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J. D. MOORE, Editor

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THE BRIGHT SIDE.

M. A. Kidder.

There is many a rest in the road of life,
If we only would stop to take it;
And many a tune from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers are bright,
Though the wintry wind prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

—The British Weekly.

PRAY FOR PERSECUTED BRETHREN IN EUROPE.

The day of persecution has not passed. Bodily pain is being inflicted on our brethren in Roumania and elsewhere in Europe because of their religious faith. Their persecutors are not to be blamed, as much as to be pitied: the fault lies in the thralldom with which the minds of the people are afflicted under the domination of Catholic priests and other fanatics. There should be unceasing prayer made in their behalf, that the Lord may relieve their distress through the enlightenment of their persecutors; and for them, that they may be able to endure till the end; and that being struck, they may not strike back but suffer in silence for the sake of Him who endured all things for them and for the whole world. Pray for suffering Baptists in Europe.

EXPERIENCE THE KEY OF KNOWLEDGE

Christ exacted of his followers no literary test. His standards were erected in the realm of life. Under His reign, in order to know, one had merely to be,—character was the key to knowledge. Only those who had an experience of Him, could understand Him. To all who had this experience, He was easily intelligible; but to all who had it not, He was an inexplicable phenomenon. To perceive the things of the Spirit, there must be a spiritual sense,—and only that. In following Christ, "a wayfaring man though a fool need not err"; no intellectual proficiency is required, but a spiritual experience and preparation in which the heart is brought into harmony with that which is revealed in Christ and in His Words.

STUNT FLYING.

Aviation is a science, but "stunt flying" is foolishness. Most of the disasters incident to flying are due to exhibition performances; such thrills as "nose dive", "tail spin", "plane walking", "loop the loop", and so on; against which there should be a federal law. Pilots will take their lives in their own hands to furnish thrills for spectators,—for a sufficient consideration: and the science of aviation is handicapped in its advance by the foolhardy deeds of certain fliers who are willing to sell their chances of life. They should be made to desist from it, if they will not do so voluntarily.

WHEN WAS PAUL CONVERTED?

This question is sometimes asked, and the answer perhaps has some practical as well as doctrinal value. When, lying on the Damascus road-side, Saul of Tarsus looked up into the face of Jesus Christ and said, "Lord what wilt thou have me to do?", old things had passed away and everything had become new; his will had been surrendered to that of Christ and he was henceforth "not his own but had been bought with a price." His subsequent experience of receiving sight and baptism was a mere incident of his conversion. They were necessary to it although they were needful to prepare him for the service he was ordained to render.

CHRIST AND CHRISTIANITY.

A writer in the Christian Advocate of New York recently says that in certain sections of Europe and Asia, Christianity is regarded as a failure because it did not prevent the late World war. He states that the people have not turned against Christ nor the principles of life which He taught, but that organized Christianity is looked upon as an ineffectual representation of its founder. Of course, Christianity is merely that part of the truth as it is in Christ which gets into men and works itself out in their lives: it is not all of Christ. Too much should not be expected of mere human agency in the embodiment and exhibition of the Christ life. Furthermore, Christianity can not be rightly judged by this or that single instance of failure charged against it: fact is, it may not be blamable on account: even good men sometimes go wrong,—not because they are good but because they are not good enough. Christianity, that is, the religion of Jesus Christ, among some people may be consistent with war and conquest; but when the spirit or the person of Christ comes in and takes possession of one's heart, there is the reign of love that "thinketh no evil, and is kind." Christianity of a certain type can rule, and wars continue; but when Christ reigns, wars will stop.

WHEREVER THE FLAG FLIES.

The territory of the United States extends to every place whither the flag goes, and the laws of our country are to be observed by every one who lives under the flag, whether on land or sea. There has been considerable violation of the Prohibition law, we are told, aboard American ships, and by American citizens. If they expect the constitution to protect them on the high seas, they must observe it there as well as when they are on American soil. Bootleggers who get out beyond the three-mile limit, in order to ply their trade on American vessels, should be captured and punished as pirates. They violate the laws of our country under the protection of our flag.

STRIKES.

It is estimated at the National Capital that, by the most conservative estimate, strikes in the United States annually cost the country sixty-six millions of dollars. While this is a direct loss to striking workmen, it involves every class of people and every industry. No man liveth to himself. Coal miners are on a strike; certain railway employees are out on a demand that wages be not cut according to the authorization of the National Railway Board. Other strikes of less magnitude are extant or are pending. It is reported that there are, in all, more than 3,000 strikes in this country every year. Labor Unions usually figure largely in strike history. Some of them exercise their power within proper limits, while others are despotic. It is said that members of Unions who were called out in the recent railway strike, lefts their jobs in tears. They had to obey the strike order or "get in bad with the Union." That is centralized government, and the individual under its power has no personal liberty. No organization, whether of labor or capital, has any right to deprive any member or beneficiary under it, of the privilege of following his own choice in the matter, without restrictions or discriminations. The organization should exist for the members, not the members for the organization. When any combination gets to be of more importance to a man than the interests of his own family, or the good of society, whether he be a workman or capitalist, it is a menace. Let there be more brotherly love, and less selfishness, among all of us; then our differences can be adjusted even without the services of Boards of Arbitration.

Blessed be the man whose work drives him. Something must drive men; and if it is wholesome industry, they have no time for a thousand torments and temptations.—H. W. Beecher.

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EDITORIAL

SUNDAY OBSERVANCE.

The rightful observance of Sunday, as the Lord's Day, should be urged as a matter of privilege rather than enjoined as a statute of the land. However, we believe that, until citizens are led to do right from principle, they should be prevented from doing wrong by law. The community must protect itself; and while it can not say to any one, "This or that, you must do," it can say, "So and so, you must not do." There are certain principles of righteousness which are the foundation of our national, civic prosperity; and the enforcement of them becomes a matter of patriotic duty on the part of everybody, in addition to being a thing of obligation on the part of Christian people in particular.

It is apparent that a disregard of Sunday is growing, especially in the larger centers. Aviators give exhibition flights for the amusement of the crowds at parks and landing fields, under the patronage of transportation companies who profit financially by such performances. "Week end" excursion rates are announced by railroads to points of interest whither people go in great numbers to spend Sundays. In many ways, the Lord's Day is devoted to purposes of amusement mainly. It is true that people who have been "cooped up" in offices all the week, feel the need of an outing and relaxation on Sunday; still, there is opportunity for them to get what they need in a manner which will not violate the Sabbath law. It would be relaxation for most of the Sunday excursionists to go to church!—it would at least be something of a change or variety which in itself would relieve the monotony of life.

But the fact is; something more than mere physical or mental relaxation is the attraction in the ordinary Sunday excursion; and that is the opportunity for self-indulgence which it usually affords. The primary idea in it is that of throwing off restraints; and

an excursion which takes one away from home is necessary to its realization. The railroads or carriers are not altogether to blame for such a schedule of Sunday attractions; as common carriers, and as servants of the public, who wish to give the people what they want, they merely comply with a popular demand. Many of them would individually prefer to do otherwise. The chief source of the trouble is a perverted popular craving for amusement of a purely sensuous nature. Let there be relaxation on the Lord's Day; let it be a day of rest; but let it be not filled with dissipation which increases ennui and fatigue, but let it be filled with that which relieves the mind and heart from the stress and strain of daily toil by affording a spiritual exhilaration, in the services of the Lord's house, in holy meditation and in deeds of charity to our fellowmen.

CHOOSING A COLLEGE.

Just now it is very necessary that parents give serious attention to the choice of a college to which their sons and daughters are to go for the approaching fall term. There will be many things to consider. Some Baptist parents are not sufficiently able financially nor so situated geographically that they can patronize Baptist institutions; they are not to be censured, therefore, for sending their children to a college located near them, or to one which offers such rates as are within their reach; as much as such a situation may be considered unfortunate for all concerned.

There are hundreds of Baptist parents, however, who should send their sons and daughters to Baptist schools but who are patronizing other institutions. Perhaps the personal preferences of the young people have much to do with it; the father and mother yield their own best judgment to the individual whim of a son or daughter who has a "chum" in a certain school, or who prefers it because of certain advertised social superiority and standing! Or because it is "select," or for some other such reason, assigned or imagined! This is a great mistake. Parents should take counsel of their children, especially those who are mature enough to go to college, concerning the best place for them to go; but in any final difference of opinion between the parents and the child, the will of the parent should be asserted and respected. The boy or girl, on going to college, is still in need of being directed, and controlled, by the parents. Insubordination to parents before they go to college usually means that students will give the school authorities trouble after they get there. We insist that parents do not let their children have their way about this matter, where they insist on going to other than Baptist schools for other than good and sufficient reasons.

The Baptist colleges offer as good opportunities in academic education as are to be had anywhere. They are not a whit behind the foremost. They supply much which others can not give. The definite Christian influences which they bring to bear upon their students means more in the building of character than the cultivation of the mind alone

can produce. What shall it profit a student if he gains the mountain-top in culture, and then slips over the precipice and loses his own life? Right being is vastly more important than right knowledge. The education process which puts the heart above the head observes the true spiritual order; and secures the highest culture of the mind through its auxiliary relation to the eternal, spiritual elements of life.

If we are to hold our sons and daughters to our faith, we must educate them in our faith; not only in its statements and practices, but also in its atmosphere and culture setting. We must not expect the Baptist school to do too much. It can not save the souls of its pupils; it can only present the Saviour to them, and can offer the highest ideals of Christian service after they shall have been saved. Only once in their lives, do young people have a chance to get their preparation for life, and any mistake made in regard to it would be lasting and irreparable. Therefore the greatest wisdom should be employed; the greatest care taken and all necessary expense incurred to secure to the young life such training as will make for its own highest usefulness and service in the cause of Christ.

CHURCHES ON THE HONOR ROLL.

By Lloyd T. Wilson, Cor. Secretary.

I find that a number of brethren are disappointed because their churches were left off the first honor roll. In some instances they thought they were up, when they were just a few dollars behind. One case of this kind was Broadway, Knoxville. They lacked less than \$100.00 and the treasurer immediately mailed check for the amount they were short for the full three years. In other cases the brethren deducted their losses by death and removal and sent in sufficient to cover full three years on the balance. This was true, or nearly so, of Orlinda, Humboldt, Clarksville, Portland, Springfield First, Jackson and probably many others, but we had no right to name any church in the first honor roll, unless it had paid sixty per cent of the original subscriptions, so all such had to be placed in the second honor roll, which included all churches paying 50 per cent or more of their original subscriptions.

It pains us much to have to leave off churches that were close up in their payments, but we could not make exceptions in a matter of this kind.

The Laymen Company, 35 North Dearborn Street, Chicago, Ill., announces this 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."

THE OLD CHEFOO-TENGCHOW ROAD.

By T. B. Ray.

What is a shentaza?

Imagine the top of an old-fashioned schooner wagon taken off and placed on two poles about fifteen feet long between which poles would be fashioned by means of wooden saddles, two donkeys, one before and one behind. Of course, both donkeys would be going in the same direction, one pulling and the other pushing. The Shentaza coming in between would be quite as long as would be the schooner wagon bed. After piling in bedding and padding, one crawls into the shentaza. The mules start off, keeping step or most of the time failing to keep step, giving motion to the carriage which is up, down, right, left, backwards, forwards, all mixed together in one. It cannot be described; it can only be felt. Anyone feels it all over. After a day's experience in this carriage without meals one feels himself to be a veritable bag of bones. After all, it is rather pleasurable sort of discomfort. This is the carriage in which we traveled down the road from Chefoo to Tengchow.

It is hardly fair to call it a road. It is more of a bridle path, deeply furrowed in many places by the treading of the mules through many generations. In some parts, the trail is worn so deep that the shentaza passes out of sight.

What sights one does see along this highway! He is impressed with the absence of farm houses. The people are collected in villages. They sleep in these villages for protection, and go out to their work every day in the surrounding country. The villages are as numerous as farm houses in a thickly populated district in the United States.

On the main street of most every village is found a short wall that almost blocks the way. The street has to bend in order to get around it. It is known as the spirit wall. Evil spirits are supposed to travel in straight lines. This wall is erected across the street in order to obstruct the evil spirits that might be coming into town.

Along the walls in the streets one notices stone rings inserted. To these are hitched the animals on market days.

At every village one sees the old-fashioned threshing floor as that mentioned in the Bible. A large village, of course, would have a number of those smoothly packed threshing floors. Here the villagers beat out by means of flails or cylindrical stones drawn by mules the grain which they raise in the surrounding country. The chaff is disposed of by winnowing.

Most of the yards are packed full of old straw, dry leaves, grass roots, and indeed roots of all sorts, which are being laid up for winter use. Fuel is so scarce that even the roots of the grass along the roadside are being dug up by the villagers, and everywhere are to be seen men, women, and children with large rakes combing the surface of the ground for straw and grass—anything that would afford a little material for burning.

One was also impressed with seeing in the walls at the sides of the doors which open into the streets little receptacles, which are

used for the burning of incense. Here, the head of the family on stated occasions burns incense to the gods and prays for good fortune. Plastered on most every door are long strips of red paper, upon which are printed mottoes. It is the custom at the beginning of every year for the head of the house to paste upon his door the motto which is to be the watchword for the family during the year. If there should occur a death in the family during the year, a white piece of paper is pasted over this motto in order to destroy any semblance of gaiety about the place. Furthermore, at the beginning of the next year, the head of the house in which the death has occurred will not put up a new motto. He will renew his motto at the beginning of the second year, provided another death has not occurred in the family.

Along this road flows a perfect stream of people. One can hardly keep from experiencing the sensation that there must be some undue attraction which is calling out such numbers into the highway, but this is the usual daily shifting of the multitudes. Among them are hundreds of emigrants that are going to or returning from Manchuria. Tens of thousands of workmen go from Shantung to Manchuria every year. After they work in Manchuria several months, the majority return to their homes.

What peculiar carriages one sees! There are the immense wheel barrows screeching their tortuous course down the road. You can hear them squeaking for a long distance. They are loaded with everything imaginable, and on many of them are loads that would seem heavy enough for one or two horses to pull, and yet these loads are handled by men.

