

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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HOW THEY SPENT THEIR MONEY.

By Robert J. Burdette.

Selfishness—

I kept all my wealth and I mourn for my loss,
For gold in a skeleton hand turns to dross;
Love, friendship, and gratitude might I have bought—
But I kept all my wealth till it moldered to naught.

Pleasure—

I spent all my gold—I danced and I sang—
The palace I built with hilarity rang;
Plays, revels and frolics from even to dawn—
But I lie here with nothing—I spent it—it's gone!

Avarice—

I loaned my good money—at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions, Death plundered me bare—
And this grave I sleep in belongs to my heir.

Charity—

It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with Death laughing, for here at the grave
In richness unmeasured I found what I gave!

GODLY SORROW.

There is a "repentance toward God," and there is also a sorrow for sin which does not relate the sinner to God at all. One may be sorry for his sin because it has brought on conclusions of disgust in himself, or because it has robbed him of certain reputation or standing among his fellows. He may be suffering from a wounded pride rather than a quickened conscience; and his thoughts may be entirely of himself rather than of God. This is the sorrow of the world that worketh death. Godly sorrow is that which one has who turns his face Godward and sees sin as God looks at it, and himself a sinner in God's sight,—whether he so appears to men or not, who turns from the sin with a moral hatred as the bent of the soul is toward God. This is the sorrow that worketh repentance unto life and that results in a steady reformation of the whole being, bringing it more and more into the likeness of God. It is a repentance that needs not to be repented of: that is steady, firm, continuous, ever climbing higher and higher, on and on.

PRAYER AS A STATE.

Petition, or making requests of God, is elementary praying. It is not to be disparaged for that reason, because we are all objects of constant need and are children in our ideas of our wants. It is not to be discouraged on the ground that the Heavenly Father "knows what we have need of before we ask Him," because it will do us good to ask Him for what we want. But petition alone would make prayer merely periodic: it would limit it to time and place, to seasons and sanctuaries. Whereas it should become a continuous attitude of the mind and heart toward God, whether it breathes itself out in utterance or is inarticulate and silent. This would be prayer "without ceasing:" this would be walking with God. Prayer is communion with God in a kinship of spirit, but it is even more than that: it is fellowship with Him in every phase of life and every moment of time.

AN ARMY'S COMMUNICATIONS.

By Harry Clark.

As a great army advances into the territory of its enemy, its victorious commander never dares to neglect his lines of communication. Behind his lines as he penetrates the hostile land, he builds warehouses, munition stations, and roads; because he must keep bringing up reinforcements from the rear. Our Baptist army has been blessed of the Lord with great victories with 250,000 converts this year. All of the brethren rejoice that ours has now become the largest Protestant denomination in America. We are going forward into new territory. It is at such a time that any army is in danger from overconfidence; and our great antagonist, the Devil, can easily rout us if we become careless. Reinforcements for the ministry and for the mission field and for the work of laymen and the W. M. U. come from one source chiefly, and that is our Baptist colleges. In a recent book, Dr. Love, our Secretary of Foreign Missions, pays his tribute to the debt that our missionary cause is under to our Baptist schools and colleges.

We must keep up the "lines of communication" and the recruiting stations for our army or our Baptist cause is doomed. For a century every denomination has seen that it must maintain schools and colleges if it hoped to have well trained preachers and missionaries; because very, very few volunteers come from the state universities and state normals. The only exception has been the Christian Scientists; and that denomination has at last realized that its future is hopeless without a college to train leaders to propagate and teach its faith. So that denomination is raising \$2,000,000 for a great university.

Now What Can We Do For Our Colleges?

Each season of the year has its own special work, and every phase of our denominational work has one place on the calendar when it can best receive attention. At one season we used to make our appeals for Foreign Missions or Home Missions, at another time for the orphanages, at another time for ministerial education. There is one best time to speak to young people about attending our Baptist colleges and that is during the summer vacation. At that time our young people are hesitating as to whether they will go further with their education; and those who have decided to continue their education, are hesitating as to whether they will attend the state or denominational institutions. Right now is the time when a word from you to a boy or girl right after Sunday School or Church or when you meet one of our young people on the street, will decide a life destiny.

What Can Our Colleges Do for the Young People?

(1) You need not hesitate one moment about advising young folks to attend our Baptist colleges, because the work done in them is now so good that it is accepted by the state departments of education and by the great universities. (2) Our colleges have something more than scholarship to offer—they mold the religious life as it cannot be done anywhere else. (3) Our colleges keep our young folks true to their Baptist faith. You remember that Wm. Jennings Bryan intended to become a Baptist preacher and was going to a Baptist college, William Jewell College, to prepare. He was persuaded to enter a Presbyterian college and the Baptist cause lost another Spurgeon. You can give other cases just like this from your own experience where students went to a college of some other denomination and were lost to the Baptist cause.

This Is Your Way to Give to Our Colleges.

You realize the great need of our Baptist colleges for a million dollar endowment for each institution. I have heard many of you say that you wish you were rich so that you could give liberally to their endowment. It costs you nothing to influence a young man or young woman to enter one of our colleges; but every time you do this service to the denomination, you are adding recruits to the cause of our Christ.

Some can give money to our colleges, some can give more—their sons and their daughters. In our Baptist colleges, our young men and our young women attain their educational ideals amid a happy, Christian environment. May we count on your influence in sending at least one young man or one young woman to our Baptist Colleges!

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(Continuing the Baptist Builder)

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EDITORIAL

APPEAL TO PASTORS.

Our pastors are our leaders. They are closest to the churches, and are therefore the servants of the denomination at those points where service is most integral and necessary. Their responsibilities are many and varied. Nowadays, the pastor is expected to be well informed along all lines of advanced religious activity. In addition to his study of the Bible, he must be prepared to lead his people in the study of technical phases of church work, such as Sunday-school, B. Y. P. U. and other educational agencies. The economy of our development has thrust an unusually large number of heavy duties on the pastor.

Any view-point of his place, must, therefore, be heartily sympathetic. Until his labors can be seen from his standpoint, he should not be judged nor even advised. No one but a pastor knows the heart-ache and the deep anxiety which come to the shepherd of the flock of Christ. No one but a pastor can appreciate the difficulties under which he labors to maintain the integrity of his church and the personal and spiritual improvement of his people. No one but a pastor can understand the joys and rewards of a close personal fellowship between a pastor and the people whom he serves.

The place of the pastor should be recognized more and more as the center of all our denominational work. Where he fails, the cause at large languishes. Where he succeeds, the work generally flourishes. He is sometimes said to be the "key man." By that, we understand, is meant the particular agency by which the treasures on the inside of the church may be unlocked from the outside. We do not specially like the idea nor the term. We prefer to call him the central factor in all our scheme of work and service, around which revolve the problems that are local to the church of which he is pastor and also the general causes for the maintenance

of which his church elects to co-operate with other churches.

But this does not constitute him the organic head, or lord, of the church or churches, which he serves. Christ is Head, and churches have no other. The functions of the pastor are to interpret to the churches the will of Christ and lay out before them the program of Christ for the salvation of men. He cannot enforce even his Master's will on them. If, as a watchman on the walls, he cries out the whole truth faithfully and the people do not heed, his responsibility ceases: he has discharged his duty as entirely as if they had listened to his voice and followed his leadership.

Still the efficiency of the pastor is determined by the extent to which he leads the church to fulfil its mission both as an agency for the saving of the lost in its midst and also for carrying the Gospel throughout the world. His work, however, is not to be measured by immediate results; it sometimes happens that his apparent failure means ultimate success in the accomplishment of the things which he attempted but which are reserved for another to complete and record.

Churches, as individuals, do not live to themselves. They must have fellowships. They must have companionships in service. Hence co-operation among them is necessary to their own progress and prosperity. The need that churches work together brings the pastor face to face with the duty of serving those causes which are supported by the churches in their co-operative relationship. Should he fail to do this, he would fail that far as pastor. In taking care of the church, he must of course look after those interests on which the well-being of the church is conditioned.

There never was a time when the security of our churches and the preservation of our doctrines depended so much as now upon their standing together for the faith, and for those enterprises for the spread of Christ's cause which we have undertaken. Not only a Baptist consciousness and self-respect are involved but that duty which we owe to Christ, the great Head of the churches, for whose honor we have undertaken a big program of service. Pastors cannot realize this too seriously. Failure to carry out the enlarged plans would mean that the churches failed to function in the larger way; which would also mean that pastors had, for the time at least, been unable to lead the people to the realization and the discharge of their larger duty.

With splendid fellowship and with an abiding, unconquerable faith in Christ, let our pastors rally to the support of our general Baptist causes. Let each interest have its place in the attention given to all of them. The objects should be definitely set forth from the pulpit and in public address. The appeal should be a bullet-shot and not a blanket-spread. The unity of the causes must not be allowed to dim their separate importance in the minds of our people. Pastors should preach on Missions, Education, the Hospital, Orphanage and Aged preachers just as they used to do. If necessary, allow special appeals and collections for any of them, providing, of course, that credit shall be given for any special contributions on any outstand-

ing pledges or promises made by the givers where desired.

