

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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DIRE DISTRESS IN RUSSIA.

An exchange says—"Russian officials ordered 117 children in the famine area shot. They were fatally ill with glanders and the local authorities ordered them shot to end their suffering and on the grounds of common humanity. The children became infected from eating diseased refuse."

What untold horrors the people of Russia suffer! Let us send relief to them to the Relief Department of the Foreign Mission Board, of Richmond, Va.

"CHRISTOCRACY."

A new word has come into existence among the Christian students of Austria, according to an exchange, known as "Christocracy," which means "Christrule." We like it. We need to accentuate the Lordship of Jesus, and the new word states the attitude of the believer—subject toward Christ as ruler. The word "Theocracy" means the reign of God among men; and in like manner, "Christocracy" means the dominion of Christ among Christians. It would, of course, be limited in its meaning and application to them. Only those who acknowledge the Lordship of Jesus would belong to the Christocracy of the earth. It is a more definite term than the "Kingdom of heaven," and states exactly who the King is. The more one will study this word, the more meaningful and appropriate it will become. It deserves to come into general use.

FACTS INSTEAD OF FANCIES.

One is impressed by the conspicuous absence of exact Scripture quotations from doctrinal statements by Vedder, Fosdick and some other scholars of modernistic minds in these later days. With them the Bible seems to serve as a sort of spring-board from which their athletic intellects jump out into investigations of an original and speculative sort where they leave the Book behind. Their deliverances have all the embellishments of culture and the attractions of being well put; but they seriously lack conformity to the Bible in many of their phases. Let our credal or doctrinal statements be formed out of an interpretation of the Word of God instead of an independent and speculative treatment of it. Any setting forth of a religious faith that lacks direct reference to the Bible has too many human ear-marks on it to be worthy of an unquestioned acceptance. To Drs. Vedder, Fosdick and the intellectuals of their fold, we take pleasure in recommending the study of an ancient volume called by many the "Word of God." We suggest also they set forth their theology in its terms rather than in their own; quote from it freely in stating their beliefs. Then they can be better understood, at least.

THE SCULPTOR.

By Richard Wightman.

Marble is docile to me,
Like a world, all nebular,
Awaiting its designer
And valueless until I give it life,
No form it has, nor soul,
Nor spell of beauty;
No angel shows,
No hint of human grace.
'Tis stone—not more—mere stone,
And fit for but a peasant's spit
Or kick of his thick boot.
And then—I dream!
(Ah, God, I dream)
And toil,
(Ah, God, I toil)
And something comes of it,
A something white and gleaming
In the City's Square.
"Look there!" they cry,
"A General!" "A Pope!"
"A Statesman!" or "A Poet!"
"Wonderful!"
But on my bench beneath the tree
I sit and smile—
The fools! And blind at that!
I am the statue, whatso'er its form.
My soul and sweat are there,
And all my awful years.
Myself is in the stone!

MY WORK.

By Strickland Gillilan.

I can do something others can not do—
Let me find that, and do that one thing
well.
I've failed at many things I've tried, 'tis true,
Have come to grief more oft than I can tell.
Yet am I not prepared to own defeat
And say there's naught at which I may
excell.
I hope and trust; and hope and faith are
sweet!
Some day I'll find MY work—and do it
well!

IS IT WELL WITH YOUR SOUL?

Prosperity in material things has its values, but they are reckoned according the purposes of the user. As the highest aim in life, a worldly success is without profit and is worse than a failure. Why are you blest above others, except as you may become a blessing to others? That depends on the state of your soul rather than your rating in the commercial world. The best health is that of the heart and life. With a soul diseased and dominated by sin, there can be no well-being of any sort, either temporal or spiritual; either now or hereafter. Is it well with your soul?

SIN DEFEATS ITSELF.

After King Jehoiakim cut up and burnt the roll which Jeremiah had written, the prophet wrote another and longer book; so that we are under logical, if not moral, obligation to the violent king for the existence of Jeremiah's prophecy as we have it. The persecution of Christians at Jerusalem, by reason of which they were scattered abroad, sent the "disciple everywhere preaching the Word;" it turned out to be the means of spreading, instead of suppressing the Gospel. The Apostle Paul as a prisoner was transported from place to place whither he perhaps could not have gone at his own expense to preach Jesus and Him crucified. Besides the fact that excess is the fruit of all selfishness, to which there is ultimately a disastrous reaction and surfeit; it is unmistakable that God makes even the wrath of men to please Him, and that His over-ruling providence ordains that sin shall be its own punishment.

GOD'S DELIVERANCE

There must first be an actual experience of distress or danger. Even an imaginary trouble, however, is actual enough, although deliverance from it may consist in improving the state of the sufferer's mind! The promises of God assure safety to all who put their trust in Him. But God's care of us is in accordance with His own, rather than our own, understanding of our needs and extends to life as a whole instead of being limited to any one part of it. In fact, His most kindly and wonderful providences are those which are great enough to enfold the whole of life; and which, therefore, may not be observable in their entirety from the viewpoint of any one experience even though they may be glimpsed from an occasional mountain top. Those which relate to particular instances are necessarily the less extensive and the less important, and consist in the alleviation of immediate trouble; as the deliverance of the three Hebrew children from the fiery furnace and also the miraculous escape of the apostle Peter from prison. But those which relate to life as a whole are the more valuable since they consist in a triumph for the sufferer which is as great as the struggle is long; and in a discipline which is as thorough as the trial is extensive; as in the case of the apostle Paul whose prayer to be delivered from "the thorn in the flesh" received the response from the Lord that His "grace was sufficient" to enable him to bear it; hence to remove it might have been a good deliverance; but to give him grace to carry it all his days was the greater one.

"Human vengeance leaves a bad taste in the mouth. The avenger usurps God's throne of justice."

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EDITORIAL

"GRADUATED IN EVOLUTION."

We fully appreciate the remark made by Bro. J. H. Anderson, of Knoxville, when, in closing his remarks at the Southern Baptist Convention in Jacksonville, he said, "The laymen have graduated in evolution." Men of the most devout, practical minds among us are much more concerned about the ongoing of the Kingdom in the present world than they are about the "origin of the species," "the survival of the fittest," "natural selection," and this or that dogma as to the origin of man which involve difficult definitions and technical researches. They do not see how any good can come out of a prolonged discussion of a matter about which there seems to be such stupendous ignorance on all sides! They think it is better to go along with the Lord's work in a humble spirit and with a simple faith in the old Book; and leave the scientists and the theologians, if they must do so, to quibble over what may be involved in questions of biological origins and the processes and developments of physical life.

Yet there is a respect in which the question is vital, and because of which it can not be put into the discard without bringing on trouble of a serious nature. On that side, it is open still and should not be summarily closed. However, only the best light should be admitted through the opening, and only the sweetest and most fraternal spirit should be exhibited in the display of what may be inside! There may be some who feel that they must take "a post-graduate course" in evolution; and while they may not be denied the privilege of doing so, they may be expected to limit themselves to the consideration of principles and not personalities, and to be moderate rather than extreme in their statements.

We think, however, the time has come for the discussion of evolution, as such, to cease as a feature of the religious press. In a realm of study which is intricate, there will

always be difficulty in the way of one man making his ideas known to another even though both be expert in the same field of investigation. In fact, scientists of renown differ more widely among themselves than most any of them differ from commonly accepted religious views. Men who are essentially of one mind and one faith on all religious matters may differ greatly in their declarations of their beliefs; hence, uniformity in statement both as to scientific discoveries and religious doctrines is absolutely impossible. Hence a discussion which emphasizes the lack of uniformity would lead to breaches of fellowships which would exist without good cause and which would never be entirely healed.

The statement made by Prof. Davis of Union University, published elsewhere this week, should set at rest all suspicions regarding his orthodoxy as a loyal Baptist and as a teacher of biology in a Baptist school. His signed statement is voluntary, and shows him to be in hearty accord with the regular, consistent faith of Baptists on that point. The resolutions adopted by the Nashville Baptist Pastors' Conference, published along with it, is in beautiful spirit. Baptists have a right to inquire into the personal and professional soundness of teachers in Baptist colleges: and the teachers, on the other hand, deserve to have their statements accepted at their face value by the Baptist constituency. The matter of "rights" works both ways, to be sure. Now, it is the plain duty of every Baptist to dismiss the controversy and rally to the support of Christian education in general and to the University at Jackson in particular.

As to further discussion of evolution in this paper; we wish to say that the Baptist and Reflector is an open forum; and that it is our habit to take orders rather than give them. Yet, from our view-point, and it will be so observed as far as we can consistently guide or control the discussions, the only question that seems to be open now, as far as our schools are concerned, is that of a general treatment of the subject from the devotional instead of the technical, scientific angle. The address of William Jennings Bryan before the Northern Convention, which appeared in this paper last week, is an exact illustration of what is permissible, because it sets forth the underlying, fundamental principles of loyalty to the Word of God and thus builds up fortifications against all sorts of modernism,—evolution along with other phases of a Christless culture. It has in it the heart-appeal which makes the reader want to live a better and more consistent Christian life. We will welcome any and all discussions which may pertain to the "better life,"—but not the "bitter life!"

HONOR CHURCHES.

Elsewhere appears the list of Second Honor Churches in the 75 Million Campaign as it was given out by Dr. Wilson before he left the office last week. After the forms had gone to press, a telegram was received from him Monday morning calling attention to "Clarksville, Humboldt, Orlinda, Broadway, Knoxville, and other churches that reached almost 60 per cent." Concerning this mat-

ter it may be that a supplemental statement will be made later.

STATEMENT BY PROF. DAVIS.

"Jackson, Tenn., June, 1922.
Nashville Baptist Pastors' Conference,
Nashville, Tenn.

Dear Brethren: I am not an Evolutionist in the sense in which the term is now used in the Religious Press, and have not taught it and will not teach it in Union University; and so far as I know, it is not now taught in the University.

Very Respectfully,

C. W. Davis."

RESOLUTIONS BY NASHVILLE BAPTIST PASTORS' CONFERENCE.

Whereas, Dr. C. W. Davis has denied belief in the theory of Evolution as now so freely discussed in the Religious Press;

Therefore, BE IT RESOLVED by the Nashville Baptist Pastors' Conference, that we today in session, do rescind the Resolutions formerly passed by this Conference and pledge our support to Union University so long as it remains clear of the teaching of Evolution.

June 26, 1922.

W. F. POWELL, President.

J. C. MILES, Secretary.

THE SOUL-WINNING CAMPAIGN.

By President E. Y. Mullins, Louisville, Ky.

Southern Baptists have a great record for soul winning during the Seventy-five Million Campaign period. The figures, as I understand them, show more than two hundred thousands to our churches during the year. In my opinion, nothing is more vital to our general work than the continuation of evangelistic efforts.

I am writing this brief appeal to pastors and churches throughout the Convention territory with a view to stressing the importance of continuing the great movement. The following reasons occur to me for intensified evangelistic effort during the current Convention year.

1. It keeps alive the fires of consecration. Nothing calls for self-dedication more completely than the task of winning men, women and children to Jesus Christ. Prayer is absolutely essential. Christian living is a prime condition. The man or woman who is genuinely alive to the needs of the lost and actively devoted to their interests will inevitably live close to Christ, and this will of course react upon the entire spiritual life.

2. It fulfills the conditions of power in the life of the individual and in the life of the churches. Paul has declared that the gospel is the power of God unto salvation of every one that believeth. The meaning is that the power of God comes into preaching and Christian activity whenever these are directed toward the salvation of men. We desire power for all departments of our work—for the tithing campaign, and for the enlistment of all the unenlisted in the \$75,000,000.00 Campaign. Evangelism will go a long

way toward bringing about this result. It brings divine power into action in the lives of God's people.

3. Evangelistic effort inevitably leads to increased giving. Self-giving precedes the giving of money and the giving of time and the giving of everything else. Nothing is more logical than the young convert should be asked to pledge himself to give liberally to the cause of Christ. Every candidate for baptism should be appealed to in behalf of the Kingdom interests upon admission into the church.

4. In the fourth place, evangelistic effort is the true basis for social service. Some have had suspicions regarding the whole social movement of modern Christianity, and social service is a phrase which some have not understood. As a substitute for preaching the gospel to the lost, social service is of course wrong; but social service is the direct outcome of the saved life and our Christianity would be fatally defective without it. But we must never put the cart before the horse. The cause of social service is the regenerate life, and evangelism under God's blessing, regenerates the life.

5. In the fifth place, evangelistic effort is the solution of most of the difficult problems of church life. Petty strife and divisions melt away under its powerful influence. Stinginess and worldliness are overcome. Unenlisted men and women, in the heat of evangelistic effort, find tasks for their hands, and in many instances become permanently enlisted as active workers in church and Sunday school. Many a church in a downtown location would solve its problems by turning its attention to intensive evangelistic effort.

6. In the sixth place, evangelistic effort is always in order. It is a mistake to imagine that God will bestow his blessing only at fixed or set times. Some people have an idea that it is not in order to pray for a revival of religion except when the conditions are favorable; but all conditions are favorable under the operation of the divine power. There is no variation in God's desire to give salvation. The only variation is in the attitude of his people. Our faith may fail, but God's willingness and desire to bless never fails.

The disciples at the foot of the mount could not cast out the devil from the possessed boy. A few days before, these same Disciples had power over demons, and rejoiced to report that power to the Master. Now the power is gone. When the Master descends from the Mount of Transfiguration he casts out the demon and heals the boy. This is a clear demonstration that his power does not fail. His willingness does not change. The only thing that varies is the faith of his disciples. We may begin evangelistic work as individuals and churches at any time.

7. And this leads me to say, finally, that evangelistic effort may be individual or co-operative. Of course, the whole church ought to engage together in evangelistic effort. But evangelistic effort is not to be confined to the two or three weeks when an evangelist is present and when there is daily preaching in the church. Thousands upon thousands of men and women are turned to Christ through the efforts of individual work-

ers between times. Often the individual waits for a large group to begin evangelistic efforts. This is a mistake. Anybody can begin the work of soul-winning at any time. A zealous fisherman can cut a hole in the ice and fish through the hole. So, if a church is frozen in worldliness, a zealous soul-winner can "cut a hole through the ice," as it were, and, dropping a hook baited with the gospel, win men to Christ.

Nothing calls for prayer—intense, prolonged and believing—like the task of winning souls. It is a most auspicious time to renew our efforts in these directions. Southern Baptists ought, in every part of the territory, unitedly to pray that God will pour out upon the churches during the Convention year now begun showers of blessings. If we continue steadfastly in our prayer for evangelistic power and for the salvation of individuals throughout the year, and if our effort corresponds, he will bless us abundantly in our Seventy Million collections. Our enlistment work ought to go on side by side with the evangelistic work, and next May when the Convention reconvenes we shall have a great and glorious report to make of the victories of God's grace through his people.

News and Views

"Some Bible Revivals" will be the subject of discourses every day for two weeks by Rev. Ben Cox, pastor Central church, Memphis, beginning June 25.