And what droves of little donkeys one meets! Swung across their backs often are immense baskets in which are piled every commodity raised in the community. It may be that vegetables will be in one basket and in the one on the opposite side of the mule may be a child. Some of these donkeys almost disappear underneath the immense loads that are piled upon their backs. This would be true of the donkeys that are carrying loads of dry grass or pine branches, which are to be used in fuel.

We would call this trail a road only by courtesy. It is a rough trail, and only the shentzas, carts, wheel barrows, lone donkeys, pedestrians, and the horse or muleback riders can traverse it, but some progress is being made toward improvement. On the route, we passed a begging priest, who stood before his temple asking for contributions, which were to be used in the building of bridges and in improving the highway. This old priest collected large sums of money in this way, a large portion of which he uses for the improvement of the road. He takes the place of the country overseer, and undertakes his task as a means of treasuring up merit for himself in the next world. The common belief is that one who does anything toward the improvement of the road will receive favor in the life to come. The building of highways in China means the construction of a highway to favor in the next life. It is a virtuous thing to build a road. One could easily believe that people who had so long endured the hardships of this poor trail could readily accept the idea that those who

would improve the road should receive special favors.

We followed down the trail until noon, and stopped at a characteristic Chinese inn. We ate lunch in the porch of this inn, and as open as the porch was the kitchen. It was fortunate for our appetites that the whole thing was open, because we would have not been willing to go into closed quarters with the fumes which came from that kitchen. We had an audience of perhaps one hundred, who stood around watching us closely while we ate our meal. Out in the inn-yard were hitched a score or more of mules. Unluckily for me, as I was passing through this inn-yard one of these little animals backed suddenly and kicked me three times before I could move. The bruises have been with me for several days, but they have not been serious. I shall pay my respects to these donkeys hereafter from a safe distance.

As one travels his lonely course down this road, he has time to think. I thought of Holmes, our pioneer missionary to Chefoo, who rode out this course after he had been in Chefoo for less than a year in order that he might treat with some men he supposed to be soldiers who were connected with the Taiping Rebellion. It turned out that these men were not connected with the Taiping Rebellion, but were plain ordinary bandits. They murdered Holmes and also an American Episcopal missionary by the name of Parker, who was his traveling companion. Along this route J. B. Hartwell, C. W. Pruitt, Peyton Stephens, and many others of our workers have gone in pursuit of their tasks. It has been made sacred by the hallowed service which these men have rendered. They have indeed been builders of a high road to a better life. They have pointed many people to the real road, which leads to merit and salvation not only in this life but in the life to come. We say many sections of the new automobile road, which is being graded. It is a promise of a better day. It will be better for the people in their communications with one another. From what we have seen in the spiritual development of the people we are sure that much brighter times are ahead of us in the work which we are trying to do for these great multitudes. And there are multitudes. We are told that in a radius of five miles around Zungkia, a village in which we stopped overnight, there were one hundred villages averaging in population of 850 people. In this eastern end of Shantung province, where our work is progressing so wonderfully, there are at least ten million people in easy reach of our mission stations. Through the hearts of these people we must build a highway unto God.

"Habit is a well that is easy to get into, but hard to get out of."

To the Boy.

"O, not for the great departed,
Who framed our country's laws,
And not for the bravest hearted,
Who died in freedom's cause,
And not for some living hero
To whom all bend the knee,
My muse would raise
Her song of praise;
But for the man to be.

Contributions

COORDINATION OF EVANGELISM AND ENLISTMENT.

By O. E. Bryan, Superintendent.

At the June meeting of the Home Board the Departments of Evangelism and Enlistment were coordinated. This does not mean that they were united or combined. Both Departments are to remain as they were before the June meeting so far as organization and work are concerned.

The Coordination of these Departments is for efficiency, each can supplement the other on the field. Having both Departments under one Superintendent gives opportunity for the direction of the workers, so that Enlistment can prepare the way for Evangelism and then follow up the Evangelistic efforts, enlisting the individuals and churches after the Evangelistic meetings are over, and in many cases Evangelism can prepare the way for Enlistment.

The Evangelists under the Home Board are to continue to function as Evangelists and the Enlistment workers are to continue to function as Enlistment men. These Departments do not interfere with each other, but supplement each other in every well regulated missionary program.

We believe that this adjustment will make the Home Board more efficient in its missionary efforts, that it is a step in the direction of economy and will avoid overlapping and duplication.

Evangelism without Enlistment fails, we believe, to adequately conserve the result of meetings in the churches. Enlistment without Evangelism is more or less formal and tends toward a cold and intellectual program. Evangelism finds the diamond. Enlistment grinds the jewel and shapes it for a place in the Master's crown. We believe that Enlistment and Evangelism are inseparable in the Great Commission. They are both outstanding in the work of the New Testament Missionaries. In accord with the commission of Christ, Paul said to Timothy, "Do the work of an Evangelist", "Preach the word", "Be apt to teach", "Neglect not the gift that is in thee", "Give attendance to reading exhortation, to doctrine", "Endure hardness as a good soldier of Jesus Christ", "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly divining the word of truth."

BAPTISTS ARE STILL BEING PERSECUTED IN ROUMANIA.

Despite the repeated promises of the Roumanian government that the persecution of Baptists would cease in that country, advices have just reached this country that the persecution is practically as severe as ever, and that for no other offense than that of worshipping God after the dictates of their own conscience, without any disturbance of their neighbors or violating any of the rights of others, our spiritual kinsmen

are being humiliated, beaten, imprisoned and subjected to all sorts of inhuman treatment.

It is learned that among the concrete instances of such persecution that have just been called to the attention of the Roumanian government through the activities of the Roumanian Baptist Union are the following:

(1) Jon Dan of Petrifalau, District Sibiu, cited before the Court Martial repeatedly because of his Baptist faith.

(2) The Baptist pastor, Alexander Isbasha, of Birchish, District of Caras-Severin, cross-examined by the local priest regarding his Baptist faith, thereupon arrested by the police and beaten into insensibility.

(3) The Baptist pastor, Jon Ungar, arrested and brutally beaten by the police of Negrilesti, District of Solnok-Dubuka, because he had conducted services.

(4) L. Ivanosh, Baptist pastor, of Isovoare, District of Orhei, arrested during the services and chapel closed.

(5) Iszar Zaharia of Farau, District of Hunedicara, expelled by order of the mayor from the town of Beius because of having made "Baptist propaganda."

(6) The local priest, Andrei Martzan, of Jepis, District of Behor, lies in wait for the Baptists going to services on Sunday and beats them.

(7) The local priest of Vidra, District of Turda, goes with the police to the Baptist chapel during the services, breaks up the service, arrests the leaders and confiscates the books.

(8) The corpse of the child of Simion Popovici, a Baptist of Firigihaz, District of Temesvar, was taken away by the local priest by force, being aided by the police, and despite the protests of the parents, was buried according to the rites of the Orthodox Church.

(9) The Baptist pastor, Tihol Hijniakow, arrested in Hotin, District of Bessarabia, and sent to be tried before the Court Martial at Cornautz; and the Baptist minister, J. Lebedence arrested at Ismail.

(10) George Suci and others of Aiud, District of Alba, beaten by the police because of their Baptist faith.

(11) Baptist services in Straja, Patrautzi, in Bahaneshti, and other places in Bucovina prohibited and Baptists persecuted.

(12) Anghol Caliman and others of Capalnashi, District of Carash-Severin, arrested because of their Baptist faith and escorted to Birchish, where they were forced to work the whole day without food. The services were forbidden under threat of serious punishment in case they were held.

(13) The Baptist meeting-places in Fizesh and Moldava, District of Carash-Severin closed by the police.

(14) Theodor Benda of Butin, District of Arad, fined thirty Lei by the police because his children attend Baptist services and not the Orthodox Church.

(15) The local priest of Maska, District of Arad, succeeds in having the child of Baptist parents, Joan Stoian, expelled from school.

(16) The children of Baptists of Cornei,

District of Arad, prohibited from going to school because of their Baptist faith.

(17) Baptist school children of Dud, District of Arad, and Ramnic, District of Ramnic-Sarat, publicly ridiculed and beaten.

(18) According to a medical certificate sent to the Baptist Headquarters in Bucarest, the local priest, Vidrighin of Soleushi, District of Arad, beat the child of Baptist Joan Rameshi so that it became bedridden.

(19) The children of Baptists of Noroda, District of Arad, expelled from school.

(20) The children of Baptists in Jermata, District of Arad, expelled from school by the local priest, Theodor Draila.

(21) The child of the Baptist, Theodor Stanoa, ridiculed because of the Baptist faith and then brutally beaten by the local priest. There is a medical certificate covering this case also.

SOUTHERN BAPTISTS IN FOR A GREAT CAMPAIGN FOR SOULS.

By L. R. Scarborough.

The 75 Million Campaign has had all along great spiritual objectives. The money side has only been a means to an end. Missions, Education, Benevolence, the enlistment, enlightenment, enlargement, spiritual power, and evangelistic conquests have been the main things of the Campaign. Each year we have put mammoth emphasis upon soul-winning. At the recent Southern Convention, Southern Baptists resolved to, if possible, attain this year the largest objective in soul-winning and enlistment they have ever attained. Three years ago they baptized 118,000, two years ago 172,000, last year more than 250,000. For this coming year the universal prayer is that we may baptize far toward 500,000. To this end it is hoped that all of our forces will be enlisted in a great Southwide movement in the smaller churches this summer for the winning of many, many thousands—this during the months of July, August and September; and the rest of the year in the larger churches the winning and baptizing of many multiplied thousands more.

Campaign by Associations.

Many of the states already are far along in their plans for a concerted movement in every association for the winning of the lost. It is hoped that such a campaign for souls will be conducted in each of the 967 associations in the South. The associational leaders are to have charge of this campaign. The plan is for a meeting to be held in every church in the association, which holds its meeting in the summer. The missionaries, pastors, laymen and women leaders are to be enlisted in a great co-operative method for reaching these churches. Evangelistic conferences and rallies are to be held in each association, plans projected for the reaching of every church and the enlistment of every Baptist.

Out-Door Meetings.

Tents and arbors are to be used, and open out-door meetings where these cannot be secured. It is hoped that in the suburbs of every city, in the school houses and neglected

places in every country-side, will be held vital revival movements, so that the great unshepherded people of the open places may be reached with the Gospel. For five miles around every town and city lies the greatest destitution in the home field. Meetings should be held in these suburbs under the auspices of the town and country churches.

All the Pastors at It.

It is hoped that every city, town and country pastor will offer his time, talent and powers to such a movement. The best way for a preacher to spend his vacation is in holding a country or suburban meeting. The pastors of the city and larger town churches can aid the small churches in holding 20,000 evangelistic meetings in the months of July and August if they will, and thereby win multiplied thousands and be stronger and happier themselves. For the sake of his own ministry every town or city pastor ought to hold at least two country meetings a year. They can mightily use their deacons, Sunday school officers, and W. M. U. and B. Y. P. U. forces in aiding them in these revival efforts, and thus greatly strengthen and revive leaders in their own churches.

Some Suggestions.

1. We must remember that the basic hope of all our movements lies in our evangelistic spirit and power. Baptists will die if they do not evangelize.

2. We must remember that this movement should be born in prayer—persistent, continuous, spiritual importunity. Revivals are prayed down, not worked up.

3. For the best conquest the leaders should organize classes in soul-winning. Get your deacons, Sunday school forces, and W. M. U. and B. Y. P. U. forces together in several hours of study of the art of soul-winning, and train them for personal work.

4. There should be in all these revivals some great vital presentation of the fundamental doctrines delivered in the spirit of soul-winning. Our people should be indoctrinated.

5. It will be well in each of these meetings to have a denominational day in which the whole program of Baptists is set out in the spirit of evangelism.

6. Great stress should be put on the doctrines of stewardship and tithing in this evangelistic campaign.

7. When we are enlisting our people in soul-winning and in the larger denominational program we should get subscriptions for our Baptist papers. Every revival meeting in the South should send in a large new subscription list for the Baptist paper in that state.

8. Every one baptized should be enlisted in the 75 Million Campaign and a two-years subscription should be secured from him during the meeting in which he is saved, and the same from each unenlisted Baptist in this movement that comes in touch with the revival.

Baptists have now a great opportunity. The people are willing to hear the Gospel and are easy to be reached. All we need to do is to go after them in the spirit and power of the Gospel. In thirty days I have seen more

than 300 professions of faith. Two hundred fifty of them united with Baptist churches. More than one hundred of them were grown men. My prayer is that this concerted, Southwide evangelistic movement shall result this year in bringing into Baptist churches multiplied thousands of new converts. All Baptists at it, persistently, spiritually, on the New Testament basis, in the power of the Spirit, will win. We can if we will, through God's strength and power. Let's do it.

THE NEW ORLEANS HOSPITAL AGAIN.

By W. W. Hamilton, St. Charles Ave.
Baptist Church.

The discussion in the denominational press as to the New Orleans hospital has been of great interest to those of us who are working here, and it seems important that the following facts should be brought to the attention of our Southern Baptist churches.

1. This is the third time the Convention has given its approval of the New Orleans hospital, first at Washington, then at Chattanooga, and again in Jacksonville. The Convention has been consistent and persistent in its vote on this subject. How many times will this have to be done, and how many years will it take to have full discussion? When will it be settled? The Home Board is the servant of the Convention through which its finances come, and has no discretion when definitely instructed by that body.

2. New Orleans citizens met the conditions laid down by the Home Board. They were not told at first how the money was to be raised, and they were not limited as to time. When they found that money from the city treasury was not acceptable, then they set about to give it as individuals, and did so in a great and enthusiastic way. They saw to it also that every hindrance as to building and operating was met satisfactorily to city laws.

3. This is not something foisted upon the Convention by the people of New Orleans, but is in answer to the action of our own Convention at its Washington session, and concerns the site selected for the Convention by representatives of the Home Board.

4. If the Home Board did not desire to be in the hospital work, then it might have said so two years ago, and if the Convention has made a mistake in its desire then it has made the same mistake three times in succession. The Board has taken previous action favoring the hospital, and did not seemingly object to doing hospital work until this year of financial stress.

