

# BAPTIST and REFLECTOR

## SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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### "GOD IS A SPIRIT."

Our religion reveals two very important facts, (1) That "God is a spirit;" but that alone would not distinguish it as the true religion because it would not be materially different from heathen systems. The American Indian had his belief in "A Great Spirit;" and all the heathen religions people earth and sky with spirits good, bad and indifferent. But Christianity reveals furthermore, (2) That "they who worship God must worship Him in spirit and in truth." Ah, there's the difference; therein our God is alone, and deserves the adoration of the whole world. Other gods may be worshipped in stone or wood or brass, graven with man's device; or in fire, water or sun-light. Our God is the only deity known to the race of man who is to be "worshipped in spirit," and in no other way.

### SUPERVISION OF MUSIC.

The article by Brother E. O. Sellers, recently published in this paper, reverts to a suggestion made in these columns several months ago relative to Baptist supervision of music for worship in our churches. When it becomes practicable to have it, no doubt, such a South-wide department will be established. Its importance is recognized, and the need for it is general. Like every other department of our work, it could function merely as a missionary agency; set for the introduction of better sacred music by creating a demand for it; in fact, by educating the musical tastes of our people. That would be the great task. And a big one it would be!

### RADIO SERMONS.

Radio receiving stations are being installed in many villages and rural sections as well as in the town and cities; so that even in the farm-houses people can "listen in" on Detroit or Kansas City and hear a sermon on Sunday nights. This is to become a great blessing. The mother who must stay at home with little ones can rock the baby to sleep to the music of church choirs a thousand miles away; and herself, in the privacy of her own home, listen to the preaching of God's Word by ministers whom she may never see face to face. This will never, of course, disparage the personal ministry and the public preaching of every man called of God. There cannot be anything as satisfactory as to look into the face of the man who is bringing good tidings. But the more sermons people hear, the more they will want to hear. Let the radio send out the message of salvation and with the wings of the lightning carry it from land to land, from pole to pole, and from the rivers to the ends of the earth!

### IN THE COOL OF THE DAY.

How serene and beautiful must have been the Garden of Eden when God walked about in it "in the cool of the day!" How lovely must have been its shade-trees that threw their long shadows darkly and gracefully across the limpid streams and the green swards! How still must have been the hush of the eventide as every living thing, peaceful and happy in the fellowship of every other creature before animosities and disease were brought in by sin, began to go to sleep! How God loved the quiet spot! When the work of the day is over, is there some place to which we may go for peace of mind and heart, which can be had only in communion with Him who is still to be seen in his world and who may be most easily perceived in the quiet hour, "in the cool of the day?"

### WHO BIDES HIS TIME.

Who bides his time, and day by day  
Faces defeat full patiently,  
And lifts a mirthful roundelay  
However poor his fortunes be—  
He will not fail in any quail  
Of poverty—the paltry dime,  
It will grow golden in his palm  
Who bides his time.

Who bides his time—he tastes the sweet  
Of honey in the saltiest tear;  
And though he fares with slowest feet  
Joy runs to meet him drawing near.  
The birds are heralds of his cause,  
And like a never-ending rhyme,  
The roadsides bloom in his applause,  
Who bides his time.

Who bides his time, and fevers not  
In the hot race that none achieves,  
Shall wear cool-wreathen laurel, wrought  
With crimson berries in the leaves;  
And he shall reign a goodly king,  
And sway his hand o'er every clime  
With peace writ on his signet-ring,  
Who bides his time.

—James Whitcomb Riley.

### WHEN WAS PAUL CONVERTED?

(Reprinted)

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 NOT necessary to, it although they were needful to prepare him for the service he was ordained to render.

### ANTI BLUE LAW LEAGUE PERSONNEL.

Our national constituency is far from being all-American. Foreigners who little understand our ideals are striving to graft Continental customs on American life. We should offer a refuge to those who only are in sympathy with our free institutions, and not those who want to employ our civil democracy to foist on us old world habits. The personnel of the officers of the Anti-Blue Law League of America, as reported by the Lord's Day Alliance, indicates the foreign birth or extraction of the men who are fighting our American Sunday. The few American names are omitted: the foreign ones are enough! They are: Besser, president, and Droegemuller, treasurer; with an Advisory Board made up of such names as: Mohr, Reis, Rueckheim, Koenig, Franck-Philipson, Grier, Teich, Lundquist, Weccard, Hirsch, Purvin, Piotrowski, Myhrman, Hummeland, Greenebaum, Borilla, Melamed, Silber, Krasowski, Dimick, Biankini, Stapina, Fram and Si Mayer. This is the bunch that fights against our Sunday regulations. Let their cause be judged in the reading of their names!

### GOMPERS ON PERSONAL LIBERTY.

Samuel Gompers, head of the American Federation of Labor, is not a native American. Many of the Labor Union heads are foreigners, some of whom are imbued with Old World Socialism, and have won their prominence in Union circles by reason of their drastic views and one-sided propaganda. The following clipping from the Successful Farmer is a bit of wisdom:

"Speaking at a meeting assembled by the Association against the Prohibition Amendment, President Gompers of the American Federation of Labor said: 'Labor must make the fight now and we will never stop fighting until the rights of the people have been restored to them. I and the federation I represent are in favor of beer and light wines and against any attempt to enforce sumptuary laws aimed at the personal liberties of our people.'

"Aside from the attitude of Gompers and union labor on the booze question, we wonder why both fail to see any personal liberty being trampled under foot when non-union workers are driven from work, maltreated and even murdered. Has a man a right to work to support his family if he takes a job abandoned by one who will not work? Has Mr. Gompers more concern over the right of a man to have his beer than over his right to have a job? Is the personal liberty of the non-union man of no concern to him, or his federation, when he is forbidden by violence of union men to make an honest living by working at a vacated job? Let him champion booze if he will, but not personal liberty."



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## EDITORIAL

### THE OLD COUNTRY CHURCH.

We have in mind the country church which has a splendid history, which flourished at one time but which now languishes and is decrepit. It is a pathetic case, and yet it deserves more than pity. It should receive that sympathetic consideration which because of its service to the cause a-down the years, should be given it as a crown of its age infirmity. Shame on us of this generation if we let it suffer!

There are many causes for its decline, for some of which it is to be considered responsible though not reprehensible. In many cases, however, it is the victim of changes which are incident to a general growth and progress of our cause in the community. Not infrequently it has given up its members to form new churches in its neighborhood until its own constituency is cut down to the vanishing point and its own source of sustenance greatly diminished; it has "mothered itself almost to death"; it has exhausted itself in the production of a support for other churches.

In other instances, it is swallowed up and assimilated by town or village churches which have grown up near it and into which its members decide to merge the old church organization. In this case, it merely shifts its location to a point of better advantage and does not suffer loss thereby. The old church sometimes moves to town, since its members have gone there themselves in such large numbers, and the name it had before is changed to that of the town to which it is carried. Such an arrangement has its advantages, and whatever inconvenience may be temporarily endured by some of the members remaining in the country has its compensations in the superior opportunities offered by the new situation to the larger number.

But the church we plead for especially is the old, worn-out country church, that is still in the country where there are plenty of people

who are successors to the generation that constituted it in days gone by, although they are a "Pharaoh that know not Joseph." It is situated in the midst of a population that has changed, and not in a desert that has been abandoned. Of this type of country church, there are many examples among us, and unless serious attention is given to the problem its number will rapidly increase within a very few years more.

### Why Care for It?

Its maintenance is a strictly denominational duty. It has existed as an ally of all our forces; it has contributed its very life-blood to the volume of our progress. We will rue the day when we forget it, in the time of its distress and helplessness. It would be shortsighted statemanship to let it alone because "there is nothing there," provided there are people there, however little may be the prospects for immediate returns from an investment made in them. We can not dismiss the matter with a wave of the hand. It calls for wise and constant attention by the State Board.

A new situation is regarded as the most promising mission field. We have grown one-sided in our ideas of missionary operations in the home land. We will never properly develop the new situations unless we adequately take care of the old ones. We are not going to chloroform the old folks, although we have come next to it as far as our aged preachers are concerned (!), and we must not let the old country church that has served us faithfully all through the years languish for lack of attention now.

But it is not for purely sentimental reasons that it is to be aided, although they might be enough if there were no others. We know of a country church from which the membership has entirely removed to another community but to which the members go back once a year for a special service; their sentiments are so strongly attached to the old place that out of respect to their fathers and mothers the men and women of this generation make an annual pilgrimage to worship at its shrine. The house is not open at any other time. We think that the worship of God is not limited to Jerusalem or to Gerizim, although we take it there is no objection to anybody worshiping at either place who wishes to do so. A respect for the past is a noble sentiment, but it must not predominate else ancestral worship would creep into the service of the Lord's house. Our interest in a location must be more than a tender and worthy respect for the memory of our deceased fathers and for the places made sacred by their feet.

But, it must be acknowledged, the country church that has gone down has failed to function in some way. It did not make itself en rapport to the rank and file of the community in the period of its changing population. Perhaps in the time of its prosperity, it was too well satisfied with itself and with the constituency which it had then. It did not reach out, with hungry fingers, after the unreached and the unpromising in its territory. The people whom it failed to enlist then are become the makers of the community life now, and by reason of the church's neglect of them, they are not an asset to its life. There are

not a few languishing country churches in communities where there are people and wealth abundant to make them self-supporting. Repairs in the church life will have to be made before it can win what it once failed to get. These repairs will have to be imported; they will have to come about through the operations of our general missionary agency for the development of situations that are not self-supporting.

It has a future. There is not a doubt about it. Our rural sections are not becoming less populous than they have been, but, on the other hand, they are becoming more so. And where there are people, there will be more people especially in the country: the birth-rate will take care of that. Can the people be won to the old country church? They who have no sentiments attached to the place? Perhaps for these reasons they can be more correctly related to it, and can be more easily won to Christ because they are without prejudice of sentiments or personal attachments to a situation. The old church would readily respond to the touch of new constituents. The old apple tree that has lost its limbs has strength enough to start life over if new scions are grafted into its body. An infusion of a new membership into an old church insures its life for at least another generation. But as every generation of men must make their own place, so must the church, not only in the country but everywhere, make a new situation for itself in the life and affairs of each succeeding generation.

Changes will necessarily come about. It is folly to try to keep the old country church like our fathers had it. Any effort of this sort will usually result in making it unlike what it was in their day—in that it will be inferior and out of harmony with its present sphere of service, and totally off-function. The country church problem will have to be worked out on the basis of changes and transitions which will inevitably occur in the shifting of population and the fitful tide of human affairs. The only permanent conditions are the unchanging grace of Christ, and the fact that the rural sections will always have people who are in need of it and who can be won by it.

### Results of Neglect.

What if we fail to rescue the declining country church? Something more than a certain self-respect on our part is involved. Our denominational integrity and preservation are at stake. If we fall down at the point of the deleted country church, we will fall down all along the line of rural developments. And when Baptists become weak in the country—God save the day! The town and city churches must thrive upon the products of the rural churches. The promiscuous coming into the towns by country people constitutes a problem of making adequate developments in the towns to take care of the influx of population. But that is mostly a matter of providing equipment as far as immigration from the country is concerned; and not one of getting the folks,—since so many of the "new comers" are Baptists already. It is easier to build a house than it is to make men. In the cities God needs houses and equipments to take care of the people; in the country God needs people who are environed with the simple facilities for the production of life itself and the



growth of manhood and womanhood for their own sake.

Unless we look after the enfeebled country church, Baptists will lose out at their greatest stronghold, and become open to invasion and enfeeblement at the hands of deterrent forces from one end of their lines to the other. The best investment we can make is in the neglected country districts; it is not attended by the largest incomes in money but in the production of men, which means more than money. We must pursue a far-seeing denominational policy; and must take care of those interests which promise the best and most lasting results whether the conditions seem promising or otherwise at the present. We must address ourselves seriously to this task. The imperative needs of the country and the magnitude of the possible results challenge us to immediate and adequate action.

### RELIGIOUS EMOTION.

By W. A. Ransom.

That agitation produced by the "handshake," by tones of voice, by clapping of hands, by methodical shouting, and the like, does not possess that soul passion which constitutes religious emotion.

You can not work downward from a physical surface an emotion which will penetrate to the heart center. Religious emotion begins within.

I believe that true religious emotion, or passion, is hindered rather than accelerated, prevented rather than produced, by the physical phenomena often perpetrated in protracted meetings, and that "conversions" sometimes produced in this way constitute the most lamentable farce this world has ever seen. When there was a decadence of Christianity, with a lapse into formalism, our fathers saved from the wreck the pearl of great price—the doctrine of Regeneration by the Holy Spirit. Let us beware lest the same devil who brought on the ancient lapse be allowed in our time to substitute for spiritual Regeneration a bodily sensation.

Fountain City, Tenn.

### THE FEAR OF GOD.

By G. M. Savage.

If there is no appeal to the feeling of fear in our preaching, why should we not come out, like some are doing and say there is no retribution, no hell, no unquenchable fire, no day of avenging wrath, no awful judgment day? What appeal is there for the unbeliever, but to flee the wrath to come, in John the Baptist's preaching; or the terror of the Lord, in Paul's preaching?

There are three periods of time which, if contemplated, move mightily the feeling of fear. (1) The day when the Lord shall come with the mighty angels in flaming fire to take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. This precedes immediately the establishing of the kingdom of heaven on earth, the day when the Lord alone shall be exalted. This is the day when the world shall be burned up, purified, and made a fit abode for the meek. This world

was made in God's purpose to be the abode of good people, righteous people, and it shall be so. (2) The awful judgment day, when all nations both small and great shall stand before him, and he shall separate them one from another as a shepherd divides the sheep from the goats and the books shall be opened and the dead shall be judged out of the things written in the books, the day of the revelation of the righteous judgment of God. This is the time when the awful sentence will be pronounced, Depart from me; and the rejectors of the Lord Jesus shall go away into outer darkness. (3) The lake of fire prepared for the devil and his angels, where the writhing worm dies not and the fire is not quenched. Isaiah asks the question, Who among us shall dwell with everlasting burnings?

No one of us is likely to be so studious and persevering and honest as to exhaust the scriptures that give warnings. Brother, my preacher brother, do not be a moral lecturer, but a flaming evangelist. The good news in the word evangelism is that God has provided a way of escape for all men from the punishment that is coming on all rebels against his authority.