The pastor, more than any other individual among us, is the one upon whom rests the destiny of our Baptist cause in the crisis that is upon us. He hears the laments of the people concerning the hard times, the difficulties in the way of paying pledges. It is he who must have faith enough to impart an optimistic spirit to them, and lead them into whatever sacrifices may be involved in a great forward step on their part. We have preachers of stout hearts and great faith; and their loyalty to Christ and His work is beyond all question. Others must be enlisted in the larger effort. Unless the outlying resources of the denomination can be harvested just now, there will be big deficits in the Lord's treasury. Churches that have already given largely may be expected to make other and even more sacrificial offerings. But, of necessity, they cannot do all that is needful to be done.

Out of more than 800 pastors in the State, only about 200 of them are taking the BAPTIST AND REFLECTOR, and hence there are upwards of 600 Baptist pastors in Tennessee who do not keep informed as to the work of the churches and the general program of Baptists. They cannot be interested, and will not enlist their people, in causes about which they know little if anything at all. Yet from them there might come that loyal tribute which would supplement the work of others to the point where a glorious success would be achieved in the wind-up for the present Convention year. We cannot plead with them, for they will not see this message, but we do plead for them; and that they may be brought directly into full sympathy with the tremendous efforts which we must make now for the Master's glory. Before their churches can be enlisted, the pastors must be informed and confirmed in their convictions of duty as ministers of Jesus Christ in this critical period of our cause.

THE SEMINARY ANNUAL.

The Southern Baptist Theological Seminary at Louisville, Ky., has issued a handsome Annual which is highly creditable to the institution and to the management of the publication. We are greatly indebted for a copy and wish to urge that the students receive such encouragement and patronage as will enable them to make the Annual even better year by year. Mr. H. W. Tribble, 304 New York Hall, Louisville, Ky., is business manager and the old Seminary men, especially, who have not already secured a copy of the Annual, should write to him.

THREE ASSOCIATIONS.

It was the editor's pleasure to attend three of the Associations which met last week. On account of the press of duties at the office, he will not be able to attend as many, nor any one of them as much, as he would like. We must express regret for our absence where we cannot go, and urge the brethren to present the cause of the denominational paper with unusual vigor just as this time.

The Robertson County Association met Tuesday at Mt. Carmel church near Cross

Plains, and was largely attended. Brother H. W. McFeeley of Orlinda, was chosen moderator and Brother R. A. Johns of Adams, clerk. The Robertson County association is one of our stronger bodies and is forging ahead with commendable zeal.

The Jefferson County Association met Wednesday at White Pine, but we were unable to get there until the following day. This Association is situated in the beautiful East Tennessee country and is made up of a fine type of Baptists. Dr. Sams, as the representative of Carson and Newman College, was at home in the Association and was indeed in the house of friends. Brother S. C. Caughron was moderator.

The Sequatchie Valley Association met Friday at Dunlap and organized by the election of Brother J. S. Cowan, moderator, and Brother W. E. Thomas, clerk. It was indeed a great pleasure to meet "Uncle Sam McWilliams," one of the older members of the body and one of its choicest spirits. The Sequatchie is among the foremost Associations in the State in its loyalty to the work of the denomination. Brother T. F. Hale, now of Nashville, was for many years a faithful laborer in the Association and the work he did is bearing fine fruit among the churches.

IN THE SUGAR BELT OF BRAZIL.

By J. F. Love, Corresponding Secretary.

We have just completed the tour of churches in the evangelistic bailiwick of Bro. A. B. Christie. We had Brother Christie for guide and companion, and Brother Joaquim Lessa, the native secretary of the Brazilian Convention was with us for much of the trip. The territory covered is in large part the sugar producing area of the State of Rio de Janeiro with Campos as the chief business center. We give the itinerary of this tour of inspection and observation which was taken between the Convention in Rio and our departure for Pernambuco and the North Brazil Mission.

We left Rio de Janeiro and the delightful home of Brother and Mrs. Shepard Friday night, June 30, and spent the night at a native hotel in Nicteroy, rising at 5 a.m., to catch train for Macahe. Between Nicteroy and Macahe we passed through a territory in which we have fifteen Baptist churches and in which there is much evangelistic activity. The road is exceedingly rough and one finds himself slammed against the sides of the car until he wonders when he will get rid of his bruises. The road is narrow-gauge and lacks much else besides to make it an up-to-date means of travel. We have been distinctly impressed with the way in which the railroad builders in Brazil have made a hit at the North American railroad equipment and have missed. I judge that they have endeavored to avoid complications in the matter of patents and have gone only so far in imitating the American railroad coach and Pullman car as they could and keep out of trouble. The points at which they have not finished their imitation are such as involve a good deal of inconvenience for the traveler, and yet conditions are not bad enough to complain of. One can travel on these roads with sufficient com-

fort and speed if he has matters of such importance to attend to as to take his mind off minor things.

We had service at Macahe on Saturday night, with speeches by Brother Christie, Secretary Lessa, and the writer. The Brazilian Baptists are not as nervous auditors as Southern Baptists. They are now passing through that period through which Southern Baptists passed in the days when one preacher preached and another "followed," except that the Brazilians can endure several of the "followers."

We went to bed at a native hotel about 10:30 and were up at 2:30 a.m., to catch a train for Murundu, where we had breakfast at the native "hotel," spoke at 12 m. and were off for Moncao. We left the train about 6:30 and after an hour's ride, horse and mule-back, through the mountains, we reached Moncao and entered into the service immediately, with a fine audience. Most pleasing welcome addresses were delivered by the pastor and representatives of the young people. One of these speeches made by a little girl about five years of age, could not be surpassed by any child in America. The sermon followed these addresses and there was evident the presence of the Spirit of God. This is one of several strong country churches, and there are evidences that pastor and people are doing a most excellent work. We were to bed at the pastor's home about 11 o'clock and up at 4:30, had coffee, mounted our horses and were off for the station and Campos, which we reached about 10:30 Sunday morning. After having coffee with Mr. and Mrs. Bratcher, we went to the church and had service at 11:30. We then had a real Kentucky dinner with the Bratchers and were off at 3:30 for Padua, where we arrived at 8 o'clock and went immediately to the church for the closing service of the day.

The next morning we were up before day and off again for Ernesto Machado. Here we had services at 12 m. and left at 3:30 for Apereibe. We arrived in time for the night service, with an audience which filled the house. The night was spent in the hospitable home of the pastor, and again we were up before day and off for the return trip to Nicteroy and Rio. We leave tomorrow by boat for Pernambuco and a tour of the North Brazil Mission.

The above is a mere schedule of an itinerary which we hope may prove profitable both to the churches visited and the writer in the work which he is doing. A long article could be written about the country through which we passed, the customs which we observed, the churches visited, interesting personalities met, and, above all, the courtesies bestowed by the gracious people who compose the churches and into whose homes we went.

The churches visited are all self-supporting and have built their own houses of worship without the help of the Foreign Mission Board. Some of them are already self-propagating and doing a fine evangelistic work. In the territory there are ten self-supporting schools, conducted by individual churches. These are extending the influences of the churches into the homes of the community and giving opportunity for teaching and propagating our Christian faith. It is a beautiful sight to see these bright-faced pupils in school

uniforms, seated before you in groups of 50 to 100, in the church building; and when one has the privilege of seeing some of these make profession of faith in Christ under the broken appeal which a foreigner can make, he takes courage for the cause of Christ in this sunny land.

On this journey there were more than thirty professions of faith, one of these being that of a fine woman who had not before been to one of our Baptist services, and I think had never heard an evangelistic sermon before. We met one man on the trip who said he was converted before he had ever heard the Gospel. Perhaps he had learned enough of the truth through the Roman Catholic Church to awaken his hunger for a personal knowledge of the Savior, and found his way to Him through the fog of superstition in which that Church has enveloped the land.

The trip took us up the coast country of the State of Rio de Janeiro and back through the center, and to, and in proximity near more than fifty Baptist churches. On the trip we saw the jail in which Brother Ginsburg was confined some years ago. We shall long remember the pastors of these churches, and shall find it easier to pray for them in the future than in the past. We were greatly impressed that the missionaries of the Southern Baptist Convention in Brazil have keyed their work to the right pitch. The pastors seem sound in the faith, evangelistic, and anxious to lead their churches in missionary activity. The hospitality of Brazilian Baptists many of whom are wretchedly poor in this world's goods, is something to enrich the soul of a missionary secretary. May the Lord make these brief visits to the homes of his saints a lasting benediction. Their thoughtfulness and beautiful courtesy cannot be surpassed by anything we have seen anywhere in all our travels. In some respects it strongly reminds us of the hospitality which one meets in the country districts of our beloved Southland. We should like to see the type of it revived in our city churches at home.

We are indebted to Brother Christie and Secretary Lessa for their kindness and help in making it possible for us to make approach to the brethren and sisters and to the unsaved. These brief days were rich in fellowship and deepened our interest in the evangelization of Brazil. Returning from North Brazil we shall make further visits in the South Brazil Mission before going to Argentina.

The production of a completely just character demands three conditions—nature, reason and habit. By "reason" I mean instruction, by "habit," training. Nature without instruction is blind; instruction without Nature, helpless; exercise (training) without both, aimless.—*Plutarch*.

Instruction, though it plainly has power to direct and stimulate the generous among the young—is as plainly powerless to turn the mass of men to nobility and goodness. For it is not in the nature to be guided by reverence, but by fear, nor to abstain from low things because they are disgraceful, but because they entail punishment.—*Aristotle*.

Contributions

ARE WE?

By Rev. A. Robertson.

Removing the Landmarks and Losing Hold of the Traditions?

