

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 39

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, June 15, 1922

Price \$2.00 per Year

CONVERSION A PROPHECY.

There are many ways in which people are converted. The manner of conversion is not an insignificant matter. It may differ in every case for many reasons, such as the former habits, the nervous temperament, previous educational advantages or the age of each individual, but the chief among them perhaps is the manner of it as a portent or prophesy of the kind of service which the Lord ordains that each saved person shall render to Him. Conversion must be linked with service any way. Paul's conversion was an introduction to his apostleship: the Lord could have saved him otherwise than by the means which were employed; but Paul needed to have a particular experience in his conversion to which he could appeal later in support of his apostleship. But many are saved in a quiet, unostentatious way which indicates that their service is to be in the fields where cultivation is the type of labor needed—far removed from the tumult and the din of the centers wherein there is demand for the ministry of the flaming evangel whose experience of grace adjusted him to strenuous circumstances of service. The manner of your conversion is an index to the Lord's plan for your Christian life. See if it is not so. Prize it for that reason above all others, as valuable as the rest may be.

WALKING WITH THE LORD.

It is said that Enoch "walked with God." He was mediative but he was something more than that. His communion with the Lord had locomotion in it. He did not stand still with God: a stationary attitude does not attain to the presence of the Most High. Yet there is a deliberation in the fellowship of the soul of man with God. We must "take time to be holy, and speak oft with the Lord." It is entirely possible for some of us to be so deeply engrossed in doing the Lord's work that we neglect our opportunities to be with Him enough. He much prefers to have us than to have what we can do for him. Of the two sisters at Bethany who were entertaining Him, the Master cautioned Martha against being careful and troubled about many things to be provided for His entertainment and commended Mary who left her sister to serve alone and sat at His feet, simply enjoying Him. Some fathers, no doubt, are so anxious about making ample provision for their families that they positively neglect to give themselves to their home life, and thus choose the lesser part; and often lay up in store for the children that which, because of his neglect of them, they will squander, or use to their hurt. Let us, of our time as well as our hearts, give ourselves to the Lord.

THE JUNE HILL

Among periodicals there is a desert known as the "June Hill," which is the time of year when subscribers in fewest number make remittance on their subscriptions and which therefore marks the period of greatest financial distress on the part of the paper. May the readers of the Baptist and Reflector look at their labels and if their dates have expired, send us renewal. We will greatly appreciate it.

DISCRETION.

Had every day and after-day
Outshining from within it,
To shed the future light upon
Each act, ere we begin it;
Could forethought o'ertake afterthought,
And of her wisdom borrow,
Could we but see each purposed deed,
As it will seem tomorrow.

How many an act and word recalled
With tingling sense of folly,
How many a hapless choice that bred
Remorse and melancholy
Would ne'er have lived to flit like ghosts
Through memory's lonelier bowers,
Or come to mar, with pang and blush,
Our contemplative hours.

Since each thought needs an overthought,
To temper and refine it,
Each plan a higher planner
To consider and define it,
Could we but win that subtle grace,
Discretion, pure and real,
Far nobler, then, would be our lives
And nearer the ideal.

"WET" ACTIVITIES.

The enemies of prohibition in the United States are organizing their forces to secure the repeal of the eighteenth amendment as regards to beer and wines; and with great ado are trying to bring about the election of congressmen who will favor such a measure. This movement, if successful, would annihilate prohibition as a statute entirely. It is more than beer and wines that the wets want. To get that much, they know they could easily get the liquors again. Let the friends of reform get busy and advise their congressmen of their wishes in this matter. Let no one suppose the battle is over: legislation is just the first victory in the fight and is merely a signal for more determined and persistent combat against the evil of strong drinks. Let none be deceived by the doctrine of "personal liberty" or the "rights" of the working man to have beer at his meals. The man who can not eat without a glass of beer has a foreign-born stomach which ought to be Americanized, and brought, forcibly if necessary, to adjust itself to better tastes.

COURAGE OF TIMIDITY.

There is no bravery like that of the timid man whose nature has been deeply touched. The real fighter does not love to fight. The World War's greatest hero, a citizen of Tennessee, was a conscientious objector, we are informed. The obstreperous contender for the faith is usually the first to show weakness when the acid test is applied. He is mostly "invincible in peace and invisible in war!" The parent who loves to whip his child ought never to be allowed to do so. The preacher who loves to rebuke sinners ought to be silenced until, like his Master, he can consign them to the condemnation of hell and stand over them and weep. The man who is blatant in his loyalty to the old faith is not the one who does most to promote it: he is most apt to be seeking his own advancement through a loud and persistent confession of his loyalty to it. He may be speaking "to the galleries." He is not unlike Uzzah of old who thought he must violate the command of God and touch the ark, when the oxen bearing it stumbled, lest God should let it fall if he did not help! In his tireless logomachy he uses plenty of light ammunition! But as some one has said, "Beware of the wrath of a patient man."

THE PALESTINE MISSION.

We are glad to note that our Foreign Mission Board has appointed missionaries to Palestine who will perhaps sail soon and who will probably locate at Beirut instead of Jerusalem. The former mission under Dr. W. A. Hamlet did not attain the success and permanency desired for it because of at least two things. It is a mistake to send out as missionaries those who have reached the meridian of life—only young people should be eligible, who have their active Christian career entirely ahead of them and whose leaping enthusiasm and deep consecration are enough to enable them to surmount the difficulties ahead; and further, because of the popular demand which we all shared for the rebuilding of the "First Baptist Church of Jerusalem!" Perhaps there was too much slogan in it all. The capital can be occupied permanently only after the out-lying districts have been held long enough to constitute an adequate base. We may have to pour out our young life abundantly in Palestine in order to build our walls about Jerusalem; and those who go first are the highest favored, for to them is accorded the privilege of being the first fallen in a worthy cause. Like their ancient predecessors, they will encounter Sanballats and Tobiahs before the citadel of the ancient Jews becomes the spiritual Kingdom of the Messiah. Let our hearts echo the voice of the Psalmist of old, "Pray for the peace of Jerusalem."

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the
EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION
161 Eighth Ave., N., Nashville, Tenn.

BOARD OF DIRECTORS

LLOYD T. WILSON, Chairman	R. M. DUDLEY G. L. HALE
C. D. CREASMAN	A. M. NICHOLSON
A. W. DUNCAN	O. L. HAILEY
J. D. MOORE, Editor.	

Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind, 1 cent a word, in advance. Count your words and send the money with your copy.

Obituaries—100 words free, and 1 cent a word for all over.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence.

Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

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

EDITORIAL

COLLEGE FRATERNITIES.

In many of the older institutions of learning in the country, fraternities among the students have become permanently established, and these have communicated the contagion to others of more recent origin and to many of a distinctive Christian character. While they may serve worthy purposes in some places and in some respects, we think their existence is a menace to Christian education on the whole.

First of all because of the primacy usually accorded them in the esteem of the students. Where fraternities have existed for a long time and have become time-honored institutions, the Literary Societies seem to occupy second place in the estimation of the students. One of the most important phases of education, academically considered, is the work of the Literary society, which affords students opportunity for self-expression as is needed for their well-rounded development. The fraternity does not adequately supply such an opportunity, and its influence is hostile to that which does. Those colleges which have placed and kept the ban on fraternities have produced the highest literary products, while institutions which have legalized them have but occasionally brought forth speakers or writers of prominence who doubtless developed in spite of the fraternities rather than because of them. Save the Literary Societies! Let no fraternal organization come in between the students and them!

Furthermore the fraternity is undemocratic and un-Baptistic. The conditions of membership may be ever so liberal, and the regulations governing them, may be ever so rigid, yet the fact remains that their exclusiveness is the real reason for their existence. Even though they rest on a basis of scholarship, they are exclusive, since those only who make a certain grade are eligible to membership in them. It is by no means a secret of

history that the student who stands highest in his classes in school does not always make the greatest success in after-life; and hence any distinctions among students which are based on scholarship would discriminate against one of the most hopeful elements the institutions have. The thing is wrong in principle.

Snobbery is an inevitable result. It can not be prevented. Any sort of exclusiveness will produce it. Even an aristocracy of culture would be quite as bad as that of rank or wealth. There will be grades among students which are unavoidable, but they must not be artificial: they must not be handed over to them ready-made. Let the students make their own grades and each for himself determine the classification by which he is to be placed in one rank or another. When he has nothing to do with the conditions or terms on which he is to be admitted into this or that organization, the principle of democracy is violated and the seeds of snobbery and caste lines are sown deep. The right of the individual is repealed and along with that goes the cherished doctrine of the sufficiency of the individual in matters of religion and life. Under the influences which the college fraternities exert, students are subject to be thrown into two classes: the gentleman and the valet; the aristocrat and the plebeian; the performer and the puppet: and these distinctions are mechanically and deliberately designed. If they exist naturally and in consequence of different levels of life in different students, then the principle of individual rights and privileges is not disregarded, as much as such a condition of things is to be deplored.

College spirit suffers in consequence of legalized fraternities. It is split into as many units as there are fraternities, the charters for which are had from National offices rather than local College sources, and because of which therefore they do not owe the college any sort of paternal fealty. The Literary Societies as a rule have their origin in the efforts of some founder who had no other college nor student body in mind, and they are therefore capable of developing college spirit in proportion as they encourage Society enthusiasm, the college and the Societies are one and the same thing. But it is not so with the fraternity which has an extra-college beginning, is under outer-college regulations and has inter-college affiliations. It is not sufficiently intra-mural as to aid in the growth of college spirit among the students, except that which centers in the fraternity itself. Its centralizing tendency is the element of danger in it; and there could hardly be any tendency more dangerous to democracy. The college fraternity is akin to "German culture" and has its existence in the same ideals of rationalism and self esteem. The Christian school must abandon the fraternity in order to rid itself of the dangers of modern materialism in education.

The fact that fraternities have existed secretly among students in schools which have forbidden them is no reason why they should be admitted and legalized. Student government is proper within certain limits, but if pupils are fully capable of self-government, they do not need to go to college at all. The fact that they may wish to do a thing

does not make it right for them to do it, the fact that they do it clandestinely is no sort of argument in favor of allowing them to do it openly. We have plentiful arguments of this sort against the Prohibition Amendment to the Constitution of the United States. We do not think of taking from the statute books good laws because they are flagrantly violated every day, nor simply because they are unpopular with even a majority of the people.

Our Baptist Colleges have a great heritage to preserve. We believe they will perform their duties with becoming humility and loyalty to our Baptist ideals. The principles for which our fathers labored so hard and which they carved out of civilization in a new world, must be preserved at all hazards. Let there be no encroachment of modernistic, centralizing tendencies anywhere. Let there be a strict observance of the plain, common truth that one man is as good as another, provided he is not inherently inferior! May our schools which have fraternities rid themselves of them as quickly as possible, and let those who do not have them shut the door in their face.

TO OUR YOUNG PEOPLE IN CONVENTION.

This week the Baptist young people of Tennessee held their annual Convention in Chattanooga. We extended to them hearty good-will and wish to express the hope that the B. Y. P. U. work of the State may serve more and more as a means of enlisting and developing the recruits that come into our churches. We wish to warn our young people, however, against the development of a B. Y. P. U. consciousness aside from a church consciousness and loyalty. We are persuaded that not a few among them are faithful to their Young People's meetings who have very little interest in other services of their church. Let it be understood that the B. Y. P. U. is not an organization separate from the church to which it is attached; and the members of it are to grow in the conception and performance of all that church membership involves. They should do the work of the B. Y. P. U., not as an end in itself but as a means to the further end of general church efficiency and fealty. When young people, without good cause, leave after the sessions of the B. Y. P. U. Sunday evenings and do not attend the public worship of the church that immediately follows, they need to be informed exactly as to their duties as members of the B. Y. P. U.

It can not be denied that there are strong outer-church tendencies among our young people, as they develop enthusiasm in those meetings which are distinctively "Young people" in their personnel and purposes. It can be properly directed, however; and must be, else the B. Y. P. U. would have no reason to exist. Not only should the theory of B. Y. P. U. declare for church and denominational loyalty, but the practice of it must actually minister to that end. While there will be instances of departure from prevailing tendency, still the trend of results must be toward a strong doctrinal and denominational development. We are deeply concerned in the work of, and for, the young people in our churches. We hope they will respond to every call of their churches and their denom-

ination at large, with that bounding enthusiasm which will be rewarded with the greatest returns to the Kingdom of Christ, to the churches to which they belong and to themselves as servants of the King and as members of the churches.

News and Views

Our church at Tullahoma calls Rev. J. W. Williams, of Seminary Hill, Texas, and he will be on the field June 16.

Bro. J. H. Sharpe, who has been enlistment man for East Tennessee and has rendered valuable service in that department, accepts the call to Trenton Street church, Harriman, Tenn.

Bro. Richard Owen, of Covington, Tenn., son of the honored president of the Baptist State Convention, has taken up the pastorate at Henning, Tenn., with an outlook of great promise.

Rev. H. F. Burns has moved from Monterey, Tenn. to Goodlettsville where he takes charge of our work there, giving half time to Goodlettsville and one Sunday a month each to Union Hill and New Bethel.

Pastor and Mrs. Ryland Knight have been granted a three months leave of absence by the Immanuel church of Nashville; and they left Monday, June 12, for New York where they will sail for Scotland in the highlands of which they plan to spend their vacation resting.

Mrs. Mary Whitsett Dunnavant, a consistent member of Central Baptist church of Nashville, died at her home, 1409 Hawkins Street, June 7 and was buried at Mt. Olivet, June 9, pastor F. W. Muse conducting the funeral.

We have received a handsome leatherette copy of the Southern Baptist Hand Book for 1922 issued by the Sunday School Board's Department of Survey, Statistics and Information. It contains valuable facts regarding the world fields in which Baptist labor, their work at home and the record of Southern Baptist activities the past year. Price \$1.00 leatherette; paper, 50 cents.

Rev. C. B. Massey, of Pleasant Shade, Tenn., asks that the churches and kindly disposed individuals would do well to make free will contributions to two of the old preachers of the New Salem Associations, one is Bro. Bert Ramsey who receives a small amount from the Ministerial Board, and the another is "Old Brother Matthews of Kempville, post office, Defeated, Route 1."

Dr. John A. Wray, pastor Third church Owensboro, Ky., in addition to his success as pastor, is also much in demand as a lecturer and popular speaker. He delivered the Confederate Memorial address at Owensboro,

June 4, and recently delivered a popular lecture on "Woman-wise and Otherwise" to an audience of 2,500 people. His church plans soon to begin additions to the present splendid building which will cost twenty to thirty thousand dollars.

From Greenville, pastor L. T. Mays writes June 7: "First Baptist Church, Greenville, Tenn., has begun work on its new church building. It will contain ample Sunday school rooms, a roof garden, parlors, etc. It is to be three stories high. An amount sufficient to pay for the new structure has been subscribed. There have been about forty additions to the church during the last three months."

Bro. D. W. Lindsay, pastor of Grove City church, writes from Knoxville, "Just closed a splendid revival at North Etawah Baptist church on May 14th inst. There were 28 baptized on the day the revival closed. I think there will be several others baptized. Rev. S. R. Creasman is the beloved pastor. He is an untiring, wide-awake shepherd. The church is growing under his administration. This church is destined to become one of the leading churches in the near future. It is made up of a fine class of people. A God-fearing people."

