going to withhold judgment in his case until all the facts are known. These we will give to our readers as soon as they are had. The Board will not, however, give up the Palestine Mission.

Brother Louie Newton, the wide-awake editor of the Christian Index, writes from Atlanta, October 15:

"Two of our strong preachers in Georgia are moving to Tennessee. Dr. J. E. Hampton leaves the First Church, Moultrie, to go to Murfreesboro, and Dr. James Allen Smith leaves First Church, Albany, to go to Bell Avenue Church, Knoxville.

"They both have enjoyed fruit ministries in Georgia.—They hold a large place in the hearts of our people. We regret to give them up. Tennessee Baptists are to be congratulated on having two such preachers, and leaders come among them."

Prof. John F. Draughon, head of a chain of forty-one business colleges, died in Nashville on October 4. He was born in Springfield, Tenn., in 1863. It is said that more than 300,000 students have taken courses in Draughon's Business Colleges, and that he had spent more than a million and a half dollars advertising them. Few men have such a passion and capacity for work as he possessed.

The Southern Educational and Sociological Congress will be held at Chattanooga, Tenn., November 6 to 9. It will be an effort on the part of leaders to unify and strengthen existing agencies for education and social work in the South.

Mrs. D. L. Spooner, Church Secretary, writes:

"The Baptist Tabernacle of Atlanta, Ga., sends to the Atlanta Association a report covering the past twelve months. This report shows a total of \$51,000.00 raised for current expenses and benevolences with 470 additions to the church. The average attendance of the Sunday school for this period was 1,541 per Sunday. In addition to this, a lot will be erected in the near future. The pastor, John W. Ham, has just rounded our four years of intense activity, during which time 1,280 have been received in the church fellowship, with a grand total of \$240,000.00 being raised for all purposes. The future is bright, and enthusiasm prevails throughout the Church life."

The Editorial Department of our Sunday School Board has been enlarged to meet the growing demands upon it. Dr. E. C. Dargan, who edits the periodicals of exposition and teaching (one monthly and seven quarterlies), has secured as his assistant Miss Blanche Pickle, of this city. Dr. Hight C. Moore, who edits the periodicals of general information and organization (four weeklies, two monthlies, and two quarterlies), and is managing editor for the Board, has entrusted to Miss Fairy Jane Dillard, formerly of Lebanon, and who has been his assistant for more than a year, the ad-

ditional responsibility of associate editorship of the new paper for girls, to be known as *The Girls' Weekly*, beginning with the second quarter of next year. He has also secured Mr. Noble Van Ness, son of Dr. I. J. Van Ness, as assistant managing editor, and as associate editor of *The Boys' Weekly*, which will appear next April. Many improvements in the Board's periodicals are contemplated with the beginning of the second quarter of 1922. *Baptist Boys and Girls* for the junior ages will be succeeded by two papers much enlarged and improved over the present paper. Three or four periodicals will be enlarged and a pocket quarterly will be published. An intermediate BYPU quarterly will be added to the list of training publications edited by Mr. L. P. Leavell. Home and Foreign Fields continues under the editorship of Prof. G. S. Dobbins, of Louisville, with Miss Elsie Richardson now giving her entire time to the office in this city.

PASTORAL CANDIDATES.

Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts public worship into a farce.

Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith.

The best advice to a church is, Candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You cannot judge of manhood in one sermon.

But how shall a church know whom to choose? Let it choose a man on his record. A minister is an epistle known and read of all men. He does not do his work in a corner. Fidelity in one field is a better recommendation than a dozen sermons preached on exhibition. If certain brethren feel unable to vote for a man whom they have not seen and handled, let them hear that man in his own church. It is their duty to travel to him, and not his duty to come to them. But suppose the preacher is just out of school? Let him be called on his record as a student and a man. We shall have a new consecration

among ministers when it is once fully understood that a man is called on his record. But a church might be disappointed. Of course it might. The chances for disappointment, however, are not so many as under the present system. Many a man who goes up like a rocket in his first sermon, comes down like a stick in his tenth. Hundreds of churches suffer today under the ministry of men who were chosen on the impulse of first impressions, rather than on the record of faithful and successful work.

This is no new theory. It has been acted on again and again. Many leading pulpits are now filled by men who were called to their places without preaching as candidates. As a rule, it is the little churches which are most fussy and fastidious and are capable of greatest tyranny and folly. Every church which by its action registers its disapproval of the custom of candidating, not only does an invaluable service to the ministry, but to the entire Christian world.—Charles E. Jefferson, D.D., in *Watchman-Examiner*.

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.

ROAD TO SUCCESS, SAID J. J. HILL.

Said James J. Hill: "Show me a man who can save part of what he makes, and I will show you a man who in ten years will be a real success."



A Broad Vision

VISUALIZE the Central South when Daniel Boone first settled here during Pioneer Days—then

VISUALIZE the Central South of today, with its rich farming lands and its growing cities with their hum of industry and throb of commerce.

The results of his courage and vision have wonderfully benefited us who have inherited the Southland during all succeeding years.

With the same breadth of vision, our officers and directors—all successful business men—are today striving toward an even greater development of our mutual heritage that an ever increasing prosperity may be enjoyed by the generations to come.

THE
AMERICAN NATIONAL BANK

NASHVILLE

"A Greater Bank for

Greater Nashville"



ATHLETIC FIELD AT CARSON AND NEWMAN.

The citizens of Jefferson City have recently donated to Carson and Newman College, without any expense to the denomination, one of the best athletic fields in the South. It is large enough for two football grounds and has a grandstand that will seat 2,500, with dressing rooms underneath equipped with shower baths and lockers for the athletes. The gymnasium made possible by the gifts of Brothers Butler and Blanc will be finished very soon.

Since 1890 the population of the United States has hardly doubled (from 60,000,000 to 110,000,000), but the number of high school students has increased six times. Thirty per cent of all boys and girls of school age are in secondary schools. We have more youths between 14 and 18 years of age in school than all other civilized nations combined. Moreover, the number is constantly increasing. How are we to build colleges fast enough to care for the graduates from these schools?

Dr. Tittsworth, of Jefferson City, says of the college's water supply that he has never had a typhoid fever case where the patient drank the water from the college waterworks system. This question of health is vital when you are selecting a place to educate your children.

It is good to have money and the things money can buy, but the practical Christian checks up once in a while to make sure he has not lost the things money cannot buy.—Selected.

Christian Education

HARRY CLARK, Secretary, Nashville

CLIP THIS OUT.

You have heard some students at college express a contempt for those who are hard students, and have heard them call them "greasy grinds." In visiting some of the colleges of this country I have found on the walls of students' dormitory rooms this sign, "Don't let your books interfere with your college education." I have had students tell me that those who led their class in school nearly always failed in after-life, and it is for that reason that this reply is being made through this paper. Let us suggest that you cut this out and read it to your local high school at chapel or mail it to some student friends of yours at college.

In 1911 Dr. Van Dyke examined the records of 9,000 college graduates to see how many of them had gotten their names in the "Who's Who," a list of distinguished Americans which is published every two years. He found of 59 living graduates of Harvard that had taken the highest honors that 27 were listed in "Who's Who," about one in two. Of 80 living graduates of Yale during the last twenty years who had taken the highest honors, 31 were in "Who's Who." Of 1,687 graduates of Princeton during the last twenty years 76 high honor men were living and 29 of these had their names in "Who's Who." Of 1,153 Amherst College graduates during the last seventeen years there were 80 living high honor men and 25 of these had become famous. Of 778 graduates of Brown University in fifteen years there were 53 living high honor men and 19 of these were named in "Who's Who." As President Smith, of Washington and Lee University, says, "Thus among 7,979 men having all the advantages of modern college training, representing five institutions and 85 graduating classes, 348 (4 per cent) were differentiated by the rest solely by their very high grade. While this group was still below middle age, and 79 of them too young to have had a fair chance to win distinction, 131 (one in every two and two-thirds) had already won a place on the "Who's Who" list of distinguished men which contains only one-fifty-fifth of one per cent of the total population. Omitting the 79 who had just recently graduated and were too young to have yet become famous, one-half of the remainder were already on the "Who's Who" list. The man who graduates with highest scholastic honors is about seven times as likely to become distinguished as the "all round students" who graduate with honors in athletics and fraternities, about twenty times as likely to become distinguished as the average college students and has about 200 times the chance of the average high school student, about 5,000 times the chance of the common school graduate.

One-half the Baptist ministers of Knoxville, one-third of those in Chattanooga and two of the most notable men in Congress are Carson and Newman graduates.

WHO IS TO BLAME?

It is startling to learn how uninformed our people are about the Baptist schools and colleges. Here on my desk is a letter from an earnest young man, "I wish to enter the Baptist school at NASHVILLE as soon as I can." Now it is not his fault, for he is a youth. I respectfully ask some of our pastors earnestly to consider the advisability of enlightening our young men and women as to where our schools are located and as to what is the purpose of each college and of each mountain school. The Educational Board of Birmingham sends out each year to every Baptist church a printed bulletin showing where each State's schools and colleges are located, but in only a very few of our churches have I found these tacked up on the walls of the Sunday school room. Now, it is the right of every Baptist church to handle its own work in its own way, and I rejoice in this spirit of local independence, because it is the glory of the Baptist denomination. However, I would like to appeal to our ministers to consider carefully whether they cannot co-operate in getting this information before their congregations. So far no one has asked me whether Tennessee College would be a good place to educate his SON! I am listening for that next.

YOUR IDLE BOOKS.

Do you remember reading an article with this heading, "Idle Books," in the Baptist and Reflector of August 18? The response has been very gratifying. Miss Bell Cupp, New Tazewell, Tenn., is sending fifty books to Watauga Academy, Butler, Tenn., as a memorial to her brother, George N. Cupp. Mrs. B. H. Hillsman, Trezevant, Tenn., writes that the local Woman's Missionary Society is collecting a box of books to be shipped to one of our mountain schools. What a great work could be accomplished if others would do the same. In general it would be better for you to send a list of the books you propose to send, because sometimes a school already has these books. School text-books like those used now or formerly in the Tennessee public schools will always be acceptable, because they can be used as either reference or text-books. The best fiction will also be of value, because it enlarges the vision of students who may have had very little experience with the world. Some good people object to fiction, but I am grateful that as a child I had the access to my father's library with all the standard fiction of Dickens, Scott, Thackeray, George Elliot and others. From novels I learned how to read books rapidly, which has been invaluable to me as a student in later years. Novels also presented to my childish imagination a view of the wide world and its problems. Good novels are valuable for young people.

ROTARIANS "BOOST" SCHOOLS.

All over the United States each summer the great Rotary Clubs are "recruiting" students for our high schools. At a Rotary

banquet at Springfield, Mo., every one of ninety Rotarians present pledged that he would put back in school at least one boy. Various Rotary Clubs get out circulars on the advantages of a high school education and distribute these to boys. Some Rotarians make personal visits to all the older boys of their city and urge upon them and their parents the importance of taking further education. Why should not Baptists imitate Rotarians and every one urge high school students to attend Baptist colleges? Do not wait till next spring to discuss our colleges with the graduating class of your local school. By next spring other colleges will have solicited their patronage and will have sent them catalogues. If you will send me the names and addresses of your graduates, I shall see that circulars are sent them.