In Deuteronomy 19: 14 we find this: "Thou shalt not remove thy neighbor's landmark, which they of old have set in thy inheritance, which thou shalt inherit in the land the Lord thy God giveth thee to possess it."

In Job 24: 2 "Some remove the landmarks." In Proverbs 22: 28 "Remove not the ancient landmarks which thy fathers have set." And I have been wondering and asking myself, "ARE WE?"

I sat in a Baptist church not long ago and heard the clerk read the minutes of the last meeting, and was almost lifted out of my seat when he read: "On motion and second it was decided that the church should hereafter conform to the practice of alien immersion." And in the light of the above Scriptures I asked myself the question: "ARE WE?"

Shall we not call a halt and see where we are and where we are heading?

Why a Baptist church anyway? What does it exist for?

Isn't it to "contend for the faith once for all delivered to the saints?" Isn't it to preach a full Gospel? Isn't it to "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the powers and principalities in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord."

Isn't it to preach "repentance toward God and faith toward our Lord Jesus Christ?"

Isn't it to exalt our Lord and hold him up as the crucified, dead and buried, but now risen and exalted Lord whose church shows "forth his death till he comes again?"

If all this be true then "alien immersion" is a removal of the landmarks "One Lord, One Faith, One Baptism," and so I ask again, is it not time to call a halt and take an inventory of our faith?

Why immersion anyway, and why baptism? What is baptism and what is essential to it, in order that it may be baptism?

May I illustrate? I hold before me a silver dollar, a coin of the realm. Four things are essential to its being a dollar.

1. It must be genuine metal. The law of the land specifies what the composition of the metal shall be. No other kind of metal will do. It must be standard silver as prescribed by law, and anything else would be branded counterfeit.

2. It must have the form. The law of the land specifies its shape, its dimensions and weight. It must be round. No other shape—even if it be genuine metal, would be received by the banks. It would not pass anywhere.

3. It must have the design. On the obverse—the Liberty head, on the reverse the Eagle. The symbol, or picture is also specified by law. There may be the genuine metal, may be the form, but if any other than the prescribed symbol, picture, or design be placed thereon, it is worthless as a coin and will not pass for one anywhere.

4. It must be issued by authority of the government. You may take a piece of genuine metal. You may give it the form. You may place upon it with your own hands the picture, symbol, or design, and though your product may be in every respect conformable to the law, it will be branded as counterfeit and you your self punished as a counterfeiter.

Take a look now at Baptism. Four things are absolutely essential to Baptism.

1. The genuine metal. The regenerated man. The Gennethe Anothen—born from above man. The man who has repented toward God—who has faith toward the Lord Jesus Christ and thus believing—"Hath eternal life." See John 3: 1-21.

2. It must have the form, and that form is shown in the following Scriptures.

"Jesus came from Nazareth to be baptized of John in the Jordan." Mark 1: 9.

"And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, "Thou art my beloved Son, in thee I am well pleased." Mark 1: 10, 11.

"And as they went on the way, they came unto a certain water, and the eunuch saith: "Behold here is water; what doth hinder me to be baptized?" And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they come up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." Acts 8: 36-39.

Anything else than going down into the water and coming up out of the water is not baptism. The form is immersion and nothing else—according to the Scriptures—will be of any value in the bank of heaven.

3. There must be the design, or symbol, or picture. The regenerated man—the genuine metal—is dead to sin, and anything that is dead must be buried.

Here is the picture—the symbol—the design in baptism. "Buried with him by baptism into death"—the obverse side, "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life—the reverse side. Rom. 6: 4.

Oh, beautiful picture of the ages. The burial of our Lord who died that we might live, on the one side—the resurrection of our now exalted Lord and King, on the other side.

No other action can set forth the glorious masterpiece of the universe of art, or convey to the mind of the observer the wondrous thing to be represented; nor can anything except the immersion of a believer answer the purpose, neither will it be accepted as genuine before the Great White Throne.

4. It must be done by authority. The believer must be immersed by one set apart for that purpose.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." John 1: 6-7.

Then came Jesus from Galilee to Jordan unto John to be baptized of him." Matt. 3: 13.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18, 19 and 20.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8.

As they (the church at Antioch) ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away." Acts. 13: 2, 3.

"And when they had ordained elders in every church and had prayed with fasting, they commanded them to the Lord on whom they believed." Acts 14: 23.

Here we have the fact that the authority of the church must be back of the administrator of baptism. Without that authority there can be no baptism and it surely will not pass current.

Then baptism means the immersion of a believer in water, by an authorized administrator, set apart for that purpose, in order that the world may see the picture of the burial and resurrection of our Lord and Savior Jesus Christ.

If this be true, "are we" removing the landmarks when we receive into our churches those who have been baptized (immersed) by another denomination?

I take the position that any one who has been immersed by any administrator other than an authorized Baptist minister, has not been baptized (immersed) for the same thing for which I was baptized, i. e. "the answer of a good conscience toward God."

That when we take such a one into the fellowship of our church, we have left no excuse for the existence of a Baptist church, and that we make null and void our contention that "God has never left himself without a people" to "contend earnestly for the faith once for all delivered to the saints;" to preach a full gospel; to stand unique and alone in the world as having the truth, the whole truth, and nothing but the truth; and bring shame on all those who have through the centuries gone by, endured persecution and martyrdom for the great principles we proclaim.

So I ask my brethren again, "Are we" removing the landmarks that set us out as "A chosen generation, a royal priesthood, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Pet. 2: 19.

The same God who inspired these words has also said, "Cursed be he that removeth his neighbor's landmark, and all the people

shall say. Amen." Deut. 27: 17.

"Therefor, brethren, stand fast, and hold the traditions which ye have taught, whether by word, or our epistle." 2 Thess. 2: 15.

If Christ loved the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5: 25, 26 and 27.

And if we are that church, then is it not time to take a stand for the glorification of that church and cease to allow error to creep in? If we are not that church, then we have no excuse for our existence. If anything else is just as good, why not give up our old-time contentions and let ourselves be swallowed up in the inter-isms of the present times.

Surely in these times of laxity, indifference, and community appeals, there should come from our pulpits no uncertain sound. Let the world have the truth that saves, and that uplifts them, and for which they so eagerly await.

Hear the call as it comes down the centuries: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into these the uncircumcized and the unclean." Isa. 52: 1.

As never before let us cry aloud and declare what we are with apology to no one, for a "thus saith the Lord" will sustain us.

Let us sing in lofty strain:

"Triumphant Zion; lift thy head,
From dust and darkness and the dead;
Though humbled long, awake at length,
And gird thee with thy Savior's strength.
Put all thy beauteous garments on,
And let thy excellence be known;
Dressed in the robes of righteousness,
The world thy glories shall confess."
Nashville, Tenn.

RUSSIAN REVOLUTION IS AID TO BAPTIST CAUSE.

By Frank E. Burkhalter.

That the overthrow of the Romanoff regime has brought a new day to evangelical religion in Russia, that Baptists have 2,000,000 adults there and are growing in numbers daily, and that they greatly outnumber all other Evangelicals in that country, are some of the interesting sidelights contained in an expert report on political, economic, social and religious conditions in the Soviet Republic that has been received by President E. Y. Mullins from a personal friend who is an official representative of the Y. M. C. A. in Europe, himself a Southern Baptist. The correspondent vouches for the veracity of his information because he was permitted to make his own independent, personal investigations throughout that country.

Some paragraphs from the report that will be of particular interest to Southern Baptists are given below, the name of the correspondent being withheld for prudential reasons:

"The sectarian and evangelical movement

of Russia which during the old regime had largely but an underground existence was brought into the open with the revolution and now the most potent religious factor in Russia. According to government estimates there are about fifteen million sectarians in the country, two-thirds of whom belong to the sects of the Old Believers and the rest to the evangelical and rationalistic denominations. The tie of solidarity of these different sects and movements was their united opposition to the czarist regime and the official Orthodox Church which for centuries had persecuted them. Naturally they welcomed the revolution and, on the whole, support the Soviet Government.

The most numerous and active among the evangelical sects are the Baptists and the so-called Evangelical Christians who do not differ in doctrine and ritual from the Baptists and now are in the progress of organic union with them. Those two bodies of evangelical Christians have a membership of three million baptized adults and their number is growing daily. Thus one congregation in Siberia reported to have baptized 3,000 converts in one day. The Baptist Union of Russia, with headquarters in Moscow, represents over 5,000 congregations and 2,500 Sunday schools. Their adult membership they estimate at two million. Their Union is governed by a board of five members whose chairman, P. W. Pavloff and two others are residents of Moscow. At headquarters they have a department of publications and supervising sections over Young People's Societies, Sunday Schools and Church music. They have their own printing press and publish three periodicals and lots of tracts, etc.

In doctrine and religious practice the Russian evangelicals do not differ much from Evangelical Christians of other countries, with the exception that they adhere to the doctrine of nonresistance and refuse to take up arms against any enemy and serve in the army of their country. During the late imperialistic and civil wars they have suffered martyrdom on account of that but the present government respects the conscientious objectors, exempts them from military service which otherwise is universal for all the adult male population of Russia. This consistent and heroic stand of the Russian evangelicals in regard to war is very important in preventing Soviet Russia to become a militarist nation as is feared by some of its western neighbors. If Christians of other countries would follow the example of their Russian brethren the problems of disarmament would soon be solved. The weakest link in the chain of activities of the Russian evangelicals in their Sunday-School work. They neither have a trained leadership, nor teachers and no suitable literature. In this phase of their work the American churches ought to help them and they do welcome this help.

