

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 40

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, June 22, 1922

Price \$2.00 per Year

WAKE FOREST COLLEGE.

The recent gift of more than a million and three hundred thousand dollars to Wake Forest College from the estate of the late Jabez Bostick, of New York City, marks the fruitage of efforts made years ago by Dr. Chas. E. Taylor, then president of the College, to enlist the sympathies and support of Mr. Bostick. Now it would be a fitting thing for Wake Forest to honor the name of Dr. Taylor in the use of this fund, or some part of it. No doubt this will be done.

OBSERVE GRADE CROSSING LAWS!

One of the most frightful sources of accidents is the public disregard of the law regarding crossings at railroads. The following editorial appeared in the News Scimitar of Memphis, June 8, and deserves special consideration:

It is seldom that a railway locomotive suffers physical injury from collision with an automobile, but nevertheless the railroads are continually urging their engine crews to take every precaution at grade crossings. The public, which is the chief sufferer from accidents on crossings, continues to be indifferent to its dangers.

It is about time serious consideration were given to this problem. Tennessee has a law requiring motor vehicles to come to a stop 20 feet before crossing a railroad track. If this law were observed there would be very little danger of accidents.

In the past 30 years the population of this country has increased 68 per cent, and crossing accidents 345 per cent in fatal and 652 per cent in injury cases. In 1920, 1,791 persons were killed and 5,077 persons were injured, 116 of whom subsequently died from their injuries. Automobiles were involved in 76 per cent of all crossing accidents.

If all grade crossings were eliminated the danger would not exist, but since it is not possible to eliminate all crossings, it is highly imperative that every precaution be taken to safeguard against accidents which are increasing at such an alarming rate.

There are 252,000 grade crossings in the United States, and it costs an average of \$50,000 for each crossing to be eliminated. Even if the stupendous sum of \$12,500,000,000 needed to pay for the work were available, the work could not be accomplished within a lifetime.

The crossings are being eliminated at a rate of about 400 a year. At this rate about 600 years will be required to dispose of the job if no more are added. During the time everyone should exercise the greatest vigilance in preserving life and limb by taking a little thought of the risk that is incurred in driving heedlessly across a railroad track.

A WARLESS WORLD.

The thought of a world without war is a dream, and yet it is not impossible. But it must be brought about by the people instead of by the statesmen of the world. The recent conferences of representatives of various leading nations are looking in the right direction, and yet the best results possible from them can but be economic and temporary: they may administer palliatives for a financial world-headache after a dreadful night of war-debauch. Unless there is the peace of God in the hearts of men there will be wars among the nations of the earth. The religion of Jesus Christ is the only remedy and preventive; and that must be manifested in three great enterprises fostered by Christian people, namely, Christian Missions, Christian Philanthropy and Christian Education.

EDUCATED AT AN EPISCOPAL SCHOOL.

Press dispatches announce that Miss Katherine Hughes, daughter of Secretary of State, Chas. E. Hughes, of Washington, D. C., was recently married to Chas. Lockhart Waddell, of New York; and further explains that the ceremony was performed by an Episcopal Bishop assisted by a Baptist minister on the ground that "educated at an Episcopal school, Miss Hughes herself is an avowed Episcopalian; Secretary and Mrs. Hughes, however, are old line Baptists." The moral is: Let Baptists educate their sons and daughters at Baptist schools lest they become other than Baptists as they develop in the spirit and purposes of the non-Baptist institutions in which they are educated. Yet, strangely enough, there are some Baptist parents who patronize a Catholic convent in the education of their daughters.

CHRISTIAN EDUCATION
DAY
June 25

CHRISTIAN EDUCATION

THE
WORLDS
GREATEST
NEED

EVANGELISTIC
and
EDUCATED
MINISTERS
with a
WORLD
VISION

HOME
and
FOREIGN
MISSIONARIES
with a
WORLD
MESSAGE

MEN and WOMEN
PREPARED
for
CHURCH LEADERSHIP

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 and 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

THE ASSOCIATIONS.

The time for the annual Association is approaching, and it might not be amiss to consider some matters pertaining to their work which seem important and timely. The value of the gathering should be highly prized, since it is the general annual meeting of Baptists which lies closest to the churches themselves; and in which, therefore, there should be most direct access to the churches and which should also be fully expressive of their sentiments and co-operative will.

Representation.

All the churches should be fully represented at the Associations. They lose much if they do not have delegates present at the sessions; and by the same means they subtract greatly from the efficiency of the body. Let the churches exercise considerable care to select representatives who will take their appointments seriously, and who will attend the meetings throughout. We have usually one "good day" at an Association when there is the largest number of churches represented and the biggest crowd of people present. If that happens to be the first day, the following day is characterized by something of a collapse. What an Association that would be if all the churches were fully represented all the time! And there are no good reasons why such should not be the case everywhere.

Spiritual Element.

Our needs do not change. Our enthusiasm may express themselves in many new ways, but the basis of our interests remain the same throughout the generations. Our fathers held Associations at which preaching was the greater part of the program. And it was not so because they did not have anything else to do! They could have staid at home had they so desired. It was the

spiritual refreshing which the annual gathering afforded them which led them to congregate in such number that they had to be stored in barn-lofts and house-garrets over nights! We have not got away from the need which they had and which was met in that way. The spiritual element must prevail in an Association or there will be a "dry-as-dust" proceedings; and delegates will go trooping home as soon as they have delivered their letters to the body and can make a creditable escape! Although there are many denominational causes calling for administrative consideration, to each of which adequate attention must be given, yet the deliberations of the body must be heavily sandwiched by sermons delivered in the power of the Holy Spirit. We must return to the habit of the fathers among whom it was the custom at a given hour every day for Bro. A to "preach in the house" and Bro. B "in the grove." We may need a new setting for the habit, but it must be the same habit. People still love to hear a good sermon.

Discussions.

"Let there be no divisions among you." There may be differences of opinion on many matters, and every one should be free to state his belief as to the best policies and be able to give his reason therefor. But as Paul said to Timothy, he should "shun profane and vane babblings, for they will increase unto more ungodliness." Contentions are divisive: even though they may be concluded with a general Baptist-get-together, they leave a sting that sticks and hurts: they are not conducive, and are therefore hostile, to a better fellowship among the saints. Let all discussions on controverted points be absolutely free from personalities, and conducted on the high plane of interest solely in the Lord's work. Let everything be done decently and in order. A wrangle among Baptists makes a bad impression on "those who are without."

Evangelism.

Soul winning is the point of emphasis just now. Its importance is never secondary, but its place should be especially defined and acknowledged as first at this time. An infusion of a strong evangelistic spirit will give new life to the churches: it will give them a new local mission and will also broaden their vision and sphere to the ends of the earth. It is a deep, abiding consciousness that men who are without Christ are lost that will invest our people with a new power and will augment their zeal for the Lord's work to the point of supplying its needs. An indifference to souls is a blight that makes itself visible in a dwarfed spiritual life, and in a paucity of Christian effort along all lines. The livelier our soul winning zeal is, the larger and more extensive will be our concerns for the spread of the Kingdom of Christ over the world. It is the basis of every phase of church prosperity and progress. It is not the whole structure of church activities, to be sure; for there are many churches among us that seem to be evangelistic above the average and are yet far below the average in what they do for the cause at large. Still, wherever the soul winning spirit is sincerely and firmly rooted in the churches, there is the primary condition on which a world pro-

gram can be constructed that will abide. There is no other permanent basis for it.

Enlistment.

Our Boards have tried to promote Enlistment among the churches by employment of field men and the establishment of departments charged with that special work. They are rapidly abandoning that policy. The churches can not be enlisted by general denominational employees working at long range. But they will doubtless respond to efforts made in their interests by agencies for the existence of which they themselves are partly responsible, and which are more nearly local and direct in their appeals. Enlistment is a great need. Some definite steps should be taken by every Association in the State to secure it. We do not think the employment of an Enlistment man for each Association is necessary. But instead, let the pastors prosecute a church-to-church campaign in the Association, and institute such plans in each church as will adequately enlist the members in the work at home and elsewhere. It has been done in more than one Association this year, and should be done in all. There ought to be two such Campaigns every year: preferably in April and October.

Of course, the 75 Million Campaign is to be stressed. The importance of having the churches pay their pledges should be emphasized over and over. Let there be no quibbling about it. Let there be no faint-heartedness. Many who pledged have not paid, and many should pay who have not pledged. It is highly necessary that the Associations authorize a canvass to be made among all the churches this fall which will reach not only those who have pledged and have not paid, but will also secure contributions from every unenlisted member as far as possible. We urge that there be no criticism of the plan: we must see it through; and the fact that it can be improved upon needs to be implied rather than expressed! Let the motive of loyalty to our Lord be uppermost in our minds and in our emphasis upon this matter before the people.

Information.

Enlistment without information is impossible. The two must go together. By an eloquent, soul stirring speech, which sprinkles "star dust" over a crowd, people may be moved mightily to a temporary forward movement; but unless they are solidly and substantially reinforced in their purposes by definite and adequate information there will be a re-action on their part which will leave the causes stranded which had planned smooth sailing under the impetus of their promises. The Association should take decided action in regard to an increased circulation of the Baptist and Reflector. We modestly affirm that we can never lead our people to accomplish a worthy task until this paper goes extensively into the homes of our people and is read by them. The affairs to which Baptists today must give attention are too many and too varied to be set forth in an inspirational address or two at the Association: they must become the subject of regular reading. The Home and Foreign Fields, as a missionary library of current news, should be in every home. The

Southern Baptist Convention Annual, which can be had from Dr. Wilson for the asking plus the postage, is an unabridged treatise on what Southern Baptists have done to date. The Hand Book, issued by the Sunday School Board, is a concise statement of Baptist outlook and achievements in the world field, and can be had for 50 cents and \$1.00. Again and again, let the word of the Apostle to his son in the Gospel be passed along to our people, "Give attention to reading."

News and Views

The protracted meeting season is just ahead of us and discussions on Evangelism will feature our pages for a few weeks.

Next week we hope to carry a full report of the Northern Baptist convention which met June 13 to 18, at Indianapolis, written by Bro. Frank E. Burkhalter, publicity secretary of the campaign commission.

Centerville church, Ebenezer Association, raised its quota of new subscribers to this paper in the campaign, and is entitled to honorable mention; thanks to Bro. Levi Malugen and his helpers.

The Grassy Creek church, through Bro. J. C. F. Herrell, of Byington, writes in a most commendatory way of the work of Bro. F. M. Dowell whose pastorate is soon to close with that church.

Rev. M. O. Carpenter, dean of Cox College, Georgia, is taking special work during the summer at Peabody College, Nashville, and will be available for supply work for the summer. Let the pastors and churches keep him at work.

Do not fail to read that magnificent address of Hon. William Jennings Bryan delivered before the Northern Baptist Convention at Indianapolis last week; and which he released specially to Baptist and Reflector through Dr. W. F. Powell, of Nashville.

In our editorial June 8 on "Calendar Revisions", we stated that Dennis, the Little, "Perpetuated" the error of beginning the Christian era four years too late; the word should have been "Perpetrated", that is, started it; for it was Archbishop Ussher who "perpetuated" it, that is, kept it going.

We were pleased to have a call last week by Rev. P. L. Johnson, formerly associate pastor First church, Chattanooga, now helper to Dr. S. J. Porter, First church, Oklahoma City. He is attending the Vocation School in Nashville and afterward will spend some time with his people in Macon, Ga.

Bro. E. C. Stevens, Recording Secretary, writes from Louisville, Ky., June 8. "It may be a matter of interest to you and your readers to know that the State Mission Board of Kentucky Baptists at the June Meeting unanimously decided not to change the time of the 75 Million Campaign. In other words

the five year period according to the action of the above Board will close April 30th, 1924, as was contemplated when the Campaign was formerly launched."

Dr. and Mrs. H. L. Hargrove are disappointed that upon the advice of physicians they will not be permitted to return to their chosen work in China; and are located at Newstead Apts., Nashville, Tenn. Pastors and churches are urged to secure him for supply and special lectures on the work in China.

"The D. P. & Q. Department" seems to be a puzzle to some of our readers who perhaps failed to read what was said concerning it in the paper when it was established. The initials stand for Doctrine, Practical and Query. In other words, the directors wished to incorporate in that department discussions by Brethren Hailey and Creasman featuring those things. That is all.

At the meeting of the Nashville Baptist Pastors' Conference, Monday, June 19, Dr. H. E. Watters, President of Union University, was present and assured the brethren that Professor Davis, whose reputed views on Evolution had been called into question by the Conference, did not teach the theory, and that he would gladly sign a statement of his position, which was suggested by the pastors themselves. A telegram has been received from Dr. Watters as follows: "Davis signed the statement gladly without changing a word; said it represented what he believed; what he had taught and what he had tried to say in statements. Will send you the original." This statement by Professor Davis will be published next week. In view of this, the Conference requested that the resolutions adopted at the former meeting be not published in the Baptist and Reflector.

Pastor E. F. Wright, First church, Morristown, writes, June 13. "Rev. W. C. Hale is a College and Seminary trained preacher. He has had the care of large business interests, but is now free for full work of the ministry. He is a good preacher, wise and forceful in revival work. He would be an ideal evangelist for an association. Let us keep him busy."

Attention is called to the announcements in this issue regarding the Southern Baptist Convention Annual. If you have not a copy write at once to Dr. Lloyd T. Wilson, Nashville, Tenn., enclosing stamps to cover parcel postage on 2 lbs., and receive a copy free. It is worthy of a wide reading. The Secretaries are to be congratulated upon the dispatch and efficiency with which the issue has been produced.

Principal B. P. Roach has resigned as head of the Smoky Mountain Academy, Sevierville, Tenn., and will be ready for service elsewhere by the middle of July. The past year has been very successful, and it is regrettable that the location of the school is such that the Trustees do not think it wise to spend any more money there and hence retrenchment must result, he says.

Bro. Forest Cole, Business Manager of the Evening Call, Duquoin, Ill., writes June 12: "I will have some free time this summer to assist in meetings in the way of directing music. I have many friends in Tennessee who might desire my services if they knew

I could come. For some time I was assistant to Dr. A. U. Boone at the First Church of Memphis and have had other experience in this line of work."

The First Baptist of Corinth, Miss., is now in the midst of evangelistic meetings. The preaching is being done by the new pastor, Rev. T. W. Young, but he is assisted by Mr. J. P. Scholfield, of Fort Scott, Kan., who leads the singing. Since the coming of Dr. Young to Corinth, April 1, the church has undertaken the work of repairing and beautifying the auditorium. The entire work of the church is being reorganized along more progressive lines of work. The parsonage, a splendid building, within a few weeks will be moved to a beautiful lot, away from the business section of the city, and out in the residential section. This will give the pastor a lovely home in the midst of other beautiful homes.

THE CONVENTION ANNUAL FOR 1922

Within a month after adjournment of the Southern Baptist Convention at Jacksonville we had complied with its order for the printing and distribution of 16,000 copies of the Annual containing the proceedings of the 1922 session, reports of the five Boards, and a vast array of statistics and other data. It is a substantial and symmetrical volume—covering more than 600 pages and weighing two pounds. The paper is better and the pages larger than in former issues.

Following this year a new method of distribution we have sent out by mail 11,143 copies under labels furnished by the State Secretaries and bearing the names of pastors, association clerks, and heads of denominational institutions and agencies. We sent 555 copies to Tennessee.