Her many friends will be rejoiced to hear that Mrs. L. S. Ewton, beloved wife of our pastor at Springfield, is recovering from a serious attack of typhoid fever.

Pastor J. S. Snyder has been with the First church, Fayetteville, N. C., for ten years and the church has grown to a membership of nearly 700 and the Sunday school attendance runs around 600.

Rev. R. D. Cecil, Cleveland, Tenn., says pastorless churches should do three things, first, have a regular supply; second, should arrange for an evangelistic meeting, and third, should secure a pastor! Very well said, the latter suggestion especially!

Dr. Austin Crouch, pastor First church, Jonesboro, Ark., resigns, effective July 31, in order to become Superintendent of Church Extension Work under the Home Mission Board at Atlanta. We congratulate the Home Board upon securing his services in that important department.

Announcements are made concerning the two Assemblies of North Carolina, as follows: The fourth annual session of the Baptist Mountain Assembly will be held at Mars Hill College, Mars Hill, N. C., August 2 to 11, and the seventh annual session of the Baptist Seaside Assembly will be held at the First Baptist church, Wilmington, N. C., July 19 to 27.

We have received a copy of the "Fundamentals of the Faith", issued by the Sunday School Board, from the pen of Rev. Wm. D. Nowlin, D.D., pastor First Baptist church, Greenville, Ky. Price \$1.25 net. It is an excellent presentation of those fundamental, Scripture doctrines for which Baptists stand; a statement of which can not be too forceful nor can it be more so than Dr. Nowlin has done it. We regard the book as a valuable contribution to our apologetic literature, and recommend it especially as a study course in our schools and colleges, although it is well adapted to general reading.

Bro. W. E. Watson and family have moved from Jefferson City into the handsome new \$5,000.00 parsonage built at Church Hill, Tenn., by the McPheters Bend church, which co-operates with Surgionsville in the support of a pastor. He says that he has B. Y. P. U in both of his churches and the Baptist and Reflector in most of the homes. It is not surprising, therefore, to have him say, "We are up and ahead on our 75 Million pledges at McPheters Bend and I believe that both churches will pay every dollar of their pledges, and more, by the end of the five-year period."

At the recent Mercer University Commencement at Macon, Ga., Dr. R. W. Weaver was re-elected president for eight more years, and four instructors were added to the faculty. The trustees also accepted a gift of \$50,000. from the Hardman estate for worthy young men. Ninety-two degrees and diplomas were awarded to graduates from the University. The Georgia Baptist Centennial immediately preceded the Mercer commencement at which Drs. E. Y. Mullins and Geo. W. Truett, and Congressman W. D. Upshaw were the chief speakers.

On July 29 and 30, the anniversary of the outbreak of the world war, in ten nations of Europe and in the United States, millions of people will take part in an international No-More-War demonstration. A dramatic feature of the demonstration will be the simultaneous posting throughout the country of placards bearing the three words, NO MORE WAR. On the morning of July 29th, they will appear everywhere—in the windows of homes, offices, on fences, trees, automobiles—in all possible places.

"Southern Baptists and their Far Eastern Missions" is the title of the new Mission Study book issued by the Foreign Mission Board of Richmond, Va. It consists largely of reports from the workers in the various Missions in China and Japan. It therefore comprises the view-points of workers who are on the field, and in that respect has merit above a book written by a traveler who visits the Mission fields for the purpose of writing a book!

Last year Dr. John W. Inzer of First Church, Chattanooga, delivered the Commencement address for his own Alma Mater—Simmons College—Abilene, Texas—and this year the Baccalaureate sermon for his wife's Alma Mater—Converse College, Spartanburg, S. C.

Contributions

THE NORTHERN BAPTIST CONVENTION.

Reported by Frank E. Burkhalter.

I. Fundamentalist Conference.

While the Fundamentalists of the Northern Baptist Convention may not accomplish at this year's session of the Convention at Indianapolis all the things they are seeking in the matter of providing for the setting forth of a new statement of Baptist beliefs, wrenching the control of the Convention machinery from the more liberal element of the denomination, overhauling the General Board of Promotion and providing for a more democratic and essential administration of the affairs of the denomination, and other reforms, the indications are they will make considerable progress in that direction and they are greatly encouraged.

The Fundamentalists have just held probably the most successful of their three annual conferences, inaugurated at Buffalo in 1920. They set forth their aims, policies and program with a clarity and determination that has marked none of their previous occasions; and there was in all their discussion this year an air of confidence and determination to continue until their ultimate aims have been attained that characterized neither of the previous conferences. The attendance upon the conference this year was not so large as that at Buffalo two years ago, but just about as large as that at Des Moines last year, and when it is considered that there were practically no liberals at this year's session, it is seen there at this was a net gain in the number of Fundamentalists attending.

At the two previous conferences a goodly number of liberals were in attendance and they manifested their presence on certain occasions in a very noisy fashion. Just why the liberals were not present this correspondent does not know. It is a matter of common knowledge that considerable pressure from official and other sources in the denomination was brought to bear to prevent the holding of the conference this year, the president of the convention urging early in the year that a day of prayer would be more profitable, but the Fundamentalists not only met and carried out a very successful program, but announced at the close that the agitation for a return to a sound theology throughout the denomination would be carried on without abatement and that a similar pre-conventional conference would be held next year.

Just what are the Fundamentalists aiming at? is a proper question. As near as the writer, who has attended all three of their conferences, is able to determine, their chief aim may be briefly summarized as follows:

1. To drive out of Baptist schools and seminaries at home and on the foreign fields all teachers and teaching subversive of the fundamental Bible doctrines commonly accepted by Baptists.

2. Pending the correction of the offending schools, to bring about a re-organization of

the denominational budget, whereby contributing churches can aid those schools which they deem theologically sound and refuse to support those which they regard as disloyal to the Bible as the inspired and authoritative Word of God.

3. To place in positions of denominational leadership only those men and women who believe thoroughly in fundamental Baptist principles, the Fundamental conviction being that it would be next to useless to try and save the denomination through a mere proclamation of sound doctrine when the advocates of unsound doctrine were given the machinery of the denomination with which to propagate their views.

4. To bring about a return to a greater simplicity and democracy in the conduct of the general affairs of the denomination.

5. To establish a new foreign policy for the denomination that will have as its slogan "Go ye into all the world and preach the gospel to every creature" rather than "Go ye into all the world and establish a Christian civilization," it being alleged that the latter motto was set up by the New World Movement, the formal program of Northern Baptists.

6. To create an atmosphere and consciousness in the ranks of the denomination that will compel teachers, pastors, denominational servants and others who are no longer in accord with the fundamental principles of the Bible as commonly interpreted by Baptists, to either come back to those fundamental principles or cease to wear the Baptist name.

Just how long will it take the Fundamentalists to carry out their program no one ventures to suggest. The indications are it is a work of years. The Fundamentalists are resolved to keep up the fight and to wage it within the organized ranks of the denomination rather than by withdrawing and forming a separate organization. The great mass of the Baptist people of the North are doctrinally sound, though only a small percentage of them are co-operating actively with the Fundamentalists as an organization as yet. The writer is convinced that the Fundamentalists are gaining strength—the larger respect with which they are being treated by the liberal element is a strong indication of the correctness of this observation—though this year's convention was organized by the regular forces, and while this article is being written before there has been any other decisive test of the strength of the two elements, the indications are the regular organizations slate will be carried through without any action being taken that will be particularly offensive to the Fundamentalists and with the possibility of the selection of a president who will be perfectly acceptable to them.

Resolutions adopted by this year's conference pledged the body to carry on its fight for a true loyalty to Christ and His Word all along the line, conserving at the same time all such material and spiritual forces in the convention as are essential to the welfare of the work and the blessing of the world; to prosecute the work of the conference until false and subversive teaching in certain Baptist schools and seminaries in the Convention territory is corrected or such schools are stricken from the list of approved Baptist schools; to demand a more democratic con-

trol of the work of the convention; and to urge at this year's session of the convention the election of a committee on declaration of faith, this committee to be chosen by ballot, be given two years in which to complete its labors, and to seek the co-operation of representatives of both Southern and Canadian Baptists in the formation of such a statement with the hope of making its representative of American Baptist belief.

To give the reader a clearer idea of just what doctrines the Fundamentalists regard as essential for one to accept before he has any right to call himself a Baptist, a brief digest of the paper by Dr. Curtis Lee Laws, editor of the Watchman-Examiner, one of the originators of the movement and one of its ablest and most ardent champions, on "The Meaning of Fundamentalism" is offered herewith.

Dr. Laws said in part:

"Fundamentalism is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism when full grown scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as a thing unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end his existence, and sweeps away the promise of his second coming as the idle dream of men under the indulgence of Jewish apocalypticism. Rationalism, fully developed, denies that there is any authority over man external to his own mind or any revelation of truth except through science. Of course it denies the unique inspiration and authority of the Scriptures. Let who will deny it, the fact remains that many men of prominence in our schools and in our pulpits are rationalists—in fact infant rationalists, half-grown rationalists or full-grown rationalists. They are bold enough to resent the name, but they are not brave enough to deny the fact."

The vital doctrinal contentions of the Fundamentalists Dr. Laws summarized as follows:

1. The Bible is God's Word, was written by men divinely inspired, and has supreme authority in all matters of faith and conduct. Fundamentalists believe its history, its miracles, its doctrines and its principles.

2. Jesus Christ, the Saviour of the World, was conceived of the Holy Ghost and born of the Virgin Mary.

3. Fundamentalists believe profoundly in the vicarious, substitutionary theory of the atonement, which is not a theory at all but the explanation of the efficacy of Christ's death made by the apostles who were divinely inspired.

4. Fundamentalists believe in the personal, visible return of the Lord to this world, according to his promise.

5. Fundamentalists believe in the bodily resurrection of Christ from the dead.

6. Fundamentalists believe a church is a body of baptized believers associated for worship, for work and for fellowship. Because of their conception of a church they are opposed to open church membership. They also oppose union, federated or community churches. They hold that Christian churches should be organized after the New Testament

pattern and should be governed by principle and not by expediency, convenience and economy.

Finally, the Fundamentalists believe that Baptists should not only contend vigorously for the faith but should at the same time exert themselves to the limit of their ability in carrying the message of saving grace and redeeming power to the earth's remotest bounds.

There were a number of other able addresses delivered at the conference worthy of report, but the space allotted by the editor for this report has been consumed. William Jennings Bryan was given an ovation by an audience that filled the big tabernacle when he entered to conclude the conference with an address of two hours on "Tampering with the Mainspring." Belief in God is the mainspring of life, he declared, and he pleaded that Baptists and Christians of every other denomination arise and put out of their schools and pulpits and other positions of influence those teachers, preachers and leaders, who would destroy that faith.

Other speakers and their topics were: Rev. O. W. Van Ordle, Grand Rapids, Mich., "The Constitution and Organization of Churches a New Testament Study; Dr. J. M. Gurley, Topeka, Kans., "The Church and Entangling Alliances;" Rev. Earl V. Pierce, Brookings, S. D., "The Cooperation Work of New Testament Churches;" Dr. M. P. Boynton, Chicago, "The Church and Sound Doctrine;" and Dr. F. M. Goodchild, New York City, Dr. J. A. Maxwell, Chester, Pa., and Rev. W. E. Elmore, Lincoln, Neb., who discussed the general theme of "The Churches and the Education of Their Youth," the speakers presenting the question from the standpoint of the secondary schools and colleges, seminaries and foreign mission schools, respectively. Each speaker spoke very plainly and called attention to practices and teachings in some Baptist pulpits, schools and seminaries which they said need to be corrected if the interests of the Kingdom are to be properly safeguarded.

It is the Fundamentalists of the Northern Convention and not the liberals or rationalists who are anxious to have the Southern Baptists co-operate in the framing of a new Baptist confession of faith.

II. Outstanding Developments.

Refused to re-affirm the historic New Hampshire Confession of Faith, as proposed by the Fundamentalists, adopting instead by a vote of 1,264 to 637 the following statement proposed by Dr. Cornelius Woelfkin, pastor of the Rockefeller church in New York City as a substitute: "The Northern Baptist Convention affirms that the New Testament is an all-sufficient ground of our faith and practice and we need no other statement."

Adopted a committee report to the effect while the acceptance of gifts with creedal attachments is discouraged by the Convention, the co-operating societies of the Convention are left free to accept such gifts when tendered upon these conditions. It will be recalled that at Des Moines last year the action of the Home Mission Society in accepting a legacy of \$1,250,000 from a wealthy Californian by bequest, on the condition that

no part of the proceeds of that legacy should be applied in paying the salary or expense of any missionary who is not thoroughly sound on Fundamental Bible principles, formed the occasion for the most exciting debate of the session and led the way to the creation of a general committee to study the whole question and bring in recommendations for the future guidance of the societies this year.

Refused to provide for a cash basis of representation in the convention this year, as proposed by the executive committee and opposed by the Fundamentalists.

Re-organized the Board of Promotion upon a simpler and less expensive basis, abolishing six departments and otherwise providing for a simpler administration of its affairs.

Faced a debt of \$5,000,000 without discouragement and through methods proposed by the finance committee, arranged to retire this debt within the next two years. The budgets of all co-operating societies were automatically scaled 25 per cent to effect such economies as will make possible the elimination of the debt, it is believed. The budget for the whole work of the convention for the ensuing year was fixed as \$11,286,297.

Refused to instruct the Board of Promotion to sell The Baptists of Chicago, the official organ of the Board of Promotion, to private individuals in accordance with a resolution offered by Dr. J. C. Massee, of Boston, representing the Fundamentalists.

Organized the Convention by naming all committees and in all offices with the exception of the second vice-presidency, persons known to be favorable to the organization as it exists at present and not identified with the Fundamentalists as such, the second vice-president being Dr. Frank M. Goodchild, of New York City, one of the leading Fundamentalists. The new president is Dr. Frederick E. Taylor, pastor of the First Baptist church of Indianapolis, who has never declared himself either for or against the Fundamentalists, but who is thoroughly loyal to the Convention organization. Dr. Taylor is the first active pastor ever elected to the presidency of the Convention. His predecessors have either been laymen or ministers holding special denominational positions, or, in the case of the retiring president, a woman. The other officers of the convention were re-elected.

In spite of the debts and lack of adequate receipts by the mission boards, these boards were able to report the largest gains on the fields in their history, the returns from the foreign fields both in the number of baptisms and contributions by the native churches and the number of churches coming to self-support being very gratifying. The Ministers and Missionaries Benefit Board reported an increase in assets for the year of \$864,000, while the treasurer of that board reported a balance, as of April 30, of \$7,529,952. The Board is seeking to bring its total assets to \$10,000,000, and well then ask for a much higher goal. The American Baptist Publication Society, corresponding to our Sunday School Board, reported sales of \$1,408,000, with total receipts from all sources \$2,100,399.