5. The statement by Drs. Broughton and Mullins that this should not be given to the Home Board seems to overlook the fact that practically all of our church property here is owned by the Board, that the Home Board has invested its thousands in New Orleans, has built churches and missions, supported pastors and missionaries, and bears the closest relation to the Baptist Bible Institute. Why not turn over all this to local Baptists or to Louisiana State Board, if this principle now applies to the hospital.

6. The same principle of distance would forbid the Foreign Board from building hospitals, or schools, across the sea, and would cause them to turn these over to the natives, or give the money to associations over there to control. The same principle would forbid Mountain Schools, and would close Home Board work in El Paso, in Tampa, in Cuba, in the Canal Zone.

7. New Orleans is missionary ground, with about twenty-five hundred white Baptists in a city of 500,000 population, dominated by Catholics. It is sheer folly to talk of this handful of people undertaking the task. As well ask the mountaineers to do their own school work, or Florida to meet the great opportunity in Tampa and Ybor City.

8. The hospital was not to be built for the accommodation of the 3,000,000 Baptists over the Southern States, but as one of the greatest missionary investments that it has ever been our privilege to seize. Such a hospital, in such a place, at such a time is buying up the opportunity of a generation. We have sown the seed, the harvest is at hand, and we are urged by some not to reap.

9. If, as Dr. Pitt who was not present seems to think, this matter was not fully and ably debated, then how can one ever be? Dr. Mullins, as presiding officer gave full opportunity for discussion at Jacksonville, and stated then and there that the charge of lack of debate could no longer be brought against the Convention. Remember also that only one New Orleans Baptist took part in the debate, and that was Mr. C. A. Ramsey, a business man. The speeches made were by others who believed it the thing to do. It was not forced by New Orleans Baptists.

10. Those who would oppose the action taken may not realize it, but they are now seeking to give their work here a wound which would be long in healing, are trying to make Baptists the laughing stock of the city, are helping to discredit the Home Board and the Southern Baptist Convention in the eyes of a Catholic city, and that too at the very time when that city has turned to us with confidence and with the Macedonian call to come in and help.

11. The woman's work was bitterly opposed, and so were the Sunday School Board, the Education Board, the Relief and Annuity Board. Those who oppose the hospital need to go slow, lest they be found to be fighting against God in this time of our greatest opportunity in the city which we have tried so long to win.

12. If money had been plentiful then probably no question would have been raised. Three times the Convention has made its pledge. Let us pay our vows as a people! Surely by our next Convention we will not be so hard pressed. If we are, let us do as we urge our individual members to do, and that is to keep the promises we have made even if it means sacrifice and self-denial. The Convention has given its pledge to New Orleans, and the Home Board has been instructed to undertake the task. Let us be loyal to the Home Board and hearty in this great missionary enterprise as in the others which God has opened to Southern Baptists.

News and Views

Bro. S. N. Fitzpatrick writes from Lebanon, July 7, "The burial of Mrs. Peter Bashaw was conducted yesterday at Mt. Juliet church by S. N. Fitzpatrick and A. Robertson. She was 71 years old; leaves a husband and five children. She was an excellent woman and a noted church worker."

* * *

Bro. P. S. Rowland, Home Board singer, writes from Oneonta, Ala., July 5:

"Closed fine meeting at First Church, Thomasville, Ga., 25th, in which there were forty additions. Dr. W. M. Anderson, of Quitman, Ga., was the preacher. Home Board Evangelist L. C. Wolfe is doing the preaching at Oneonta, Ala., and I am leading the singing. Large crowds are attending, and interest seems to be growing from day to day."

* * *

Dr. V. I. Masters, Editor, announces:

"Hon. W. A. Frost, for a number of years president of the Kentucky Baptist General Association, has recently accepted the office of business manager of the Western Recorder, at Louisville, Kentucky. Brother Frost is a business man of ability and experience and is prominently known in Kentucky as a leader of the forces of civic righteousness. He will immediately give his attention to the enlargement of the plant of the historic old paper and also to subscription enlargement and advertising."

* * *

Dr. E. E. Northern, who has been the efficient head of the Department of Greek at Union University, will spend his vacation at Lois, Va., and in September will enter upon his duties at Bluefield College.

* * *

His friends over the State will rejoice to hear that Dr. W. J. Stewart, the faithful superintendent of our Orphan's Home, is about well again after an attack of blood poison.

* * *

Stanly Armstrong writes from Franklin, La., July 5: "The Solomon-Armstrong evangelistic party has just closed a most successful two weeks revival meeting with the First church of Bogalusa, La., in which there were 150 additions; 98 of whom were for baptism."

* * *

Mr. Frank H. Leavell, Secretary of the Inter-Board Commission of the Southern Baptist Convention, was presented with a paid up policy in the Relief and Annuity Board by the young people of Georgia at the recent state B. Y. P. U. convention at Athens where Mr. Leavell was a speaker. This is a most happy manner in which the Georgia young folks have expressed their esteem for their former secretary.

"Evil triumphs because bold and aggressive. Good fails only when it is hesitant and apologetic."

BAPTISTS AND THE CUMBERLAND PLATEAU.

By W. C. Creasman, Crossville, Tenn.

What are Baptists doing in the Cumberlands? I know this subject of mountain work has been discussed a great deal here recently, but many of the brethren who present the claims of our great mountain folks are not themselves familiar with conditions as they really exist. I would like, briefly, to call attention to this section of country known as the Cumberland Plateau, lying along the Tennessee Central railroad, which leads from Nashville to Harriman. Here is an area of something like 5,000 square miles, with a population of about 90,000 people. There is not any section of the state that has a more promising future than does this section. The president of our state university a few weeks ago told me that his prediction

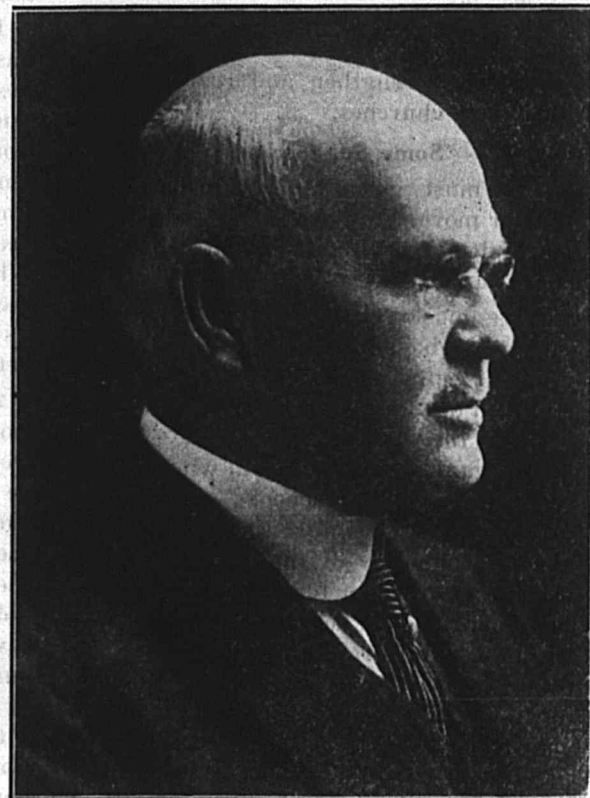
was that in two decades this would be one of the greatest sections of our good state. But for Baptists there is not much future unless something is done. My church (Crossville) is the only Baptist church between Rockwood and Cookville, a distance of fifty miles, that has a resident pastor and full time preaching. In this area we have one struggling little mountain school which is bravely trying to teach Baptist principles to the few boys and girls whom they are able to accommodate.

Now let's see what other people are doing in this country. The Methodists recently established a school here at Crossville, with a farm of over five hundred acres, and upon good authority I can say that fifty per cent of the money in that school is Baptist money. The Congregationalists have a school in this county with a farm and a hospital in connection. And between the Presbyterians, Congregationalists, and Methodists, we have

Some of the Conference Speakers at Murfreesboro



W. C. REAVES, Clarksville.



B. D. GRAY, Atlanta, Ga.



E. K. COX, Jackson.



J. T. HENDERSON, Knoxville.

seven community workers in this county alone. Our brethren of other denominations are awake to the opportunities of this great country, and are taking advantage of our slothfulness, and are laying the foundation for strong churches in the future. Yet these people are naturally Baptist people. They are simple, truth loving people, and the New Testament doctrine is really what they want, and Baptists are the only folks who have it, but if we fail them they will take the next best thing they can get.

Now as to what we need. I would not ask for "Community Workers" for I do not think that alone will solve the problem. What this country needs is Baptist preachers. Men who can clearly and convincingly preach the teachings of our Lord, and the doctrines of the New Testament. These people have been preached to a great deal, but much of the preaching has been by wandering preachers of different faiths, and some of no faith at all, until many of them are greatly confused in their minds, and they are longing to feel themselves in the grip of someone who knows where he is going, and why he is going there. More simply stated, they need the plain New Testament Baptist gospel. Shall we give it to them, or will we continue to withhold it and watch them follow off after heresies?

I am sure that our State Board, and our big-hearted secretary, Dr. Wilson, would be glad to supply this need if they were able, but they have already shouldered responsibilities so great that to take on more is next to impossible. But I wonder if a few of our wealthy laymen could not make an offering to the Lord, and employ at least one or two strong, suitable men; preachers who will go out and carry out our Lord's Commission here among this people.

Think it over brethren. Talk to the Lord about it. I trust we will not sleep away our opportunity, or neglect our God-given duty. These people are our people if we will claim them for our King.

THE POOR BOY AND COLLEGE.

By Oscar E. Sams.

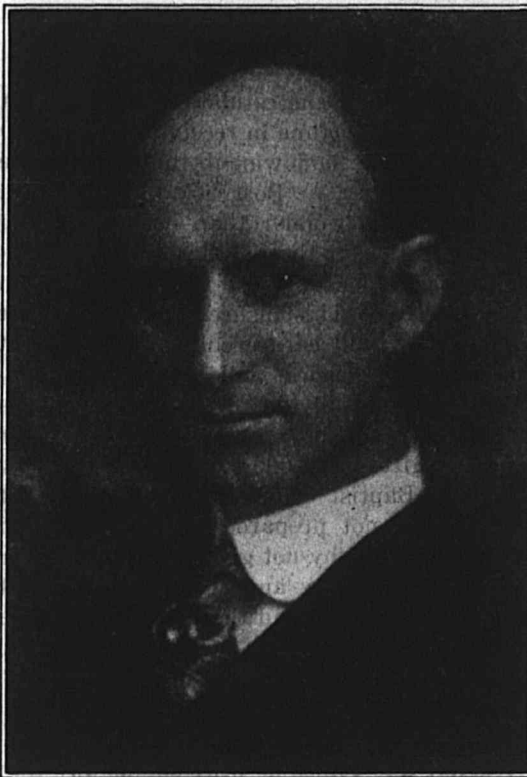
For nearly three years I have been connected with Carson-Newman College in the capacity of its President. During this time I have made some observations which may be interesting and helpful to the aspiring and deserving young people who may chance to read this article.

1. I have observed that about nine out of every ten who make inquiries about entrance to Carson-Newman College claim to be poor and need help. Our great section is more poverty-stricken than conditions would warrant us in believing, or our constituency wants something for nothing.

2. I have observed, too, that a big per cent of those who say they want work really do not want it. They have read of how others worked their way through school and became great, and without seriously considering what it means, apply to some school for an opportunity to do something. During last session I announced from the Chapel platform that the office wanted some men to help fix up the tennis courts after class hours and that the men would be paid for this work.

I had to make a second announcement before we could assemble as many as six who would help. This occurred in a body of students, two-thirds of whom were either getting help or had asked to do work. I mean to say this, all who ask for work do not really want to do it.

3. I have observed in the third place that about all who are really worth helping will make a place for work, if they are unable to



PRESIDENT OSCAR E. SAMS.

find it. This class is composed of young men and young women who are willing and determined to do anything that is honorable that will help secure an education. These do not wait to see the entire way, but resolutely make the start, following the little light they have, believing that God will open a way through the seeming wall of impossibility when they get their nose up against it. These are among the three hundred who meet the Gideon test for an Education. These are the ones for whom great business concerns and the professional world are looking. These are the ones whose lives will spell success.

AN URGENT ADMONITION

1. Go to College!
2. Go this year!
3. Go whether you can see your way or not, provided you exhaust every honest effort to secure work.
4. Work during the summer vacation. Show your friends you mean business. Work whether you get big wages or not. Work whether you get anything for it or not. There are too many good people in the world to see you work all summer without any remuneration. If you should do such a thing, they would fall over themselves to lend support to such a young person. There is someone, somewhere, who will lend at a reasonable rate the money needed by every worthy, needy young man or young woman. I have not much hope for the young person who is not willing to sign a note in order to go to College. So many will borrow money

with which to buy automobiles, but when it comes to going to College, they say, "I don't want to go in debt," when if the real truth were known they want the Education given them. The fact that education is "free" in the public schools, leads them to feel, even though they won't express it, that higher education should not cost anything, not even board or fees.

Parents are frequently to blame when the children are not educated. During lean years they keep their children out of school to work in order that they (the parents) may be worth as much at the end of that year as at the end of the prosperous years. These parents forget that their children get older each year, and that only a small per cent of those who drop out of school ever complete their course.

Every parent owes his child an education, and he should make an honest attempt to give it, even at the point of great sacrifice. I know parents who own fine farms and bank stock who want their children to work their way through school. They are not willing to disturb the investments that are paying dividends. When a parent won't sacrifice to the last ditch for his children, I have little respect for his sincerity or devotions when he declares with crocodile tears, "I'm doing my best in my own weak way."

A PERSONAL EXPERIENCE

I thank God every day that I had a father who helped me to plan, and was willing to put his name to a note with mine. I thank God, too, for the panic of 1895 when I was ready to go to College and father was without money. We borrowed it, and it was seven years before I got out of school. The first hundred dollars had drawn forty-two dollars interest. Then when I did get through College and the Seminary, and went to preaching, it was on a salary of \$35.00 per month.

I borrowed money on which to go to College and worked my way through the Seminary. I advise the former course. By borrowing, I had time to give to my books and time to give to the student activities and time to catch the spirit of College life. During the school years that I worked, I found I had less time for study and little or no time for student activities.

A CLOSING APPEAL

In closing, I have this word. If you have the proper preparation and determination, come on to College, come whether you can see all the way or not, but come determined to stay, and willing to do anything at any time if it be honorable whether you get much remuneration or not.