During the four months that Rev. C. S. Leavell has been with the Central church, Memphis, the Sunday school record shows that the monthly averages for the past four months are the following: February, 435; March, 536; April, 676; May, 905.

The largest day in this period was Mothers' Day, when 1,313 were present. The Strand Bible class on that day reported 1,050 present, which included the Philathea and all other classes in the senior and adult departments of the school.

During this same period of four months there have been 489 new members added. Two hundred and thirty-four of these were added to the Strand class, while 255 were added to the other classes. The beginners department has increased from 26 to 62. The Primary department increased from 71 to 119; the Junior from 116 to 178; the Intermediate from 72 to 103, and the Senior from 181 to 234. The total enrollment of the school is 1,425.

The number of classes has been increased from 32 to 54 and the personnel of officers and teachers now numbers 75. Because of lack of room in the church building it has become necessary to use three other buildings, located nearby, to provide quarters for the classes of the school.

COMMENCEMENT, UNION UNIVERSITY.

By H. E. Watters, President.

Union University closed May 31. B. S. and A. B. degrees were conferred upon 41 candidates. Eight states and Mexico were represented in the class. The Fine Arts department graduated ten and the Academy 29, making eighty in all. Honorary degrees were conferred upon two; the degree Doctor of Divinity conferred upon Rev. J. Frank Ray, Missionary in Japan. Dr. Ray holds

A.B. and A.M. degrees from Union and is a graduate of the Southern Baptist Theological Seminary. The degree Doctor of Laws was conferred upon Dr. W. D. Nowlin, Greenville, Kentucky. Dr. Nowlin is well known to the readers of the Baptist and Reflector, being a preacher of unusual ability and author of several books and Vice-President of the Southern Baptist Convention.

Dr. W. C. James, Secretary of the Education Board of the Southern Baptist Convention, preached the Commencement sermon. Rev. C. C. Morris of Ada, Oklahoma, class of 1915, preached the sermon before the J. R. Graves Society of Religious Inquiry. The Baccalaureate address was delivered by Capt. G. T. Fitzhugh, Memphis. All of these addresses were of very high order and ranked among the very best heard here for years.

The enrollment for the year was 886. This is to be compared with 742 for last year and 157 seven years ago. The outlook for a much larger attendance next year is very flattering. Jackson has just recently put over a campaign for \$30,000 for a new building which will house the Academy and business College. A new gymnasium and other improvements will be provided next fall.

PROPHET, PRIEST AND KING.

In the unfolding of the Kingdom idea in the Old Testament and Deliverer was foreshadowed in three relations—prophet, priest and king. If Jesus Christ is to be accepted as the world's deliverer he must be acknowledged in all of these relations. His revelations of life must be accepted with faith. His sacrificial service must be embraced in love. And His authority in establishing the Kingdom of Heaven in us and through us must be welcomed by a triumphant submission of each will.

Prophet, Priest and King! Jesus Christ is not to become King. He is King. The trouble with us and with the world is basically this, that men and nations "will not have this man to rule over us." And the sooner we cease to withhold recognition of Him whom the God of the world has proclaimed Supreme Ruler the quicker will rise the day-star of brotherhood and peace and plentitude.

WINNING LETTERS.

In passing through Jackson lately the secretary stopped a few hours to run up to the University chapel. Before an enthusiastic and applauding chapel, he saw the awarding of the "letters" to the basketball, baseball, soccerball, and football athletes. Each one of the teams which had fought Union University battles, received a large letter "U" to be sewed on the athlete's coat or sweater. This honor is greatly prized and students deny themselves and toil hard to receive their "letters." The secretary thought as he looked at the ceremony: do we Christians "so run that we may obtain a prize?" some day in the great future the awards of heaven are to be given. Shall we win our "letters" at the closing of life's great school?

If your religion and your business won't mix—there's something wrong with your business.

Contributions

STEWARDSHIP AND LIFE.

By Frederick A. Agar, Efficiency Secretary,
Northern Baptist Convention.

(Synopsis of address delivered before the Southern Baptist Convention at Jacksonville, Fla., in connection with the report of the Laymen's Missionary Movement).

Stewardship is an essential part of a Christian life. It is the living witness to the individuals acceptance of the Savior, for it is not possible to accept the Christ as Savior and reject him as a Sovereign. To really believe in and accept him as a Savior is to actually constitute him Lord of all that inheres in or belongs to the life. This makes the individual a steward of all he possesses and he must follow the will of the Father—Owner in his use and disposition of all he possesses.

Let me first draw your attention to several things that need particular notice. The whole church must be led into the practice of stewardship. The pulpit and pastor must teach and practice the doctrinal principles of stewardship, for it will be very difficult to produce a stewarding church when the pastor is not doing his part. But this also is true that the pastor will not be able to lead the people very far along the path of stewardship where lay officers of the church are not giving concrete evidence of the same practice. A non-stewarding skinflint deacon will largely nullify all the pastor's efforts, for in the long run most of the people will do, not what the preacher says and does, but what the lay officers say and do.

Stewardship is part of the Christian profession and new born souls must be educated into its practices. Education is a slow process; it is a costly process also, but in the long run the cost of it is a very fine investment. Too often we have coupled a stewardship propaganda with money raising efforts and when that is done nearly always the educational values disappear in a money-grabbing process. Let us guard against this danger in the future and let the local church see to it that after regeneration the new born soul is carefully schooled in the science of Christian stewardship. On the other hand, do not ever attempt to substitute education for regeneration. Regeneration is a divine and instantaneous act of God while education is a long drawn out process to be done by teachers under the leadership of the Spirit of God. So I plead for more and proper education.

Next, I want to point out that many people confound stewardship and tithing. They are not the same, for stewardship is the principle and tithing is just one of its consequent practices. One is cause, the other is effect. Stewardship involves all that inheres in or belongs to life while tithing relates only to money or substance. I believe in tithing and have found that under the grace of the New Testament era it is an orderly and wise minimum standard for the distribution of money. As part of our stewardship let us practice,

tithing and as a minimum standard and in every local church organize tithers in some simple way so as to continue to enlist others to the same minimum standard of distribution.

Before outlining what is involved in stewardship let me remind you that we shall not produce a church membership that practices stewardship until we have restored discipline in the local institutions. Discipline is a lost art. When did you last hear of anyone being disciplined for covetousness? Yet it is true that half of your members give nothing and half of the half that give so near to nothing that they are also to be classed as covetous. Remember, however, that discipline is not punitive but corrective. It is a process of love and not of anger or greed.

Stewardship involves life itself. You have no right to do as you please with your life. What does your Father-Owner desire to have done with a life intrusted to you for his purposes. Then do that, whatever it may mean. Stewardship involves the elements that enter into life. It involves your time. Many an individual is willing to give you money; yes, money in generous quantities, but refuses to allot any time to the great purposes of his Lord. "They first gave themselves" is the principle on which we must proceed and it is sometimes wise to refuse money from an individual when he or she thinks that dollars can take the place of personal enlistment with its consequent distribution of the time at the disposal of the life.

Stewardship involves energy and talents. The Father-Owner must have set aside for his purpose the first and best part of your energy and talents. To give him the leavings and not the first fruits is to cast reflection on your intelligence or your love. Even superficial examination of the average local church will reveal the fact that the cause of the Lord Christ is not receiving a proper stewardship of the energies and talents of the church membership. Go into almost any community in your midst and you will find in the membership of your church are some of the leading business and professional people of the community. They make possible a successful town or city but the divine institution to which they belong does not in any manner reflect their powers and presence. It is too often the worst managed organized group in the whole community. The church lacks the energies and talents of its business members to an extent that generally it has no standing in a financial way and very often cannot get accommodation at the local banks on the credit of its legal officers, but must have the endorsement of them as separate individuals thus revealing that the organized body, called a local church, has not produced for combined and divine purposes a stewardship of life and substance. A Church should have the highest standing and the best credit of all the organized groups in its vicinity because it should represent the combined energies, talents and resources of all stewards in its membership.

Stewardship involves personality. To a commercial institution the salesman's personality is a most valuable asset. The personality a Christian steward should be one of the great assets of the local church. We should be walking advertisements of our

Lord and Savior. Yet as I look upon you now too many of you look more like an advertisement for a cemetery than for the Kingdom of God. Your faces reflect your religion. You can be as ugly as I am but you can look pleasant about it and not abuse your gospel stewardship. If it pays in business circles to invest personality it will in a larger measure in the work of the Kingdom of God. Your stewardship must certainly cause you to show your Christianity in all the walks of your life. When your stewardship has properly involved your life and its time, energy, talents and personality you will find that you are living a planned life with a definite program for the days, weeks and years of life. The accountability of a steward will not permit of a hit and miss procedure. Too many preachers fail because they have no plan of program but are drifting along. Have a plan for your life and for your church with a church that also drifts into failure. work.

Now I come to the last element involved in your stewardship. It is not necessary to say very much about it provided you have accepted what has already been said to you regarding your whole stewardship. Your substance or money will go to the Lord's work in right proportions if your life belongs to him and the gospel of a Christian steward has been placed in your heart and mind through continuous educational process. The Lord must have the first fruits of all your increase to the extent of at least a tenth and as much more as your prosperity will permit. So join a local church and to enter into the covenant obligation thereby with God and your fellow members is to make a definite pledge upon the basis of your stewardship that you will give to him "cheerfully and regularly of your means for the support of the gospel at home and abroad." Having taken upon yourself this obligation and then to fail to fulfill it is to make yourself a liar and a thief. Let us not do that! Let us help others not to do it. Let us keep the vision of our Father-Owner and of our Saviour so painfully before us that their picture in our heart will shut out all else that might bring us to failure in our stewardship of life. May the face of your living Christ envisioned in your heart help you all to be good stewards of all his manifold mercies.

NEW TESTAMENT CHURCHES TRACED AN IDENTIFIED BY DOCTRINES AND PRACTICES RATHER THAN BY NAME.

By Wm. D. Nowlin, D.D.

The New Testament churches had no name to distinguish them as churches now have. It was not necessary then, as now for there were no different kinds of churches—they were just churches. The church at Corinth, the church of Laodicea, the church of Pergamos, etc. One church was distinguished from another by location. The name "Christian church" was neither given nor sanctioned by inspiration. No inspired writer ever addressed the disciples of Christ as "Christians," nor ever addressed any church as a "Christian Church." There is just as much sanction in the Bible (and a good deal more in history) for the "Catholic church" or the "Lutheran church" as there is

for the "Christian church." The followers of Christ were called "disciples," and a congregation of disciples was called a church, or assembly, by the inspired writers.

New Testament churches are never traced and identified by names but by doctrines and practices, and so are Baptist churches. There are bodies of worshipers today that have the name of Baptist attached that we do not recognize at all as Baptist churches, for they have not the Baptist doctrines and practices.

Admission of Historians.

Church historians agree that Baptist Principles and practices can be traced back to Christ and his apostles. Prof. John Clark Ridpath (Methodist) of Du Paw University says, "I should not readily admit that there was a Baptist church as far back as A. D. 100 though without doubt there were Baptists then, as all Christians were Baptists." (Baptist Church Perpetuity by Jarrell page 59).

If, as this Methodist historian says, "all Christians in the year A. D. 100 were Baptists" and if they had any churches then they were Baptist churches, for a church composed of Baptists is a Baptist church. No logically minded man can escape this conclusion. And if these Christians were right in being Baptists in the year 100, Christians ought to be Baptists now. Why not?

Dr. Thomas Armitage's title page to his history reads: "A history of the Baptists traced by Their Vital Principles and Practices from the time of our Lord and Saviour Jesus Christ to the year 1886." Dr. Armitage claims a continuity of "Baptist Principles and practices from the day of our Lord and Savior Jesus Christ but does not claim a continuity of Baptist churches. If Baptist principles have been in practice since the days of Christ who practiced them but Baptists; and what does it take to make one a Baptist but the reception and practice of Baptist principles? So it appears to the author that if there has been a perpetuity of Baptist principles in practice since the days of Christ there must of necessity have been a perpetuity of Baptists who practiced these principles, and Baptist principles put into practice constitute Baptist churches. People who were not Baptists would not practice Baptist principles when it cost them bitter persecution; and then the very practice of Baptist principles would make them Baptists. The very moment a number of Christians associate themselves together in the practice of Baptist principles they have a Baptist church in operation.

But what is the vital principles and practices of Baptists? The very first principle put into practice by Baptists were several of them are found is to constitute themselves into a church after the New Testament pattern; to preach the gospel, to administer the ordinances—baptism and the Lord's Supper—and church discipline. It is neither Baptist principles nor Baptist practice to administer these outside of a church and without church authority.

So those who admit a continuity of Baptist principles and practices from the days of Christ until now are forced by logic to admit a continuity of Baptist churches, in which, only, these principles could be put into practice. A Baptist church is but Baptist

principles in practice. Therefore wherever you have Baptist principles IN PRACTICE you have a Baptist church. We give another witness, not a Baptist, who deserves the attention of thinking people. Solomon Reinach, a French writer, in his book, "Orpheus—A GENERAL HISTORY OF RELIGIONS" (Published by G. P. Putnam & Sons, New York, translated by Florence Simmons, and published in this country 1909, page 361) says: "The Baptist are perhaps the only Christian sect in which a Christian of the year 100 would not find himself out of place." There can be but one interpretation of this language: That the Baptist churches of today are the only churches that conform to the New Testament churches of the year 100, in polity, doctrines and practices. This is certainly strong testimony coming from the source from which it comes.

Certainly if the Baptist churches of today so resemble the churches of the year 100 A. D. that a Christian of that date would find himself out of place in one of these, Baptist churches of today must be apostolic in form of government, doctrines and practices.

Baptist churches are better than other churches only so far as they have better doctrines and practices. It is their strict conformity to the New Testament pattern that stamps them as New Testament churches, and not their name.

The author believes that a church could be a New Testament church in every particular and not have the name "Baptist" attached; and he also believes that a church might have the name Baptist attached to it and yet be as heretical as if under some other name. This is to simplify the statement that Baptists do not trace and identify their churches by name, but by doctrines and practices, which are easily traceable back to Christ and His apostles.

Historians admit that Baptist principles and practices can be traced back to Christ and His apostles, under different names, and Baptist principles put into practice make a Baptist church.

THE "D., P. AND Q." DEPARTMENT

QUESTION OF GRAPE JUICE.

A reader asks what about the use of grape juice in the observance of the Lord's Supper, and what is the duty of one who has a sensitive conscience on the subject?

Answer. It is a wholesome sign of the Denominational conscience, that so many questions are coming concerning doctrines and duties. It shows that amid all this world unrest, the minds of God's people are turning to God's Word for light and leading. All this is most promising. That has been the Baptist call through all the ages. To the word of God. It will enable us to settle most questions that arise.

Now, about the grape juice used in observing the Lord's Supper. The Bible gives us but one positive note. What was used at its institution was "The fruit of the vine." This was contained in "the cup." So much fixed, then. Nothing but the "fruit of the vine," may be used. But the "fruit of the vine" is

subject to several incidental modifications. It may be freshly pressed from the grape, or it may have been pressed out for a long time. It may be diluted with water and it may be boiled, so as to remove some of the water from it. Other liquids or flavors, or syrups might be added. In the time when the supper was instituted, several months had elapsed after the last vintage. To be sure, grapes might have been preserved, I suppose, until the Passover. But we have no information, so far as I am aware, that such was done. Nor do I know that the Jews were accustomed to keep the wine free from fermentation. In fact, I understand that they had no process by which to keep the wine sweet. If they had done so, another word would have been used to describe it from the one that I used. There are sufficient references to the Passover to inform us that the Jews used wine, diluted with water, in their Passover feasts. Most likely, that was what was really used when Jesus instituted the Lord's Supper. It was the "fruit of the vine" whether in one form or another, or one age or another, that was used. On that Jesus placed the meaning of "the cup."