The convention has an official motto each year. This year it was "The Uplifted Christ" and numerous addresses were delivered, pre-

sending this theme from various angles.

Probably the largest interest on the part of the members of the Convention and of the public at large in the action of the body in refusing to reaffirm the New Hampshire Confession of Faith, and that action deserves some detailed comment.

It is a matter of common knowledge to readers of the denominational papers that the Fundamentalists among Northern Baptists are very anxious to have the convention adopt some statement of Baptist belief as a means of letting the world at large, and, as the Fundamentalists believe, a goodly number of Northern Baptists themselves, know just what the great majority of Baptists believe in their interpretation of the Bible. Convinced that the majority of the delegates were not in favor of the adoption of a new confession of faith at this time, but knowing that the majority of the churches within the convention's territory had adopted the New Hampshire Confession at their organization, the Fundamentalists decided it would be a good strategy to carry their point by having the convention reaffirm this declaration.

The more liberal element of the Convention was not to be caught napping, however, and as the element has within its ranks some strategists, also, when Dr. W. B. Riley, of Minneapolis, proposed reaffirming the New Hampshire Confession, Dr. Woelfkin, of New York countered with his proposition that the New Testament be declared an all-sufficient ground of Baptist faith and practice. The debate was vigorous, eloquent, pointed and good natured, the Fundamentalists were given a square deal for the full presentation of their views, and the final vote of practically two to one against the adoption of a statement of faith may be taken as a fair expression of the sentiment of the convention.

Why is the convention so opposed to the adoption of a statement of belief? many will be disposed to ask. As one who has always lived in the South, this correspondent is not prepared to give a complete and authentic answer to that question, but as one who has attended the last three sessions of the convention and the preceding conferences of the Fundamentalists, he believes the following factors entered into the vote of those opposed to adoption of a confession: Desire of the more liberal to hide their liberalism under the cloak which such a general statement as belief in the New Testament affords; honest conviction on the part of others that a general body such as a convention is not a fit one for the promulgation of doctrinal statements; fear on the part of many that a confession, if adopted, might be used as a club to drive certain people out of the churches and positions in schools and other places of denominational work; lack of doctrinal conviction on the part of many, numerous delegates confessing in private conversation that they never knew before that there was such a document as the New Hampshire Confession; shrewdness on the part of opponents of the Confession in declaring that it was being offered as a substitute for rather than as an interpretation of some of the essential doctrines of the New Testament; an inborn conviction of some that the adoption of any statement of belief is un-Baptistic; ignor-

ance on the part of many as to the true aims of the Fundamentalists; lack of confidence on the part of many others in the leadership of the Fundamentalists, due partly to the lack of sufficient publicity of the right kind on the part of the Fundamentalists themselves, partly to publicity of a hurtful nature on the part of the opposition, and partly to an impression in some quarters that the Fundamentalists are in favor of scrapping the Board of Promotion and are generally opposed to the New World Movement.

If the writer may express a purely personal opinion, the Fundamentalists in their discussion of the question before the convention had the logic on their side. The most effective speeches made in behalf of re-affirming the New Hampshire Confession were those by Charles G. Brock, prominent attorney, of Denver and former Kentuckian, who said it was easy for certain liberal pastors, professors and others to say they accepted the New Testament when they refused to accept its divine interpretation, the authority of its recorded miracles, the virgin birth of Christ, his substitutionary death, his bodily resurrection, and his promised return; and by Dr. J. C. Massee, of Tremont Temple.

Dr. Massee urged that if the mere acceptance of the New Testament is all that is needed, then Baptists might confine their whole efforts at home and abroad to the mere distribution of the New Testaments, and cease preaching, teaching in the Sunday School, and instruction of preachers in theological seminaries in the interpretation of the Bible. All denominations profess to believe the Bible, he urged, and if the Baptists have a distinct message for the world they should not be afraid to tell the world what they believe the Bible to teach, which was the only object sought in the adoption of a statement of belief, he said. Among the other speakers in behalf of the confession were Dr. W. B. Bailey, Dr. J. Harvin Dean, Pasadena, Cal., Dr. M. P. Boyton, Chicago, and Dr. E. B. Pierce, Brookings, S. D., while the opponents, other than Dr. Woelfkin, were Dr. Carter Holm Jones, Philadelphia, A. J. Loggerquist, Des Moines, Rev. A. W. Bowan, Rochester, N. Y., J. M. Colgate, perfume and soap manufacturer, of New York, and Rev. Joseph Taylor, one of the missionaries to China. Mr. Taylor alone argued that the New Hampshire Confession is out of date and its adoption would hinder the progress of the Baptist cause on foreign fields, though Mrs. Montgomery, president of the Convention, in her opening address, while opposing the adoption of a statement of belief, suggested that if the convention saw fit to make provision for one, urged that if a committee for such purpose were named, "it is hoped that able men, representatives of the various of expression may be worthily record the appointed upon the committee, and that they may take time enough to formulate a statement that in elevation of thought and felicity of expression may be worthily record the apprehension of our generation of the truths of the Gospel of Jesus."

The Fundamentalists proposed that the adoption of a statement of faith would clear the atmosphere for a more unified and co-operating denomination and put an end to the theological controversy that has marked

the ranks of the denomination for several years. With the defeat of their proposition it is assured that Fundamentalists will continue their educational propaganda in behalf of sound, fundamental Baptist doctrine, and the indications are this campaign will be waged along the same lines as heretofore, with probably more vigor.

And while the Fundamentalists were outvoted on this proposition and every other, the next most interesting being that to sell *The Baptists* to private owners, and Dr. Massee openly charged in the discussion of the last named question that the executive committee did not give them an opportunity to be heard on the matter, that the Fundamentalists, representing at least a third of the convention, were ignored in the selection of the special commission of pastors to visit the new Baptist mission fields of Europe this summer on a preaching mission, and that the set convention addresses had been propaganda against the Fundamentalists, the Fundamentalists registered several distinct gains at the Convention as follows: They won the privilege of holding their pre-convention conference in the convention tabernacle over the vigorous opposition of the regular convention forces; they defeated the proposal to place convention representation on a cash basis at this time for fear it might be interrupted as a punitive measure; secured the election of officers of the convention while the majority of the delegates were still in attendance; got their views before the convention in a debate in which they were accorded every right and privilege; and won a prestige by the ability and character of their fight that strengthened their cause in every way. While the re-organization of the Board of Promotion was planned before the Convention assembled the Fundamentalists helped, along with the financial situation, in creating the sentiment that made this change inevitable.

It is the writer's belief that the situation from the Fundamentalist's point of view, and possibly from that of the denomination as a whole, is more hopeful in the Northern Baptist Convention than it has been for several years. There is lots to be done, but the Fundamentalists and advocates of sound doctrine are making progress.

Bro. W. B. Miller, one of our most faithful missionaries in Cuba, writes from Havana, June 9. "Will you please change our paper from 'Cuban American College, Havana, Cuba,' to First Baptist Church, Matanzas, Cuba, where we have recently been transferred after the most successful year in our school's history. It is a joy both to my wife and to me to be in the pastorate again, but let none suppose that a pastorate in Cuba doesn't present all the pastoral problems of Tennessee and much more. Our Sunday school has more than doubled in three months, being at the hundred mark now. Averaged one baptism a week in this time. Greatly enjoyed Jacksonville delegates who visited Cuba."

* * *

Tennessee College, Murfreesboro, opens Wednesday, Sept. 20, 1922. The date as it appears in the College advertisement this week is an error. Note the correction.

THE PRIMACY OF EVANGELISM.

By E. K. Cox.

The New Testament makes Evangelism the first duty of the churches of Christ. The Great Commission puts as the first thing the making of disciples of all the nations. This necessarily comes before the "Teaching to observe all things."

There is some danger today that we shall forget the primal place of the work of Evangelism. Christianity is pre-eminently a message of salvation. Jesus laid it down as the first step in his kingdom that men must be born again; before that takes place they cannot even see the kingdom of God. Great emphasis is being put now upon the fact that Christianity means service; this is true; but it means salvation before it means service. Men and women are saved to serve, but *they must be saved before they can serve*. Christ did not come into the world because he needed our service, but because the world was lost and needed salvation.

The preacher is first of all an evangelist. His chief business is to be a herald of salvation. Like Paul, he must be able to say, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. We have some good brethren who seem to think that beseeching men to be reconciled to God, is the work of the novice and not the task of the man of learning and ripened scholarship. The preacher who has studied himself away from the ability to tell a lost man the way to Jesus, has about studied himself out of a real preacher's job, and needs to revise his methods of study.

One reason why some preachers have lost the power to move men to Christ is that they have wanted to be big preachers, and have forgotten to be simple heralds of salvation to lost men. The man who decides that he had rather be called learned, or to be chairman of the community committee on social service than to lead sinners to the Savior, has forgotten why God called him into the ministry.

Our churches must be first of all evangelizing centers. We have churches who would soon go out of business if they depended for new members on the converts from their services. Our churches must teach, they must raise money, and be centers of all sorts of service, but above all else they must hold up Christ to this poor lost world.

There is danger of the devil side tracking us right here: sanitation, good farming, social service are all good things, but they are not the chief duty of the churches. They can be gotten from the doctors, the hospitals, experiment stations, and the schools; but men and women must learn the way to God from the churches. The heart of the life of the churches of Christ is the fervor of evangelism; the church with a passion for souls will grow all other things that a church ought to have. The church which has lost the fire of evangelism is dead, all its beauty is cold like the aurora borealis gleaming on an iceberg.

"Ichabod—thy glory has departed," ought to be written over the doors of every church building where the voice of the evangelist,

the prayer of the mourner, and the song of the newly born is never heard.

Evangelism ought ever to be kept as the key note of all denominational life. The supreme of all Conventions, Boards and organizations ought to be to give the message of salvation to all the world. We cannot develop everybody as we would like in this life, we will have to leave some things to heaven and eternity, but the work of salvation must be done here and now. All that are saved must be saved between the cradle and the grave, growth and development has all of the world to come.

Every denominational agency must be saturated through and through with the absolute conviction that men and women are lost, eternally, everlastingly lost without the blood of Christ and that our one paramount, incomparable duty is to tell the world about this one and only Savior. The preacher who has lost the ardor of evangelism has missed the supreme glory of the gospel ministry; and the church whose altar fires have burned out is only a cold travesty of what Jesus intended a church to be. The denomination that ceases to be evangelistic has written its own death warrant. May God deliver Baptists from such a blunder.

PROFESSOR HARRY CLARK LECTURES AT CARSON-NEWMAN.

By John D. Everett.

Thursday morning Professor Harry Clark lectured to the summer school and the citizens of Jefferson City who had assembled in the Chapel to hear the fourth lecture of the series. He took for his subject "The Old Home Town," and showed with convincing eloquence that we do not have to go to the city to achieve fortune and fame. The men who have transformed the earth from a wilderness to a garden were men with a vision, men who could see the possibilities in the virgin soil, in the waterfall, in the hidden quarry, in the wild forest, while these were yet undeveloped. Fortune and fame are in the man and not in his environment. The home community has for a man whatever he may choose to take from it by initiative and industry. Professor Clark flashed before the minds of his large and appreciative audience the men and women who have made history, whose names are household words throughout their native land and foreign countries, and pointed out that they were the men and women who found their places (usually in their home community), and then by undaunted courage and untiring energy, fought their way up over apparently insurmountable obstacles to the head of the line. He said that too many people are chasing rainbows for the mythical pot of gold, while their more practical rivals dig the real gold from their immediate environment. After all, the thing that overflows our cup of joy is finding our place, large or small, and filling it so full that there is no room for trouble or worry.

At the close of the lecture, President Sams announced that Rev. Billy Sunday would be at Chapel Friday morning, and invited all to be present to hear the famous evangelist.

Thursday evening at 7:30, Professor Clark delivered the final lecture of the series. He was greeted by a large and enthusiastic

audience to hear the last and best of the lectures, if we may make comparison. After a beautiful piano solo by Miss Edna Brotherton, and a most pleasing vocal solo by Mrs. O. E. Sams, Professor Clark launched into his subject with usual enthusiasm. For an hour there was perfect sympathy between the speaker and his hearers, while he contrasted the influence of the community booster and the carping critic. Many a telling illustration gripped the minds of his hearers and revealed to them the unsearchable riches that gladden the lives of those who faithfully serve their fellows, while only misery and poverty come to those who spend their time searching out the faults of their neighbors and heaping abuse upon their community. The reflex influence of the cynic moulds his character, by means of his biting, stinging thoughts and words, into a miserable wretch, and early sends him to an unhappy grave; while those he reviles will profit by criticism and rise to greater success because of the efforts of their enemies to destroy them. The man who is always demanding his rights soon loses the rights he has, while the man who seeks to do his duty finds that rights take care of themselves when duty is faithfully done. "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall find it."

The Summer School and the community owe Professor Clark a lasting debt of gratitude for the splendid series of lectures which he delivered at Carson-Newman this week. No report can do justice to these lectures; for the personality of the speaker, his unbounded optimism, his flashing wit and sound wisdom, his remarkable fund of quotations from literature, can not find place in a brief article for print. The more he comes, the more people love him, and the larger number who come to hear him. We are glad to see him come, and regret to see him leave.

A great crowd assembled Friday morning to hear Mr. Sunday's most inspiring exposition of the twenty-third Psalm. He will long be remembered by all those who heard him as a great evangelist.

EVANGELISM.

By A. F. Mahan.

There is little new that can be said on this subject, but there is need that emphasis be placed upon it. It is well conceded, in theory if not in practice, that bringing people to Christ is the supreme task of all our churches. All other church work, such as teaching, training, indoctrinating, giving, praying, disciplining, or what not, is a means to the one great end, bringing the lost to the Saviour.

Feeding the sheep is in order that more lambs may be born.

All the other activities of the church are much easier of accomplishment in the heat of spiritual fires. All the work of the church is cold and mechanical if there is no evangelistic fervor. There is something wrong with any church, it matters not how cultured or well organized, or how eloquent the preaching, or entertaining the choir, if the lost are not reached and saved.

I heard a man say once, that he had been a member of a certain church for sixteen years and had never seen a soul saved in

that church in all that time. No church has any right to exist that does not bring people to Christ.

A true evangelism has always been, and must always be the New Testament kind. Any effective evangelism must come as a proper proclamation of the evangel, or glad tidings. But this does not preclude the awful fact of sin with its terrible consequences. There has never been any outstanding evangelist that minimized sin or its fearful effects and doom. God's blessings have always accompanied those who were faithful in declaring the doctrine of sin and the hell that it must inevitably bring.

Again, from the study of the New Testament, we learn that the preaching that was effective was direct. For example, hear Peter, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2: 36. We are not simply to preach in the presence of people, but to people. Then the preaching must be positive and definite. Your own convictions of truth must be deep and strong. If you are doubtful, you cannot inspire faith.