During my connection with Carson-Newman College, no such student has ever had to leave for lack of funds. All others are hardly worth helping, and the world will miss them very little if they fail to complete their College work. Challenge God in this task of preparation. He has never yet let any one do more for Him than He is willing to do for them.

Boston Herald—The millenium will not come so long as each political party's best asset is the other's incapacity.

Christian Education

Harry Clark, Secretary, Nashville

YOU CANNOT DOWN AMERICANS!!

French, Italian, and Portuguese boys who do not have money, take it for granted that they cannot take a college education because it would be beneath the dignity of a University student to toil at menial tasks as some American boys do. Russians starve their way through college. One of my former students who studied art in the Latin Quarter in Paris, told me of seeing Russian girls, who were art students, so poverty stricken that they were either bare footed or without stockings in the dead of winter. On the other hand, working one's way through college is truly an American way. In the Orient, fathers apprentice out or sell their daughters as slaves in order to educate their sons. In America, the girl goes to college as well. Here are the ways that some students earn their college expenses: picking fruit, husking corn, gathering nuts, picking cotton, varnishing furniture, mowing lawns, washing windows, caring for furnaces, running errands, waxing floors, making syrup, beating carpets and rugs, decorating show-windows, tutoring backward students, sawing and cutting wood, cleaning cellars and barns, doing spring cleaning, painting and putting away wire screens in the fall, washing automobiles, painting houses, selling Christmas cards, making needed household articles such as coat-racks and umbrella-racks.

TENNESSEE COLLEGE NOTES.

After meeting so many, delicate girls, it is refreshing to go to Tennessee College and see the sturdy, virgorous, healthy type of young womanhood which is developed by our great college for women through its attention to physical development. It was one of the first institutions in the state to provide a gymnasium; but Miss Gladys Bassett, the efficient physical directress, believes in open air exercise and games also. In fair weather, you see these splendid girls out on the playgrounds in the afternoon, and the spectator wishes that all the mothers of Tennessee knew the advantages given at Murfreesboro.

The Murfreesboro Kiwanis Club will give a prize to the best all-round student in Tennessee College, selected by the faculty and students.

The course in journalism has attracted much attention, because this is an occupation which is very attractive to women. The ideal at Tennessee College is to make girls serious-minded and capable of supporting themselves if necessary. Why will parents send daughters to "finishing schools" when they can patronize such a worth-while college?

Every year the first of May, high school seniors from all over the state are invited to be the guests of Tennessee College for a "High School Week-End." Call the attention of your high school faculty to this cus-

tom, because many girls after this little taste of college life grow ambitious to attend Tennessee College.

We warmly congratulate Dean Weaver upon the student publication issued by the students of journalism. It was wittily dubbed the "Tennessee-Anne" in imitation of the "Nashville Tennessean." This newsy little paper is a credit to our great woman's college.

WAKE FOREST'S GOOD FORTUNE.

We warmly congratulate Wake Forest upon its good fortune in receiving \$1,250,000 addition to its endowment funds from the estate of Jabez A. Bostwick, Standard Oil Magnate. No wonder there was a rousing demonstration at the Southern Baptist Convention at Jacksonville when the telegram was received. This insures another Baptist college that will be accredited by the great accrediting agencies, and in the past Baptists have had all too few of their colleges accredited. Oh! how we wish that a number of small gifts of \$1,000 to \$2,000 might flow into our Baptist colleges in Tennessee. If friends are not prepared to make out and out donations, why not give the money to our colleges on annuity and receive the interest as long as you live and then let the principle go to the college after you have ceased to live? You cannot carry the money with you. All you want in this life is the interest on your money. If you are wanting an absolute security, this comes as near one as any that can possibly be offered. If desired the colleges can also give you a bond with a bonding company to insure doubly the security of your donation. One of our colleges has a debt that is badly in its way in securing aid from the Rockefeller Board. If that debt could be taken care of by annuities, it would be worth \$50,000 additional to that college, right now, in its improved financial outlook.

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

CALLING A PASTOR.

I started to call this article "How the Average Church Calls a Pastor," but decided that the title was too broad, as the observations I am going to make may not apply to enough churches to justify the word "average". I hope they do not. And yet I have seen the things I am going to talk about take place in several churches and have known of their taking place in others.

I don't know whether it is a preacher's place to be talking about these things or not, but I don't hear anybody else talking about them, and I think it is time they were being discussed, so I am going to say a few words.

To begin with, I believe that our way of having every church call its own pastor is the Holy Spirit's way of doing it, and that, of course, is the best way. I am sure, however, that the way many churches go about calling a pastor is not the way the Holy Spirit would have it done. The appointing

of a pulpit committee is about the first thing that is usually done, and I think that the Holy Spirit approves of such a committee, and works through it wherever possible. But how often is it possible! How often is this committee appointed after the church has prayed earnestly for the Holy Spirit's guidance in the appointment of such committee? Are these men selected because of their wisdom and piety, or because of prominence in the church? These are interesting questions.

This committee at once finds itself facing a very complicated job. The first difficulty is met when the recommendations and, alas! applications, or what is equal to them, of from one to fifty preachers are taken up. Frequently it is decided to take these up one by one and give the preachers a chance. Poor preachers! Here they come, one after another, to be sampled. The congregation sits as critics, everybody watching for weak points, so as to keep the church from making a mistake. One preacher speaks well, but some one is afraid that he won't suit the senior deacon who has peculiar ideas about young orators. Another is a good thinker, but he couldn't be able to hold a popular audience. The next one has a slight nasal twang and is too tall. Another is a good evangelist, but he hits sin too hard and would run the young people away. The next one would undoubtedly be a good man for the place, but somebody has heard that his wife is not a good mixer. Weeks pass by, and the crowd gets tired of the preacher procession and begins to drop off. Then in desperation the committee recommends that the church call a man who has just been recommended. It is done and everybody is relieved, and the congregation sits by to see what the new pastor will do. Now my question is how much did the Holy Spirit have to do with it? He hasn't been asked to have very much to do with it, and if the new pastor is the Holy Spirit's man for the place it is because the Holy Spirit has been able to overcome the attitude of the church rather than because he has had the co-operation of the church.

Of course what I have described here is not always the way it is done. But other things just as foolish are frequently done, and the Holy Spirit is not the author of foolishness. I knew a church once that wanted to call a man pastor, but the leading man of the church persuaded them that it wasn't the thing to do. He then moved his membership.

How much better it would be if every pastorless church would go on its knees before God and beg for guidance, and then, when God sends the pastor, keep on praying for him and the lost around them.

C. D. CREASMAN.

The Baptist Sunday School Board announces Teacher Training awards for Tennessee during June, in all departments, a total of 252.

COVERS THE SOUTH
NO FEES UNLESS PLACED
Continuous Enrollment in Three Offices
SOUTHERN TEACHERS' AGENCY
COLUMBIA, S. C. CHATTANOOGA, TENN. RICHMOND, VA.

ASSOCIATIONAL DIRECTORY FOR 1922

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

No minutes have been received from the following associations:

Granger County	
Harmony	
Mulberry Gap	
Wiseman	
Wilson County	Sept. 20
New River	Oct. 19

RESOLUTIONS BY HOME BOARD
RELATIVE TO THE RESIGNATION OF DR. L. B. WARREN.

Your committee charged with the preparation of suitable resolutions relative to the severance by Dr. L. B. Warren of his official relation to the Home Mission Board, present:

In accepting by his insistence the resignation of Dr. L. B. Warren as Superintendent of the Department of Church Extension of The Home Mission Board because of the great affliction of the loss of his physical vision, we record:

1. Our deepest sympathy with him in a loss so serious.

2. Our high esteem for him as a Christian gentleman and faithful collaborer.

3. Our genuine appreciation of his tireless and successful efforts in bringing the Building Loan Fund of the Home Mission Board to its present valuable and promising condition, well past the million dollar mark.

4. Our assurance to him of our abiding interest in his constant well-being and continued usefulness in the sphere of service he may find it fitting to set his hand.

5. Our purpose to enter these expressions of loving interest in him upon the official records of the Home Mission Board, to furnish a copy of

them to L. B. Warren, and to provide copies for our denominational papers.

COMMITTEE:

John M. Green	W. H. Major
E. L. Connelly	C. A. Davis
C. W. Elsey	W. M. Seay
R. C. Grandberry	John F. Vines
M. G. Campbell	John A. Huff, Jr.
J. M. Dawson	Mrs. Geo. Westmoreland

"A QUITTER"

By M. R. Cooper.

Pastor C. D. Creasman had a very interesting article last week in the Baptist and Reflector on "When Should a Pastor Resign?"

This subject concerns pastors and churches more now than ever before because of greater restlessness now than ever before in pulpit and pew.

Brother Creasman writes well. In fact he usually does everything well; but if he had quit before he wrote the last sentence this writer would not have broken the 18 months of silence.

The last sentence says: "I wish our preachers in general would remember that God hates a quitter, and anybody can resign."

Will Brother Creasman give Chapter and verse that teach that "God hates a quitter?"

Hate is an attribute of Satan, not of God. Proverbs 6: 16, 19.

"There are six things which Jehovah hateth; Yea, seven which are an abomination unto him: Haughty eyes, a lying tongue, And hands that shed innocent blood; A heart that deviseth wicked purposes; Feet that are swift in running to mischief; A false witness that uttereth lies, And he that soweth discord among brethren."

"The Blackness of Hate"

One's whole nature recoils from the blackness of hate, and from the sin that kindles the wrath of the righteous God. It is impossible for God to hate His own offsprings. Certainly God hates the weakness and sinfulness of His Children: but cannot hate His Child. He loves His Children with an everlasting love, whether they work or quit.

"The Case of Elijah"

Did God hate Elijah when he fled from Jezebel to the mountains? He sent a raven with food to the discouraged prophet. The kindness of the raven, the solemn grandeur of the mountains, and the healing balm of nature and God all combined to resuscitate hope and faith in the weary soul that wanted to die. Then God showed His love for "the quitter" by appearing in person, and asking: "What doest thou here, Elijah?" And at His call Elijah went back to his old task of ministering to Ahab who had sinned more than all the other Kings of Israel. Ever more Elijah was faithful and God's love did not permit him to die, but translated him!

"The Case of John Mark"

John Mark quit in Perga. Dr. Robertson calls it "Flickering in a Crisis." Later when he wanted to re-enlist, he was rejected by the Apostle Paul; but accepted by Barnabas. Perhaps God led Paul to reject Mark that through all subsequent time no servant of His should dare to presume. And perhaps God led Barnabas to accept Mark that no discouraged Shepherd should despair. Who knows but that John Mark became a stronger man and a better

minister because of that experience.

Indeed, the gospel of Mark would never have been written, but for this kindly deed of Barnabas?

Who knows but there are John Marks today out of the active Ministry because there is no Barnabas?

And because there is no Barnabas they seek other fields of usefulness, and are called "quitters." Paul lived to see his error, and to see the wisdom of Barnabas. Go thou and be a Barnabas!

177 8th Ave., N. Nashville, Tenn.

ENOUGH.

By E. W. Winfrey.

We have been reading some well written articles on Evolution. Many of use needed such literature—We knew nothing of Evolution before—and, forsooth, we know not much more about it yet. Not a fact has been adduced pointing in the direction of the development of the many forms of living beings from a few life germ. There seem to be no such facts, and one is left to his old-time faith in the direct creation of all the species. Some scientists appear to presuppose an economy of Divine force in creation. But, the Creator—as nature abundantly shows—does not practice economy in the expression of His powers. Writers with able and ready pens could well afford to give us now some crisp and comprehensive discussions on the marvels of God's wisdom and might in the production of His works, and on the rich sayings of His Book, and on the wonders of His grace.

"HE MARVELLED"

Yes, we're praying for a revival, but we don't expect it," said a godly woman recently to a companion in a small town. "And others are praying for it, but I don't know of any one that expects it."

Do YOU expect it?

Ah, perchance that explains it!

How far does a "godly" man's prayer, or any prayer, of unbelief get with God?

Is not an unbelieving prayer a mockery to Him?

Does it not make Him out a liar?

"And He could do there no mighty work" (although He was as ready there as elsewhere). "AND HE MARVELLED BECAUSE OF THEIR UNBELIEF" (Mark 6: 5, 6).

The healing of the souls of men is a mightier work than the healing of their bodies. And millions of souls are waiting today for His healing touch.

When will it be given?

When the Church—when YOU AND I (Matt. 18: 19)—pray in agreeing, God-given faith, and continue thus until the answer comes, pleading before the Father the sacrifice of Calvary. "The power of the Cross is alone irresistible."

Will you not spread this appeal before God? It may be His command to you to

PRAY FOR A REVIVAL.

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

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 JULY 9, 1922

Nashville, First	1220
Knoxville, Fifth Ave.	655
Chattanooga, First	620
Memphis, First	615
Knoxville, First	582
Johnson City, Central	530
Knoxville, Broadway	479
Maryville, First	476
Chattanooga, Tabernacle	437
Knoxville, Deaderick Ave.	423
Nashville, Third	381
Chattanooga, East	380
Knoxville, Lonsdale	375
Cleveland, First	339
Erwin, First	333
Nashville, Eastland	316
Chattanooga, Central	316
Harriman, Trenton St.	311
Nashville, Edgefield	310
Humboldt	310

SUNDAY SCHOOL NOTES

The Encampment next week. Everybody ready for ten days of the best time ever. Don't fail to get there on time and stay until it is over.

The Training School on at Tracy City this week has been well attended. Mr. Preston has been doing the work. It was our pleasure to be there Sunday and help to get it started. Also ran back for Friday night.

The Tullahoma Church voted to pay the expenses of a young person to the Encampment at Murfreesboro. This is a wise investment. Nothing could pay larger and better dividends. Wish every church in the country would do this same thing.

Calls are coming from every quarter now for work. It will be hard to meet all the requests with the force that we now have in the field but we will do our very best. Be patient with us and we will get to you after awhile. If you want a school this year please let us know at once about it.

We are trying to organize every association in the state this year and if you have not had a convention yet please let us know when and where you would like to hold your meeting and we will help to get a program ready.