### PRINCIPLES OF CHRISTIAN SERVICE.

H. F. Cope.

Although this book has been reviewed under the book reviews, it has many clever passages to which we wish to call the attention of our readers. "We are called to bring the Kingdom rather than to go to it. . . . Christian social service is not an academic amusement, a scheme designed to keep the older folks in the church school out of mischief. It seeks clean streets, but not that it may be saved the expense of shoe polish; it cleans up the city because the city is where human beings grow and 'it is not the will of your Father in heaven that one of these little ones should perish.' . . . Imagine the citizenship we are forming by forcing children to live in hovels, to play in streets adorned only with cinder heaps and garbage, to press their little faces on dirty window panes as they stare, dull-eyed, at the elevated trains running through the canyons of tenements. There is something wrong with the city that has its parks for the folks who have leisure to play and its boulevards for automobiles, while thousands of children live in dirty, squalid, noisome, human rabbit-hutches. And the wrong roots in our own hearts: we have not yet seen city life with human eyes; we are more concerned with warehouses and factories than with families. . . . When God calls for deeds on earth, definitions of heaven will not be accepted as substitutes. . . . Many persons are dead spiritually from emotional dyspepsia. They have been deeply stirred by a sermon or a call on their sympathies, and they have enjoyed the sensation of emotional stimulus, but they have done nothing about it. In a little while, they have again indulged in this spiritual stimulant of an emotional experience and have allowed the emotion to die for lack of action, until at last a soul-drugging habit is formed. . . . We must avoid factory specialization in religious work.

Never keep a worker at the same job. The man who boasts that he has held an office forty years is nothing but a fixture and usually a gas fixture. . . . At the end of the long day the Master may say to some of us: 'You have labored hard and long, but only from the eyes down. You have sealed up unused the greatest of all the talents I gave you, your brain.' It is a poor kind of faith which confounds mental indolence with spiritual devotion. . . . The members of the adult department of a Sunday school ought to regard themselves as the alumni of the school, feeling solicitous of its record, watchful for its efficiency, determined to make it mean all that it may mean to the Kingdom. . . . Let the adult department determine to win the two-thirds now outside the school. Adopt the motto: 'Change the one-third into three-thirds.' Let the adult department study the church statistics of 1920, which show the alarming decrease in Sunday-school enrollment in the United States of from 600,000 to 1,000,000 in the preceding five years. . . . For secular education the United States government is spending about \$28.00 a year per pupil in the elementary and high schools. For religious education the Protestant churches are spending on the same pupil a little less than 48 cents per year. . . . Is it any better to conspire to starve American children by raising the price of food than it was to trample the babes of Belgium under foot? . . . There are homes with every economic factor in their favor which are nevertheless as barren as a desert and as fruitless socially. Some of them are mere warehouses of furniture and junk. . . . The Kingdom of Heaven, the divine social order, cannot fully come anywhere until it comes everywhere. It can never be merely parochial or confined to a community. No part of the world lives to itself. . . . Our congested society has no other way in which it can possibly live together than the way of common love. It has tried living by stratifications, with serfs and overloads, with the many for the benefit of the few. It has tried living by the supposed law of nature (a law that the scientists now deny), the law of competition, red in tooth and claw; and competition, applied to the world affairs threw us into the inferno of five years war and the succeeding years of sorrow and struggle."

### WATCH GROWING THINGS.

There is no greater pleasure to nature lovers than watching the growth of a tree or plant in which one is interested. If you have planted it yourself, so much the better. You then have a feeling of proprietorship in each opening bud or leaf. At any rate, cultivate the friendship of the plants and trees, not simply for the flowers and fruit that they furnish, but for the pleasure of seeing them grow. It has been said that any square foot of sod, if intelligently studied, will give occupation for many hours. The growth of the simplest plant is a wonderful process. Perhaps you cannot go to the mountains or the sea, but you have an opportunity for unlimited recreation and diversion if you have a small plot of grass and plants with which you have not become acquainted.—*Watchman Examiner*.



# Contributions

## A VISIT TO TENNESSEE.

President W. J. McGlothlin, Furman University.

It is always a pleasure to return for even a brief visit to my native State. Though I have been away most of the time for many years, it is still the place of my birth and boyhood, and is loved accordingly. I had a brief visit to Sumner County, my old childhood home near Portland. It was a joy to see many improvements and especially to learn of the prosperity of the Baptist cause in the flourishing little city of Portland. To one who remembers the conditions thirty years ago, the stories of growth seem almost incredible; but so it is. The Lord's work is prospering even as the people.

The major portion of my time was spent at Tennessee College, Murfreesboro, assisting in the Encampment held there from July 11th to 20th. Murfreesboro is one of the most beautiful little cities with which I am acquainted, and the campus of Tennessee College is the peer of any. Its great oak trees set off the green lawn and the younger trees recently planted form a most attractive setting for the handsome building of the college. The burning of the bonds on Sunday morning was an event not to be forgotten. Not only were those who had struggled through the years of hardship allowed to burn individual bonds, but others, including prospective students, were called in. It was a hilarious occasion, which brought tears of joy and gladness. President Burnett and the brethren and sisters who have labored through difficulty to this consummation are to be congratulated, as are the Baptists of Tennessee. The school is now without debt and enjoys the reputation of having high standards and doing splendid work. There is no reason why it should not go forward in a large way, rapidly becoming one of the leading schools for young women in the South.

It was a joy to see many of our Baptist leaders, such as Dr. Lloyd T. Wilson, Dr. Harry Clark, Dr. O. E. Sams and others. All were optimistic, believing that better days and larger service are before the Baptists of Tennessee in the immediate future. May it be so.

My stay was interrupted at the end by the news that the Science Building at Furman University had been partially destroyed by fire. This made it necessary to hurry home a day or two before I intended. I am glad to say, however, that the damage was not so great as feared. The work of the science department will be ready to go on at the opening of the session in September almost as usual and will be done in the same thorough way as heretofore.

Our schools are our great need and the field for our most earnest and strategic efforts at this time. It is a joy to see our Baptist people more and more realizing the importance of their schools, and with this realization showing a willingness to finance them in a way that will make them the equals

of any others. We must evangelize, evangelize continually, but we must also educate, and educate more earnestly than we have done in the past. The world's greatest problem in the future is to keep higher education Christian. Let us Baptists do our full share in this direction.

## SOME OBSERVATIONS ON CRIME.

By Leslie Lee Sanders, 1406 Park Ave., Indianapolis, Indiana.

I close this article with the fixed conclusions reached by two years of daily contact with two or three thousand men in a Federal prison. If the editors and readers of this paper permit, I will deal with them in detail in two subsequent articles.

1. We need to educate the public away from their silly repugnance as jurors to a death penalty. Hanging is too good for some men. The Bible not only favors the verdict of "death," but it demands emphatically in certain cases that life be exacted. There is not a word in the Testaments—Old or New—that by any "hocus-pocus" can be twisted into support of the sickly sentimentalism and folly that asks the abolition of hanging and electrocution. Preachers and churches have an inescapable duty here.

2. Eliminate the "tender" attitude of sincere, well meaning but ignorant church people towards crooks. At least 50 per cent of our convicts do not know the meaning of the word "honor;" cannot be reclaimed; do not have any desire to change their ways; prefer an easy life of crime to a hard life of honesty; and hate all law, all churches, and decent things.

The so-called "honor" systems are a total failure in every prison in the United States, though prison "reformers" may juggle figures that apparently prove—to the uninitiated—their success. Putting crooks on honor don't put honor in them.

3. Abolish prison soft snaps. As now conducted, prison is a treat to lots of men. Baseball games, moving picture shows, banquets and "feeds," free smokes and plenty of coddling—they get it all. Guards must behave themselves in these days of prison reform; they must say "please" and carry no big sticks; for prisoners nowadays are only misguided children who have erred.

4. Set on foot a campaign over the whole nation to secure the enforcement of law. Respect for law, and reverent fear toward God are at a minimum in America. Unless the churches through their ministry with a real gospel as their weapon can win the battle on this point, our nation is doomed. *When lawlessness reaches a certain stage, God intervenes in judgment. We are not far from that hour.*

5. The only thing worth taking to the men in prison is the gospel. But it must be the real thing, and the men who take it must know *HOW* to reach the convict. At present nothing is done; men in prison, who need grace as sorely as any outside, are allowed to drift to hell without one intelligent effort to save them. Fearless teaching of the Bible is the *ONLY* solution to the crime problem. Liquor is an accessory in crime but not as frequently the cause of it, as is a naturally corrupt heart.

## WOULD PUSH STEWARDSHIP IN ALL CONVENTIONS AND CHURCHES.

Encouraged by last year's success in enrolling practically 250,000 tithers the Stewardship Commission of the Southern Baptist Convention, at its recent session, adopted an outline of proposed action, which, if accepted by the various state conventions, district associations and local churches, will, it is believed, result in a much fuller proclamation of the doctrine of stewardship among Southern Baptists than has ever been made before. And, as a matter of course, it is believed that the proclamation of this doctrine will result in its wider adoption and practice upon the part of individual Baptists, thus insuring much larger resources for carrying forward every Kingdom enterprise than have ever been available to our Baptist work in the past.

Among the items acted upon at the meeting of the Commission, which was held at Louisville, were the following:

It was recommended that stewardship be made a permanent feature of the annual program in Baptist state conventions, district associations and Fifth Sunday meetings, and that special consideration be given the South-wide stewardship movement in the meetings of the district associations this summer and fall. Where a good stewardship leader has not been secured in the associations it is urged that such leader be procured as soon as possible and that the fullest possible support be given him.

2. The suggestion of the Women's Missionary Union that the pastors be urged to preach upon the question of Christian stewardship the first Sunday in October, which has been designated as Stewardship Month in the Re-enforcement program of the 75 Million Campaign, and that classes in stewardship and missions, including men, be conducted in October, was adopted.

3. In the matter of literature for the movement, the Women's Missionary Union was asked to publish a tract setting forth just how a woman may tithe her income, while the Laymen's Missionary Movement will publish a tract especially for farmers, another one of testimonies of Southern Baptists who have tested the principles of tithing and stewardship, another one entitled "The Pastor and the Stewardship Campaign" and a fourth one setting forth the plan of the present stewardship effort among Southern Baptists.

4. Recommended that every state of the Southern Baptist Convention, as early as practicable, secure a capable stewardship secretary who will not only direct the present movement in his state but will give his time continuously to pushing the cause of stewardship among the churches.

5. The Commission recommended that each district association and local church provide a standing committee of five on stewardship and that this committee include a pastor, a layman, a woman, a Sunday-school and a B. Y. P. U. worker.

6. A recommendation to the Sunday School Board was passed that in order for a B. Y. P. U. to attain the A-1 Standard it be required 75 per cent of the members of the unions who are church members shall also be tithers. It was also agreed in this con-



nection to request Secretary Frank H. Leavell of the Inter-Board Commission on Student Activities to stress the study of stewardship among the Baptist students of the South.

7. The Conservation Commission of the 75 Million Campaign was requested to give prominence to the question of stewardship in the new literature issued by this fall.

FRANK E. BURKHALTER.

### LET BAPTIST PREACHERS AND CHURCHES BE DISCREET.

A. J. Barton, D.D., Chairman of the Commission on Social Service, Southern Baptist Convention.

Mob law is no law; no law is anarchy. Anarchy is ultimate destruction and death to all the rights and liberties of the people; it is also destruction to property and death to the people. Grievous things have happened and are still happening in America especially in our Southland.

Mob violence started against members of the Negro race charged with the nameless crime against womanhood. Like all lawlessness it has grown. Now men are mobbed for almost any offense, real or imaginary. Negroes are brutally burned alive, and their bodies riddled with bullets as they die or after they are dead. Men are haled from their homes, spirited away and flogged or tarred and feathered by mobs masqued or unmasqued. Suppose such things happened in England, how would they appear to us and what would we say? We might possibly be able to imagine them in Russia, but even there they would shock us beyond words. We must not allow the foundation of our civilization to be undermined.

Speaking at this point the Southern Baptist Convention sends out this note and appeal:

**"LAW ENFORCEMENT.** As already hinted our main task now concerning the liquor traffic is to demand and secure the enforcement of the law. This gives proper occasion for a clear and emphatic word touching the vital matter of law enforcement in general. Our only safety and security rests upon the Constitution and laws, both State and National, and their equal, just and impartial enforcement. Ours is a democratic republic. The government is of the people, by the people and for the people. Laws are enacted by the representatives of the people in response to the will of the people; they are to be enforced by constituted authority acting as the sworn servants of the people. The constituted authorities need and must have the support of a wholesome public sentiment in the performance of their difficult task. They should receive public approval when they are faithful and public censure when they fail. If any officer whose duty it is to enforce the law leagues with crime or fails in duty he should be recalled or impeached and the people should put into office somebody that can be trusted, somebody that will take seriously and regard sacredly his oath of office. If an officer fails in an appointive office he should be immediately removed by the appointing power. Such conditions can be brought about only by a free unshackled press, platform and pulpit. It cannot help, it can only hurt, for individuals to take the

enforcement of law and the administration of justice into their own hands. To do so would be a double crime, a crime against the individual sought to be punished and a crime against society and government as well. Every right of every individual, both personal and property, is based upon the constitution and law. Under the principles of the American government every man charged with crime is guaranteed a fair trial, in an open court, by a jury of his peers with the right of calling witnesses to his defense and having all the facts in the case duly and judicially considered. Any other procedure is mob rule and, if adopted generally, will ultimately undermine and overthrow everything we hold dear. Public meetings may be called, in many instances ought to be called, and every citizen should stand out openly and above board for fundamental American principles, chief among which are the Bill of Rights, the guarantee of liberty under the laws of the land and the faithful and effective enforcement of every law on the statutes. Only so can we have a stable government and an abiding social order. Your Commission feels that we cannot too strongly urge upon our pastors and churches the importance of not becoming allied with or giving approval and support to any movement or organization that violates or tends to violate these sacred and fundamental principles. Let us do nothing that will bring embarrassment to us or harm to the government and to the cause of Christ."

Nothing could be more important than that our pastors and churches should be wise and discreet, not allowing themselves to become entangled in any way that would seem to encourage mob rule. It is scarcely less important that they should be steadfast and courageous in standing against all forms of wrong and for all forms of right. Preachers and churches who thoughtlessly become in any way allied with masqued movements take great risk of embarrassment to themselves and harm both to the government and to the cause of Christ, however worthy their members and the motives of such movements. This is a time for preachers and churches to be wise. The cause of the Lord Jesus is out in the open; it lives in the light. It dispenses light and its light shall save and sweeten the world. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be manifest, that they were wrought in God."