In addition, we delivered 200 copies to Rev. Lloyd T. Wilson, D.D., Nashville, Tenn., for distribution on request from his office. Let anyone in Tennessee desiring a copy, write him, inclosing ample postage.

The remainder of the edition has been distributed among the general Boards and the W. M. U., leaving a small reserve in the hands of Secretaries Moore and Burnett.

Nashville, Tenn. HIGHT C. MOORE.

WHY I AM A CHURCH MEMBER.

Because if nobody belonged to the church there would be no church; and if the church left town I would want to leave on the next train.

Because if I share the blessings and privileges of the church I want to be square enough to have a part in its work.

Because, as the greatest organized force for righteousness in the world, it offers to me better chance for the real service of humanity the world over, than any other institution.

Because, while I may not agree with all its ideals of theology, I do believe in its ideals of life.

Because, while it may be abstractly possible to live a Christian life outside the church, I know that about 99 out of every 100 Christians are members of the church. I'll take my chances with the 99 rather than with the lone one.—Selected.

Contributions

THE FIRST HONOR ROLL OF CHURCHES IN TENNESSEE.

By Lloyd T. Wilson, Cor. Secretary.

We promised some weeks ago to give out a list of the Churches subscribing as much as \$500.00 to the 75 Million Campaign, which had paid 60 per cent of their subscriptions by the end of the third year. The list has been completed and the names of the Churches are given below. We hope to have ready for the next issue of the Baptist and Reflector the second honor roll, which will include all the Churches which paid 50 per cent or more of their subscriptions by the close of the third year.

| | | |
|--------------------------|--------------|--------------|
| Beulah Association— | | |
| Martin | \$ 36,854.20 | \$ 22,112.52 |
| Big Emory— | | |
| So. Harriman .. | 2,675.00 | 1,755.11 |
| Big Hatchie— | | |
| Woodlawn | 1,665 | 1,083.60 |
| Zion | 900.00 | 679.06 |
| Campbell County— | | |
| Jacksboro | 2,720.48 | 1,639.98 |
| LaFollette | 5,900.00 | 3,558.69 |
| Central— | | |
| Medina | 700.00 | 438.86 |
| Pleasant Plains .. | 842.00 | 720.95 |
| Chilhowee— | | |
| Boyd's Creek ... | 1,730.00 | 1,229.70 |
| Ellejoy | 826.00 | 515.95 |
| Clinton— | | |
| Andersonville .. | 1,260.00 | 849.64 |
| Concord— | | |
| Baker's Grove .. | 994.00 | 854.27 |
| Bradley's Creek .. | 2,576.75 | 1,671.34 |
| Florence | 1,027.00 | 696.94 |
| Holly Grove ... | 660.00 | 414.70 |
| Lacassas | 7,090.00 | 4,639.71 |
| Murfreesboro ... | 51,336.40 | 30,801.84 |
| Rutland | 2,085.00 | 1,286.55 |
| Smyrna | 1,931.00 | 1,859.29 |
| Cumberland— | | |
| Cumberland City | 690.00 | 416.80 |
| Harmony | 1,605.00 | 964.16 |
| Little Hope | 5,672.50 | 3,413.62 |
| Cumberland Gap— | | |
| New Tazewell... | 1,070.50 | 726.50 |
| Duck River— | | |
| Cornersville ... | 598.00 | 359.30 |
| Decherd | 1,254.00 | 768.90 |
| Estanallee— | | |
| Eastanallee | 780.00 | 483.40 |
| Lamontville | 524.50 | 399.09 |
| New Friendship.. | 2,175.00 | 1,471.13 |
| East Tennessee— | | |
| Big Creek | 1,721.00 | 1,148.36 |
| Newport | 18,991.50 | 12,500.63 |
| Pleasant Grove .. | 1,514.00 | 1,200.11 |
| Ezenezer— | | |
| New Hope | 1,060.75 | 709.90 |
| Rock Springs No. 1 | 918.50 | 690.00 |
| Friendship— | | |
| Alamo | 1,110.00 | 681.18 |
| Dyersburg | 22,000.00 | 13,200.00 |
| Edith | 985.00 | 627.67 |

| | | |
|------------------------|------------|------------|
| Hiwassee— | | |
| Ten Mile | 3,510.00 | 2,455.07 |
| Holston— | | |
| Boon's Creek ... | 2,500.00 | 1,583.81 |
| Chinquepin .. | 1,000.00 | 709.26 |
| Fall Branch | 2,000.00 | 1,388.58 |
| Jonesboro | 8,165.00 | 5,684.67 |
| Limestone | 4,000.00 | 2,435.25 |
| Philadelphia ... | 1,000.00 | 724.41 |
| Snow's Chapel .. | 902.00 | 579.86 |
| Holston Valley— | | |
| Gill's Chapel ... | 506.80 | 513.06 |
| Piney Grove ... | 629.25 | 403.95 |
| Plum Grove | 537.00 | 348.62 |
| Jefferson County— | | |
| Buffalo Grove .. | 1,010.00 | 617.76 |
| Jefferson City 1st | 20,270.00 | 13,365.81 |
| Dandridge | 3,900.00 | 2,400.73 |
| French Broad .. | 83,717.00 | 76,598.30 |
| Talbotts | 1,770.00 | 1,836.34 |
| Knox County— | | |
| Calvary | 2,500.00 | 1,500.00 |
| Euclid Ave. | 2,500.00 | 1,324.00 |
| First | 360,500.00 | 227,061.81 |
| Gallaher's View | 3,554.00 | 3,838.50 |
| Grassy Creek ... | 800.00 | 486.25 |
| Lincoln Park ... | 5,000.00 | 3,838.50 |
| Lonsdale | 8,500.00 | 5,214.25 |
| Smithwood | 6,000.00 | 3,763.58 |
| Third Creek ... | 3,815.00 | 2,616.01 |
| Little Hatchie— | | |
| Galloway | 865.00 | 547.51 |
| Nashville— | | |
| Calvary | 2,857.50 | 1,714.55 |
| Goodlettsville .. | 2,149.20 | 1,339.27 |
| Green Hill | 1,467.00 | 934.55 |
| Immanuel | 89,886.50 | 53,931.90 |
| Judson Memorial | 19,000.00 | 11,400.00 |
| New Salem— | | |
| Cookeville | 1,569.25 | 942.77 |
| Nolachucky— | | |
| Brown Springs.. | 2,535.00 | 1,793.15 |
| Concord | 2,000.00 | 1,311.34 |
| Fairview | 2,000.00 | 1,532.13 |
| Macedonia | 1,150.00 | 728.64 |
| Warrensburg ... | 1,500.00 | 973.66 |
| Ocoee— | | |
| Candies Creek .. | 1,142.90 | 821.41 |
| Robertson County— | | |
| Oak Grove | 9,424.00 | 5,818.40 |
| Salem— | | |
| Smithville | 1,972.00 | 1,192.94 |
| Sequatchie Valley— | | |
| Pikeville | 1,465.00 | 963.58 |
| Shelby County— | | |
| Collierville | 6,000.00 | 4,229.27 |
| White Haven ... | 3,000.80 | 1,865.62 |
| Southwestern District— | | |
| Huntingdon ... | 1,520.00 | 942.43 |
| Sweetwater— | | |
| Athens | 7,000.00 | 4,893.26 |
| Etowah | 5,200.00 | 3,208.31 |
| Niota | 8,016.00 | 5,030.10 |
| Philadelphia ... | 2,400.00 | 1,597.31 |
| Tenn. Valley— | | |
| Ogdon | 535.00 | 330.54 |
| Unity— | | |
| Clear Creek | 1,205.00 | 1,065.93 |
| Watauga— | | |
| Doe Valley | 830.00 | 499.50 |
| Little Mountain . | 563.75 | 340.10 |
| Weakley County— | | |
| Dresden | 2,162.00 | 1,537.59 |

| | | |
|-------------------|------------|-----------|
| Thompson | 510.00 | 590.16 |
| Union Academy | 1,150.00 | 712.76 |
| Western District— | | |
| Paris | 123,480.00 | 97,232.99 |
| Wm. Carey— | | |
| Norris Creek ... | 1,812.00 | 1,120.29 |
| Petersburg | 2,027.00 | 1,503.20 |
| Wilson County— | | |
| Cedar Grove... | 1,371.75 | 882.85 |
| Fall Creek | 3,707.50 | 2,480.83 |

"SOUL WINNING."

By J. E. Skinner.

With the approach of the general revival meeting season in the South, every soul winner's heart begins to turn more exclusively to the heavenly task of leading the lost to their only Savior, and accordingly the writer feels impelled to write as well as preach upon this all-absorbing question.

As we think of the task, we are reminded first that the personal appeal is exceedingly important, and that it is by no means to be left to the general appeal from the pulpit. Nothing is clearer in the New Testament than this fact. Both in the Gospels and also in the Acts of the Apostles the inspired writers record the fact that the greater part of the work was done through personal contact with the individual—face to face, hand to hand, man to man. Of Andrew it is said: "He first findeth his own brother Simon . . . and he brought him to Jesus." Of Philip it is said: "Philip findeth Nathanael, and said unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of Joseph . . . Come and see." Of the woman whom Jesus saved at the well it is said: "The woman saith to the men, Come see a man who told me all things that ever I did, is not this the Christ? . . . and many believed on Him for the saying of the woman which testified." Over and over it is said of Jesus: "And He said unto him, Follow me," and in this personal way He did most of His work in winning the lost. Of the one hundred and twenty disciples who worked on the task of winning the lost on Pentecost it is said: "And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." The task of winning the lost that day was done by personal contact, as both men and women penetrated the throng in every direction as they came together, speaking to them "in their own tongue the wonderful works of God." It would have been impossible for all of them to have spoken publicly by the "third hour of the day," when Peter began his wonderful sermon which gleaned the fruitage of the occasion. It is an unquestionable fact that the same message of truth is received by no two persons alike, and therefore, they are to be handled personally, just as we find them. After all, religion is a personal matter in all its aspects, and men and women are to be won one by one, and even though conversion takes place under a public appeal, it is taken by the individual as a personal message to his own heart before it is effective.

We are also reminded of the powerful incentives to soulwinning.

Every saved soul longs to be more and more like the Master, and in nothing do we resemble Him so much as in winning the lost. "The Son of man is come to seek and to save that which was lost," and we can be like Him in spirit and in practice only as we engage with Him in His high and holy task. Then the very fact that men are now lost—not yonder at death or the judgment, but now—and that we have no right to presume upon God's longsuffering and delay our efforts to win them, should serve as a powerful incentive to immediate action in "the day of salvation." In view of this fact we are to be ready at all times to do our very best, as said the apostle: "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." Then, too, the fact that, as Christians, this is our only business in the world—to serve as ambassadors of Christ to plead with men to be reconciled to God—and that if our lives do not in some way influence the lost for Him we are spiritual failures, should also serve as a mighty incentive to this heavenly task. If He had had no use for our lives in this world, He would have done one of two things: He would have waited till just before we died to save us, or He would have taken us on to heaven as soon as He saved us. The very fact that He saved us and permitted us to live on in this world, to say nothing of His Word and the call of His Spirit, is sufficient proof that we are to "be witnesses unto Him" to others who are lost. Moreover, the sovereignty of Christ, unto whom 'all authority both in heaven and on earth has been given,' who commands us to "make disciples . . . baptizing them . . . and teaching them to observe all things"—saving the life as well as the soul—should be an irresistible incentive to every child of God to go to the utmost of his ability in winning the lost. It is not left to our will, nor wisdom, but to His Sovereignty, and we are to ply the task till He says, It is enough. Neither our message nor ourselves belong to us, and we dare not do as we please with either, and wherein we do so, we are walking after the flesh instead of the Spirit. But the soulwinner must rise above the level of fear to the higher plane of love, "For the Love of Christ constraineth us." Not our love to Him merely, but His love to us. Moved by this incentive, we shall find our highest joy and pleasure in doing His blessed will.

Just a word upon the secret of success in the work.

The whole secret is unfolded in the words of Jesus: "Follow me, and I will make you fishers of men." Following Him—with His Spirit in absolute control—we shall have His wisdom, not our own; His strength and power, instead of the arm of flesh; His guidance in thought, word and deed, instead of our own judgment—which can never be trusted in so holy a task. Following Him we shall be yielded to His will, filled with the Holy Spirit, feasting upon His Word and "thoroughly furnished unto every good work." "He that winneth souls is wise." Be wise, therefore, by winning souls for Jesus.

Fayetteville, Tenn.

A WORTHY EVANGELISTIC PROGRAM FOR SOUTHERN BAPTISTS.

By M. E. Dodd.

Evangelism is the native breath of the churches.

Evangelism is the first business of the churches.

Southern Baptists are what they are in numbers and spirits because they have been evangelistic.

From the country side to the great city church the torch of evangelism has been held high.

We have had city-wide, associational-wide and state-wide evangelistic campaigns.

Has not the time arrived for a southwide, simultaneous, unified, united evangelistic campaign.

Should not these torches held up here and there at intervals and individually now flare forth in one consuming fire?

Such campaign should encompass something of the following:

1. A southwide religious census in cooperation with the organized class movement of the Sunday School Board.

2. Evangelistic conferences, classes in soul-winning and organization of personal workers bands.

3. A meeting of days in 25,000 churches during the months of July to November, inclusive.

4. At least 1,000 meetings in tents, tabernacles, brush arbors, rented halls and mission churches to be held by pastors, evangelists and missionaries.

5. Each church praying for and working for at least one-seventh new members as it now has or a southwide aim of "500,000 additions in 5 months."

6. The creation and distribution of ten millions of tracts of fresh evangelistic and devotional literature.

7. As no evangelistic meeting is complete until the collection is taken, so a southwide evangelistic campaign should climax with a canvass in all the churches on the first week in December for the 75 Million Campaign, seeking to reach all new members and all unenlisted members and to get all the cash possible.

Such campaign should begin where all our Baptist work starts, with the country churches in July and August; should move during September and October through the town churches and end in November, where too much of the Baptist work ends, in the cities, with great city-wide campaigns.

The possibilities of such a campaign of soul-winning is thrilling beyond expression to contemplate.

If all the forces of our Israel, pastors, preachers, State Board, Home Board and independent evangelists, pastors, teachers, theologians, historians, authors, college presidents, orphans home superintendents, hospitals superintendents, Sunday-school officers and teachers, deacons and directors, W. M. S's., W. M. U's., B. Y. P. U's., Y. W. A's., would set their hearts and heads and hands, steadfastly, to this one task, just one time, altogether, unitedly, enthusiastically, it would shake the deepest foundation of hell; would send a thrill through the whole Christian

world and would set the angels of highest heaven, who rejoice over the salvation of one sinner, to singing with a new hallelujah of praise to Him who sits on the throne.

The day of opportunity is ours. Never were men's hearts so hungry for God. Never did our evangelical message have such hearty hearing. Never were the fields so white unto harvest. Never were we better prepared.

Now is the time of all times for Southern Baptists to go forth unitedly to gather the golden grain into the garner of our God.

THE RELIGIOUS ORGANIZATIONS IN THE BAPTIST SCHOOLS OF THE SOUTHERN BAPTIST CONVENTION.

January to May, 1922.