Centennial School came in late but we give below the statistics for last month. Average attendance for June 154%, a net gain of 2 1/4 per Sunday. Enrollment for June 215. They have on a training class at Centennial this week taking the Manual.

Rev. Leland S. Sedberry, Lewisburg, writes "we are planning to bring a crowd from here to the Encampment. Send me a dozen programs."

Following is the program for the East Tennessee Bible Conference to be held at Jefferson City in August.

PERSONNEL OF PROGRAM

Dr. Lloyd T. Wilson, Corresponding Secretary State Executive Board, Nashville.

Dr. W. H. Knight, Prof. Bible, Southwestern Baptist Theological Seminary, Seminary Hill, Texas.

Prof. Harry Clark, Secretary Education, Nashville.

Dr. J. M. Rogers, Returned Missionary, Dothan, Alabama.

Dr. B. A. Bowers, Nashville, Tenn.

Mr. E. H. Petree, Knoxville, Singer.

Mr. W. H. Preston, Knoxville.

Mr. D. M. Livingston, Sweetwater.

Douglas Hudgins, Tullahoma, Tenn.

Miss Bessie Acree, Clarksville.

Miss Margaret Buchanan, Nashville.

W. D. Hudgins, Tullahoma.

Mrs. J. H. Anderson, Knoxville.

Dr. J. B. Ray, Richmond, Va.

FOREWORD

Last year we held at Jefferson City a Bible Conference for Preachers which was so well attended that we have decided to make it an annual affair and have combined the Summer Training School with the Conference giving work for every one who is interested in Church Work of any kind. Last year we had more than 100 preachers present and we hope to have double that number this year. We hope to establish at Carson-Newman College for East Tennessee and Union University for West Tennessee a great Conference to give inspiration, education and good fellowship to all our people each summer for Ten Days. This year the program covers Sunday School, B. Y. P. U., W. M. U., and Layman and all other lines of definite training. The Conference is under the general direction of a committee of the State Executive Board.

Program—The program this year is the best that can be had. The men who are to teach the various books and courses are experts along their particular lines. The Courses for Preachers include Bible, Missions, The Holy Spirit and all other phases of Church Efficiency taught in the various books of the Study Courses. Courses will be had for all who desire them in other lines.

Place of Meeting—There can be no more appropriate place for this conference than Carson-Newman College which should be the logical center of our educational work in East Tennessee. The sessions are to be held in the College Chapel. Guests will be entertained by the College management and in the homes of the town.

Expense—The school will be financed by gifts from churches over the state, especially those in East Tennessee. There will be no cost for tuition, nor books for preachers, and board will be only \$1 per day or \$10 for the entire ten days. We are asking churches to pay the expenses of their pastors to this conference, as we believe that this money invested in the pastor will be the very best investment possible.

Books—We have arranged with the Sunday School Board to furnish books for preachers taking the course free, and to others will be given an opportunity of purchasing books on the grounds at the regular price. Only cost to laymen and others will be the cost of books and board.

PROGRAM OUTLINED B. Y. P. U. NOTES

The First Hour—The first hour each day will be given to study classes in all the general courses. If the classes mentioned in the general outline is not sufficient we will be glad to organize other classes for those who may demand them. We will also allow classes to be taught at the early evening hour provided the same may become necessary.

Bible Hour—The second hour will be a Bible study of the Book of Romans, led by Dr. W. H. Knight, of the South Western Baptist Seminary, Texas. He is highly recommended by Dr. Scarborough and is coming as a representative of that great Seminary. This will be worth the whole week's expense.

Stewardship Hour—The third hour in the morning will be given to a study of Stewardship, led by Prof. Harry Clark. He will use a text book but will give in addition outside information and suggestions. All will be expected to take this work unless there be some who desire a special conference on some other line. Any special conference may be called at this hour.

World-Wide Program—A study of the Baptist world-wide program will be given by Dr. Jesse M. Rogers, Dothan, Ala. He is a Missionary furnished by the Foreign Mission Board. This will be a fitting climax for the morning sessions.

Recreation—The afternoon will be given to recreation and sleep. Games hikes, shade tree conferences, personal talks and good fellowship will be tolerated all over the campus.

Devotions—The Sunset Devotions will be conducted by Dr. B. A. Bowers, assisted by Mr. Petree in song. This will be the high hour each day, as we hope to get close to God at this hour in a special way.

The Evening Hour—The Evening hour will be a study or lecture on the Holy Spirit by Dr. Lloyd T. Wilson. No series of lectures can be more fitting and more helpful to all present. We anticipate for this hour a high attitude spiritually.

Sunday—Sunday will be given over to the regular services of the day, Dr. Wilson doing the preaching. Sunday school, regular Worship at both hours, with the B. Y. P. U. and other organizations holding their regular sessions, giving demonstration programs for the benefit of the pastors present.

NOTES

We hope to make this the greatest conference ever held anywhere in the South. If everyone will co-operate we will make this such a meeting. That means that every pastor in East Tennessee will have to make a sacrifice to be present and help.

Following this conference we hope to enroll a lot of preachers in our correspondence school. We furnish books free to preachers where they will study them and take the memory test.

For further information and programs write W. D. Hudgins, Tullahoma, Tenn. or Dr. B. A. Bowers, Knoxville, Tenn.

The Fidells and Fishermen's classes of the Orlinda Baptist Church met jointly on the banks of the river at Mildale and had an old-fashioned fish fry, the men having landed in 20 lbs. of fish. A most enjoyable afternoon was spent. The two classes have just closed a contest in which the Fishermen were victorious.

Our good friend, Mr. F. H. Leavell, of Memphis, sends in another list of names for awards in B. Y. P. U. work. This time seven young people completed work in "Training in Church Membership."

The Senior B. Y. P. U. of the Green brier Baptist church has attained the Standard of Excellence and wish to be recognized as an A-1 B. Y. P. U.

Rev. O. M. Drennan, Seymour, Tenn., sends in a list of 34 names of those who merit, awards for the book, "Training in the Baptist Spirit."

Mrs. C. D. Creasman, who taught the Junior Manual at the St. Elmo Church recently, sends in a list of 32 names. We are grateful to Mrs. Creasman for the very efficient service rendered.

JUNIOR B. Y. P. U. CONVENTION WHEN? WHERE?

Of course the Junior and Intermediate B. Y. P. U.'s are going to have a Convention. Not only a convention but they have almost gotten ahead of the Seniors and are going to have three Conventions; one in each of the grand divisions of the State. These conventions will only last a day each but there will be a week's program put into them and you will think you have had a weeks good time when it is over. We are planning on having some of the very best music, most inspiring talks, most successful demonstrations of B. Y. P. U. work, along with a real Study Course of B. Y. P. U. Methods. At noon time at each of these conventions we are planning a real "PICNIC" with dinner on the ground and lots of fried chicken and fun. After dinner we will have a real "surprise" and a B. Y. P. U. playlet. Many plans for the work for the coming year will be worked out at these conventions and many of our problems solved. It is hoped that every Junior and Intermediate Union will see that at least one delegate from their union attend one of these conventions. The convention for Middle Tennessee will be held at Murfreesboro during the Baptist Encampment there and it is expected that many Juniors will come with their parents to the encampment and at the same time attend the convention.

Middle Tennessee Junior Convention—Murfreesboro, July 20, 1922.

West Tennessee Junior Convention—Jackson, July 27, 1922.

East-Tennessee Junior Convention—Jefferson City, August 10, 1922.

PROGRAM OF STATE JUNIOR AND INTERMEDIATE B. Y. P. U. CONVENTION, MIDDLE TENNESSEE

July 20, 1922.

8:30-9:30—Intermediate Manual for Intermediate—C. S. Leavell.

Study for Service for Juniors—W. H. Preston.

9:30—Song Service—Mr. and Mrs. C. H. Mount.

9:45—Devotional.

10:00—Reports—All Unions Represented.

10:15—Junior and Intermediate Talks "Organizing a B. Y. P. U."

"Why a Junior and Intermediate B. Y. P. U.?"

"Our A-1 B. Y. P. U."

"What the B. Y. P. U. has Meant to Me."

10:50—Special Music—Nashville Juniors.

11:00—Demonstration—Murfreesboro Juniors.

11:15—"The Junior and His Bible"—Mrs. Lucy Cooper Johnson.

11:30—Special Music—Smith Springs Juniors.

11:35—"Me—Today"—W. H. Preston.

11:45—Encampment Orchestra—Miss Alberta Carroll in Charge.

11:50—"Me—Tomorrow"—Dr. Harry Clark.

12:00—Picnic Dinner.

1:30—Musical Program.

1:45—A Surprise.

2:00—Closing Thought—Rev. D. N. Livingstone.

2:30-5:30—Athletics, Stunts, Games, Picnic Supper.

Every Junior and Intermediate should Bring a Basket Lunch.

ECHOES FROM THE CONVENTION

The Inspirational musical program on Wednesday afternoon—the opening day of the Convention—was one of the finest sessions of all. Mr. I. C. Petree, State Chorister, had a splendid musical program arranged and Dr. Harry Clark brought the message of the afternoon on "Music."

THE PREVERTING POWER OF PRIVILEGE

(Address of Pres. Oscar E. Sam Be-fore the Graduating Class of Carson-Newman College, 1922)

In this closing hour of your college career, it is my earnest desire to leave a few thoughts which I hope may linger with you, and serve both as warning and inspiration, through life. This is probably the largest graduating class in the history of the college, and I am sure none has ever been more promising. Wrapped up in your ambitious lives, are immeasurable possibilities of service.

For a lesson-setting I have wandered back to the Garden of Eden, to the world's first commencement occasion, when the great Chancellor had placed the seal of Heaven's university upon the diplomas of Adam and Eve, and set them in their field of service with the instructions to "dress it and care for it." No pair ever started life under as wholesome environment. Every prospect was pleasing, but the ambitious couple disregarded the danger signals, and wandered in forbidden paths. The day of reckoning came, and we read, "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." In the garden of privilege they had found the tree of perversion, and were now hiding from God in God's own garden. God and Adam were on opposite sides of the trees. The gift had gotten between the Giver and receiver. The gift had eclipsed the Giver. Adam found himself incapable of containing both God and the garden at the same time.

No doubt you have anticipated the

truth I am trying to enforce, and by looking into this ancient mirror, you will see your own faces reflected. The most dangerous condition before anyone or all of you is that of being comfortably situated. Adam's privileges and comforts cost his piety.

During the last four years you have learned many lessons. Just before sounding of the last gong of your



PRESIDENT GEO. J. BURNETT,
Tennessee College, Murfreesboro.

college career, let me assign you a life-lesson, one over which I hope you will ponder much and long. It is this, Strive to keep the garden of the Lord and the Lord of the garden both. Adam failed to make a passing grade on this lesson, and we his descendants find all the difficulties that met him.

You hope to do well in your new garden. The grave danger surrounding you will be not so much the serpent that crawls in from without, but with the trees that God Himself has planted with His own hands. It was not the bewitching apples of Sodom, but God's own apples of Knowledge that brought sorrow to the new tenants. It was not one of Adam's own cunning devices, but God's own garden of plenty that took away the attractiveness of Eden. Not many of you will be able to hold advantageously more comforts than you now have. For a long time I have been convinced that it is not the invalid, but the strong, healthy man who needs the prayers of the Christians. It is during the hours of distress and grief that men think most frequently of God. The time will come when every Christian will thank God more sincerely for life's subtractions than for its additions, and when he will see a plus sign emblazoned on every cross. During their wanderings in the desert, God's ancient people kept the faith and never grew lean in soul, until they were abundantly supplied with quails.

These remarks lead me to state this staggering paradox, that one of Christianity's greatest handicaps is civilization. The same amount of evangelistic work will accomplish more among the Hottentots and the Bushman tribes, than in the great centers of population in the civilized countries. This statement should not surprise you, since its verification is pictured many places in the Bible. Jesus hurled His anathemas against

the so-called literati, while he dined and worked with publicans and harlots. Some one has well said: "Jesus civilized people, but He avoided civilized people." The Church from its beginning has been built up out of the unlettered and poor. Long ago Paul uttered a great truth when he said, "Not many wise men after the flesh, not many mighty, not many noble are called." On the other hand, Christianity is the mother of civilization. The flower and fruitage of Christianity such as decency, wealth, power and culture are so generously admired that the tree that bore them is lost sight of.

THE TREE OF CULTURE

In these latter days we are coming more and more to realize that one of the trees between us and the Lord is the tree of Culture or Knowledge. This ancient story portrays the first historic instance where a good thing showed its power for harm. The trees was of God's, and not the devil's, planting, and unquestionably Knowledge is a worthy acquisition; but it must be remembered that Satan has



REV. J. E. HAMPTON, Pastor,
Murfreesboro, Tenn.

ever posed as a friend of learning "Eat the fruit of the tree," said he, "and ye shall become as God." He consistently exalted learning centuries before Paul said, "Knowledge puffeth up." Knowledge is the fruit of the tree that stood in the very midst of God's garden. The Churches have planted and mothered the schools of our land, but in many instances they have grown a flower and foliage of intellectual complacency and conceit which have shut out the face of God. Science that had its birth in the Church has, on many occasions, grown conceitedly blatant, and frequently those who eat the fruit turn and stab the mother out of whose very life they come.

THE TREE OF RICHES

Another tree whose leafy bowers get between the tenant and the Lord of the garden is the tree of Riches. The tree of Riches, like the tree of Culture, has its rootage in holy soil. You will not be surprised when I state that those who represent the vast percentage of the wealth of the world gather in the Churches on Sundays for regular worship. And as it is not easy to get culture without becoming lost in our own learning, so

it is not easy to become rich without getting lost in the world of our getting. The Gospel has found it no easy task in saving either the philosopher or the millionaire, yet there is nothing inherently wrong in either wisdom or money. Both are rooted in the garden of the Lord. But both become hindrances when the Lord is on one side of the tree, and you on the other. The acquisition of Riches, like the acquisition of Knowledge, gives the possessor a feeling of sufficiency. It is difficult for him to pray sincerely, "Give us this day our daily bread," when he knows he has assets sufficient to keep him in bread for a millenium. The feeling that comes with possession kindles the spirit of Almighty that crowds out the Gospel.