Alexandria, Louisiana.

### TINY TAPERS.

By E. W. Winfrey.

What, after all, is the characteristic of the Christ—His distinguishing mark as a Teacher? He was rooted in the past. His thought was not different, as to its content, from the older dispensation. To say that He brought His ideas from the Old Testament, is not too strong. But, the tree bore fruit for the present and for the future. He was thinking of the men of His own time,

and of the men that were to be. Of the societies and organizations that look to human betterment and to the glory of God, was He thinking. It seems altogether safe to say that He was thinking of all those great civilizations of which He was laying the foundations—of all that these could mean for man and for God—He was thinking. And so, His thought was that of growth, of building—reconstructive and creative thought. In His teachings on repentance, faith, hope, love and God He was preparing for all of the devices and plans which wisely regard man's betterment and God's glory of self-expression in man's happiness.

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Your idea of God? Does He stand for power and authority, and wisdom, and loving kindness? There are other qualities or attributes—One of them is truth—His steadfastness. He is the great Persister. Out of weakness, and deadness, and nothingness He brings strength and beauty and orderliness and harmony. This was manifested in His wonderful creation of all things—out of nothing, then out of chaos. He moves steadily on in spite of all opposing forces, and out of vacuity He begets being and life. What an argument for confidence in Him! Shall we not in all things fully trust Him? What is true here of all the whole is true also of all the parts. Every life, held together and kept unto this end, by His hand shall succeed. Every plan and purpose, originating with Him and according to His will, shall prevail. Are we in line with Him? Have we surrendered to Him? Is your life ordered by Him? That is the great question for our hearts. Opposition to Him has failure for its end: Conformity to Him, for "His truth endureth forever," means good success. The one great argument for His "truth" is the Cross of the Christ. Jesus bore it through all His days—He died upon it.

### THE THINGS THAT HELD HIM.

"I once met a scholar," says Bishop Whipple, "who told me for years he had read every book that he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I have a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot from it all the teachings of the gospel."

I must tell the truth as I know it, or soon I cannot know the truth when I see it.—  
O. P. Gifford.



## News and Views

Rev. H. F. Burns, pastor, will begin a revival at Goodlettsville, the first Sunday in August, doing his own preaching.

We have received announcements of revival services to begin at Model, Tenn., conducted by Rev. F. H. Sills, Baptist Evangelist of Savannah, Ga., the second Sunday in August.

Meetings at Joelton in which pastor M. E. Ward of Nashville did his own preaching recently resulted in 31 professions, 31 baptisms and 4 by letter, with 19 volunteers of fine young people for Christian service.

The Robertson County Association will meet with Mt. Carmel church August 8 and 9. Pastor W. B. Woodall of Orlanda, Tenn., requests all messengers who come by train to notify him and conveyance will be provided for them from Springfield.

Pastor M. E. Ward reports a fine meeting at Donelson where he was assisted by Dr. W. F. Powell, pastor of the First Church Nashville, in which there were 26 conversions, 20 additions by baptism, 3 by letter and 12 volunteers for special Christian service.

Rev. W. B. Rutledge writes from New Market, Tenn. July 29: "The Lord is greatly blessing us in a revival at Nances Grove, three miles from New Market, where Brother J. F. Hale is pastor, efficient and beloved. The church is composed of a fine class of people, mostly farmers, who are giving their time devotedly to the meeting. We have already had six professions and the tide is rising."

The Celebration Committee reports that the General Assembly of the Presbyterian Church of the United States, has gone on record in favor of the proposed celebration to mark the Fiftieth Anniversary of the first formal meeting of those eminent American scholars who constituted the American Bible Revision Committee, and whose persistent labors during the ensuing thirty years resulted in the publication of the American Standard Bible.

Dr. W. C. James, Corresponding Secretary Education Board, of Birmingham, Ala., announces: "The Education Board has on hand quite a number of copies of Proceedings of the Southern Baptist Education Association held in Birmingham last December. They will be sent out as long as they last for the price of the postage (three cents), and those who are interested in knowing what our Southern Baptist Educators are thinking about will find in the proceedings much that is interesting and profitable, besides material which will be most useful in the preparation of sermons and addresses."

Note what W. J. Stewart, of the Orphan's Home, says: "Builders' Day in the Sunday Schools of the State has not been as generally observed as we had hoped for, but up to the present the special collection taken on that

day sent in to this office have aggregated \$3,466.35. Quite a few of the Sunday Schools that made large contributions for our Administration Building have not sent in these amounts as yet. Please send in the moneys collected for the Orphanage at as early date as possible. The building is rapidly going up and large bills must be met each week."

### DISTRESSING SITUATION

Dr. Lloyd T. Wilson, treasurer, informs us that the receipts for the past few months have been almost nothing and that the Board has had to borrow money with which to meet its outstanding obligations. More money will have to be borrowed unless the churches will be more diligent in sending in their remittances on the 75 million. Let our churches come to the help of the Board with increased contributions, and church treasurers who have money on hand, however little it may be, forward it at once to Dr. Wilson.

The Baptist and Reflector is not a political organ. Without in any way expressing a political preference for this or that candidate, it will receive paid advertisements by candidates for office belonging to any political party, in whose personal integrity we have good reason to have confidence. Where this paper draws the line is the moral character of the candidates, and not their party affiliations. All political announcements in the paper are, of course, paid advertisements; and it is not our policy to advocate the political cause of any man.

Brother Wm. Tidwell church clerk, writes from McEwen, Tenn., July 22: "On July the 9th the first singing convention ever held in this county was held at a local park here and the crowd estimated at between 1,200 and 1,500 were addressed by the Rev. J. P. Balyieu of Cookeville, Tenn., on the subject of Song and Music.

That night he started a ten days' meeting at the Baptist church which proved to be the greatest revival in the history of the church. There were seven baptisms. The song services were in charge of T. S. Terry, the efficient song leader of this place. The church was inadequate to hold the crowds and many were compelled to stand outside in the church yard at every meeting."

Dr. R. M. Inlow, pastor First Church, Sedalia, Mo., has this worthy and well-put word to say about Dr. W. D. Nowlin's new book, in a personal message to the author: "I have just finished reading your great book, *Fundamentals of the Faith*. Much of the treatment is, of course, more or less familiar to those of us who have gone over the ground many, many times, but to the reading public you have made a genuine and worthy contribution. I think you are especially strong in your chapters on Baptism and The Lord's Supper. It requires something of an artist to add to our literature on these subjects new and attractive thinking."

The National Reform Association states: "Free Literature on Christian public education will be furnished to pastors who are planning to preach on some phase of that subject

on the day of prayer for public schools, the second or other convenient Sabbath of September. This literature consists of a packet of pamphlets together with a copy of the September educational number of *The Christian Statesman*, the official monthly journal of the National Reform Association—usual price 20 cents per issue. It may be obtained by addressing a postal to the National Reform Association 209 Ninth Street, Pittsburg, Pa., requesting the literature and magazine, and stating where this notice was seen."

### OPPORTUNITIES FOR THE YOUNG PEOPLE.

We are waking up with surprise to the resources of our state, for we had for too many years thought of mineral wealth as being scanty in Tennessee. Startling discoveries are showing the need for more of our young people to take college courses in chemistry, mineralogy, physics, and geology. At one place in our state, an iron mine had been operating for years and the slag from the nearby furnace filled the whole valley. A college graduate discovered that this refuse slag was full of zinc and was worth twenty-three times the iron that had been removed. It is questionable whether we have as yet discovered all of the phosphate rock in the state. Our capitol building itself is from this phosphate ore and those who built it could have used marble instead if they had only known it. As it is, the building is commencing to scale off and to show signs of weathering as all phosphate rock does. We need educated men to prevent such mistakes in the future. At one place in this state, syrup is being made from sweet potatoes by college trained men, and it is probable that we shall soon see sugar made in the same way. If that should be done, it would add tremendously to the wealth of some of our counties which at present have poor soil. In this new world into which we are entering, it will pay your child to give himself a college training. The denomination, too, is deeply interested in the success of its young people because we are needing Christian heads of factories, mines and other industries who will deal with the vexed problems of capital and labor in the spirit of Christ. Non-denominational colleges can give scientific training but they are handicapped in giving the moral and religious training which the modern captain of industry must have if we are to keep down industrial unrest. It would mean a great thing for the Baptist cause if the captains of industry of this country could be devoted Baptist laymen, both giving their tithes to the Kingdom and throwing their powerful influence to our denomination!

We acknowledge gratefully a check of \$5 from W. P. Wildberger, Clarksdale, Miss., another of \$5 from a friend in the Immanuel Church at Knoxville, through Rev. Pedigo. The former was for a needy student at Union University, and the latter was for a needy student at Cosby Academy.—H. Clark.

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. Blessed is the nation whose God is the Lord." Quoted by N. W. Cooper.



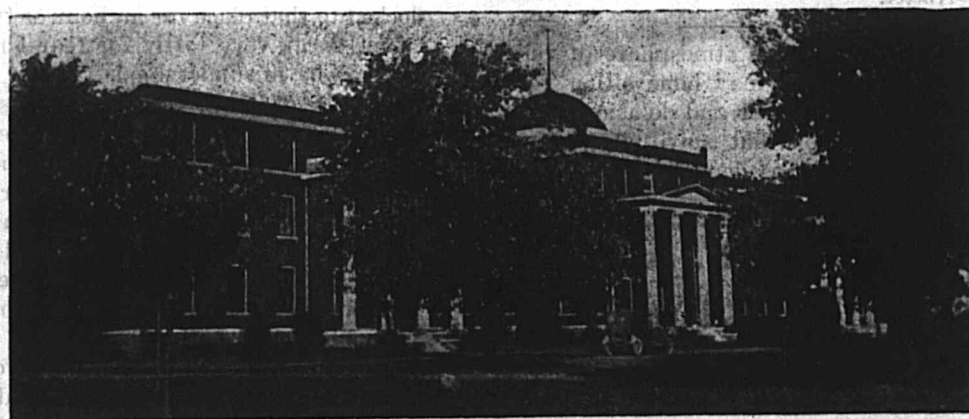
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# TENNESSEE COLLEGE



GEORGE J. BURNETT, President

A standard college course, leading to A.B. or B.S. degree. 15 Carnegie entrance units.  
 Beautiful campus of 21 acres.  
 Healthful location, 32 miles from Nashville, with excellent train service both ways.  
 Democratic institution with home life and religious atmosphere.  
 Strong faculty with splendid training in every department.  
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 Excellent courses in special branches: Music, Art, Expression and Domestic Science.  
 Scholarships and positions to help promising students.  
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 College life enriched by literary societies, all athletic sports, plays, etc.  
 Expenses moderate.



## I. COLLEGE COURSE

Four years, with A.B. and B.S. degrees recognized by leading universities. Graduates granted State Teacher's Certificate.

## II. SCHOOL OF MUSIC

Piano, Voice, Violin, Organ, Theory, Harmony.

## III. ART, EXPRESSION, PHYSICAL CULTURE, HOME ECONOMICS.

### LOCATION

In Middle Tennessee at Murfreesboro. Large Campus, Beautiful and Healthful Location.

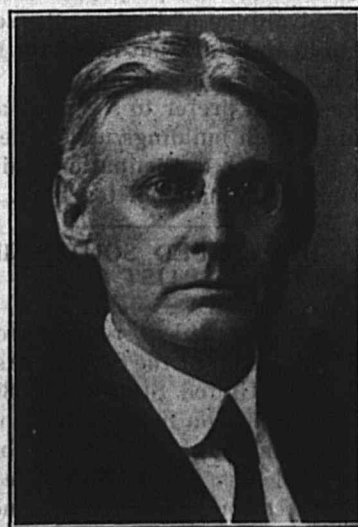
## FOUNDATION, HISTORY AND PURPOSE OF TENNESSEE COLLEGE

TENNESSEE COLLEGE was chartered under the laws of the State of Tennessee, December 18, 1905, in response to what was felt to be a need for a college for women under Christian control, of high grade and honest standards. The college was opened in September, 1907.

Two degrees are granted by Tennessee College, Bachelor of Arts and Bachelor of Science. The requirement for both is the completion of four years of college work, above a four-year preparatory course.

In addition to the work outlined above we offer thorough training in piano, voice, violin, art, and expression.

The ideal held by the founders of the college was to offer the very best educational advantages under positive Christian influences. The promotion of Christian character is the first consideration. The college seeks to provide the best facilities for training young women to meet whatever responsibilities life may bring; for efficiency in the home, in society, in positions of large responsibility, in church life; and this under conditions that will insure good health, develop strong character, and cultivate a reverence for truth.



J. K. MARSHALL, JR., REGISTRAR  
 Professor of Mathematics

**FOR CATALOG ADDRESS**  
**REGISTRAR, TENNESSEE COLLEGE**  
**MURFREESBORO, TENNESSEE**



## Christian Education

Harry Clark, Secretary, Nashville

### DOYLE CONTRIBUTES TO CHRISTIAN EDUCATION FUND.

We acknowledge gratefully the receipt of a check for \$2.35 from the Baptist Sunday school at Doyle for ministerial relief, and we especially appreciate this because the folks at Doyle have every reason to keep all such funds at home, for our mission school at Doyle has so many needy students. Did your Sunday school take up its collection for ministerial relief on Christian Education Day? If you have not yet celebrated that day in your Sunday school, we earnestly ask you to consider celebrating the day even if it is now a little late. We need to get our young people stirred up on Christian Education. By the way, if you are looking for a good school with Christian influences and fine advantages for little expense, write to Prof. J. L. Muskeley, Doyle Academy, Doyle, Tenn.

### THE BIBLE IN THE PUBLIC SCHOOL.

Baptists must protest against the effort which is being made in many places to force the Bible into the public school, but the writer feels sympathetic with the plan proposed at Chattanooga during June of this year. A committee, on which our own Dr. W. L. Pickard has taken a place, has proposed to raise \$5,000.00 for the teaching of the Bible under inter-denominational auspices provided the city school board will furnish the use of a room in each high school. This Bible study board proposes to furnish good Bible maps, commentaries, pictures and a small research library. Work given under these conditions will be accepted by the city for graduation from the high school in case this plan is adopted. We shall watch with interest to see how this proposal works out. It has the advantage of keeping the separation of church and state, but it has the handicap of being an interdenominational movement. We should prefer to see the teaching done inside church buildings under the week day Bible plan, each denomination maintaining its own denominational teaching.