JUVENILE COURTS.

A large and increasing number of juvenile court judges seem to believe that the whole original conception of the juvenile court is wrong, that delinquent children ought not to be handled as criminals needing to be punished, but as unfortunates who need the educational opportunities of special schools. Increasing numbers of judges insist on the value of religious training of Sunday schools. The courts cannot instruct and guide the so-called incorrigible children, and their function can only be to investigate carefully wherein the home and the school have failed and to assign the child to some educational institution which specializes in character training. Hitherto the only denomination which has provided reformatory schools has been the Roman Catholic, just as it has been the leader in the great hospital movement. Baptists need a larger vision and a still bigger educational program. Some day, in addition to our schools and colleges, we shall maintain special schools for the defective and the delinquent. This work can, of course, be turned over to the State and the State can furnish the funds needed to provide the material plant, but vigorously let the writer protest that this type of education is primarily one in which character formation is the vital element. The church school can enlist teachers who will volunteer for smaller salaries than the State could possibly secure instructors for, because they will work in a missionary spirit, and denominational instructors will have an attitude toward such work, an altruism, that State schools cannot parallel. Teachers who have taught in State schools and have later taught in our church schools comment to me on the remarkable difference in the atmosphere and the attitude of teachers and students.

A citizen in one of the towns I have visited said to me with disgust: "Our high school needs a laboratory in order to become an accredited high school, and all we would need to invest would be \$250. The school board said that this sum was so large that it could not possibly afford it. Yet our town raised for a summer baseball team by subscription of the business men, \$5,000."

FIFTH SUNDAY MEETING OF THE SWEETWATER BAPTIST ASSOCIATION.

This meeting will be held with Rocky Springs Baptist Church, October 28, 29 and 30, 1921.

Friday's Session.

9:30—Devotional service and organization, Rev. L. A. Jenkins.

10:00—"Reverence for God's House," Rev. W. M. Curtis.

10:30—"How the Buildings and Grounds Should Be Kept," Rev. W. N. Cagle.

Open discussion.

11:00—Introductory sermon, Rev. C. C. Seagle.

Dinner on the ground.

1:15—Devotional service, Rev. J. H. Atkins.

1:30—"Paul's Financial Plan for the Churches," Rev. O. D. Fleming.

2:00—"The Work of Deacons," Rev. Joe Davis.

2:30—"The Work of the Pastor," Hon. N. M. McDaniel.

Open discussion.

Night session, question box for 45 minutes.

Sermon, Rev. J. H. O. Cleverger.

Saturday's Session.

9:00—Devotional service, Rev. W. R. Haun.

9:30 to 12:00—Associational work.

1. "Grouping the Churches for Pastorates," Rev. C. A. Johnson.

2. "How to Get Reports from the Churches," W. A. Ghormley and Jake Sheets.

3. "Organizing a Pastors' Conference," Rev. J. H. Ponder and Rev. J. H. McDaniel.

4. "The Churches Working Together in Denominational Interest," Rev. T. R. Waggoner.

5. Sermon, Dr. A. F. Mahan.

Dinner on the ground.

1:00—Devotional service, Rev. O. R. Dotson.

1:15 to 3:30—1. "The Relation of the Sunday School to the Church," Rev. Newt Patterson.

2. "The Stronger Churches Helping the Weaker and Destitute Fields," Prof. Roy Anderson.

3. "The Churches Organizing for the Tithing Campaign," Rev. C. A. Kennedy.

General discussion.

Night sermon, Rev. C. A. Johnson.

Sunday Service.

9:30 to 10:30—Sunday school.

10:30—Sermon, Rev. T. R. Waggoner.

Every church in the association is urged to have messengers at this meeting. The fifth Sunday meetings are of great value to the work of the churches and can be made to mean much to the cause of the Master, but if you fail to attend you help to lessen the interest and work. We are going to look for you and the Rocky Springs Church will be glad to entertain you. Let us make this a great meeting.

S. M. M'CARTER,
Chairman Committee.

FRIENDSHIP ASSOCIATION.

The fifth Sunday meeting of Friendship Association convenes October 28, 29 and 30, with Spring Hill Church.

Friday Night.

Sermon by W. M. Powell.

Saturday Morning.

9:30—Devotional, Rev. Wood.

9:45—"The Place of Obedience in

Our Religious Life," C. W. Baldrige.

"The Gospel Message in the Act of Baptism and the Lord's Supper," Rev. J. A. Bell, C. E. Hutchison.

"Was the Atonement and the Sacrifice Made at the Same Time?" N. M. Stigler, W. B. Perry, C. J. Hamilton.

12:00—Dinner.

1:30—Devotional, Rev. Robins.

1:45—"What Law Abolished and What Law Fulfilled by Christ?" W. H. Haste, J. T. Barker.

"Is Foot-Washing Scriptural and Now Binding Upon the Church as an Ordinance?" W. B. Perry, Richard Presley.

John 3:5, J. A. Bell, T. E. Williams, N. M. Stigler.

"Is the Church and Kingdom the One and the Same Thing?" W. F. Carlton, C. E. Hutchison.

Saturday Night.

"Who Are the Elect?" L. P. Fleming, B. T. Huey.

"Do We Receive the Baptism of the Holy Ghost as They Did On Pentecost?" J. B. Freano, W. A. West.

Query box.

Sunday Morning.

9:30—Devotional, D. P. Leggett.

9:45—"The Live Sunday School," C. W. Baldrige, J. T. Barker.

"Why a Sound Baptist Should Pay His Campaign Pledge." General discussion.

"Restricted Communion," W. H. Haste.

1:30—Devotional, Marvin Presley.

1:45—"Can a Child of God So Fall Away as to Be Finally Lost in Hell?" W. M. Powell, W. F. Carlton.

"Why Am I a Baptist?" W. A. West, C. E. Hutchison.

Come one all all. The early trains will be met Saturday morning at Dyersburg. J. B. FREANO,
Pastor.

RESOLUTIONS ADOPTED BY THE CENTRAL BAPTIST CHURCH OF FOUNTAIN CITY.

We, your committee appointed at a special church session at the Central Baptist Church, of Fountain City, September 25, 1921, to recommend action upon the resignation of our pastor, and to draft resolutions in regard to same, for ourselves individually, and voicing the unanimous sentiment of the membership of Central Baptist Church, recommend, with inexpressible regret, the acceptance of the resignation of Rev. A. F. Mahan, which was formally tendered by him at the conclusion of his sermon Sunday morning, September 25. This recommendation is made in deference to the wishes of Brother Mahan, and not as an expression of our desires in the matter.

We believe no pastor ever loved his people more sincerely and tenderly than Brother Mahan loved Central Baptist, and no pastor was ever more dearly beloved and appreciated by his congregation than Central Baptist loved and appreciated Brother Mahan. He has labored zealously in season and out for the Master's cause, ever ready to respond to the call of the needy, both spiritually and temporally, always ready to extend aid, help and sympathy to any and all in distress, regardless of denominational belief. He has, like Enoch of old, "walked with God." His religion has been of the 365-days-a-year kind. His exemplary conduct has excited the admiration of all Christian people. He has labored faithfully in the

Lord's vineyard, ever ready to heed the Macedonian call of "Come over and help us," an appeal which did not fall upon deaf ears, and always resulted in soul-winning, which is meat and drink to one whose chief ambition is to follow out the behest of the great commission.

As an evidence of our esteem for Brother Mahan, some of us have even been loth to part with his services on such sacred missions even for a brief season.

He is leaving us, but the work which he began in Fountain City will go on until time shall be no more—a living monument to this humble follower of the Master.

In view of his labors with, by and for us, and for the Master's cause, the cherished associations with him and his estimable family; therefore, be it

Resolved, That the membership of Central Baptist Church hereby express our heartfelt appreciation of the services of Brother Mahan as pastor, services extending over a period of six years, and pray God's richest blessings upon him in his new field of labor, that he may win many souls for the Master; that he, like Paul, may be "all things to all men," and that he may ever have the consciousness that wherever he may be, he and his family have the heartfelt wishes for their material welfare of every member of Central Baptist Church, and that at last when he is received into his heavenly abode, he may hear the Master's deserved commendation, "Well done, thou good and faithful servant."

Be it further resolved, That these resolutions be made part of the minutes of this church, a copy forwarded to the Etowah Baptist Church, whence Brother Mahan goes to continue his labors, a copy furnished the family of Brother Mahan, and that same be ordered printed in the Baptist and Reflector.

Mrs. J. A. DUNN,
F. L. ELDRIDGE,
MRS. BELLE ROACH,
J. T. INKLEBARGER,
J. W. K. BROWN,
Committee.

R. R. RATES TO CHATTANOOGA ACCOUNT U. C. V. REUNION.

By J. L. Meek, Assistant General Passenger Agent.

The chairman of the executive committee of the United Confederate Veterans' Reunion, Mr. W. N. Hudiburg, has announced that all camp commanders, camp adjutants, department commanders, brigade commanders and brigade adjutants have been furnished with a supply of identification certificates which are to be issued to veterans and others entitled to purchase tickets to Chattanooga at reduced fares authorized for the reunion.

Before Veterans, Sons of Veterans and others entitled to purchase round trip tickets to Chattanooga at the one cent per mile fare, can obtain round trip tickets at this reduced fare, the purchaser must obtain and present to the railroad ticket agent one of these identification certificates, which may be secured on application to some one of the camp commanders or adjutants who are now supplied with them.

The dates of the reunion are October 25, 26 and 27, and the executive

committee has completed all arrangements for the entertainment of veterans and their families, Sons of Veterans and their families, and allied organizations connected with the U. C. V. Association.

In addition to the usual veterans' parade, there will be a great military parade participated in by world-war veterans and the Sixth U. S. Cavalry, now located at Fort Oglethorpe, Ga.

Citizens of Chattanooga have raised more than \$25,000 to be used for entertainment purposes.

WORDS OF APPRECIATION.

Words of appreciation of T. E. L. Class of Ripley, Tenn., Baptist Sunday School for Mrs. F. J. Harrell:

On Mrs. Harrell's departure for Waco we want to extend to her our hearty good wishes and our love. We wish to assure her of our appreciation of her successful efforts in behalf of the founding and upkeep of our class.

Through her untiring suggestions, daily Bible study has been stimulated among the women. It is the sincere hope of every member of the T. E. L. Class that she may find in her new home loyal friends.

We tender to Mrs. Harrell our full assurance of abiding love and appreciation. Our best wishes and prayers shall always follow her that a great measure of success may attend her in her field of labor to which she goes.