The facts given below have been compiled by the Inter-Board Commission (of the S. B. C.) on Student Religious Activities.

| | | |
|---|-----|----------|
| Number of Baptist Schools in S. B. C. | 111 | Students |
| Number Colleges in Survey | 106 | 28,590 |
| Number Colleges having Y. M. C. A. | 10 | 700 |
| Number Colleges having Y. W. C. A. | 22 | 2,891 |
| Number Colleges having Y. W. A. | 65 | 4,145 |
| Number Colleges having B. Y. P. U. (163 U's) | 75 | 6,572 |
| Number Colleges having B. S. U. | 12 | 2,287 |
| Number Colleges having Ministerial Associations | 52 | 1,607 |
| Number Colleges having Volunteer Bands | 71 | 1,280 |

| | | |
|--|----|--|
| Deductions from above statistics— | | |
| Number Colleges having both Y. W. A. and Y. W. C. A. | 11 | |
| Number Colleges having both B. Y. P. U. and Y. M. C. A. | 5 | |
| Number of Colleges having B. Y. P. U. and Y. W. A. besides Y. M. or Y. W. C. A. | 6 | |
| Number of Colleges having both Y. W. A. and B. Y. P. U. | 49 | |
| Number of Colleges having Y. W. or Y. M. C. A. and either Y. W. A. or B. Y. P. U. (That is, both denominational and inter-denominational work) | 17 | |

The 1,280 volunteers in all the colleges are divided as follows:

| | |
|-------------------|-----|
| In Boy's schools | 50 |
| In Girl's schools | 286 |
| In Co-ed schools | 923 |

VALUABLE OLD FILES.

It may be there are valuable files of old Baptist papers in the homes of some of our older people. Quite a number of our readers have kept Baptist and Reflectors laid away for years. We ask that they be not destroyed, although it may seem that they are needless and occupy space that could be put to better uses. We would like to hear from any one who has kept the Tennessee Baptist papers through the years.

TAMPERING WITH THE MAINSPRING.

By William Jennings Bryan.

(Editor's Note: We are under obligations to Dr. W. F. Powell, pastor, First Baptist Church, Nashville, Tenn. for this hitherto unpublished address of Mr. Bryan at the Northern Baptist Convention, June 13, Mr. Bryan having privately given it to him for publication in Baptist and Reflector.)

I accept with pleasure the invitation to present the objections to the doctrine of evolution as applied to man. No observing person can fail to see the growing antagonism between those who have taken up the idea that man is a lineal descendent of the brute and those who accept the Mosaic account of man's creation by separate act of the Almighty. One view or the other must necessarily triumph and dominate the church, and both sides, if they believe in the triumph of the truth, must necessarily believe that victory will come to the side whose position is right. Both sides should, therefore, desire the fullest and freest discussion in order that the contest may be as brief as possible. A divided church, like a house divided against itself, cannot stand. The burden of proof is on those who dissent from the orthodox interpretation of the Bible.

I venture to submit three propositions as a basis for the discussion—three self-evident propositions which I think neither side can afford to dispute. If they are accepted, we have but to apply them to the arguments presented on both sides and we shall easily reach a conclusion satisfactory to all who prefer the triumph of that which is true to the triumph of that which they think to be true.

First: the ministry, as a calling, must be considered fully equal in dignity and importance to any other line of activity. We might even claim more for the ministry but I desire to state these propositions so conservatively that they will compel acceptance.

The preacher deals with the Science of how to Live, the most important of all the sciences. While it is *desirable* that man shall understand all the sciences it is *necessary* that he shall understand the Science of how to Live. If one had to choose between this science and geology, for instance, it is more important to know the Rock of Ages than to know the age of rocks. Noble men and women lived before a book on geology was ever written; a knowledge of geology, useful as it is, does not insure nobility of character.

The preacher deals with the heart, out of which are the issues of life, while the teacher deals with the mental machine which we call the mind. Morality is the basis of society and morality rests on the heart, not upon the mind. The mind has no morality; it will plot a murder as complacently as it will plan service to society. The mind is the servant of the heart—it finds a reason for doing what the heart wants to do. A trained mind is more dangerous than an untrained mind unless it has an enlightened heart to direct its energy.

The minister deals with the unseen and eternal things while the teacher deals with the things which are visible and temporal.

Second: The Christian church stands for the equality of souls—all souls are alike pre-

ious in the sight of God. Christ died for *all* and His appeal is to *ALL*—"Come unto me all ye that labor and are heavy laden"—He established no literary test for salvation. He Himself was reared in a carpenter shop; fisherman and tent-makers were good enough to be His associates and apostles—"the common people heard Him gladly." Christ's church today must stand upon the same broad foundation; diplomas cannot be required with applications for membership. Only about two per cent of the nation's students ever enter a college or university and only about ten per cent enter a high school. The church encourages education but does not require it. A church that appealed only to the so-called "intelligent" would be neither large nor useful. Christianity is for all who will hear Christ's call and accept His salvation.

The brute hypothesis has never made headway among the masses and, as I shall show, has alienated from Christianity a large percentage of those who have accepted it. What shall it profit the church if it shall gain all the college graduates and lose its God, its Bible,



WILLIAM JENNINGS BRYAN
World Citizen,
Citizen of the Kingdom of God.

and its Christ? Education cannot be substituted for religion. Those who think it can, misunderstand both religion and man's highest need.

Third: A controversy between honest advocates of conflicting doctrines should be candid and frank. Politicians make their campaigns for public support on written platforms defining their views; preachers and professors who believe in evolution can hardly do less. Darwin has applied evolution to man and the family tree outlined by him is the only one that has any considerable number of supporters. Evolutionists should, therefore, be willing to define evolution as they understand it and give us their family tree as they believe it to be. If they believe that they are descended from apes let them put their belief into writing and sign it, whether they are proud of it or merely believe it because they think they must. If they think they are

descended from some other animal, let them name it. If they reject the Mosaic account of creation and deny that man was made by separate act and in the image of God, let them frankly tell us to what brute, or bird, or reptile, or fish, or insect they pay their respect on father's day. If Darwin's line of descent is worth accepting it is worth stating.

The opponents of evolution do not hesitate to announce their belief in the Bible account of creation, and, believing in the miracle of creation, they believe in the other miracles recorded in the Scriptures, including the virgin birth of Christ and the resurrection. Those who follow Darwin should be frank enough to tell us whether, like Darwin, they call themselves agnostics, deny that there has ever been any revelation, reject the deity of Christ and refuse to express an opinion as to a life beyond.

Evolutionists cannot hide behind Newton when they are challenged to defend Darwin. The law of gravitation can be conclusively proven by anyone at any time; Darwin's hypothesis is still an unsupported guess. Neither can the evolutionists class Darwin's hypothesis with the fact that the earth is round—the rotundity of the earth can be proven by anyone.

Gravitation and the roundness of the earth are not only facts but they do not disturb the philosophy of life, while Darwinism, which has as yet found no fact to support it (no species has yet been traced to another) entirely changes one's view of life. The evolutionist must explain why they build upon an absurd guess a philosophy of life which robs a life of its spiritual element, takes from it chart and compass and sets it adrift on a tempestuous sea—an intellectual ship without any moral rudder. No truth can disturb the Christian religion, but Christians have a right to demand proof before accepting any hypothesis.

These three propositions, viz, that there is no work superior to the minister's work, that there should be no educational test for Christ's religion, and that there should be no evasion of the issues raised, I present as the basis of the discussion.

Now as to our side: We contend, first, that belief in God is the most fundamental of facts, the first essential to a life worth while. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," this is the first and great commandment. Upon belief in God rest the influence that control life—consciousness of God's presence in the life, a sense of responsibility to God, prayer to the heavenly father, belief in a future life with rewards and punishments, hope for the coming of an universal brotherhood acceptance of the Bible as the revealed will of God, and of Christ as Son of God and Saviour of the world. A Christian life is built upon these—all go when belief in God is abandoned.

Belief in God is the mainspring in life and is as vital to a correct life as the mainspring of a watch is to a correct time-keeper.

We contend that Darwin's hypothesis impairs the mainspring by weakening faith in God, even when it does not entirely destroy that faith. Atheistic evolutionists deny the existence of God while theistic evolutionists

accept all the arguments of the materialists, rejecting only their final conclusion—the non-existence of a God; but they put God so far away that He has no influence on the life. Canon Barnes carried evolution back to the time when electrons came out of the “stuff” that, according to his theory, filled the universe. What compelling force can the consciousness of responsibility have if it is strained through the blood of all the lower forms of life? And when does hope of immortality begin if man is linked to protoplasm by an unbroken line of descent?

The proof that the influence of Darwinism is harmful—not always so but as a rule—is abundant. Professor Leuba, of Bryn Mawr College, states in his book on “Belief in God and Immortality” that more than half of the prominent scientists in the United States do not according to their own statements, believe in a personal God or a personal immortality. Ministers tell of the effect of Darwinism in undermining the faith of their own sons; parents tell me of their children returning from college to scoff at the Bible; preachers assume to stand behind the pulpit and preach the Word of God when the Bible has ceased to be to them an inspired Book.

Darwinism leads to mind-worship, an idolatry as dangerous as the worship of graven images. It exalts the reason and belittles faith. It paralyzes aspiration and ambition. If a man believes that he is a descendent of the ape he can go to a zoological garden and speculate on how far he has come; if he believes the Bible he goes to church and considers how far he has to go. The lazy man may be content with the progress made by ancestors but the Christian must push forward.

But Darwinism does not stop with the impairment of religious faith; it was the basis upon which Nietzsche laid the foundation for the world's bloodiest war. Benjamin Kidd, an Englishman, in a recent book, entitled “The Science of Power,” declares that Bernhardi's doctrine that might makes right was built on Darwinism. Darwinism threatens world peace—as one follower expressed it, “Enduring peace is impossible because man is an animal and an animal will fight.”

Darwinism is the disturbing factor in the industrial world. It is driving out the spirit of brotherhood and substituting “the survival of the fittest”—or, in other words, “each one for himself and the devil take the hindmost.”

Darwinism robs the reformer of hope by substituting the slow process of scientific breeding for the doctrine that, the regeneration of the individual being possible, a nation may be born in a day.

The disintegrating and demoralizing influence of evolution is specially menacing today when the world is ready to lay down the devil's burden and accept the easy yoke of Christ. The intellectuals have led civilization to the verge of a bottomless abyss; learned men have built battleships, dread-naughts and super-dreadnaughts, scientists have mixed poisonous gasses and manufactured liquid fire; the putting of the mind above the heart has made war so hellish that civilization was about to commit suicide. The world needs an international anthem and there is none save

the song that startled the shepherds at Bethlehem: On earth peace, good will toward men Darwinism cannot save the world; it can only make the wreck of civilization complete. Darwin's God was nowhere—he could not find him; Darwin's Bible was nothing—it was but a man-made book; Darwin's Christ was nobody—he had an ape for his ancestors on both his father's and mother's side. Evolution gives no hope in the present crisis; it would rob Christ of the glory of a virgin birth, of the majesty of His deity, and of the triumph of his resurrection. Such a Christ is impotent to save. No man aspiring to be a God can meet the needs of today—they require a God condescending to be a man.

The Christian church must rise to the full height of its great mission; the Christ on whom Christianity is built laid claim to power; universal and eternal. . . All power in heaven and earth was given into His hands; His disciples were to make converts of all nations and to teach all that He had commanded—and lo, He is with His church always.

Man has in him, not the blood of the beast but the breath of the Almighty; he is on earth for a purpose—the world's destiny is in his hands. He has not risen to his present height by a blind pushing power, he has been obedient to a spiritual gravitation that attracts him to God's throne. As he rises he proves the truth of the Master's words, “I, if I be lifted up, will draw all men unto Me.”

OUR NEW CAMPAIGN.

By T. W. Gayer.

The brethren are discussing whether we are to have another campaign following the close of the 75 Million Campaign. This is an important question. Let it be thoroughly discussed.

The Seventy-Five Million Campaign.

Up to the present this campaign has succeeded. Note some benefits: (1) It has given our people a great program. In this they have discovered themselves. (2) It took the great heralds of democracy out of a corner and placed them in the thick of the battle in the most critical time in history. (3) It unified our forces as never before. We have learned to work together at a great task. (4) It has given all our causes money for many long needed enlargements. A new day has come when missionaries can go in ship loads.

I am not denying that mistakes have been made. All men who do things make them. In all of our criticism let us not forget that this Campaign is the greatest thing that we have ever done. I felt at Atlanta, and still believe, that this Campaign was of the Lord. He thrust us out in a time of need into a great program. We should complete this task gloriously. I think we should have completed it in five years just as we promised to do. The Convention decided to extend the time for six months. Let nothing get in the way of this Campaign.

But I doubt if it should be repeated. There was a time when Paul put on a great campaign, for a special need, and took pledges. But that was not Paul's regular plan. His

plan was to allow each member to contribute on the first day of the week as the Lord had prospered him. This is the scriptural way, and we must get back to that.

Our New Campaign.

We should have a new campaign, and it should be launched at once. It should be one of stewardship. The leaders of our churches should be taught how to function. The commission imposes three duties—teaching, preaching and training. Our leaders have never been trained. We have trained our Sunday School workers and our young people and a few of our women. But the men who have the money and who lead the church in all its plans have never been trained for their work. We began at the wrong end.

Space will not permit a full discussion of the plan I have in mind. But a class in stewardship should be taught in each church. Every officer of the church should take this course. Such a campaign should be well planned by the Conservation Commission, and put on in the churches by the associational organizations. It can be done almost without expense. This will make pledging ahead unnecessary, and make giving a blessing and a joy.

Orlinda, Tenn.

Christian Education

Harry Clark, Secretary, Nashville

EDUCATION AS AN INVESTMENT.

“Where there is no Vision the People Perish.”

By HARRY CLARK, Educational Secretary for Tenn., in Home and Foreign Fields.

The new factories opened through the inventions of Thomas A. Edison give employment to 100,000 men; but it will be impossible for Edison ever to receive out of his own inventions more than a very small fraction of the profits that go to his employees and the greater rewards that go to civilization and improved living among a hundred million people.

No scientist ever gains for himself more than a very small fraction of the wealth that his life-work gives to his fellow men. This is proved by the increase in per capita wealth from three hundred dollars in 1850 to \$2,404 in 1920 in the United States. This general diffusion of well-being is due to the educated men who have voyaged into the unknown of science and industry.

It is not true that the rich are getting richer and the poor are getting poorer. The laborer's wife now has in her own home the lace curtains, rugs, victrolas, pictures that would have been impossible for a merchant prince of the twelfth century.

Once famine came to Europe an average of once in every five years, but the educated man has banished that spectre through the discovery of modern refrigeration, elimination of weevils in stored grain, and by the invention of modern banking and credit facilities that reach their arms 26,000 miles to touch fingers around the globe.

Education has doubled the length of life (from the average of twenty-four years in Shakespeare's time) and has quadrupled its productivity. Labor-saving machinery gives everyone an increasing margin over the bare cost of sustaining life. At the Panama Canal, one steam dredge did the work of a thousand men with shovel and wheel barrow, releasing that number of laborers to add to the productive forces of this world. A recent number of the *Literary Digest* tells us that, due to invention, the family light bill costs no more than it did a hundred years ago, although every family now has 20 times the candle power its great-grandfather enjoyed. It is education that has added this wealth to society, and increased education will add more. There are some who would greatly reduce school appropriations. To visualize what this means, let us suppose education banished and that a group of savages should attempt to run a modern city. For how many hours could savages (or even you yourselves without technical training) maintain a metropolitan lighting and water system? At New Orleans I saw people building a levee. Is not New Orleans already heavily taxed? Why go to the expense of a levee? Because except for that levee all the property of New Orleans would be wiped out. Like the levee, education is an investment that keeps out the flood of ignorance that would destroy in one generation our present civilization.