### WHAT A DEVELOPED SOUTH MEANS FOR THE BAPTIST CAUSE.

Do our Baptist readers realize the phenomenal development of the South? As compared with the United States of 1880, the South has four million more cotton spindles than the whole nation had then. It now has a fourth more looms, which spin three times the amount of cotton. It mines two and one-half times the coal and makes three times the amount of coke; and produces two and one-half times the value in farm crops, a million more tons of pig iron, a billion feet more lumber than the nation had then. One-

half of all the standing timber of the United States, 90 per cent of its phosphates and all of its bauxite is in the South. The coal mines in the South contain two times the total coal deposits of Europe. That means that the South is going to grow increasingly rich. The South is peculiarly Baptist territory because three out of every ten white people in the South are either Baptists or members of Baptist families. In the development of these resources, the educated man will take the leadership and win the largest wealth. Are those leaders going to be Baptists or members of some other denomination? Are they to be worldly minded men who belong to no denomination and care nothing for Christ? If they are the last class, the increasing wealth of the South will bring with it a curse, in the way of social injustice and increasing labor unrest. The Baptist college will mean (1) that more of these future leaders will be Baptist stewards and tithers and loyal laymen. (2) Baptist colleges will help us make the industrial development in the South in line with the ideals of Jesus Christ. HARRY CLARK

Reverie is the Sunday of thought; and who knows which is the more important and fruitful for man, the laborious tension of the week or the live-giving repose of the Sabbath? —Amiel.

It is only in the atmosphere of religious freedom that we may hope either for protection against error and delusion or for the maintenance of that spiritual power upon which all progress depends.—C. E. Hughes.

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

### TWO POWERFUL OPPONENTS TO CHRISTIAN PROGRESS.

If the Baptists of Tennessee were called upon to name the two things which have hindered Christian progress more than any other things the answers would be varied and interesting. I wish to call upon them now, and to say that if any one wishes to give his or her opinion as to the two greatest hindering causes to Christianity I shall gladly request the editor to insert such opinion in these columns. Each of us would doubtless differ in opinion. I have my own opinion which I wish to give here.

The two greatest opponents to Christian progress are foolishness and faint-heartedness.

Dr. Robertson says about once a week, or more often than that, that the reason he knows the Gospel is true is because it has stood so much poor preaching. That ought to be sufficient proof to any man. I want to say a kindred thing which to my mind is quite convincing. It is this: the reason I know that Christianity is of God is because it has survived so much foolishness. Just glance back over the pages of church history and see how many foolish things have been done in the name of Christ. Or, if you don't want to do that, just look around you now, and marvel. I feel almost safe in saying that

most of the things that are done daily for Christ are either foolish, or are done unwisely. I could fill the Baptist and Reflector with illustrations. In fact it seems to me that the average Christian has never grasped the idea that Christianity is the most practical thing in the world, and should be dealt with in a common sense way. Most of them seem to approach religious problems with an attitude of something like awe, which makes thinking a matter of irreverence. I must not indulge in illustrations, but let me give just one. Last month I went one morning through a number of movie houses in Chattanooga. The shows had not begun and the houses were empty. I need not describe these buildings. Too many Christians know all about them. I don't mind stating, however, that my purpose there was to get some suggestions for a new church which I may have to build some day. I see no reason for the devil to have a monopoly on all the good points in a building. Everything that could be thought of for the comfort and convenience of the public was in these buildings. It was wonderful to see Chattanooga's new movie house which I was told cost \$1,000,000. It was a very hot morning, the temperature standing at about 90 on the outside. Yet it must have been not more than 75 in this house of pleasure. I looked around and had no difficulty in seeing why people flocked to that place for an hour or two. Now let me speak very softly for fear I might offend or be misunderstood. In my own beloved city of Nashville there are seventeen Baptist church houses, and only one of them approaches adequacy—and that one is certainly not Third Church—and if there is more than one that has electric fans in it I am unaware of it. Shall I be blamed if I say that I stood in that magnificent theatre and thought of a striking statement of Jesus? "The children of this world are wiser in their generation than the children of light." Many of our churches are planned to save money in building, not to save souls. They are located either without thought or with very poor thought. A favorite habit (I almost said stunt) with Baptists is to build a new church too close to the old one. The result is always constant contention and ill feeling among the members of the congregations, and jealousy between the pastors. I am not saying this with the hope of stopping Baptists from building churches too close together. That may never be done. I am just proving my point about Christianity surviving so much foolishness. I could speak at great length of the unwise conduct of God's people along all lines, but this article is already too long. I must say, however, in closing this part of it, that my candid opinion is that Christianity suffers more from the foolishness of its friends than from the wickedness of its enemies. And yet how marvelous is its progress! Surely it is from God, and will some day conquer the world!

I wish there were space here to discuss that other great opponent to Christian progress, faint-heartedness, or quitting when the task grows hard, but I must defer that to some other time. I am not thinking of the preachers, but of other Christian workers. However, my next article will be on the guidance of the Holy Spirit.

C. D. CREASMAN

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



# THE SAINTS IN CAESAR'S HOUSEHOLD

Sermon by W. Frank Moore, Pastor at Winchester

"All the saints salute you, especially they that are of Caesar's household" Phil. 4:22.

By these words we are reminded first of all of the imperial city of Rome. In many respects no other city has effected and influenced the world's life as Rome. Athens the classic city has influenced the whole wide world in literature and learning. Jerusalem, earth's Holy City, has given the world its religion and no doubt has yet to see its greatest day, but it is Rome that broke to pieces and became the successor of the great kingdoms that were before it. It gave to the world its greatest government and its sternest conception of what government means to those who are under it and to those who look to it for protection. Today the city of Rome has great power in the earth. Today the Pope rules more than three hundred million souls from Rome and the Vatican has more representatives at the courts of the capitals of the world that had in all its long and subtle history. We are also reminded of Rome's most cruel and wicked emperor. It was to Nero that Paul appealed. It was Nero who sent him to the ax whether he had one or two trials. It was this emperor who slew his mother, his wife, and thousands of Christians by fire, crucifixion and wild beasts. He at last had to flee from Rome and die a suicide. At the time of these words Paul was in Nero's prison.

## At the Close of a Great Life

These words remind us that the life of the greatest man who ever lived, save our Lord Jesus Christ, is about to come to its close. If we include the book of Hebrews, Paul wrote fourteen of the twenty-seven books of the New Testament. Of these fourteen books, it would seem that he wrote five in Nero's prison, these are: Ephesians, Colossians, Philippians, Philemon and Second Timothy. Our text is from Philippians the book of Christian joy and experience.

## Saints in Caesar's Household

The fourth thing that these words remind us of and the thing that I want to divert your attention to is, that there were saints or Christians right in the household of the wicked emperor. These Christians were outstanding Christians. Paul says "All the saints salute you, and especially they who are of Caesar's household." These are the special one who sent their greetings. Let me call your attention incidentally to the fact that while the first Christian church was established at Jerusalem and that Paul laid the foundation for Christianity in Athens, that at neither place is to be found a Protestant church at this day. Worldly culture is not always good for evangelical religion and sometimes, if not always, religion itself will die if not guarded and defended. We do well to always remember that we are never safe unless we stand fighting always for our Lord. We may ask why the church at Rome survived? The answer is that it won the masses. It kept close to the heartbeat of mankind. Oh, that Rome could

have kept the simple New Testament faith.

May I again repeat "Saints that are of Caesar's household." Here was a church in a most unlikely place. Without the power of God there could not have been any Christians or church there. Two things would have made it impossible. There was great corruption there and there was opposition there. It took the power of God to overcome either and when both must be dealt with it certainly takes divine power to overcome them.

## A Church Can Live Amid Corruption

These were the days of Rome's decline. It was the days when Nero was at the height of his glory and in the depth of his wickedness. Could Christians live apart from this? They could and did and this is why they won the Roman Empire to Christ. The darkest ages have produced the brightest saints. Take the ages of Enoch, Noah and Abraham.

"Where sin abounded, grace did much more abound." "Ye are the salt of the earth" "Ye are the light of the world" if we lose our Savior the rottenness of the world goes on, if our light goes out, the world is in darkness. "Let your light so shine, that men may see your good works and glorify your Father which is in heaven."

## A Church May Prosper Though Opposed

No such opposition and persecution has the church ever known as that of the great Roman persecution under Nero. Many of God's children fell under it and the greatest man who ever walked this old earth, save Christ, met his death at the hands of Nero. "The blood of the martyrs is the seed of the Church." What we need today, as nothing else, is to draw the issue against the world until the blood flows again. I believe the great curse of the age is that we are going with the world and not against it. No giant Goliath should be allowed to defy the armies of the living God without going after him with God's weapons until he is dead on the battle field. And as we fight we ought to read and live up to Ephesians 6:10-18, Rom. 13:12; 2 Cor. 10:4. We need to remember that Jesus said, "I came not to send peace, but a sword." To be sure there is peace with God the moment the sinner believes and trusts, Rom. 1:5. To be sure there is a peace of God as a consequence of that faith and trust. This is an inner peace, the kind that Paul and all the children of God have no matter what the external conditions are. In the prison house of Nero Paul cried out with that peace. "Fulfill ye my joy" "Finally, my brethren rejoice in the Lord," "I rejoice in the Lord greatly." Then there is world wide peace taught in the Bible. This will come when He shall reign over the whole wide earth. But I tell you the Christian life and the church life is one long conflict from its beginning to its end. Did they win? They did and we will if we stand true to our commission.

## A Great Victory of Faith

When the letter to the Romans was written the church there must have been comparatively small. It must have been so when Paul went there. And yet you read Romans 1:18, note specially the following: To all that be in Rome, beloved of

God, called to be saints; Grace to you and peace, from God our Father and the Lord Jesus Christ.

For I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world"

A church may have at least four great handicaps and yet be a great success. In fact these handicaps are the very best thing that we can have to make us grow, if we are of the proper mettle.

1. Outside corruption. Let not this condition come into the church, but to see it outside with all its sin and blight to inspire and stir us to greater and greater activity. God put into our hearts here in Winchester and Franklin county, the spirit of Elijah in Israel and Paul in Athens.

2. Outside opposition. It is not those who are without the church that destroy it, but those within. Tom Pains and Bob Ingersols do not hurt God's work for they are without. Remember we are on a holy warfare. The fact that the enemy is pushing his forces against us ought to make us that much more determined to rout him. Certainly we are surrounded by the hosts of the evil one, but about our heads and all around us are the hosts of the living God. Oh that our eyes might be opened that we could see. I mean the eyes of faith.

3. Numerical weakness. Numbers do not count with God. He can rout an army with one boy with nothing but a sling shot in his hand. He can rout an army with only three hundred men with nothing but pitchers and torches in their hands. Baptists have had a hard time in this section. There are less than 500 Baptists in this county. Can we win for truth and spiritual Christianity. We can and we will. By the grace of God, we will.

4. Financial weakness. I know of no church and have never known of one which is more liberal than Winchester church. I don't believe there is in Tennessee a church which is bearing such a burden as or congregation is today bearing.

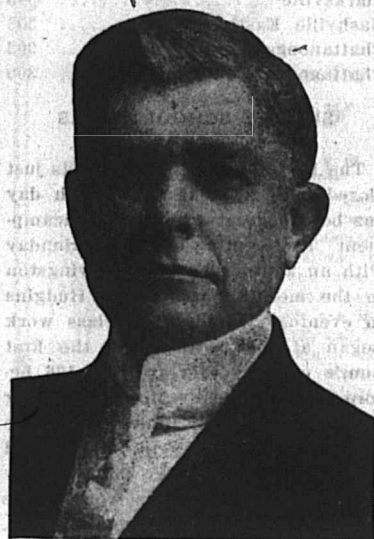
Taking this section as a whole, I have never seen such financial difficulties. We need Baptist pastors. We need better equipment. It is hard to meet the competition we have, meet with our present financial ability. I don't believe in a church being loaded with pledges and obligations that it ought not to have. What we need here is to pray that God will bless us in material things as well as spiritual things, in order that we may be able to care for the cause that is so dear to all our hearts. If we have piety, faith and a deep conviction for truth and righteousness and will pray and trust in God, we can not help having victory. This will be local and widespread in our Baptist Zion. If we fail to be true to our mission remember Al and Achan. If we are true to our trust remember that as certain as the walls of Jericho fell down, so will we go into our promised inheritance and so will we win a great victory for our God and His truth. "This is the victory that overcometh the world, even our faith."

# DR. RODDY RESIGNS DEADERICK AVE., KNOXVILLE.

Rev. J. M. Roddy has resigned as pastor of Deaderick Avenue Baptist church, because of ill health. He has been in declining health since February 1, 1922, when he was stricken by a sudden illness at Lincoln Memorial University. He has since been at different hospitals and at home in Kentucky.

Recent reports from the bedside of Dr. Roddy indicate that he is recovering, but physicians say he will need a long rest to restore his health. Officials of the church will begin looking for a successor to Dr. Roddy.

During the past five months this church has been without a pastor, but



Dr. J. M. Roddy

the general work of the church has been carried forward under the direction of J. W. Marshall, church secretary and field worker.

Dr. Roddy came to Knoxville from Middlesboro, where he remained for 10 years as the successful pastor of the Baptist church.

Deaderick Avenue church has made wonderful progress since he came to this city. All departments of the church have advanced and prospered and the membership has paid the quota assigned on the seventy-five million dollar campaign for church extension work. The church also has installed a new heating plant at a cost of \$7,000.—Knoxville Sentinel.