THE TREE OF DECENCY

Another tree growing in God's garden and which frequently hides His face from ours is the tree of Decency. The Gospel has always been a patron of good behavior. When a man who imbibes, by heredity, or environment, just enough ideals of decency to lead him to magnify his goodness, when inwardly he has not been renewed, he at once becomes the most unpromising soil for the Gospel. Dr. Chas. Parkhurst has said with force: "I dread respectability more than I dread original sin. The devil of decency is more incorrigible than the devil of dirt." The most unpromising man in the class is the one who knows just enough to tickle his vanity and conceit, and not enough to picture the height and depth of his own stupidity. During my sixteen years in the pastorate, I found that the most difficult man to reach was not the "down and out" toper who had no friends, but the "up and in" toper who had been given a veneering of elegant proprieties, and who had many friends. It was members of this later group whom Jesus called whited sepulchres. To the respectable Scribes and Pharisees, He said, "The publicans and harlots go into the Kingdom of God before you."

These three trees, Culture, Riches, and Decency, grew in paradisaal soil, but either of them is sufficient to conceal from you the face of God when He is on one side and you on the other.

So civilization, the first-born of Christianity, stands with dagger in hand ready to stab its own mother. I trust I have been able to lead you to see both your danger and your hope. You and these treacherous trees are in the same garden, but it is the Lord's, and He is in His own garden. Keep yourselves where you can see the Lord, and He can see you. If you have money, bless God for it, and keep on God's side of it. If you find you can't keep your money and your God, let God take away your money before your money takes away your God.

We must pray that the great God save our civilization from the imminent danger, and power of that civilization.

Today you are entering your garden of privileges. Do not forget the presence of seductive, perverting fruitage all about you. Hold your gifts of Culture, Riches and Decency in the spirit of stewardship. Cultivate the garden and do it with your eye continually on the Lord of the Garden.

Vanderbilt School of Expression

Fine cultural course including English, French, Dramatics, Story Telling, Physical Education.

TERM OPENS SEPTEMBER 27th

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

WOMAN'S MISSIONARY UNION

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

Bible topics for 1923:

January—The Challenge of the Gospel.
February—Readiness.
March—Our Message to the World.
April—Overcoming Difficulties.
May—Human Manuscripts.
June—Understanding of the Times.
July—Qualification for Christian Service.
August—Fruits of Righteousness.
September—The Greatest Industry in the World.
October—"The Fever Left Her."
November—The Wondrous Gift of Life.
December—The Vision of the Coming Kingdom.

The monthly meeting of the Executive Board was held Monday, July 3rd, instead of Tuesday, the 4th. The meeting was given to the discussion of plans for the summer work. Miss Cora Moore will not be able to continue, as her school begins at an earlier date than expected. Miss Grace Weaver will give July to William Carey and Ebenezer associations until the last week she will assist in work in the Bible Conference at Union University—with a children's hour. Plans are for as many of the associations to be reached as is possible, so that our W. M. U. work will be presented at these meetings. Much to our regret we are to lose July 15th, our efficient stenographer, Miss Florence Marsh, but we hope to have literature go out promptly as during her service.

M. B.

Dear Corresponding Secretary:

You will recall that at Jacksonville it was decided to send clothing to the needy Baptists in Europe. A letter has been received from Richmond saying that all the plans have been perfected for the transportation of the supplies. The ship will sail the latter part of September but the bundles should reach Brooklyn as soon as possible after the first of September. It is hoped that none will be sent before September because of storage charges.

The Richmond office has promised to send to you the tags to be used in shipping the bundles to Brooklyn. If you do not receive them by August 1st, please write to Mr. Geo. N. Sanders, P. O. Box 1595, Richmond, Va.

In the August issue of Royal Service and in August Home and Foreign Fields I will have notices about the great need for this clothing and for its shipment to Brooklyn in September. In those notices the societies will be told to write to your office for the shipping tags. In your state paper, in letters and in the assembly and associational meetings please urge all who can do so to have a part in this easy and yet most merciful form of giving. September 3rd, is suggested as Baptist Bundle Day when the boys and girls, men and women will bring bundles of clothing to the church, the women assorting and packing the supplies on Monday. I know you will enter heartily into this.

Your friend,
Kathleen Mallory.

Report of Cor. Sec. for June 1922. Two weeks' vacation.

No Field Work except local Office Work.

Letters received	98
Cards received	18
Letters written	70
Cards written	39
Mimeograph letters mailed	671
Personal Service blanks	601
Certificates issued	33
Seals for mission study small monogram	89
Post Graduate	10
First Official	11
Reading stamps G. A.	6
Packages mailed	28
News articles prepared	4
Packages contained, 15 Royal Service; 6 H. & F. Fields; 11 W. M. U. Yr. Books; 234 Leaflets; Manuals, Y. W. A., 6; G. A., 2; R. A., 3; S. B., 5; Personal Service, 4; Mission banks, 3; Fish for S. B., 53; Tr. Sc. Catalogues, 3.	
New societies reported 2 W. M. S., 2 Y. W. A., 1 G. A., 2 R. A., 2 S. B. B. Total of 9.	

Obituaries

Webb—Little Chloe Isabelle Webb, daughter of Rev and Mrs. D. A. Webb, departed this life June 26, 1922. She was born June 11, 1919, being three years and fifteen days old. Acute Bright's disease was the cause. She was a member of the Mine City Sunday school, belonging to the Cradle Roll Class. She loved her classmates and teacher, and never missed a chance to attend her class. We all miss her, but realize our loss is her eternal gain. Father, mother, four brothers and three sisters are left to mourn her loss.

Mrs. Eudora Black—Eudora Dillon was born June 9, 1856. She was left motherless at the age of four years, being taken into the home and hearts of her uncle and aunt, Mr. and Mrs. C. S. Dillon. She was a good daughter and a great comfort to them. She gave her heart and life to the Lord Jesus during a revival at Bradley's Creek Baptist church in September, 1873. She united with this church and remained a faithful member throughout her life. She was married to Wm. A. Black July 6, 1875, forming a happy union. She was never strong, and when the death angel came she was an easy prey. She was stricken with pneumonia and lived only a few days, dying March 8, 1922. Her pastor, Rev. J. H. Ramsey, conducted the funeral services and her body was laid to rest in the Milton Cemetery. She loved to tell others about her Savior and when she saw anyone striving to carry on the Master's work she gave them an encouraging word and a place in her prayers. She was a Sunday school teacher for many years, and was always in her place when her health permitted. She had a bright smile and a warm handclasp for everyone. We shall miss her on every hand. To the

lonely and desolate husband we extend our heartfelt sympathy and pray that our God may comfort him.

Bettie Mathes,
Bonnie Thompson,
Bessie Lee Lester.
Committee.

Mrs. Julia Ann Sauls—Julia Ann Duggin was born March 2, 1842. She was converted and joined Auburn Baptist church when she was seventeen years old, later in life she moved her membership to Bradley's Creek Baptist church. She was married to David Sauls in 1859. Both husband and wife were earnest followers of Jesus. God in His infinite wisdom saw best to call the husband home first, he died April 23, 1906, but the beloved mother was permitted to remain with her children until March 17, 1922, when she, too, was called to meet her God. The funeral service was conducted by her pastor, Rev. J. H. Ramsey, at Bradley's Creek church, and she was laid to rest in the church graveyard. She leaves to mourn their loss, four children, fifteen grandchildren and twenty-three great-grandchildren. May they all so live as to meet these dear parents in the better world.

Bettie Mathes,
Bonnie Thompson,
Bessie Lee Lester.

Committee for Bradley's Creek church.

Mrs. Lucinda Craddock—Lucinda Sims was born March 14, 1846. She professed faith in Christ and joined Bradley's Creek Baptist church in September, 1864. She was married to S. H. Craddock September 23, 1865. She died October 21, 1921. After brief devotional services in the house in the presence of a large number of friends and relatives she was laid to rest in the family burying ground. She was the mother of eight children, all of whom lived to be grown men and women, though four of them crossed over the river of death before their mother. She was a good wife and mother. Her life work was in her home. She was a consecrated Christian and loved to shout her Redeemer's praise. To the bereaved husband and sons we can only point to her God who is abundantly able to save and the God of all comfort.

Bettie Mathes,
Bonnie Thompson,
Bessie Lee Lester.

Committee for Bradley's Creek Baptist church.

Wampole—Jake Wampole died June 26, and was buried at Mt. Juliette, the service being conducted by S. N. Fitzpatrick. Bro. Wampole was 72 years of age. He professed religion ten years ago but never joined the church, yet his faith sustained him in life and cheered him in death. He was a good man and citizen of old type.

He leaves 11 children and a number of grandchildren as well as many relatives and friends. His wife preceded him some years ago and sleeps in same burying grounds. He was an honest emphatic man, yet pleasant and friendly.—S. N. Fitzpatrick.

Fields—D. L. Fields was buried today at Barlow Creek Baptist church cemetery, the service being conducted by Elder S. N. Fitzpatrick. Bro. Fields was a Deacon of his church for many years and for some years Superintendent

of the Sunday school and one of the oldest members. He was 71 years of age at his death. He was a faithful attendant at church, prayer meeting and Sunday school as long as his health permitted. He was a good man. He leaves a wife and four sons, one daughter and many friends and relatives.—S. N. Fitzpatrick.

RESOLUTIONS OF RESPECT By Grand Junction Baptist church

Geo. W. Prewitt—Brother Prewitt joined our church June, 1886, and remained therein until his death, March 3, 1922. He was always a willing and faithful servant of his Lord and Master.

Be It Resolved:

1st. That our church has lost one of its best workers, continual attendants and contributors.

2nd. That the community has lost one of its best citizens and honest upright men.

3rd. That Christianity has lost a true and faithful Soldier of the Cross.

Done in Church Conference this 9th day of April.

J. W. Cunningham, Moderator.
J. E. Tipler, Church Clerk.

BASIS FOR CHRISTIAN UNION

By Ben Cox

Extract From Sermon on "Why I am a Baptist." Sunday Evening, May 7
Central Baptist Church, Memphis, Tenn.

Another reason I am a Baptist is because the Baptists furnish the most reasonable basis for Christian unity. There has been a good deal of cheap talk about church federations, etc. We must not forget that proximity is not unity. If it were, the Irishman and the bear would be very closely united when the Irishman caught the bear but could not turn him loose. Uniformity is not unity. To herd a large number of people into a religious enclosure does not really unite them. I maintain that the Baptists furnish more things



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upon which Christians in general could reasonably unite than any other denomination. For instance, their view of the Bible as being God's Word and the standard by which all creeds and conduct must be judged, and that the Bible is a sufficient rule of faith and practice.

In the second place, we stand for a regenerated church membership. Any churches will receive regenerated people.

In the next place, their stand on the question of baptism. Churches everywhere will receive the baptism of the Baptists, because the leaders in all Christian denominations, including the Roman Catholics, hold that Jesus was baptized by immersion and that immersion was universally the practice of the early Christians. Just here let me remark that John Clark Ridpath, perhaps the world's greatest historian, says "I should not readily admit that there were Baptist churches as early as 100 A.D., though without doubt there were, as all Christians were then Baptists."

Besides this, the leaders in all Christian denominations agree that the word "baptizo" means to "immerse" and nothing else.

In the next place their view as to the relation between baptism and the Lord's Supper. All Christian denominations agree that no one should come to the Lord's Table until he has been baptized.

In the next place their views of church government, which is a church government of the people, for the people and by the people.

The government of a genuine Baptist church is perhaps the purest democracy in the world. It is a striking fact that Thomas Jefferson testifies that when he wrote the Constitution of the United States he received more help from the constitution of a little Baptist church than from any other source. The world is now hungry for democracy as never before. Autocracy, thank God, was never so unpopular as it is now. Dr. Mullins tells the story that the king of Sweden was addressing a body of business men and said facetiously "Business is bad. You business men are complaining of bad business but the King's business is in the worst condition of any business with which I am acquainted."

It is a striking fact, also, that the President of the United States is a Baptist. Also the Secretary of State, one of the best the nation has ever had, and that the most influential man in Europe today is a Baptist, the little Welshman, Lloyd George. I think Dr. Gambrell told the truth when he said "Lloyd George has more power in his little finger than King George in his entire body." It has come to pass that a Baptist now has the appointing of the bishops and archbishops of the Church of England, and let us not forget just here that the famous Baptist preacher, John Bunyan, was cast into jail because he refused to conduct his meetings according to the Rubric of this

same Church of England. It has also come to pass that no European nation would dare to take any very important international step without ascertaining "How does Lloyd George stand on the question?" It is a striking fact, too, that the King of England has conferred on Dr. John Clifford the Order of Companion of Honor, which is a coveted distinction given only for merit and valuable public service. There are only 28 in all the British Empire who have this honor. Don't forget that this same Baptist preacher, John Clifford, is the man who, a number of years ago, was one of the "passive resisters" against taxation for religious education and quite a number of times the bailiffs went to his residence and seized different household articles and sold them at public auction to pay the taxes.

Yes, we are in a wonderful era of democracy and I insist that if Christian people really wish to find a basis of union, they can find it in Baptist churches.

A PREACHER WHO IS DELIVERING THE GOODS

By John W. Inzer.

After these three years of association with Rev. J. N. Bull, and observing his work and manner of life, I feel disposed to say a word about him through the Baptist and Reflector:

J. N. Bull is pastor of the East Chattanooga Baptist church. He has been pastor of this church seven and a half years. For about a year of this time he had a leave of absence and served with the Y. M. C. A. during the war.

When Brother Bull took the East Chattanooga Baptist church they had about 150 members. They now have more than 400. They had about 75 in Sunday school. Their average attendance now is 350. They have a beautiful church building, though it is entirely too small for their present needs. I think in a short while they will erect a nice two-story annex in the rear of their present building which will greatly relieve the congested conditions of their Sunday school and will also allow an increase in seating capacity of more than 100 in the main auditorium.

It is a fine thing to stay on the job and deliver the goods and see the results. This is what Brother Bull has done. His people take good care of him. He has no stated salary. They give him a certain per cent of the collections, but I am told that this runs around \$2,500 to \$3,000 a year, which is absolutely freewill. Last Sunday morning his congregation presented him with a new Ford touring car, with all the up-to-date accessories, and I understand they are building a garage for him this week.