ITS BENEFIT TO AGRICULTURE

A scientific horticulturist bought arid land in California, irrigated it, planted it in orchards, subdivided and sold it in small tracts, taught the purchasers how to fumigate, prune and market co-operatively so as to secure the maximum profit. He was asked by a Bostonian by telegraph to settle a dispute as to how much could be made on one of the best acres in that valley. He wired back, "It depends on the man." It was amusingly proved how much intelligence affects farm production when a New York City High School boy, who was a farm cadet during the war, among those that he contemptuously called "rubes," worked for one-half day hoeing up the corn and painstakingly leaving the weeds. Agricultural profits "depend on the man," and we plead for Smith Hughes' high schools to improve the man!

Agricultural colleges have increased the contents of the sugar beet from 7 per cent to 15 per cent sugar. The Minnesota Agricultural College bred the "Number Thirteen Corn" that carried the American corn belt fifty miles to the North. An expert went to historic Mt. Hermon in Palestine and brought back wheat that will grow in the arid West. Many a farmer joyously received his profits from this improvement and then grumbled over his taxes for the agricultural college. In 1850 there was so little science in agriculture that it took three-fourths of America's population to feed the other one-fourth. Now less than one-half of our population produces all our food stuffs. Nor has agricultural knowledge yet reached its possibilities, for England after a thousand years of exhausting tillage produces 38 bushels of wheat to the acre where my own state produces only 12.

In addition to increasing the yield of our

soil, education wrings further profits every year out of the crops after they are produced. The cotton seed which once was thrown away has been transformed into a dozen commercial products. Improved methods of threshing, worked out by agricultural colleges, saved last year values in wheat equal to ten times the amount of money appropriated to every state normal in the United States. Four-fifths of a potato is water, and Florida real estate has had an upper limit of price caused by the necessity of paying freight on tons of useless water that added the weight of potato shipments and that froze and broke its potato skin container and that caused the growth of potato decay. Now in Florida the scientists are building dehydrating plants, that make the potato "bone dry," saving millions in waste and in freight bills. Scientists are opening a new market to potato raisers by making from it flour, dextrin and starch. We wish there were time to tell the fascinating story of how scientists have conquered destructive pests in orchard, flock, herd, and garden. One poorly paid professor in my own state made one discovery that is worth \$3,000,000 a year to the state. Yet so stingy was he remunerated by the legislative "watch-dogs of the treasury," that when he came to die they found that he left no estate and had had to borrow up all of his life insurance to meet the rising cost of living. Farmers of the state profited by his discovery and then growled at their taxes for the agricultural college, never knowing that their profits were minted from the heart blood of a school teacher.

EDUCATION AND INDUSTRY

At present we hear much talk of protecting American labor through a protective tariff and by limiting immigration. Neither of these would have half the value to American labor that could be gotten by vocational education. Who dreads free trade if American labor is more efficient than any other in the world? Russia has shown us the importance of the expert, for she killed or banished all of her intellectuals and has paid for it by the collapse of her railroads, mines and factories.

It is the trained man who creates wealth in industry. In Tennessee thousands of dollars were lost in coke ovens at one town because the coal mine contained so much sulphur that the coke ruined the iron when used in furnaces. A college graduate re-opened all those ovens and gave employment to hundreds and incidentally made a million dollars for himself by contracting at a low price for every ton of coke that could be produced. He sold it to Mexico to be used in smelting silver, which sulphur could not injure.

Educated men have removed the menace of disease from the slaughter house products and have employed thousands in making by-products until they have utilized every part of the hog except the squeal. During the war our importation of potash from Germany was shut off and the country was suffering. Educated men found how to make that potash from the waste product of cement factories and the hitherto wasted smoke of steel foundries, making wealth out of insubstantial gases. Ordinary coal has been touched by the wizard's wand and transformed into

drugs, ointments, sugars, oils, gases, illuminants and rainbows! "Rainbows?" you ask! Yes, in the carboniferous era, the great primeval forests caught the sunrises and sunsets and the scarlet splendor of climbing vines, and laid them away for aeons. Now the chemists transform their forgotten beauties into dyes of all the colors of the rainbow, until there lives again for us almost by magic the beauties of that buried earlier world.

EDUCATION AND RELIGION

However, we must not stop here in speaking of the value of an education. Every denomination must maintain schools and colleges in order to guarantee a future supply of ministers, missionaries, and consecrated laymen. In one Tennessee town, the Baptist cause was languishing until a graduate of one of our Baptist colleges moved into the place. He put new life into the Sunday school and church, was elected a deacon, and by his consecrated leadership he built that church into one of the strongest of this state.

Only eternity itself can reveal what our schools and colleges have been worth in developing higher ideals and in saving souls. An Oxford graduate, John Wesley, was worth more to eighteenth century England than was any of the sudden crop of millionaires created in that remarkable era; because his fiery zeal for Christ prevented England from descending into the materialism and tyranny that brought France's Reign of Terror and drenched the streets of Paris in blood. A university graduate, Martin Luther, was the leader of the Protestant Reformation. An educated man, John Knox, did more by his preaching to establish the peace of Scotland and to stamp out its Highland feuds than any king or general of Scotland had ever done. "Where there is no vision, the people perish." May God be praised for the Christian colleges which have enlarged the vision of our people!

SOW THE WIND AND YOU WILL REAP THE WHIRLWIND.

One of our pastors writes that he did his best to lead some parents to send their children to our Baptist colleges, but they disregarded his advice; and now their children have come home on vacation from college and are "dance crazy" to the distress of the parents. They went to a college that did not stand for the same ideals as Baptists do! Another pastor whose advice was similarly disregarded, writes me waggishly that the young lady whose parents insisted on sending her to a so-called "fashionable college" rather than to one of our dependable Baptist colleges has returned for the vacation; and "the young lady has become an adept on the waxed floor. I thought it might be a good idea to have her 'perform' before the brethren some Sunday morning so all the young folk could see the benefit of not going to our Baptist colleges!" In selecting a place to send your daughters and sons, just remember this: "Students learn a lot at college besides books. Better send them where student habits and customs are those which will make them better Christians."

READING

Extracts of a Sermon by Wilson Woodcock.

"Give attendance to reading" is the injunction laid upon Timothy by Paul. Some day it should be interpreted to mean that the Scripture was to be read publicly by the young preacher. This was no doubt included but there is a much greater meaning wrapped up in these four words. We are to give attention to what we read and why we read it.

Solomon was not cynical when he said "of making many books there is no end; and much study is a weariness of the flesh." The flow of books becomes greater each day and "much study," that is: the study of many of these books is a weariness to the flesh. It is not the quantity of the study that is wearisome but the quality of the book studied. Paul was evidently thinking of this when he spoke of those people who were "Ever learning, and never able to come to a knowledge of the truth."

For reading to be profitable there must be a purpose in view. Is it to be fashionable? There is much reading done now-a-days from this incentive. Some folk feel they had "As good be out of the world as out of fashion." A book may be fashionable and be good. But on the other hand it may be very fashionable and very fatuous, impressing the mark of its silliness and stupidity on our lives. We are to be the judges and not the slaves of fashion.

"Fashion too often makes a monstrous noise,

Bids us, fickle jade, like fools adore
The poorest trash, the meanest toys."

Should we read in order to gain a reputation for culture?

"Reputation is an idle and most false imposition; oft got without merit and lost without deserving." And a reputation for culture is impossible to maintain unless there is true culture behind it. And the truly cultured may not have a reputation for culture in all places. A stonebreaker at Tulleymet, after hearing Dr. Alexander MacLaren preach, remarked, "They say yon man is an uncommon grand preacher, but losh me, I heard him yesterday, and I understood every word he said."

The highest and only true purpose in reading is that the mind, heart and soul of man may be so nourished that the fruit of his life will be honorable in the sight of God and helpful to mankind.

When we have reached the place where this is the real and only purpose of our reading we are faced with the question of what to read.

The Bible is the outstanding book of all the ages. It is the exact transcript of the will of God and is couched in language that is as beautiful as it is exact. Speaking of one part of the Bible as an illustration of the whole Bagehot has said "The account of the creation in the book of Genesis is one of the compositions from which no sensitive imagination would subtract an iota, to which it could not bear to add a word."

To read the Bible with understanding requires submission to the author. Only those who have been redeemed by the blood of Christ can enter into this Holy of Holies. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." (1 Cor. 2: 14).

In this practical age we are making our schools scientific institutions which seek to train the young to be able to make more money and by research add to the material comforts of mankind. It would be well worth while to be acquainted with classical literature if only to find that the nations of the earth, though filled with gold and far advanced in civilization, had failed under the weight of their sins. The literature of other ages will make us better acquainted with our own.

When we think of current literature we are reminded of Milton's apt thought, "For books are as meats and viands are: some good, some of evil substance."

We have a natural love for the sensational, thrilling accounts of rapine, murder and disaster that fills the pages of our daily newspaper. The newspaper is practically indispensable in our present life. We must, to be good citizens, know of the affairs of our country. But let us turn away from the big headlines that tell of some brutal crime to the inconspicuous item that brings us real information and help.

The denominational paper fills a place that would be left vacant but for its service. If the true purpose of reading is to become more fruitful in God's kingdom we must certainly know of the progress of the kingdom work, and read the words written for us by the kingdom builders. We are blessed with leaders in our denomination who are spirit-filled and mind-trained. We may not all hear them speak but we can read their words.

We grasp the daily paper eagerly to see the price of cotton, corn and cattle, what trains have been wrecked, what homes have been broken up, what banks have been robbed, what preachers have gone astray, what the weather will be tomorrow and what the four hundred is doing to amuse itself.

Should we not as eagerly, or rather, more eagerly grasp the Baptist & Reflector to see what people are receiving the Gospel of Christ at our hands, what number have been saved, what number have been baptized, what number of young men are fitting themselves for the ministry, where our preachers are working and not going astray, what our leaders have for us and what calls are coming to us for help?

After giving it sound thought is there anything else we can do but take and read the Baptist & Reflector? Then tell your neighbor about it and both of you help to send the subscriptions pouring in.

Brownsville, Tenn.

MUSIC IN CHINA

By E. O. Sellers, Director of Music, Baptist Bible Institute, New Orleans, Louisiana.

Unless one has heard a Chinese chorus and orchestra, as I once did in New York City, it will be impossible to form any conception of what it sounds like.

A "cacophony of racuous sounds," cats upon the back fence, the whine and shriek of non-lubricated machinery, the "box drum" of the old fashioned "horning bee," all of these combined are as superior as is a symphony orchestra to a newly organized and just learning to play cross roads band

or a New Orleans negro jazz combination.

Native Chinese music there is to be sure, music that has a history the age of which is incalculable, but it might as well have originated upon another planet, lacking all that to us seems related to music. An American writer who has studied oriental music raises the question, "Is there a Yellow Peril in Music?" and some missionaries testify to a degree of enjoyment and satisfaction once they become familiar with and accustomed to Chinese music. But that this will lead to any danger of supplanting or even modifying our standards we have no fear.

On the other hand workers who have spent their lives, decades of service, in China unite in testifying to the eagerness of the Chinese, of all ages and both sexes, to hear and learn our western music.

A Missionary who can play a folding organ or any other instrument, or sing, is always sure of a large and an interested audience.

Somewhat like the Japanese in imitation yet the Chinese have a hard time in learning to use the chromatic tones or the half steps of our modern scale. They will learn a melody involving such intervals after long drilling but the very next day will fall at that particular place.

Careful inquiry of those long in China reveals the fact that there is no other one single element so important as that the missionary should have a rudimentary knowledge of music, be able to play hymns, or better, be able to sing and to lead singing.

Mrs. V. P. Green of Canton, who has been in China under the Foreign Mission Board of the Southern Baptist Convention since 1891, told the students of the Baptist Bible Institute that she presented this need before a large gathering of workers in Japan in 1918 and that all present affirmed her conviction and united in saying that the Boards ought to require of all candidates for the foreign field preparation in music.

It seems to be the universal opinion that Christian ideals and teaching can never be expressed in Chinese music. The attempt has been made to sing the gospel to native melodies, but all such trials have thus far failed of any degree of success.

Said Mrs. Green: "The greatest deficiency in our present training of missionaries is their lack of a knowledge of music. The Chinese love to sing and seem never to tire of it. The missionary will give out long before they do and they are ready to resume as soon as the missionary will begin again." Mrs. Green is training native girls and Bible women and finds them to be ready and apt pupils.

With these facts before us (and they are equally of the home field) why do we continue to neglect giving to all of our students a broad general knowledge of music and leave the study of it for those who have a particular taste for it or expect to specialize therein?

Especially should our theological institutions be required to give this training, placing it on a par with other studies, and requiring of all preachers and missionary candidates some knowledge of music and hymnology. Once we see the importance and efficiency of this we will more and more use and support those agencies now

operating that are designed to meet and supply this need.

EX-SERVICE MEN'S LEAGUE OF THE SOUTHERN BAPTIST CONVENTION

A Memorial to Congress

The Ex-Service Men's League of the Southern Baptist Convention composed mostly of Chaplains who saw service in the late War, at their annual Banquet at the Seminole Hotel, Jacksonville, Florida, May 16, 1922, during the recent session of the Southern Baptist Convention, unanimously voted to memorialize the Congress of the United States to earnestly consider the necessity for retaining in the regular army 158 Chaplains as proposed by Secretary of War, John W. Weeks, and General Pershing, and outlined in the House Resolution 10,271.

Our league is of the opinion that it would be a grave blunder to permit the work of the Army Chaplains to revert to the conditions of ineffectiveness which existed before the World War, and therefore respectfully request the Congress to continue in service not only a sufficient number of trained Chaplains to provide religious ministry for all hospitals, camps, posts and stations, but also the necessary small personnel for instructing Chaplains and provide professional supervision for their activities.

It is further our opinion that the ratio should be one Chaplain for each 800 officers and enlisted men. We make this statement after a careful study of the religious needs of the army and navy.

And further, if there is any cutting down of the number of Chaplains now in service that it shall be in proportion to the denominational strength of each denomination now represented, and we cite for your consideration that a recent religious census reports Baptists as leading all other Protestant denominations in America in numbers.

Copies of this petition are being sent to Secretary of War, John W. Weeks, General John J. Pershing, and the Chairman of the Senate and House Committees on Military affairs, to the Chief of Chaplains of the Senate and the other religious press.

(Signed)

John W. Inzer, Pastor First Baptist Church,

Church, Chattanooga, Tenn., Chairman of Committee.

E. D. Solomon, Evangelist, New Orleans, La.

W. A. Todd, Pastor Baptist Church, Tulsa, Okla.

CANCERS CURED AT THE KELLAM HOSPITAL.

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

KELLAM HOSPITAL, INC.

1617 West Main St. Richmond, Va.

DAISY FLY KILLER



PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over. I will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, \$1.25.

HAROLD SOMERS, 126 De Kalb Ave., Brooklyn, N. Y.