"Interesting is the attitude of the Soviet Government toward the sectarians. On the whole it is tolerant and even friendly. Of course there were outrages and persecutions against sectarians but those were of a local character and in every case disapproved of by the central authorities. Besides these outrages were rarely investigated by the communists as has been officially stated by

the sectarians themselves. They usually were the work of revengeful priests of which the arrest and sentencing of the evangelical leaders including Prokhanoff are a good illustration. These men were holding a conference in the city of Tver and there were arrested by the order of the chief of the local Tohoka (secret service) and arbitrarily sentenced on charges of counter revolutionary propaganda to terms up to three years imprisonment. On later investigations it appeared that a local priest, Vinogradoff by name, squeezed into the position of chief of Tohoka and used his power to give a heavy blow to the evangelicals. On learning the facts the central authorities released the prisoners and severely punished the revengeful priest.

"Since a number of laws were passed defining the status of the sectarians and giving them important privileges such as exemption from military service, the right of holding conferences, open air meetings and processions; the right of using a seal on documents, etc., which shall have juridic recognition; the right to organize commercial enterprises of economic nature, giving them the same status as that to the government controlled cooperatives; the right to travel within the boundaries of the republic for propaganda and other business purposes. The only thing that the Government did not grant until now is the right to organize parochial schools, as the state wishes to keep the education of the children to itself. They also meet difficulties in organizing schools of religion for children, but religious services for children are tolerated and so their Sunday school and catechism instructions are passing under that name."

CLOTHING FOR RUSSIA.

Attention is called to the need for clothing among the people of Russia. The W. M. U. Headquarters have been commissioned by the Foreign Mission Board to serve as information centers concerning what is needed and the methods of shipping goods contributed. All contributors in Tennessee should get direction from the W. M. U. at 161 8th Ave. N., Nashville. May there be a hearty response from our people to the distress call from over the seas.

CONFORMED TO THE AGE.

It is easy to let our times dictate our habits and customs; it is difficult to maintain a standard of life different from that which is current among one's contemporaries. The present, the now, is so often the center of interest. Men frequently sin in no more flagrant manner than in bringing their lives to conform to the age. But Christianity is not indigenous to any country or to any time, because it belongs to all countries and to all times. The Christian is not to be "conformed to this age, but should be transformed by the renewing of his mind," because his life is spiritual and does not properly relate itself to conditions of sense or time. Why concern oneself about the present, when there is all of eternity to think about, to plan for, to anticipate with holy and righteous meditations?

News and Views

Southern Methodism sustains a great loss in the death of Bishop John C. Kilgo, which took place at his home in Charlotte, N. C. August 11.

Rev. W. Stuart Rule announces he is giving up the pastorate at Oneida in September, and that the work there is a field "ripe unto harvest for a willing worker."

Brother O. A. Utley, of Memphis, Tenn., announces that he could be had in a few more revivals this summer and fall. Those who wish his services can reach him at 1981 Young Avenue, Memphis, Tenn.

A "Friend" reports Rev. E. J. Baldwin, of Tampa, Fla., formerly of Chattanooga, Tenn., has accepted a call to the First Baptist Church of McDonald, Ohio, and has already taken charge of the work at that place.

Miss Pearl Weaver, fifteen-year old daughter of Rev. and Mrs. Will Weaver, of Cosby, Tenn., died on Saturday, August 5, after a four days' illness with appendicitis. We extend heartfelt sympathy to the bereaved.

Rev. W. E. Fendley changes address from Rector, Ark., to Morrilton, Ark. He writes Aug. 12: "I go there to take charge of the First Church Aug. 15. We are leaving a good church at Rector and it is in fine condition for the next pastor."

Our esteemed friend, Dr. T. N. Ivey, of the *Christian Advocate*, is spending the summer at Lake Junaluska, N. C. Mrs. Ivey is there recuperating from an extended illness. Lake Junaluska is the Assembly grounds of Southern Methodists.

Pastor Livingston Mays writes from Greenville, Tenn., August 8: My good church here last Sunday voted me a five hundred dollar increase in salary. The new building is going up rapidly and beautifully. We have recently had fifty additions to the church. Greeneville saints are advancing.

Baptists throughout the Southland will unite in felicitations to pastor and people of the First Baptist church of Dallas, Texas, upon the celebration of Dr. George W. Truett's twenty-fifth anniversary as pastor of the church, which will be celebrated the week beginning September 10. Friends everywhere are cordially invited.

The Grainger County Association of Baptists will hold its annual meeting with the Elm Springs church, beginning on Tuesday before the fourth Sunday in August, or August 22. The Association will be in session two days. Rev. Joel Acuff is Moderator and I. W. Daniel is Clerk of the Association.

The editor wishes to state that it is his own personal opinion that no political adverti-

ing should be permitted in the BAPTIST AND REFLECTOR. No political preference would be expressed even if admitted, except as such ads might be so understood by our readers. For that reason we request that our friends do not ask us to accept advertisements of candidates for office in any political party.

Pleasant Hill church, Robertson County Association recently enjoyed a fine meeting in which Pastor W. B. Woodall was assisted by Dr. W. M. Wood, of Edgefield church of Nashville. The revival lasted nine days and resulted in twenty-three conversions, twenty-one for baptism, three by letter and twenty restorations.

Rev. B. A. Sellers, pastor, Calvary Baptist Church, Mobile, Ala., a good and well qualified man, would be glad to consider the pastorate of some church, or churches, in Tennessee. For further information write Evangelist E. Floyd Olive, Iron City, Tenn., who succeeded him as pastor of Central Church, Florence, Ala., and who commends him to the churches.

Pastor Millard A. Jenkens, of First church, Abilene, Texas, recently assisted Pastor C. W. Stumph at Clovis, New Mexico, in which there were 123 additions to the church at Clovis, 81 of whom were received by baptism. The Blankenships led the music. Pastor Jenkens is not only one of our foremost pastors but is also an evangelist of great power.

The Campaign Commission urges that the struggle to be made this fall to round out the collections on the 75 Million Campaign be introduced by a special effort to increase the circulation of the BAPTIST AND REFLECTOR. Let us urge pastors and churches to begin at once such plans for enlisting new subscribers to the paper as may be best suited and most likely to get a maximum of results.

The daily press announces: "The Central Baptist Church of Martin, Tenn., has made a deal whereby it gets possession of the Dr. V. A. Biggs property on Mechanic Street. It is the intention of the congregation to move the residence to the back of the lot and use same as a parsonage for the pastor. The tentative plans for the church call for a brick and stone building of modern construction. The estimated cost of the building will be \$30,000. Work will be started just as soon as acceptable plans are drawn and the contract let."

Brother E. Floyd Olive writes from Iron City, Tenn., August 10: "The Lord is graciously blessing our efforts in the evangelistic field. Since the 11th of June, I have conducted five revivals, resulting in 104 accessions to the churches, 78 of them by baptism; besides filling three appointments as supply pastor, in which eight new members were received, five of them for baptism; and out of the eighty-three persons that have been received for baptism by these churches, I have had the happy privilege of administering the ordinance for fifty-seven of them." He announces that he has open dates for evan-

gelistic engagements after October 15, and would like to correspond with any church or pastor desiring his services.

Keiths Baptist Church (near Ringgold, Ga.) has just closed a very successful revival meeting in which the pastor, Rev. E. A. Eaker, assisted by Rev. George B. Marchbanks, of Chattanooga, Tenn., doing the preaching, there were twenty-four additions to the church, fifteen by baptism, nine by letter. Brother Marchbanks says, "This little church is doing great things for the Master, it was organized about one year ago with seventeen charter members, and without any house of worship, but at present it has about sixty-five members and a new house of worship, complete, except painting, with only about \$100.00 indebtedness against it."

Brother W. C. McPherson, of Cahal and Gallatin Road, Nashville, Tenn., says: "Members of the Home Board Evangelistic Staff and evangelists of the North Carolina State Board are engaged in an associational campaign in North Carolina at this time, each church in King's Mountain Association having a meeting. Singer Harry Beckman and I are to be with the Grover and Patterson churches. The Grover meeting is now in progress; thirty-two additions to date. We go to Starr, S. C., next. I have an open date October 1 to 15. Also open dates after November 1. Shall be glad to correspond with any church that wants a meeting and that would like to use a Home Board Evangelist."

At the First Baptist Church, Nashville, Sunday morning, it was reported that the men of the congregation had already subscribed \$10,400 in cash toward a fund of \$20,000 for installing galleries in the main auditorium that will add 500 seats, modifying the ceiling in such a way as to correct the acoustics, make over the pulpit and the baptistry, retouch the interior decorations, polish up the stone trimmings of the exterior and lay cement walks around the church. The women are likewise canvassing for the same cause and it is hoped to complete the total amount by next Sunday night, at which time the men of the congregation will gather at a big supper in the church parlors to hear final reports. Teams of both men and women are at work this week soliciting all members of the congregation in behalf of the improvements.

The First Baptist Church, of Corinth, Miss., is girding itself for a great advance under the pastoral leadership of Rev. T. W. Young. There have been sixty additions to the church already during the four months that the new pastor has been in charge, and the prayer meeting attendance has been large throughout the summer. The church has just purchased a fine, thoroughly modern residence, on a beautiful street in the best residential section of the city, for its pastor's home, and Dr. Young and family are already installed in it. The old parsonage had become undesirable because of its proximity to the business section of the city. Last Sunday evening Dr. Young preached at the union services on the court house lawn to an audience of more than 1,200 people.