Brother Bull was a married man before he had a real vision of a life of service, or a desire for education. He took his family with him when he went to Carson & Newman College. Men who have done this have an idea of what his struggles and hardships were, but he never gave up. Now his war experience has deepened his consecration and broadened his vision. I am happy to say these words to the brotherhood about a man who deserves them, and who is not looking for a job, but making a great job out of the one he has.

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PASTORS' CONFERENCES

NASHVILLE.

Centennial Church, L. P. Royer, pastor; "The Power of the Insired World." "The Power of a Lie." In SS 145; In Sr. BYPU 17; In Jr. BYPU 15; In Intermediate BYPU 8; Good hot weather congregations.

Una Church—F. P. Dodson, pastor; "Child Training," Mal. 4; Repentance Luke 13:3; In SS 84. In BYPU 22; 1 baptized. Good program rendered by Judson Memorial BYPU. Hope you come again.

Calvary Church—W. H. Vaughn, pastor; "If God Be For Us" and "Baptism" In SS 103; In BYPU 20; Baptized 3.

Park Avenue Church—A. M. Nicholson, pastor; "The New Testament Church" and "After Death, What?" In SS 221; In BYPU No. 1, 12; In BYPU No. 2, 12; In Intermediate 20; In Jr., 32.

Greenbrier Church—Melvine W. Crump, pastor; "The Growth of the Kingdom" "The Power of the Gospel." In SS 156; In BYPU 26; In Jr. BYPU 40. Large congregations at both hours.

Eastland Church—O. L. Halley, pastor; Stewardship of the Church and Shall the State Educate; In SS 316.

Belmont Heights—Geo. L. Hale, pastor; "The Flower and Fruit of Faith" "The Weakness of the Flesh"; Good hot weather audiences; Raised \$175.00 for orphanage.

Franklin Church—J. W. Stewart, pastor; Rev. Carpenter, supplied pastor Stewart improving but it will be some time before he will be in the pulpit again.

First Baptist Church—W. F. Powell, pastor; "The Pre-eminence of Jesus"; "In the Garden of God." In SS 1220; Received for Baptism 2; Baptized 5.

Seventh Church—Edgar W. Barnett, pastor; "Winning the Lost" "The Man who Had Better Never Have Been Born"; In SS 203; Received for baptism 1; By Letter 1; Professions 1; Sunbeams 23.

North Edgefield—A. W. Duncan, pastor; "Psalms 20:7" "Luke 23:18"; In SS 218; In BYPU 41; Additions 2.

Edgefield Church—W. M. Wood, pastor; "The Acceptable Christian Life" and "Detected in Sin." In SS 310; In BYPU 30; In Jr. BYPU 15. Special offering for orphans' home, \$150.00.

New Bethel Church—H. F. Burns, pastor; In SS 41; Organized BYPU.

Central Church; Felix W. Muse, pastor; "Financing the Kingdom" and "Breaking Bad Habits." In SS 142; In BYPU 76; Special crowds and musical interest; Great day; Raised \$51.00 for orphanage.

Grandview Church—Don Q. Smith, pastor; "Dead or Alive—Which?" and "Total Hereditary Depravity." In SS 270; In BYPU 25; In Jr. BYPU 20; By Letter 6; Two fine congregations and good day.

Third Church—C. D. Creasman, pastor; "Staying by The Stuff" "The Girl Who Was Called Crazy." In SS 381; In BYPU 25; In Jr BYPU 50. Baptized 4; Good day.

Judson Memorial Church—Clarence F. Clark, pastor; "Our Own Work" and "The Heart Right." In SS 268; In BY

PU 32; In Jr. BYPU 9; Intermediate BYPU 12; Special offering for orphanage of \$120.00.

KNOXVILLE

Lincoln Park: L. W. Clark, pastor; "Our Inheritance" and "The Great Achievement of Life." 205 in SS 43 in BYPU. 21 awards given to SS teachers.

Mt. View: W. C. McNeely, pastor; "A Winning Church" and "A Call to the Lost." 208 in SS.

Lonsdale: W. A. Atchley, pastor; "A Looking Glass" and "Practical Atheists." 375 in SS, 125 in BYPU.

Smithwood: Chas. P. Jones, pastor; 162 in SS. "Shirking the Cross." Evening sermon by Rev John Newman. Newly elected officers of BYPU's installed and 24 diplomas and 11 seals presented. Quarterly report of treasurer shows an average offering of \$590 per month for last quarter. Our church is one of nine on the honor roll in Knox County Association.

Gillespie Ave.: J. K. Smith, pastor; "The Fifth Commandment" and "Salvation, a Fact." 253 in SS 59 BYPU.

Euclid Ave.: J. W. Wood, pastor; "Sodom Destroyed" and "The Bow of Promise." 269 in SS, 40 in BYPU.

Third Creek: W. E. Conner, pastor; "How the Truth Makes us Free." 106 in SS.

Grove City: D. W. Lindsay, pastor; "The Christian Race" and "The Soul's Refuge." 198 in SS, 20 in BYPU.

Dederick Ave.: A. G. Mosley; "Jesus as a Personal Worker" and "God's Compensative for Loss in Consecration." 423 in SS; unusually good congregation.

Central of Bearden: Robt. Humphreys, pastor; The Lord's Supper and "Ye Must be Born Again." 129 in SS.

First: F. F. Brown, Pastor; "The Lost Jesus" and "I Pray that Thou Wilt not Take Them out of the World." 582 in SS, 50 in BYPU, 1 profession, 4 by letter. Crowded house both services.

Fifth Ave.: J. L. Dance, pastor; Rev. 5: 6 and "Steadfast, Immovable." 655 in SS, 2 by letter.

Central of Fountain City: J. C. Shipe, pastor; "All Things Through Christ" and installation of BYPU officers. Good program, great service. 258 in SS.

Immanuel: A. R. Pedigo, pastor; Ps. 84: 10, 11 and "The Magnetism of the Cross." 200 in SS.

Washington Pike: J. A. Lockhart, pastor; "Things to Thank God For" and "Holiness." 111 in SS, 58 in BYPU. Our church grown from 23 to 104 members and free from debt in eighteen months.

Fountain City: Neill Acuff, pastor; "Christians Christlike" and Acts 12: 18. 155 in SS, 1 for baptism.

CHATTANOOGA

E. Chattanooga: J. N. Bull, pastor; "Victory Through Faith" and "The Life of Jacob." 380 in SS.

Tabernacle: "Seven R's" and "Waiting." 437 in SS, 1 for baptism.

Cleveland First: 339 in SS, Pastor

preached at both hours. Good congregation both hours. 2 by letter.

Eastdale: H. C. Pettite, pastor; "Faith's Victories" and "No Probation After Death." 80 in SS.

South Pittsburgh: Paul R. Hodge, pastor; "God's End in His Works." 129 in SS, good Junior and Senior BYPU. Tabernacle meeting begins next Sunday night, Bro. C. E. Sprague of Cleveland preaching.

First: Jno. W. Inzer, pastor; "He had Another Spirit" and "Put None but Americans on Guard Tonight." 620 in SS, 4 by letter, 1 for baptism, 2 baptized. Capacity crowds.

Burning Brush: Geo. W. McClure, pastor; very fine day. Had BYPU training class last week, about fifty taking study course. Organized our third union, all doing splendid work. 98 in SS.

N. Chattanooga: Wm. S. Keese, pastor; "The Secret of a Happy God" and "Religion of Fear." 158 in SS. Good congregation. Special meeting planned to begin Aug. 13, J. B. Phillips leading.

Central: W. L. Pickard, pastor; "The Word of God Our Rule of Life" and "Chattanooga—Good and Bad." 316 in SS, 1 baptized, 43 in BYPU, large congregation.

Chamberlain Ave.: G. T. King, pastor; "Living in a Blaze of Light" and "Chattanooga and Sodom." 102 in SS.

Silverdale: J. A. Maples, pastor; "Living for Christ" and "The Gospel With Power." 78 in SS, 2 by letter. Good congregation, good day

MISCELLANEOUS

Trenton Street, Harriman: J. H. Sharp, pastor. 311 in SS; 1 baptized; 4 by letter; 2 watchcare.

Lawrenceburg: Pastor A. P. Moore preached at both hours to splendid congregations. Good SS. There has been some 80 additions since the Ramsay meeting in May. Pastor preached at Summertown at 2:30 p.m. At Three Oaks at 4:30 p.m. Outlook is fine.

Crossville: W. C. Creasman, pastor. "The Lord's Supper" and "A Professional Fisherman." In SS 90, BYPU 24. Fair congregations. Good day.

Humboldt: E. H. Marriner, pastor. "God's Covenants with Man" and "The Man Who Forgot Himself." In SS, 310; in BYPU, 84; In Prayer meeting 120. Berry Ala.: Evangelist R. D. Cecil preached two sermons. Good hearings, 60 in SS. No pastor.

Mine City: Rev. D. A. Webb, pastor. "An Earnest Christian" and "Stewardship and Work." 175 in SS, 1 by letter.

Maryville: J. R. Johnson, pastor. Preached at both morning and evening service. 476 in SS.

Trenton: 268 in SS, 50 in Senior BYPU, 25 in Junior. Good attendance in church. Brother Ralph Todd preached on "Salvation by Grace." Good BYPU. Voted a two days outing. Kings Teachers Diplomas were presented to Mrs. E. M. Hicks, Mrs. Van Mahon, Miss Annie Hale, Mrs. John Harrell, Mrs. Leroy Shackelford, Mrs. A. H. Metz, and one K. T. Seal to Wallace Jones.

Monterey: Church has called Bro. Elgin of Knoxville for pastor. 133 in Sunday School.

"Ez fer war, I call it murder,—
There you hev it plain and flat;
I don't want to go no furdur
Than my Testymnt fer that."
—James Russell Lowell.

QUANAH, TEXAS, REVIVAL

By J. G. Hughes.

The First Baptist church of Quanah has just closed one of the best meetings in its history and I thought possibly the readers of the Baptist and Reflector might be interested in a word about it. There were many hindrances such as street carnivals, tent shows, Nazarine meetings, an epidemic of infantile paralysis, etc., but in the face of it all our church went right along with its work and the Lord wonderfully blessed us.

There were around twenty professions of faith with twenty-eight additions. Twenty-one of these came for baptism. It was the pastor's happy privilege to baptize among the number a grandmother and grand-daughter, also a father and daughter.

Another very remarkable thing about the meeting was the number of young people surrendering for definite service in the Masters' Kingdom. There were ten who made the surrender during this revival bringing the present total number of volunteers from our church up to fifteen. Twelve of this number have answered the call to definite service since the present pastor came on the field the first of last October. Some of them are going to preach, some will be missionaries, some will teach, some are to be Gospel musicians, etc.

The music and song services were in charge of Bro. Paul Harper of the Seminary at Fort Worth. He is one of the very best singing evangelists I have ever seen. He has lots of the old time religion which puts his work on a high spiritual plane and he is skilled as a singer. He made a fine impression on our folks. The preaching throughout the meeting was done by the pastor.

Our blessings were many and we are giving the praise all to the Lord where it belongs. As a Tennessean I extend greetings to the brotherhood throughout the old Volunteer State.

REVIVAL AT FIRST CHURCH CORINTH, MISS.

By Hugh E. Ray.

The First Church, Corinth, Miss., has just closed a two weeks Revival Meeting. The pastor, Dr. T. W. Young, who came to us in April from Columbia, Missouri, did the preaching. Previous to the meeting he had been delivering some Evangelistic messages. The morning services for the first week were especially for the young people and children, the pastor using a booklet written by himself emphasizing the Christian Doctrine and Life. This booklet is available for other pastors and will be found very helpful. The preaching was eloquent, logical and Biblical and resulted in quite a number of conversions, there being forty-one additions to the membership and quite a number who will join later. The pastor was planning and praying for fifty and there will be that many or more.

The members of the church are greatly delighted with the new pastor who has endeared himself to the entire congregation as well as the people of the community generally.

Brother Scholfield not only sings the Gospel himself but knows how to get the "folks" to join in the worship in song.

BAPTIST INDEPENDENCE

By Ben Cox.

The editor of the Michigan Christian Advocate (Methodist) was writing recently about the trouble between the Fundamentalists and the anti-Fundamentalists in the Northern Baptist Convention. In his article he is reported to have said:

"We wish they (the Baptists) would accept for one year the loan of our Bishops and district Superintendents. They could iron out some troubles without asking the angels to come down and do it."

A Northern Methodist paper takes issue with him and says among other things:

"The Baptists do not believe in the monarchy. They are democratic and we are free to confess that in this age of democracy Methodism is fast becoming more and more monarchical. If it were not for the fear of the Bishop and the shining sword of the Episcopacy" (to quote one of the official advocates) "we would have a greater protest among our preachers over the terrific havoc that the destructive criticism is working in Methodism. There are thousands of Methodist preachers ready to cry out against the hierarchy and the machine and the new theology men now in the saddle of Methodism, if they were not possessed with a ghastly fear of the Episcopacy. Their bread and butter is at stake. They know if they dare to protest they will be sent to the woods. The pastors are afraid of their district Superintendents and Bishops; the district Superintendents are afraid of the Bishop; the Bishop is afraid of the General Conference, and so it goes. Methodism is ruled more by fear of the big stick today than ever in its history. There is absolutely no freedom of action, you must obey the machine or be doomed."

The Baptists are independents! Their declaration of independence has never been rescinded or revoked. A Baptist Church and its pastor can determine of itself what policy it will pursue. The average Methodist Church is not a free body. The Methodist Episcopal Church is not an independent church, it is not a democracy; it is in its form of government a monarchy. During the war we saw monarchs and monarchies going to the scrap heap, and crowns and coronets go to pawn, but within Methodism monarchy is notoriously on the increase, and to speak of the democracy of Methodism is nothing short of a joke."

Let us see to it that no monarchy, or anything approaching monarchy shall be found among Baptists. There can be no real Bible Baptists without complete democracy. Autocracy has no place amongst them. Their government as I have said before, must be a government of the people, for the people, and by the people. Baptists must be democratic or nothing.

"The responsibility is entirely upon the professing Christians of the United States. If another war like the last should come, they will be responsible for every drop of blood that will be shed."—Gen. Tasker H. Bliss, former Chief of Staff, U. S. A.