There must also be the evangelistic atmosphere, if the work is to be deep and abiding. This is produced principally through prayer and consecration. This calls for a real sense of need for a revival on the part of the church. No preacher can alone produce such an atmosphere.

There seems, at this time, to be two tides on in our country. One of crime, that has been sweeping our country since the awful war. There is another, not so apparent as yet, a spirit of revival—that we should all pray, may become mighty enough to counteract the other wave and swing our people back to the old faith of our fathers. God grant that we shall be ready to go in on the tide when it comes.

There seems to be a mania in some sections for union meetings of late. Such meetings tend to break down regard for distinctive doctrines that have been dear to us through the years. There is no better time nor place to drive home a well-rounded gospel than during a revival meeting. It is possible for one to be evangelical and evangelistic at the same time. Why not?

THE BIBLE TO BE BROADCASTED.

The Bible will be broadcasted by the Westinghouse Company from their Radio Broadcasting Station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London Daily News.

WHAT IS HEALTH?

Health is not merely freedom from illness. Health is not merely sufficient vigor.

Health means the possession of a reserve force of strength and energy.

Reserve force is necessary to meet the emergencies that arise in every life.

Reserve force is the physical capital which is so large a factor in personal success.—Detroit Educational Bulletin.

THE FOURTH OF JULY.

E. W. Winfrey.

O, ring thou Fourth-of-July Bell,
 A prophecy of blessed freedom vast,
 And roll ye ancient guns, fortell
 A solemn vow that old-world rule is
 past!
 What mean those years of bloody strife,
 That raggedness and hunger of the
 men,
 The women's rough and lonely life,
 The children's need and poverty as
 when
 A pestilence o'ersweeps the land?
 Occasion called. Their breath, broad
 fields o'er which
 They roamed, the heights where cities
 stand,
 And valleys wide, and rills and rivers
 rich
 With minnowed life, with one accord
 Did quicken sense of independence
 and
 Selfgovernment. They couldn't afford
 To keep their peace. The colonies
 must stand
 Together—fight, should need arise,
 To fail should Heaven decree, in right-
 eousness,
 Or win, should this be Heaven's prize,
 But bravely daring failure or success.
 They suffered, fought, and many fell:
 Autocracy could not its hold let go
 Nor obligation shake. Forthtell
 To all—'twas clash of ideas, weal or
 woe—
 Conservation stood for the past,
 While progress knew the pangs of
 larger life:
 The old weighed down by doings vast
 The new unborne and thrilled at
 thought of strife—
 A strife which might new doors fling
 wide,
 The rights of all men, whether good
 or ill,
 Maintain—to follow or to guide,
 To be, to do, achieve, as natures will.
 To find the funds for shoes and clothes,
 For arms and ammunitions, and to
 keep
 The men in spirits free from loathes,
 Well fed and fit for war did banish
 sleep
 From leaders bold—to plan cam-
 paigns—
 Retreats—onslaughts—and recrea-
 tions—bound
 Their minds, while hardships and dis-
 dains,
 Disease, and bullet thrusts and sabre
 wound
 Kept thinking out their ranks. But
 then,
 The Day arrived—the Day of triumph
 grand!
 Our stalward foes surrendered when
 The victories God gave freed our land!
 Then, ring thou Fourth-of-July Bell,
 Sound sweet and far thy notes of
 freedom vast,
 And roll ye modern guns—forthtell
 A solemn vow that old-world rule is
 past!

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

WHEN SHOULD THE PASTOR RESIGN?

This is one of the most vital questions in connection with our whole kingdom enterprise. Almost every church problem is associated with it in some way. If a pastor stays too long on a given field, he is likely to block the progress of the church and cause endless confusion and perhaps an unfortunate split. If he leaves too soon he interrupts his own plans and discourages his people, who may be months, and even years, getting a suitable successor.

Someone once asked Henry Ward Beecher how he accounted for so many short pastorates. He relied: "By the mercies of God." We wonder whether he meant the mercies of God toward the church or the pastor, or both. Circumstances would doubtless have much to do with it. However, it may be accounted for, it is certain that the short pastorate is usually unfortunate for the church and injurious to the preacher's reputation. No man can do constructive work in one or two years. All he can do is to start it. I believe that one of the most serious evils of our day is the restlessness of many of our preachers and the large number of consequently short pastorates. This evil seems to be growing. Hardly a week passes without my receiving a letter from some pastor wanting me to recommend him to some field near me. Most pastors are having the same experience.

This leads me to try to answer more directly the question at the head of this article: When should a pastor resign? My answer may not be right, but I am going to give it to the readers of these columns with the belief that it is right and the hope that it will help some of the restless pastors and restless churches to be quiet and wait on the Lord.

According to my own opinion, there are only two times when the pastor ought to resign. One is when he has failed; and the other is when he has made good in such a way that his success has opened for him a field where he can reach more people and do more good than he can where he is. I am not sure he ought to move every time under either of these circumstances. If he moves because he has failed; he invites failure on the next field. And if he will stay where he is and put his whole soul into an honest and determined effort to win for God's glory he may turn defeat into victory and put himself under my second proposition. And if he does, he ought to be quite honest with his people and think and pray a long time before leaving them. Perhaps they have as much right to his best as the larger field.

I have often heard preachers say that they thought their work was done at a given place. Most of that kind of talk is cant in the guise of piety. Of course, they don't mean it that way. The fact is, a man's work is never done till he quits, and if he studies his job and works hard he won't think his work is done, and his people won't either.

Being a preacher myself I feel that I have

a right to say that in my opinion the short pastorate is usually the preacher's fault. One of the wonders of the kingdom to me is the way the average congregation will be patient with the pastor if he is doing his best, and often when he isn't.

Let me say further, that I think our method of calling pastors and changing fields is at once the most admirable and the most abominable in the world. It is the most admirable in that it is the Holy Spirit's way; and it is the most abominable in that so many churches and pastors refuse to let the Holy Spirit have His way. I expect to write an article soon on how some churches call a pastor so I shall say no more about that now. I wish our preachers in general would remember that God hates a quitter and anybody can resign.

C. D. CREASMAN.

OUR WOMEN.

It is not a question any longer as to the eligibility of women to membership in the Southern Baptist Convention. Discussion of that matter is out of date and out of order. They are entitled to membership on the committees, Boards and in the official family of the Convention, as the automatic consequence of their admission into the Convention membership. Otherwise there would be discrimination on the part of the Convention against one part of its membership in favor of another. It is no longer a Men's meeting. Convention personnel must be adjusted to that regime: so also should our thinking be. But there remains yet the question of the double alignment of our women. We are sure it can be left safely to their own good judgment and to the needs of our work at large as it develops through the years.

True Greatness

Is largely measured by the ability with which we serve our fellow-man, and the vision with which we aid in the progress of civilization.

With a full realization of the broadness of our responsibilities, we pledge "American Service" to a continued striving towards the fullest realization of "True Greatness" in our Southland.

THE AMERICAN NATIONAL BANK

NASHVILLE

"A Greater Bank."

for Greater Nashville



SECOND HONOR ROLL OF
CHURCHES IN TENNESSEE

Lloyd T. Wilson, Cor. Secretary

We gave in the last issue of the Baptist and Reflector a list of the churches which subscribed as much as \$500.00 and had given in cash 60 per cent. of their original pledges to the 75 Million Campaign by the end of the third year, thus entitling them to a place on the First Honor Roll.

We now present the Second Honor Roll, which includes all the churches that paid 50 per cent of their original subscriptions. It will be noted that a number of these almost reached 60 per cent of their subscriptions.

Beech River Association—

Jacks Creek ..\$ 600.00 \$ 328.28
Parsons 1,137.00 586.18

Beulah—

Bethel 1,411.00 806.97
New Home ... 1,005.00 590.30
Pleasant Hill . 900.00 507.11
Reelfoot 1,552.00 854.36
Rutherford ... 3,600.00 2,139.00

Big Emory—

Caney Ford .. 685.00 404.25
George Jones . 855.75 482.92

Big Hatchie—

Harmony 7,000.00 3,711.29
Henning 3,503.25 1,985.15
Ripley 40,652.50 21,946.50
Stanton 7,000.00 4,046.85

Bledsoe—

Gallatin 10,125.20 5,479.12
Hopewell 4,988.00 2,902.56
Mt. Zion 1,040.00 524.26
Portland 14,250.50 7,353.25

Central—

Humboldt 47,039.50 27,852.71
Jackson 1st ... 82,475.52 43,311.46
Jackson West . 8,250.00 4,228.90
Spring Creek . 4,086.25 2,377.10
Spring Hill ... 4,245.00 2,214.92
Trenton 25,017.50 13,674.05

Chilhowie—

Calvary 1,136.00 593.67
Cedar Grove .. 1,281.67 657.10
Kagleys 3,335.00 1,721.27
Mt. Lebanon .. 4,200.00 2,280.74
Mt. Olive 5,707.84 3,107.32
Prospect 835.00 486.41

Clinton—

Pleasant Hill . 1,200.00 604.62
Robertsville .. 1,000.00 514.06

Concord—

Barfield 1,075.00 615.94
Fellowship 1,846.75 1,019.67
Milton 3,997.50 2,249.87
Mt. Juliet 1,634.50 944.75

Cumberland—

Clarksville 57,614.50 32,614.16
Spring Creek .. 7,965.00 4,778.00

Cumberland Gap—

Tazewell 1,918.91 1,130.86

Duck River—

Cowan 875.00 469.64
Hurricane Grove 850.00 453.20
Long View 602.50 307.00
McMinnville .. 8,206.50 4,741.99
New Bethel ... 756.25 433.85
New Hope "B" . 2,128.25 1,221.40
Shelbyville 21,852.00 11,094.59
Smyrna 4,171.00 2,157.54

Eastanallee—

Good Hope 900.00 505.00
Rogers Creek .. 1,373.25 717.00
Salem 600.00 325.46

East Tennessee—

Allens Grove .. 1,033.92 571.89
Forest Hill ... 1,131.00 652.40
Rankin 807.00 483.90

Ebernezer—

Calvary 974.00 572.74
Columbia 1st .. 16,747.50 9,264.63

Knob Creek ... 7,978.25 4,083.01
Mt. Pleasant .. 4,000.00 2,068.82

Friendship—

Cross Roads .. 1,562.00 832.14
Friendship 1,000.00 579.25
Gates 600.00 314.52
Halls 7,500.00 3,901.85
Mt. Tirzah 2,495.00 1,280.75
Mt. Vernon 2,700.00 1,419.35
Trimble 3,279.00 1,851.80

Hiwassee—

Fellowship 556.00 327.10

Holston—

Baileytown 800.00 442.50
Blountville 1,877.00 1,105.55
Bluff City 4,444.00 2,354.72
Greenville 1st . 5,002.00 2,894.74
Harmony 1,650.00 824.60
New Victory .. 1,000.00 547.59

Holston Valley—

Cave Springs .. 515.00 289.33
Fairview 829.30 456.44
Longs Bend .. 626.70 323.75
McPheeters 7,000.00 3,919.75
Mt. Pleasant ... 739.00 402.01
Persia 810.00 435.27
Rogersville ... 4,312.00 2,211.77
Surgolinsville . 2,000.00 1,093.05

Jefferson County—

Dumplin Creek 2,868.94 1,423.15
Jeff'son City 2nd 755.00 453.77
White Pine ... 3,789.37 2,237.23

Knox County—

Broadway 55,000.00 32,907.79
Cetral of Fnt. C. 18,155.30 10,241.33
Corryton 2,000.00 1,021.30
Fifth Ave. 9,000.00 5,012.10
Glenwood 790.00 457.00
Powell Sta. ... 2,558.00 1,477.93

Little Hatchie—

Bethel 2,287.00 1,153.00
Ebenezer 1,040.00 580.00
Grand Junction 3,113.00 1,816.82
Oakland 609.50 348.00

Mulberry Gap—

Richardsons ... 680.25 388.43

Nashville—

Franklin 6,722.00 3,641.78

New Salem—

Alexandria 3,499.60 1,918.81
Carthage 6,012.22 3,519.69
Hickman Creek 2,841.00 1,475.62
Macedonia 3,548.00 1,841.60
Riddleton 1,255.00 735.85

Nolachucky—

Bulls Gap 3,270.00 1,848.75
Whitesburg 1,500.00 842.48
Witts Foundry . 1,607.00 814.61

Robertson County—

Orlinda 41,161.50 23,364.60
Springfield 56,433.50 29,191.71

Sequatchie Valley—

So. Pittsburg .. 8,750.00 4,604.85

Shelby County—

Central Ave. ... 2,112.00 1,168.06
Cordova 5,000.00 2,520.56
Forest Hill ... 5,450.00 2,984.58
Millington 14,306.45 7,313.45

Southwestern District—

Camden 500.00 318.54

Sweetwater

Englewood 2,400.00 1,355.57
Madisonville ... 6,000.00 3,171.30
New Providence 1,745.50 875.37

Tenn. Valley—

Dayton 2,761.90 1,587.15

Nunty—

Bolivar 8,566.50 4,678.02
Clover Creek .. 3,376.25 1,845.27
Saulsbury 3,810.00 1,940.29
Selmer 928.50 516.00
Toone 2,170.00 1,112.35

Watauga—

Elizabethton .. 11,470.00 6,206.51
Hampton 1,000.00 510.06

Weakley County—

Mt. Pleasant .. 1,393.50 776.49

Wm. Carey—

Concord 3,207.25 1,833.85

Fayetteville ... 14,712.92 7,784.81
Wilson County—

Cedar Creek ... 613.75 361.50
Greenvale 10,039.00 5,540.13
Salem 1,148.50 601.15
Union 976.50 536.00

NEWS AND VIEWS FROM FLORIDA

By A. J. Holt

This is the very hottest season of the year in this far southern state. One might reasonably suppose that it was hotter here than in those states further north. Strange to say, this is incorrect. A comparison of how the thermometers stand, as published in the leading daily papers correct this idea. It is not far we have to go for the reason of this. The peninsula of Florida is almost entirely surrounded by the ocean and gulf of Mexico. Sea breezes float over us every day and night. This cools the atmosphere and renders Florida really delightful even in the hottest time of summer.

People who have lots of money and time, come to Florida for the winter, which is usually about like April in Tennessee. These tourists bring much money with them and they spend their time tarpon fishing and such like sports. We have whole cities built up by this tourist trade. St. Petersburg on the west coast and Miami on the east coast are samples of ideal tourist cities. But we have very many normal towns, like Kissimmee, Arcadia, Orlando, Ocala, Lake City, Wauchula and other cities which have a normal resident population, who own their own homes and build up a substantial citizenship. In Arcadia, for example, we have a delightful citizenship of permanent people who own their homes and who live contentedly all the year around. The great aviation camps Carlstrom and Dorr fields are located near Arcadia, and now the government has given orders for their abandonment and this will affect Arcadia some. Many of the officers have rented homes in this splendid Curtiss air Planes at Dorr Field for the astonishingly low price of four hundred dollars each. These planes cost the government about \$3,000. each. Some of our enterprising citizens have bought planes, which are now cheaper at this price than Ford cars, and they have opened up flying stations and are giving flights for five dollars per passenger and are kept busy every day.