Resolved, That a copy of these expressions of appreciation be sent to Mrs. Harrell, a copy be placed on the minutes of the T. E. L. Class, and a copy be furnished the Lauderdale County Enterprise and the Baptist and Reflector.—Mrs. H. W. Tucker, chairman; Mrs. Dan W. Majors, Mrs. Monroe Carney, committee.

HARRISON CHILHOWEE INSTITUTE Y. W. A.

By Mattie Self, Reporter.

The girls of Chilhowee Institute met August 24 and organized our Y. W. A. preparatory to a new year's work.

The following officers were elected: Ruth White, president; Hannah DeLozier, vice president; Mattie Self, secretary and treasurer; Ina Atchley, pianist; Orlena Edington, chorister; Mrs. Hattie Baker, counselor.

We have only sixteen members at present, but we have received new members at each meeting thus far and are hoping to continue to receive members. We are sure of a large membership as soon as the girls can be convinced of the helpful things and the great good they are missing.

Good interest is being manifested by the members. Books have been ordered for a mission study and we hope to organize our class work at our next meeting.

We are very thankful to God for His great blessing in sending Mrs. Baker and Miss Thomas to work with us in the Y. W. A. this year. We are looking forward to this year's work as being the best we have ever had and are striving to accomplish this thing.

It is our desire to be prepared to do everything our blessed Master would have us do. Pray for us and our work.

SUNDAY SCHOOL AND B Y P U

W. D. HUDGINS, Superintendent
Tulahoma

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

COMPARATIVE ATTENDANCE, SUNDAY, OCTOBER 16.

Nashville, First	680
Chattanooga, First	620
Memphis, First	594
Knoxville, First	570
Knoxville, Bell Avenue	550
Knoxville, Deaderick Avenue	523
Memphis, Bellevue	495
Johnson City, Central	452
Jackson, Second	435
Chattanooga, Tabernacle	412
Memphis, Temple	422
Knoxville, Fifth Avenue	404
Knoxville, South	400
Memphis, Central	375
Cleveland, First	363
Chattanooga, Avondale	348
Chattanooga, Rossville	332
Clarksville, First	321
Chattanooga, Central	320
Nashville, Immanuel	314
Humboldt	309
Nashville, Edgefield	307

We call especial attention this week to the program of the Southwide meeting of the Organized Class Workers which meets at New Orleans in February. We are counting on a large number of our Organized Class Workers going to this conference. It will be a fine trip and a great meeting. Following is the program as outlined by the committee led by Mr. Strickland.

Dear Brother: The Southwide conference is looming large on the horizon. The Board hopes to take care of the expenses of the State Secretaries, and we hope to have great State group meetings on Thursday afternoon. The program is taking definite shape, and you will be kept informed of every move.

Fraternally yours,
HARRY L. STRICKLAND.

The following is the tentative and proposed program of the Southwide Conference of Bible Class Representatives, New Orleans, La., February 7, 8, 9, 1922:

Tuesday Afternoon, February 7.

Sight seeing trip for all delegates who have arrived.

Tuesday Evening.

7:30 p.m.—Song service.
8:00—Conference opens. Words of welcome.
8:30—Address of the evening.

Wednesday, February 8.

Keyword for the day, "Evangelism."
9:00 a.m.—Song service.
9:30—Presentation of the purpose of the conference.
10:00—The win-one campaign. Three thirty minute addresses.
11:30-11:45—Devotion and praise.
11:45—Address.
12:30—Adjourn for lunch.

Wednesday Afternoon.

2:30-4:30—Twin sessions.
Men's meeting at
First hour given to two set addresses stressing personal evangelism. Second hour given to round table discussion of practical class work.
Women's meeting at

First hour given to two set addresses stressing personal evangelism. Second hour given to round table discussion of practical class work.

7:30 p.m.—Song and praise.
8:00—Address on class organization and activities.

8:40—Address.

Thursday February 9.

Keyword for the day, "Enlistment."

9:00 a.m.—Song and praise.
9:30—The Need for Enlistment.
10:00—The How of Enlistment.
10:50—The Organized Class Enlisting.

11:30—Devotion and praise.

11:45—Address.

12:30—Adjourn for luncheon.

Thursday Afternoon.

2:15 p.m.—Song and praise.
2:30-4:30—First hour, practical class organization. Second hour, group State meetings led by State Sunday School Secretaries.

5:00—Parade of all Bible classes through streets of New Orleans—men walking, women in autos.

Thursday Night.

7:30—Song and praise.
8:00—The Sunday School Board.
8:40—Dr. Truett.

B Y P U NOTES

We are glad to have Dr. Harry Clark with us the week of the Memphis Training School, October 23 to 29. Besides delivering two addresses before the City BYPU Training School, Dr. Clark will address the students of the city High School and of the West Tennessee Normal. Also it is being planned to have him speak before the Rotary Club and other organizations of the city in the interest of Christian education. It has been requested that Dr. Clark hold special conferences for the Memphis young people on personal problems in securing an education. Conference hours have been arranged and it is expected that great benefit may come from these.

The Memphis City BYPU Training School starts this coming Sunday, the 23rd. We have been fortunate in securing our South-wide Field Secretary, Mr. E. E. Lee, of Dallas, Texas, to teach the Senior Manual, also Mr. Auber J. Wilds, State BYPU Secretary of Mississippi, to teach "Soul-Winning." Mr. Wilds made such a fine impression upon the Memphis folks last year that they insisted upon his return this fall. Miss Lucy E. Cooper will again teach the book she has written on, "Training in Bible Study," for the special benefit of Bible drill leaders. After this course was given last year an increased interest was taken in Bible reading throughout the BYPU's of the city. Our State Superintendent, Mr. W. D. Hudgins, will teach "What Baptists Believe," and your State Secretary, "Home Missions in the South." Dr. Clark and others will bring the evening addresses. Short devotional talks

will be made each evening on "Service." The theme for the week's work will be "Consecration."

Rev. D. L. Sturgis writes accepting the engagement in the Memphis Junior City Training School, November 20-25. Mr. Sturgis will teach "Training in Stewardship" to the Juniors and we know that they will be delighted with their teacher.

Mrs. Frank H. Leavell, of Georgia, nee Miss Martha Boone, of Tennessee, will be with us the same week to teach the Junior Manual. This will be especially pleasing to the Memphis Juniors, as Memphis was the former home of Mrs. Leavell and many of them enjoyed the very pleasing work done by Mrs. Leavell this year at the State Junior BYPU Convention.

Prospects this year are bright for an even larger school than was held last year, when they had an average attendance of more than 350.

The BYPU at Gibson was recently reorganized with Mr. Travis James elected president and Miss Verna Scruggs secretary. They also had a fine training school.

Your State Secretary had the privilege of accompanying Rev. Fleetwood Ball to one of his Sunday afternoon appointments, the Rock Hill Church. Rev. Ball had an excellent bunch of young folks in this church. A very promising BYPU was organized and chose to be named the Fleetwood Ball BYPU.

Dr. E. H. Marriner brought the Monday evening address at the Lexington Training School and spoke on "Still Baptists." It was an eloquent address, brimful of humor. Dr. Marriner stated the three pitfalls that have been placed in the pathway of Baptists in recent years and told how, through it all, we have remained true—we are still Baptists. It is always a delight to be with this popular Humboldt pastor.

Dr. E. K. Cox, of the Second Baptist Church, of Jackson, spoke on Tuesday night of the Lexington School on "Caleb." He took his hearers back to the days of this ancient hero and each one traveled with Caleb of old through the campaigns of the Promised Land. It was a real treat.

Each one of the visiting speakers and members of the faculty had the pleasure of speaking to the schools of Lexington. Rev. Ball makes it very pleasant for those enjoying his hospitality.

Rev. Wilson Woodcock, now of Brownsville, Tenn., writes about the Dickson BYPU: "The BYPU at Dickson is doing a splendid bit of service for the church. In the absence of a pastor they are conducting the Wednesday night prayer service in addition to their Sunday evening BYPU meeting. I have had several letters complementing the work of Mr. Corbett, of Nashville." Mr. Corbett recently held a training school at this place as a volunteer worker, giving his time to the work.

Plans are being made to hold the BYPU Training School at Carson-Newman College in the near future. All the workers look forward to the opportunity of being in our State

schools to become better acquainted with the coming leaders in our denominational work.

A new Junior BYPU was organized at Surgoinville, Tenn., and the following officers were elected: John Williams, president; Hobart Hagood, vice-president; Bessie Sandidge, secretary; Gladys Arnold, assistant secretary; Charlie Bass, treasurer; Mrs. J. H. Smeltzer, leader.

This new BYPU has already had some splendid BYPU meetings and gave a public meeting September 11. Every member was present at this latter meeting and gave his part orally.

Almost 85 per cent of the members of the Union are present every Sunday night and ready to do anything they are called upon to do. They have had three social evenings—one each month. 75 per cent of the BYPU are keeping up their daily Bible readings. All but three of the members are Christians. This is a very creditable report and much of the credit for the work belongs to their leader, Mrs. Smeltzer.

The BYPU at the River Bend Church, near Bristol, has started to secure a library. A place has already been built for the books and a librarian is in charge of securing them. Books sent to the pastor, Rev. J. L. Cockran, Emmett, Tenn., will be appreciated. If you are through reading some good book, pass it on.

What Socials Mean.

S—ouls bent on saving souls.
O—pportunity for service.
C—ommittee preparation.
I—ndifferent members enlisted.
A—ction, plenty of pep.
L—ight refreshments.

Knoxville, the city in which the Laymen's Missionary Movement of the Southern Baptist Headquarters is located, is endeavoring to set the pace in the South-wide campaign for tithers. At every service of the churches of the city, tithing is being presented, and in some of the churches four-minute addresses will be the order of the day until the wind up of the campaign, November 27 to December 4. This week, which includes two Sundays, has been set apart as round-up week and will be known as "Half Million Week." The aim for the state of Tennessee is to reach our goal of 36,000 tithers by that time. It needs the co-operation of all to succeed.

The Robertson County meetings will begin October 16, and during the week which follows, ending with Sunday, the 22nd. Seventeen meetings will be held. Representatives from all over the association will meet at Hopewell Church, Saturday, October 22, at which time big plans for the coming year's work will be launched. Dr. Harry Clark, State Secretary of Christian Education, and W. H. Preston, State Secretary of BYPU work, will be among the speakers. During the associational campaign our denominational program, stewardship and tithing, Christian education, local and associational BYPU work will be presented. It is hoped that along with many other good things this may result in securing a large number of tithers.

One of our field secretaries gives the following suggestions for socials: "Get some good book, such as 'Ice Breakers,' which can be secured from the Sunday School Board. Plan your socials. Plan different kinds of socials each time. Don't let but a few 'on the inside' know what the social is to be. Have it full of surprises. Change the parts often. Have games all can take part in. Have socials once in awhile. Make the socials homelike. Always stop on time. Stop while they are having a good time." Also it might be added that fishing parties, hikes, marshmallow roasts, hay rides, etc., could be introduced every now and then to give variety to the social life of the young people.

Report your tithers to the BYPU Department at Tullahoma. It is hoped that many of our unions are report themselves 100 per cent tithers. Who'll be first?