Tennessee Sunday School and B. Y. P. U. Encampment

ATTENDANCE JUNE 18, 1922.

| | |
|-------------------------------|-------|
| Nashville, First | 1,023 |
| Chattanooga, First | 646 |
| Memphis, Central | 585 |
| Memphis, First | 578 |
| Chattanooga, Avondale | 540 |
| Chattanooga, Tabernacle | 452 |
| Memphis, Bellevue | 432 |
| Erwin | 414 |
| Maryville, First | 395 |
| Rossville | 385 |
| Nashville, Third | 383 |
| Chattanooga, Central | 358 |
| Memphis, Temple | 351 |
| Humboldt | 344 |
| Lafollette | 332 |
| Chattanooga, East | 330 |
| Chattanooga, St. Elmo | 324 |
| Nashville, Eastland | 312 |
| Nashville, Lockland | 301 |

SUNDAY SCHOOL AND B.Y.P.U. NOTES

The Union Associational Encampment which met at Doyle last week closed out with a general convention for the entire association. The meetings were held in the Doyle College Building and the games on the campus. The program was carried out as scheduled and a general good time was had throughout the entire week. The mornings were taken up by class work, Bible Study and closed with an inspirational address. The afternoons were full of fun and good time generally. Ball games, tennis and fishing were all enjoyed by the young people who attended. Miss Acree, Mr. Livingston, Mr. Milton and Douglas Hudgins constituted the faculty. Dr. E. A. Cox, Watertown, brought the night address and also led the morning Bible study. Dr. L. T. Wilson was there one day and spoke on Monday night. He brought a great message and stirred the people in a great way.

The Union Convention met with the Greenwood Church on Friday and lasted through Saturday. Several churches were represented and some fine discussions were had. The churches were grouped for real associational work and altogether the convention meant much to the spiritual growth of the association.

Mr. Milton is holding this week a training school at Trezevant. No definite report has come from it as it closed only last night. Further report will be made next week.

TENNESSEE BAPTIST ENCAMPMENT

The State Encampment programs and posters are out announcing the meeting to be held at Murfreesboro July 11 to 21. A treat is in store for all who go to the Encampment this year. Following is a general outline of the Ten Days Work.

8:30 to 9:30—B.Y.P.U., Hour:—Each day there will be a study course hour when nothing but BYPU Work will be done. Classes have been arranged in the senior BYPU Manual by Douglas Hudgins.

Intermediate Manual by C. S. Leavell.

Training in Christian Service—W. D. Hudgins.

Training in Bible Study—Mrs. Lucy Cooper Johnson.

Studying for Service—W. H. Preston. People called Baptists—Dr. Harry Clark.

Other classes will be arranged if demanded and conferences on Senior, Intermediate and Junior Work will be held at different times during the week.

9:30 to 10:20—W.M.U. and Pastors' Conference Period.

At this hour each day the first six days there will be two study classes going:

Southern Baptist Women and the Far Eastern Problem—Miss Buchanan. Training for Leadership—Miss Julia Allen.

The Last Four Days of the time Miss Katharine Mallory will have charge of this hour for the women.

During this same hour Dr. Lloyd T. Wilson will have charge of a great Pastors' Conference. Each day some definite problem will be discussed by some pastor who has largely solved the problem.

This 30 minute talk each day will be followed by general discussion.

10:30 to 11:30—Sunday School Hour. The third hour each day classes in the various Normal Study Courses will be taught as follows:

Normal Manual—Mr. C. S. Leavell, Memphis.

Winning to Christ—Mr. D. N. Livingston, Sweetwater.

Seven Laws—Mrs. Lucy Cooper, Johnson, Knoxville.

Plans and Program—Miss Bessie Acree, Clarksville.

Building the Bible Class—Mr. W. C. Milton, Jackson.

New Testament Studies—Prof. Harry Clark, Nashville.

What Baptist Believe—Rev. E. A. Cox, Watertown.

Officers—W. D. Hudgins, Tullahoma.

Post Graduate Book—Mrs. Katharine Cole, Memphis.

At different times there will be conferences on various lines of Sunday School Work.

11:30 to 12:30—Bible Hour—The high hour will be led by Dr. W. J. McGlothlin from 11:30 to 12:30 each day in a great study of "Paul and His Labors." This is a fitting climax to a morning of study and inspiration.

Afternoon: From 12:30 to 5:30 in the afternoons there will be all kinds of amusements. Ball games, tennis, walks, swimming, dark shade chats, quiet sleep, pleasant dreams, etc. Everybody will be made to have a good time. A young man and a young lady will be in charge of this recreation hour who knows how to make everyone have a good time. Not a dull minute for any one except a grouch.

Sunset Devotions—Dr. W. C. Reeves will lead the Evening's Devotions on the Campus using the following subjects.

Tuesday—A Call to the Higher Life. Wednesday—The Companions of the Higher Life.

Thursday—The Power of the Higher Life.

Friday—The Examples of the Higher Life.

Saturday—The Wisdom of the Higher Life.

Sunday—The Fellowship of the Higher Life.

Monday—The Influences of the Higher Life.

Tuesday—The Hindrances of the Higher Life.

Wednesday—The Crown of the Higher Life.

Thursday—The Reign of the Higher Life.

Music—The music will be in charge of Mr. C. H. Mount, Returned Missionary from Africa. He is a fine singer and knows how to get others to sing. He will have others to sing special songs.

The Evening Lectures.

Tuesday—"Visions of Youth"—Dr. W. F. Powell, Nashville.

Wednesday—"Modern Leaven of the Pharisees"—Dr. C. L. Greaves, Bowling Green, Ky.

Thursday—"The Baptist Message to the Modern World"—Dr. F. F. Brown, Knoxville.

Friday—"Facing a Challenging Crisis"—Dr. F. F. Brown.

Saturday—Stunts by the Stunters.

Sunday—Dr. O. E. Sams, Jefferson City.

"The Southern Mountaineer."

Monday—No subject given—Dr. W. L. Pickard, Chattanooga.

Tuesday—"The Struggle of the Ages"—Dr. J. W. Inzer, Chattanooga.

Wednesday—"Antique Furniture"—Dr. A. U. Boone, Memphis.

Thursday—"Taking Care of Our Own"—Dr. B. D. Gray, Atlanta.

Sunday, July 16.

Sunday will be a great day. Regular Sunday School in the morning followed by a great Laymen's Hour led by Dr. J. T. Henderson, Knoxville. His subject will be "Discovering Laymen." Regular Service—Sermon by Dr. O. E. Sams, Jefferson City—"The True Value of Life". In the afternoon at 3 p.m., Dr. Henderson will lead another hour for the laymen using this subject: "The Acid Test."

STATE B.Y.P.U. CONVENTION A GREAT SUCCESS

The Seventh Annual Convention of Baptist Young People which came to a close on Saturday noon, proved to be the finest yet held in the state. It is estimated that more than 2,000 young people were in attendance during the four days of the meeting. Full report will appear next week.

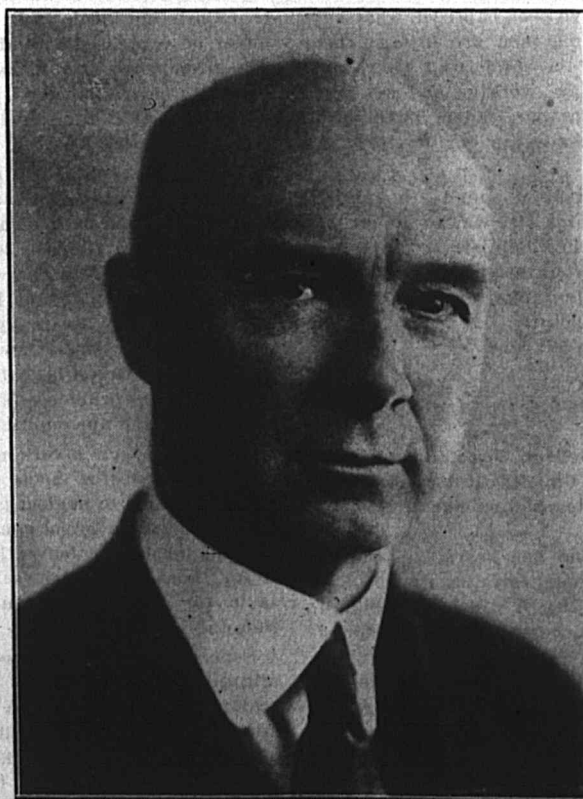
ENCAMPMENT AT DOYLE

By Madge Stewart, Reporter

The Mountain School Encampment was held here during the past week with the following faculty, Miss Acree, Douglas Hudgins, D. N. Livingston, W. C. Milton, E. H. Cox and W. D. Hudgins. Each member of the faculty endeared himself to us. They were full of zeal and interest for their Master's cause. This encampment will bear fruit in years to come.

The attendance was not what we expected because the farmers were so busy with their crops but each person that was present received much help through the text books and the lectures of Bro. Cox which were able and convincing and the talks of Mr. Hudgins were pointed and gave inspiration and added new life to all phases of the church.

Dr. Lloyd T. Wilson came to us on Monday night and gave a wonderful



DR. W. J. MCGLOTHLIN

School Desks

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



SOUTHERN DESK CO., Hickory, N. C.

message on Ingratitude and gave a splendid lecture in chapel Tuesday morning.

Mr. Hudgins attended the associational Sunday school convention at Greenwood where he gave many helpful suggestions. We are looking forward to the encampment next year and hope to have the date changed so that the attendance may be better.

The J. N. Hall Society with its weekly meetings has been a training school for many a young minister and our "preacher boys" are very enthusiastic in their devotion to the work of this society. Daily prayer meetings are held in the chapel for young men and in the Girl's Home for the young ladies under the auspices of the Y. W. A., and these have added much to the prayer-life of our student body.

NOAH W. COOPER FOR U. S. SENATOR.

As a citizen deeply interested in righteous progress, and as an active member of a Baptist church, I wish to commend to all people the candidacy of Hon. Noah W. Cooper, for U. S. Senator.

I have known him for many years and I know him to be devoted to righteous progress. He was active for our anti-saloon crusade, and other godly reforms. He is an active Sunday school worker, and when on vacation keeps up this work by conducting Sunday school wherever he is.

While he is a lawyer he holds the Bible as the Supreme law book. He believes that true Christian statesmanship leads people and nations into godly habits. This is the kind of statesmanship our nation needs. Mr. Cooper is a Christian statesman, much needed in our national Senate. I bespeak for him the prayers and votes of all Tennesseans, believing his election will be for our mutual good. Dan P. Browning, Chattanooga, Tenn., May 25, 1921.

(Paid advertisement)



The Christian Faith and Human Relations

THE LECTURES ON THE STEPHEN GREENE FOUNDATION IN THE NEWTON THEOLOGICAL INSTITUTION IN 1920-1921

The lecturers in this course were W. C. Bitting, Shailer Mathews, William Douglas MacKenzie, Roger W. Babson, and Edward Caldwell Moore. Their themes were the Family, the Community, the State, Industry, and International Relations. Historical, constructive, and practical, rich in information and keenly stimulating, of fine feeling and intelligent thinking, these essays are a contribution of unusual worth to the discussions of the times.

\$1.25 net

Order from our nearest house

The American Baptist Publication Society

Philadelphia Boston Chicago St. Louis
Los Angeles Kansas City Seattle Toronto

Send for catalogs

ORPHANAGE NEWS

W. J. STEWART, Superintendent

Nashville, Tenn. Box 3

Located 12 miles south of Nashville, on Franklin Road

The Superintendent of the Orphanage is receiving quite a few letters from pastors, Sunday school superintendents and friends of the Home in regard to the special bulldedra' day for July 9th. All of these letters comment favorably on this special effort that is being made to build a great house at the Baptist Orphanage in one day. It is important that all of our Baptist churches observe this day, rendering the special program that has been sent out. If you have not received a copy of this program, please write to W. J. Stewart, Superintendent, P. O. Box No. 3, Nashville, Tenn., and copies will be sent without any charge to you.

In order to secure a good collection for the Orphanage to be used in the erection of the Administration Building, it will be necessary that the superintendent of the Sunday school in conference with his teachers plan well the collection part of the program. As suggested in a personal letter, it might be well for the Sunday school classes to agree upon how much each class is to undertake to raise and set their hands to that task before the day arrives, so that, outside of gathering the collection, there would be little to do on the special day. As a great Baptist host in the State, the large amount of money necessary for the erection of this building can be had on this special day without any embarrassment to any Sunday school or any individual, if only we may have all working at the job. The task is yours as much so as it is that of any other Baptist individual. Let us make this movement unanimous. Plan well the rendering of the program and have collections taken in every department of your school.

We are planning to lay the corner stone of the Administration House on the first Sunday in July, inviting all of our friends to attend this corner stone laying that they may see for themselves the task undertaken. We believe that such information as may be had by the Baptists in Nashville and surrounding country by attending this service on the first Sunday in July will induce many to do much more on the special day on the Sunday following than would be done otherwise. This service will be held on the grounds of the new building at 4 o'clock in the afternoon of the second day of July. There will be no collection taken at this service. The general public is invited to attend. Come and bring your friends with you. Let us have a great time laying the corner stone of a great building for a great cause.

The question is being propounded in Baptist circles whether or not this special collection will be credited to the churches on the Campaign. As the management has stated, if the churches so desire that it be credited to the Campaign, it will be done. However, many churches have already expressed themselves as desiring that this be a special collection to our Orphans' Home. The churches are sover-

eign in the matter and their wishes will be complied with. Send the contributions to Dr. Lloyd T. Wilson, Treasurer, 161 8th Ave., N., Nashville, Tennessee, designating the funds as desired, stating whether it is to be a free-will offering or to be credited to the Campaign. By all means make your offering liberal. We are counting on you.

AMONG THE BRETHREN

Mr. C. R. House of Whiteville, Tenn., moderator of Little Hatchie Association, announces the meeting of that body with Mt. Moriah church near Whiteville on Thursday before the

fourth Sunday in July. We gratefully acknowledge an invitation to be present and deliver an address, but a previous revival engagement presents.

The second Annual Mid-Summer Bible Institute is being held at Prescott Memorial church, Memphis, of which Rev. J. H. Oakley is pastor. The Introductory sermon was delivered Sunday morning by Dr. I. J. Van Ness of Nashville, practically all of the Memphis pastors were on the program and Dr. S. E. Tull of Jackson, Harry Clark of Nashville and R. W. Hooky of Memphis.

On June 4th a meeting closed at the First church, Durant, Okla., in which the pastor, Rev. E. G. Butler, did his own preaching and Mr. and Mrs. J. L. Blankenship led the music. There were 119 additions mostly by baptism. Bro. Butler's father died of paralysis during the meeting, thus saddening him immeasurably.

STAMMERING CURED

Your money back if not satisfied. Write Rev. Quincy Ewing, Napoleonville, La.; son cured in four weeks, been cured a year. Write Mr. Frank J. Long, 73 South 26th Street, Paris, Texas; son cured in three weeks, been cured 18 months. Write us for booklet and we will give you the names of many others who have been cured.

SCHOOL FOR STAMMERERS, Tyler, Texas.



TENNESSEE COLLEGE (For Women)

A chartered institution owned and controlled by the Tennessee Baptist Convention. Fifteen units required for entrance. Standard College Courses leading to A. B. and B. S. degrees.

Graduates awarded State certificate to teach for life without examination.

Strong courses in Music, Expression, Art and Library Training under specialists.

Fifteenth year opens Tuesday, September 20, 1921.