Dr. Duke of the First church Tampa has begun the erection of a mammoth tabernacle or temple rather, to cost over three hundred thousand dollars.

He has Dr. Hyman, formerly pastor at Sanford as the superintendent of extension, and Dr. Hyman is making the Sunday-school boom, and arranging for a systematic canvass of the entire membership to raise that three hundred thousand dollars. What Dr. Hymn goes after he usually gets.

Dr. Golden is just forging right along at Palm Avenue with golden-like persistence, which promises undoubted success. The six other Baptist churches in Tampa are all prosperous. I have not heard from Jacksonville as to what were the results of the especial meetings with the First

church that were held immediately succeeding the meeting of the great Convention. . . .

Just when the Florida Baptist "Orphanage" felt that it was best to change their name from "Orphanage" to "The Florida Baptist Children's Home" I notice that Dr. Stewart begins calling the Tennessee Baptist Children's Home the "Orphanage." The judgment of Baptists will differ.

Dr. F. D. King, late pastor at Fort Myers, has been called to Sanford, has accepted and has gone to work, taking the place left vacant by the going of Dr. Hyman. This leaves the excellent field at Fort Myers vacant. Now, brethren, please do not write to me about Fort Myers, Just eleven brethren have already done so. To my certain knowledge that church has ten preachers names under consideration. I do not wish to embarrass them by adding to their complications.

The First Baptist church at Wauchula has been passing through the deep waters. An unhappy division has occurred. A council of wise brethren was called to endeavor to adjust their differences, and this council advised the brethren and especially the sisters, to come back and work together. Last Sunday they invited the pastor of the Arcadia church to come up and preach for them a consecration sermon, which he endeavored to do. Most of those who had become estranged returned and the hand of fellowship was given. It is now to be hoped that their troubles are overpast. The First church had called their old pastor R. P. McPherson, a fine Tennessee preacher, to become their pastor, but the council advised that both pastors resign and this caused Brother McPherson to resign before he even moved back to Wauchula. There was perfect unanimity in the call of Brother McPherson, but the other wing had to be reckoned with. Now do not write to me about this matter brethren beloved. I have already recommended a brother to become their pastor. A leading member of this church is C. J. Carlton, Wauchula, Fla.

J. E. Trice, continues with unabated vigor to project the affairs of our great Baptist Orphans Home. Lately he has erected a splendid steam laundry with a boys dormitory above, all costing ten thousand dollars. Bro. Trice could be secretary of anything, from an Orphans Home to the Southern Baptist Convention. He used to work in a machine shop in Nashville, and learned to handle all sorts of machinery. This knowledge stands him well in hand now. I think he could make an automobile, or even a flying machine. If he were to set his head to do it. How he manages half a dozen matrons, and over a hundred girls and boys without friction, and then takes time to go fishing and hunting, is past me. But he does and nothing suffers. I do not mean the fish and game do not suffer, but none of his enterprises suffer. Now do not write to me to get him to come and take charge of some of your complicated affairs, for I shall not do it. The governor asked me to induce Trice to take charge of the Florida Industrial School at Marianna, but I flatly refused this request of "His Excellency" and furthermore said I would work against his going.

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tullahoma

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

ATTENDANCE JUNE 25.

Nashville, First	1074
Knoxville, Bell Ave.	1004
Johnson City, Central	650
Knoxville, Fifth Ave.	646
Memphis, First	645
Memphis, Central	632
Chattanooga, First	559
Knoxville, Broadway	520
Etowah, First	481
Chattanooga, Avondale	470
Maryville, First	441
Knoxville, Lonsdale	404
Nashville, Edgefield	375
Chattanooga, Oakwood	361
Chattanooga, East	355
Humboldt, First	353
Nashville, Third	352
Nashville, Eastland	336
Memphis, Temple	352
Knoxville, South	335
Chattanooga, Central	333
Red Bank	318
Lafollette	317
Nashville, Immanuel	316
Nashville, Lockeland	312

SUNDAY SCHOOL NOTES

Everything should be sidetracked now for the State Encampment. Let every worker everywhere help to advertise this meeting. Let's make it the greatest ever held in the state. We can have the best and should have the best in the land. Tennessee deserves the best and should not be satisfied with anything short of the best.

Write for programs and information concerning the Encampment if you have not already received such information.

Tennessee Sunday School and B. Y. P. U. Encampment, Murfreesboro, July 11 to 21.

The posters and programs are ready now and are being mailed out from the office at Tullahoma for the West and East Tennessee Bible Conference. Let every preacher in the ends of the state prepare to attend these conferences. No one can afford to miss. West Tennessee meets July 23 to 29 and the East Tennessee meets August 1 to 11. Don't let meetings get in the way of this great meeting for preachers. Ten days spent in one of these conferences will be the finest investment any one can make in their pastor. Let the churches pay the way of their preacher to this meeting.

A fine Bible Conference at Lenoir City this week. Rev. Joe Vesey and his splendid wife have led the Providence Association in the organization of this Bible Conference and the people are taking great interest in it. Many preachers from over the associations are attending and getting much benefit from the studies and addresses being brought by the different speakers. It has been our privilege to be with them two days and hear Dr. Wilson and Dr. Johnson of North Carolina in their series of lectures. I have never in all my life heard any man on Stewardship that quite equals

Dr. Johnson. He has a vision and a grip on this subject that is far in advance of most of our thinking people. It will be a new day when our people catch step with Dr. Johnson in their attitude towards Stewardship and the fundamental principles connected with this great Bible doctrine. Dr. Wilson gave some wonderful lectures on the Holy Spirit. Mountain peaks they were. Other men brought similar addresses, just as good in their line but it was not our profit and pleasure to hear them. Among the others who added greatly to the program were Dr. J. H. Sharp, Dr. W. L. Pickard and Dr. Fred F. Brown. Altogether this Conference was pronounced by all to be a success, even beyond the expectations of those putting it on. The church did themselves proud in the entertainment of not only the speakers but all who attended from the outside. Served lunch in the church twice each day and they were sure enough meals.

This week the entire field force have been in schools in and around Knoxville. Mr. and Mrs. Maston have had a fine school at Smithwood where each had a fine class and many took the test. Douglas Hudgins taught two classes at Fountain City, First church. One class in the Senior B. Y. P. U. Manual and the other in Training in Christian Service. He secured about 50 examinations in the two classes. He a boy of 17 years. Mr. Livingston and Miss Acree were at Lincoln Park each with a fine class, many coming from other churches. Miss Acree taught the Elementary work while Mr. Livingston taught Winning to Christ. Oakwood, Gillespie Avenue, Bell Avenue and Inskip were all represented in the two classes. Mr. Preston taught a class in both Senior and Junior Manuals at Euclid Ave., while Mr. Milton taught a class of more than 50 in the Normal Manual. In all four schools there were more than 350 enrolled. Already the committee from the City Union is planning for a great Training School in the late fall. We are to meet with this committee while here to make the final arrangements and fix the date. Knoxville is on fire for better and more efficient service in the local churches.

A Training School will be on next week at Etowah, New Hopewell, Bearden and Erwin. Also at Whiteville in West Tennessee. The work goes right on with leaps and bounds and calls are coming from every quarter.

We trust that Education Day may be the greatest we have ever had and that many of our schools and organized classes will give to definite objects of Christian Education. No more worthy object than our student loan fund. How many schools and classes will give \$25 a year for four years to this fund and thus make it possible to keep in school hundreds of our young men who are compelled

to borrow money to finish out their school term each year. It will all be paid back and reloaned on and on. Write us if you are willing to take a stock of \$100 in this fund. We have about 80 shares now and want 20 more at once.

The Cosby Encampment has been changed from the former date to August 13 to 19. This was done to avoid conflicting with the East Tennessee Bible Conference. Let everyone in East Tennessee Association take notice and get ready for this great meeting at Cosby Academy.

Don't forget that July 16 is Laymen's Day at the Encampment and we want every layman from all over the state, especially Middle Tennessee, to be in Murfreesboro on Sunday July 16 to hear Dr. Henderson and other great laymen. Drive over from adjoining counties and spend the day with us.

A large Tent has been rented for the Encampment meetings and everything that will add to this meeting will be done. Now come and enjoy this ten days meeting together.

"Ten of the Biggest Days for Ten of the Smallest Dollars" you know where. Murfreesboro July 11 to 21. Come and make an investment.

Let churches pay the expenses of the superintendent, B. Y. P. U. president, W. M. S. president, pastor or some choice spirit who will make a good leader to the Tennessee Encampment. It will be money well invested.

Preachers, Attention, don't miss the Pastors' Conference at Murfreesboro, July 11 to 21. This will be one of the best things on the program. Come and give us your ideas as to these practical problems to be discussed each day.

STATE B. Y. P. U. CONVENTION

The seventh annual convention of the Tennessee state B. Y. P. U., was called to order at 2 o'clock Wednesday afternoon at the First Baptist church, Chattanooga, by President Burnett, after which a most interesting musical program was given.

The chief feature was an address delivered by Dr. Harry Clark on the "History of Religious Songs." Dr. Clark, who is well-known in the state stressed the importance of using the right kind of music. He pointed out the important part music plays in the life of the B. Y. P. U., and urged the leaders to give it more prominence in the future on their programs.

The musical numbers were in charge of I. C. Petree, state chorister. Among the vocal selections were several pleasing numbers given by Jesse Daniels, and a piano solo by Miss Ersu Davis. The Chattanooga B. Y. P. U. quartet also entertained the visitors with several songs. The first session of the convention closed following the appointment of resolutions, nominating, executive, and time and place committees.

Wednesday Evening

The second session of the state B. Y. P. U. convention was called to

order Wednesday evening in the auditorium of the First Baptist church. The room was filled to its capacity, including the balcony, and visitors were forced to stand in the rear sections. The various delegations were seated in groups and each displayed signs representing the particular union.

Mayor Alex W. Chambliss delivered the official welcome to the young people for the city of Chattanooga. He told them that as he was a Baptist and a member of the First Baptist church of Chattanooga, he always felt at home in a Baptist church. He told them further that with such a gathering of young people who were looking upward to the better things of life, he hoped and felt the city would derive a blessing from their meetings, and would be made purer and finer.

Another very interesting and inspiring talk was made by Dr. John W. Inzer, pastor of the First Baptist church. He brought a message from the Southern Baptist convention, and pointed out what a wonderful opportunity the world offers today to Baptists and especially to the young Baptists. He told several most impressive stories and closed his remarks with an appeal to members of the organization to go out and take advantage of the opportunities that are before them. His talk, which was one of the best ones he has ever delivered in Chattanooga, was well received by those present.

The responses made to the address of welcome were most unique, being in song, verse and prose. The first one which was made in verse, was given by Miss Ruby Rives, of Nashville; the second, a vocal solo, by Herbert Weaver, of Jefferson City, and the third in prose by Clifford Davis, of Memphis.

Following the responses Miss Lois Dearing, of Chattanooga, gave two piano selections.

Thursday Sessions.

One of the outstanding features of the session Thursday morning was the address delivered by Dr. Lloyd T. Wilson, corresponding secretary. He took for his subject, "A Challenge to the Young People of Tennessee." Another splendid talk was delivered by Frank H. Leavell, of Memphis, in which he stressed the importance of "The Associational B. Y. P. U." He urged all of the delegates to return to their respective homes and devote their efforts to the organization of associational unions.

"A little while ago heaven and earth were made to stand aghast and watch the forces of sin as they made the boldest attempt ever made to bring the people of the nations under their feet," declared Dr. Wilson in opening his address. He added that to the young men and women of the country goes much of the credit for the halt that was called and the victory won.

"These same young men and women are the people to whom the nations turn for another kind of freedom. They have been set free from political autocracy, but now they are pleading for liberation from the blight of sin and the curse of superstition and heathenism. For this they look today to the Christian young people of our great country. I desire, there-

fore, to appeal to your heroic spirit this morning, young people of Tennessee, as I try to set forth the greatest challenge ever presented to a Christian young people," declared Dr. Wilson.

W. H. Preston, state B. Y. P. U. field secretary, was called on for a report. He included in his report an outline of what should be the aims of the associations during the coming year. He stressed the organization of more 100 per cent A-1 unions, and of encouraging the young people in the unions to do more personal work.

In making the field secretary's report for the past year Mr. Preston took occasion to express his appreciation of the enthusiastic cooperation on the part of state young people. He reported seven encampments had been held in the state during the past years. Several association conventions, twenty-eight B. Y. P. U. training schools; sixty-seven Sunday School and B. Y. P. U. training schools.

Week's Campaign.

The secretary reported further that Dr. Harry Clark and himself had conducted a week's campaign in Robertson county, speaking fifty-three times to over 5,000 folks; that 2,000 diplomas have been issued during the year, and 1,600 other awards, making a total of 3,530; that the aim for 1922-23 would be the issuance of 5,000 certificates.

Aims for Year.

The aims for the year set out by him were first the associational idea—the organization of each association.

Second—To have B. Y. P. U. training schools in each church of the state.

Third—To make 5,000 certificate awards during the coming year.

Fourth—To have 100 A-1 B. Y. P. U.'s

Fifth—To have more young people go into active church work, and more volunteers for definite Christian work.

Sixth—To encourage each one to do his part in the big task.

An interesting talk was made by Miss Mary James Humboldt, on "The Light of the World—the Bible." President Burnett called on the various city associations for reports. J. O. McSpadden, and D. Wert Campbell made the report for Chattanooga.

Music was furnished during the morning by Frank L. Ricketts, Jackson, who gave a vocal solo, and by Norman Ferguson, of Chattanooga.

Inspiring Addresses

Two inspiring addresses were delivered at Thursday night's session: one by Dr. I. J. VanNess, and the other by Dr. Harry Clark. The former took for his subject "An Avocation Alongside of a Vocation," and the latter "Getting Ready for Life."

The main talks of the program were preceded by a short musical program, a part of which was furnished by the Tabernacle Baptist church orchestra. The devotional services were led by Douglas Hudgins, of Tullahoma, who made a strong appeal to his fellow workers in the B. Y. P. U. to develop their Christian characters and do some definite work.

Dr. VanNess in his talk urged the young people to select some Christian work as an avocation and follow it

alongside of their daily vocation by which they made their living. He pointed out that a hundred years ago Christian people heard the call of God only to preach the Gospel. But that now the call was just a distinct for missionaries to the foreign field as it was for a man to enter the ministry. He said that it was just as clear for the young medical student to prepare himself to be a medical missionary, and to the young teacher entering the teaching profession to become a missionary in some foreign school.

Dr. Clark Speaks

The addresses of Dr. Harry Clark on "Getting Ready for Life," was a strong appeal to them to get down to work and prepare themselves to accomplish some of the many great things they have been dreaming of that they would like to do.