During the past week the Maryville Sunday School and BYPU Training School was held in the First Baptist Church of Maryville. This school was for the entire Chilhowie Association and representatives were present from several of the distant churches. Beginning with inclement weather on Sunday, the 25, the school continued to grow in interest all through the week. Afternoon and evening classes were held. Besides the Sunday school and BYPU work, Miss Margaret Buchanan had a large number of ladies present to take up the WMU work. Dr. Johnson, pastor of the First Baptist Church, conducted a conference each afternoon for mothers. The three divisions of the Sunday School, Normal Manual, Winning to Christ, a class for officers, and the Senior and Junior BYPU Manuals were the books taught. Mr. W. D. Hudgins, Miss Lucy E. Cooper, Rev. D. N. Livingstone, Rev. T. G. Davis and W. H. Preston conducted the classes.

It was with deep regret that the Maryville Training School saw Mr. Hudgins leave at the beginning of the school on account of an attack of appendicitis. The prayers of the school follow him for a speedy recovery.

The following is the Tennessee BYPU tithers pledge:

"Believing in Scriptural Stewardship and Tithing, I henceforth will endeavor to live the life of a good steward and agree to give one-tenth of my income to the Lord." Signed

BYPU treasurers might copy this on a paper and get the names of the tithers signed to the paper and send a copy of the list to the Tullahoma office.

SOUTHWESTERN ASSOCIATION.

The annual session of the Southwestern District Baptist Association was held with the Ephesus Church, near Vale, Carroll County, recently. Rev. Joe Joyner was elected moderator of the body and Clerk Butler was re-elected. The annual sermon was preached by Rev. J. G. Cooper. The attendance from the different local churches was large, and all churches were represented by letters or messenger. Reports of progress



Edgefield Baptist Sunday School, Nashville, Tenn.

were made along many lines of church activity. The next annual meeting will be held with the Eva Church.—Nashville Tennessean.

FIFTH SUNDAY MEETING AT EVA, BEGINNING OCT. 28.

Sermon Friday night by Brother Marshall Joiner; alternate, Joe Joiner. The following is the program:

1. "Will We Know Each Other in Heaven?" H. L. Jones and Elihu Martin.
2. "Will the Heathen Be Lost?" T. M. Boyd and Joe Joiner.
3. "Is Foot-Washing a Church Ordinance?" Marshall Joiner and Ellis Arnold.
4. "Will We Be Rewarded in Heaven According to Our Faithfulness Here? Are There Degrees in Heaven?" S. W. Joiner and J. D. Herndon.
5. "Is It Foreordained and Predestinated for Some to Be Lost and Some to Be Saved?" W. H. Yates and D. D. Byrd.
6. "Is the Infant in a Lost Condi-

tion?" Newt Joiner and J. D. Herndon.

7. "Does the Soul Go to Heaven When the Body Dies?" J. G. Cooper and L. R. Watson.

8. "Is Restricted Communion Right?" J. G. Cooper and S. W. Joiner.

Brethren if I have left any of you out, come any way.—J. D. Herndon, Camden, Tenn.

UNION UNIVERSITY NEEDS.

By R. E. Pettigrew.

Union University is crowded and needs quite a number of things. But it seems to me that it needs the prayers of its friends more than it needs anything else. If that institution was founded by the prayers and sacrifices of those gone on to the better land, it is up to us to keep it going by the same means.

Jacob just had to meet Esau the next day. The situation was full of danger and could not be dodged. But he approached by wireless, by the

overhead route. It occurs to me that we can more effectively reach a situation by the route Jacob tried and what is thus accomplished will be lasting in its effect. Let us pray for rather than criticize Union University.

MEETING TO BE AT DOYLE.

By Pastor R. L. Bell.

Our meeting is to begin October 23, with Brother B. T. Huey, of Martin, doing the preaching, and Prof. E. M. Bartlett, of Hartford, Ark., doing the singing. Everything looks favorable for a great meeting.

We had a great day Sunday. About 100 in Sunday school, 30 in BYPU, and 20 in Junior BYPU, and a full house and spiritual services.

The church extends the pastor a hearty call for another year. Pray for us in this field. We have had a net gain of twenty members. Much improvements on the house. The SS has increased 50 per cent and ready to register as an A1.

HELP! HELP! HELP! Home Missions NEED! NEED! NEED!

MUCH DONE

Some Successes Last Year.

1. 1,656 Missionaries Employed.
2. 77,377 Additions to Baptist Churches.
3. 258 New Churches Organized.
4. 524 Church Houses Erected and Improved
5. 835 Sunday Schools Organized.
6. 100 Per Cent Enlargement of Enrollment.
7. 285,272 Dollars Improvement on Mountain Schools.
8. 173 Ministerial Students in Mountain Schools.
9. 688 Conversions Among Mountain School Students.

MUCH MORE TO BE DONE

1. Urgent Need for 500 Additional Missionaries.
2. Millions of Our People yet Unsaved.
3. Many Counties and Cities With no Baptist Church.
4. 4,000 Churches With no House of Worship.
5. Thousands of Children With no Bible Instruction.
6. Multitudes of Baptists Not Enlisted in Kingdom Causes.
7. Many Day Schools Among Foreigners Imperative.
8. Destitute Fields at Home and Abroad to be Supplied with Workers.
9. Multitudes of Unsaved Students to be Reached.

THE BOARD DISTRESSED AND CRIPPLED BY DEBT AND LACK OF MONEY.

Rally! Rally! Rally! and Pay at Once!

HOME MISSION BOARD,

B. D. GRAY, Cor. Secty.

1004 Healey Building,

Atlanta, Georgia

WOMAN'S MISSIONARY UNION

MISS MARGARET BUCHANAN, Corresponding Secretary

Headquarters: 161 Eighth Ave., N.

Nashville, Tennessee

Dear workers, let us hear something of your State mission day, that we trust many of you have enjoyed together. If you have not used this suggested program, it might help you to rally your forces for the fall work to have such a day, and surely our State work needs your thought and, above all, your prayers. And, too, it would give you a good chance to round up your Campaign pledges, take stock, see how you stand and if any laggards, they would be reminded to catch up and keep step. Then we are in the midst of our Tithing Campaign. A letter and literature explaining this campaign has gone out from our W. M. U. office to each W. M. S. and Y. W. A. president whose name we have on our mailing list. Please heed the request and push this movement in your church. M. B.

THE TREASURER'S LETTER.

A letter from our State W. M. U. treasurer, Mrs. J. T. Altman, has gone out this day (October 13) to the treasurers of W. M. S. and Y. W. A., and leaders of junior organizations, reminding you that October 31 closes the quarter, and also our State year. Please report promptly and fully and mail your blank so it will reach Mrs. Altman by November 1. Look at your treasurer's record book and see again just what your aim should be. Find just what has been paid on your five-year pledge, subtract from the whole pledge and divide the remainder by three and you have what is due this year, before May, 1922. And the regular payment of it will greatly help our mission boards to do the work planned on the basis of our pledges to God for His work. M. B.

FIELD NOTES.

On the night of October 4 I was a guest of Mrs. R. R. Acree and family, always a delight to be with Mrs. Acree.

Wednesday, the 5th, by the kindness of Mr. Norman Smith, I attended the Cumberland Association meeting with Hickory Grove Church, speaking to the report on woman's work presented by the superintendent, Mrs. Russell. After the lunch hour the women of the church gathered in the school building and we organized a W. M. S. with ten members, with Miss Alma Dameron, president, and Mrs. A. O. Powers, treasurer; Mrs. Gold Smith, vice-president.

Going on to Pthis, the night was spent in the parsonage, which is now the home of my nephew, John H. Buchanan.

Thursday the church automobile carried Mrs. Miller and two of the deacons to Big Sandy for the Western District Association. The pastor had been called away unavoidably. Here the superintendent, Mrs. D. M. Nobles, had arranged for a woman's meeting in the Methodist church, so after a bountiful lunch in the grove we met a goodly number of the women for a business session. Time

was given your secretary to present the special aims of our union.

A call to meet my sister in Memphis, placing her in a hospital, took the next three days.

The Nashville quarterly meeting was the next engagement, followed by the State mission day of Immanuel W. M. H. S., where I was asked to take a part in each. Both were good meetings. We hope for fuller reports from these later.

Thursday, the 13th, with Concord quarterly at Fellowship Church, near Smyrna. Mrs. B. F. Flowers kindly conveyed us to the church. Mrs. Mahaffy, the new superintendent of Concord, had prepared a splendid program. A full report is requested from the secretary. The work is starting off well. It was a joy to see Mrs. S. P. DeVault in this meeting. She has been laid aside for some time and we have missed her.

The new pastor's wife of Murfreesboro was with us. We welcome her from Georgia to Tennessee. Mrs. E. L. Atwood is a recent acquisition to the working force in Murfreesboro. Friendship Association and Dyersburg have lost, but Concord and Murfreesboro have gained a forceful worker.

The Fellowship women extended gracious hospitality and were cheered by this meeting.

Two ladies of Edgefield church were visitors and greatly enjoyed the meeting. M. B.

REPORT ON BOOKS AND PERIODICALS AT WATAUGA ASSOCIATION.

By J. Frank Seiler.

Some great philosopher has said, "Books are embalmed minds." No one will controvert the assertion that the constant association with learned men and women will enlighten, educate and advance that person who is so fortunate as to be constantly thrown in company with great educators and great minds. If books are embalmed minds (and we know this to be true), then there is no question but that our constant reading of those books which are the production of great minds will educate and advance those who read them. Therefore we advocate and recommend to our membership the reading of good books—those written by men and women of high standing intellectually and of strong character.

The Bible, of course, is the foremost book in this class, and within its covers may be found all kinds of literature except fiction (though some parts of it are exceedingly more interesting than fiction), and every book in it is the production of a strong character. For this reason, there is no better book to recommend to our membership; and, to encircle about us an atmosphere of piety and Christlikeness, we should read it constantly. If we will do this, our very being will radiate humility, loving kindness, charity and all that goes to make up a Christian character.

One great object of this Baptist Association is to create within us a

greater desire or eagerness for religious information and to promote and advance Christian intelligence. How can this be accomplished unless we impress upon our membership the necessity for wider religious reading? Some persons think that the chief business of associations is to collect the statistics of the churches and publish them. Dr. Pendleton, the author of our Church Manual, says that this is the least part of their business. He says, "Their great work is connected with local church extension, the missionary enterprise, Bible, book and tract distribution, ministerial education and the Sunday school work." Combined action for all of these objects is the supreme reason for associations."

Considering each of these subjects separately it will be seen that the reading of religious literature is essential in order to know how properly to plan for and successfully attain each of them. In order to prepare ourselves for the proper conduct of the work of the Association and to accomplish it in the best possible way, and to fit ourselves as workmen in God's Kingdom that needeth not to be ashamed, we urge that all of our members take time to read our Baptist literature, taking the Bible as the basis, and in conjunction with it the various tracts published by the Convention and boards, the Baptist and Reflector, Home and Foreign Fields, Royal Service, and any others that can be procured. Get all of these tracts you can and get these papers regularly, and read them thoroughly, and when you have done that, we are safe in saying you will be more satisfied with yourself, more interested in God's work and greater good can be accomplished for Christ in this community.