For illustrated bulletins and catalogue address THE REGISTRAR, Tennessee College, Murfreesboro, Tenn.

REDUCED FARES

To the Mountains of

WESTERN NORTH CAROLINA

Round-trip Summer Excursion Tickets, at reduced fares, are on sale daily to resorts in the Mountains of Western North Carolina; also correspondingly low fares to other resorts.

Tickets bear final return limit of October 31, 1922, and permit of stop-over at any point enroute on either going or return journey, or both.

CONVENIENT TRAIN SERVICE

For full information regarding fares, train schedules, etc., call on nearest ticket agent.

J. R. Martin, D. P. A., 712 Ind. Life Bldg., Nashville, Tenn.

SOUTHERN RAILWAY SYSTEM

A Wonderful
Opportunity
for
Ambitious
Young Women

YOU CAN BECOME A PROFESSIONAL NURSE AND EARN ALL OF YOUR LIVING EXPENSES WHILE IN TRAINING.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded upon request.

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL
Nashville, Tennessee.

WOMAN'S MISSIONARY UNION

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

The editor of this department slips away for a few days rest with home folk in Mississippi.

Before I go may I remind you associational superintendents that care to use them you can get copies of the "Campaign Talks" made at Jacksonville, an acrostic of the word campaign. This was mentioned in the report of our W. M. U. Meeting. Look up the uses of the paper of June 1st and see just what that feature was. It is a suggestion of the Union that this way of presenting the Campaign be used in quarterly meetings this summer.

We will be glad also if you will write the office, dear Superintendent, if you wish the service of a Field Worker in July and August. Give definite time and plan, please, and we will do our best to help you some. Remember the worker will need your sympathetic cooperation and plans for the work.—M. B.

PERSONAL WORK.

Paper Read By Mrs. W. J. Pierce,
Women's Missionary Union, Quarterly Meeting, Elizabethton, Tennessee.

By personal work, we mean the work of one individual dealing directly with another.

Personal work exalts the value of the single individual.

A person is worth the love, the prayers, the time another spends for his good. On the other hand, each individual worker however weak and insignificant has within his power to render service, to do good in a personal way.

It is our privilege, especially as Christians, to cheer, help and inspire others with whom we come in contact.

The personal method or work is clearly magnified in the scripture teachings and examples. People are not saved in mass but only as each individual repents and accepts Christ in faith.

Souls are born into the Kingdom of God singly just as they are born into the world as individuals. They are received into the church not in groups but only on evidence that each individual is born of the Spirit.

Since it is a personal matter there should be the personal appeal though an individual.

Notice the personal element in Peter's work. He began his ministry of helpfulness by taking a crippled beggar by the hand and lifting him up.

Peter entered the Gentile world through contact with, and the conversion of, one man.—Cornelius.

Paul certainly sought out the individual and the small groups, where he could make a direct appeal to each heart. It was the vision of the pleadings of one man for help that turned him toward Macedonia. At Philippi he did not seek the throngs of the city but a few women who had resorted to the riverside for prayer.

Paul first set the leaven of Christianity to working in the new country by planting the truth of Christ in the heart of one woman.—Lydia.

Our Lord, as the Master Teacher of the World, gives some shining examples of the value and effectiveness of personal work. He came to individuals and called to them, Follow me. He called out the twelve, and loved them, and taught them in the most intimate companionship. He went about doing good visiting, teaching, healing and comforting wherever there was opportunity. The finest example of personal work to be found anywhere is that of his tactful dealing with the woman of Samaria, who came for water at Jacob's well and finally asked for the "Water of Life."

Our own experience is one of the strongest arguments for the value of personal work. As we look back over life, those who have helped us most have been the persons who have loved us, taken us by the hand, spoken words of encouragement, or given us good advice. We, possibly without a single exception, have been led to Christ by the personal influence of some friend.

It is only when we do definite work and get the burden of a certain individual on our heart and pray for them, and go to them and urge a definite decision for Christ, the great revivals come. The strongest appeal is the personal appeal.

It is the very heart of the matter—this seeking personally to win all those to Christ whom our lives are touching day by day. Shall it be self living or self giving?

Several times recently, a young Chinese medical student in a prominent school has sold his blood for transfusion that he might get money to send to China for the Christian education of his sister, not regarding the fact that the future might hold for him disease and death, because of his sacrifice.

Then it is only by the individual touch that we can best show the Christ life within us. Moreover we touch several lives when we touch one life; to save one member of the family may mean saving the entire family, thus we widen the circle of our influence in an ever increasing ratio.

The Kingdom is like leaven reaching from individual to individual. In the Gospel of John, we are told of Jesus finding Andrew and Phillip, and they in turn finding Simon and Nathaniel.

When we speak of real Christian service let us not forget to place soul winning as the greatest part of the work. It is said of Christ, for the joy that was set before Him, he endured the Cross; that is, for the joy of soul winning.

Christ's soul winning was of two types. He won souls by his preaching and then by his personal work with the individual; our preachers must do soul winning through the pulpit, but like Christ we can win by personal touch.

Now let us close by bringing the matter of personal work right to ourselves as members of the Woman's Missionary Society. No society can do its best work until it comes to value the close personal touch and mutual helpfulness of members one with another. More of our women have been developed in the Lord's work and have

gotten a vision of the Kingdom through heart to heart talks in the W. M. U. meetings than from any other source. When we go out personally and influence another to join us, it means a vision to that person.

There is no question but that if our women would work harder to enlist others in our Society, the society could be doubled or trebled in a very short while; then the women through the Social Service Department of the W. M. S. can do much in the homes of the community by way of helpful visits, by assistance in times of sickness, and being ready to help in any way the opportunity may come.

Often the W. M. U. is thought of as an exclusive band by outside women. Let us make more of the social element and personal service while we work for missions to the end of the earth. Let us begin at Jerusalem by doing personal work for Jesus right at our own doors.

"EVEN AS"

In the light of the Scripture below, do you, or does your Church, or does the Church at large, need a deeper work of God?

Read it once, applying it personally.

Read it a second time, more prayerfully, applying it again personally.

Read it a third time, neither drawing back, nor seeing any man "save Jesus only," and letting the Spirit of God apply it with deepest heart-searching to your own inner life."

Read it a fourth time, in the spirit of Psalms 51: 1-19 and Daniel 9: 3-20, with application to yourself, your home, your church.

"Let no corrupt communication nothing whatsoever displeasing to God proceed out of your mouth, but that which is good. . . . Grieve not the Holy Spirit of God. . . . LET ALL BITTERNESS, and wrath, and anger, and calumny, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another,

EVEN AS

God for Christ's sake hath forgiven you" (Eph. 4: 29-32.)

Read it once more, on bended knees before God, with "a broken and a contrite heart" for the whole Church of Jesus Christ, and surely, with thousands of others, you will

PRAY FOR REVIVAL

INTERESTING INCIDENTS IN THE GREAT REVIVAL IN UNION UNIVERSITY

By C. L. Bowden.

The great revival recently conducted in Union University by Dr. Lloyd T. Wilson in connection with the Second Baptist Church at Jackson, had many spiritual thrills. Some of them make interesting reading. The meeting was one of wonderful spiritual power that moved the entire student body deeply, and there were many high tides. Sometimes the meetings would be continued in the halls until early morning hours.

A Prayer Meeting Broken Up.

One morning a little past twelve, when the girls were all engaged in earnest prayer in the hall for some of the boys in Adams Hall (all the girls having previously been saved), the telephone rang, and one of the girls slipped out to answer it. It

was a call from one of the boys at Adams Hall to tell them that a wonderful prayer meeting was going on over there, and asked that the girls pray earnestly for the boys. The report increased the fervor of the girl's prayer, and while one was leading loudly, the telephone rang, and again a girl slipped out to answer. This time the report came from Adams Hall that the "heavens were falling," giving certain detailed information. She ran back, and while the young lady was still leading in prayer loudly, the report began to be whispered from girl to girl through the room, and finally one cried out, "Mrs. Jones stop that prayer, it is already answered. Every one of those boys is saved, and Short has surrendered for the ministry. Hallelujah!" That broke up the prayer meeting.

A Beautiful Incident.

A beautiful incident occurred at the church last evening. While pastor Cox was baptizing a long line of men, and after he had baptized almost the entire football team, just as he lifted one of the star players from the water, Prof. McAliley, a member of the church, arose and with a few appropriate and beautiful words, moved that this brother, J. Short of East Texas, be licensed to preach. And thus as he stood with the water dripping from his shining face, the motion prevailed and the announcement was made that he would preach his first sermon the following Sunday.

A Prayer That Saved.

In the midst of a prayer meeting in Adams Hall, while a number of boys were upon their faces in earnest prayer, one of the boys for whom great interest had been manifested, and who was having a desperate struggle to surrender, pitched upon his knees, with his face upward, and wringing his hands above him, began what many considered one of the most beautiful prayers they had ever heard. Before he had gone far, he had made such a profound impression, that one of the boys spoke to a stenographer, who was kneeling beside him, suggesting that he take it in shorthand. For the spiritual thrill it will give the readers of this article, we give the following paragraph:

"Help me to stand to the last ditch and fight for You and stand for the things You stand for. From this time forth, I am for the things that You are for. O God, at this minute will You remove some of the things that have been holding me back? I come to make a complete surrender, and I want You to help me to do the right thing. Help me to walk in the path that will make a man of me. If the time comes that temptation is pushed in my face, as it has been, help me to have the nerve and strength to be a man, and through the love that you have shown me, help me to say no. I am so thankful for this night. I am thankful for the man that influenced me to come to Union University. I am thankful that you have thrown me in the presence of men that stand for God and for the right. From this day, I beg you God to dedicate me as a man to fight sin in this world and help me to serve humanity in the best way that I can."

It is needless to say that the Lord heard his prayer, and the boy rose from his knees rejoicing.

265

A One O'clock Telephone Call.

At one o'clock in the night, the President was aroused from slumber by his telephone. The message ran as follows:

"This is Susie. We are over at Adams Hall, and we are having the biggest meeting here you ever saw. Every boy in the hall is saved but one, and they are going after him."

An Interesting Testimony.

One big, brawny fellow said, "I thank God for the man who induced me to come to Union University. I came more to play ball than anything else, and the fact that I could get on a good football team, together with the enthusiastic recommendation of my teacher, a Union man, were the things that brought me. I am so glad I came to this Christian college instead of the University of Texas as I had planned to do. I have been running from religion all of my life, but now I thank God I am dedicating my life to His service anywhere He can use me."

Extravagant With Religion.

One big, brawny cowboy from West Texas, created an uproar of laughter when he arose to say, "This is the most extravagant place with religion I ever saw. I came here to play ball, but before I had gotten my trunk to my room, three fellows had asked me what Sunday School and church I would attend. I answered with an oath, that I had not come to attend Sunday School and church, and had no interest in such matters, but they did not let up. . . . After a few days it got to be a bore, and I felt out of place and got blue. One day Mrs. Dunn, the matron, saw me sitting in the swing looking blue and dejected, and came and sat down by me and tried to cheer me up. I told her that I had come to the wrong place, that I did not know this was a Christian school, or I would not have come. I could not get adjusted to this atmosphere. She tried to cheer me up, but did not succeed very much.

Well, I have been running and dodging ever since. I have cursed the preacher boys, and refused to go to Sunday School and tried to put on a bold face by saying I was an infidel, and did not believe in the Bible, but they did not let up. Then this meeting came on, and I got in hot water sure enough. My pursuers took fresh courage and had scores of recruits. Down at the dining hall the other day two young ladies began to talk to me, and I tried to bluff them by telling them I did not believe in the Bible, prayer, or anything. The other day some of my chums on the football team were converted, and they jumped on me. I came out of chapel the other morning, and a young lady asked me to go into a class room so she might talk with me. I tried to bluff again, and apparently got by with it. Then I went to my room, and one of my team-mates jumped on me. That night my room-mate came in, and said, "I have found the Lord, and I want you to find him, too." I escaped that night, but the next day they were after me again. At last I sought refuge in Coach. I went to his office and talked about the games we had had, and the games we were going to have. But somehow my conversation did not get anywhere. Finally, I said Coach all the boys are about to get religion. He said who, and I began to name them, then

he said what about you, and he jumped me. I saw there was no use of running any further, and so I have surrendered and the Lord has gloriously saved me, and I am surrendering my life to him for service."

Personal Service.

One of the notable features of the meeting was the fact that nearly everybody who was saved, or who was already saved, became active in personal work, in public testimony, and in public prayer. The writer never witnessed anything like it before. New converts prayed like preachers, and worked like veterans. This is true of the girls as well as of the boys. Two of the Seniors, the only two who were not active Christians, came out and made public professions and were baptized. Both of them had spent their first three years of college life in a State school and came to us for their last year. Both publicly testified of their thankfulness that they had come to a Christian school before finishing their college course.

One of the distinctive features of the meeting and one that contributed to its success was the personal workers council that met daily, and gave intelligent direction to the personal work among the students.

The Revival Spirit Spreads.

A great meeting always overflows and helps others, and this was no exception to that rule. Boys reported finer spiritual service at their meetings than usual, some of them making glorious reports. Two of the most interesting reports came from students who were not preachers. One teaches a Sunday School class in one of our city churches that was not engaged in the meeting. There was only one member of his class who was not a Christian, and that one was saved the last Sunday of the meeting. The other was an interesting letter read one morning in Chapel during a testimony meeting, by Dr. Northern, one of the professors. It was from a student who was making a business trip to St. Louis. He wrote back from Carbondale, Illinois, stating as follows:

Dear Dr. Northern:—

"I cannot wait until I return to tell you the glorious experience I had this morning, so I am writing between the change of trains. On the way out from Cairo, I was thrown in conversation with a Catholic lady, and in some way which I cannot explain now, but I am sure it was of the Lord's doings, we were led into the subject of religion, and it soon developed that she was not a Christian, and before I left the train, she was happily converted."

Obituaries

IN MEMORIAM

Frank Delma, son of Mr. and Mrs. J. O. Offutt, of Offutt, Tenn., was born December 16, 1907. Passed from earth to heaven November 30, 1921.

For more than a year, Delma had been a little sufferer, having been stricken with paralysis in October, 1920.

Death, at all times, is looked upon as a sad reality; but when it ruth-

lessly cuts down youth in its buoyancy the sadness sometimes turns to bitterness. But in this case we feel that death was robbed of its sting because of Delma's strong faith in the "Home" he so longed for.

Often when his devoted mother would, with loving words and soft caresses, try to soothe his tortured body, he would say, "Mother, let's go to Heaven." Again he would ask her, as she sat night after night rocking him in her arms, as though he were a babe, to sing the songs he so loved to sing. His favorite song being, "Will there be any Stars in My Crown."

Truly there must be many stars in little Delma's crown, for he was a child who won the affection of all who knew him.

It is sad to know his bodily presence is no longer with us, and his voice that we all loved to hear so well is hushed in that "Sleep that knoweth no awakening." Those eyes that looked so lovingly and smilingly at all who ministered unto him, will open no more in this vale of sorrow, to gladden our hearts or to speak their silent, yet unmistakable, language of love to those whose pride and joy he was. Those hands which were ever ready to do little acts of kindness for those whose love he was sure to gain, will ever remain motionless; and that heart which beat responsively to another's sorrows, will never beat for us again this side of that "Happy Land" which he sang so sweetly of, while in this life.