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## SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tullahoma

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

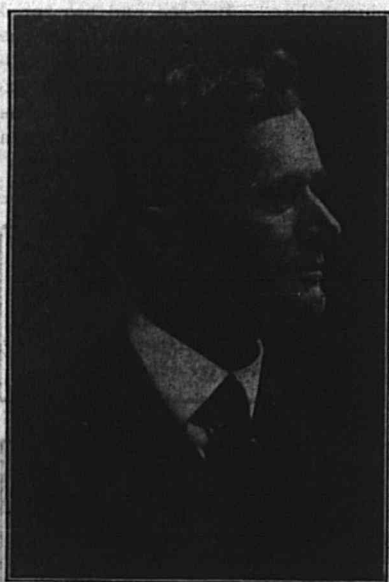
### Attendance Sunday, July 31

Nashville First .....	1133
Chattanooga First .....	609
Memphis Central .....	574
Knoxville First .....	539
Chattanooga Tabernacle .....	419
Memphis Belleview .....	398
Chattanooga Avondale .....	377
Knoxville Lonsdale .....	370
Maryville First .....	361
Nashville Third .....	355
Johnson City Central .....	350
Clarksville .....	345
Nashville Eastland .....	308
Chattanooga Central .....	303
Chattanooga Red Bank .....	300

### SUNDAY SCHOOL NOTES

The Encampment at Butler has just closed with a great day. Each day has been a great day in this Encampment. The meeting began last Sunday with an address by D. N. Livingston in the morning and W. D. Hudgins in evening. Monday the class work began at 8:30 with 56 in the first hour's classes; this grew to 106 before the noon rest. Monday evening we had 225 in the Bible Hour. The work grew each day in interest and numbers until the very last. Nearly 300 enrolled in the weeks' work. It was one of the best we have ever attended. The entire morning was given to recitation and study. The afternoons were filled with play. Everybody played and played all the afternoon. Tennis, ball, pitching dollars, marbles, fishing, swinging and hikes. Not one dull moment in the entire week. At 5:30 each afternoon we gathered on the lawn and had our devotions. These were very sweet precious services led by different members of the faculty.

Many evenings we had our supper



SUPT. W. D. HUDGINS,  
East Tennessee Encampment Leader.

out on the lawn under the large trees and near by the stream.

The night hour was given to a Bible Study and something over 225 took this work each night. On Thursday and Friday afternoons a social hour

was had on the campus for all the town people as well as those who boarded in the dormitories.

This school is doing a very fine piece of work and deserves the prayers and support of our Baptist people even more than it now receives. They are badly in need at the present time of \$100 to equip their boys' dormitory with some badly needed furniture. The town people have given until they have sacrificed much. It would be a fine thing if some of our Organized Classes would take this upon themselves to raise this \$100 to equip this building.

Are there ten Organized Classes that will give \$20 each to the dormitories of the Doyle and Butler Schools. Each needs the boys dormitory furnished badly. It will be an easy matter for a class of twenty or fifty men to raise this amount and no one feel it at all. There will be large dividends paid on such an investment.

This week the Bible Conference at Jefferson City. We are expecting 100 preachers as well as a lot of other people. If you live in East Tennessee be sure to attend this meeting. The West Tennessee Conference proved to be a very helpful meeting.

We are still getting echoes from the Murfreesboro meeting. Every one who attended this meeting got great benefit and much joy.

The Clinton Association Convention meets at Briceville Friday night, Saturday and Sunday. It is our aim to be there Saturday and at Benton Sunday for the Benton County Sunday School Convention which meets at Benton. The Sweetwater Convention meets at Madisonville also Friday night, but Mr. Livingston will meet with them Saturday night and Sunday at our place.

We are very anxious to get every Association organized this year and with this in view, we are planning to make some of the associations after the East Tennessee Conference. If you would like to have a night given over to the discussion of Sunday school and B. Y. P. U. work we would be glad to come to your association and at the close of the discussion put on a demonstration program by a group from some local Union near by.

A new Union has been organized at 17th Ave. Mission, Nashville, by the young people of the First Baptist Church and they are planning to become a Standard Union already. Miss Nancy Nielson is corresponding secretary.

Butler has a fine Junior and Senior Union. Both doing excellent work. The Senior Union served refreshments at the B. Y. P. U. social given during the Encampment this last week.

### B. Y. P. U. NOTES

The Bible Conference of Jackson, Tenn. came to a close Friday night, Dr. Harry Clark bringing the closing address. The program was the best that has ever been given in Jackson. Dr. O. E. Bryan of the Home Mission Board, brought stirring addresses on the Baptist World Wide Program. Dr.

Lloyd T. Wilson brought the Thursday evening message on "The Most Popular Sin of the Age." While Dr. Harry Clark spoke on Wednesday night, his subject being "The Six I's Leading to Success." Dr. W. K. Knight of the Baptist Southwestern Theological Seminary of Texas, gave a series of addresses on "The Book of Hebrews," which were greatly appreciated. Dr. Harry Clark taught the book, "The People Called Baptists" and Dr. Lloyd T. Wilson spoke on "The Holy Spirit." The conference requested the Sunday School Board to have these lectures by Dr. Wilson published in book form.

Classes were conducted in Sunday School, W. M. U. and B. Y. P. U. work. Those attending were greatly benefited by the weeks' work. Rev. Wilson Woodcock conducted the evening devotions which were enjoyed by all.

### APPOINTMENT OF CORRESPONDING SECRETARIES FOR THE STATE B. Y. P. U.

By Willett D. Anderson.

Pres. State B. Y. P. U. Convention

The constitution of the State B. Y. P. U. Convention provides that the president shall have the power to appoint a corresponding secretary to serve during the year without compensation. Usually as a matter of convenience this secretary is a resident of the same city as the president. Looking forward to a year of much work, the state officers in their executive session, following the close of the convention, agreed to the appointment of three secretaries. This is done in order to lighten the work for one, and to permit more attention to be given to the Department of Extension.

The appointments are:

Miss Trula Sullivan, South Knox church Knoxville.

Miss Daphne Newcom, Deaderick Avenue church, Knoxville.

Miss Hattie Potts, Bell Ave. church, Knoxville.

These young ladies will handle matters of general correspondence, the collection of information, the distribution of such literature as they may have, and they become the secretaries for this convention year.

### YOU'RE BOUND TO WIN

By J. O. McSpadden

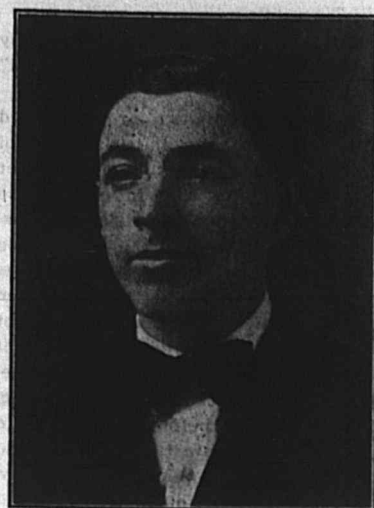
President City B. Y. P. U. Chattanooga

So it will be all through life—difficulty after difficulty, obstacle after obstacle, problem after problem, all to be overcome and solved by application of prayer and hard work.

It's a great pleasure for me to make the sacrifice in order to serve my Master in trying to do his will. The only unfortunate one of all God's creatures is the man or woman without difficulty to overcome. He or she has no zest in life. They simply rust away.

Let us welcome difficulties. They are all of them so many first-class opportunities that lead on to fortune. It is persistence that always wins and whenever one feels one must let go and give in, why that very feeling is the surest sign that we are like the very limpets on the rocks in a storm and tempest-tossed ocean. We call

this grit, and it is the divine gift of an all merciful loving Father to his sorely tried and frail creature man.



D. N. LIVINGSTON,  
East Tennessee Encampment Teacher.

### DYERSBURG B. Y. P. U.

By M. Craig, Cor. Sec.

The Senior Union of the Dyersburg Baptist Church had the pleasure of a week's study course with State Worker Jesse Daniel, the last week in June. Notwithstanding the fact, there was a carnival just across the street from the church, we had about twenty young people each evening.

As a result of the study course, we realized there were great possibilities and we reorganized our Union with the determination to conduct along the lines of a Standard Union.

A public installation service was held at the evening hour July 9, and splendid addresses were made by Miss Bryant, President of the Union; Pastor F. J. Harrell and Superintendent of Sunday School; H. B. Rike.

On Sunday, July 16, at the call of the Pastor F. J. Harrell, a crowd of young people met at the Dyersburg Church, from the churches of the Friendship Association, and, under the direction of State B. Y. P. U. worker Jesse Daniel, Martin, Tenn., organized a Friendship Association B. Y. P. U. About 65 young people were present and much enthusiasm was shown. The first convention of the Friendship Association B. Y. P. U. will meet at Dyersburg for a two-day session beginning Thursday, August 31, at 10:30 a.m., and a splendid program is being arranged, which will be published later.

The G. T. S. Group of the Senior Union of the Dyersburg Baptist Church rendered a program at Fowkes, Tenn., last Friday evening, after which they assisted Mr. Jesse Daniel, B. Y. P. U. Worker in organizing the Fowkes Union.

Mrs. Henry Fowkes, Chairman of the extension Committee of the Senior Union of the Dyersburg Baptist Church, organized a Senior Union at Unionville last Sunday evening, with an initial membership of 30.

The Senior B. Y. P. U. will have Hash next Monday evening, July 31, at eight o'clock. Each member of the Union takes a part on this program with selections of their own choosing.

The Intermediate Department is in charge of Mr. Bert Hodge, Athletic Coach of the D. H. S., and much interest is being shown.



B. Y. P. U. SONG

Tune—Peggy O' Neal—

B—Y—P—U—

I will ever be true  
To the things that you teach me  
today

The beauty of Truth,  
The friendship of Youth,  
Are found in your place always.

Refrain.

If, it brings me cherry smiles  
That's the B. Y. P. U.

I would come for many miles,  
To the B. Y. P. U.

If it teaches my duty so clear.

Brings me closer to friends who are  
dear

Teaches me Loyalty and Hospitality  
That's the B. Y. P. U.

NEW BUILDING AT BOLIVAR

By D. L. Sturgis

Rejoice with us! We have at last started on our new church. Work was begun one week ago today on wrecking the present building and they have it almost cleared away and we will soon be ready to start on the new structure. We are to build quite a handsome building, having about eighteen class rooms, dining room, kitchen, B. Y. P. U. room, social rooms, etc. We have labored long and hard for this and our heart is greatly rejoiced to find now that our people have realized the need of a better workshop for our Lord's labors, and have put their hearts and hands to the work in a noble fashion.

Just to show you the faith and willingness of our people we have raised approximately \$12,500.00 cash on the new church. We figure the building will cost completed about \$16,000 or perhaps a little more.

MEETINGS AT DIXON

By L. S. Ewton

I have just finished a good eleven day meeting at Dickson, Tennessee, with pastor W. S. Jackson. The meeting resulted in eleven additions, ten for baptism and one by letter. This makes 24 additions since Brother Jackson came to the field in March. Eighteen by baptism and six by letter.

The church is also getting along well financially. Since the coming of the present pastor the church has purchased a piano for \$300.00, paid \$65 for carpentering and pointing and other repairs that run the amount to over \$400.00. In addition to this they sent the pastor to the Convention at Jacksonville and paid all the expenses of the trip. They pay his salary every week.

But better than all this the church is in fine condition spiritually. We have a band of loyal and devoted Baptists at Dickson who are standing by the work. They are very devoted to the pastor. Brother Jackson is one of Tennessee's best young pastors.

As soon as the devil sees a young minister likely to be of use in the kingdom of God, he gets on his back and rides him to death with engagements.

—W. M. Taylor.

Keep the faculty of effort alive in you by a little gratuitous exercises every day.—William James.

PARAGRAPHS

By J. H. Grime

President Garfield once said:  
"A pound of pluck is worth a ton of luck. Let not poverty stand as an obstacle in your way. Poverty is uncomfortable, as I can testify, but nine times out of ten, the best thing that can happen to a young man, is to be tossed overboard, and be compelled to sink or swim for himself. In all my acquaintances I have never known one to be drowned who was worth saving."

Let me add, that the greatest blessing to any young man is to have a good mind, a strong body, and little or no money. Upon such, the church, state and society must lean.

In 1886 the following was clipped from some paper:

"Last year the richest American merchant, H. B. Claflin; the richest



DR. J. M. ROGERS,  
East Tennessee Conference Speaker.

American railroad man, W. H. Vanderbilt, and the richest American planter, Edmond Richardson, died. It is notable that not one of the three died in his bed. One died at his desk, another in his hall, and the other in the street."

Let me remark, that sudden deaths have almost become the rule, instead of the exception. Of the many funerals I attend, it brings no surprise to learn that the subject died suddenly. We live in a fast age, and we are living fast. The tension becomes so great that it snaps the cord if life, and we fly away. Whither are we drifting?

"I don't like the minister." Well, that settles it. If you don't like the minister, you have no duties to perform, that releases you from all your vows. If you are a deacon, why should you give the church any concern when you don't like the preacher.

Of course you need not pay anything, if you don't like the minister. Why should you come to church, if you don't like the preacher. You don't need to pray and worship, if the minister don't suit you. Let the church go to the bad, and my family and neighbors to the devil, just so I don't like the preacher. Why should such trifles as the cause of Christ, and the salvation of the lost, give me any concern, when I don't like the preacher?

The following is said to have taken place in Boston, many years ago:

A boy who was very small for his age, was working in an office as an errand boy, where four men labored, who were addicted to profane swearing. The men were guying him one day on account of his size. They said he was so small he would never amount to much. The little fellow replied: "As small as I am, can do something that neither of you can."

"Ah, what is that?"  
"I can keep from swearing," replied the little fellow.

Suffice it to say that they blushed and turned away in shame. There is less excuse and less sense in profanity than any habit in which men indulge. The devil catches them in the bare hook without bait.

The flowers of Paradise grow out of the soil of Gethsemane. It is the bruised heart that sends forth the richest perfume. The base of the ladder that ascends to heaven, is found in the valley of humility.

This story is told of an Eastern monarch. He placed in one of the thoroughfares, leading to his capital, a huge stone that greatly obstructed the passage, and then hid himself to watch results. Many men and companies of men passed. The obstruction was in all their way. Some ignored it entirely, making a path around it. Others tested its resistance, but finding it obstinate, gave it up and left to trouble the next passenger. Finally, a lone man came along. For him alone, the undertaking was great, and nothing sort of a heroic effort would accomplish it. But, it was in his way and in the way of his neighbors. He thought of nothing but the removal of the obstruction. Finally after much toil and great fatigue, it yielded, and to his surprise, underneath it was a bag of gold, and the

watching king, placed him in a position of great trust.

This story illustrates the battle of life. If you would succeed in life, never shun, or surrender to difficulties.

Strong convictions, especially religious convictions, are apt to develop tyrannical purpose, and no faith is so pure but that it is ever in danger of being made the instrument of the mistaken zeal of those who would deny to others the right to think as they choose.—C. E. Hughes.

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## WOMAN'S MISSIONARY UNION

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

### Quarterly Meeting

The Quarterly Meeting of the W. M. U. of Sweetwater Association met with First Baptist church of Etowah Thursday July 6, 1922.