FROM AN EXILE.

By Elmer Ridgeway.

Somehow we Tennesseans never forget the land of our birth. I have been in Oklahoma eleven years, but the memory of my early ministry in Tennessee lingers still. Glorious have been the experiences I have known in this state for a decade past. My work here with the First Church continues to abound. Our annual report to the Association showed that we have had 243 additions during the year. Our Sunday school leaped from an attendance of 200 to an enrollment of 1,084 in eight months. We recently had 856 present in Sunday school, when a picture of the school was made. The average for the whole year has been fine. Our magnificent church building, just finished a year ago, is a marvel of beauty. It is valued at \$73,000. The main auditorium will seat 1,000, and the three floors are equipped with 32 Sunday school rooms. We attribute our great gain in Sunday school attendance to the efficiency of the plant as well as persistent, constructive and perennial effort. Great crowds attend the preaching services. There have been 138 people baptized since the first of the year. To God be all the glory. I rejoice in the onward march of the kingdom in "Sunny Dixie!" May our Baptist hosts there continue to abound! Blackwell, Okla.

FROM PASTOR S. M. M'CARTER.

We closed a gracious revival in the Venore Church the other Sunday. We had 51 additions, 35 by baptism. Rev. Mel G. Leaman, of Erwin, did the preaching, and endeared himself to the people. Brother Leaman has special gifts for evangelistic work and we commend him to the brotherhood. If his services can be secured. The meeting will continue to be a great help to the church.

On the fourth Sunday in this month we will begin our revival here, the pastor doing the preaching, and we have secured the services of Mr. and Mrs. H. E. McKinley to conduct the singing. We are expecting a great meeting.

Madisonville, Tenn.

PATH OF THE KING.

By E. C. Dargan.

"The Path of the King," by John Buchan, author of "Mr. Standfast," "Prester John," "Greenmantle," etc. George H. Doran Co., New York. 1921. Pp. 290. \$1.90.

The publisher's notice says of the author: "Mr. Buchan was called to the English bar in 1901. Traveled all over South Africa and became a convert to Cecil Rhodes' doctrine of a united empire. He directs the affairs of the Nelson Publishing House, is to some extent involved in English politics, is an ardent sportsman. During the war he was at the front as correspondent for the London Times. He is also the author of a "History of the War," which has now reached its twentieth volume."

"The Path of the King" is a unique and remarkable book. It traces by a string of thrilling adventures and through various personalities, races, countries and epochs the course of a royal descent of talent and power. The Vikings of Norway, the Normans, the Crusaders, the Discoverers, the English Revolutionists, the American pioneers find their goal of personality and power in Abraham Lincoln, "the last of the kings." Historic personages figure slightly but tellingly in the narrative. The tales of adventure are vividly presented, the connection is skillfully maintained, the style varies to fit the times and places, and the reader's interest is kept wideawake all through. Both in thought and execution the book is an unusual one and is well worth reading.

We can preach the Word and that is the Sword of the Spirit. We can preach the Word, we can live the life, we can witness to the truth of the gospel, we can win souls to an eternal life and thus hasten the glorious day when our Lord shall conquer and when the kingdoms of this earth shall become the kingdom of our Lord and Saviour Jesus Christ. —J. T. Britan.

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SOUTHERN DESK CO., Hickory, N. C.

**"GO YE THEREFORE." MARK
16:15.**

By W. C. Patton.

This great commission was taught by Jesus Christ and not by man. This is a call that means a greater service to God and a deeper determination to preach the gospel to every creature. There is great and pressing need that we carry the light of life to those who sit in darkness, and the Christian who is unwilling to obey this last command of the Lord is at best a dwarfed and mutilated disciple. Not to obey this fundamental law of Christ's kingdom is solemn mockery. Let us think twice: for the sake of the church and the world; yea, let us think deeply, thoroughly, broadly, so as to keep in touch with the divine spirit of the great commission. There is an indefinable spiritual force that constitutes each new-born soul an important factor in the world's redemption.

Our prayers must go with our Lord's commission. Prayerless giving will never evangelize the world, no matter how vast the sum of money given. The supreme need is prayer. It takes prayer to send the gospel. Then let us give to this the foremost place in the use of our time and strength. It is most needful that we pray, for something really happens when men pray. God can save souls anywhere if there is enough prayer of the right kind. There is quite a difference between praying and simply saying prayers. The effectual fervent prayer of a righteous man availeth much. James 5:15. It must be a righteous man praying. It must be a prayer that is characterized by sincerity, and that is opposite to listlessness, to dullness and supineness. Then if this last command would be respected and fully obeyed let your prayers continue to go with the onward movement of the Kingdom of Christ.

This old world is heart-hungry, is starving to death for the want of true heartfelt sympathy. We need a gracious overflow of good Samaritanism, of sympathy to do for the lost what we might never have another chance to do. Let our brethren of means learn the important lesson that a dollar is worth no more nor less than its capacity to bless and redeem lost humanity. Yet many do not feel drawn to make any sacrifices. More money is needed in the great mission work. Let us honor the Lord with true zeal and loyalty. Let our money go for the building up of Christian character. Then our relation to this command is intensified.

As it is their religious necessity that lost men have the gospel and as it is our religious duty that we send or carry it to them, we are completely shut up to the word "go." Our first concern was the all important question, "What must I do to be saved?" but its sequel now is, "What will Thou have me to do?" We must go or send; do or die. This little word "Go" in our text means promotion that will come to all who fear God and keep his great marching orders. Christ Himself was a great foreign missionary. He came from heaven and said, in those immortal words, that He "came to seek and to save that which was lost." Let your tongue be the true logic of the cross.

The church that is devoid of this missionary spirit has surrendered the credentials of its own salvation. Jesus brings out that profound relationship between himself and His disciples in the 15th chapter of John, in the parable of the vine, when He says, "Without me ye can do nothing." We must, like Isaiah, do something, whose lips were touched with a live coal from the altar with a message to a people of unclean lips, and who said, "Lord, here am I, send me?" The voice that speaks peace calls the soul to action. O let us hear the martial call to go. The time has dawned upon us when any kind of a backward view of our great missionary enterprise must not be taken for that which was to our fathers nothing more than a vague and shadowy dream has become to us a mighty fact that throbs with life and power. It would be a mean and selfish thing to shirk duty and shift responsibility when it comes to this known command of Christ. Let the breadth of our text be the breadth of the Christian mission. Let our heart get to be 25,000 miles in circumference; let our heart keep time with the heartbeat of Christ; as far as human feet have trod the earth, thus far our commission requires us to go.

We might ask "why is the gospel to be preached to every creature?" Because every creature has an interest in it; to the Jew first and then to the Gentile. Why has every creature an interest in the gospel? Because Christ died for all and the searchlight of the gospel must illuminate the dark places of earth. John C. Calhoun, it is said, would have laid down his life for South Carolina. John Knox said, "Give me Scotland or I die," but did not include England. Neboth said to Ahab, "The Lord forbid that I should give the inheritance of my Fathers into thee," so he kept his vineyard even at the cost of his life. We must love larger spots of ground than merely old graveyards and old homesteads. We should be more like our Saviour than to have merely a narrow passion for the lost; our field is the entire world.

The gospel is the power of God unto salvation to every one that believeth. It has the most glorious triumphs to offer to this down-trodden world. As it goes it will go triumphantly. It promises a most glorious rest for the people of God; it presents a glorious Christ that can save all who will believe on Him. Then let us, my brethren, move on to conquest and victory in subduing the world to Christ, whose right it is to reign. Our text means the reaching out for and gathering into the fold of Christ the nations of the earth.

It is the disobedience of so many who are called Christians to this last command that so sorely condemns us. "Why call ye me Lord, Lord, and do not the things which I command?" A sluggish indifference in sending the gospel of Christ to a lost world may arouse the wrath of God and bring down the judgments of heaven. Great will be the guilt incurred if we fail to send the gospel in God's way. But let us greatly rejoice that the heathen have not been forgotten by the Father of mercy, for He gave His only begotten Son, "full of grace and truth," who tasted death for every man. The Holy Spirit is ever ready to convict, to enlighten and to save. Yet in the very face of these great truths it

seems that we have been slothful in our efforts to send the gospel. May we not be charged with the loss of souls unless we become more willing to give the information which God has given us? Let us stand in our place and be more prompt.

We have greater opportunities and superior privileges to carry the gospel than ever before. We are not trampled in our efforts. We are free and unincumbered. There are people who do not want to do anything for missions, who are afraid of duty, afraid of their religious task. O that we would love the Lord more deeply so that we might obey His great and last command! O that we had more self-denial! O that we would get our souls inflated for the coming of God's Kingdom! Let it sweep around this green globe, and let this gospel of the Kingdom be preached in all the world for a witness and then shall the end come. Matt. 24:14. He that believeth and is baptized shall be saved. The work of the church cannot be done by the invalid members; let us obey that little word in the text, "Go ye, therefore." The religion of Jesus has "go" in it, and that which remains stationary will stagnate surely.

Johnson City.

METHODISTS ON SUNDAY LAWS.

By W. M. Bunts.

The Holston Methodist Annual Conference of eighty-one thousand members today, with only one vote dissenting, adopted the Sabbath Observance Committee's report, urging Congress to enact the national Sunday law to stop all interstate Sunday mails, trains, newspapers and other business, and to secure Sunday as a rest day for all Federal and interstate workers, it being the same law presented to Congress July 14 last, by Noah W. Cooper, and other committeemen in behalf of the annual conferences of Baltimore, North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana, Texas, Arkansas, Louisville, Memphis, Tenn., and many others, covering nearly all Southern Methodism.

The Southern Baptists in convention, May 16, 1921, at Chattanooga, also called for a national Sunday law, and the Holston Conference rejoiced that they were agreed with their Baptist brethren.

The General Conference was requested to endorse this law at its session next May, and State legislatures were urged to secure Sunday as a rest day for all, as God commands.

Morristown, Tenn.

DR. A. C. DIXON SUPPLIES UNIVERSITY CHURCH, BALTIMORE.

By R. H. Edmunds.

The University Baptist Church, of Baltimore, has secured as acting pastor for November and December, and possibly for January and February, Rev. A. C. Dixon, D.D. The Sunday school building of this new enterprise is nearing completion, and will be dedicated on October 30, when Rev. E. Y. Mullins, D.D., will preach in the morning and in the afternoon. The Sunday school building will have a seating capacity of about 450 and

will be used for general worship until the church building has been erected. The University Church is located immediately opposite the entrance of the Johns Hopkins University grounds and Dr. Dixon and other leading ministers who have studied the situation have expressed the thought that it is the best location for a Baptist church which they have ever seen.