"The youth has wistful yearnings and ambitious visions and often wishes he were a genius. He looks around him at the accomplishment of great men and says: 'I wish I could do that. The dreams of the youth will come true if he works. No one ever accomplished anything worthwhile by chance. If you want to rise in the world get ready for the opportunity that will come to you. There always will be a way for the man to forge ahead if he is prepared,' said the speaker.

He compared their dreams to that of Adelaide Proctor's "Lost Chord," and told them that if they dreamed of becoming a great newspaper writer, a poet, or a minister, not to let it be merely a lost chord, but to go out and do the things they really dreamed of doing.

"Have you realized the power of youth?" said Dr. Clark. He then pointed out some of the characters of past history who came to fame in the days of their youth. He said that the educational journals are printing page after page of poetry at the present time written by third and fourth grade students.

"The fact is you and I have never risen to a tenth of our ability." He urged the young people to stress the special gift that the Lord had given them. He charge them not to be discouraged by failure as it signalled they were battling onward, and that they would eventually reach the goal.

Friday

The session opened Friday morning with the inspirational service, "I'll Go Where You Want Me to Go," by Grover Satterfield, Englewood. Ira Dance, of Carson and Newman, who organized the fighting parson football team, at that school, made a splendid talk on "My Call to the Foreign Fields." Miss Zenobia Jones, of Orlinda, gave a talk on "Why I Gave My Life to Be a Missionary," and Mrs. Lambdin talked on "The Call for Junior Leaders." She urged members of the Senior B. Y. P. U. organizations to go into the Junior unions and help train the younger people for future work in the senior unions.

In his talk Friday morning "Training for Life Work," Dr. J. E. Hampton of Murfreesboro stressed the importance of getting ready for life, of selecting a definite aim and finding out what one is fitted for and equipping himself for it by the proper educational training. He pointed out the advantage

of attending Christian institutions.

Dr. Emmett Stephens, of China, a Baptist missionary, arrived in the city during the morning and was greeted on the convention platform by officers of the association and others. His talk was perhaps the chief feature of the entire day's program, it having been delivered at the afternoon session Friday.

Dr. Stephens has been serving as a Baptist missionary in China for the past eighteen years. He is residing in Tsingtao. His talk was based on "The Past Achievements and Present Outlook of Protestant Missionary Work in China." He placed special emphasis on the work done by the Southern Baptist Convention in the northern part of China. He illustrated his talk by many experiences from the life of the Chinese Christians.

He said that recent news from China was most encouraging as to the opening for Christian workers.

Speaking of the political side of China he said:

"When the Japanese government returned Shantung and the Kiauchau territories to China, the Peking parliament said that only a Christian man was sufficiently trustworthy to undertake the settlement of so difficult a problem. The result was that today Dr. C. T. Wang, China's greatest Christian statesman is in charge of the affairs there."

At the final business session Friday afternoon the following officers were elected: president, Willett Anderson, Knoxville; vice-president of East Tennessee, Emmett H. Rolston, Jr., of Chattanooga; vice-president for Middle Tennessee, Fred Corbitt, of Nashville; vice-president for West Tennessee, Robert Acklin, of Memphis; recording secretary, Miss Nan Phillips, Murfreesboro; treasurer, Frank L. Ricketts, Jackson; chorister, Gerald

Webb, Memphis, and reporter, Douglas Hudgins, Tullahoma, Memphis was selected as the site for the 1923 convention.

Constitution Read

President Burnett read the constitution of the union that was adopted at last year's meeting.

BAPTIST AND REFLECTOR

The convention voted unanimously to put over a campaign during September to increase the subscription list of the Baptist and Reflector by putting it in the largest possible number of Baptist homes in Tennessee.

On Friday evening E. E. Lee of the S. S. Board's field force, gave his famous baseball address, following this Miss Sallie Davis of Knoxville sang "Have Thine Own Way." Then Dr. Emmett Stephens of China in the closing address of Tennessee's greatest B. Y. P. U. Convention brought an appeal for deeper consecration when a great number of those present gave themselves for special service. The meeting adjourned to meet next year in Memphis.

FROM THE RETIRING PRESIDENT

Dear friends of the Baptist Young Peoples' Union, please allow me to thank every one who had a part on our program and a part in our convention. The finest cooperation I have ever seen was evident.

Let us look ahead, look up, and press on in the coming year; do our best, with all our might, for the glory of our Lord.

SIBLEY C. BURNETT,

Ex-President of the Seventh Annual B. Y. P. U. Convention.

Unless mankind destroys war, war will destroy mankind.

PRACTICAL CHRISTIAN TRAINING

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Faculty of college-trained men and women.

Tuition: College, \$26 per term; High School, \$23 per term; Music, \$4 per month. Ministers pay no tuition, but an incidental fee of \$8 per term.

Catalogs now ready to mail.

JAMES T. WARREN, President
Martin, Tennessee

WOMAN'S MISSIONARY UNION

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

Recommendations of W. M. U. for Bible and Mission Study

That the resolutions concerning Bible and mission study adopted by the W. M. U. at the past five annual meetings and the chapter on these subjects in "The Manual of W. M. U. Methods" be carefully followed. That the classes be systematically reported. That the W. M. U. mission study certificates for the women and young people and their seals be given wide publicity and that those receiving them be awarded due recognition, not only for their own sakes but as a stimulus to such study by others. That the stamps for the reading of missionary books also be duly advertised. That our state do its best to help the general Union to enroll at least 10,000 classes and to issue thousands of certificates and stamps during the year 1922-23.

ANNOUNCEMENTS TO LEADERS OF JUNIOR ORGANIZATIONS

How to use "Going Somewhere" Several months ago announcement was made in this column, of the new Mission Study Book for Sunbeams, "Going Somewhere" by Miss Amy Compere of Arkansas. Leaders of Sunbeam Bands will be delighted to know that Mrs. Roberts Lawrence of Arkansas, has prepared a splendid pamphlet to be used in connection with this book. It is a guide to the story and contains a splendid outline and suggestions about handwork, pictures, maps, and related missionary material on Africa. It is published by W. M. U. of Arkansas and can be ordered from State Headquarters, 408 Donaghey Bldg., Little Rock, Arkansas. Price 15 cents.

Leaders! Vacation time is here! The children are all interested in going somewhere. What more fitting time than the next few weeks to conduct the classes in the bands with this story method of Mission Study. Let's make the best of this opportunity and splendid material! !

At last! The answer to our crying need! The decision to begin in October a quarterly publication to supplement the Young Peoples' Programs in Royal Service brings joy to all our hearts. It is planned to solve the problem of extra programs for Sunbeams, C. A.'s and R. A.'s and to meet the need of missionary magazine that the children may subscribe for, own and read themselves. All the material will be adapted to them and it will be their very own.

Some of the contents planned are, four missionary programs for G. A.'s, R. A.'s and Sunbeams, a correspondence department for the children, pictures and articles about the activities of other bands in other states and on Foreign Fields, missionary puzzles and map studies.

A suitable name has not been decided upon and we welcome any suggestions from Leaders as to the best title. Send to W. M. U. office. The

best suggestions will be forwarded to Birmingham promptly.

The first issue will appear October 1st and a sample copy will be sent to the leader of each society. Please herald its coming and interest the children to be ready with their subscription.

TO THE W. M. U. OF DUCK RIVER ASSOCIATION

In behalf of the faculty and patrons of Doyle College, I wish to express our thanks for the one hundred dollars for our Delco light plant. It is so nice of you to lead out in this much needed work. I am sure the other W. M. U.'s will make it possible for the purchasing of the plant. It will cost about six hundred and twenty dollars. It will be so nice to have our light furnished by the women. Should any W. M. U. want to help just get in touch with Mrs. Robert Curtis, Tullahoma, Tenn., as the plan was begun with that W. M. U. The management of the college would be glad for the women to work this their way. Of course each W. M. U. will go on our Donor Book and the coming years will not erase the record of all who help.

May there be much light by way of the W. M. U.

Sincerely,
J. L. Muskelley, Pres.

FROM FALL BRANCH

There was a very good service at the Fall Branch church on June 11.

Brother A. T. Morgan, who has been serving as our pastor for more than a year and who has been in school at Carson-Newman College, has just now moved on to the field and is ready to work with us as a real pastor.

Brother Morgan is a good, consecrated man and we hope will be able to accomplish great things in our midst. We hope he will be a great help to our association, as well as our immediate church. He preaches at Baileytown one Sunday and would greatly appreciate the opportunity of serving some other church, if there is one in reach of him that needs a pastor.

May the Holy Spirit lead that his life may count for great good in the Kingdom of Christ. (Contributed)

A PLEASANT VISIT

By W. B. Rutledge

It was my happy lot to be pastor of the White Pine and Dandridge churches for a term of six and four years, respectively. They were in many respects, among the most pleasant years of my ministry.

There were friendships formed which will continue throughout the years of eternity. Such friendships are worth renewing and cultivating, so I have always taken advantage of any opportunity that presented itself to visit the people of a former pastorate.

In keeping with this custom of long church at Schlatter and and more will

standing, I recently had the exquisite pleasure of visiting and preaching to the people who for so many years ministered, not only to my temporal comfort, but to my mental and spiritual culture and development also.

I have seldom had such an ovation. At White Pine on Sunday night it was a joy so to speak to a large and appreciative congregation and at Dandridge on Wednesday night, the people came in spite of the rain, and we had a good service, which to me was a benediction.

Such experiences not only bring us closer to the Lord, and enable us to realize that life, after all is worth living, with all our heart aches, but they bring heaven nearer and put longings into our hearts for that place when congregations never break up and Sabbaths never end.

May God's richest blessings abide upon these noble sons and daughters of a loving Heavenly Father, is the prayer of one who loves them.

FROM CLARKSDALE, MISS.

By Macon C. Vick, Pastor

Perhaps you and the brethren would like to know what we have been doing since coming to Clarksdale, Miss. We came here in May, 1921. The first Sunday we had 132 in Sunday school a year later 265 in Sunday school. We have had two Sunday school institutes during the year and will have another the last of June. We have received into our membership 78 new members ten of them for baptism and this without a special meeting. Two young men have gone out from our church as ministers and one young lady as a missionary and last school year went to S. W. Baptist Seminary at Fort Worth, Texas.

Our Sunday-school superintendent is one of the prominent lawyers of our town, J. M. Brooks, C. S. Longino, lawyer, associate superintendent, Congressman W. W. Venable, is teacher of our Men's Bible class. Hon. L. C. Franklin, president of Levy Board and candidate for governor of Miss., is president of class. Harvey McGehee, lawyer, teacher of Young Men's Class. S. G. Saltar, lawyer, teacher of Boys' Class in Intermediate department. J. Talmage Jenkins, one of our deacons is candidate for City Commissioner of Clarksdale. We, during the past year had installed our new \$5,000.00 pipe organ and have paid on church indebtedness \$7,000.00. We hope within next two years to pay off balance we owe of \$22,000.00 on church building.

Expecting to hear from you every week and praying our Father's blessing on my brethren in dear Tennessee I remain.

FIVE DAYS IN THE DELTA

By Ben Cox

It has recently been my great privilege and pleasure to hold a five-days meeting at the town of Schlatter, Miss. The more I come in touch with the Delta country and the Delta people, the more I am convinced that it is among the most fertile spots of the earth. The Delta people are some of the most interesting I have ever met.

The Lord gave us a very gracious meeting. 14 were added to the little

come as a result of the meeting. The consecrated and talented pastor, Brother J. A. Ousley, holds an enviable place in the hearts of the people.

I visited many homes while there and found as I always do among the Delta people, the finest sort of hospitality. The Artesian water is wonderful! It is like going to a health resort to drink it.

MESSAGE FROM REV. J. F. BLACK

I have a good many very dear friends in Tennessee and so many of them say, they like to see a line from me in the Reflector, I am asking for a little space to say a few words about my work as an evangelist.

I have just closed my 489 revival. Several of these meetings have been in Tennessee and I find my thoughts turning to the dear old state quite frequently. I hope in the near future to have some meetings in Tennessee. I have just closed a short meeting in McGill, S. C., in which we had about 70 professions and 53 additions in one week. Prof. A. A. Lyon, of Atlanta, Ga., is my singer, and I think he is one of the best.

Many pastors tell me they like him, because he is a good singer, and there is no foolishness about him. Lyon does not try to be funny. All of our time is engaged up to the 5th of November, 1922, and we have two or three engagements for next winter.

We hope to get over into Tennessee for some meetings next winter. We have some fall and winter engagements in Arkansas and Illinois. I have always been very fond of the Baptist and Reflector, and I think in the near future, I must take it again. It has been several years since I was a subscriber to the Baptist and Reflector.

I am very hopeful for the future, and I think before long we shall witness a great religious awakening.

When Baptists are too dead to raise a row, there is not much chance to do anything worth while, but when there is something doing, the devil will stir up a fuss.

A REAL "CRADLE" DAY

The cooing of babes in arms blended softly with the quavering hymn notes of women of three-score and ten yesterday morning at the Broadway Baptist Sunday school, Knoxville, in a Children's Day service June 11, that was vividly emblematic of the "faith of our fathers," and "the hope that is a foundation stone of Christianity."

While Mrs. Christiana Schroeder aged 88, rocked little Billie Joe Crowther and Helen Hines Baker in the famous old Peacock cradle, a hundred years old, a quartet of mothers of by-gone days, from the Old Ladies Home sang "When I Can Read my Title Clear."

As the tremulous notes floated out over the congregation "Mother" Schroeder gently swayed the old Georgia-pine cradle in which babies were lulled to sleep long before Sherman made his devastating march to the sea. This was the cradle in which was rocked the mother of E. H. Peacock, associate pastor, and perhaps to none other did the little drama mean quite so much as to him.

Many an eye held the trace of a

tear, but above all the occasion was a joyful one. Canary birds throughout the auditorium sang continuously and merrily.

The detail of the service were in the hands of Mr. Peacock.—Journal and Tribune.

PROMOTING ECONOMY IN BAPTIST INSTITUTIONS

By Rufus W. Weaver, President Mercer University

Most of our Baptist educational institutions undertake to furnish board and room at practically actual cost. Many of them are losing money because, in their cost accounting, they do not include such overhead expenses as insurance upon buildings, depreciation of property and the part of the salaries incident to administration, which should be charged to board and rooms. Our educational institutions recognize that it is impossible for an increase to be made during the coming year for board and rooms, and it follows that the only method by which they can keep the expenses within the current income is to practice closer economy and to purchase supplies at reduced prices.

Mr. J. Henry Burnett, secretary of the Southern Baptist Convention, has had sixteen years practical experience as steward, purchasing agent, and business manager in connection with three of our most successful Baptist colleges. He has been for the past four years the business manager of Mercer University. He is a tireless worker, an efficient administrator, and unsurpassed as an organizer. He is author of a bulletin, which has a wide circulation, entitled "Institutional Management of School and College Dining Halls." The bulletin merits the careful study of every college executive, every purchasing agent and every steward connected with any of our Baptist institutions. Copies may be secured by writing to Mercer University.