Mrs. T. E. Moody, presiding, called meeting to order at 9:00 o'clock, and led us in prayer.

Song. Standing on the Promises. Scripture lesson was read by Mrs. Cagle of Englewood, using 15th chapter of John.

Were again led in prayer by Brother Ponder of Athens.

Song. I'm Pressing On. Minutes read by Mrs. Williams. Approved.

A committee of gentlemen were appointed as judges for banners.

After Mrs. Moody spoke on Caroline Memorial Fund reports on subscription were made.

The business session was followed by reports of seven missionary societies, two Y. W. A.'s, two Sunbeams and one G. A.

A discussion of Circles developed the fact of decided growth in the societies which have adopted the Circle Plan.

Mrs. Ponder, in a feeling manner, and out of experience spoke of the Training School.

Mrs. Moody spoke on Margaret Fund.

Brother Mahan prayed with fervor for these objects and our missionaries in every land.

Mrs. A. W. Foster, one of the wisest and best informed Mission workers of the state, brought before the audience the Missionary Society's place in the church, after which Mrs. S. M. McCarter led a spirited discussion on Missionary Society Methods.

A reading by Miss Elsie Forest on Raising of Dorcas was highly appreciated. Followed by prayer by Mrs. Gilreath.

After a bounteous dinner the afternoon session was devoted to reports of the Junior organizations.

The young people of Etowah gave a splendid musical program.

The G. A. of Athens gave a pleasing demonstration.

Mrs. Foster presented certificates to Misses Ruth Coker, Mildred McConkey, and Mary Johnson for the reading of Mission Study books.

After the report of the committee was the awarding of pennants by Rev. Hershel Ponder.

Brother Ponder presented the pennant on Progress to Etowah Society. The one for Efficiency to Athens, and the G. A. pennant to Athens.

The Sunbeam pennant to Niota, and the Y. W. A. to Madisonville.

After the re-election of present officers and a vote of thanks to Etowah, the meeting adjourned.

### ATTENTION, MIDDLE TENNESSEE SUPERINTENDENTS

Do you not know some worthy young woman in your association, who, having finished high school, is yearning for fuller equipment for life's duties and responsibilities—such as our fine

Standard College at Murfreesboro affords.

Not one of us but realizes that the young woman of tomorrow must face problems far more perplexing than any we have encountered—and that it will be necessary to have highly educated, Christian leaders to direct the thought and activity of that tomorrow.

During these vacation days, dear superintendents, shall we not busy ourselves in helping plan for each association in Middle Tennessee to have one student—if not more—in Tennessee College the coming year.

Women of Tennessee let's help our superintendents in this noble work. Encourage those financially able, to enter our college and make it possible for some girl less favored, to have the advantages offered in that institution. Will you prayerfully consider this opportunity to render a service that shall bring joy to our own hearts—and bless every association in our division of the state?

Yours for Tennessee College,  
Mrs. A. F. Burnley,  
Vice-President Middle Tenn.

### CLOTHING FOR RUSSIA

Read and Act Quickly

By J. F. Love, Corresponding Secretary

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, and Dr. Everett Gill, this Board's representative for Europe, strongly urge by cable and letter that an immediate appeal be made for clothing for Russia.

A conference with Mr. Herbert Hoover, Chairman of the American Relief Administration, has secured for Southern Baptists the privilege of having all clothing, new and second-hand contributed by them, shipped free of charge from Brooklyn, N. Y., to Russia.

Mr. Hoover urges us to raise a food fund also. It is estimated that several million children are in immediate danger of death by starvation. Daily dead children are found in the streets. Fifteen dollars will feed one child for one year. This is a great need and a great opportunity to save life. We hesitate to make the cash appeal lest we hurt the campaign, but if any of our people feel that they can, in addition to their campaign pledge, give money to buy bread for these, we shall be glad to receive it promptly, and will use it faithfully.

We have no hesitation in appealing for clothing because this appeal will not hurt the campaign, while it will put garments on those whose lives are threatened by severe cold.

### The Need for this Clothing

The cold Russian winter which soon approaches will find millions of men, women and children with insufficient clothing to protect their bodies and save their lives. Their scant food allowance has so decreased their vitality they cannot resist cold and disease. The American Relief Adminis-

tration is seeking to distribute food and asks our help through our own agency. Southern Baptists are called upon to at least help clothe the naked. Knowing the awful plight of our Russian Baptist people, we have been waiting for an opportunity to extend relief to them. That opportunity is now given us through the courtesy, by the help and under the protection of the American Relief Administration, and we must use it without delay. Not a moment must be lost if we would protect the lives of these sufferers from the severe Russian winter.

more people have died in Russia since the Armistice from hunger, cold and diseases which destitution has invited, than were killed on the battlefields of Europe during the war. Will our Southern Baptist churches, W. M. U. organizations and Sunday schools and B. Y. P. U.'s respond to this extraordinary and pitiful condition in some such manner as they responded to the need of Hungary for clothing last winter? Our Northern Baptist brethren and sisters have sent a shipload of clothing to Europe. Can we not do as well?

### What is Needed

Note carefully what is needed:  
Knitted garments.  
Stout warm suits.  
Simple cotton dresses.  
Underwear and stockings.  
Sensible shoes with low heels and broad toes.  
Hats that will not be injured by baling.  
Yarns for knitting and leather which cobblers can make into shoes.  
Cloth in enormous quantities, including dress material, suitings, flannel, etc.  
Baby clothing and for all ages above babyhood.  
Second-hand clothing—as well as new clothing and new goods for clothing are urgently asked, but do not send soiled underwear, flimsy lingerie, fancy shoes or anything which will not render real service.

### How to Collect Clothing

1. Set up a relief organization at once.
2. Publicity from the pulpit and through the organizations of the church and public press.
3. Make clear to everybody what clothing is wanted, and appoint a central place at the church or private home where clothing can be delivered for packing.

### Packing and Shipping Instructions

Note these instructions well and keep them for reference.

1. Sort carefully, make a careful list of all articles, pack solidly in bundles wrapped securely in burlap.
2. Mark legibly on the package the name of the church which contributes it.
3. Attach enclosed shipping tag. Additional tags if needed can be secured from your State W. M. U. Secretary.
4. Send itemized list of articles and total estimated value and name of church contributing to your State W. M. U. Secretary, but do not ship any goods to Richmond.

We implore those who would help to act as quickly as possible. Winter is already taking its toll of life in Russia. Mr. Hoyt E. Porter, our own representative, is in Russia looking af-

ter the distribution of food and clothing sent by Southern Baptists.

"Love must go into this service."

## Obituaries

### Walters:

God in His infinite wisdom has called from our midst our dearly beloved. Sister Ruth Prim Walters, age 41 years. Wife of N. E. Walters, both members of Oak Grove Baptist church. Sister Walters is one gone whom our past associations has taught us to love and still remember that quiet, peaceful, sweet disposition of kind thoughts, words and deeds and always looking for the good in her fellowman.

Sister Walters for nearly four years a member of our W. M. U., was always a willing and ready member to help in the cause for God and man.

### Smith:

On the morning of June 17, 1922, at the home of her daughter, Mrs. John Richardson, Sister Mattie Smith of Grand Junction, Tenn., passed into her Father's home above.

She had just entered her 75th year and something like 60 years of that time were spent in the services of her Master.

She was among one of the most devoted Christians I ever met, full of zeal for her Master and His cause.

She leaves four sons and one daughter and a number of grandchildren, besides a host of friends. The funeral was conducted by her pastor.

J. W. Cunningham, pastor.

### Hays:

God in His tender mercy has removed from our midst one of our dear members, Mrs. Belle Hays, beloved wife of J. T. Hays. She was born Nov. 6, 1879, entered that unknown rest July 8, 1922. For a number of months she has been a great sufferer from that dreaded disease, cancer—nobody knows what she had to suffer but God above and herself, yet she bore it all in submission to the will of God, and with the meekness of Him who died for the salvation of every one.

She was an earnest, zealous member of Prosperity Baptist church, loved Sunday school and the work of our Woman's Missionary Union.

We will miss her in all the different circles that were made brighter by her presence. But dark, dark must be the gloom that settles down over her home where she left her sorrowing husband.

May her prayers for his salvation yet be answered and may the day soon dawn when with a joyful heart he can say, I love the same Lord you loved, Belle, and I expect to meet you at God's throne where we ne'er will have to part.

Bertha Chapman,  
Sec'y of W. M. U.

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# DR. J. A. CROOK AT A BAPTIST

By G. M. Savage.

The fact that few have written any words about Dr. J. A. Crook, who passed from us this June, is really an honor to him; for it seems to me that my pen trembles at undertaking to sketch that life, through I had known him a long time.

He was my family physician for fifty years, except the six and half years I lived at Eagleville in Middle Tennessee. The close relation between me and my family physician, the family physician who came all hours day or night, all kinds of weather, to fight away disease and death, that too without charging a cent for his expert services, is enough to endear him to me; and that he gave his professional services to all ministers of the Gospel in the same way, is enough to endear him to the Christian world. I say in this particular instance to the Christian world, because he for about forty years had given his professional services free of charge to all ministerial students, who are now scattered over the world. One of them, O. F. Huckaba, now pastor of our Huntingdon church, came all that distance to be at the funeral. He came just to sit in the audience, and see through his tears that flower covered casket.

Dr. Crook's loyalty to Union University is another way in which he served the Baptist cause. He was a member of the Board of Trustees and its secretary more than thirty years, also a member of the Executive Committee and the Board of Ministerial Education. He patronized the University, educating his son and daughters there, paying their college fees just as if this were the only connection he had with that great Baptist school. He was jealous of her honor. He thought there was no better school in the South; and I think he was right about it. He is without a peer in his loyalty and loving and unremunerated services of the once South-western Baptist University, but later Union University. No burden has fallen on me in my thirty-four years of official connection with the University that he did not help me to bear.

The First Baptist Church of Murfreesboro, Tennessee, would not have had that pillar of strength in the Walter Hale family without Dr. Crook. The same may be twice said of Baptist churches in Memphis, Tennessee. What shall I say of the First Church of Jackson, Tennessee, on whose Board of Deacons he served for about a third of a century, and in which his wife and all of his children had membership?

I was his pastor in my twenties at Henderson. Happy memories. Sometimes in our meetings there, when the great congregation surged like the sea, smitten by the wind whose whence-it-came they knew not, he would sit near the few who were left at the altar, and would commence singing:

"Pass me not O gentle Savior,  
"Hear my humble cry,  
"While on others thou art calling,  
"Do not pass me by."

Not all great Baptists are preachers. Dr. Crook not only loved the truth, but he had a penetrating mind; and the current of his thinking was like a clear river, so clear that it did not

seem to be as deep as it was. While he did not usually attend our Conventions, yet when I would return, he seemed to know as much of the proceedings as I, for he read eagerly the reports given in the daily papers. His interest in Baptist affairs was deep and general.

I wish some gifted pen would sketch his life as a physician. For a half century his practice was unremitting. As a physician he sustained relations to railroads for many years. His investigations of the causes and cures of diseases were invaluable. He was honored in the councils of his professional brethren.

He was really a statesman; was a Democrat in politics. Hardly a Democrat has gone to the legislative halls of the State of Tennessee or from Tennessee to Congress without receiving his aid. He shared the life of the nation in its many phases with the same honesty of purpose and marked ability.



Dr. B. A. Bowers, Pastor Broadway, Knoxville, East Tenn. Bible Conference Speaker

## FROM HICKORY GROVE

By Mrs. Alma Dunaway.

Glad indeed to hear from Ashland City, for two specific reasons: First because its pastor was once ours for nearly five years in succession, during which he did a great and good work. The church had grown cold and lukewarm, but by the help of the Lord and the good preaching by the pastor, many were converted and added to the church. He also during his ministerial work with us built a new church house, and God's cause made to prosper. We now have a Sunday school that runs 52 Sundays in the year. Also a B. Y. P. U. every Sunday evening consisting of about 30 young people. Amid the circumstances of having no pastor, we are still trying to keep God's banner floating. Thank God for such men as Brother Greenwell; his name spells success. It's a blessing to any church to have him as pastor and leader, because he always has a good word and a hearty hand-shake for every one. Second—reason: We are at all times glad to hear that more people are getting busy about the "Masters Work" for "Him only shalt thou serve." We are hoping to have a revival meeting soon at Hickory Grove.

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## The Baptist Emblem All Over The World

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

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## PASTORS' CONFERENCES

### CLARKSVILLE

New Providence: A. L. Bates, pastor. Rev. B. McNatt, of Erin, preached at 11 o'clock on "Jacob's Vision." No night service. Good SS.

First: W. C. Reeves, pastor. "Roman 5: 3." No night service. In SS, 346; good BYPU. Pastor goes on vacation.

Mount Hermon: E. H. Greewell pastor. sick. G. C. Graber holding meeting. Large crowds.

Hickory Grove. No pastor. A. L. Bates holding meeting. Largest crowd in history of church. Good SS.

Spring Creek: C. B. Baker supplied morning and evening. Good SS and BYPU.

Lone Oak: M. I. Crocker, pastor. Fifth Sunday meeting. Good crowds.

### NASHVILLE

Edgefield: W. M. Wood, pastor, James H. Hubbard supply. "Patience and Hope" James 5, and "A Man's Life" Luke 12. 281 in SS. 1 by letter. Pastor Wood out of city in a meeting will be home and in his pulpit next Sunday.

Third: C. D. Creasman, pastor. "The Remission of Sin" and "Inseparable Union." 355 in SS, 25 in BYPU 43 in Junior BYPU. Good day.

Seventh: Edgar W. Barnett, pastor. "Law Observance" and "Paul's Visions." 155 in SS, 1 by letter. 30 Sunbeams.

Eastland: O. L. Halley, pastor. "Discipleship" John 9:27, and "Success of the Marriage Life." 308 in SS, 3 for baptism, 1 baptized, 3 by letter. 30 in Junior BYPU.

Calvary: W. H. Vaughan, pastor. Matt. 11:28-30, evening "Daniel." 96 in SS, 20 in BYPU.

North Edgefield: A. W. Duncan, pastor. "Sons of God" and "This Night." 196 in SS, 46 in BYPU.

Park Avenue: A. M. Nicholson, pastor. "The Lord's Estimate of the Ministry." In evening Mr. W. H. Cook told the story of his conversion. 200 in SS. In BYPU No. 1, 25 No. 2, 22, Junior BYPU. Intermediate 21, Jr. 43.