It is well known that grape juice begins to ferment as soon as it is pressed from the grape, and some assure us that fermentation often begins in well-ripe grapes even before wine" should be essential. Certainly, "Unfermented wine" would be wholly fit, if it were at hand. The important thing is that it must be "fruit of the vine." it is pressed out. So it appears quite improbable if not entirely inconsistent that Jesus should have meant that "Unfermented

An Experience, to the Point.

When we organized the Broadway Baptist Church of Knoxville, Tenn., in 1885, a zealous W. C. T. U. sister wrote me begging that we use "only unfermented wine" in observing the Lord's Supper. She gave me the address of a manufacturer, whom she said would furnish us such wine. I wrote the manufacturer and made him this proposition, namely: That if he would send me one quart of his unfermented wine, and allow me to select a person, not addicted to the use of intoxicating drink, and then allow my family physician to say whether such person were drunk or not, that if he testified that such person was not drunk, I would agree to buy all the wine we used in the church observance of the Lord's Supper from him.

He declined my offer, saying that there is no such thing as unfermented wine. It is a misnomer. It simply means that fermentation is reduced to the lowest degree. That settled for me the sensitive question of using "unfermented wine." And thus it appears that if we use grape juice, at all, we shall be obliged to have more or less of fermentation.

The only question that remains, as it seems to me, is that it shall be "grape juice." If it is not "the fruit of the vine," then it is not proper to use it. And we are under the highest obligation to know that it is really grape juice, and not some chemical composition, sold for "grape juice." I have had my concern about that.

If what I have said is accepted, then the question for the sensitive conscience is an-

swered. The point of difficulty was imaginary. And such should feel free to partake with the church.

If there are any omissions in this answer, or any positions advocated that are not satisfactory, let whoever feels inclined make the comment. This writer does not claim infallibility, nor omniscience. Nor will he take it amiss if some one shows how the answer can be improved. O. L. H.

THE SARAH SWANN HOME, CARSON AND NEWMAN COLLEGE.

The Physical Side.

By Margaret Fitzgerald, Black Mountain, N. C.

If you have never lived in a college dormitory, you have never really lived; and especially if you have not spent at least one day in Sarah Swann Home.

Even before you enter the large hall with its big old-fashioned fire place, spacious parlor and library, you are convinced that this HOME will be as nearly like YOUR HOME as it is possible for it to be.

The broad space of green lawn, the great branching trees, the hedge, the wide walk and the beautiful old veranda just recently supplied with a new porch suite, given to us by the Knox County W. M. U.,—all these testify to the fact that here is HOME. And after all what more could we wish our dormitory to be than Sarah Swann HOME.

The Value of Domestic Duties. Training Girls for Future Efficiency in Homes.

By Mildred Lawson, Sevierville, Tenn.

The Sarah Swann is a beautiful home. I use the word "home" because that is what it is and should be. Every student in the building helps with the work. The girls are divided into groups and serve in regular rotation. The work has proved to be of value to the girls because it helps to make practical the theories of domestic Science and art and yet it does not in anyway interfere with the classroom duties.

Life in the Sarah Swann is just like one big family. The spirit of cooperation predominates. Every girl has her own share of work to do. Each girl cares for her own room and always feels that she is responsible for its appearance and that she to a certain extent is responsible for the appearance of the home. No girl in the Sarah Swann is narrow. She is trained both mentally and physically. To live in the Sarah Swann makes one a more efficient home-maker.

The Spirit of the Home.

By Lolita Hannah, Harriman, Tenn.

As the school year draws to a close we can look back over the past months without prejudice, for at such a time the little things are blown away and only the high points of dormitory life remain. One of the first things that a new girl notices is the feeling that exists in the home. It seems that the greater part of the girls realize that the only true

road to happiness lies in the field of service. The result is a spirit of love and kindness that is beautiful to see. We are one big family. Caste is unknown. Naturally there are "crowds" but jealousy and strife are refused admittance at the first of the year. Even the famous literary society spirit is gradually losing its unpleasant features.

Our aim is polish not glitter; and true refinement rather than social formalism. Our prayer is that the girls whose lives are influenced by our home will make useful Christian women.

A GREAT DEMONSTRATION OF SOLIDARITY.

Baptists Are Going On.

By L. R. Scarborough.

The Jacksonville session of the Southern Baptist Convention was a mammoth Baptist affair, more than 4,000 messengers present, with thousands of visitors—a six-day session of high tides and constructive, aggressive Kingdom work; all performed in a spirit of unity, freedom and brotherhood; reports for three years of high achievements, the most marvelous in their history in missions, benevolence and evangelism. The organization of around 2,500 new churches; the baptism of around 500,000 saved people; the contribution and distribution of more than 35 million in money for Christ and His causes is a record to make us happy and the angels to rejoice.

Dr. Mullins made a great President. His address at the opening session was a matchless piece of sense, sanity, orthodoxy and stirring eloquence. He set the note high for the Convention. The heart of his message was that Southern Baptists will not turn back, nor even look back.

All the Boards made great reports in the Spirit of the great achievement; and sane optimism, thanksgiving for past victories, heroism and faith for present difficulties, unity and solidarity, with a conquering conquest for the future characterized these chosen secretarial leaders of our Boards in all their reports and speeches. Not a low note was sounded, nor a sign of pessimism.

The 75 Million Campaign.

On Wednesday afternoon, the first day of the Convention, the Conservation Commission made its annual report to at least 5,000 people. The report recorded another year of achievement—more than 10 million raised in cash, more than 250,000 baptisms, progress along all lines, a unified, solidified Baptist loyalty, no break in the Baptist line, more than 35 million raised in cash within three years—which is about 20 million more than we raised in the three years before the Campaign. The report recommended that we go in for at least 500,000 baptisms this year; a great soul-winning, perennial for lost souls; a concerted, Southwide, all-the-year, all-at-it movement for stewardship and tithing; a unified, Southwide campaign for enlistment, heading up in another "Victory Week," to secure cash and two-year pledges from all unenlisted Baptists—those we did not reach before and those we have received in our churches since Victory Week. One strong

recommendation was that we go on, go on together, go on as desert-crossers, go on to complete a final victory. Following the Chairman's report for the Commission

Dr. Truett Spoke.

This mighty prince of Baptist preachers never spoke better. His voice was clear, his soul was aflame, his brain scintillated. His words were the very voice of God calling Southern Baptists to renewed consecration to the finishing of the task begun and carried on under Christ's leadership. A great throng of Baptist heroes and heroines fresh from the field of Gospel conflict wept and joyed together with the great preacher as he led us up to the mountain of vision and victory. His message was a trumpet call to Baptists to go on, up, out, forward, with an unbroken line, with love-loyalty, and with an impassionate hunger for the salvation of a lost world. When he had finished him impassionate appeal the Chairman of the Conservation Commission called on the great Baptist throng of leaders and Kingdom-builders to say by standing whether or not they meant to go on with their campaign loyalty, with their sacrificing offerings, with their prayers, their faith, their lives. The heavenly hides came in on us; the very breezes from the Heavenly hills were fanning our faces. God was there in a mighty unifying, solidifying power. The great throng with a passion for conquest stood, registering their will and their determination to go on.

Stood As One Man.

They did not wait nor halt nor hesitate. Up, with tears, with faith victorious, with unity and fixed will to win, they rose, moved by one Heavenly, Christian impulse. All stood but one—just as far as anybody could see. Five thousand co-operating, campaigning, Christ-loving and aggressive Baptists on one side and just one, lone, criticizing pastor-editor on the other side. He exercised his liberty in refusing to go on and finish this great task. The rest of us exercised our freedom in resolving to win and go on in an unquestionable phalanx for the glory of Jesus Christ. We are to be congratulated that only one out of such a great host refused to go on with us. My soul was stirred to its depths. I had gone to the Convention with great anxiety and almost incessant prayer for the issues of our great Convention; and when this great co-operating force, coming from every place of labor and toil and sacrifice in our glorious Southland said, "We mean to win; we have a passion for conquest; we will not go back; but we will go forward together and put over this movement so well begun under the leadership of Christ," it was enough to stir the hearts of angels. A band of 5,000 desert-crossers was organized to go to cross the Red Sea, the barren deserts, the swollen Jordan, to take the Jerichos and Ais, and enter the Promised Land. How glorious was the triumph and the reassurance that this Convention brought to the laborers everywhere! There were many things about the Convention to joy our people, a great meeting on Saturday night when the Convention almost unanimously decided, after a most interesting and invigorating discussion, to go on to build the great hospital in New Orleans. That meeting showed that the Con-

vention was still a deliberative body and that we had all the liberties of speech we needed. It not only preserved our liberties; but it also preserved our institutions and the morale of our people. The great hour when 49 volunteers appointed by the Foreign Mission Board to go afield for us was an hour of transcendent transfiguration. There were many other hours of high tide and glorious interest; but the one mighty message that the Jacksonville Convention sends back and out to our people is that *Southern Baptists, unified and solidified in a great democratic organization, mean to go on to finish the task and then to go on still further in a new and larger movement.*

The task ahead calls for heroes and desert-crossers. Let's hear this mighty call and give ourselves without reserve to the putting over of the Kingdom of Jesus Christ.

FACING THE FUTURE WITH A WILL TO WIN.

By Frank E. Burkhalter.

Concerning the unfinished task of the 75 Million Campaign and how it can be accomplished, the report of the Conservation Commission to the Southern Baptist Convention contained the following suggestions:

We have won; we are winning; we will win! As we face the unfinished task, let's remember and take to heart the following facts:

1. That Christ led us to Atlanta. He led us in the preparation period. He led us in Victory Week. He leads us still. He always makes away out where there is a will and faith. Christ got out of Gethsemane, over Calvary and beyond Joseph's tomb. He lives and rules. He is on our side. The Father said of him in Isaiah 42: 4 "He shall not fail nor be discouraged until he brings truth in victory."

2. We are doing His work for His glory, seeking His world-will in His way, by His truth. It is not ours to question why; it is ours to dare and do, and if need be die. He says in Isaiah 45: 11 "Concerning the work of my hands command ye me." If we have commanding faith Christ will give us all our needs in power.

3. That God's people have always had troubles to meet, difficulties to solve, barriers to cross. The Red Sea, breadless deserts, Swollen Jordans, lion's dens, hot furnaces, prison bars, have not been the worst for God's people. These have tested their powers, challenged their faith, called out their best, demanded their courage and loyalty. God had put all of His Promised Lands beyond deserts, swollen Jordans and hot fires. God needs heroes; and these difficulties make them such. The first Baptist was nobody's reed to be shaken by the wind. He was an ironside—a stone wall. Daniel made his reputation not by getting into the lion's dens, but by getting out. Paul lives today because he conquers jails, perils and hardships. The Caleb spirit wins. "We can because God is for us," is the winning slogan and should be ours as we face the immediate future.

4. Big things call Southern Baptists to their best; challenge their most solidified

unity, most closely knit co-operacy, our widest and most loyal spirit of brotherhoods and comradeship in service. Baptists enjoy great liberty of speech and pen; and this is one of our most treasured heritages; but it must be used in building God's Kingdom and not abused in its destruction. Paul cautions us that the border land between liberty and license is a narrow land. He would not have us cross this dangerous strip of land. Peril lies beyond it. In these days of criticisms when everything and everybody are under searching review, let's preserve both our liberties and our institutions, our causes and our co-operative agencies. God gave us our liberties, individualism, and the church independence for a purpose, that we might use them in great co-operating effort to win a lost world and make Christ regnant in the hearts of men. We should not impair our strength nor emasculate our unity by a misuse of our most sacred treasures of freedom. Baptists must not follow now the voice of strangers. Christ says, "My sheep hear my voice and follow me." In these days of criticisms, constructive and destructive, we need to discriminate and follow the things that make for Kingdom building. Nothing should divert us from the main task ahead now. Baptist unity based on Baptist individualism and church independents, co-operating in an uncritical atmosphere around Christ in a great forward movement, gives us a mighty chance to win.

5. We must not lose our patience, nor embarrass our struggling people who have been unable to meet their obligations in this Campaign. In the main the pastors and people have done their best under their almost unbearable loads. They are worthy of all praise. Their pledges were made in good faith and good conscience and are good. They mean to pay when the day of financial blessing comes. We must hold, protect and encourage the spirit of our people. Spirit is worth more than money, for when there is spirit you can get money even if there is only a little. When there is no spirit you cannot get the money, though there is an abundance. Our Baptist capital is the spirit of our people. Let's preserve it in these difficult and testing times.

6. We must go steadily onward and upward with Christianity courage and Pauline optimism. "The joy of the Lord shall be thy strength." The Israelites in following God to the Promised Land met several almost insuperable difficulties, such as an impassable sea, a breadless desert, and a swollen Jordan. Remember that God gave them a dry path through the sea, bread in the desert, opened the swollen Jordan, and enabled them to take Jericho and Ai. Three special things we should remember here.

(1) Not a Faintheart reached the Promised Land.

(2) The swollen Jordan was on the border of the Promised Land. Victory was just on the other side.

(3) The Caleb Spirit carried them over; and the desert trails and God's conquering leadership made and will make in us the spirit to win. The Baptist Promised Land lies just beyond the Jordan of difficulty. Let's go over and take it.

Your commission joins in the most

soulful urgency that this Convention lead our people forward to the task's end with a spirit of unity, co-operation, prayerful patience, sacrifice, loyalty and conquering faith. Let's renew our strength like the eagle, knit our hearts together like brothers in an unbroken comradeship, and like God's iron sides go forward in an unafraid phalanx. Triumph lies behind us. Conquest is in our souls. Victory calls us on. An enlarged door of opportunity opens to us. An unmatched task challenges us. Christ is leading. Southern Baptists should follow Him together, over Calvary if need be, both on to Victory and glory.

DISCIPLES AND OPEN MEMBERSHIP

The Disciples Church, that has been a strict immersion body, appears to be drifting steadily into non-immersion membership. *The Christian Century*, the organ of the liberal wing of the church, says in its issue of Dec. 22: "In recent years ministers in various parts of the country have been declaring in favor of the 'practice of Christian union,' by which they mean the free admission of evangelical Christians to Disciples churches without rebaptism. This practice has been adopted by many churches over the country in a quiet way, since they did not wish to enter into controversy with reactionary influences outside their own communities. A mild sensation has been sprung recently by the discovery that all the Disciples in the city of Baltimore are now 'open membership' churches with a single exception, and that even this lone church has a majority sentiment in favor of the broader practice. This situation at Baltimore was recently made the subject of a special address at the congress of conservatives held in Louisville. The remedy continually proposed by conservative leaders is exclusion of offending churches from the denomination, but such an exercise of theological authority by state or national conventions is without Disciple precedent, and therefore is regarded by many conservatives as an impractical measure."—*Presbyterian Magazine*, March, 1922.

MISSION HOSPITAL WINS 400 CONVERTS.

The Stout Memorial Hospital at Wuchow, China, reports that during the past year, 400 of the patients definitely accepted Christ as their Savior. A Woman's Bible class in Nashville, Tenn., supports a Bible woman in this hospital.