In giving consideration to the request of the University Church to serve there as acting pastor for a few months, Dr. Dixon expressed in a letter his views, which are in direct harmony with the views of those who have organized this church. He wrote:

"I have had two quiet days of prayer and thought over the Baltimore proposition, and I must confess that it appeals to me more and more strongly.

"I am taking things for granted:

"(1) That the University Baptist Church will adopt a confession of faith in harmony with the fundamentals of our historic Baptist faith without a particle of sympathy with the rationalistic modernism, which discredits the Bible, denies the virgin birth of Christ, eliminates the supernatural, takes from our Lord Jesus Christ the crown of pre-eminence in the realm of knowledge.

"(2) That the University Baptist Church will seek to be a soul-winning institution, its field that part of the city, all of Baltimore, Md., the United States and the world.

"(3) That the University Baptist Church will welcome to its membership with equal cordiality the rich and the poor, the one and only one prerequisite being good proof that he or she is a genuine child of God.

"(4) That the University Baptist Church will have free seats and practice Christian stewardship by giving "as God has prospered."

"(5) That the University Baptist Church, in a word, will have for its high and holy ambition to become in creed, character and conduct such a spiritual body as will please Him who said, 'On this rock I will build my church, and the gates of hell shall not prevail against it.'

"It renews my youth to think of taking part in this young, vigorous, hopeful enterprise for Christ and the church, and if the door opens fully for me to enter it, I shall rejoice in putting into it all there is of me, little or much, with a certain prospect of success. Its very difficulties are an inspiration."

BYPU NOTES.

Miss Alice Kendall writes from Trezevant that the Juniors there are making a very gratifying improvement in their work right along. Miss Kendall has been marking them upon the basis of 100 per cent on five points—attendance, on time, daily Bible readings, speaking their parts, and systematic giving to the church. This record has been kept for three months and already ten of the Juniors have made perfect records. Some find it worth while to add other points, such as, order, study course and attending the preaching services. For Juniors, a monthly report card sent home to the parents with this record, links the Junior BYPU and the home together.

PASTORS' CONFERENCES

NASHVILLE.

Belmont Heights—Geo. L. Hale, pastor, spoke at morning hour on "The Winnowing Hand of Jesus." Received for baptism, 2; professions, 5; in SS, 230; in Jr. BYPU, 18. No service at night on account of Ham-Ramsey meetings.

Centennial—L. P. Royer, pastor, spoke at morning hour on "The Greatest Question—Its Answer." We went to the Ham-Ramsey meeting at night. For baptism, 9; baptized, 2; professions, 5. Attendance in SS was 75 per cent on church membership basis.

Calvary—W. H. Vaughan, pastor, spoke on "Harvest Men Wanted" (Matt. 9:37-38) and "Baptism" (Rom. 6:4). In SS, 144; baptized, 1; by letter, 3; in Jr. BYPU, 32.

Central—H. B. Colter, pastor, spoke on "The Holy Spirit's Place in Evangelism" and "The Peril of Hardening One's Heart Against God." In SS, 150; in Jr. BYPU, 50. Two good congregations and a fine day.

Edgefield—W. M. Wood, pastor, spoke on "The Kingdom of God" (Rom. 14:17) and "Coming to Jesus" (Jno. 6:37). In SS, 307; in BYPUs, 88; by letter, 3. Funeral of Private Chas. Holman, the oldest son of Superintendent Holman.

First—Subjects, "Conversation of Jesus with a Nervous Housekeeper" and "Advise of an Old Bachelor to Old Married Men." In SS, 680.

Grandview—Don Q. Smith, pastor, spoke on "True Discipleship" (Luke 9:23) and "The Handwriting on the Wall" (Dan. 5:27). For baptism, 1; baptized since last report, 3; by letter, 1; profession, 1; in SS, 170, 53 per cent; in BYPUs, 70. Revival began October 9, with ten additions first week. The meeting will continue indefinitely with services every evening at 7:30.

Grace—T. C. Singleton, pastor, spoke on "God's Provision to Meet Man's Need" (2 Tim. 2:19) and "Beholding the Glory of Jesus" (John 1:14). In SS, 262; in BYPUs, 70.

Immanuel—Ryland Knight, pastor, spoke on "Business as a Means of Grace" (2 Petter 3:18) and "The Meaning of Strength" (Acts 20:35). By letter, 4; in SS, 314; in BYPUs, 44.

Judson Memorial—C. F. Clark, pastor, spoke at morning hour on "The Supreme Offering." Attended Ham-Ramsey meeting at night. For baptism, 2; baptized, 1; by letter, 1; in SS, 208. Church membership, 260; SS attendance, 208; percentage, 80.

Lockeland—J. C. Miles, pastor, spoke on "Satan—His Origin" and "Satan—His Kingdom and His Church." In SS, 190; in BYPUs, 43. Completed a religious census last week. Training school for SS and BYPU workers.

North Edgefield—A. W. Duncan, pastor, spoke on "The Holy Spirit as a Teacher" and "The Sin of Grieving the Holy Spirit." In SS, 224; in BYPUs, 55.

Park Avenue—A. M. Nichols, pastor, spoke on "What Baptists Believe" and "What Shall I Do with Jesus?" In SS, 179. Sunbeam Band held an open meeting at BYPU hour with an excellent program.

Seventh—Edgar W. Barnett, pastor, spoke on "Like Jesus" and "How to Secure the Ministry of Angels." In SS, 150; in BYPU, 29. Preached at the Tennessee State Prison in the afternoon. Church membership, 335; in SS, 150; percentage, 44.7.

Third—C. D. Creasman, pastor, spoke on "The Reign of the Lord" and "The Reign of Satan." In SS, 295; in BYPUs, 45. Two fine audiences.

Watertown—E. A. Cox, pastor, spoke on "Grace Established" (Heb. 10:9) and "Jesus Receives Sinners" (Luke 15:2). For baptism, 1; in SS, 180.

KNOXVILLE.

Beaumont—A. D. Langston, pastor, spoke on "Spiritual Worship" (John 4) and "The Sin of Peter." In SS, 124. Began our meeting, with Rev. C. A. Bessy doing the preaching.

Bell Avenue—J. Allen Smith, pastor, spoke on "The Church's Call and the Pastor's Answer" and "The Revival We Need." In SS, 550; baptized, 1; by letter, 9. Had 150 families present.

Calvary—Stephen C. Grigsby, pastor, spoke on "Attachment to God's House" and "Son and Grace." In SS, 106. We enter our new church Sunday, October 23.

Central of Bearden—Robt. Humphrey, pastor, spoke on "Preparation for a Revival" and "Trusting God."

Cedar Bluff—W. M. Hightower, pastor, spoke on "The Christian's Choice." Young People's Union service at night." In SS, 64.

Central, Fountain City—Rev. J. C. Shipe spoke on "Glorying in the Cross." Preaching at night by Rev. Carroll. Rev. J. C. Shipe was called to the pastorate of Central Fountain City Church.

Deaderick Ave.—J. M. Roddy, pastor, spoke on "The Cup of Remembrance" and "Jesus Christ and Him Crucified." In SS, 523.

Euclid Ave.—J. W. Wood, pastor, spoke on "Standing for the Lord" and "Christ Can Save All." In SS, 185. Revival begins with good interest.

First, Etowah—H. F. Mahan, pastor, spoke on "What It Means to Have God with Us" and "Going to a Doomed City." In SS, 332; baptized, 30; by letter, 16.

First—F. F. Brown, pastor, spoke on Rev. 7:9 and Rev. 3:20. In SS, 570; by letter, 1.

Fifth Ave.—J. L. Dance, pastor, spoke on "The Unfailing Presence." J. H. Sharp spoke at night on "Tithing." In SS, 404; by letter, 8. The pastor is recovering from an illness of several weeks. We are in our new church building.

Fountain City—Neill Acuff, pastor, spoke on "A Vision and a Call" and "The Lord God." In SS, 176.

Grove City—D. W. Lindsay, pastor, spoke on "The First Two Woes" and "What Is Man?" In SS, 165; baptized, 1.

Inskip—W. M. Thomas, pastor, spoke on "Witnessing and Partaking" and "Repentance with Sorrow to God." In SS, 115. Large attendance.

Lincoln Park—L. W. Clark, pastor, spoke on Sincere Testimony Concerning Christ" and "Prepare to Meet God." In SS, 196. A good day.

Lonsdale—J. C. Shipe, pastor. Rev. A. F. Green spoke at morning hour on "Preparedness." The pastor spoke at night on "Union with Christ." In SS, 288.

Maryville—J. R. Johnson, pastor. Dr. J. J. Wicker, of Richmond, Va., is assisting in revival. Large congregations and many conversions and additions.

Mascot—S. G. Wells, pastor, spoke on "The Fruits of the Spirit" and "The Evil Spirit."

Mt. Olive—T. G. Davis, pastor, spoke on "The Old-Time Religion" and "The Sychar Revival." Protracted meeting began.

Mt. Zion—J. H. Henderson, pastor, spoke on "The Ultimate Triumph of Christianity" (Isa. 2:2).

Mountain View—W. C. McNeely, pastor, spoke on "Love for One Another" and "No Reason for Fear." In SS, 187.

Oakwood—R. E. Grimsley, pastor, spoke on "What Think Ye of Christ?" J. E. Caldwell spoke at night on "Things That Imperil Home." In SS, 284. Good BYPU.

South Knoxville—M. E. Miller, pastor, spoke on Gen. 3:13 and Gen. 19:16. In SS, 400; baptized, 25; by letter, 6. Pastor doing preaching in a meeting.

Smithwood—J. P. Jones, pastor, spoke on "Friendship" and "Burial of Moses."

CHATTANOOGA.

Avondale—W. S. Hamic, pastor. 348 in SS. Subject, "Avondale's Debt." Began our revival, with 10 professions, and 3 joined for baptism.

Blue Springs—J. A. Maples, pastor, spoke on "A Light in Prison." In SS, 178. Subject at night at Red Bank, "The Burdens of Life."

Woodland Park—G. W. Cox, pastor, spoke on "The Christian Hope" and "The Happy Man." In SS, 118. We had a fine day, with large congregations.

Chamberlain Ave.—G. T. King, pastor, spoke on "Joy in Serving the Lord" and "Character Study—The Life of Elijah." In SS, 112.

Central—W. L. Pickard, pastor. 320 in SS. Report on mission work discussed.

East Lake—W. A. Moffitt, pastor, spoke on "Personal Evangelism" and "Missing the Mark." One addition; 173 in SS.

East Chattanooga—J. N. Bull, pastor, spoke on "Gideon's Army" and "The Price of a Soul." By letter, 2; by experience, 2; in SS, 290. Meeting began with bright outlook.

First—John W. Inzer, pastor, spoke on "Who Is Setting Your Pace" and "The Four Miracles of Failure." Additions, 5; baptized, 1; in SS, 620. Large congregations.

Oak Grove—Rev. C. Courtney, pastor, spoke on "Faith and Love" and "The First and Last Blessing." In SS, 139; 2 by letter; in BYPUs, 46.