Baptist Victory Involved

September has been designated Denominational Paper Month when it is hoped all our denominational forces will be fully enlisted in doubling the number of subscribers to the BAPTIST AND REFLECTOR, Home and Foreign Fields and Royal Service.

SOUTHERN BAPTISTS' GREATEST PERIL

Lies in the fact that 500,000 of our homes are without a Baptist paper. We can never do our best for Christ and a lost world until we place a loyal Baptist paper in every Baptist home.

WHY IS THIS SO?

1. The denominational paper enlightens its readers on all the work of the churches and the Kingdom.
2. It informs on the great doctrines and teachings of our regnant Lord.
3. It enlists in the work of evangelization, education and benevolence.
4. It inspires Christ's army to heroic effort and world-wide conquests.
5. It promotes all the interests of soul winning, character building and home making.

MOREOVER

The denominational paper is the pastor's best assistant, and the most effective denominational agent. Without its successful promotion all things dear to Christ and our churches will be tragically imperiled.

THE CALL OF THE SOUTH

Is to every pastor, every church, every B.Y.P.U., W.M.S. and Sunday School, and to every denominational agency and institution to give full co-operation during September in order to put BAPTIST AND REFLECTOR in EVERY BAPTIST HOME in Tennessee.

CONSERVATION COMMISSION

BAPTIST 75 MILLION CAMPAIGN

L. R. SCARBOROUGH, Chairman

FRANK E. BURKHALTER, Publicity Director

COVERS THE SOUTH
NO LESS UNPREDICTABLE PLACES

389 Christian Education

Harry Clark, Secretary, Nashville

THE COMING OF THE EXPERT.

Young people, make yourself an expert in some line, because the world is increasingly coming to demand the college trained man or woman who knows one thing and knows it expertly. It isn't enough to go to a physician, we want to go to one who has taken special training for operations on the ear, or the appendix, or the tonsils. We are no longer going to be satisfied with those who have picked up knowledge from experience. The world is demanding young men and women who have been educated so that they can be masters in one line.

Education offers you a wide opportunity for service, and we trust you will never think of the financial profit of a college education as the primary reason for taking it. In addition to the religious occupations (such as the preacher, missionary, nurse, revival singer, Christian teacher), Christ needs Christian engineers, Christian agriculturists and Christian political leaders. A surveyor can use his knowledge selfishly or he can use it to make a city a healthier or happier place in which to live. A scientist can use his inventions for his own selfish profit or for the good of mankind. The man who discovered the milk tester refused to make any profit out of it for himself, but gave everyone who wanted it a right to manufacture it in order that the cost to the farmer might be as little as possible. As population becomes more dense, it is going to become increasingly hard for us to live in this old world; and therefore the scientist who helps us harness and utilize the forces of Nature can be a great blessing to mankind. The increasing cost of coal led one college professor to discover a process for making briquets out of the peat along the marshes, and he therefore decreased the cost of living at a place which was far removed from all coal mines.

A college education opens you to (1) increased profits, but (2) more than this, a chance to serve your fellow man as you could not otherwise do.

THE CHRISTIAN CONCEPTION OF EDUCATION.

By President Rufus W. Weaver.

Education is a process the object of which is to direct aright all human thinking. Its realm includes two fields: One of fact, the other of appreciation.

When education is limited solely to the realm of fact takes the form of imparting information. When education includes the realm of appreciation, then the knowledge of all facts, whatever may be their kind or character, is so imparted to the student as to make surer for him the meaning of the universe and to reveal more clearly to him the beauty and the harmony of nature, and thus to quicken within him the conviction that

every duty must be performed because he lives in a moral universe over which there ever reigns a holy and righteous God.

The peril of science in the field of education is not so much in its theories as in its tendency to exclude everything except the physical facts under consideration. True education seeks to develop in the student the purpose to use all the knowledge which he has acquired regarding the facts of life so as to express more fully and more perfectly his appreciation of all that is true, beautiful and good; for out of his appreciations are the issues of life. The culture of true and holy appreciations is far more important than the mere acquisition of collected and systematized facts.

The school which is free to encourage and to develop the appreciation of that which is best in life is the school where the truest education can be secured. The institution which gives preeminence to the appreciations of Jesus Christ as revealed in the New Testament and which is to inspire students to think in harmony with His divine mind, provides for the next generation the men and the women who are destined to become "the salt of the earth," and "the light of the world."

LENGTHEN THE CALF'S ROPE.

I saw a small boy pasturing his calf in a clover field. The halter was around the calf's neck and the other end of the rope was tied to a stake. The poor calf had eaten everything within the circle it could reach; but tempting bunches of fragrant clover lay beyond it. It eagerly reached out its tongue, but it was tethered by that rope. One's education for life is a rope. If that rope be made short the opportunities which one can attain will be made smaller. A friend of mine was in the civil service. During the war he was offered a position paying twice the salary he then had, because the inspector was under the impression that my friend was a college graduate. When the inspector found his mistake, he refused to give him promotion. My friend was tied down by the short rope of a boyish failure in his training. In one of our cities, I saw men tearing down a three-story building, in order to build a six-story building. The architect had tested the walls and the foundations of the old building and found that the foundation was not heavy enough to carry the additional weight of the upper stories. So, the whole building had to be torn down. Have you laid too poor a foundation? If so, the time will come when your upward growth will be limited. That is what led Dr. E. E. Northern, of the faculty of Union University, to re-enter college when he was forty years of age and strengthen his foundation. Next year he is offered a salary in Virginia so large that we cannot hope to retain him. It will pay all of our young people to lay their foundations right in the beginning. For those who are advanced in years, it pays by private study or attendance on summer assemblies and training schools to strengthen the foundation.

Education makes the body hard, the heart soft, the head right.—Author of "Democritus."

He who dwells with the lame learns to limp.—Plutarch.

If words make no impression, the stick will make none.—Socrates.

Evil is learned with ease; good with difficulty.—Chinese Proverb.

Man becomes what he is, principally by education.—Plato.

Character is in the moral world what the bony system is in the physical constitution.—Author of "Democritus."

The greatest reverence is due to the young. Let the presence of a child prevent your evil deed.—Juvenal.

Education is to prepare the mind for instruction in morals, as men prepare the soil before sowing seed in it.—Aristotle.

Education must begin even before birth, with the parents themselves; must constitute a rule of action during the entire life.—Plato.

Fathers and mothers are the enemies of their children if they do not cause them to be instructed.—Aristotle.

Knowledge produces humility; humility worth; worth wealth. But from religion comes happiness. Knowledge is the most valuable treasure, for it cannot be stolen nor consumed.—Hitopadesa.

Since God concerns himself about men, it follows that the noblest part of man, the development of the mind and of the moral feelings, is especially near the heart.—Aristotle.

Virtue, after which we strive, is noble, not because to be free from evil is a good in itself, but because it loosens the fetters of the mind, prepares it for knowledge of heavenly things, and renders it fit to enter into intercourse with God.—Seneca.

Man is distinguished from other creatures chiefly in this: That the desires and actions of the latter depend only on transient impressions upon the senses; while man, endowed with reason, seeks the causes and consequences of things and lays down a fixed plan to live by.—Cicero.

There is no living being whose nature is so obstinate and cross-grained as that of man, who has a natural tendency toward what is forbidden and dangerous and does not willingly allow himself to be influenced. But these sinful tendencies can be improved by wise laws, by a mild and just administration of them, and by an education which unites firmness and love.—Seneca.

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NO FEES UNLESS PLACED
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SOUTHERN TEACHERS' AGENCY
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AMERICA'S MANLESS FARM

By Earle W. Gage

In Young People.

Western Canada boasts America's only large manless agricultural endeavor. A large and expansive man-sized country, where big achievements are conceived and perfected in a manner consistent with the gigantic scale on which nature constructed and framed the country, it is more unique that woman should here successfully combat and overcome obstacles. It is generally agreed that a Western ranch is a man's job, the close grips with nature a purely male issue, the various phases of operations, the many and quick decisions to be made such as only a man's mind can compass and cope with.

Occasionally one comes across instances of members of the gentler sex big enough in spirit, sturdy enough in physique, visionary enough in prospect, imbued with a sufficiently deep love of nature and her moods and vagaries to enter unmated upon the pursuit of agriculture, and in the very fascination the occupation holds for them to carry it out successfully. They are not the masculine, robust Amazons one might reasonably be led to expect, but generally demure, modest Ruths, concealing beneath a timid exterior a wondrous spirit and stalwart physique.

A maleless Eden on the Canadian prairie is to be found at Oak Lake, in the Brandon district of Manitoba, where two modern daughters of Eve have, unaided, wrought miracles of accomplishment in transforming the bald uncultivated sod into one of the fairest and richest farms in the country.

Here, where man is never seen, save as a visitor, two fair young English girls are successfully managing and operating a vast acreage which would tax the capacity of most male agriculturists. Their success over a number of years, their high degree of prosperity after arduous toil which was all up-hill, the manner in which they have conquered one by one the handicaps of their sex and circumstances, form the most brilliant tribute to Canadian womanhood.