"To a man who believes in the Christian religion the Christian college is not a duplication of what the state is doing, but an essential addition. It covers the whole personality of man, instead of limiting itself to a part of his faculties."—*President J. A. Marquis*.

If we could grapple with the whole child situation of one generation, our public health, our economic efficiency, the moral character, sanity, and stability of our people would advance three generations in one.—*Herbert Hoover*.

"A Christianized education is essential to an educated Christian."

Christian Education

Harry Clark, Secretary, Nashville

REMEMBER THESE NAMES AND ADDRESSES.

Since it is surprising to see how many good, loyal Baptists do not know where in Tennessee our colleges are located, nor what mission schools we are developing, we are carrying this list at the head of this column. Dr. W. C. James, of the Southern Baptist Education Board, has sent to each Sunday School a poster giving the names and addresses of these and we earnestly ask you to see that this poster is tacked up in your church.

Our Colleges.

Carson & Newman College, Jefferson City. Tennessee College, Murfreesboro. Union University, Jackson. Hall-Moody Normal, Martin.

Our Schools.

Watauga Academy, Butler. Harrison Chilhowee Institute, Seymour. Cosby Academy, Cosby. Stockton Valley Academy, Helena. Doyle Academy, Doyle. Smoky Mountain Academy, Sevierville. R. F. D.

DO YOU NEED BAPTIST TEACHERS?

Of course as Baptists do not want to monopolize the teachers in any public school, and it would be unwise to have all the teachers in any school of just one denomination because that would be unfair to the other churches represented in the community. However, would it not be of great advantage to your Sunday school and church if you should have some of the local teachers Baptists? They make the best of Sunday school teachers. Graduates of our four Baptist colleges and of our six mission schools have had definite training in Sunday school and B. Y. P. U. methods. Please write to our four colleges and ask them to suggest candidates for your school vacancies! Our colleges have full recognition by both the State Departments of Education of the Southern States, and the Southern Commission on Accredited Schools. The use of graduates from these colleges will, therefore, assure the full recognition of the work done by your high school pupils when they go to college. Let me urge you therefore to write to our four colleges and ask them to suggest teachers.

DO NOT FORGET CHRISTIAN EDUCATION DAY.

June 25 is the day that has been agreed upon by the Sunday School Board and the Southern Education Board for a special program in behalf of our preacher boys and young women volunteers for the mission fields. We earnestly solicit the cooperation of every Sunday School Superintendent and of every pastor in the state in making that special program as success! If you have not

received the program from Dr. W. C. James, Birmingham, Ala., please drop him a postal card. Our hearts go out to the struggling ministerial and mission volunteers. They are sacrificing for us. Let us therefore devote June 25 to their honor. Pastors who want material for a sermon for that day can get it also by writing to Dr. James. Some material can also be gotten by writing to Harry Clark, 161 Eighth Ave. North, Nashville.

LOAN FUNDS.

One of the universities of the state is working for student loan fund of \$25,000. We wish that each of our colleges had a loan fund of \$50,000 because such a fund would open up the door of hope to many a deserving boy and girl, would double itself in a few years and would be a permanent memorial to the donor. Recently on a visit to Union University, I was impressed by the number of ministerial students who consulted me about the possibility of borrowing money so that they could go on through summer school this year and prepare more speedily for the ministry. One of our college presidents says that he would pay interest to a donor of a large student loan fund throughout the life time of the giver, provided the fund go to the college at the death of the donor. Here is a wonderful chance to help young preachers and missionary volunteers prepare for the Master's work, and at the same time receive interest on your money as long as you live.

TENNESSEE COLLEGE NOTES.

The fifteenth annual commencement of Tennessee College closed with the graduating exercises on Monday morning at 10:30 in the First Baptist Church. The commencement exercises began with the grand concert on Friday evening in the college chapel. The program, which was remarkable for its variety, was excellent throughout and included members of the Glee Club and College Orchestra.

Saturday was Alumnae Day. At 10:30 A. M. the Alumnae Association held appropriate exercises on President Burnett's lawn, followed by a business meeting in the student parlors. Mrs. Bright Taylor, a member of the first graduating class, 1912, of Wilmington, N. C., was elected President of the Alumnae Association. The Alumnae luncheon was prepared and served by the Domestic Science department.

In the afternoon the class day exercises were held in the College Chapel, on account of rain, though originally planned to be held on the campus. The daisy chain was presented to the seniors by the sophomores and the exercises included also the class prophecy, history, poem, will and the presentation of gifts to various individuals and organizations.

The baccalaureate address was delivered Monday morning at 10:30 by Dr. John R. Sampey, professor of Hebrew in the Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Sampey's subject was

"Robert E. Lee, my Hero," and his analysis of the character of the great Southern leader was a sympathetic and inspiring presentation of a lofty ideal.

At eight o'clock the one-act play, The Dream Maker and the Masque of the Two Strangers were beautifully presented on the campus by students and alumnae.

The baccalaureate sermon, a masterly production, was preached by Dr. Lloyd T. Wilson, of Nashville, in the First Baptist Church. In the evening the missionary sermon was given by the same speaker.

The following scholastic honors were announced by Dean Weaver: winner of the scholarship for the highest average during the year, Miss Tossie Thorpe, a member of the graduating class, of Mayfield, Kentucky; the following tied for second place: Miss Otye Brown, '22, of Jasper, Tennessee; Miss Margaret Carlton, '24, of Murfreesboro, and Miss Rebecca Clark, '25, of Murfreesboro. The following magazine prizes were also announced: essay prize, Miss Frances Dyer, '23, of Chapel Hill; poetry prize, Miss Camilla Manson, '24, Murfreesboro; Scrap-bag prize, Miss Carrie Pugh, '23, Crowley, Louisiana; short-story prize, Miss Annette Pierce, '22, of Madison.

Miss Elizabeth Braswell, '24, of Murfreesboro, was presented with a prize of \$10 by a friend of the College for excellence in musical composition. Miss Kathryn Patterson, '24, was awarded the Kiwanis prize of \$15 for the best all-round student in Tennessee College.

BOOKS FOR BAPTIST SEMINARY LIBRARIES IN EUROPE.

By J. F. Love, Cor. Secy.

The following letter from Brother J. T. Riddick, of Norfolk, Va., is we hope, indicative of a large response from Southern Baptists to the appeal of our European Seminars for good books for their libraries.

"Dear Brother Love:

I am sending you today under separate cover, 31 volumes out of my library, books that I hope will be of use in our Foreign Mission Library. I will send others later on. I have not had the time to thoroughly look over my library and for that reason I am not prepared to make a larger contribution at this time. I am going to make an announcement to my congregation one Sunday morning about the matter and I am hoping to get several volumes in that way. I will let them give me the money and I will buy the books and let them write their names in them and I will forward them to you.

J. T. RIDDICK.

Donators will please write their names on the fly leaf of books which are contributed. Where money is sent with which to purchase books, we will place names of contributors on books which are bought with their contributions. Send all books by express, prepaid, plainly addressed to the Foreign Mission Board, 8 N. 6th Street, Richmond, Va. When the collection is made, we will ship the books to their destination in Europe.

BOOK REVIEWS.

By Harry Clark.

Making Good in Business, by Roger W. Babson, \$1.25 net, Fleming H. Revell Co. 175 pages.

This is a compilation in book form of the excellent eight articles which appeared last year in the "Nashville Banner" and the "Knoxville Sentinel." Every business man would enjoy it. His analysis of the principles of success would be valuable for a young man, and any one who has to speak often to young people would do well to read the book.

Bible Plays, by Rita Benton, the writer of the excellent "Shorter Bible Plays" which has already been reviewed in this column. \$2, postage extra. The Abingdon Press.

This is well written, but it takes liberties with the Bible narratives to which some will object. In dramatizing any narrative, it becomes necessary to shorten the story and that requires rearrangement, but I really feel that the author has gone a little too far in places. An ingenious Sunday school teacher can, however, make such changes in the plays as may be necessary. The book has pictures of the costumes and of the important scenes, and has music for the songs already worked out and printed in this book. There are eight plays in 237 pages, covering the stories of Joseph, The Golden Calf, Jephthah's Daughter, Ruth, Esther, Daniel, The Fiery Furnace, and Christ's Birth.

Mountain Poems, by H. H. Fuson, **The Pinnacle and Other Kentucky Mountain Poems**, published by the author, Covington, Ky.

A collection of poems dealing with the neighborhood of Cumberland Gap. These are written in a natural way without any effort at artificial effects, as in keeping with the simplicity of the theme. The book includes some poems by the author's little daughter, which show great promise.

A Handful of Stars, by F. W. Boreham, the wonderful preacher of Australia. The Abingdon Press. \$1.75.

This is the twelfth remarkable collection of little essays which he has written. I am glad I did not live a hundred years ago, because modern commerce brings the treasures of a whole world to my door. Brazil sends coffee, India spices, Porto Rico pine-apple, and Australia the writings Boreham, but the aroma of Brazil, the flavor of India, and the tang of Porto Rico all meet in Boreham's books. His one is a collection of twenty-two favorite texts of famous personages of the real world and of fiction. Buy one of Boreham's books and you will ask after reading it, "When will his next book be published?" Whether you are preacher, layman, or worldly man of fashion you will enjoy Boreham. Shut in invalids can now have a wireless telephone in their rooms through which they can hear the music sent broadcast through the upper air. This book is such an instrument.

Leaders of Youth, **The Intermediate Senior Worker and Work**, by Hugh Henry Harris, of Emory University, Atlanta, \$1 net, one of the excellent series "The Worker and Work Series," published by the Methodist Book Concern. 240 pages. Enthusiastically recommended. Par-

ents as well as teachers would profit by reading it. Several chapters would suggest valuable sermons to young people for some of our busy pastors. For example "Character through Service," "In Quest of Friends," "The Lure of Books." I have put this book aside to read again for my own pleasure. There is only one criticism and that is that the type is smaller than usual, but the plan was to make a book that could be slipped into the pocket.

Famous Leaders of Industry, by Edwin Wildman. The Page Company, Boston. \$2.

Illustrated by pictures of the men. Buy this book for your boy. It ought to be in all high school libraries, because it will arouse ambition in young or old. It takes the biographies of leaders in many different industries and makes stories as fascinating as fiction of them. Teachers would find excellent material for chapel talks. Ministers would find suggestions for commencement addresses. Editors would find material for suggestive articles.

Worship in the Home, by Ella Broadus Robertson. 15c, one of the pamphlets in the excellent American Home Series by the Abingdon Press. 25 pages with another page of bibliography. Warmly recommended to parents, W. M. U. groups, ministers. It discusses the decline in family worship and gives detailed suggestion as to the remedy.

In looking through the dedications of so many of the books written by preachers, one is impressed by the number which are dedicated to the authors wives. One learns anew of the helpfulness of preacher's wives. One sees something else, too—that amid all the divorces and domestic infelicities of 1922, preachers' Christian homes are abodes of loyalty and happiness. Our young women readers will do well to ponder this.

The Line is Busy. \$1.25 net. Edgar Hurst Cherington. Abingdon Press.

This company has sent to the reviewer's desk this year some splendid collections of essays, and this latest one with 16 sermonettes in 180 pages is one of the most stimulating books received. It is very suggestive and thought-provoking. Especially good is the essay "Stealing the Robes" applying to the casting of lots by the Roman soldiers for the garment of the crucified Christ. Men today steal Christ's robe, enjoy a Christian civilization but have nothing in common with Christ. They wear the robe of Christian respectability and influence but are hypocrites.

REVIVAL AT TATE STREET, CORINTH, MISS.

By C. C. Weaver.

We have just closed a great revival. Rev. W. C. McPherson, and singer J. P. Carter, both of the Home Board evangelistic force, conducted the meeting.

In point of the numbers of additions to the church, I fear that the average person would say it was not great. There were 21 additions, five of which were by letter; the others by baptism. Three came from other denominations. The greatness of the meeting consisted in the strong Gospel preaching done by Bro. McPherson. He does not put on

any "drives," or high pressure and as a result get a lot of unsaved material into the church. He just "pounds away" with the great old "Gospel hammer," and after awhile the walls of sin begin to crumble.

He is not a sentimentalist, nor a sensationalist but preaches the "Gospel" as the "power of God unto salvation to every one that believeth."

I am afraid that some of our evangelists, in their desire to make a "big report, let their zeal get the best of their judgment. A certain church had an evangelist for a meeting, and there were about 80 additions to the church. Eight years after the meeting, one of the deacons said to me: Bro. Weaver, we have never gotten over that meet-

ing yet, and today that church is "dealing" with some of those members that joined the church in that meeting.

I would not have it understood that I discount numbers. Numbers are all right. There were three thousand saved on the day of Pentecost. But if you read Peter's sermon, you will find that he did nothing but preach Jesus.

Mr. Carter is very fine in his singing and getting the people to sing. He also has some lectures that would be great for any church to hear.

It is a great pleasure to me to commend these brethren to the churches of our Southland.

"Pentecost was preceded by prayer and followed by personal work."

ASSOCIATIONAL DIRECTORY FOR 1922

Association	Time	Place
Shelby County	July 11	Bartlett Church, Bartlett, Tenn.
Big Hatchie	July 18	Brownsville Church, Brownsville, Tenn.
Little Hatchie	July 20	Mt. Moriah Church, near Whiteville, Tenn.
Concord	August 2	Barfield Church, 5 miles S. W. of Murfreesboro, Tenn.
Robertson Co.	August 8	Mt. Carmel Church.
Jefferson Co.	August 9	White Pine Church
Sequatchie Valley	August 11	Dunlap Church.
Union	August 11	Pleasant Hill Church.
Holston	August 15	Lovelace Church, Greene Co.
Chilhowee	August 16	Boyd's Creek Church, 15 miles East of Knoxville, Tenn.
Nolachucky	August 16	Morristown First Church.
Cumberland Gap	August 23	Springdale Church, 4 miles east of Lone Mt.
Duck River	August 23	Longview Church, Longview, Tenn.
Sweetwater	August 23	Etowah Church, Etowah, Tenn.
East Tennessee	August 24	Hartford Church.
Walnut Grove	August 24	Salem Church, Roane Co.
Bledsoe	August 30	Hillsdale Church.
Big Emory	August 31	Pleasant Grove Church.
Unity	Sept. 1	Unity Church, 5 miles south of Huron.
Enon	Sept. 5	Sycamore Valley Church, Pleasant Shade
Northern	Sept. 5	Cedar Ford Church.
Central	Sept. 6	Herrons Chapel, Bemis, Tenn.
Ebenezer	Sept. 6	Pulaski Church.
Tennessee Valley	Sept. 7	Smyrna Church, Evansville, Tenn.
Watauga	Sept. 7	Stony Creek Church.
Lawrence Co.	Sept. 9	Liberty Grove Church.
Stockton Valley	Sept. 9	Seventy-Six Church, near Albany, Ky.
Salem	Sept. 13	Gath Church, Warren Co.
Eastanallee	Sept. 14	Walnut Grove Church, Meigs Co.
Midland	Sept. 14	Bethel Church, Anderson Co.
Wm. Carey	Sept. 15	Thompsons Chapel.
Ocoee	Sept. 19	Blue Ridge Temple.
Clinton	Sept. 20	Pleasant Hill Church.
Friendship	Sept. 20	Halls Church, Halls, Tenn.
Hiwassee	Sept. 21	Pisgah Church, Meigs Co.
Holston Valley	Sept. 21	Tunnel Hill Church.
Beech River	Sept. 22	Rock Hill Church, Bluff, Tenn.
Indian Creek	Sept. 23	Philadelphia Church, Waynesboro.
Beulah	Sept. 26	Johnsons Grove, McConnell, Tenn.
New Salem	Sept. 26	Macedonia Church, New Middleton, Tenn.
Providence	Sept. 27	Dogwood Chapel.
Sevier	Sept. 27	Laurel Church, Sevierville, R. 1.
Riverside	Sept. 28	Fellowship Church, 10 miles from Livingston.
Judson	Sept. 30	Maple Grove Church, 3 miles west of Sylvia.
Cumberland	Oct. 3	Little West Fork Church.
Polk Co.	Oct. 3	Hiwassee Union Church, Reliance, Tenn.
Weakley Co.	Oct. 4	New Bethel Church.
Nashville	Oct. 5	Franklin Church, Franklin, Tenn.
Western District	Oct. 5	Birds Creek Church, Whitlock, Tenn.
Southwestern Dis.	Oct. 6	Eva Church, Benton Co.
Knox County	Oct. 11	Thorn Grove Church.
Stewart County	Oct. 11	Nevills Creek Church.
Stone	Oct. 12	Macedonia Church, 10 miles east of Cookeville.
Campbell Co.	Oct. 25	Jacksboro Church, Jacksboro, Tenn.