Union Hill: Had fine meeting 5th Sunday, Union Hill, New Bethel, and Goodlettsville churches uniting. Great crowd, fine dinner on ground and a great meeting. Brother W. K. Morgan of Fairmonset, Ill. preached a fine sermon at eleven o'clock.

Grace: J. A. Carmack, pastor. "Fearful and Honoring God" and "God's Characterization of a Lost Soul." 230 in SS. 25 in BYPU, 45 in Junior BYPU, 1 baptized, 4 by letter, 1 profession.

Central: Felix W. Muse, pastor. "The Single Citizen Molding the Character of Our Times" and "Our Unseen Lord." 130 in SS, 50 in BYPU. Splendid interest. The pastor conducted the funeral of Brother John Dunnivant. A new car has been presented to the pastor by the membership of the church.

Centennial: L. A. Royer, pastor. Leaves for a meeting in Alabama. 117 in SS. 16 in Senior BYPU. Intermediate and Junior good.

Immanuel: G. S. Dobbins supply pastor. "The Biggest Business in the

World" and "The Life Giving Christ." 248 in SS.

Belmont Heights: E. P. Aldredge, supply pastor. "Our Unshakable Faith in Christ" and "The Victory of Hungering and Thirsting After Righteousness." 201 in SS.

Judson Memorial: C. F. Clark, pastor. Preached at both hours. 265 in SS, 46 in Senior BYPU, 16 Intermediate.

Lockland: J. C. Miles, pastor. Pulpit filled by C. C. Ramsey. "Christ The Wonderful" and "The Vision Beautiful." Both services good and well attended. Good SS. and BYPU. Brother Miles at Hickman, Tenn., in a meeting.

### KNOXVILLE

Fountain City: Neill Acuff, pastor. "The Righteous Reign of Grace" and "Baptism." 136 in SS. 2 by baptism.

First: F. F. Brown, pastor. "The Right Frontage of Life" Dan. 6:10, and "The Eyes That are Upon Us" Heb. 12:1. 539 in SS. 1 by letter, 2 by baptism. Euclid Avenue: J. W. Wood, pastor. "Christian Profession" and "Christian Cooperation." 268 in SS, 2 by baptism. 60 in BYPU.

Lonsdale: W. A. Atchley, pastor. Preaching by L. C. Peoples, "How is Your Heart?" and "Lo I am With You All the Way." 370 in SS, 2 by letter. Two gracious services. We were led of the Christ.

Washington Pike: J. A. Lockhart, pastor. "Things Becoming Saints" and "Abiding in Christ." 98 in SS, 65 in BYPU. 2 by letter. A good day. Just closed a great revival at Mt. Zion Baptist Church.

Grove City: D. W. Lindsay, pastor. "Heaven" and "Christ A Physician." 165 in SS, 20 in BYPU, 1 by letter.

Third Creek: W. E. Conner, pastor. "Heaven" and "The Prodigal Son." 126 in SS. 1 for baptism, 1 conversion. Good day.

Lincoln Park: L. W. Clark, pastor. "The Joys of the Christian Ministry" Evening by pastor. Farwell service. 229 in SS, 2 by letter. Pastor closed his work and begins at Clinton next Sunday.

Mt. View: W. C. McNeely, pastor. 168 in SS.

### MEMPHIS

New South Memphis: Pastor W. L. Norris preached in morning. Brother Jenkins at night. 102 in SS. 1 by letter. Pastor and wife leaving for vacation.

Boulevard: Pastor J. H. Wright preached at both hours, on "The Attitude of the Church to the World." 176 in SS. Four funerals during the week.

Hollywood: Pastor preached both hours. Very large crowd at night. 85 in SS. A good BYPU. 1 marriage.

Prescott Memorial: Pastor Jas. H. Oakley preached at both hours to good congregations. 130 in SS. Good Unions. Building progressing. Some sickness, and many away on vacations.

Bartlett: Pastor O. A. Utley preached at Capleville beginning revival meeting there. Sunday school had charge of the Bartlett service.

Seventh Street: J. N. Strother, pastor. "The Christian and the Lord's

Day" and "The Personality and Work of the Holy Spirit." 190 in SS. 36 in Sr BYPU: 32 Junior BYPU.

Central Avenue. Pastor W. L. Smith preached both hours. Fair hot weather crowds. 113 in SS.

Highland Heights: Great hot day Sunday. Pastor E. F. Curle preached to two splendid congregations. 156 in SS. Three fine Unions

Bellevue: Pastor Bostick preached both hours. 398 in SS.

Baptist Hospital: Pastor Jeffries supplied at Byhalla, Miss. July 23rd and at Oak Grove, Miss. July 30th. Bro. R. B. Womack, D.D. leaves the Hospital this week.

First: Pastor Boone preached. "The Pre-eminence" and "The Best Drink." Three young ladies volunteered for the Foreign Mission Field.

Speedway Terrace: Pastor preached to good congregations. 1 approved for baptism. 105 in SS. Pastor takes a months vacation.

Endora: J. C. Schulty, pastor. Revival is progressing with Brother Greevo, pastor First church, Vicksburg preaching twice daily and Brother Aubry Miles of First church Memphis leading the singing to the satisfaction and pleasure of all. Received to date for baptism 4, by letter 2. In SS, 44. We are going into the 2nd week.

### CHATTANOOGA

Red Bank: J. A. Maples, pastor. "Our Church Debt," and Rev. 14: 6." In SS, 300. Raised \$288.50 total amount of church debt on building and furnace.

First: John W. Inzer, pastor. "Watching, Waiting and Working" and "An Industrial Civilization." In SS, 609. Baptized, 4; received by letter, 2, received for baptism, 2.

Rossville: J. Barnard Tallant, pastor. "Our Annual Conference" and "The Secret of a Great Life." In SS, 298.

East Lake: G. W. Cox, supply. In SS, 161. A very good day and the outlook is fine. Next Sunday is the time set to call. Want the preachers to pray for us that God will send us a leader.

E. Chattanooga: J. N. Bull, pastor. "Owe No Man Anything But Love" and "How to Pray." In SS, 280.

Central: W. L. Pickard, pastor. In SS, 303; in BYPU, 36. Received by letter, 5; baptized, 1. Dr. Lloyd T. Wilson and M. E. Dodd will supply during August.

Baptist Tabernacle: T. W. Callaway, pastor. "The Trinity" and "What Shall I Do With Jesus, Which is Called the Christ?" In SS, 419; received for baptism, 4; baptized, 1.

Ridgedale: W. E. Davis, pastor. "The Jew of Yesterday and of Today" and "Building a Jewish Church." Sermons by Rev. Josephus A. Rosen, converted Jew and Baptist minister. In SS, 146. Pastor on vacation. Good BYPU's and fine crowds.

Pine Hill: D. Quinn, pastor. "How to Promote a Revival" and "Helpers and Hinderers." In SS, 91. Meeting continues with Rev. Dantzler, from Georgia, helping.

Avondale: W. R. Hamic, pastor. "A Christian Reception." The church is beginning an open air meeting each evening from place to place in the community. In SS, 377; received by letter, 1.

The Rev. W. R. Hamic and family

have returned from a three weeks trip to points in Florida. They motored through the country, and were accompanied by J. W. Christenberry and family, Superintendent of the Avondale Sunday school. This is the first vacation Brother Hamic has had in years, and we were so glad that he could be away at this time for this much needed rest. During his absence his pulpit was supplied by his brother, Rev. S. N. Hamic.

Dr. and Mrs. Inzer left today for Sylacauga, Alabama, where they will visit relatives until Thursday. From there they go to Trenton, Texas, to visit Dr. Inzer's father and mother. They will probably spend the latter part of August at Tate Springs, Tennessee. During Dr. Inzer's absence Dr. C. C. Carroll, of New Orleans, La., will supply for the First church. Dr. Carroll is a Bible instructor of the New Orleans Baptist Institute, and is spending the summer at Monteagle, Tennessee. The First church feels very fortunate in having Dr. Carroll with us.

### MISCELLANEOUS

Coal Creek, First: W. A. Carroll, pastor. "Correcting Church Disciples." Good crowd, fine interest. 168 in SS. Evening service in charge of Sr. and Jr. BYPU's. Splendid program, full house.

Maryville, First: J. R. Johnson, pastor preached at both hours. 361 in SS.

Friendship, Ala.: Pastor S. Smotherman is being assisted in a meeting by Evangelist R. D. Cecil, beginning July 30, to continue indefinitely.

The Fifth Sunday meeting of Bledsoe Association at New Hope church was largely attended and the interest fine. It was by far the best the association has held. Many deacons and laymen were present and the following ministers: Elders, Silvanus Dorris, W. J. Watson, F. S. Hale, J. S. Thompson, A. H. Huff, T. C. Singleton, Prof. J. W. Williams, J. T. Oakley and A. D. Robinson. The speeches, sermons, crowds, dinners, sociality, brotherly love, sweet harmony and smothering heat made the day "long to be remembered and never to be forgotten." J. T. Oakley, Hartsville, Tenn.

Trenton: H. A. Todd, pastor. "Glory of God on Earth" and Installation of officers of the Int. BYPU by A. H. Naty in absence of pastor who is holding meeting at Palmerville, Tenn. Union rendered Pageant "Work While You Work." 235 in SS. Prayer service Wednesday evening in charge of Miss Virginia Sappington as leader. 66 attendance at Senior Union.

Unaka Avenue: Johnson City: C. C. L. Ray, pastor. 123 in SS. Preached on Jno. 21:3, and I Jno. 1:5. Two reconsecrations and one for baptism.

### THE WHEELS OF INDUSTRY ARE MOVING.

(Reprinted from Manufacturers Record, Baltimore, Md., May 11, 1922)

Railroads are ordering material to a greater extent than for a good many years. Building contractors are finding an increasing and almost an incessant demand for their work. Building materials are tending to higher prices and to an increasing scarcity of supply. The demand for lumber grows apace and the trend of prices is upward. In some sections the supply of skilled labor is scarcely equal to the demand, though there is still



a large amount of unskilled labor out of employment.

Highway improvement is proceeding at a rate which must soon tax the facilities of the highway contractors and the people who supply road building equipment. With the certainty that the country has entered upon an era of highway building of which as yet we have seen only the beginning, there is a vast business ahead for highway workers.

The demand for pig iron, long dormant to such an extent that the industry seemed almost dead, is increasing, and the advance in steel and pig-iron has not lessened the demand for these materials. Indeed, people always buy on a rising market and cease to buy on a declining market. No sooner had the country come to a full realization of the fact announced many months ago by the Manufacturers Record that the entire financial policy of the country had been reversed, and that President Harding's boast that lowering discount rates and thus stimulating the credit facilities of the country was one of the most important actions of his administration, than the far-seeing people of the country began to get ready for business.

With every decrease in interest rates there has come an advance in the price of government bonds and in the general security market, fulfilling in that respect every statement which the Manufacturers Record has made during the past two years. The demand for new securities has been so tremendous as to astonish the country and show the enormous buying power of the American people.

Co-incident with the lowering of discount rates and the advance in the stock and bond market has come a betterment in farm conditions with higher prices for agricultural products. The War Finance Corporation has continued its active operation of lending money to assist farmers and livestock raisers, and in many cases the very fact that this corporation was prepared to advance money for these purposes has caused local banks to loosen up in their credits, and thus the money actually loaned by the War Finance Corporation has been only one of the benefits derived from its operations.

Business is not yet by any means at full tide, but it is moving rapidly, and when it reaches full tide every transportation facility in the country will be heavily overtaxed with a larger volume of freight than can be handled, and the manufacturing interests and the building and construction work of the country will likewise be fully taxed.

All of this condition can be hastened by a lowering of freight rates, which would stimulate the volume of traffic exactly as the lowering of discount rates stimulated the revival of confidence and building operations. High discount rates and high freight rates have been a burden on business.

The tide has turned. The surge is on. But if we would reach a full measure of prosperity we must hasten the passage of a tariff bill; hasten the plans for better financing of the agricultural interests on a safer and a broader foundation than agriculture has ever had before; hasten the lowering of freight and passenger rates. And when these things have been accomplished we shall go forward with a stride of seven league boots to a prosperity which will furnish profit-

able employment for the day laborer and the mechanic, for the capital of the country and for profitable production in agriculture, in manufactures and in mineral operations.

Glory be, a change has come, and the wheels are moving!

#### TESTIMONIALS TO UNION UNIVERSITY

E. H. Marriner, Ph.D.,  
Union University! How inadequate the space in which to express my feelings for her! For six years she mothered me.

For the past two years, during which time I have been near enough to keep in close and constant contact with the University, I have found cause only to deepen my interest in and regard for it. With its enlarged faculty, increased equipment, overflowing student body, far-sighted and business-like administration, and decided Christian and Baptist atmosphere, Union University is a denominational dynamic. Now, as in the past, the emphasis is laid upon the evaluation of all things in terms of the intensely spiritual.

As an alumnus, friend, and trustee of the institution, I gladly bespeak for it the support and encouragement it deserves. Prayers, money, students—let them flow Union-ward.

Like the artist who said he was "painting for eternity," President Waters is building imperishably. Now is the time of times for us to rally to him in his broad-visioned program for the future.

Humboldt, Tenn.

J. E. Skinner,

It gives me pleasure to recommend Union University:

1. Because it is a first-class college and will give to any young man or girl a first-class college education who is willing to take it.

2. Because it is a real Christian school, where real Christian education is emphasized, soul saved and Christian character established.

3. Because it is a genuine Baptist school, where "The faith once for all delivered to the saints" is duly emphasized and taught in love, yet without fear or favor.

4. Because I know personally and can trust every member of the faculty, and feel safe for any young man or woman placed in their hands.

5. Because I have trusted the school with my own children—three sons and three daughters—and am thoroughly gratified with the results thus far.

Martin, Tenn.

E. K. Cox.

I believe in Union University because it is the finest type of Baptist school; where the spirit of evangelism pervades; the most exalted conceptions of Christian service are cherished; every denominational interest is fostered, and where the Word of God holds a reverent and authoritative position.

With its cultured faculty of Christian men and women, Union has solved the problem of combining eminent scholarship and efficient study with the purest New Testament ideals.

Jackson, Tenn.

Ideals can never be completely embodied in practice; and yet ideals exist, and if they be not approximated to at all, the whole matter goes to wreck.—Carlyle.