Highland Park—S. N. Hamic supplied morning and evening, with large congregations. Good BYPUs. Rev. J. B. Phillips will preach next Sunday.

New England, Ga.—Rev. R. L. Austin, evangelist, spoke on "God Our Stronghold" (2 Kings 6:16). At

night, "The Five Mistakes of Naaman."

Tabernacle—T. W. Calloway, pastor, spoke on "Building a Tabernacle for God" and "Sin and Its Effect." In SS, 412.

First, North Chattanooga—Pastor Rutledge has closed his work with this church. Preached at St. Mark's M. E. Church on "Scriptural Holiness."

St. Elmo—U. S. Thomas, pastor, preached. Had a great day, with 5 additions for baptism and 2 by letter. 283 in SS; 3 baptized; 67 in BYPUs.

Spring Creek—L. H. Syler, pastor, spoke on "God Leading His People to the City of Habitation" and "Spiritual Blindness." In SS, 103; splendid program by BYPU.

Rossville—Pastor J. Bernard Tallant spoke on "Loyalty to Christ" and "Pure from the Blood of All Men." In SS, 332; 110 in BYPUs.

Ridgedale—W. E. Davis, pastor, preached on "A Revival" and "Standing the Test." Two additions by letter; 154 in SS. Revival starts with Evangelist J. P. Carter, singer, and T. W. Calloway, preacher. Fine prospects for a meeting.

MEMPHIS.

Hollywood—83 in SS. Good congregations at both services. Pastor preached at both hours.—J. P. Neel, pastor.

LaBelle—Rev. W. L. Norris spoke on "God's Soldier" and "Our Heavenly Home." Good crowds. 298 in SS. SS contributed \$65.98. Dr. Ellis is improving.

Earle, Ark.—A. A. Weeks, pastor. Good SS and large crowd for preaching service. New SS addition to be built. \$1,500 in cash raised during week.

Bellevue—W. M. Bostick, pastor, spoke on "Service" (Matt. 20:21) and "Moses' Choice" (Heb. 11:24-26). Good BYPUs; in SS, 495; 1 addition by letter.

Bartlett—Pastor O. A. Utley spoke on "Opportunity" and "We Look for the Savior." Splendid congregations. Have had 101 additions to church in last two years. Pastor was unanimously re-elected for third year.

Baptist Memorial Hospital—Pastor M. D. Jeffries attended Coldwater and Tate County, Miss., Associations during the past week. Full hospital prayer meeting.

Binghamton—Carl Monroe O'Neal, pastor. Dr. Ruben, the converted Jew, preached at 11 o'clock and Bro. Davis, former pastor, preached last night. 175 in SS; good BYPUs; two additions for baptism; one by letter.

Boulevard Church—Pastor J. H. Wright preached at morning hour. Brother L. T. Wilson preached a fine sermon to splendid congregations. In SS, 160. Finished paying off a debt of \$1,100. Good BYPUs. Pastor preached at Caperville at three o'clock in afternoon.

Brighton—Chesley L. Bowden, pastor, spoke on "Working Out the Inwrought" and "The Way Home." In SS, 100. Good BYPU. Spoke to colored people in afternoon. Good day. New building considered.

Central—Charlie Butler, pastor. J. B. Phillips preached. 375 in SS; 1 by letter.

Central Avenue—Pastor Smith preached at both hours. In SS, 63.

First—Pastor A. U. Boone. Dr. Lloyd T. Wilson preached in morn-

ing. Pastor preached at night. Two by letter; one for baptism; one on the promise of a letter; in SS, 594.

McLemore Avenue—Pastor Furr preached at both hours. 221 in SS.

New South Memphis—Pastor T. E. Rice spoke at both hours. In SS, 109; in BYPU, 48. Fine day.

Prescott Memorial—Pastor Jas. H. Oakley spoke at both hours. In SS, 158. Good Unions. One funeral.

Speedway Terrace—Pastor spoke in morning. No service at night on account of no lights. In SS, 113.

Seventh St.—Pastor I. N. Strother spoke on "Paying Vows to the Lord" and "Building Up One's Community." In SS, 202; 2 by letter.

Temple—Pastor J. Carl McCoy spoke at both hours on "Women and Christianity" and "Sowing Evil Seed." Four by letter; 422 in SS; fine BYPUs.

MISCELLANEOUS.

Loudon—J. H. O. Clevenger, pastor, spoke on "Gratitude and Courage" and "Fishing for Souls." In SS, 155. First service in our new church, great congregations. Beginning our revival with Rev. A. A. Haggard, New Brookland, S. C., preaching, Prof. L. G. Summer, Buffalo, S. C., leading the music. We are very thankful to get into our new church. Pray that we may have a great revival.

W. D. Hutton, missionary pastor, preached on "Our Gospel" (Rom. 1: 16) and "A Better Life" (John 5: 25). In SS, 165; additions by baptism, 2; for prayer, 3.

Tabernacle, Lenoir City—A. B. Johnson, pastor. Rev. Robert Cox preached at morning hour. Pastor spoke at night on "Tithing." One addition by letter.

KNOX COUNTY W. M. U. MEETS.

A helpful and inspiring program has been prepared for the all-day quarterly meeting of the Knox County Association of Baptist Women to be held at Inskip on Thursday, October 27. This program will be in charge of the wives of the Knox County preachers and promises to be one of the best ever given by the association. A full attendance is desired, as it is the time for the annual election of officers. All members of the association are asked to bring lunch for themselves and one guest.

The program for the day follows: Devotionals—Mrs. J. C. Shipe, Lonsdale.

Address of Welcome—Mrs. Thomas of Inskip.

Response—Mrs. Neil Acuff, First Church, Fountain City.

"Closing the Old Year," Mrs. Bowers, Broadway.

"Our New Year," Mrs. Roddy, Deaderick Avenue.

Business—Mrs. R. L. Harris, superintendent.

Noon—Luncheon.

Devotionals—Mrs. A. U. Ransom, Beaver Dam.

"Every Woman Doing Her Part," Mrs. F. F. Brown, First Church.

"Our Aims" (limit, two minutes), Mrs. Clark, Lincoln Park; Mrs. Grimsley, Oakwood; Mrs. Pedigo, Vestal; Mrs. Humphrey, Bearden; Mrs. Edens, Burlington; Mrs. Dance, Fifth Avenue; Mrs. Jones, Smithwood; Mrs. Wood, Euclid; Mrs. Poe, Gillespie; Mrs. Lockhart, Washington Pike.

Unfinished business.

AMONG THE BRETHREN
FLEETWOOD BALL, LEXINGTON

Dr. I. N. Penick, of Jackson, Tenn., is happy over the work in his pastorate at Alamo, Tenn. Since the recent revival the Sunday school has doubled in attendance, and the weekly offerings range from \$18, the lowest, to \$1,069, the highest, during this year. The members have paid their third year's pledge to the 75 Million Campaign. The church has voted to hold another revival beginning the third or fourth Sunday in November.

Rev. W. L. King, of Parsons, Tenn., baptized three into the fellowship of Bath Springs Church, Sunday, October 9. Rev. W. R. Puckett, of Covington, Tenn., will assist him in a meeting at Decaturville, beginning Sunday, October 30.

Dr. R. E. Guy, of West Jackson Church, Jackson, Tenn., is happy over the recent great meeting in his church, in which Dr. J. W. Gillon, of Mayfield, Ky., did the preaching. There were 26 additions, 22 by baptism. The church is climbing steadily.

Rev. Roland Leavell, of Oxford, Miss., is to be assisted in a revival at that place by Rev. Harry Leland Martin, of Indianola, Miss. Brother Martin is a beloved former Tennessean.

Rev. W. E. Findley has resigned as pastor at Eupora, Miss., after serving over four eventful years. During his pastorate contributions have increased 100 per cent.

Rev. Julian Atwood has resigned the care of the First Church, Marion, Ill., and Dr. A. E. Prince, of Eldorado, Ill., has been chosen as his successor and has accepted, effective November 1. Brother Atwood goes to become a student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Their hosts of friends in Tennessee are rejoiced to know of the recovery in health of Dr. A. E. Booth and wife, of the First Church, Beaumont, Texas. Their illness has been long and severe.

The First Church, Douglasville, Ga., loses its pastor, Rev. W. M. Suttles, who has resigned. It is not known where he will locate, but effort is being made to hold him in Georgia.

Dr. B. P. Robertson, who some weeks ago resigned the care of the First Church, Paducah, Ky., is living in Atlanta, Ga., and is available for a pastorate. He lately supplied for the church at Decatur, Ga.

Mrs. Narcey C. Hall, aged 75, widow of the late Willis Hall, died Friday afternoon at 1 o'clock at the home of her son-in-law, H. S. Johnson, near Lexington. She was an estimable Christian woman and devoted member of the Ridge Grove Church. The burial occurred Saturday afternoon at Antioch Church, the writer officiating.

Dr. Henry Alford Porter, of the Second Church, Atlanta, Ga., is at Fredericton, New Brunswick, the place of his birth, where he will deliver an address to the Maratime Convention of Canadian Baptists. He will stop off at Baltimore on the return trip and address the Maryland Baptist Convention.

The eleven churches of Macon, Ga., have just concluded a very fruitful simultaneous revival campaign. Dr. W. W. Hamilton and many of the Home Board force are in the work. Dr. Hamilton preached in Mercer University; Dr. C. W. Duke, of Tampa, Fla., at the First Church; Rev. W. C. McPherson, of Nashville, at Vineville Church, and Rev. W. J. Ray, of Birmingham, Ala., at the Second Church. Many have been saved and added to the church.

Beech River Baptist Association will have a fifth Sunday meeting at Parsons, Tenn., October 28-30. The writer has been asked to deliver the introductory sermon, and Rev. W. F. Boren, of Darden, Tenn., the missionary sermon. Rev. Joe H. Jennings is the popular pastor.

The church at Thomson, Ga., loses its vigorous pastor, Rev. D. Albert Howard, who has accepted a call to Fort Valley, Ga., effective November 1. He has wrought well in the pastorate which he is leaving.

Rev. Arthur N. Couch, well-known in Tennessee, has resigned as pastor of the church at Bardwell, Ky., to accept a pastorate at Bloomfield, Mo. E. Kirk, of the Third Church, Owensboro, Ky., succeeds Brother Couch as secretary and treasurer of the Baptist Ministers' Aid Society of Kentucky.

Rev. H. L. Phillips, of Life, Tenn., preached last Sunday most acceptably for Piney Creek Church, near Lexington, Tenn. Brother Phillips is available for pastoral work and should be pressed into service.

Mr. J. W. Addington, of Atlanta, Ga., has entered upon his duties as educational secretary and business manager of Court Street Church, Norfolk, Va., of which Rev. N. W. Cox is pastor.

It is a matter of hearty congratulation that the church at Lebanon, Tenn., is going forward in such a great way in its work. Rev. J. A. Kirtley, the aggressive pastor, is a successful leader. A \$5,000 Sunday school annex, containing ten rooms, has just been completed.