No minutes have been received from the following associations:

Grainger County

Harmony

Mulberry Gap

Wiseman

Wilson County

New River

Sept. 20

Fall Creek.

Oct. 19

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tulahoma

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

ATTENDANCE, JUNE 12

Nashville, First	1049
Knoxville, Broadway	798
Memphis, Central	735
Knoxville, Bell Ave.	729
Clarksville, First	725
Knoxville, Fifth Ave.	725
Johnson City, Central	675
Memphis, First	626
Springfield	588
Etowah, First	511
Knoxville, Lonsdale	431
Memphis, Temple	399
Nashville, Third	387
Nashville, Edgefield	367
Humboldt	343
Lafollette	339
Nashville, Immanuel	336
Knoxville, Euclid Ave.	321
Morristown, First	320
Erwin	319
Fountain City, Central	314
Knoxville, Island Home	310
Knoxville, Oakwood	304
Nashville, Grandview	301
Nashville, Lockeland	301

The St. Elmo Baptist church held a B. Y. P. U. Training School this past week which proved to be a very delightful week. Dr. U. S. Thomas, pastor of the church, secured the services of Mrs. C. D. Creasman and H. H. Preston for the Junior and Senior B. Y. P. U. work respectively. The attendance in the classes was between 100 and 150 each night.

Mrs. Stuart Corbit of Nashville conducted a great B. Y. P. U. School at the Shelby Ave. Church of Nashville, week before last. It will mean a new impetus to the B. Y. P. U. work on that field.

THE CONVENTION OPENS AT CHATTANOOGA

The Convention opened at Chattanooga Wednesday afternoon at 2 o'clock with a large attendance of early arrivals in the Convention City. The musical program was a great success. A large chorus choir and an orchestra were organized. Dr. Harry Clark spoke in his usual delightful manner, his subject being "Music."

This Convention will undoubtedly be the largest Young People's gathering ever held in the State. Chattanooga people are proving royal hosts.

SMITH SPRINGS ON THE "GO"

The Smith Springs B. Y. P. U. gave a demonstration program and organized a B. Y. P. U. at Whitset's Chapel, May 14. That makes the second B. Y. P. U. Smith Springs has organized this spring.

NOTES FROM NANCES GROVE

Flat Gap and New Market B. Y. P. U. met with Nances Grove and gave a splendid program.

"What is a B. Y. P. U." by Claude Hudson.

"Is a B. Y. P. U. a help to a community or not?" M. L. Fielden.

"The Churches Relation to the Young People," L. M. Milligan.

"The Church Relation to the B. Y. P. U." Keith Hudson.

Recitation, Gladys Callaway.

"How to Build and Conduct a Group," Clyde Churchman.

"How to Secure New Members," Grace Cox.

Solo—McKinley Hankins.

"What the Country Expects of our Young People," Carl Hudson.

Song by Nances Grove Chorus Class.

"What the Church Expects of its Young Members."

Discussion.

At six o'clock Fountain City B. Y. P. U. was with us and rendered a splendid program. The church was filled to its capacity. We are a new B. Y. P. U. just lately started. With sixty members and are glad to have help from any one.

Mrs. Frank Lewis, Cor. Sec.
New Market, Tenn., R. 1.

SENIOR B. Y. P. U. STANDARD OF EXCELLENCE

Effective April 1, 1922.

I. Organization

1. Officers—Have the following: President, Vice-President, Secretary, Corresponding Secretary, Treasurer, Chorister, Pianist, Bible Reader's Leader, and Group Captains.

2. Committees—Have the following: Membership, Social Program, Instruction, Missionary.

3. Groups—(1) The B. Y. P. U. divided into Groups; (2) Each Group shall have a Captain, who will supervise the work of the

II. Meetings

1. Weekly Meetings—(1) Program based upon topics in the B. Y. P. U. Quarterly, which are each month a Devotional, a Doctrinal, a Bible Study, and a Missionary Topic; (2) Developing the individual by having at least twice per quarter each active member to take part on the program from the congregational singing; (3) An average attendance of at least seventy-five per cent of members enrolled.

2. Business Meetings—(1) The Union shall have a Quarterly Business Meeting at which each officer, and the chair man of each Committee, and each Group Captain, will read to the Union a written report of their work; (2) The President shall make an Annual Report to the Church in conference.

3. Socials—At least one social per quarter.

III. Educational Work

1. Systematic Bible Readers' Course—At least three-fourths of the entire membership keeping up the readings.

2. Study Course—At least one-half of the entire membership shall take each year at least one Study Course recommended by the B. Y. P. U. of the South, and pass an examination given by the leader of the class.

3. Giving—At least seventy-five per cent of the active members giving systematically to benevolences and church expenses according to the Church plan.

The B. Y. P. U. attaining these nine points is entitled to the "A-1" award,

and to be published on the Honor Roll, which will appear from time to time in the B. Y. P. U. Quarterly. In the B. Y. P. U. work of the South two notable methods have come into use, namely: The Standard of Excellence and the Group Plan of Organization. The two are chiefly related, as the former can be attained only by means of the latter. The Group Plan of Organization assures that the B. Y. P. U. will be training service for all—not simply a few—of the young church members in the church. The Standard of Excellence serves as a guide, or pattern, in the all-round work of the B. Y. P. U. It is simple, practical, and adapted to real use in the average church.

Note—Each B. Y. P. U. should report each quarter to the State B. Y. P. U. Secretary. Write him for a report blank. If A-1, you will receive the quarterly A-1 award.

B. Y. P. U. HONOR ROLL A-1 UNIONS IN TENNESSEE

First Quarter, 1921.

Seniors—Bollivar; in Chattanooga: First; Ridgedale; Tabernacle. Academy, Crosby; Fairview, Fountain City; Second, Jackson; Second, Jefferson City; Gillispie Avenue, Knoxville; Bell Avenue, Knoxville; East Lake; Central, Memphis; in Nashville: Edgefield, Grace, Immanuel, Valley Grove, Newbert; Spring Creek, Rossville, Ga.

Juniors—Second, Jackson; Judson Memorial, Nashville; Watertown.

Second Quarter, 1921

Seniors—Bollivar; in Chattanooga: First; Ridgedale, Fairview, Corryton; Academy, Cosby; East Lake; Second, Jefferson City; Bell Avenue, Knoxville; in Memphis: Bellevue; Central, Hopewell, Springfield; Spring Creek, Rossville, Ga.

Juniors—Lonsdale, Knoxville.

Third Quarter, 1921

Seniors—In Chattanooga: Redgedale; Tabernacle. In Memphis: Central; Union Avenue. Bollivar; Fairview, Fountain City. Second, Jefferson City; Bell Avenue, Knoxville.

Juniors—Union Avenue, Memphis; Watertown.

Fourth Quarter, 1921.

Seniors—Calvary, Alcola; Bollivar; First, Clarksville; Academy, Cosby; Bell Avenue, Knoxville; Sections Nos. 1 and 2, Jackson; Second, Jefferson City; First, Mascot; Central, Memphis; First, Chilhowee, Seymour.

Juniors—Watertown.

First Quarter, 1922.

Seniors—Bollivar; First, Chattanooga; Academy, Cosby. Second, Jefferson City; Gillispie Avenue, Knoxville. First, Mascot; Central, Memphis; Oakland, Springfield.

Juniors—Belmont Heights, Nashville.

America could and should lead the earth into a universal peace. Jonah converted Ninevah, within forty days, America with God in her hand, head and heart could quickly establish world wide permanent peace. Every woman prays for that, and I want their prayers to come true. But this will never come true unless America quits spending millions on air battleships, death gases, submarines and military training in our public schools. We must quit these things. Have a Secretary of Peace instead of a Secretary of War, and preach and teach

peace. The God that saved Daniel and the Hebrew children, from the fiery furnace, will save America while she leads the world into disarmament and peace.—Noah W. Cooper.

HONOR ROLL OF DAILY BIBLE READERS

Two Year Course

Colliersville—Mary Fleming, Sadie Perkins, Ada White. Fountain City—J. M. Inklebarger, Mrs. J. M. Inklebarger, J. B. Walsh, Mrs. J. B. Walsh, Mrs. A. R. Merriman, Gertrude Merriman, Claude Duggan, Amy Sharp, Emma Goddard, A. Jesse Winegar, Mrs. A. Jesse Winegar, Leroy Iddins, Mary Sue Wilkerson, Mrs. W. P. Lewson, Mary Etta Charles, Mr. Duggan, J. A. Dunn, Mrs. J. A. Dunn, R. O. McPherson, Lena Masterson, Mrs. Bertie Bailey, Katherine Newman, Mrs. E. G. Snodderly, T. A. Stanfill, Mrs. T. A. Stanfill, A. J. West. Auburntown—Goldie Robinson.

Four Year Courses

Colliersville—Euphie Burrows.

UNIONS MAKING 100 PER CENT IN GIVING

First Quarter, 1922

Seniors—Central, Memphis.

Seniors—Gillespie Avenue, Knox-

UNIONS MAKING 100 PER CENT IN STUDY COURSE

Juniors—Belmont Heights, Nashville.

SUMMER SCHOOL UNION UNIVERSITY

By H. E. Watters, Pres.

June 5 the annual summer school of Union University began with an enrollment of 475, and students are still coming in. The attendance will run well above 500. The personnel of the student body is far above the average for summer school students. There are two noticeable features. One, the great number of college students. About 200 are taking college work and nearly as wide a range of college courses is being carried as in the regular terms. Most of these students are High School teachers and principals working toward degrees. There are 75 teachers in attendance who have had more than ten years experience teaching. Another notable feature is the large percentage of men. Summer schools are usually composed almost entirely of women, but in the student body at Union this year, the ratio of men to women is about two to three. The summer school will run ten weeks six days a week, making it equivalent to a twelve weeks' term.

WHAT A DOLLAR WILL DO

One dollar spent for lunch lasts five hours.
One dollar spent for a necktie, lasts five weeks.
One dollar spent for a cap, lasts five months.
One dollar spent for an automobile lasts five years.
One dollar spent for a water power or railroad grade, lasts for five generations.

A. T. Barrett

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

Located 12 miles south of Nashville, on Franklin Road

We are glad to say that the building is now going up and that the only thing that will stop the large force of hands in the erection of this building is for the Baptists of Tennessee

TENNESSEE VISITORS TO S. B. C.

Mrs. Mitchell, Mrs. Gadby, Mrs. Maley, Mrs. S. F. Utley, Miss Laura Powell, Mrs. W. F. Ferguson, Mrs. C. E. Sprague, Mrs. Varnell, Miss Amanda Sprague, Miss Edna Burnett.

PROTESTANT HOSPITAL

Nashville, Tennessee

Refreshing tonic for that tired feeling—
mental or physical. Soothes nerves,
induces restful sleep. Invigorates, aids
digestion. Delicious in fruit juices or
water. All druggists.

Order from our nearest house

Send for catalog:

Wilson Common-Sense Ear Drums

"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears, where they are invisible. Soft, safe and comfortable.

Write today for our 128 page FREE book on DEAFNESS, giving you full particulars and testimonials.

WILSON EAR DRUM CO., Incorporated
1215 Southern Bldg. CHILMARK, N. H.

TERM OPENS SEPTEMBER 27th

Address Prof. A. M. Harris
Vanderbilt University Nashville, Tenn.

WOMAN'S MISSIONARY UNION

Miss Margaret Buchanan, Corresponding Secretary
Headquarters: 161 Eighth Ave., N.
Nashville, Tennessee

The June meeting of the Executive Board was of unusual interest. The beginning of a new convention year's plans. The month of May opens the new year but the plan of work is not ready for adoption. This is embodied in the United States Policy adopted at this meeting copies of which policy will go with the minutes of the meeting to all out of town members of the Executive Board, Associational Superintendents and Divisional Vice Presidents. We urge that this policy be presented and discussed at your July Quarterly meetings or such parts of it as seems advisable.

An interesting feature of this meeting was the representation of two of the young women who will do field work during the summer months, Miss Grace Weaver and Miss Julia Allen. Miss Cora Moore the third young woman is already on the field in Unity association. After July 1st all three will be available for field work. We are earnestly seeking to place them where they can serve best and plead for the help and co-operation of the superintendents and other workers in the associations to make their work count for the most.

Tennessee will have, we trust, eight women in the W.M.U. Training School the session of 1922-23. Other applications have come asking for scholarships, but we have no more to offer. Some associations might create scholarships and send these girls. Prompt action is necessary however, as the school will doubtless be crowded.

Our New Supplies

The new Treasurer's Record Books containing report blanks will be sent to all Treasurer's of W.M.S. and Y.W.A. and all Leaders of Junior Organizations G. A., R. A., and Sunbeam Bands early in July. The new W.M.U. Year Books will also go to society presidents and Leaders of junior organizations. If you have the circle plan, please let us know how many circles you have and a copy of the year book will be sent to the president for each Circle Chairman.

A new leaflet Catechism style will be issued and a copy mailed to each President or Leader, additional copies will be sent on request.

From Miss Mallory's Council Letter.
Dear Friend:

"Enclosed are the Council minutes for May 22. In the spirit of that day's discussions we will all desire to promote the use of ROYAL SERVICE and of the W.M.U. YEAR BOOK.

The Year Book will be printed this month so that the supply for each state should reach the state leaders before July 1. In that event the distribution to the local societies will doubtless be made early in July. Each society among the women and young people is entitled to one free copy. If the society is divided into circles, each circle chairman will be given a copy. Any society, circle or individual desiring extra copies may secure them for ten cents a copy from W.M.U. Literature Department, 111 Jefferson County Bank Building, Birmingham, Ala.

The subscriptions for Royal Service are coming in well. In the September issue the number received from

each state since May 1 will be published. I know you will do your best to have your state present a good record. On page 35 of June Royal Service you will see how many subscriptions and renewals are needed from your state before next May.

As stated in the enclosed minutes each state secretary was given a pattern of the aprons and coronets to be used in the demonstration.