Death loves a shining mark. A sweeter, more devoted child was never taken from a family circle; but such are the mysterious ways of Providence, and some beings seem only sent to earth in order to show us

just "what lovely angels are," and that we might draw about them the cords of our love so that when they leave us for that celestial world, they would take our affection along with them, to make our lives holier and happier while we live, and our hope of a blessed immortality stronger in death's dread hour.

All that loving hands could do, was done for Delma.

He is gone and we are left.

The loss of him to mourn;

Yet we hope to meet him with Christ, Before God's eternal throne.

Beneath a grassy mound,

A little burial sod;

Above, an angel crowned—

A spirit with its God.

To the father and mother of Delma we would say; dry those tears that flow unbidden from your sorrowing hearts, and rejoice that the Savior has numbered one of yours among the angels, and that we may all meet with him in that beautiful land, is the prayer of Delma's aunt.

For Brain Fatigue Take HORSFORD'S ACID PHOSPHATE

Especially effective in rebuilding impaired nerve force, and invigorating the nervous system. Aids digestion. A wholesome tonic. Buy a bottle. At all druggists.

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."

120 Rooms, \$1.00. 140 ROOMS 16 Rooms at \$2.00.
Near Sou. Ry. Station.

Hotel Watauga

KNOXVILLE, TENN.

A clean respectable place for the whole family. Stop with us and make yourself at home,

W. R. RAMSEY, Manager

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

Goodletsville: H. F. Burns, pastor. "Christians are God's Light Bearers." By letter, 3. Rained out at night.

Centennial: L. P. Royer, pastor. Evangelist Boston spoke at both hours. In SS, 154; in BYPU, 20; in Jr., 22. Received for baptism 3; professions, eight. Meeting closed with most excellent results. Get Geo. C. Boston to help your church in revival.

Seventh: Edgar W. Barnett, pastor. "I Know" and "Fulfilled Prophecy as to Judah." In SS, 186; Sunbeams, 10; baptized, 2.

Lockland: J. C. Miles, pastor. "The Christian Life" and "The Harvest is Passed." In SS, 301; good BYPU's. Received for baptism, 12; baptized, 13; by letter, 1; professions, 3. Closed tent meeting; 33 conversions; 99 professions of faith in this field in the last six weeks.

North Edgefield: A. W. Duncan, pastor. Rev. J. H. Dew spoke at the morning hour on "The Blessedness of Knowing Jesus Christ." The pastor spoke at the evening hour on "Fellowship." In SS, 215.

Central Baptist: Felix W. Muse, pastor. "Three Essential Christian Qualifications" and "Salvation." In SS, 139 in BYPU, 35. By letter, 1. New pupils each Sunday at Sunday school. Outlook encouraging; 5 additions lately.

Park Ave.: A. M. Nicholson, pastor. "The New Testament Church and Baptism" and "Why We Believe in the Bible as the Word of God." In SS, 224.

Third: C. D. Creasman, pastor. "The Heart of the Gospel" and "The Heart of Man." In SS, 383; in BYPU, 20; in Jr. 40; baptized, 1. Good day.

Eastland: O. L. Hailey, pastor. "Stewardship" and "For or Against." In SS, 312.

Belmont Heights: Geo. L. Hale, pastor. Rev. W. S. Wiley preached on "Elements of Power in the Early Church." In SS, 264.

Grandview: Don Q. Smith, pastor. "The Sweetest Story Ever Told" and "Preaching Jesus." In SS, 241; baptized, 2. Revival closed with 54 additions, 49 by baptism and 5 by letter. Dr. Geo. L. Hale preached a great series of sermons.

Judson Memorial: C. F. Clark, pastor. "The Constraint of Love" and "The Human and the Divine." In SS, 232; in BYPU's, 20.

Calvary: Dr. Vaughan, pastor. "Playing Church" and "Prenuptial Vows." In SS, 130. Started a meeting yesterday. J. H. Huphon preaching. Miss Allen to lead the music.

First: W. F. Powell, pastor. "Education or Abdicatè" and "Toning the Tongue." In SS, 1,023; three additions.

Mt. View: F. P. Dodson, pastor. "Our Blessed Dead." Good Sunday school.

KNOXVILLE

Gillespie Avenue: J. K. Smith, pastor. "The Fourth Commandment" and "Christ Crucified, the World's One Need." 199 in SS, 68 in BYPU. Received by baptism 1.

Grove City: D. W. Lindsay, pastor.

"The Maker of a Christian" and "Fellowship With God." 200 in SS, 25 in BYPU. Received two by letter one by Baptism.

Mt. Olive: T. G. Davis, pastor. "Accountability to God," and "The Price of Redemption." 157 in SS.

Euclid Avenue: J. W. Wood, pastor. Theme Job 23: 3, and Jno. 14. 24 in SS, 28 in BYPU. Good spiritual services.

Lonsdale: W. A. Atchley, pastor. "My Shepherd," and "Is God Responsible for the Evil in the World?" 342 in SS, 142 in BYPU.

Mt. View: W. C. McNeely, pastor. "The Torch Bearer," and "No Room For Jesus." 165 in SS, 35 in BYPU.

New Hopewell: R. E. Rule, pastor. "Hearing Jesus," and "Christian Race." 32 in BYPU. Pastor offers his resignation.

Smithwood: Chas. P. Jones, pastor. "The Marks of Jesus," and "The Man That Can Fill a Gap." 156 in SS. By letter 2. Rev and Mrs. Tom Maston are with us in a training school.

South Knoxville: M. E. Miller, pastor. Theme Gal. 1: 16, and Phil. 4: 19. 290 in SS.

Central of Fountain City: J. C. Shipe, pastor. Theme Gal. 6: 2, and Luke 14: 17. 232 in SS, 75 in BYPU.

Immanuel: A. R. Pedigo, pastor. Preaching by R. C. Houston "Prayer," and "Mammon." 157 in SS. Meeting closed, 21 additions 51 conversions.

Calvary: Stephen C. Grigsby, pastor. Theme 1 Cor. 13: 4-8, and 23 Psalm. 109 in SS.

Oakwood: R. C. Grimsley, pastor. "Ritualism" and "A True Revival." 295 in SS, 94 in BYPU. Received by letter 2.

Fountain City: Neill Acuff, pastor. "Works of the Devil," and Jno. 16:17. 151 in SS.

Lincoln Park: L. W. Clark, pastor. Preaching in morning by W. D. Hudgins. Theme "The Importance of Teacher Training." In evening by Rev. David Livingstone, "A Call to the Colors." 162 in SS, 63 in BYPU. Rev. Livingston and Miss Acree with us in a training school.

CHATTANOOGA

Highland Park: J. B. Phillips, pastor. "The Mission of the Church and 'The Security of the Believers.'" In SS, 298; 11 additions; three weeks' revival just closed. Total additions, 73; number awaiting baptism, 59.

Chickamauga: Geo. W. McClure, pastor. "Prayers and Tears" and "Abraham Seeks a Bride for Isaac." In SS, 167; received by letter 2.

Baptist Tabernacle: T. W. Calloway, pastor. "The Bible" and "Is the Young Man Safe?" In SS, 452; holding tent meeting at mission on Jefferson street.

First: John W. Inzer, pastor. "A Word and a Day for Our Father's" and "I Go A-Fishing." In SS, 646; 7 additions.

Chamberlain Avenue: G. T. King, pastor. "The River of Life" and "How to Grow in Grace." In SS, 119.

Avondale: W. R. Hamls, pastor. "Jesus and the Children" and "The Greatest Power in the World." In SS, 540; for baptism, 1; received by letter, 2; professions of faith, 4.

Central: W. L. Pickard, pastor. "At Our Doors" and "A Conscience for Christ." In SS, 358; 43 in B. Y. P. U., 2 additions.

Eastdale: A. C. Pettit, pastor. "Cooperation" and "A Personal Devil." In SS, 100; received by letter, 3.

Spring Creek: L. H. Sylar, pastor. Preaching at both hours, evening theme, "Jonah's Undercurrent Route to Preach the Gospel." In SS, 126; good B. Y. P. U.

Birchwood: J. N. Monroe preached in morning; Rev. James Moffit spoke in the afternoon to the B. Y. P. U. In SS, 106.

Tyner: J. N. Monroe, pastor. No preaching. In SS, 135; fine BYPU; good prayer meeting Wednesday night.

Ringold: W. C. Tallant, pastor. "Hand of the Lord on Me" and "The Greatest Commandment." Number in SS, 85; received by letter, 2.

Rossville: J. B. Tallant, pastor. "Confessing Sins" and "Danger of Delay." In SS, 385; baptized, 14; received by letter, 9.

East Chattanooga: J. N. Bull, pastor. "The Program of the First Church" and "A Purpose in Life." In SS, 330.

East Lake: No pastor. Preaching in morning by Rev. D. B. Bowers, of Rockwood, Tenn., theme, "God, Our Father." Preaching in evening by Rev. Bowers, theme, "Barley Field on Fire." In SS, 201.

Daisy: J. A. Maples, pastor. "The Church of Christ" and "The Christian's Hope." In SS, 61; in BYPU, 44; received by baptism, 10.

Ridgedale: Rev. W. E. Davis, pastor. "A Test of Discipleship" and "Remember Thy Creator." In SS, 186; one conversion.

St. Elmo: Rev. U. S. Thomas, pastor. "The Christian's Obligation" and "The Great Question." Rev. Thomas sick. M. M. Fulmer, of Union University, Jackson, Tenn., supplied. In SS, 324.

MEMPHIS.

Seventh Street: I. N. Strother, pastor. "Serving God From Youth" and "What to Do With Duty." In SS, 171; 2 received on forthcoming letters; both unions had interesting programs.

Baptist Hospital: Pastor Jeffries supplied at Cordova, Tenn. In SS, 64; attended the State BYPU Convention at Chattanooga.

LaBalle Place: Pastor Ellis spoke at both hours; in SS, 250; by letter, 2.

Bellevue: J. W. McGavock supplied both hours. In SS, 432. Good attendance at BYPU.

Speedway Baptist: Pastor preached. Very spiritual service. In SS, 114.

Temple: Dr. S. N. Ellis spoke at morning hour. Pastor J. Carl McCoy spoke at evening hour. In SS, 351.

McLemore Avenue. Pastor W. C. Furr spoke at the morning hour. Brother Sturgis spoke at the evening hour. Meetings begins with Brother Sturgis assisting the pastor. In SS, 248.

Central: Pastor Ben Cox preached. 3 by letter; 1 for baptism, 585 in SS, 6 weddings.

Greenland Heights: Pastor Lovejoy spoke at both hours. Fair congregation. In SS, 37.

Highland Heights: Pastor Curle preached to fine congregations. Four additions; moved into new SS annex.

Central Avenue: W. L. Smith, pas-

tor. "Our Banner." No night service on account of storm putting out lights.

New South Memphis: Rev. W. L. Norris, pastor. Crowded house at night, Odd Fellows our guest. Subject "God Our Truest Friend." Four additions.

Boulevard: J. H. Wright, pastor, preached at both hours. In SS, 185. The church decided to go forward in building a house of worship, which is greatly needed.

First: Pastor Boone preacher. One letter, one for baptism. In SS, 578.

Merton Avenue: Carl Monroe O'Neal, pastor. Excellent day; fine congregations. In SS, 151; three good BYPU's. Pastor and wife accompanied fourteen young people to State BYPU Convention at Chattanooga. Many reports of convention were given at both hours Sunday. "Thanking God and Letting Your Light Shine and Being Faithful Unto Death. One addition for baptism.

Prescott Memorial. Jas. H. Oakley, pastor, opened the second annual Bible institute with message of Dr. Frank H. Leavell. Dr. A. U. Boone spoke in the afternoon and Dr. C. S. Leavell at night. Meeting continues throughout next Sunday. In SS, 218; 1 wedding.

MISCELLANEOUS

Immanuel, Nashville: Dr. G. S. Dobbins supply. "The Building of a Church," and "The Self Revealing God." 298 in SS. 1 by letter.

Maryville First: J. R. Johnson, pastor. Preached at both evening and morning services. 395 in SS.

London: J. H. O. Clevenger, pastor. "Carry On," and "Ambition." Small congregations. One received by letter since last report. Trying hard to get ready to dedicate our new church.

Lafollette: O. E. TeBow, pastor. 332 in SS. Also revival that has been in progress for some time closed, about 70 additions to our church.

Clarksville First: W. C. Reeves, pastor. "Millions Dead Now Will Never Live." Spoke at union service at night. Good SS and BYPU.

Immanuel: M. I. Crocker, pastor. "Lord's Supper" and "Condition of Repentant Sinner." Good SS, and BYPU.

New Providence: A. L. Bates, pastor. "The Craving of Christ." Good SS, and BYPU. No service at night. Pastor off to Oklahoma.

Little West Fork: G. C. Graber, pastor. Preaching morning and evening. Good SS and BYPU.

Kenwood: A. L. Bates, pastor. Preaching in afternoon. "The Believers Sin." Good BYPU and SS.

Pleasant View: G. C. Graber pastor. Fine afternoon service. Good SS and BYPU.

BAPTIST BIBLE INSTITUTE COMMENCEMENT

By R. P. Mahon.

With the graduating exercises on the evening of May 26, the fourth year of the Baptist Bible Institute came to a close. We had three great men this year to speak to us during our Commencement—Dr. R. B. Gunter, Secty. Missions for Miss; Dr. J. E. Dillard, pastor of Southside Baptist church, Birmingham, Ala.; and Dr. Jno. L. Johnson, President Woman's College, Hattiesburg, Miss. Dr. Gunter delivered the Missionary address on the

264

morning of the 25th and it was a message of unusual power on this great subject; practical, devotional, inspirational and denominational. He said in his opening remarks that President Dement had asked him for this kind of a message.

The morning of May 26 found a large gathering in Managan Chapel and Dr. Dillard preached a wonderful sermon—eloquent, and scholarly and yet rich and sweet with Gospel truth. It was a fine example of how God's sermon—eloquent, and scholarly and and at the same time set forth in a wonderfully simple and attractive way the Christ of the "Old Book."

The evening of the same day was given over to the graduating exercises and Dr. Johnson was the speaker. He had never been here before and but few of us had ever heard him but he had not gotten far before every one knew that he had the goods and when he sat down we all felt sure that these three men had been sent of God to us for this occasion.

After the address of Dr. Johnson President Dement conferred the degrees and presented the Certificates and medals. There were 38 in the graduating class,—8 receiving the degree of Master of Christian Training; 15 the degree of Bachelor of Christian Training; 5 completed the Music course; 4 Pastor's Assistant course; 5 the B.Y.P.U. course, and 1 graduated as Director of Religious Activities.

A great audience was present on this last night and as all of our students remain until every thing is finished we had a great time. We think it a great thing for our Institute family to remain unbroken until after the close of the Graduating exercises.

This past year has been a wonderful year in numbers, personnel of students, character of work done, health of students and teachers, the spirit pervading every department of the school and the number of great men who have come to us from time for special addresses—among these being Dr. Geo. H. Horr, President of Newton Theological Institution, Newton Center, Mass. He came to deliver four addresses on the "John T. Christian Foundation," his main subject being, "Our Baptist Heritage." His stay in our midst and his addresses marked a distinct epoch in the history of the Institute.

Carrying out the instructions of the Board of Trustees the Faculty is constructing two new courses leading to degrees,—one course incorporating modern languages and leading to the degree of Bachelor of Missionary Training; the other course embracing Greek and Hebrew and leading to the degree of Bachelor of Theology.