A mind cannot be always hard at work earning money for a man, and at the same time play the part of friend to him.—H. W. Mable.

A state which will have all men on a level condemns all to a low level.—E. C. Moore.

## AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. A. M. Mix of Belmont, Miss., lately closed a revival at Golden, Miss., which resulted in 11 additions. He did his own preaching. He was at McCollough's Chapel near Dyersburg, Tenn., last week in a meeting. The new pastor's home at Belmont is nearing completion.

Dr. W. B. Crumpton, aged 80, of Montgomery, Ala., recently visited his former yoke-fellow, Dr. T. M. Bailey, aged 93, of Greenville, S. C. What a joy it must have been to these pals to get together!

Rev. Oscar T. Huckaba of Huntingdon, Tenn., preached last Sunday morning at Westport, Tenn., it being the fifth Sunday. He is this week preaching in a meeting at Ridge Grove church near Lexington, Tenn.

Evangelist R. J. Williams of Ripley, Tenn., began a meeting last week at Oak Grove church, east of Trenton, Tenn., where he is acting pastor, doing his own preaching.

Rev. D. C. Gray of Whitlock, Tenn., is being assisted this week in a revival in Ramble Creek church, near Big Sandy, Tenn., by J. F. Powers of Paris, Tenn. A gracious ingathering is hoped for.

The Mississippi Baptist Convention was organized in October, 1822. It is proposed to put on a great centennial celebration of that event during the

State Fair in Jackson, Miss., in October. N. T. Tull of Jackson has charge of the detail plans.

Rev. D. H. Hall, Jr., was lately set apart to the full work of the ministry by a Presbytery called by the church at New Albany, Miss. Rev. J. A. Rogers conducted the examination, Dr. W. T. Lowery preached the sermon, and Rev. J. F. Tull, the pastor, led the ordination prayer. Bro. Hall is a student in the Southern Baptist Theological Seminary.

Evangelist E. D. Solomon of New Orleans, La., lately assisted Rev. H. E. Pettus in a meeting at Franklinton, La., resulting in 19 additions, 12 by letter and 7 for baptism.

Rev. Sam H. Campbell has resigned the care of the First church, Tyler, Texas, effective Aug. 1st. It is not known where he will locate. The Arkansans are trying to induce him to return to that state.

Rev. Richard L. Rogers of Huron, Tenn., is being assisted this week in a meeting at East Laurel church near Jackson, Tenn., by Rev. C. E. Azbill of Lexington, Tenn.

Since Rev. W. F. Dorris became pastor of Calvary church, Memphis, Tenn., in February there have been 38 additions, 15 by baptism. Bro. Dorris is delighted with his work and sees encouraging prospects.

Rev. W. M. Wright has resigned at McAllister, Okla., to accept a call to the First church, Paris, Texas, effective Aug. 1st. During the three years he was in McAllister the church paid off a mortgage of \$20,000, purchased a pipe organ costing \$7,500, added \$1,000 improvements to the pastors home, besides 600 additions, over 300 by baptism.

At Blytheville, Ark., a meeting has just closed in which the pastor, Rev. W. W. Kyzar, was assisted by Rev. T. L. Holcomb of Sherman, Texas, resulting in 56 additions, 31 for baptism, 25 by letter.

Rev. Geo. F. Brown, student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been called to the care of the First church, Hobart, Okla., and has accepted. He is a native of Georgia.

Rev. Louis Entzminger of Atlanta, Ga., lately held a meeting at Dauphinway church, Mobile, Ala., resulting in 110 additions to the church.

Rev. J. H. Buchanan of the First church, Paris, Tenn., was aided last week in a meeting with Bird's Creek church near that place by Dr. R. E. Guy of Jackson, Tenn. The church is an afternoon appointment of Bro. Buchanan's.

Rev. C. S. Thomas, well known in Tennessee, lately resigned at Bonibay, Fla., to accept a call to Geneva, Ala. He has been holding meetings in Mississippi for several weeks.

Rev. J. E. McPeake has resigned the Garland and other churches near Covington, Tenn., as well as the principalship of the High School at Garland. He is a graduate of Union University, Jackson, and is open for work. He may be addressed at Warrens Bluff, Tenn.

Rev. W. W. Horner of Shelbyville, Ky., lately assisted Rev. Lewis Lytle at Wallins Creek church resulting in 23 additions, 18 by baptism. Especial commendation is spoken of his sermons on the Second Coming of Christ.

Rev. J. T. Bradfield of Darden, Tenn., last week assisted Rev. W. L. King of Parsons, Tenn., in a revival at Lone Chestnut, a mission point on the Tennessee River.

Rev. Harold Tribble, son of the late Dr. H. W. Tribble, formerly pastor at Jackson, Tenn., is supplying for the First church, Jacksonville, Fla., during August. If he takes after his father, he is a good man and a great preacher of the blessed gospel.

Dr. J. Frank Norris of the First church, Fort Worth, Texas, is at Los Angeles, Cal., supplying for several weeks the pulpit of the church connected with the Torrey Bible Institute of that city. Dr. Norris had to move his last Sunday night service to the out-doors and the crowd was estimated to number 7,000.

Dr. J. W. Cammack, associate editor of the Religious Herald, Richmond, Va., is if anything, improving the paper, while Dr. R. H. Pitt, the editor, is in Europe.



## Home Circle

### A MOTHER'S GIFT

The following little poem appeared in an old edition of McGuffey's Fourth Reader. Probably it is remembered by many who have for long years traveled life's journey, and it may re-touch a responsive chord which first vibrated to it during "life's young dream." It was written on the fly-leaf of a Bible presented by a mother to her son—a good example for present-day mothers.

Remember, love, who gave thee this,  
When other days shall come;  
When she who had thine earliest kiss  
Sleeps in the narrow home.  
Remember, 'twas a mother gave  
The gift to one she'd die to save.

That mother sought a pledge of love,  
The holiest, for her son;  
And from the gifts of God above  
She chose a goodly one.  
She chose for her beloved boy  
The source of light and life and joy.  
She bade him keep the gift, that when  
The parting hour should come  
They might have hope to meet again  
In an eternal home.  
She said his faith in this would be  
Sweet incense to her memory.

And should the scoffer, in his pride,  
Laugh that fond faith to scorn,  
And bid him cast the pledge aside  
That he from youth had borne,  
She bade him pause and ask his  
breast  
If she or he had loved him best.

A parent's blessing on her son  
Goes with this holy thing.  
The love that would retain the one  
Must to the other cling.  
Remember! 'tis no idle toy—  
A mother's gift! Remember, boy!  
—The Baptist.

### MORNING AND EVENING IN A MOTHER'S LIFE

#### Editorial in Kind Words.

Never shines the sun on a fairer spot than that in which she was born. The mountains are round about it even as they are round about Jerusalem. Indeed her natal valley is prettier and richer than the valley of Jehoshaphat. The peaks to which she lifted her infant eyes are more majestic than the Mount of Olives. The bluff overshadowing her old home is as abrupt and commanding as Golgotha. The waters of Kedron are not so clear and bold and musical as the little river that swept past her door. And so off from the lanes of traffic in a community reached only over a mountain or up through a gorge, she was cradled snugly in the lap of the everlasting hills. At birth she saw the Blue Ridge at its best; and for nearly three score years and ten she has been under the spell and in the spirit of peaceful valleys and serene summits.

Her community was peopled by a sturdy, God-fearing citizenry, unspooled by contact with the outside world. The schools which she at-

tended were in session but a few weeks a year, they were poorly equipped as compared with modern plants, and they were taught by men who had never seen a college; but sounder rudiments of an education were never taught, nor in a more wholesome moral atmosphere. The church was the focal point in neighborhood life; its members maintained the highest standards of morality and its ministers preached as pure a gospel as ever fell upon human ears. Nor was her home without its altar-fires. There shone the Bible with steady light. There were offered the sacrifices of contrite hearts. There the Unseen Guest was welcome in every room and at every meal. She knew, and all the children knew, that the God of the heavens is the God of the home—the home in which she was reared and the home in which she was to rear her children.

Soon the clouds hung low over her land. She was a lass of only seven summers when the Dark sixties came on. She felt the shock and stress of that mighty conflict. The young men from the neighborhood went to the front wearing the gray, a number of them never to return. Desperadoes from the fastnesses of the mountains prowled and plundered and terrorized. Her father was wounded in a local fight with the Bushwhackers and the Minie ball he received in his foot went with him into his grave three and a half decades later. A time to try men's souls, it was also a time to try the souls of women and children. And out of the dread crucible came the pure gold surviving the refiner's fire.

Then came the romance in two young lives. They were neighbors. They were schoolmates. They were playmates. They had complementary natures. Each was predestined for the other, and their union was ordained of heaven. Along the picturesque roadway and beneath the approving stars she heard his story of love and gave him her heart and hand. Mature beyond their years, she was not seventeen and he not twenty when the man of God pronounced them man and wife.

Step now into the sunniest home in all that sunny land. Which swayed the scepter nobody ever knew. Each sought the other's mind and both wrought together in perfect and perpetual harmony. Their home was a kingdom of love. And yet it was not a love effusive like the river splashing over the shoals nor a love ostentatious like a March wind rustling through the trees, but a love too deep, too high, too sacred for expression, like a mountain resting on unseen granite and thrusting itself serenely skyward.

Was it only an ordinary home with hundreds of others as good all around it? Let it be so. But blended lives are seldom invested to better advantage. With superlative industry they tilled the fertile acres in their care. Over every foot of that valley farm he dragged that stiffened and shortened limb, cruelly mangled by the Bushwhackers while he at fourteen was defending home and loved ones. Often she was at his side in the fields as he plowed and planted and reaped and garnered. And often he aided her in the daily household chores in kitchen and spring-house and laundry and barnyard. Paragons of thrift and

good management they must have been to dig out of a small farm enough to support a growing family; to send their children to the best high school in their State at the time; to put the three oldest sons through one of the best colleges of their denomination in America; to contribute liberally to the church and all its benevolent objects; to do their part in community progress and uplift; to keep open house for the preacher, the teacher, and scores of friends; and to perform the unnumbered charities and benefices which in blessing humanity glorify God.

For three decades they walked side by side worthy of each other and of their high calling as builders of home; and then "he was not, for God took him." Did she reel in dismay and despair? Rather, she turned calm face heavenward in acquiescent faith and girded her soul for the journey alone. Twenty years, and more, of widowhood have now passed by, years with a shadow here and there, but years mainly of sunshine, for the days have been full of good deeds and bright with hope, and luminous with love. Her children even to the third generation rise up and with one voice call her blessed. Truly, she has "served her generation well by the will of God." Like Mary of Bethany "she hath done what she could," for she has broken the alabaster box to honor the Lord, and her house is fragrant with the perfume.

It is evening. The sun hangs low in the west. The long hard day's work is almost over. The angels are getting ready. A little company of the redeemed is keeping watch at the Beautiful Gate. It cannot be long now, though she will linger till the last garment is mended and the final chore is done. Then with calm voice and spirit serene she will bid us "Good-night" in the faith and hope that in a brighter clime she will ere long greet us with an eternal "Good-morning."

### THE MICROBES SERENADE

By George Ade.

A lovelorn microbe met by chance,  
At a swagger bacterioid dance,  
A proud bacillian belle, and she  
Was first of the animalculae.  
Of organism saccharine,  
She was the protoplasmic queen,  
The microscopical pride and pet  
Of the biological smartest set.  
And so this infinitesimal swain  
Evolved a pleading low refrain:  
"O lovely metamorphic germ,  
What fertile scientific term  
Can well describe your many charms?  
Come to these embryonic arms,  
Then hie away to my cellular home,  
And be my little diatom!"  
His epithelium burned with love,  
He swore by molecules above  
She'd be his own gregarious mate,  
Or else he would disintegrate.  
This amorous mite of a parasite  
Pursued the germ both day and night,  
And 'neath her window often played  
This Darwin-Huxley serenade—  
He'd warble to her every day  
This rhizopodical roundelay:  
"O most primordial type of spore,  
I never met your like before;  
And though a microbe has no heart,  
From you, sweet germ, I'll never part.  
We'll sit beneath some fungus growth  
Till dissolution claims us both!"  
—New York Sun.

## SMILES SELECTED

### The Editor.

An exchange says: Most any one can be an editor. All the editor has got to do is to sit at a desk six days out of the week, four weeks of the month, and twelve months of the year, and "edit" such stuff as this:

"Mrs. Jones of Cactus Creek—let a can opener slip last week and cut her self in the pantry." "A mischievous lad struck Mr. Pike in the alley Tuesday." "John Doe climbed on the roof of his house last week looking for a leak and fell striking himself on the back porch." "While Harold Green was escorting Miss Violet Wise from the church social last Saturday night a savage dog attacked them and bit Mr. Green several times on the public square." "Isalah Trimmed of Running Creek, was playing with a cat Friday when it scratched him on the veranda." "Mr. Fong, while harnessing a broncho last Saturday, was kicked just south of the corn crib."

### OUT FISHIN'

By E. K. B. in Herald and Presbyter.

A feller isn't thinkin' mean,  
Out fishin';  
His thoughts are mostly good an' clean,  
Out fishin';  
He doesn't knock his fellowmen.  
Or harbor any grudges then;  
A feller's at his finest when  
Out fishin'.  
The rich are comrades to the poor,  
Out fishin';  
All brothers of a common lure,  
Out fishin';  
The urchin with the pin an' string  
Can chum with millionaire an' king;  
Vain pride is a forgotten thing,  
Out fishin'.  
A fellow gits a chance to dream,  
Out fishin';  
He learns the beauties of a stream,  
Out fishin';  
An' he can wash his soul in air  
That isn't foul with selfish care,  
An' relish plain an' simple fare,  
Out fishin'.  
A feller has no time to hate,  
Out fishin';  
He isn't eager to be great,  
Out fishin';  
He isn't thinkin' thoughts of self,  
Or goods stacked high upon a shelf,  
But he is always just himself,  
Out fishin'.  
A feller's glad to be a friend,  
Out fishin';  
A helpin' hand he'll always lend,  
Out fishin';  
The brotherhood of rod an' line  
An' sky an' stream is always fine;  
Men come real close to God's design,  
Out fishin'.  
A feller isn't plotting schemes,  
Out fishin';  
He's only busy with his dreams,  
Out fishin';  
His livery is a coat of tan;  
His creed: to do the best he can;  
A feller's always mostly man,  
Out fishin'.