These can be easily reproduced but should any one wish to have a set made they can get it done by one who prepared the original set which was used in Jacksonville. The address is: Mrs. S. B. Slater, 1227 S. 20th Street, Birmingham, Ala. The price for the set is \$30, which includes the 18 aprons 18 coronets and the torch with the cloth frame to hold the pages of the book. It does not include 20 pages of the book and the 18 cards which the boys use. These pages and the cards can easily be made. The pages are 18 inches long and 12 inches wide, which is just twice the size of Royal Service. The cards for the boys should be large enough for the the figures on them to be read easily by the audience. The advertisement slip, which contains the song, "Subscribe, My Lady, Subscribe," may be secured from your state W.M.U. headquarters. The more times this demonstration is given in local societies and at associational and district meetings the surer victory will be for the 60,000 subscriptions by next May.

You will want, too, to encourage the giving of the eight talks on the Baptist 75 Million Campaign as made at Jacksonville. Copies of these talks may be secured from your state W. M. U. headquarters.

Certainly, also, we shall want to remember throughout the summer the 49 new missionaries, men and women, who were appointed in May by the Foreign Mission Board. If we will, each one of us, become intercessors in their behalf and in behalf of those already at work across the seas and here in the homeland, our summer will indeed bring a rich harvest.

Your summer assembly is doubtless much on your mind and heart. Truly I hope with you that it may be a real blessing to the women and young people in your state.

You will recall that at Jacksonville it was decided to send clothing this summer or early in the fall to the very needy Baptist in Europe. The Foreign Mission Board is now making arrangements for the transportation of this clothing and just as soon as the information is in hand the state W.M.U. headquarters will be notified. In the meanwhile tell your constituency about it so that as far as possible all our women and children may contribute their good second-hand or out-grown warm winter clothes and shoes on "Baptist Bundle Day for Europe."

REPORT OF CORRESPONDING SECRETARY MAY 1922

Field Work

Miles traveled by R. R. 1988
Miles traveled by Auto 35

Quarterly meetings attended	3
Conventions S. B. C., W. M. U.	2
Talks Made	8
Societies organized	1
Office Work.	
News Articles Prepared	9
Letters Received	102
Cards Received	20
Letters Written	133
Cards Written	49
Mimeograph Letters	60
Certificates Issue	77
Monogram Seals	162
Post Graduate Seals (Red) . N.	2
Packages Mailed	64
These contained—Royal Service 7;	
Home and Foreign Fields 10; W. M. U.	
Year Book 29; Treas. Record Books	
5; Leaflets 419; Manuals, Personal Service	
2; Y. W. A., 4; G. A., 3; R. A. 1;	
S. B. 6; Banks 161; Fish cards 162;	
stewardship cards 17; minutes 4;	
Training School Catalogues 6; Standard	
of Excellence charts 2; Pennant	
& Stars 1; R. A. Institution 1.	
New societies reported W. M. S. 6;	
S. B. B. 3.	

SMITH SPRINGS TRAINING SCHOOL

By C. B. Baker

The Smith Springs Junior and Senior B.Y.P.U.'s held a successful training school beginning May twenty-eight and closing June 2, with 28 taking the examination.

The pastor, C. B. Baker taught the Senior B.Y.P.U. Manual and Mrs. C. C. Hessey the Junior Manual.

Each night was featured with a lecture by the following: Monday night, Rev. L. P. Royer, "Responsibility"; Tuesday night Rev. C. F. Clark, "The Three S's in Service"; Wednesday night, Mr. William Preston, "On the Value of the B.Y.P.U."; Thursday night, Rev. A. M. Nicholson, "How I may Know God's Plan in My Life." Special music was rendered by Miss Vivian Baker. Friday night closed the school with a big social which was enjoyed by all.

REVIVAL AT MERTON AVE. MEMPHIS, TENN.

By Carl M. O'Neal, Pastor.

Our church has recently held a glorious revival in every way. Our helpers were: Evangelist De Garmo, preacher; Miss Aellen De Garmo, soloist, and Mrs. Florence De Garmo, pianist. God was with us in power and honored His word and crowned with great success the labors of his servants. Many were saved, among them many of the leading men of the community; the church was strengthened, the believers edified, the community blessed of God and a sweeter fellowship developed among the membership of our church and the pastor made more real to the hearts of his people. There are no better evangelists today nor any greater helpers for the pastor and his people. We highly commend them to the brotherhood. To God we give all the praise and glory.

MEETING AT CENTRAL CHURCH MARTIN

By Ben Cox

I have just returned from one of the most interesting revivals which I have ever attended. I had planned to go to

Cuba after the Southern Baptist Convention, as for a long time I have been anxious to visit our missions there. Dr. B. D. Gray had kindly arranged with Supt. McCall to take care of me while on the island. There is an old saying, "Man proposes, but God disposes." It certainly proved true in this case, for just before I went to Jacksonville there came a very urgent call for me to conduct a revival meeting at the newly organized Central Baptist Church at Martin, Tenn. The Lord put Martin on my heart to such an extent that I could not go to Cuba, and I shall never regret that my plans were changed.

From the very first, spiritual interest ran high, and at the close of the meeting the little three weeks old church had received 103 new members, the total membership now being 217. The great majority of the 103 were candidates for baptism and people from other places. I shall never forget the shouts of joy when a dear old brother who had been out of the line of duty for more than thirty years was brought back. He was so happy we had to stop the meeting to let him talk. It was a great joy to me to see boys and girls just converted, throw their arms around the necks of their fathers and mothers. Many Martin homes are filled with joy because every member of the family is a Christian.

I have never received more hearty co-operation anywhere, and I deeply appreciate the help given me by the members of other churches in Martin, and members of churches in nearby towns.

In my judgment the young church starts out with very brilliant prospects under the talented, concentrated, and gentlemanly leadership of Brother C. G. Truitt, for many years teacher in Hall-Moody College.

ATHENS FIRST "MARCHING ON"

By J. Herschel Ponder, pastor.

I am glad to be able to announce to you and the Tennessee Brethren that the Athens First Church is "marching on."

For some time it has been apparent that if things keep on going as they have for some time our present building nor the site on which it stands would serve the future interests of the kingdom in the best way.

The deacons began to quietly scout around for a location. Last Sunday morning they came in from the trip of exploration reporting the finding of a goodly land—much to be desired—but very candidly also reporting that a rather big giant stood in the way. Upon the information that it was only a money giant, the church quickly marched over and killed him with an avalanche of cash subscriptions thus coming into possession of the choicest corner in Athens, measuring 300x100 feet. Here, under God, in the not distant future, will be erected a modern church and Sunday school plant and a pastorium.

The pastor is grateful for this, beyond all words to express. Hard times have never seemed to trouble Athens Baptists. The price of the lot was \$4,200. Half of it will be paid in cash. Brethren, pray for us that we may "carry on."

Gib:—"Wouldn't she Rockefeller?"
Gab:—"I never Astor."

249

Obituaries

Wilkerson—On the evening of May 11th, 1922, methinks the Father said: "It is enough my child—come home" and the spirit of our loved friend—Mrs. P. O. Wilkerson winged its flight from earth to heaven!

Her death is a distinct loss to the community but is most keenly felt in her church, Sunday school and missionary society, where she was always faithful—had been a consecrated, Christian and a loyal Baptist since early girlhood.

For months we had known that she was "Nearing the bounds of life and nearer to the crown." Everything that medical science could do, was done for her restoration to health, and throughout her long illness, while fully realizing her condition, she was by her unwavering trust and Christian fortitude, a benediction to the community. Such patience, courage, cheerfulness and resignation have never been seen, and may these be engraved upon our hearts as we shall cherish her memory!

Truly our loss is great, yet may it be overruled for good by Him who doeth all things well. She was lovingly attended in her illness by her mother, her husband, only daughter and son, Dr. L. O. Wilkerson, who with his wife had returned from interior China, where he was serving as medical missionary.

To these we extend our deepest sympathy in this sore bereavement, and may our Heavenly Father's tenderest watch-care and sustaining grace be theirs in richest abundance.

By One Who Loved Her.

A TRIBUTE OF LOVE.

From the Lend-A-Hand Circle of the Immanuel Baptist Church to Mrs. Cassie Coun Shannon, who entered into her eternal rest Sunday morning, May 7, 1922.

An all-wise God has made human life a wonderful blending of sunshine and shadow. But human hearts are not always submissive when the shadows fall and we cannot always say: "Thy will be done."

Such trial of faith has come to Circle No. 3 in the death of Mrs. Shannon. Not only did she deserve us as Vice-Chairman and Secretary; but she was ever ready to undertake any task which the interest of the Cause demanded.

She loved her Circle, she loved her Missionary Society, she loved her Church, but above all she loved her home, and no call could draw her from that sacred spot when she was needed there. In every relation of life—as daughter, sister, wife, mother and friend, she was an inspiration to those about her.

Her cordial manner, gracious bearing and musical sympathetic voice were the natural outcome of the kindly heart within. The beauty of her face was but the reflection of the inner light that glowed in her beautiful soul.

The key-note of her endeavors was helpfulness; for, like her Master, she "went about doing good." As laborers in the Master's vineyard, may we emulate her example, and thus try to be more worthy members of the Lend-A-Hand Circle!

Since the loss of such a woman means so much to our Circle, what must it mean to the bereaved ones who sit in the darkened home longing for the touch of a vanished hand, for the sound of a voice that is stilled?

Knowing how they miss her wise counsel, ready help and loving ministrations, we extended to the sorrowing ones our tenderest, deepest sympathy. May their Heavenly Father grant them a vision of their dear one in Glory and may that Light from above dispel the gloom and disappointment of earth! May that Man of Galilee come to them over their sea of trouble and may His "Peace be still" produce in their souls a great calm!

Already it is our privilege to thank God that He gave our dear co-worker remarkable patience and courage to bear those terrible weeks of suffering and affliction, and that He has given His grace to the sorrowing ones who miss the sunshine of her blessed presence. We know that the Great Physician will bind up their broken hearts.

MISS OLIVE PARDUE

January 25th marked the going home of Miss Olive Pardue. She was forty-eight years old, and about thirty-five of those years were spent in the earnest endeavor to do the will of her Lord.

She served as a faithful teacher for more than fifteen years. Her pupils readily recognized her life as surrendered to her Savior. Her last class was a group of Intermediate boys who learned in a very short period to love her devotedly. They expressed in an appropriate manner their keen sense of loss in the going of their teacher. "She lives in the hearts she leaves behind, and that is not to die."

A former pastor, in paying his tribute to Miss Olive, said: "If all Southern Baptists were the kind of Baptists that Miss Olive Pardue was, our problems would all be solved. She had the sacrificial spirit in a very large measure. She showed this spirit everywhere. Her loyalty to those in her home was beautifully portrayed in her service there. In her church she was loyal to the very highest degree. She was a member of the group to whom the pastor could always look with full confidence.

Her service was made greater and sweeter through the suffering that accompanied it. She suffered much during the last years of her life. Just as the crushed flower gives forth the sweetest fragrance, so the service of Miss Olive was intensified in its power through her patient endurance. When we think of how we miss her and what a loss her going meant, we are reminded of the words of Dorothy King:

"Gone home to Him,"
Is that too hard for us to say?
It is not she who is away
From us, but we from her. At home
She waits with him until we come.

Gone home to Him,
Gone where in pure, white, radiant
light

His servants serve him day and night.
Dear Heart, is it too hard for thee
This sharing not her ecstasy

Gone home to Him,
Her Father called her and she went.
And some day, we, all tired and spent,
Shall see the chariot swinging low,
And then we, too, shall rise and go.

Gone home to Him,
Dear Friend, dost feel thou art alone?
Dost feel the joy and light are gone?
't up thy face and thou wilt see
That one is keeping step with thee.

Come home to Him.
His hand is held out now for thine.
Put thine in his and then incline
Against his bosom. Tho' the road
Be long, and burdensome the load,
And thro' that vale the light be dim,
Rejoice, thou, too, art homeward
bound with Him.

RESOLUTIONS

Whereas, God in His infinite wisdom, has removed from us to his home in heaven our beloved pastor, W. N. Rose.

Therefore, be it Resolved, That the Jonesboro Baptist church has lost a loving and faithful shepherd; one who, for three years, tried to lead the church into deeper spiritual life and more fruitful service; one who not only preached the pure gospel of Christ but lived it, in such a way that God blessed his efforts by saving many souls and adding many to the church during his ministry.

Be it Resolved, That while we shall miss his presence and his guidance; yet, we bow in humble submission to the will of God, and strive to carry on the work in which Brother Rose was so much interested.

Be it Resolved, That we express our deepest sympathy to Mrs. Rose, who has been a true helper in all Brother Rose's work.

Be it Resolved, That a copy of these resolutions be published in the "Baptist and Reflector," a copy in the Herald and Tribune and a copy be given to the bereaved widow.—W. M. Fulkerson, R. A. Lovegrove, W. A. Cooper, Miss Lucy Thomas, Committee.

THE BAPTIST TABERNACLE CHURCH

Adopts resolutions of appreciation and gratefulness for services rendered by their retiring pastor, Rev. A. B. Johnson.

We, your committee, beg to submit the following resolutions:

1st, That our church is, reluctantly, giving up a faithful and consecrated

pastor, one whom we have found ready and willing to do any and everything that he possibly could for his people; ever sacrificing self-interest, that the work of the Master's Kingdom might go forward. We deeply regret his going from our midst, also his lovable companion and sweet children.

2nd, That we heartily recommend Brother Johnson and his esteemed family to the brotherhood where his lot is cast, knowing full well that a like faithful service will be duplicated in their midst.

May the blessings of Heaven ever attend his and your efforts to bring a lost world into the light of the blessed Gospel.

Signed, your committee.

(Miss) FLORA HODGE

(Mrs.) C. G. WALLACE

(Mrs.) M. B. BOWDEN

ACTION OF MARTIN CHURCH

To the Public:

Dr. T. A. J. Beasley, who was pastor and a member of the First Baptist Church at Martin, Tennessee, was charged March 1, 1922, with "Improper and unbecoming conduct" and after a hearing the church, on April 9, 1922, withdrew fellowship from Dr. Beasley and revoked his credentials as a minister of the Gospel. The church, in order that all may know what action was taken in the premises, make and publish the above.

Done by order of the church in conference on tenth day of May, 1922.

G. L. ELLIS, Moderator.

MUSA L. HALL, Church Clerk.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

When in Knoxville, Come to Belle Ave. Baptist Church

James Allen Smith, pastor.

Here you are a stranger but once.

"Come with us, we will do thee good."

The Baptist Emblem All Over The World

Have you experienced that delightful thrill and brotherly feeling that comes when you meet a strange Brother Baptist wearing the Baptist Emblem and you shake his hand, etc., etc.? If you have not, then there is a treat in store for you. You should get a Baptist Emblem and wear it so that we may recognize you when we see you.

The Emblem shown here is one of the many beautiful Baptist Emblems. We have them in buttons, pins, charms, rings and everything that folks wear.



This beautiful ladies' bar pin is made of Platinum on Green Gold. This makes a wonderfully beautiful combination. It has safety fastener and is in every detail a high class bar pin.

Price, \$41.50; tax, \$2.08; total, \$43.58.

We have Baptist Emblems from \$1.25 to \$235.00.

Let us figure with you on your stained and art glass windows for the new church you are building. By all means you must have the Baptist Emblem on some of your church windows. Think of those beautiful colors of the Baptist Emblem (the World in black; the Cross in red; and the Open Bible in white) on some of the windows of your church. Beautiful. Think of the significance of these colors.

Address THE BAPTIST EMBLEM, Danville, Ky.