Another forward step is the addition of a Kindergarten Department under the direction of a thoroughly competent teacher. With gratitude to God for his great mercies we turn our eyes to our fall opening with hope and courage.

Baptist Bible Institute,
New Orleans, La.

Rev. H. Comus Barham, aged 43, died at his home in Henry, Tenn., Saturday, June 10. He was a faithful minister of Christ Jesus, being pastor of Bethlehem church in which he was converted, licensed and ordained. He leaves a wife and nine children. Funeral services were conducted by Rev. D. T. Spaulding of Paris, Tenn.

AMONG THE BRETHREN

Flactwood Hall, Lexington

Evangelist John Hazelwood of La Grange, Mo., recently held a revival in Park church, Rock Hill, S. C., which resulted in about 100 professions and renewals. Following that he held a ten days' revival at Sequatchie, Tenn., where the meetings were good. He is concluding a meeting at Whitville, Tenn., where Rev. T. J. Smith is pastor.

Mr. J. C. Stalcup of Oklahoma City, Okla., has resigned the position of superintendent of the Baptist Hospital in that city and will move to California to reside. He was for several eventful years corresponding secretary of State Missions in Oklahoma.

Rev. Ed G. Butler of Durant, Okla., well known in Tennessee, began a meeting last Sunday with the First church, Hollis, Okla., of which Rev. G. B. Airhart is pastor.

Rev. Dan S. Brinkley of Sand Springs, Okla., has disturbed the baptismal waters ten Sunday nights in succession and no special revival on. He seems to be leading his people in perpetual revival.

Beginning Monday after the first Sunday in July, Rev. W. L. King of Parsons, Tenn., will be assisted in a revival at Friendship church, Perry County, by Rev. J. G. Cooper of Buena Vista, Tenn. It is a destitute mission field and these brethren should have the prayers of the brotherhood.

The new building of the church at Parma, Mo., was dedicated Sunday, June 11th, free of debt, the pastor, Rev. J. H. Pennock, preaching the sermon. A note for \$2,000, the last on the church, was burned during the service.

The commencement sermon of Vanderbilt University, Nashville, preached by Dr. M. Ashby Jones of Ponce de Leon church, Atlanta, Ga., is said by a competent judge to have been a masterly effort. Dr. W. J. McGlothlin of Greenville, S. C., supplied for him in his absence.

The First Church, Savannah, Ga., has called Rev. Norman W. Cox of Court Street church, Portsmouth, Va. It appears that this church is having more than its share of trouble in locating a pastor.

Dr. C. C. Carroll of the Baptist Bible Institute, New Orleans, La., is assisting Rev. J. D. Carroll in a revival at Bunkie, La., and a gracious ingathering is confidently expected.

Evangelist E. D. Solomon and singers, S. M. Armstrong and wife began a revival with Rev. T. W. Talkington at Bogalusa, La., Sunday June 11, with fourteen additions the first day.

The First Church, Mansfield, La., is to have a meeting beginning August 9, and the popular pastor, Rev. H. R. Holcomb will do the preaching. He has been pastor of the church since February 1912 and has done a great work.

Dr. Geo. W. Clarke of the First Church, Lake Charles, La., introduced an innovation in his church recently. He announced to the congregation that the Lord's Supper would be observed on Wednesday night. F. C. Flowers pronounces it "an ideal memorial service."

The trustees of Georgetown College, Georgetown, Ky., conferred recently the degree of Doctor of Divinity on Rev. R. J. Pirkey of Broadway church, Louisville, Ky., and Doctor of Laws on Hon. Arthur Yager.

Rev. A. Mack Parrish of Taylorsville, Ky., was lately called to the care of the church at Marion, Ky., at a substantial increase of salary. The Taylorsville saints entered such vigorous protest that he was compelled to decline the Marion call.

Rev. O. P. Bishop of Bales Baptist Temple, Kansas City, Mo., assures Southern Baptists that Kansas City folks will give them a joyous welcome in 1923. The convention hall has 13,

000 seats. There are more than 50 Baptist churches in Greater Kansas City.

Last Sunday the handsome new church at Central City, Ky., built at a cost of \$45,000 was dedicated with a sermon by Dr. J. W. Porter of Louisville, Ky., Dr. W. D. Nowlin of Greenville, Ky., preached in the afternoon, Rev. H. L. Thornton is the aggressive and popular pastor.

Rev. J. R. Jester resigns the pastorate of the First Church, Greenwood, S. C., to accept a call to the First church, Winston Salem, N. C.

Rev. C. E. Azbill of Carrier Mills, Ill., is to assist the Ridge Grove church near Lexington, Tenn., in a revival beginning the fourth Sunday in July. Bro. Azbill has moved his wife and children to Lexington, Tenn., for the summer.

Dr. E. K. Cox of the Second Church, Jackson, Tenn., will assist Rev. W. F. Boren of Darden, Tenn., in a revival at that place which will continue two weeks. A great ingathering is confidently expected.

Religious Advantages in Hall-Moody

W. J. Davies

Years ago Dr. Todd wrote: "The human mind is the brightest display of the power and skill of the Infinite Mind with which we are acquainted. It is created and placed in this world to be educated for a higher existence. Here its faculties begin to unfold and those mighty energies which are to bear it forward to unending ages, begin to discover themselves. The object of training such a mind should be, to enable the soul to fulfill her duties well here, and to stand on high vantage-ground, when she leaves this cradle of her being, for an eternal existence beyond the grave."

The highest "vantage-ground" can be gained only by religious training, and any system of education that does not give opportunity for this, fails at the most vital point. Schools under state control do not, and cannot from their very nature, give time to special religious training; hence the necessity for the Christian College where young people may be prepared for active Christian work in the world.



ORCHESTRA, TENNESSEE COLLEGE

Home Circle

OUR WHIPPINGS.

Come, Harvey, let us sit awhile and talk about the times
Before you went to selling clothes
and I to peddling rhymes—
The days when we were little boys,
as naughty little boys
As ever worried home-folks with their
ever-lasting noise!
Egad! and, were we so disposed, I'll
venture we could show
The scars of wallpings we got some
forty years ago;
What wallpings I mean, I think I
need not specify—
Mother's whippings didn't hurt; but
father's oh, my!

We used to sneak off swimmin' in
those care-less, boyish days
And come back home of evenings
with our necks and backs ablaze,
How mother used to wonder why
our clothes were full of sand,
But father, having been a boy, ap-
peared to understand.
And, after tea, he'd beckon us to join
him in the shed,
Where he'd proceed to tinge our
backs a deeper, darker red;
Say what we will of mother's, there
is none will controvert
The proposition that our father's
lickings always hurt!

In after years, poor father simmered
down to five feet four,
But in our youth he seemed to us in
height eight feet or more!
Oh, how we shivered when he quoth
in cold, suggestive tone:
"I'll see you in the woodshed after
supper all alone!"
Oh, how the legs and arms and dust
and trouser buttons flew—
What florid vocalisms marked that
vesper interview!
Yet, after all this lapse of years, I
feelingly assert
With all respect to mother, it was
father's whippings hurt!
—Eugene Field.

THE COUNTRY MOVING FORWARD TO PROSPERITY.

Reprinted from the Manufacturers
Record, Baltimore, Md., April 27, 1922.
More than one hundred million of
the most virile, active optimistic, ag-
gressive, upbuilding people of the
world, having about one-half of the
world's producing power, with more
than one-half of the world's coal and
many other things in proportion, have
grown weary of pessimism and stag-
nation and are now bending their
activities to constructive work.

They know that our financial poli-
cies have been changed, they know
that a protective tariff will be passed,
they know that we must spend bil-
lions—many of them—on railroads
and highways and buildings and they
know that good securities are eagerly
grabbed up, showing an enormous se-
curity buying power in the country.

They have seen the advance in the
stock market, following an advance in
farm products, and now they see a
marked betterment in iron and steel
and other products. They see hun-
dreds of millions, even billions, pour-
ing into construction work such as
highways, streets, office buildings, ho-
tels, schools, churches, and dwellings,

and they know this spells PROSPER-
ITY in capital letters.

Even a coal strike does not dampen
their ardor. They are getting to work;
the pessimists are getting lonely, the
optimists are in evidence.

The live people are doing business
and preparing to do more.

The live towns are moving forward
determined to be leaders of the coun-
try's advance.

The men of vision are grasping the
opportunity to recover two years of
lost ground. The men without vision
are hanging back and may never catch
up unless they move quickly now.

Are you an optimist or a pessimist?
If you lost heavily no mourning will
bring back your money, but energy
and hustle and vim and optimism will
enable you to make more. Act now in
the living present. Don't delay, wait-
ing for a more convenient season.

"DAMAGED GOODS"

By Judge Leon McCord

Lecturer Before Big Brother's Bible
Class of Montgomery, Ala.

(Copyright Pending)

Did you ever go through a big cot-
ton mill and watch the thousands of
shuttles go darting backward and for-
ward as they weave the snowy cotton
into bolts of cloth, and listen to the
whirr of the great machinery and see
how one furnishes the warp and one
the woof; and did it ever occur to
you how much like the great mill of
life it was? And then did you ever
see the overseer inspect it, and to
some say, "Well done," and to some
"Damaged," and then apply the les-
son to the Great Overseer of the Uni-
verse and his children?

I was shown through a big cotton
mill not long ago, and when we came
to the cloth-room they showed me a
great counter on which was goods
marked damaged. They looked good
to me and I said as much to my com-
panion: "Not so," he said, "If you will
look closely you will find that each
piece was culled because it was found
defective in some way. If we put it
on the trade, the trade will know it,
and they will not come this way
again."

A young man came to me for a
recommendation and in giving it him
I told him I could introduce him, but
also told him that "Men are going to
try you out, and unless you ring true
you will go into the discard regard-
less of what I may say of you!" These
recommendations are easily obtained
but they do not go far. Business
wants to know first-hand what you
have to deliver, and in the summing
up, if you show only a lot of damaged
wares—into the discard you go.

In the tomorrows, perhaps, you are
to go down into the marts of trade or
into the professions and sell yourself.
Don't get it into your head that you
can fool the trades; you may do it
for a few days a few weeks, but you
can't get away with it. Did you ever
look into the glass and ask yourself
what you had to deliver to the world
—what you possessed that men and
business would be willing to pay for?
Try it tonight and get acquainted
with yourself.

If yours is a lot of associates that
are bad; if you dissipate and play
fast and loose with women; if the
real things of life have no appeal for

you, just because you are fooling the
old folks, don't get it into your head,
Big Boy, that you can fool business.
If your goods and wares are all dam-
aged, Old Man Business will find it out
and you are backed into a siding.
You can't get away with it long. Old
Man Business is very old, but he wears
specks.

A young woman said to me the other
day that she was being underestimated
and misunderstood by her department,
that her father was from the direct
line of Colonel "So and So," and that
her mother came from the blue-blood
of "Mr. So and So." I tried to tell
her just how wonderful it was to have
illustrious forebears, but unfortunately
for her, the department in which she
was working was not dealing in titles.

I fell to talking with a young fellow
about a subject in which he was vi-
tally interested—himself. He said,
"Judge, I have been given a pretty
rough deal, the general manager has
run two other fellows around me, they
have not been with the concern as long
as I and do not know as much about
the business—I call it rotten." "What
do you do with your spare time," I
said. "Well," he said, "I spend one
evening each week with my girl, and
one night away from home with my
work and the rest of the evenings
each week I run with the boys. I am
a regular fellow, you know. No, I
never read, never have time to spend
an evening at home, but I have always
tried to be a good fellow." I turned
and read to him some of the things
I am saying to you. The trouble with
that young man is that his goods and
wares are all damaged and the gen-
eral manager placed him where he
belonged—on the counter with the
damaged goods.

It is so easy to get by the old folks,
their eyes are blind with love and af-
fection for you; they give you a pat
and a hug and a wish-you-well word
every day and you are confidently ex-
pecting Old Man Business to do the
same, but if your character shows
defective spots—loosely woven, if you
fear to take hold of and embrace
work, you must expect to sell your-
self for just what you are—just what
you take into the business world is
what Old Man Business is going to
buy.

Maybe you have been pretty sure of
yourself all along, you have been told
that you look and have a disposition
like your Uncle Tom, and he got away
from the post early and made a suc-
cess. You expect to start in where
Uncle Tom left off. Since you have
heard only nice things about your-
self, maybe, you have grown quite
sure of your ability to go down into
the world and start in where the best
of them have taken out. Don't try
to fool yourself, when Old Man Busi-
ness looks you over he is going be-
neath the surface and find out about
your heart and your mind—he never
quarrels with you; he never tries to
beat you down; he just pays you what
you are worth and no more.

Old Man Business has got a lot of
children that you should get ac-
quainted with right away. His eldest
son is "Common Sense," then comes
"Work" and "Ambition." Some of the
other boys are "Perseverance," "Hon-
esty," "Thoroughness" and "Enthusi-
asm." His eldest daughter is "Char-
acter," and some of her sisters are
"Cheerfulness," "Loyalty," "Courtesy,"
"Care" and "Harmony."

Don't try to get acquainted with

the Old Man until you have made pals
of the boys and made love to at least
two or three of the girls. It will help
you a long way with the Old Man.

In the sight of Christ's teaching, the
"whole tithe" for us may be more
than a tenth. Jacob had no church
to support, and the Jews no world to
evangelize.—George Sherwood Eddy.

"Whether tithing is a matter of law
under the dispensation of grace need
not be discussed; I will dismiss all
that with the statement that it is
not thinkable, from the standpoint of
the cross, that anyone would give less
under grace than the Jews gave under
the law."—J. B. Gambrill.

The test of generosity, according
to Jesus, is not the size of the gift,
but the amount the giver has left
—Bulletin, Broadway Church, Knox-
ville.

SMILES SELECTED

Father's Change.—Willie (to his
father who had recently married the
second time)—"There's a shop in the
High Street like you, daddie."

Father—"Shop like me? What do
you mean?"

Willie (getting near the door)—
"Why, it's under entirely new man-
agement."—Edinburgh Scotsman.

The couple were married and trav-
eled to the lakes for their honeymoon.
As soon as they arrived they had a
meal and then took a boat out upon
the lake.

The following morning the bride's
mother got a postcard which read:

"Arrived safely. Grand row before
supper."

She read it and sighed.

"My!" she muttered. "I didn't think
they'd begin to quarrel so soon."

How many apples did Adam and
Eve eat? Some say Eve eight and
Adam two—a total of ten only.

Now we figure the thing out dif-
ferently: Eve eight and Adam eight
also—total sixteen.

We think the above figures entire-
ly wrong. If Eve eight and Adam
82, certainly the total will be ninety.

Scientific men, however, on the
strength of the theory that the an-
te-diluvians were giants, reason some-
thing like this: Eve 81 and Adam 82
—total 163.

Wrong again. What could be
clearer than if Eve 81. Adam 812
which makes 893.

The editor of an American news-
paper dropped in to a special after-
noon service for the first time for
many years. He listened to the ser-
mon for a while and then rushed to
his office.

"What are you fellows doing?" he
shouted. "How about the news from
the seat of war?"

"What news?"

"Why all this about the Egyptian
army being drowned in the Red Sea.
The minister up at the church knows
all about it, and you haven't got a
single word of it in our latest edition.
Hustle round, you fellows, and get
out an extra special, sharp!"