The fortune they have wrested from the bosom of the Western plains demonstrates conclusively that it is far from impossible for women to achieve the completest success in western Canada, and their story and example may encourage others eager to try the freedom and independence of life in the open, but who are held back by what they consider the handicaps of their sex.

The father of these women farmers came from the British Isles to Manitoba some years ago with his wife and daughters, and settled upon a homestead in the Oak Lake district. He was city-bred, and his daughters as unfamiliar with rural or farm life as any children whose early days have been spent among city streets, and whose activities have been limited by urban boundaries. Misfortunes overtook them rapidly, for the breadwinner of the family died, leaving his wife and daughters unprovided for, their only asset a farm heavily encumbered with mortgages.

The natural thing one would have expected to happen would be the abandonment of the farm and the flocking of the family to the nearest town or

city, to add three unemployed souls to its population. The two girls, however, were made of stern stuff and possessed of intelligence and vision which gave them foresight of the great agricultural future which awaited Manitoba and the Brandon district. Individually they threshed the matter out thoroughly, and came to the same conclusion. They decided to set themselves a tremendous task for two young girls—one of seeming impossibility, one to daunt most men and fraught with the longest odds against success—no less than that of clearing the farm of its debts and encumbrances, putting it on a sound basis and inducing it to provide them with a comfortable living and ultimate prosperity and independence.

They would seem to have started out in the greatest independence of spirit, a keen appreciation of their capabilities in this direction, and a resolute determination never to call in the assistance of any man, but to prove what two inexperienced girls could do with fertile Western land.

Since the father died a man's hand on the farm has never guided a plow or seized a fork. Plowing, seeding, haying, harvesting, feeding, all the multitudinous tasks of farm life in their every phase and detail, have been solely accomplished by the two girls, and the excellent reputation the farm has among the province's agriculturalists today is the greatest tribute to their sustained endeavor and determination. While the mother, who is now old and almost blind remains the housekeeper, the girls have in the best and every sense of the word, proved themselves the men of the family and overcome any handicaps their sex may be expected to have imposed upon them.

When the father died the farm consisted of a homestead of one hundred and sixty acres encumbered with a mortgage; today the two girls have developed and extended their holdings until they comprise 1,120 acres. They started operations on their own with seven horses and ten head of cattle; there are now on the farm twenty-three horses and ninety head of cattle. Furthermore, each animal is an attainment in breeding worthy of special attention, and no expense or care is omitted in bringing the farm's stock up to the highest pitch of perfection. A bull was recently purchased at the Brandon Fair for seven hundred dollars, and last year some of the horses from the farm secured first prize and the sweepstakes prize at the Oak Lake Agricultural Fair, which is a much-coveted honor in a territory where a high excellence in husbandry is maintained. Other stock, and poultry, pigs, chickens, and turkeys, are of the same fine standard and perfection that is the consistent aim in all farm production.

The farm buildings would be a credit to a larger-staffed outfit, and practically every piece of work in connection with their erection and maintenance is performed unaided by the two girls, even to excursions to the woods for timber, and the actual cutting and hauling. The whole collection of farm buildings and sheds presents an unusually clean and tidy appearance, everything being in its place and all machinery covered and protected. The general excellence of the management of the farm has indeed

created such a reputation that it is visited frequently by farmers from far and near, who freely admit that they learn much there and are not too proud to take a pattern of operation from the achievements of two young girls.

The girls are by no means Amazons or with pronouncedly masculine traits of character and appearance, as one might reasonably conclude. Their man-like occupations, their ceaseless work in the open in all weathers, has never taken from them that girlish charm which is woman's most cherished possession. They are still two charming English girls, slight of figure, fair of countenance, with all the allurements of their sex, despite the fact that they faced the necessity of becoming the men of the farm, and have outdistanced man in a man's occupation.

Quiet, modest, and of the cheeriest of dispositions, they have always held the affections of the people of the district, who watched with admiration their gallant struggle to success and independence, and are immensely proud of their dwelling in their community. Devoutly religious, though living nine miles from town, where exists the nearest church of their denomination, the girls have on no occasion missed their regular weekly attendance, and it is recorded that they have never been once late. During the war, when a jumble sale was held among the farmers for the relief of distressed French farmers, the girls gave one of their splendid two-year-old colts, which brought one hundred and seventy-five dollars, and turned out to be one of the most valuable gifts of the sale.

The work of the two girls partners is equitably arranged. The elder sister handles all the business affairs, and in the matter of buying and selling has proven herself the equal of all and the superior of many of the business men of the community. The younger supervises the actual farm operations, and the duties of the two dovetail in harmoniously without conflict of any nature. They love their share of the work, their life runs on equitably, smoothly, and contentedly, while they share in that exquisite knowledge which comes of success attained by honest effort and ceaseless endeavor.

The passer-by on the trail may see either or both of the sisters working in the adjoining fields at any time, seated on plow or binder, pitching hay or loading sheaves. He may also be fortunate enough to enjoy a greater intimacy in the privacy of their farm home, and learn to his entire satisfaction that the labors of the field need not detract from woman's great charm in the atmosphere in the material as well as in the sentimental significance of the term.

ACCORD, CONCORD—ANY CORD!

During a recent political campaign, two deacons of the same faith religiously, but on opposite sides of the fence politically, attended prayer-meeting services.

"O Lord," intoned the Republican

deacon, "I pray thee that the Republicans my hang together."

"Amen!" ejaculated the Democrat.

"But not, O Lord," continued the Republican, "in the sense that my Democratic brother means, but in the sense of accord and concord."

"Any cord'll do, Lord; any cord'll do!" was the Democrat's closing thrust.—From Everybody's Magazine for September.

A Bright New Service for
Rally Day

"OUR RALLY CALL"

This complete service for Rally Day contains much new material that cannot be obtained elsewhere, as it has been prepared for our exclusive use in "Our Rally Call."

The music is inspiring, melodic, quite singable, easy to learn, and carefully written. The words of songs and recitations have been thoughtfully edited.

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SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
TullahomaW. H. Preston, B. Y. P. U. Secretary
205 Caswell St., KnoxvilleCOMPARATIVE ATTENDANCE,
AUGUST 13.

Nashville, First	1,052
Knoxville, Bell Ave.	765
Memphis, First	566
Knoxville, Fifth Ave.	565
Chattanooga, First	531
Memphis, Central	504
Knoxville, Broadway	420
Chattanooga, Tabernacle	419
Maryville, First	419
Knoxville, Lonsdale	375
Chattanooga, Red Bank	364
Erwin	363
Memphis, Temple	356
Clarksville, First	350
Nashville, Eastland	345
Knoxville, Island Home	319
Nashville, Edgefield	318
Harriman, Trenton St.	318
Chattanooga, East	314

The two Bible Conferences have just closed at Jackson and Jefferson City. Mr. Preston will write for the West Tennessee Conference and I wish to say some things concerning the one held at Jefferson City. In the first place it just to say that all of our larger meetings this year have been poorly attended. They were thoroughly advertised and the best programs that have ever been put on in the state, but the people did not come. There are several reasons why this was true. The disturbed conditions of things made it an inopportune time for people to leave home for any length of time. The multiplicity of smaller meetings also detract from the interest and attendance upon the larger gatherings of our people. The most important of all, however, is the meeting of the State BYPU Convention which comes just one month before the Encampments begin. The young people attend this convention in large numbers and most of them plan for only one trip each year.

The character of work done at all three of these meetings was the finest at all and the spirit the very best. It is our honest opinion that these meetings fill a place in the denominational life that cannot be filled by any other meeting. Possibly the time should be changed and some additional features added to the advertising scheme but these encampments will grow from year to year until they will fill a much needed place in the development of our young Baptist life in the state.

The East Tennessee Baptist Conference

We wish to call especial attention to some features of the Jefferson City Conference which closed today with a great convention of Junior and Intermediate Young People. The attendance was about 100 average. The class work was the very best and most of the classes well attended. Some had to be placed at night to accommodate the town people. The study of stewardship by Prof. Clark was interesting to all and most all the campers and many of the town people met this class every day. Much real good was done in this study which is a part of our regular program of training being carried on in almost every school and

convention and other kinds of meetings. The Bible Hour led by Dr. W. H. Knight, of the S. W. Baptist Seminary was the greatest we have ever had in this conference. Dr. Knight is a splendid teacher, a fine Bible scholar, a good mixer and an all 'round good fellow. He learned to know our young people by name and mixed with them in the social life and won their hearts in a great way. Many of the graduates from Carson-Newman will go there to school as a result of his having been in this conference. No one who met him failed to love him and to be inspired by him.

Dr. J. M. Rogers, missionary from China led the World-Wide Program study and simply thrilled our people from the very first hour. The room was well filled each hour when he lectured. His discussion of China was the best many of us had ever heard. He is a dear, good fellow, simple in life, pure and spotless in character and a splendid lecturer. He knows China like we know our A. B. C.'s.

Dr. Wilson's studies of the Holy Spirit was not excelled by any other study. He led us upon mountain heights. The conference voted a request to the Sunday School Board that his lectures be printed in book form for study everywhere. This is a compliment to Dr. Wilson as he is heard so often by our people to see them so enthusiastic over his work.

The other teachers all did splendid work in their respective lines. Mr. Preston in the Junior Work, Douglas Hudgins, Senior Manual, Miss Bessie Acree, Normal Manual; Mr. Livingston, Winning to Christ; Prof. Clark, Seven Laws; Miss Allen, Study of Leadership Among Women and W. D. Hudgins, Building the Bible Class. Each of these classes had a number to take the work.