Recently Mr. Burnett resigned as business manager of Mercer University to accept a position with a large business house in Chicago. In his contract he is given the privilege of acting as an efficiency expert to any institution desiring his services. He places himself at the call of any president of a Baptist school who desires a survey to be made and a report to be given upon equipment and reorganization, together with suggestions as to profitable buying, and the practice of closer economy. He accepted his new position because of feeling that he is thus able to render a greater service to the schools of our denomination. His present address is Murfreesboro, Tenn.

While we have every reason to believe that our Baptist people will continue to deal generously with our Baptist schools, the present financial de-

pression imposes upon all college executives the necessity of stopping every leak and the practice of every new economy which can be carried out wisely and with advantage to the institution itself.

A SHORT VISIT TO UNION AND HALL-MOODY

By R. P. Mahon

It was my happy privilege a few days ago to go back to Tennessee and spend a few days in and about Union University. I first saw that hill in the fall of 1886 and there is not a thing there now that was there then, except the fine oak trees that adorn the beautiful campus. Since then the name of the school has been changed and it is yet difficult for some of us older men to accustom ourselves to saying "Union" instead of "South Western Baptist University." Somehow, there was a rhythm in "S. W. B. U." that we have never been able to find in "U. U.," but it is our Alma Mater still and we are as loyal as any of the graduates of recent years.

I found the building literally full to running over and a fine student body it is. It is an imperative need that this congestion shall be relieved before the opening of another session and the Prep. Department and the Business Department should be housed elsewhere. President Watters was busy with new plans and I ran into the midst of a city-wide campaign for funds for the University, and in mingling with the business men and at a luncheon given in behalf of this drive by the Rotarian-Lyons Clubs I was convinced that at last Jackson had awakened to the fact that in their midst was located one of the greatest schools in all the South. When I left the tide was running high and business men of that fine city were rallying in a great way to Union. I had the privilege of speaking at chapel, to the graduating class, and of spending an afternoon in the J. R. G. Society hall with some sixty young theologians.

On every hand the writer heard it said that this year had been one of the most harmonious and successful in all the history of the great school. Tennessee Baptists ought to give Union the equipment needed to make it what it ought to be and enable it to accommodate the men and women who want to study there. I ran up to Martin for a day and when I went out to the Hall-Moody campus I could not take it all in, at first. Since I was there last, some twelve years ago, marvelous changes have taken place out there—more land acquired, the old building made over and two of the most beautiful dormitories I ever saw opened for young men and women. I have seen larger dormitories but no where have I ever seen more beautiful, more elegant apartments than those at Hall-Moody. I met there also a large and enthusiastic student body, no finer looking set to be found anywhere, and President Warren was supremely happy and planning for a bigger, better Hall-Moody.

Tennessee Baptists will never invest their money in anything that will bring bigger returns to the Kingdom than the money invested in Union University and Hall-Moody.

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PASTORS' CONFERENCES

NASHVILLE PASTOR'S CONFERENCE ELECTION.

President, A. M. Nicholson; Vice-President, J. E. Miles; Secretary-Treasurer, Felix W. Muse.

Immanuel: Dr. G. S. Dobbins, supply pastor; "Books—and the Book" and "The Lamb of God." 316 in SS.

Eastland: O. L. Halley, pastor; "Whose I am and Whom I Serve," Dr. J. B. Tidwell of Texas preached; services by pastor in evening; 336 in SS; Senior BYPU had a mission program.

Seventh: Edgar W. Barnett, pastor; "Opening the Windows of Heaven" and "Walking with God;" 205 in SS; 27 in Jr. BYPU.

Judson Memorial: C. F. Clark, pastor; Christian Education Program and "The Suicide of Sinning;" 256 in SS, 34 in BYPU, 14 in Jr., 16 in Int.

Union Hill: H. F. Burns, pastor; "Christian Influence" and "Power of Christian Character;" good services.

Third: C. D. Creasman, pastor; "Investing for Life" and "The Richest Man in the World;" 3 for baptism, 1 baptized, 2 professions, 352 in SS, 30 in BYPU, 50 in Jr. BYPU, good day.

Greenbrier: Melvine W. Crump, pastor; "The Way Into the Holiest" and "The Wages of Sin;" 187 in SS, good BYPU's.

Belmont Heights: Geo. L. Hale, pastor; "Evolution or Revelation—Which" and Dr. H. Beaucham preached a splendid sermon in evening; good hot weather audiences.

Lockland: J. C. Miles, pastor; "The Perseverance of the Saints" and "An Evangelistic Church;" 1 for baptism, 1 baptized, 2 by letter, 1 profession, 312 in SS, good BYPU's, good day.

Edgefield: W. M. Wood, pastor; "How Education Fits for Life" and "The Security of the Believer;" 375 in SS, 50 in BYPU, 18 in Jr., 12 in Int., 1 by letter. The corner stone of the new building at the Orphan's Home will be laid next Sunday at 4 p.m. Public invited.

Central: Felix W. Muse, pastor; "Christian Education" and "Is Assurance of Salvation Possible?" 129 in SS, 55 in BYPU, 1 by letter. Splendid crowds, great interest. Mid-week prayer service unusually good in attendance.

First: W. F. Powell, pastor; "The Soul Winning Church," by Dr. L. R. Scarborough and "Covetousness and Its Cure;" 1074 in SS, 142 in Seventeenth Avenue Mission, 36 in BYPU, 10 in Jr. BYPU, 1 profession, 23 additions, 28 baptized, 20 of these from Seventeenth Avenue Mission.

Park Ave.: A. M. Nicholson, pastor; "The New Testament Church and Its Deacons" and "The Fall of Man;" 220 in SS, BYPU: No. 1 8, No. 2 14, Int. 16, Jr. 26.

Calvary: W. H. Vaughn, pastor; "Saving the Life" and "The Father's Love;" 138 in SS, 6 for baptism, 14 professions, 1 renewal. Meeting will continue until next Sunday. J. H. Hubbard, evangelist, Miss Florance Allen leading the music.

Centennial: L. P. Royer, pastor;

"A Child's Request of His Father" and "Telling Others How We Were Saved;" 145 in SS, 1 for baptism, 9 baptized, 1 by letter, 1 profession, 1 statement. Excellent congregations; fine day.

Grace Baptist: D. B. Lloyd, supply; "Jesus the Matchless Teacher, and His Disciples" and "The Christ of Today;" 226 in SS.

Grandview: Don Q. Smith, pastor; "Light of World" and "Who Then Can be Saved;" 261 in SS, 2 baptized. Bro. Smith has recently suffered the loss of his household goods. This is the second fire that has visited him since his coming to our city. Bro. Smith's family were away during the second fire and he barely escaped with injury.

Una: F. P. Dodson, pastor; "The Bible God's Word" and "The Honors of the Saints."

CHATTANOOGA

East Chattanooga: Rev. J. N. Bull, pastor. "A Spiritual Life" and "The Troubles of Job and the Lord Sustaining Him." In SS, 355. Sunday morning the church presented Brother Bull with a Ford car.

Central: W. L. Pickard, pastor. "World Conditions" and "The Hallowed Name." In SS, 333; in BYPU, 31. One baptized and one received by letter.

First: John W. Inzer, pastor. "The Inspiration of Immortality" and "What Does God Do With Sinning Saints?" In SS, 559. Packed houses at both services. One addition by letter.

Avondale: W. R. Hamic, pastor. "The Proof of Salvation" and "Remembering Christ's Death." 6 professions, two fathers, one mother, one grandmother and two grandfathers. Two by baptism. In SS, 470.

Ooltewah: L. H. Saylor, pastor. Preaching at both hours by the pastor. Home coming with large congregation. Preaching in the afternoon by of An Angel." In SS, 318.

Red Bank: J. A. Maples, pastor. "The Face of Man" and "The Face of An Angel." In SS, 318.

Highland Park: J. B. Phillips, pastor. "God's Way of Figuring" and "Special Sermon to Young Converts." In SS, 298. 82 additions since last report.

Woodland Park: Jas. N. Poe, pastor. Preaching in morning by Rev. Geo. H. Marshbank; in evening by pastor, "Life's Unexpected." In SS, 116. Baptized, 7; received by letter, 3. Dedicated a church in Ga. at the morning service.

Tyner: J. N. Monroe, pastor. Rev. James Moffit spoke in the morning; pastor preached at night on "Some Searching Questions." In SS, 127; good BYPU's; 2 by letter.

Avondale: W. R. Hamic, pastor. Pastor preached at both services. In SS, 470; 2 approved for baptism; 6 conversions.

Chamberlain Ave.: G. T. King, pastor. "Friends of God" and "The First and Last Beatitudes of Jesus." In SS, 117. Baptized 1; received by letter, 1.

Ridgedale: W. E. Davis, pastor. "If

A Man Love Christ" and "Baptism." In SS, 146. Good day.

Pettit: "True Wisdom" and Heavenly Ry." In SS, 83.

MEMPHIS

Central: Pastor Cox preached at both services. In SS, 632; 3 weddings.

Highland Heights: Pastor Curle preached at morning hour; Bro. Burk in evening. In SS, 175; 3 good BYPU's. 4 additions.

First: M. D. Jeffries, of Baptist Hospital, supplied at both hours. In SS, 645. One received for baptism.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Fine congregations; good interest. In SS, 37; 1 by letter.

New South Memphis: W. L. Norris, pastor. "Christ's Forerunner—The Man and His Message" and "Scarlet Sins Made Snow-White." In SS, 100; fine BYPU; good crowds.

Calvary: J. W. McGavock: supplied in morning; W. M. Couch in evening. In SS, 170; good BYPU.

Seventh Street: I. N. Strother, pastor. "Jesus and the Law" and "Christian Education." In SS, 176; splendid BYPU's.

Speedway Terrace: Pastor preached; average congregation. Good interest. In SS, 134.

Charleston: O. A. Utley, pastor. "God Will" and "Paul's Charge to Timothy Regarding the Rich and Worldly." In SS, 100.

Merton Ave.: Carl M. O'Neal, pastor. Good day. Fine congregations. In SS, 187; 3 excellent BYPU's. Pastor and wife visited St. Joseph's General, and Baptist Hospitals, and Oakville Tuberculosis Sanitarium. For baptism, 4; baptized, 3.

Temple: J. Carl McCoy, pastor. "Love's Expression." Musical program at night. In SS, 352; by letter, 2.

Prescott Memorial: Pastor Jas. H. Oakley closed a very successful Bible Institute. Dr. Harry Clark spoke at both hours to large congregations. Hon. John W. McCall and Dr. W. M. Bostick at 3 P. M. In SS, 202; by letter, 3; baptized, 1. 3 good unions.

Boulevard: J. H. Wright, pastor, preached at both hours. Fine congregations. In SS, 192; baptized, 1; 3 good BYPU's.

La Belle Place: D. A. Ellis, pastor, spoke at both hours. Good SS, and BYPU.

KNOXVILLE

Gillespie Avenue: J. K. Smith, pastor. "How is the Lord Coming" and "Saving Faith." 248 in SS. 52 in BYPU.

Grove City: D. W. Lindsay, pastor. "Sifting" and "Indecision." 202 in SS, 20 in BYPU. One by letter.

South Knoxville: M. E. Miller, pastor. Preaching by Dr. L. T. Wilson. 335 in SS. Preaching in evening by pastor, "Lord of All"

Washington Pike: J. A. Lockhart, pastor. "Sound Counsel" and preaching in the evening by W. H. Inklebarger on "God is a Refuge." 98 in SS, 57 in BYPU. Received 1 by letter.

Fountain City: Neill Acuff, pastor. "The Togethers" and "Learning in God's School." 176 in SS.

Lonsdale: W. A. Atchley, pastor. "Blessed to be a Blessing" and "Christian Education." 404 in SS, 140 in BYPU. Education Day observed.

Smithwood: Chas. P. Jones, pastor. "Christians and Automobiles" and "One Talent Man." 152 in SS. Good training school closed, taught by Rev. Tom Maston.

Deaderick Avenue: J. M. Roddy, pastor. Preaching by Rev. A. G. Moseley, "Four Events in Man's Life." Preaching in evening by A. G. Moseley, "The Unreturning."

Inskip: W. M. Thomas, pastor. "The Warfare of Spirit-filled Believers." Preaching in evening by Rev. W. H. Watlington, "The Lord Will Provide." 118 in SS. Membership of BYPU 28.

Central of Fountain City: J. C. Shipe, pastor. II Timothy 4:6, and II Kings 4:40. 285 in SS, 75 in BYPU. 1 by letter.

Fifth Avenue: J. L. Dance, pastor. Phil 4:13. 646 in SS. Evening theme "B. Y. P. U. on Hot charge."

Dameron Avenue: C. J. Burnett, pastor. "Doing the Important Thing" 45 in SS, 3 by baptism. Preaching in evening by Wm. Arlington.

Central of Bearden: Robt. Humphrey, pastor. Luke 12:51 and I Sam. 16:7. 129 in SS.

Oakwood: R. E. Grimsley, pastor. 361 in SS. 96 in BYPU. Evening theme "The Saved vs. The Unserved."

Euclid Avenue: J. W. Wood, pastor. Ezke. 6: 13. 288 in SS, 32 in BYPU. Evening theme "God's Call, Man's Response." 3 converts, great day.

Lincoln Park: L. W. Clark, pastor. "Some Lessons From the Ministry of Elijah" and "The Forerunner." 48 in SS. Closed the best Training School we have ever had with Rev. D. N. Livingston and Miss Acree teaching.

Bell Avenue: James Allen Smith, pastor. "The Baptism of Fire" and "Hiding From God." 1004 in SS, 10 baptized, 4 by letter. For baptism 2.

MISCELLANEOUS.

Humboldt: E. H. Marriner, pastor. "Christian Education Program" and "An Eye-Opener." In SS, 353; in BYPU, 74.

Crossville: W. C. Creasman, pas-



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tor. "A Life for the Master" and "Our Lord's Return." In SS, 106; BBYP, 38. Fine congregations for both services.

Big Creek, Ala.: Evangelist R. D. Cecil preached twice. Good day.

Fayetteville First: J. E. Skinner, had a great day—on closing pastorate. 3 professions of faith, 3 baptized, 2 by letter. Begin work at First church, Martin, Tenn., next Sunday.

Maryville First: J. R. Johnson, pastor, preached at both services. Morning service was for the Masonic Fraternity. In SS, 441.

Lafayette. In SS, 317. Pastor baptized 46.

Etowah First: A. F. Mahan, pastor. In SS, 481. Good day; large crowds at all services.

Brownsville: Wilson Woodcock, pastor. "Christian Education." In SS, 166. 16 baptized. No evening service.