PASTORS' CONFERENCES

NASHVILLE

Grandview: Don Q. Smith, pastor; "Heavenly Recognition" and "The One Thing Needful;" 301 in SS, 14 for baptism, 20 baptized, 3 by letter, 41 professions; Revival will continue through the week with Dr. Geo. L. Hale doing the preaching. We are having a great meeting.

Calvary: W. H. Vaughn, pastor; "Help for the Helpless" and "The Doctrine of Hell;" 123 in SS, 20 in BYPU.

Una: F. P. Dodson, pastor; "Christ's Temptation," and "Carnality over Against Spirituality;" 71 in SS, 25 in BYPU.

Third: C. D. Creasman, Pastor; "Christ Is All" and "The Unshakable Kingdom;" 3 for baptism, 387 in SS, 25 in BYPU, 40 in Jr. BYPU, 3 professions; good day.

Park Ave.: A. M. Nicholson, pastor; "The Early New Testament Church at Work" and "The Work of the Holy Spirit;" 233 in SS, in BYPU No. 1 16, No. 2, 21, Int. 18, Jr. 34.

Edgefield: W. M. Wood, pastor; "The Word of God," and "Four Things God Wants you to Know;" 367 in SS, 50 in BYPU, 20 Jr. BYPU, 20 Int. BYPU, 2 by letter.

First Baptist: W. F. Powell, pastor; "The Gospel of June" and "Twentieth Century Thieves;" 1049 in SS, 2 additions, 1 baptized.

Seventh: Edgar W. Barrett, pastor; "Every Need Supplied" and "Self-denial;" 2 for baptism, 1 baptized, 2 professions, 224 in SS, Sunbeams, 14.

North Edgefield: A. W. Duncan, pastor; "The God of All Gods" and "Christianity's Greatest Foe;" 235 in SS, 42 in BYPU.

Belmont Heights: Geo. L. Hale, pastor; Rev. Don Q. Smith preached both morning and evening to the delight of all present. Pastor Hale, preached at Grandview church in the absence of pastor.

Lockeland: J. C. Miles; "The Christian Life" and "Why Are You Not a Christian?" 301 in SS, good BYPU's, 5 conversions, 2 by letter, 3 for baptism, 1 baptized. The pastor preached at the tent, 19th and Ashworth Sts, Sunday afternoon on "Where are Our Dead?" The tent meeting continues this week with splendid interest.

Immanuel: Ryland Knight, pastor. "Way of Victory" and "Character Contrast." In SS, 336; baptized 3.

Centennial: L. P. Royer, pastor. Rev. Geo. C. Boston spoke at morning and evening services. In SS, 176; in Sr. BYPU, 24 in Jr., 18. Great congregations. Meeting continues through this week.

MEMPHIS.

Greenland Heights: Pastor Lovejoy spoke at both hours. Fair congregations. In SS, 33.

Seventh Street: I. N. Strother, pastor. "Sunset" and "Registration." In SS, 189; by baptism, 1. Junior BYPU organized with 15 members. Senior BYPU had fine meeting.

Baptist Hospital: Pastor M. D. Jeffries supplied at Bellevue church. Pastor Bostick is in a meeting in Texas.

First: Pastor Boone preached. Also Radio sermon at 7:30 p.m. Preached at church at 8 p.m. In SS, 626.

Temple: Pastor J. Carl McCoy spoke at 8 p.m. on "The Prince of Life." Bro. J. W. McGavock spoke at morning hour. Delivered excellent address. In SS, 399.

McLemore Avenue: Pastor Furr preached at both hours. In SS, 243; by letter, 2.

Central: Pastor Cox preached. "Science and Scripture" and "Evolution." In SS, 735.

Hollywood: J. F. Neel, pastor. Good crowds morning and evening. In SS, 121. Two good BYPU's.

Central Avenue: Pastor W. L. Smith spoke both hours. In SS, 115.

Boulevard Church: J. H. Wright, pastor. "Christ As Our Example" and "Happy Company." In SS, 186. Good congregations.

Prescott Memorial: Jas. H. Oakley, pastor. "Influence" and "Visions." 213 in SS and large unions. Fine crowds. Second Annual Bible Institute opens next Sunday, June 18-25.

New South Memphis: W. L. Norris, pastor. "The Faithful Feasts" and "Soul Cry from the Cross." Good SS. All of the commercial gravel for Basement of new church (400 yards—\$800 worth) taken in eleven minutes. \$200 cash paid in.

Calvary: Pastor preached to fairly good audiences both hours. In SS, 189. Good BYPU meetings. Quite a number of the young people will attend BYPU Convention, Chattanooga this week.

Binghamton: Carl M. O'Neal, pastor. "Faith in God and His Prophets, the 'Secret of Success' and 'Being Burden Bearers.'" In SS, 187. Six additions to church and five baptized since last report. Three excellent BYPU's.

Speedway Terrace: Pastor preached morning and evening. In SS, 128.

Charleston: O. A. Utley, pastor. "Psa. 66" and "Matt. 19." In SS, 95.

La Belle Place: Pastor D. A. Ellis spoke at both hours to fine congregations. Work on new building going forward. Hope to have a roof on in three weeks.

KNOXVILLE.

Dameron: C. J. Burnett, pastor. Morning by Brother Waddlington, John 14; 6; evening by pastor, 2 Cor. 12: 11. In SS, 40.

Central of Bearden: Robt Humphreys, pastor. "Some Essentials" and "Repent Ye." In SS, 162; in BYPU, 40.

Fountain City, Central: J. C. Shippe, pastor. Prov. 22: 6 and Acts 9:6. In SS, 314; in BYPU 75. By baptism 2.

Washington Pike: J. A. Lockhart, pastor. "God's Servants in Prison" and "Heaven Below." In SS, 116; in BYPU, 50.

Lincoln Park: L. W. Clark, pastor; Preaching in morning by Rev. J. E. Wickham, "Wisdom and Righteousness," preaching in evening by pastor, "Profit and Loss." In SS, 190; Received by letter 2; in BYPU, 42.

Fountain City: Neil Acuff, pastor. "Love for the Church" and Luke 21.14. In SS, 158.

Euclid Ave: J. N. Neill, pastor.

"A Standardbred Church" and "God's Question on Poverty." In SS, 321; in BYPU, 28.

Fifth Ave: J. L. Dance, pastor. Morning by Bro. Wilson, "Ingratitude" in evening by pastor. In SS, 725; By letter 5; by baptism 2.

Immanuel: A. R. Pedigo, pastor. Morning by Bro. Will A. Man: In evening by R. C. Huston, "Prodigal Daughters," In SS, 217; by baptism 4; 6 approved for baptism.

Lonsdale: W. A. Atchley, pastor "The Two Ways," and "Do We Need a Sabbath Day?" In SS, 431. In BYPU, 149; by Letter 1.

Gillespie Ave.: J. K. Smith, pastor. "Aaron's Sons," and "Pleasure Ends in Emptiness, Sadness, Sorrow and Death." In SS, 247; in BYPU 80.

Pell Ave.: James Allen Smith, pastor: "The Risen Life of a Christian," and "Sin, Righteousness, Judgment." In SS, 729; baptized 10; by letter 3; for baptism.

Smithwood: Chas. P. Jones, pastor. "Do Not Sin Against the Child," and "Neglect." In SS, 173.

Inskip: W. M. Thomas, pastor. "The Christian Vocation," and Children's Day Program. In SS, 109.

Grove City: D. W. Lindsay, pastor. Morning, "The Great Need of Today." Evening, "A Great Man Healed." In SS, 200; 2 converted. 2 baptized.

Grove City: D. W. Lindsay, pastor. "A Crying Need," and "A Great Man Healed," In SS, 200; BYPU, 20. By baptism 2.

Oakwood: R. E. Grimsley, pastor. "Providence" and "Sermon on the Mount." In SS, 304; in BYPU, 120; by letter 2; by baptism 2.

CLARKSVILLE

Clarksville: A. L. Bates, pastor. "My Father's Home" and "God's Thought of the Wicked." Good BYPU's and SS.

Blooming Grove: Ralph White, pastor. Good SS. Pastor just accepted work.

Spring Creek: A. L. Bates called for pastor. Good SS and BYPU.

Little West Fork: G. C. Graber, pastor. A full house morning and evening; good SS and BYPU.

First Church: W. C. Reeves, pastor. "Millions Living Now Already Dead." In SS, 725; good BYPU. No service at night.

Kenwood: A. L. Bates, pastor, preached in afternoon, "Fruit Bearing." Good SS and BYPU.

Pleasant View: G. G. Graber, pastor, preached in afternoon. Good service.

MISCELLANEOUS

Smith Springs: C. B. Baker, pastor. "Self Examination" and "The Word of God is Not Bound." In SS, 69; in Sr. BYPU, 22; in Jr., 16; visitors, 20.

Humboldt: E. H. Marriner, pastor. In SS, 343; in BYPU, 84; in Prayer Meeting, 66. By letter, 1.

Etowah, First: In SS, 511. Large delegation going to Chattanooga BYPU Convention.

Lafollette: In SS, 339. We are having a big revival here and many souls are being saved; there are over 250 conversions already. It is one of the greatest awakenings for Jesus Christ LaFollette has ever had. The meeting is being conducted by W. W. Massie and Lacy Adkins. The Crawford brothers, of Clinton, are leading the singing.

A REVIVAL WORTH WHILE

By B. F. Hunt, Pastor

Mt. Rachel Church, Dalton, Georgia, has just closed a most glorious revival. Seventy-two joined on profession of faith, and forty-nine (121 in all) by letters.

Rev. W. L. Head, of the Home Board, was with us and did the preaching. He came on the 30th of April and stayed until the 20th of May. He had a tent, but it was entirely too small to accommodate all who wanted to hear him, so he enlarged it to a seating capacity of more than a thousand and at least half as many were on the outside of the tent as on the inside. His sermons were clear, strong and forceful. He preached the unsearchable riches of grace and truth in demonstrations of the Spirit and with power. He gave especial emphasis to the fundamental doctrines of grace as held by the Baptists and insisted that all who were saved should follow Christ in baptism—join the church and as a consequence almost all who were converted united with our church.

Few men, if any at all, honor the truth as it is in Jesus Christ, exalts the grace of God and glorifies the name of our Lord in their preaching more than Bro. Head. I regard him as a sane and safe evangelist and with real pleasure recommend him to churches wanting an evangelist to hold their meetings. You will make no mistake if you get Head. He will not only reach sinners and convict and convert them to the Christian faith, but convince them that the Baptists are right. He will help the church and strengthen the faith of Baptists. We hope to have Bro. Head in Dalton again in the near future to hold a meeting for all the Baptist churches in the city and we are expecting great and glorious results.

NOON METTING AT SOUTHERN BAPTIST CONVENTION

By Ben Cox.

One of the most interesting experiences of my life was conducting the noon prayer meetings at the Southern Baptist Convention at Jacksonville, Fla., during recess periods. For a year I had with others, been praying about the matter, and God answered beyond our most sanguine expectations. The aggregate attendance for the five days was about 7,000. This does not mean taking the count at the close of the recess but about middle way.

I have never seen people more appreciative of the opportunity for testimony and making request for prayer. Sometimes a half dozen people were on their feet at once for this purpose. The largest congregation was on Sunday afternoon, when there were about 3,000 present. I had announced that the meeting would open at 2:00 but at 1:30 there were 1,000 people already congregated, so we started then.

The interest in this new movement proved such that a great time is expected in Kansas City next May. I hope the readers of this article will pray to that end. I shall also be glad of any suggestions that you may have to offer. It is likely that the Saturday meeting will be given to prayer for the women's work, with short talks by Miss Mallory, Miss Burrell and others.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

The Virginia Baptist Summer Encampment, Oceanside Assembly, at Virginia Beach, July 6-16, will hear Drs. Geo. W. Truett, Geo. W. McDaniell, F. A. Agar, T. B. Ray, M. H. L. Strickland, Miss A. L. Williams and others equally celebrated. It will be a great feast of reason and flow of soul for ten days.

Dr. G. M. Savage, president-emeritus of Union University, Jackson, Tenn., preached on a recent Sunday in the pulpit of his son-in-law, Dr. M. E. Dodd, of the First church, Shreveport, La. There were 1,050 in Sunday school that morning.

After serving Highland church, Shreveport, La., as pastor four years, Rev. C. P. Roney, formerly pastor at Milan, Tenn., has resigned to do the work of an evangelist. During his pastorate a \$200,000 church house was erected.

Dr. L. W. Sloan of Bastrop, La., is being assisted in a meeting which began last Sunday by Rev. Frank Tripp, of the First church, Monroe, La.

Rev. J. V. Trinnin, who is just graduating at the Seminary in Louisville, Ky., has been called as pastor of the First church, Oil City, La., where a field of large opportunity awaits him.

Rev. J. P. Durham of Ringgold, La., is to be assisted in a meeting beginning June 15th, by Dr. M. E. Dodd of the First church, Shreveport, La. Prof. Homer Rainey of Sherman, Tex., will lead the music.

The Convention Centennial number of the Christian Index of Atlanta, Ga., was a publication of unusual attraction and exceedingly high literary and historic value. It is a wonder how Editor Louie D. Newton does it.

The call of the First church, Savannah, Ga., extended Dr. J. R. Hobbs of the First church, Birmingham, Ala., has been declined.

Dr. Frank Willis Barnett, of Birmingham, Ala., formerly editor of the Alabama Baptist, has been made a Doctor of Literature by the University of Alabama.

The First church, Lexington, Ky., where Dr. J. W. Porter of Louisville, Ky., was until recently pastor, has called Rev. William H. Wrighton of Princeton, W. Va., but his decision is unannounced.

Our sympathies go out to our old Seminary friend, Evangelist W. L. Head of Atlanta, Ga., whose nine year old son was killed by an automobile in Atlanta last Thursday.

Dr. W. H. Rich of the First church, Elberton, Ga., assumed his duties in his new pastorate at the First church, Waycross, Ga., last Sunday. Rev. Jackson H. Harris, the recent supply pastor, joined the Episcopal church

at Waycross. He couldn't have gone further from the Baptist unless he had joined the Catholics.

Central church, Newnan, Ga., is in great danger of losing its pastor, Dr. Frank L. Hardy, who has been called to Central church, Norfolk, Va. The Georgians are loathe to give him up.

Besise Tift College, Forsyth, Ga., was unsuccessful in securing as president Dr. W. C. James, corresponding secretary of the Education Board, Birmingham, Ala.

Dr. A. Y. Napier, for many years missionary in China but unable to return on account of the illness of his wife, has been called to the care of Fifth Avenue church, Rome, Ga., and has accepted.

Gordan Street church, Atlanta, Ga., secures as pastor Rev. W. H. Faust of Winder, Ga., who goes to the new field July 1st.

The First church, Franklin, Va., has called Rev. W. A. Wray of Sandersville, Ga., in a very insistent manner, but his decision has not been announced.

Dr. W. M. Anderson of Quitman, Ga., is the "man" who "quits" that pastorate to accept a call to the care of the First church, Waynesboro, Ga., which is one of the choice fields of the state.

On Mother's Day, Rev. T. H. Farrington of the First church, Moultrie, Ga., received 48 persons into that church. A record breaking crowd saw the baptizing that night. Dr. Farrington was formerly pastor of the First church, Jackson, Tenn.