The social life was the very best. Everybody played together and had a real good time. We ate watermelon, sang, played, studied, worshiped, laughed and cried together.

It was the unanimous sentiment that the conference be continued next year and the years to come. We are greatly indebted to the Southwestern Baptist Theological Seminary for the services of Dr. Knight at both the East and West Tennessee Conferences. The Seminary gave his services and we should never forget the school as well as Dr. Knight and Dr. Scarborough. We are also indebted to the Foreign Mission Board for the work done by Dr. J. M. Rogers, returned missionary from China. He did most excellent work and the Board gave his time and paid his expenses.

Suitable resolutions were voted at the closing sessions.

Mr. Maston and wife held one of the best institutes at Ooltewah last week that has been held this year. Something like 75 took the work. Many sessions they had more than 100. Mr. Maston taught the Manual and Mrs. Maston a Junior Book.

Mr. and Mrs. Maston are at Tyner this week in a training school while the rest of the force have been at Jefferson City. Mrs. Maston goes to

Cosby next week with Miss Acree, Douglas Hudgins and Mr. Livingston and Preston while Mr. Preston goes to Ardmore.

Mr. S. V. Smith of William Carey Association has arranged for four training schools, beginning next Monday, at Ardmore. School will be held at Minor Hill, Flintville and Cash Point.

We have 150 'Kingdom Songs' that were used at Murfreesboro. They are not soiled but very little and we will sell them at reduction of 30 per cent. The regular price is 45 cents and we will sell them in lots at 30 cents f.o.b. Tullahoma, Tenn. If you need some of these, order at once, as they will not likely last very long at that price.

If you have not tried for the New Standard be sure to order one at once and set your aim to reach it this fall.

October will be a great month with the Organized Classes. Let every class arrange for a study class in "Building the Bible Class" and plan to follow this with a campaign for larger attendance. We are also stressing Soul Winning and Stewardship.

We would like to have 20 Organized Classes each to give \$10 to the furnishing the Boys' Dormitories at Butler and Doyle. \$100 each will comfortably equip these buildings to care for a number of boys each that they cannot at present handle. It will be a matter of a few cents to any one but the 20 classes will make all this possible. No investment will bring larger dividends. Write me at once assuming one share in this investment.

B. Y. P. U. NOTES

The Cosby Sunday school and B.Y.P.U. Encampment is being held this week at Crosby, Tenn., Miss Bessie Acree, Douglas Hudgins, Edwin S. Preston, David N. Livingston and W. H. Preston, are on the faculty. They report a goodly number present and fine interest.

Our former State President, Sibley C. Burnett of Nashville made one of the main addresses at the B.Y.P.U. rally at the Bradley Creek Church last Saturday.

The members of the Bible Conference at Jefferson City voted enthusiastically to repeat the meeting next year.

September is the month for the B.Y.P.U. to get subscribers for the Baptist and Reflector. The campaign will start the first Sunday in that month.

INTERMEDIATE B.Y.P.U. FIRST CHURCH TRENTON, TENN.

By Mamie Moore, Cor. Sec.

The B.Y.P.U. met July 30, 1922, after the business meeting, the following program was given:

Song by union.

Prayer—Dr. Bennett.

Vocal Duet—Nell Chester and Edith Partee.

Recitation—Ruth Hassell.

Scripture—Martha Mai Bennett.

Prayer—Mrs. Fannie Hicks.

Solo—Wylodean Defoe.

Vocal Duet—Katherine and Louise Galoway.

Eight members of the union gave a pageant entitled "Work While You Work," which was enjoyed by all. We then had installation of officers by Mr. A. H. Metz.

No further business, we adjourned to meet Sunday, August 6, 1922.

ILLINOIS APPRECIATES MR. PRESTON

By M. Alice Biby, S.S. and B.Y.P.U. Secretary

In behalf of Illinois we want to express our appreciation to Tennessee for the privilege of having your state B. Y. P. U. secretary, Mr. Preston, with us for our summer Assembly.

He conducted our B. Y. P. U. work and also directed the recreational periods. From the very beginning our people loved him, just naturally could not help it. The manner in which he threw himself into each portion of our program and his happy disposition of making each feel he considered it a special privilege to know him, soon made him a general favorite all over the grounds. Why, our Illinois people are foolish about him. Tennessee had better be very careful and unusually good to him if she expects to keep him, for Illinois as well as some other states, sure love him and would be only too glad to have him as a worker.

He had the largest class in the history of the Assembly, had the greatest number on time, held up his attendance all the way through and offered the greatest number of awards. He also organized the State organization.

The recreational periods were looked forward to each day and were thoroughly enjoyed by all ages.

Mr. Preston was a great blessing to Illinois. We are expecting great things because of his coming to us. We congratulate Tennessee. We feel sure that you are giving him your prayers and heartiest co-operation.

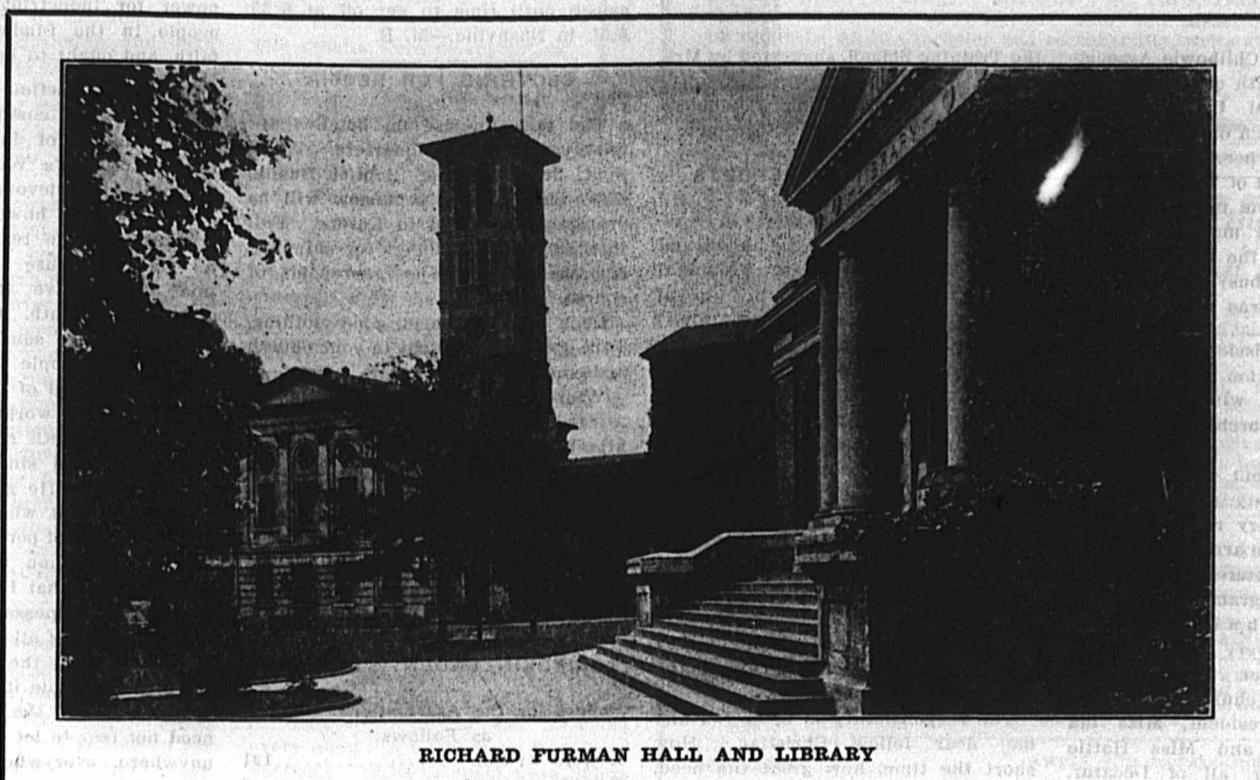
REVIVAL AT SPRING HILL, CENTRAL ASSOCIATION

By N. M. Stigler, Pastor

We have just closed a fine revival with Spring Hill Church, Central Association. The pastor did the preaching while the singing was conducted by Rev. and Mrs. C. H. Mount, our returned missionaries. Everybody was delighted with the fine song service and I have never seen people get a stronger hold upon a community in one week than Brother and Sister Mount did. They conducted a class each morning at ten o'clock in soul winning and there were present from seventy-five to one hundred and fifty each morning, deeply interested in the work.

The crowds throughout the meeting were large and the interest very fine. As best we could tell there were about fourteen professions of faith, an unusually large number who reconsecrated their lives to the service of the Lord, and eight additions to the church by baptism.

We most unhesitatingly recommend the Mounts to any churches desiring a first-class grade of work. We have never seen any man who relied more fully upon the Holy Spirit for leadership than C. H. Mount.



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- (2) Faculty has been increased 100 Per Cent.
- (3) State champions two years in baseball.
- (4) More than \$400,000.00 invested in new buildings.
- (5) Undefeated in football by a South Carolina team.

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- (2) Completion of splendid refectory.
- (3) Beginning of work on modern \$80,000.00 Gymnasium.
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WOMAN'S MISSIONARY UNION

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

The W. M. U. of Chilhowie Association met in its fourth quarterly meeting with the W. M. U. of Pleasant Grove Baptist Church on July 25. The program which had been carefully prepared in the interest of Young People's work was carried out in a most interesting and helpful manner.