"My first wish is to see this plague of mankind, war, banished from the earth."—George Washington.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. A. L. Bates of Clarksville, Tenn., is engaged in a meeting at Mounds, Okla., which will last ten days. The church is pastorless. We hope they will not entice Brother Bates to become their pastor.

Dr. R. E. Guy of Jackson, Tenn., is assisting Rev. G. S. Jenkins in a revival at Whiteville, Tenn., which began last Sunday and will continue two weeks. Mr. W. C. Milton and Dr. R. E. Guy have just concluded a highly profitable Sunday School Institute at Whiteville.

The church at Humboldt, Tenn., Rev. E. H. Marriner Ph.D., pastor has let the contract for extension improvements, which include the remodeling and redecorating of the auditorium, the erection of a one-story addition, and the construction of a three-story Sunday School annex. The work will begin by August 1, and will cost about \$25,000, which the church plans to pay off in two years. The annex will be the latest ideal in Sunday School building. The church is constantly growing, 240 members having been added during the past two years, the present membership being 585.

Dr. R. M. Inlow of the First Church, Sedalia, Mo., is preaching a series of Sunday morning sermons on subjects fundamental in the Christian Religion which will run throughout July and a part of August. Such topics as "The Bible, the Word of God, Inspired and Infallible," "The Deity of Jesus Christ," "Salvation Through the Atoning Blood of Christ," "The Resurrection of Jesus Christ" and "The Second Coming of Our Lord." Tennesseans know full well what a treat is in store for the saints in Sedalia.

Judge W. A. Owen of Covington, Tenn. president of the Tennessee Baptist Convention and chairman of the program committee, has called a meeting of that committee during the East Tennessee Encampment at Jefferson City, August 1-11, to prepare a program for the Convention in Knoxville in November. The genial judge cannot be there himself and has referred the duties to Dr. Lloyd T. Wilson of Nashville.

Immanuel church, Paducah, Ky., Rev. H. W. Ellis, pastor, is enjoying splendid prosperity. The Sunday School has an enrollment of 496 and has reached the A1 standard. The pastor is preaching a series of sermons on "The Second Coming of Christ."

Dr. J. W. Storer has completed his first year as pastor of the First church, Greenwood, Miss., and there have been 193 additions. It seems that the church is just now facing the greatest evangelistic opportunity of his pastorate.

Dr. Spence Tunnell of the First Church, La Grange, Ga. has witnessed a remarkable record during his pastorate there of a little more than two years. There have been 611 additions and that, too, without extra revival services. Last Monday dirt was broken

for the new church plant which will take care of every interest of a great modern church organization. The main Sunday School plant will be four stories high with a roof garden and will be equipped with an elevator. The La Grange Daily Reporter, edited by Senator J. H. Jones, had a strong editorial in commendation of Dr. Tunnell's great work.

Little Miss Leora Priddy, daughter of Superintendent O. H. Priddy, was happily converted during the Sunday School Institute held in Whiteville, Tenn., by Mr. W. C. Milton last week.

Miss Sarah Lowney of Blue Mountain, Miss., youngest daughter of Dr. W. T. Lowney, president of Blue Mountain Female College, has just accepted a call to the faculty of Baylor College, Belton, Texas, for the ensuing session. She is a sister of the talented Mrs. J. H. Buchanan of Paris, Tenn.

Rev. L. B. Golden, who lately took charge of the church at Pickens, Miss., inaugurated his work with a revival in which the music was led by Joe Canzoneri. The revival began with deep interest.

Rev. A. T. Hayes, who for the past 18 months has been with the church at West Huntsville, Ala., has closed his work there and is now serving Corinth church, McDonald, Tenn. where he was formerly pastor for three years. The work moves off well.

The revival at Medina, Tenn., in which Rev. W. R. Puckett of Dyer, Tenn., is to do the preaching, will be held the fourth Sunday in August instead of the fourth Sunday in July as was stated in these columns recently.

An innovation in prayer meeting service was introduced last week at the First Church, Clarksdale, Miss., of which Rev. M. C. Vick, formerly at Brownsville, Tenn., is pastor. It consisted of an open-air service, the program being a number of songs by the splendid choir, prayers and a masterly talk by V. W. Venable on "The Bible."

Rev. C. C. Weaver of Tate Street church, Corinth, Miss., has resigned the care of that church to accept a call to Mt. Olivet church, near Baldwin, Miss., of which Rev. Mark Harris of Jackson, Tenn., was until recently pastor. Brother Weaver has done a great work in Corinth.

Rev. Harvey Gray of Ripley, Miss., is in the midst of a meeting at that place in which the preaching is being done by Dr. Geo. H. Crutcher of Baptist Bible Institute, New Orleans, La. The work began last Sunday and will continue indefinitely.

The recent death of Rev. W. J. Beale of Murray, Ky., removes from the ranks of the ministry one of God's most faithful servants. He was over 80 years old but had been preserved

so well that within a few months of his death he preached. He labored much among West Tennessee churches.

At the Illinois Baptist Assembly at Creal Springs, Ill., July 31-August 6, Dr. J. W. Gillon of the First Church, Winchester, Ky., and Mr. W. H. Preston of Nashville, Tenn., are leading speakers. Special addresses are to be delivered by Dr. E. C. Dargan of Nashville.

Congratulations! Dr. W. P. Throgmorton, editor of the Illinois Baptist and Miss Katherine Edwards, his stenographer, both of Marion, Ill., were recently married in Hotel Savoy, Nashville, Tenn. Dr. B. F. Rodman officiating. It is a happy union.

Rev. T. F. Lowry is resigning his pastorate in Colorado and after September 1st will be at Metropolis, Ill., available for revivals, doctrinal preaching or debates. He is a vigorous, forceful man.

FROM ASHLAND CITY

By Mrs. R. E. Morris

Perhaps some of the readers of the Baptist and Reflector would like to know what we are doing at Ashland City. First, I will give you the quarterly report of our Sunday school for the second quarter. Number of officers and teachers, 8; average attendance of officers and teachers, 5; number of scholars enrolled, 97; average attendance of scholars, 58; number of visitors during quarter, 45; total average attendance during quarter, 66; number of teachers meetings, 9; cash on hand at beginning of quarter, \$2.16; amount received during quarter, \$15.68; paid out for Sunday school and other expenses, \$17.84.

Fourteen months ago we organized S. S. with 30 members. At that time we had only four church members. It had been nearly six years since we had any S. S. or church. In June following, Bro. E. H. Greenwell and Bro. A. L. Bates began a meeting which ran nearly two weeks the results being four additions to the church. We called Bro. Greenwell as pastor for half time. Bro. Bates supplied for us until November 1, and Bro. Greenwell took charge of the work and moved his family here in March. We now have 17 members with good prospects of more.

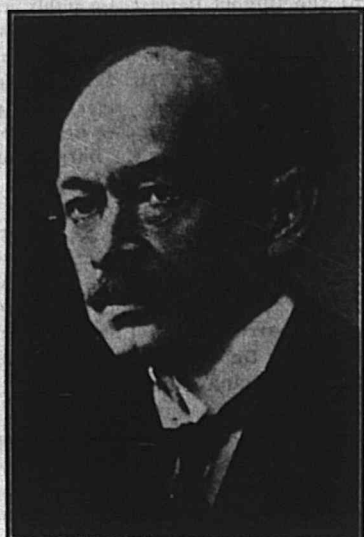
Bro. Greenwell is a fine preacher and a good pastor. We have spent something near five hundred dollars repairing our church and also bought a new organ. We have a good church now. Our revival meeting will begin the fourth Sunday in August and run two weeks. We are hoping to have a great revival.

"The only wise course is to end competitive navy building, not for one year or five years, and not by a few nations, but for all time by all nations."—Joseph Daniels, Secretary of the Navy, 1-11-21.

When Tired and Depressed Take HORSFORD'S ACID PHOSPHATE

Delightful tonic drink that refreshes and brightens the brain, soothes the nerves, aids digestion. Good for young and old. All druggists.

What Those Who Know Think of Union University



WHY I LIKE UNION UNIVERSITY AND WOULD RECOMMEND IT TO OTHERS

By Lloyd T. Wilson.

There are several reasons why I like Union University and am glad to recommend it to my friends:

1. I have known the school and have been more or less intimate with its work for twenty years, having served five years of that time on its Board of Trustees. During all these years it has had a splendid faculty and has done first class work in every way.

2. I have watched with much interest the men turned out by Union University during these years, especially those who went to the ministry, and I have found them in every instance sound in the faith and successful in their work. Some of these are today recognized as among the most prominent and useful ministers we have.

3. I like Union University because of the religious atmosphere which prevails throughout the faculty and student body. I doubt if this can be surpassed in any school in all the land.

4. I like it because of the great work it is doing for the world today and gladly recommend it to those who desire education and training under the finest Christian influences.

Why Students Like Union University:

First—For its great faculty.
Second—The spirit the students have for one another.
Third—For the Christian influence.
G. T. Holland, Kenton, Tenn.

First—The studious atmosphere.
Second—The especially kind and helpful teachers.
Third—The Christian influence shown in the school.
Evelyn Phillips, Jackson, Tenn.

First—The Christian atmosphere.
Second—The great and lovable teachers.
Third—The love and friendliness shown among the students.
Laura Earnheart, Jackson, Tenn.

What did you think of the statements of the students last week? Suppose you take a piece of paper and jot down each ideal or reason suggested by various students and then make a check mark for each time that same ideal is mentioned and note the result. Do the same for the statements given below and for those that will be given in the following weeks, and then you will see what Union actually accomplishes, not merely claims to do.

The faculty of Union this year is remarkably strong. Four Ph.D. men, one Th.D., three with honorary degrees above the Master's, the other college professors with Master's degrees from recognized institutions.

Union is offering thorough courses in the following departments: *Four year College, Junior Theological course, Pre-medical course, Two full years Agriculture, Pre-engineering, full college course in Domestic Art and Science, full college course in Education, four years Expression, best training in Piano, Voice, and Organ, including two years of post-graduate work in Piano, first class Business College, Training School on the Southern accredited list, offering all High School work; Business and Training Schools are on separate campus from the University.*

Rates, including Board, room rent, tuition, college fees, and books, for men, \$285 to \$350; for women, \$200 to \$350.

First—Because it is a great Christian school.

Second—Because of her Godly teachers.

Third—I like Union because it is a co-educational school.

Fourth—Because she has the best president in the South.

Katie Joe Jones, Jackson, Tenn.

First—Because of its religious teachings and atmosphere.

Second—Because of the home like feeling of the halls.

Third—Because of the friendliness of that student body, teachers and faculty.

Roberta Holt, Central City, Ky.

First—For its religious influence.

Second—For its spirit of good-fellowship.

Third—For its Pep.

Evalyn Watters, Jackson, Tenn.

First—I love the fellowship of a cultured Christian.

Second—I want to grow more like them.

Blanche Pegues, Jackson, Tenn.

First—Calliopean Literary Society.

Second—Christian influence.

Third—J. L. McAliley.

Wm. Howse, Sardis, Miss.

First—The association with a student body, all of which have high ideals.

Second—The efficiency of the faculty.

Third—The loyalty to every phase of devotion and service.

H. H. Waldrop, Idlewild, Tenn.

First—Because it stands for Christian education.

Second—Because I do not believe the system of instruction in the course of studies in which I am individually concerned can be beat.

Third—For its splendid environment and beautiful location.

Giles Grady, Jackson, Tenn.

First—The Christian atmosphere.

Second—The strong faculty.

Third—The athletics.

Ellis Eckstein, Trenton, Tenn.

First—Because it is a Christian institution.

Second—Because of its democratic spirit.

Third—Because of the loyalty of both students and faculty to the institution.

Lessie Lawson, Jackson, Tenn.

First—The atmosphere is the best on any campus.

Second—The faculty cannot be excelled.

Third—The loyalty of the student body.

Fourth—Everybody is a friend to every one else.

Fifth—We know each other and are well acquainted.

J. W. Frost, Wingo, Ky.

First—The Christian influence of U. U. is worth the four years that anyone spends on her campus.

Second—Union is not a large school like most of the state Universities and the students receive individual attention, unlike other schools.

Third—The fact that all of the students, whether rich or poor, are able in the eyes of the student body to stand on the same level is worth attending Union for.

Bryan Davis, Trenton, Tenn.

First—It is my school by right.

a. Location.

b. Control.

c. Things given.

Second—For what it is doing for young men and women and what it will do.

Third—For the army already trained and in the field.

Chesley Bowden, Covington, Tenn.

First—The democratic spirit of the faculty and student body.

Second—The class of work offered.

Third—The co-operative spirit of each student.

C. R. Shirar, Cincinnati, Ohio.

First—The earnestness of the teachers in teaching.

Second—The chapel exercises being priceless.

Third—All about one class of students—No "stuck-ups."

R. E. Morrison, Collierville, Tenn.



WHY I RECOMMEND UNION UNIVERSITY

By Harry Clark

1. Because of the deeply religious atmosphere. In the ten years that I have been visiting colleges of the nation, I have not found any institution with deeper religious spirit. I have never found any unorthodox teaching in its classrooms, and its students have told me the same.

2. Because of its equipment in library, laboratory, and school furniture, which exceed the requirements of the great accrediting agencies.

3. Because of the small expense. Few colleges offer such advantages at so low a cost. Yet its boarding hall furnishes meals better than some of the very expensive schools.

4. Because of the democratic spirit of the institution. A poor boy stands as good a chance there as a rich boy, and that means an ideal atmosphere for mental, moral and social growth.

5. Because of its distinguished alumni.

6. Because of its scholarly faculty.

7. Because manifestly Union University is growing stronger every year.

First—The religious atmosphere in school.

Second—The wide awake school activities.

Third—The good school spirit and co-operation among the student body.

Nina Curlin, Brownsville, Tenn.

First—Emphasizing the study and practice of Bible teachings.

Second—Proper stress on athletics.

Third—Maintenance of a family atmosphere.

Fourth—Democracy of class room instruction.

Oscar L. Rivers, Cayce, Ky.

First—Because of the splendid spirit of fellowship that exists among the students.

Second—There is no class distinction which makes it unpleasant for the student who works his way. No student is made to feel degraded because he works.

H. L. Boyd, Buena Vista, 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**