Dr. R. H. Pitt of Richmond, Va., and Dr. W. W. Landrum of Russellville, Ky., sail July 12th for London where they go as representatives of Southern Baptists to sit in the council of the Baptist World Alliance. They are thoroughly congenial spirits.

Rev. T. D. King of Fort Myers, Fla., for many years an evangelist of the Home Mission Board, has accepted a call to the pastorate at Sanford, Fla.

The First church, Mangum, Okla., loses its splendid pastor, Rev. C. E. Myrick who goes to the care of Emmanuel church, Oklahoma City, Okla.

Rev. C. E. Azbill of Carrier Mills, Ill., preached with great acceptability last Sunday for Rock Hill church, Warrens Bluff, Tenn. Bro. Azbill will do much evangelistic work this summer, by the consent of his good church.

The friends of Rev. Elzie S. Garner of Warrens Bluff, Tenn., deeply sympathize with the family in the death of his oldest son, aged 7 years.

The second annual mid-summer Bible Institution will begin at the Prescott Memorial church, Memphis, Sun-

day, June 18th, and continue through June 25th. Dr. I. J. Van Ness of Nashville will deliver the introductory sermon. Rev. J. H. Oakley is the wide-awake pastor. Work on the completion of the handsome new building was begun last Monday.

Rev. J. W. McGavock, newly appointed missionary to Chile, preached with great favor to the Temple church, Memphis, Tenn., of which Rev. J. Carl McCoy is pastor. Last Sunday.

A revival will begin Sunday, June 18th at Newborn, Tenn., in which the pastor, Rev. C. E. Hutchinson, will be assisted by Dr. S. E. Tull of the First church, Jackson, Tenn. The saints at Newborn are to be treated to a series of strong, Biblical, Baptist sermons. May the meetings yield gracious results.

We make our most polite bow to Rev. John R. Chiles of Rogersville, Tenn., for the following kind words: "After carefully reading your report of the Southern Baptist Convention, I must say as Moses did to Hobab: 'You are to us instead of eyes.' Nothing like your write-up, except being there."

BOULEVARD, MEMPHIS.

By E. H. Marriner

In a recent meeting at Boulevard Church, it was interesting to me to compare the Baptist situation of today in Memphis with that of ten years ago, when first I came in touch with it. Greatly enlarged memberships, improved and new buildings, and a more distinctive impact on the city all go to show that Baptist stock there is soaring high above par. The expression of interest and concern for Boulevard Church, on the part of pastors and others, in public and private, are indicative of the spirit of sympathetic and hearty co-operation, of the recognition of a unity of endeavor, and of the working along the line of "each for all and all for each."

Boulevard Church is a challenge to us. It should enlist our prayers, interest and help. Pastor Wright is working wisely and constructively, establishing everything on the foundation of personal and collective spirituality. Their immediate need is a building large enough to take care of their rapidly developing work. Seldom have I seen a Sunday school so crowded and hampered. It is a fertile field for the investment of some of our missionary money. Indeed, the Memphis situation, in the main, presents a missionary field of no little importance to more than Tennessee Baptists.

R. B. MOYERS ORDAINED

The Clairfield Baptist Church met in special session May the 20th for the purpose of ordaining Rev. R. B. Moyers into the full work of the ministry. Brother Moyer was converted, joined the church and was baptised in a revival that was held by the writer in October, 1919, at Clairfield. Brother Moyers became a member of the Clairfield Baptist Church, and has been a faithful worker since that time.

The church became convinced that

Brother Moyers was possessed with the qualifications of a minister, and in 1921, granted him a license, and in April, 1922, he was set apart by the church for ordination, and the time set for May 20, 1922. And the church called the presbytery to officiate in the ordination, which consisted of the following ministers: Rev. P. C. Perkins, Clerk of the Campbell County Association, and also the Baptist Church at Block, Tenn.; Rev. J. W. Hicks, pastor of Eagan, Tenn.; and Rev. G. S. Gibson, pastor of the Baptist Church of Clairfield, Tenn.

Church met in the special session at the time appointed, and the following took their seats in the council: Rev. P. C. Perkins, Rev. J. W. Hicks, Rev. G. S. Gibson; Deacons John Lewis and Wesley Hill.

Rev. J. W. Hicks preached the ordination sermon, Text Mark 16:16. Rev. G. S. Gibson questioned the candidate. Brother Perkins lead the prayer and delivered the charge. The last question that was asked Brother Moyers was a great one and should be considered by every minister and Christian teacher. This question was asked Brother Moyers by his pastor: Are you willing to take upon yourself this ministry and undergo the suffering that the ministers of our country must undergo, and as you go out in the world to preach the Gospel regardless of disappointments, discouragements, and dark time that so many times come to the faithful minister, will you burn the bridges behind you, and exalt the name of Jesus Christ among lost men? Brother Moyers answered this question immediately, "I am willing to suffer as a minister, for Christ's sake."

This question seemed to have a great bearing upon the entire congregation, tears flowed from the eyes of almost everyone present, and as Brother Moyers carries the Gospel from Clairfield into the different parts of the country, the prayers of that church will follow him.

BAPTIST BARREN FIG TREES

H. F. Vermillion, D.D.

Jesus told the story of a man who tried to get his gardener to destroy a fig tree because it had no fruit. The gardener persuaded his master to permit the tree to be fertilized and cultivated and to give it time to produce fruit.

If that owner had been like some Baptist I know, that fig tree would not have had a chance. He would have expected to plant the tree one day and to gather fruit from it the next day. He would have been unwilling to buy any fertilizer or pay anybody to cultivate or prune that tree.

Our Baptist colleges, hospitals, orphanages and other Baptist institutions are like fig trees or other trees. They must not only be planted by erecting buildings and purchasing equipment, but they must be fertilized and nourished with financial support and carefully cultivated and pruned and given time to grow strong enough to bear fruit. This is especially true of the Baptist Tuberculosis Sanatorium, the first of its kind and the newest of our institutions. It bears small fruitage now, but if properly supported and given time it will yield a large and rich return to its owners, the Baptists.

Home Circle

WHEN MOTHER PLAYS WITH ME.

Sometimes when it is raining hard.
My mother plays with me;
She makes believe she's keeping
house
And I'm her company.

And when I knock upon the door,
She says: "Come in, sit down;
I'm very glad that you have come;
When did you get to town?"

And then we talk about our 'fairs;
How fast the children grow:
"What! had the measles, did you say?
You did not let me know."

Then when wee've had a cup of tea,
It's time for me to go.
I say: "Good-by, dear Mrs. Brown;
I have enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping
house,
And I'm her company.
—Isabel McKenzie, in Normal Instruc-
tor.

JABEZ SAYS

In recent times the country has been
deluged—almost—by appeals and sug-
gestions that the child ought to have
more encouragement in self-expres-
sion.

But what is needed just now is that
the average child shall be taught the
need of self-repression, with a big Re.
We have gone to a crazy extreme.
Long before the child knows what he
or she wants to express, he or she
expresses it; and having expressed it,
becomes convinced in it as an opinion,
then as a habit, then as a right.

This is not railing at youth. Young
people are not to be criticized except
in the second degree for the present
extravagant expression of self. They
go no further than they are permitted.
And we older ones in our day went
just as far as we were permitted in
self-expression. The present fault lies
entirely with the mature generation.

The other night I sat at dinner with
a father and son. The son listened
attentively and respectfully to the
father's opinions; he spoke politely
and intelligently when he was address-
ed; he remained at the table until his
elders arose; and then he asked if he
could do anything to assist the guests.

Now this boy is not the only one of
his kind in the world. But his num-
bers are growing fewer and fewer with
the years.

Mostly, the youth looks bored if his
elders engage in conversation upon
serious subjects; mostly, he will not
remain through the meal, but has a
"date" somewhere; and mostly, he
rushes away without giving a contin-
ental whether his rudeness is a hu-
miliation to parents or a disgust to
friends. And for that sort of thing,
fathers and mothers and guardians are
to blame.

Self-expression! There is so much
of it these days that it amounts almost
to self-ruin.

And the young people are not alone
responsible. Let me repeat it: The
young people are not to blame.

Young people go just as far in self-

expression as the older generation
permits and no further.

If you say that a more liberal self-
expression will produce better and
braver men and finer women than any
time that precedes, you will have to
look to the altitudes; because the gen-
erations assed and passing have give
service, sacrifice and glory to
world, by learning how to repress self.

Self-expression, unless it is proper-
balanced by self-repression, is of the
devil.

PASTOR M. E. DODD INSTALLS RADIO

SHREVEPORT, La.—Special to Ra-
dio Digest.—Marriage by Radio is one
of the tasks set for the powerful broad-
casting station being installed in the
new half million dollar building of the
First Baptist Church at Shreveport,
Louisiana, according to Dr. M. E.
Dodd, the pastor.

Dr. Dodd says a marriage of this
kind will be just as legal as any, and
the ceremony can be made as solemn
as if the pastor were present. This
plan will permit a couple to have their
wedding solemnized by the pastor of
their choice who may be many hun-
dreds of miles away. The tendency of
the groom to arrive later for the wed-
ding is the only obstacle seen by Dr.
Dodd, and he believes this can be pro-
vided for.

First Church Station.

This church will be the first in the
world to operate in its own plant a
powerful broadcasting station. The
equipment is partly installed and will
be in operation probably early in May.

The station will have a normal rad-
ius of 1,500 miles, but under favorable
weather conditions can be picked up
from coast to coast, and by ships many
hundred miles at sea. It will use a
200 watt set, sending on a 360 meter
wave length. The call number has not
yet been assigned.

Suspend Lofty Antenna

The antenna will be suspended be-
tween the 10-story tower of the church
and a steel tower built on an office
building nearby. It will consist of
four copper wires and the necessary
spreaders, and will be 125 feet long and
100 feet above the ground.

The receiver will be inconspicuously
located in the pulpit, and will be con-
nected with the motor generator on
the eighth floor of the tower and the
antenna by wires running under the
floor and up the elevator shaft.

Broadcast Other Churches

Several hundred churches in this sec-
tion that are without pastors or that
have services only once or twice a
month have installed or are planning
to install receiving sets, to take ad-
vantage of the broadcasting of reli-
gious services from the church at
Shreveport.

Many of these churches that are now
opened only at the rare intervals a pas-
tor visits them will now have services
twice on Sunday, and often through the
week. Instead of listening to the
preacher in their own pulpit, they will
hear the minister in the city church
many miles away. When revival meet-
ings are held here, churches through-
out the Southwest will take part.

Mother to Hear Pastor.

Mrs. Lucy Williams Dodd, mother of
the pastor, will hear her son preach at

her little home in Trenton, Tenn., four
hundred miles away. Mrs. Dodd, near-
ly 80 years old and an invalid, has not
heard her eloquent son in more than
two years. She recently expressed the
fear that she would never hear him
preach again. This was the sugges-
tion that led to the installation of the
Sunday school of 3,000.

Hospitals, old people's homes, or-
phanages and many other institutions
in Louisiana and neighboring states
are installing receiving sets to take ad-
vantage of the church services.

Sermons, lectures, choir and congre-
gational singing, organ recitals, chime
concerts and daily news reports will
be among the features broadcasted.
The church auditorium, the largest in
the city, will be used as a civic cen-
ter, and the world's leading singers
and lecturers will be heard there.
Their concerts and lectures will be
broadcasted.

World's Largest Baptist Church

This church, one of the largest Bap-
tist churches in the world, was dedi-
cated Sunday, April 22. It was built
at a cost of \$500,000. A main build-
ing of four stories and a ten-story tow-
er contain 51,000 square feet of floor
space, with a total seating capacity of
8,000.

The tower provides quarters for a
Sunday school of 3,000.

A roof garden accommodates 1,000
people. Outdoor services, concerts and
socials will be held here during the
summer.

A 13-bell chime, of which the largest
bell weighs 3,000 pounds, located on
the ninth floor of the tower, will fur-
nish a daily feature of the broadcast
program.

CIRCUIT RIDER'S ESTATE

(Nashville, Tenn., Dispatch in New
York Tribune.)

Mrs. Corra Harris, author of "The
Circuit Rider's Wife," has filed with
W. F. Hunt, clerk of the county
court, an inventory of her late hus-
band's estate that is probably unique
in court records. Her husband, the
Rev. Lundy H. Harris, who was com-
monly supposed to be the real "Cir-
cuit Rider" of the story, killed him-
self by taking morphine at Pine
Lodge, near Cartersville, Ga., on
September 18th.

The county court clerk asked for
an inventory of his estate, and Mrs.
Harris has written a letter stating that
the major part of it was "invested in
heavenly securities, the value of which
has been variously declared in this
world and highly taxed by the various
churches, but never realized." She
writes to Mr. Hunt.

"I have your card, stating that if
I do not furnish an inventory of the
estate of Lundy H. Harris, of which
I was appointed administratrix, 'with-
in ten days from the receipt of this
notice, you will proceed as the law di-
rects.'

"I did not know that it was my
duty to furnish such an inventory, and
now that you demand it I do not know
how to do it. If the one I send you
is not in proper form to be recorded
on your books, I enclose postage and
request you to let me know wherein
I have failed. It is not with the in-
tention of showing an egregious senti-
mentality that I say I find it impos-
sible to give you a complete and satis-
factory inventory of the estate of Lun-
dy H. Harris. The part that I give is
so small that it is insignificant and mis-
leading. At the time of his death he

had \$2.35 in his purse, \$116 in the Un-
ion Bank and Trust Company, of this
city (Nashville), about 400 books and
the coffin in which he was buried,
which cost about \$85.

"The major part of his estate was
invested in heavenly securities, the
values of which have been variously
declared in the world and highly tax-
ed by the various churches, but never
realized. He invested every year not
less (usually more) than \$1,200 in
charity, so secretly, so inoffensiv-
ly and so honestly that he was never
suspected of being a philanthropist
and never praised for his generosity.
He pensioned an old outcast woman in
Parron County and an old soldier in
Nashville. He sent two little negro
boys to school and supported for three
years a family of five who could not
support themselves.

"He contributed anonymously to
every charity in Nashville; every old
maid interested in a 'benevolent ob-
ject' received his aid; every child he
knew exacted and received penny tolls
from his tenderness. He supported the
heart of every man who confided in
him with encouragement and affection.
He literally did forgive his enemies,
and suffered martyrdom on September
18, 1910, after enduring three years of
persecution without complaint. He
was ever recognized as one of the
largest bondholders in heaven.

"You can see how large his estate
was, and how difficult it would be to
compute its value so as to furnish you
the inventory you require for record
on your books. I have given you
faithfully such items as have come
within my knowledge.

"Sincerely yours,
"CORRA HARRIS."

SMILES
SELECTED

The President (a few years hence):
Where's the army?

The Secretary of War: He's gone
out rowing in the navy.

"Pa, what a funny word 'wholesome'
is."

"What's funny about it?"

"Why, take away the whole of it:
and you have some left."

Doctor: "You must be careful and
follow the right directions for taking
this pill."

Pat: "G'wan wid ye. There's only
wan direction fer it to go."

"Did you call Edith up this morn-
ing?"

"Yes, but she wasn't down."

"But why didn't you call her down?"

"Because she wasn't up."

"Then call her up now and call her
down for not being down when you
called her up."

A man from Georgia says the labor
situation in the South reminds him
of this story:

A negro applied to a certain planta-
tion manager for work.

"All right," said the manager.
"Come around in the morning and I'll
put you to work and pay you what you
are worth."

"No suh, I can't do that," replied the
negro. "I'se gettin' mo' dan dat now."