Dr. J. B. Phillips, of Macon, Ga., is to assist Rev. E. H. Marriner in a revival in the First Church, Humboldt, Tenn., early in November, and a time of great ingathering is confidently expected.

The West Monroe Church, Monroe, La., has called as pastor Rev. J. R. Reynolds, and he has accepted, succeeding Rev. H. L. Driskell.

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NASHVILLE ASSOCIATION.

By C. D. Creasman, Clerk.

On October 6 and 7 the Nashville Association held its annual meeting at the North Edgefield Church. In many respects it was one of the best associational meetings I ever attended, and the reports of the year's work just ended were in the main the best in the history of the Association. Some interesting statistics are given here:

	1919-20.	1920-21.
Baptisms	173	677
Received by letter	696	815
Total membership	6,552	7,726
Contributions to local expense	\$106,562	\$137,694
Contributions to 75 Million Fund	70,038	64,395
Sunday school enrollment	5,705	7,411

There were three outstanding addresses which I wish could be heard all over the South. One was the annual sermon by Dr. O. L. Hailey on "The Gospel That Paul Preached." I hope he will give it to the Baptist and Reflector for publication. It sets forth with great force some of the old doctrines that need new emphasis today. Another was the address of Dr. Lloyd T. Wilson on the Baptist Program. Every Baptist in the state ought to hear it delivered or read it. The other was that of Dr. W. F. Powell on Home Missions. I hope this address also will get into print. One cannot read it without feeling new inspiration and power.

One of the great hours of the Association was that given to the discussion of our associational needs. It was discovered that we need at least one more church in Nashville, and perhaps two. Dr. Savage made a strong appeal for a proposed hospital in Nashville, and it is earnestly hoped that the hospital will soon be a reality. A settlement house is another thing that will be realized this year. The Association favored the buying of a large tent for use in and around Nashville for revival meetings next summer. Nashville Baptists are more wide awake than ever, and the future is very bright for our work.

Home Circle

PULPIT HAPPINESS.

By Mrs. Joe Eaton Peck.

One of the saddest of all lives, it would seem, was drawing to its tragic close. It was lived in the wilderness, away from his father's house, alone with the wild beasts around him. His father was one of the leading men of the nation, and he might have been among the leaders. We are told what he ate in his sojourn in the wilderness and the clothes he wore. His food was locusts and wild honey. The fruit of the locust tree is often eaten in the East. It is sweet and wholesome, but one would think it would soon become cloying if eaten steadily.

His raiment was of camel's hair, a coarse cloth, worn by the poorest, and was girt about him by a leathern girdle. We are not told what was his dwelling, but no doubt it was a tent. The simplest and poorest of food and raiment were his and yet he belonged to the priestly line, a descendant of Aaron. Whether his father and mother were still living when he grew to manhood is not known, but probably they were dead, as he was the child of their old age.

Can one imagine a sadder life? Living in the wilderness, wearing the coarsest clothing, living on the simplest and cheapest food such as the wilderness supplied, living without love and companionship. Can you imagine a sadder life?

And yet he is the only man in all history who said he was perfectly happy. And he tells for our instruction what constituted his happiness. Any of us can follow his example and be perfectly happy all our lives if we choose.

John the Baptist says, "This my joy is fulfilled"—that is "filled full"—he was perfectly happy.

John had had a season of great popularity, and that is dear to all men. All Jerusalem and Judea flocked to the wilderness to hear him preach; men of all classes, including even the soldiers, came to him to ask what they must do.

He dealt with them very plainly and pointedly. He knew what were the besetting sins of all and rebuked those sins and told them what to do.

That kind of preaching is not popular in these days. By the way, has it ever been popular? Some cry, "Prophecy to us smooth things;" others say, "You must not be 'personal'—speak in vague terms; say things we can pass on to our neighbors without disturbing his own complacency." There is too much keen truth in the old story. A deacon told his pastor he was too personal in his preaching against the sins of the people. The pastor asked, "What shall I preach against?" and the deacon replied, "Against the Mohammedans; they have not a friend in town." Keen satire that, but too often needed.

John did not say his joy was "filled full" in the height of his brief popularity, but when that popularity was leaving him and men were flocking to a new preacher. This disturbed his devoted friends, but it was his joy. It was the Lord Jesus to whom

they were flocking, and that made John perfectly happy. He loved his Lord with all his great heart; it was his delight to know that Jesus was honored.

Perfect happiness is within the reach of all of us if we will love our Lord and his cause with all our hearts. It has been often said that God will accept the first place in the poorest and weakest and most ignorant heart. But he will accept the second place no where in his universe.

We all long for happiness; we seek it feverishly in so many ways. Why not seek it in the only way it can be found? Wealth, position, rank, fame—none of these things insure happiness. And the one way to get it is to open to all from the highest to the lowest. Love God with all your heart—that is the one way to secure happiness.

WHEN TOMORROW IS CALLED TODAY.

Past, present and future might in their totality be likened to a musical composition, the several notes of which represent single days, and they, in their successive order, forming the whole.

To be in keeping with the figure, the past has had its note. In the present we are striking notes, while the future has notes yet to be struck. The whole will form the composition that you and I are making. This is but another way of saying that these three convenient divisions of time are inseparable. They form a relation which cannot be broken. The past is living in its influence at this present hour, and the present is determining, more or less, what the future is to be. It cannot be disputed that the past is in effect in the present, so it follows that the present will affect the future. It behooves us, then, to live today to the best of our ability, so that there will be no regret, no hindrance or shame when tomorrow is called today.

A musical composition is never played backwards, that is to say, what we do today will affect tomorrow, but tomorrow cannot affect today. Time rolls onward, never backward, and we with it, building or destroying, adding to or taking away, just as we will. The present is all we have—let us strike the note well!

Abstractly speaking, tomorrow never comes, but, concretely speaking, there is a sense in which tomorrow is called today. Just what kind of a day it is going to be lies largely with what we do with the present pulsation of moments. Let us put value in the present moment, let us so live the now that there may be bigger opportunities, truer service and no regrets when tomorrow is called today.—Rev. Wm. Wallace Bancroft, in *The Presbyterian*.

THE SAVING HABIT.

"Start the habit of saving today and you will soon come to realize how the little things rapidly grow into the big things," is the theme of an editorial from the *Elwood Place (Ohio) Blade*. The editorial says:

"If you will but once start the habit of saving, no matter how small the amount, you will soon see why big industries all over the country are urging their employes to be saving with the tools and materials used

by them in the factories and mills. Little wastes soon grow into big losses, just as small savings in time amount to large sums.

"Saving built the railroads—hired the men who made the tools, paid the wages of the men who cleared the right of way, cut through the forests, made transportation and travel possible. Savings built ships—bought the cargoes which ships carry, sent the ship on its long voyages, and allowed of surpluses in necessary commodities to be brought to market. Savings set the grocer up in business and put the plow in the farmer's hands—savings did it all. All that we call civilization was planted and watered by savings.

"In every case the accumulation of wealth began with somebody's savings—getting a little ahead as a start for going further ahead. And the only way anyone can get ahead, whether it be individuals or big corporations, is by saving. If we spend all we earn, and waste a portion of that which we have—put nothing by—sooner or later adversity will come and we shall find ourselves dependent upon others and out of a job, seeking charity for our everyday needs."

MOVIES THEIR GUIDE.

A new authority beyond dispute in the opinion of school girls exists in South America, according to Miss M. L. Heiskell, of the Young Women's Christian Association in Buenos Aires.

"North American girls talk in class. I know they do," said a girl to her teacher, who remonstrated against incessant noise. "I saw Mary against incessant noise. I saw Mary Pickford in a movie, and she even threw paper balls at the other pupils when the teacher was not looking!" writes Miss Heiskell. "See my hair? It is the latest style in New York. It is the way my favorite movie star wears hers" is another typical comment.

"Most South American girls have only the movies to interpret our ways, ambitions and ideals to them. Can we leave them only the screen from which to draw their models and standards of dress and conduct in the new freedom that is opening up to them?" concludes Miss Heiskell. "They are reading, seeing and hearing about us. The Young Women's Christian Association in South America in the next few years must meet the opportunity to guide them. Otherwise all the sane and balanced interpretation of the open door that we American women can give them will be jeopardized and distorted by hastily formed conclusions."

Miss Heiskell's home is Memphis, Tenn. The Y. W. C. A. maintains six centers in South America.

When America prayerfully approaches other nations, as Queen Esther approached the throne of Artaxerxes, the golden rod of peace will be gladly given her by them all. With God in her heart and hand and head, America could love and lead the world out of war and greed and lust into righteous brotherhood and peace. That was the hope and dream of our sainted founders, and for that holy task America must follow, not Alexander, but St. Paul.—N. W. Cooper.

SMILES SELECTED

A suburbanite wanted to know how he could set his rooster an hour ahead, whereupon a helpful friend advised him to exchange it for a hen, as it was easier to set a hen.

"So you've given up the idea of taking singing lessons?"

"Yes, I found it would take me three years to sing as well as I thought I sang already."

"I'm sorry that my engagements prevent my attending your charity concert, but I shall be with you in spirit."

"Splendid! And where would you like your spirit to sit? I have tickets for half a dollar, a dollar, and two dollars."

Young man from the country (pointing to an item in French on the menu): "I'll have some of that, please."

The Waiter (compassionately): "I'm sorry, sir, but the band is playing that just at present."

The Rev. Charles H. Spurgeon's keen wit was always based on sterling common sense. One day he remarked to one of his sons:

"Can you tell me the reason why the lions didn't eat Daniel?"

"No, sir. Why was it?"

"Because the most of him was backbone and the rest was grit."

A reader, remarking the cost of \$18 per capita of a certain church, sends this: A negro preacher after a sermon on "Salvation Free," proceeded to announce a collection. A colored brother took him to task after the service for not practicing as he preached. "Patience, brudder, patience," said the parson. "S'pose yo' was thirsty an' come to a ribber. Yo' could kneel right down and drink yo' fill, couldn't yo'? An' it wouldn't cost yo' nothin', would it?" "Ob co'se not. Dat's jes' de bery t'ing"—"Well, s'posin' yo was to hab dat water piped to yo' house yo'd hab to pay, wouldn't yo'?" "Yassur, but—" "Wall, brudder, so it is in dis case. Salvation am free. It's de habin' it piped to yo' dat yo' got to pay fo'."

Bishop Hoss said at a Nashville picnic:

"The religious knowledge of too many adults resembles, I am afraid, the religious knowledge of little Eve."

"So you attend Sunday school regularly?" the minister said to little Eve.

"Oh, yes, sir."

"And you know your Bible?"

"Oh, yes, sir."

"Could you perhaps tell me something that is in it?"

"I could tell you everything that's in it."

"Indeed," and the minister smiled. "Do tell me, then."

"Sister's beau's photo is in it," said little Eva, promptly, "and ma's recipe for vanishing cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for pa's watch is in it."