Minor Hill: Haynes Brinkley, pastor. "God's Care for His Children" and "Sowing and Reaping." Pastor offered his resignation to take effect fourth Sunday in July.

Trenton: H. A. Todd, pastor. "Satan and His Kingdom" and "Obedience." In SS, 250. Good attendance in all 3 BYPU's. Heard inspirational talks from our four delegates who attended convention.

Mitchellsville: Fine audiences and best Sunday school this year. At the evening service Dr. J. H. McNeil, L. N. Moore and Paul Y. Okley were ordained deacons. Rev. Carey Witt and deacons from sister churches assisted. Rev. J. H. Okley, of Memphis, will assist in the revival meeting in August.

A SPECIAL OFFER TO BAPTISTS

We have just published a 24 page pamphlet edition of "Stewardship Born of God" which we regard as the best, most convincing, brief, terse and easily understood Scriptural argument in behalf of tithing we have ever read. It is written by a Baptist layman.

For ten cents we offer until September 1, 1922 to send this pamphlet and seven others aggregating over 80 pages to any address postpaid.

Please mention the Baptist and Reflector.

GUARDS NOT "ASLEEP"

By Mr. and Mrs. J. E. Pershing

We read with interest and appreciation the article on "The Tomb of our Lord," (Issue of May 11th) by B. P. Robertson. We feel however, that the writer's assertion "I could see the guard asleep near the place under the divine influence," must have been an imaginary sight in deed and in truth, as it is quite evident that the guard did not fall asleep, but shook and became as dead men when they beheld the heavenly visitor (Matt. 28: 4) and it is also stated (Matt. 28: 11, 12, 13, 14, 15) that the soldiers were bribed with a sum of money, to say that the disciples came and stole the body of Jesus while the guards were asleep. Thus conveying a two-fold falsehood, as they were not asleep, neither did the disciples steal the body.

"I can hardly conceive of a more threatening ill for our country than the introduction of military training in our public schools."—Director J. J. Hall.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Clarence E. Azbill last Sunday resigned the care of the church at Carrier Mills, Ill., and will engage exclusively in evangelistic work with Lexington, Tenn., as headquarters. He is open for engagements.

Dr. P. I. Lipsey, of the Baptist Record reminds the brothers who are greatly disturbed for fear somebody will make the Home Mission Board a hospital board that said Home Board has been conducting a hospital in El Paso, Texas, for some time, and that the Foreign Mission Board conducts hospitals in various fields. But the New Orleans Hospital, which the Home Board was instructed to build, will be primarily a Home Mission enterprise and it is logically the task of the Home Board to build it.

Dr. T. W. Young of the First church, Corinth, Miss., is holding a revival in his church, the singing being led by J. P. Scholfield of Fort Scott, Kans. The work of the church has shown great advancement already during the pastorate of Dr. Young.

Rev. Aquila Chamlee, D.D., of Hawkinsville, Ga., has been elected president of Bessie Tift College, Forsyth, Ga., and friends of the institution are happy over his acceptance.

Rev. J. H. Buchanan of the First church, Paris, Tenn., is up to his neck in work in connection with the building of the new \$100,000 church being erected by his congregation. The work of construction is going forward rapidly. People throng a local theater to hear Brother Buchanan preach each Sunday.

According to the secular press, Dr. J. W. Gillon has resigned the care of the First church, Mayfield, Ky., to accept a hearty call to the First church, Winchester, Ky. Hosts of Tennessee friends wish he was returning to this State.

His hundreds of Tennessee friends regret to learn that Rev. W. H. Major of Capitol Avenue church, Atlanta, Ga., has been forced to undergo a very serious operation. It is a delight to know that he is gradually recovering.

Rev. W. A. Wray, of Sandersville, Ga., has been called to the care of the churches at Elberton, Ga., and Franklin, Ga., but the Sandersville saints do not want to release him. He is a Wray that sheds light afar.

Rev. Martin Ball, of Paris, Tenn., will be assisted in a revival with his church at Springville, Tenn., by Rev. J. H. Buchanan, of Paris, Tenn. Brother Buchanan is to devote his time during the summer to many other meetings in Western District Association.

Since Missionary S. Emmett Stephens of Tsingtau, China, has been at home resting a year he has done

the work required and received his Master of Arts degree at Mercer University, his Master of Theology degree at the Southern Baptist Theological Seminary, Louisville, received every diploma offered by the Sunday School Board and on top of that Mercer University confers upon him the degree of Doctor of Divinity. Wonder what the Chinese will think of all that!

Rev. W. R. Puckett, of Covington, Tenn., who lately went to the pastorate at Dyer, Tenn., is to hold a revival beginning the fourth Sunday in August at Medina, Tenn., assisting Rev. Martin Ball, of Paris, Tenn. They labored together in a similar engagement at that place last year.

The annual of the Southern Baptist Convention of 1922 is on our desk. Secretaries Hight C. Moore and J. Henry Burnett have done well in compiling and publishing a volume of 640 pages brim full of valuable information for every Southern Baptist. It would be far-reaching missionary propaganda to put the great volume in the hands of every Southern Baptist pastor.

Rev. G. M. Workman, well known in Tennessee, has resigned as pastor of the church at Tipton, Okla., effective July 1st and is open for work.

Rev. H. W. Stigler, who recently graduated at Union University, Jackson, Tenn., has entered upon his duties as pastor of the church at Texhoma, Okla. He was formerly pastor at Custer City, Okla.

Rev. Frank L. Hardy has accepted the call to Central church, Norfolk, Va., effective July 15th.

Rev. Geo. A. Curlee, of Childress, Texas, is to assist Rev. J. T. Bradford, of Darden, Tenn., in a revival at Sardis, Tenn., beginning the fifth Sunday in July. Brother Curlee was born and reared in that community. He will also hold a meeting at Rock Hill church near Warrens Bluff, Tenn., beginning the second Sunday in August.

Rev. J. H. Reed, of Greenville, S. C., has been called to the care of the First church, New Orleans, La., and has accepted.

Evangelist J. B. De Garmo, of Memphis, Tenn., and daughter, Miss Helen De Garmo, leader of song, are in a meeting at Philpot, Ky. They go from that point to Richmond, Ky. They do telling work in revivals.

Dr. L. R. Scarborough, of Fort Worth, Texas, lately held a meeting

in Winfield, La., resulting in 145 additions, 87 for baptism. Rev. L. D. Posey is the happy pastor.

Rev. W. A. West, of West, Tenn., Missionary Baptist, and J. H. Phillips, Hardshell Baptist, will debate at Jack's Creek church, eight miles east of Huron, Tenn., beginning Tuesday, July 11th. Large crowds are expected.

A revival will be held at Wildersville, Tenn., beginning the fourth Sunday in July in which the pastor, Rev. A. U. Nunnery, of Parsons, Tenn., will be assisted by Rev. G. R. Tyler, of Lone Wolf, Okla. It will be the third consecutive revival in which Brother Tyler has preached at that place.

Rev. J. E. Skinner, of Fayetteville, Tenn., has accepted the care of the First church, Martin, Tenn., and will be on the field at an early date. It is a joy to West Tennesseans to have him back in that section of the state.

Rev. J. E. Skinner, of Fayetteville, Tenn., who goes to the pastorate of the First church, Martin, Tenn., July 1st, lately assisted his son-in-law, Lyn Claybrook, in a revival at Fort Worth, Texas, which resulted in 25 additions.

Rev. Clarence E. Azbill, late of Carrier Mills, Ill., preached with great acceptability Sunday afternoon at Chapel Hill church near Life, Tenn., and at the Second church, Lexington, Sunday night.

Rev. J. E. McPeake, of Covington, Tenn., pastor at Garland and other churches near that place, is spending a vacation with relatives near Lexington and Jackson, Tenn. Bro. McPeake has done a great work as a teacher and preacher near Covington.

Deafness

Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrh, Neuritis, Rheumatism, Deafness, Thickened Drums, Boiling and Missing Bones, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ear, etc.

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Half a teaspoonful in half a tumbler of water relieves nervous tension, brings peaceful rest. Refreshes and restores vitality to tired folks. All druggists.

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Belle Ave. Baptist Church
James Allen Smith, pastor.
Here you are a stranger but once.
"Come with us, we will do thee good."

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E. Y. MULLINS, President

What Those Who Know Think of Union University



"G. M. SAVAGE, A. M., LL. D., President Emeritus Chair of Greek and Old Testament, to whom Union University owes more than to any other man."

First—Because of the religious influence and association of Christian students.

Second—Because of the atmosphere of Democracy and Education. Roy Dickinson, Denmark, Tenn.

First—On account of the faculty that she has.

Second—Because it is a religious institution.

Third—Because of leaders she turns out and has turned out already. Harry Hudson, Malesus, Tenn.

I like Union first and foremost because Dr. G. M. Savage is a member of its faculty. I like Union, especially, because Union has a great man at the head of its agricultural department; namely, Dr. C. W. Davis. I like Union because of every member of its faculty, because of its traditions, because of the place it holds in the hearts and minds of southern men and the whole country's leaders, and because of its ideals. Jere Crook, Jackson, Tenn.

First—We have good Christian fellowship here, like one large family. Second—Good clean athletics under a strong Christian coach.

Third—The quality of the work done here is good. The instructors are interested in the students and the students interested in their work. Roy Stewart, Haskill, Texas.

First—Christian atmosphere that prevails there.

Second—Thorough work that is offered.

Neal Little, Crutchfield, Ky.

First—Because it is a Christian institution.

Second—A good president.

Third—Because of the good instructors.

W. T. Phillips, Adamsville, Tenn.

First—For the fact that every one who is doing as he should and striving for a worthy cause, is recognized and cherished by all others, regardless of his wealth and beauty.

Second—For the splendid work in musical courses and the good exercises therein.

The witness that impresses the jury is the one who speaks from personal knowledge; who has seen and heard and felt. Note what the witnesses say about Union University. We give below a few expressions from students and teachers. One morning in Chapel, they were asked to write the things that most impressed them about Union. Their statements are interesting because they wrote upon the impulse of the moment and therefore naturally mentioned those things which first came to mind. It follows that they mention the dominant characteristics of the school. You will read these statements with interest to see what they are. We have room for just a few. Watch this page for several weeks for others. A new list each week.

Third—For the lively spirit that each student is trained in and urged to take up every task, and that he must take a full course in the line that he is here to study for. C. S. Reeves, Greenfield, Tenn.

First—Religious atmosphere. Second—Above all things character counts.

Third—Union is a growing institution. Zena Lou Smith, Amory, Miss.

First—Contact with good teachers. Second—Christianity has a place in the training.

Third—Associates are from best homes and hence the best.

Fourth—The best of work is done in the class room. W. R. Pettigrew, Humboldt, Tenn.

First—Here we are taught to think and do.

Second—We are taught to worship the Creator and not the creature.

Third—We are fired with a determination to win. G. C. Joyner, Westport, Tenn.

First—Christian Education. Second—The fraternities. Third—Athletics.

Keith Short, Jackson, Tenn.

First—Unity. Second—Loyalty. Third—Fraternity.

Louis Englert, Jr., Jackson, Tenn. First—Because of the Christian associates.

Second—Because it is more like a big family.

Third—Because of the interest that each teacher has for each student.

F. W. Butler, Trenton, Tenn.

First—I think the most remarkable thing about Union is the intensely spiritual atmosphere.

Second—I have been in other schools, but never have I seen a student body that was bound any closer to each individual than this one.

Third—I love here clean athletics; this student body and all of the alumni in turn are loyal to the school and eager to do something to make it grow. Norris Gilliam, Bells, Tenn.

First—I like Union because of its religious atmosphere.

Second—I like Union because of its standing for pure and clean athletics.

Third—I like Union because of its

good, pure, and religious teachings and teachers. M. O. Lambert, Bethel Springs, Tenn.

First—Because of the spirituality that exists in the school.

Second—Because of the fellowship of the teachers and students.

Third—Because of the great work it is doing. Euphris Burrows, Collierville, Tenn.

First—No class distinctions are made among the students.

Second—There is a close personal contact between the teacher and pupil.

Third—I have as many friends here as there are teachers and students. F. J. Waldrop, Idlewild, Tenn.

First—Union is a Christian school. Second—It has a fine faculty of highly educated men and women.

Third—It has fine athletics. C. C. Carlson, Jackson, Tenn.

First—The personal contact between teacher and student.

Second—The J. R. G. and Religious influence of the school.

Third—The progressiveness of the president and faculty. H. A. Bickers, Ripley, Tenn.

First—Christian atmosphere among both students and faculty.

Second—Arrangement of course.

Third—My acquaintance with Dr. Savage. T. G. Young, Watertown, Tenn.

First—Baptist School. Second—Has best faculty in the country.

Third—Located in one of the best cities in Tennessee. Charles A. Baker, Jackson, Tenn.

First—The friendly atmosphere that prevails among the students of the different departments and faculty.

Second—The co-operation of all.

Third—The interest shown by the faculty in each individual. G. A. Chalker, Trimble, Tenn.

First—I like Union because it is a Christian College.

Second—Because of the spirit of loyalty.

Third—Because of the friendly relation between students and faculty. Stokey A. Barrix, Humboldt, Tenn.

First—The Christian spirit that dominates the school, between the students and faculty.



"H. E. WATTERS, A. M., D. D., LL. D., President Chair of Sociology, under whose administration for the four years Union University has entered a new and greater period of prosperity."

Second—The interest the members of the faculty take in the students.

Third—Co-operative spirit in all students' activities, athletics, and in class room. J. E. Short, Texarkana, Texas.

First—Personal touch faculty has with students.

Second—Christian influence.

Third—Christian athletics. J. B. Pennington, Mercer, Tenn.

First—The spirit of good fellowship which prevails everywhere.

Second—Cleanliness and fair play in athletics and all activities.

Third—A faculty composed of Christian gentlemen. Lyle Tomerlin, Mercer, Tenn.

First—The clean and sportsman like men of the athletic teams.

Second—The Christian influence of the faculty and student body.

Third—Christian association. J. W. Moore, Jr., Bemis, Tenn.

First—Because Union stands for something that is worth while.

Second—Because of its high ideals.

Third—Because of the good Christian men and women of the faculty. Frank Wilde, Jackson, Tenn.

First—Democratic spirit among the students.

Second—The religious spirit shown by the students.

Third—The good lectures given by the various members of the faculty. Warren Gilliam, Lexington, Tenn.

First—Because of its Christian influence.

Second—Because of the friends that you find here.

Third—Because the students are loyal. Lessie Holland, Medon, Tenn.

First—For its Christian influence.

Second—For its high standards.

Third—Because its graduates are among the "Who's Who in America." Anna Belle Holt, Finley, Tenn.

First—Spiritual atmosphere.

Second—Loyalty of student body.

Third—Great faculty. Millard Pratt, Trezevant, Tenn.

If You Are Interested in a School Such as These Students find in Union University,

Write for Catalog and Bulletin

Address, H. E. WATTERS, President, Union University,

Jackson, Tennessee