Notwithstanding the unusual warm weather and the busy canning season, the meeting was well attended.

The Woman's Missionary Union of Eastonalle Association held its fourth Quarterly Meeting with the Rogers Creek Baptist Church, August 4th, 1922.

The Superintendent with Secretary and party of society members, traveled over some very rough roads to reach this place. On arriving we found a small band of interested women.

Our morning program was well carried out, after which a bountiful lunch was spread, and every one seemed to enjoy the noon hour. A society was organized in this church, with Mrs. Wilson Small, President, Miss Ida Land, Secretary, and Miss Hattie Hughes, Treasurer, all of Decatur, Tennessee.

Mrs. Thos. Haun,
Superintendent.

The Quarterly meeting of the Knox County Association was held in the Pavilion of Fountain City Park, July 27th. Mrs. Towery, Y. W. A. Secretary for the Association, presided over the program.

The program was conducted by the Junior organizations of the various churches, and showed that much time is being devoted to the training of the G. A.'S; R. A.'S and Sunbeams of our Association.

The report of the S. B. C. by Miss Elsie Lawson, was splendid, while Miss Carol Christenberry, thrilled us with her report of her visit to our Cuban Mission.

A low note of the day was sounded when Mrs. Harris announced her intention of declining the nomination for the office of Superintendent, for the coming year. Mrs. W. A. Atchley, Mrs. D. M. Small, and Miss Bertha Johnson were named as a committee to select officers for the next year.

The two-minute reports by one member from each young people's society was especially interesting. Each woman brought lunch for two or more, and at the noon hour, it was spread in real picnic style, and was thoroughly enjoyed. We find this a much easier plan than to have the women of one or more of the societies spend the time they should spend in devotional services, cooking and arranging the luncheon for the visitors. Mrs. H. E. Christenberry discussed the "Individual's Responsibility" and Mrs. W. P. Lawson stressed our magazine "Royal Service."

An especially attractive feature of the day was the music, it too, being furnished by the Young People. The roll call showed 457 delegates, representing 53 societies, with 30 visitors.

The next meeting will be held with Belle Avenue church in October. Let's have a large attendance, bearing in mind the shower of canned fruit for

the Training School, suggested by Mrs. Harris.

Mrs. Robt. J. Webb,
Secretary.

OUR QUARTER'S REPORTS

First quarter of our new year ending July 31st has been tabulated and sent in to the Treasurer of general Union for publication in "Royal Service," and what do you think? 218 out of the 1,025 organizations in Tennessee, sent in reports! These few reported \$20,155.14 including some boxes to our Orphanage.

What might it not have been if the others had done proportionately! Oh, dear friends, Give! Give! of your abundance or of your meagre income. Honor God with the first fruits, with the tithe if no more. Then report what you have given for the extension of His Kingdom, because He says if you cannot go—send—How can they hear without a preacher? How can he preach except he be sent?

The responsibility is upon you and me, dear fellow Christian. How short the time, how great the need, how abundant the joy when we do our best. And when we let each other know what is being done, we are encouraged and stimulated to make a greater effort.—M. B.

FIELD NOTES

The East Tennessee Bible Conference was in full swing when I left Thursday the 3rd of August. Miss Julia Allen took charge of the class in "Training in Leadership." August 4th was given to the Quarterly meeting of Hiawassee Association, held at Fellowship Church. Brother Moulton kindly met the early train at Spring City, which strange to say, was on time! Mrs. Moulton and niece joined us and we were met at the ferry by Mr. J. A. Ewing, going to his home, until the hour of the meeting. As there was a meeting in progress we had a good crowd, men women and children.

Mrs. O. C. Ewing presided, Mrs. J. H. Hornsby led the devotional, Miss Gladys Ewing gave the address of welcome, Mrs. Walter Williams responding, both were good messages. In the business session, reports were heard that were gratifying, some certificates and seals for Mission Study were awarded. Mrs. T. D. Wilkey read one of the best papers on "Personal Service" I have heard anywhere.

Brother T. O. Dake preached an excellent sermon, taking the anointing at Bethany, by Mary, as his theme. We went to the homes for the noon meal. It was my good fortune, with a number of others, to be with Mrs. J. A. Ewing. A bounteous meal was enjoyed.

Mrs. W. A. Ewing led the afternoon devotions. Your Secretary was given a patient hearing. Mrs. G. W. Pickel read a splendid paper on the "The Power of United Prayer" and Miss Willie Holman on "The Qualifications of a Soul Winner." A Round Table discussion closed the program.

It was a joy to meet and know these good people, of Hiawassee Associa-

tion. We think Shiloh, will invite the next meeting. A wait of five hours at Spring City, but finding my berth ready at mid-night in Chattanooga, the weary traveler was dead asleep until time to get off at 6:35 A.M. in Nashville.—M. B.

CLOTHING FOR RUSSIA

The tags for use on bundles are ready at State headquarters. While Sept. 3rd is to be "Baptist Bundle Day" any clothing sent now will be promptly forwarded to Europe. Full instructions on the tags for shipping Express or parcel-post, prepaid, of course.

Look up your warm, good clothing. Talk up this movement in your church and community.

Winter will soon come in Russia. A card notifying of the shipment is attached to the shipping tag. Act promptly, the need is great. An article from Dr. Love was published in these pages on August 3rd, giving list of articles needed most.

Only good, warm clothing, or cloth for clothing, no flimsy thin garments or worn-out garments.—M. B.

SUPERINTENDENT'S REPORT

Report for the Associational Year is as Follows:

Letters written	121
Postals written	3
Leaflets distributed	64
Subscriptions to H. & F. Fields...	6
Societies organized	2
Societies re-organized	2
Churches without any society visited	4
Number of visits to societies	20
Talks made	24

Mrs. W. R. Horner, Supt.

Mrs. W. J. Cunningham, Sec.

SHELBY COUNTY ASSOCIATION

By S. M. Ellis.

Report of Committee on Religious Literature.

With the steadily increasing intelligence among the masses, and in view of the power of the printed page for good or evil, we are bound to give serious consideration to the character of religious literature now abroad in the land. Error as well as truth is propagated by the means of current periodicals, tracts and books. And truth is perhaps fostered by the printing press as by no other mechanical agency. Indeed we have "the battle of the books," in the age long warfare of truth and light against sin and darkness. Every false religion, from Pantheism to Mormonism, from Spiritism and Christian Science, (falsely so called) to Rationalism and Modernism, is seeking to propagate their soul-destroying teachings by the free and lavish circulation of their books, tracts and papers. Their zeal and activities ought to be withstood by Christ's followers in the dissemination of sound religious literature among the people generally, and especially among our own people, whose welfare, in the sight of God, is our solemn obligation. No other Christian body equals us in our splendid equipment of printed matter for every phase of truth and doctrine.

And if the flood of false teaching now so aggressively sweeping over the land is to be withstood and overcome, our denomination must awake to the threatened peril by promoting an extended era of the wide-spread reading of our religious books, our current weeklies and other periodicals. The church library may be made a mighty power for indoctrinating our young people in the fundamentals of our faith, and ought to be fostered.

In this connection it is eminently fitting that your committee urge upon every follower of Jesus the regular reading of God's Word. Neglect of this duty is grievous and alarming. No other book, however devout and faithful to Bible teaching, can take its place; because the Bible is the one authoritative source of moral and spiritual truth. God's Revelation being the only source of light and truth to all people it must be cherished to the end of time as His message to a lost world. The Bible is for mankind, both redeemed and unredeemed. And since "He so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," then God must surely have intended that His Book, containing His love message, should come into the hands of all his possible beneficiaries. Since the Bible's best defense is the Bible itself, and its best commentary is the Bible itself, we need not fear to let it speak for itself anywhere, everywhere, to saved or unsaved; the message being so plain "that the wayfaring man, though a fool need not err therein." In our rejection of the Romish dogma of interpreting the Bible to the laity we must not revamp that assumption by a withholding God's Word from the unsaved. The Holy Spirit alone guides the seeker of truth, whether saved or unsaved.

The Divine inspiration inheres in the Word, placing the Book in a class all its own; discovers to man the science of right living as embodied in his relation to God and to his fellow man. The mighty men of God, of Bible history, were tutored by His counsels, the same imperishable Word which is ours. The Holy Book has made Baptists, and has given us a place in the Kingdom that confers upon us power and leadership in the world. Every Baptist ought to cherish the Bible by giving it first place in reading and study. Thus making the Book the "man of his counsel" he comes to better understand God; thus he becomes "wise unto salvation," and "thoroughly furnished unto every good work." A fitting slogan for us might be, The Bible for every Baptist, and every Baptist a regular Bible reader. That issue prevailing, would reach its climax in a battle-cry, The Bible for lost man. The "Sword of the Spirit" is the one weapon of the Spirit for His every conflict with the powers of darkness to the ends of the earth. That sword is the Word of God.

Your committee would urge a more extended use of our current literature, and the standard approved books that set forth our distinctive doctrines and our interpretation of God's Word. We would especially urge our people everywhere to avail themselves of all the publications of our Sunday School Board at Nashville for Bible Schools and for the training of our young people. One of the great assets of Southern Baptists is this Sunday School Board & Publishing Company, and it is deserving of our liberal support. In clear, sound teaching our own Sunday School publications rank

among the best, if not the best in the world.

Our own great State paper, the Baptist and Reflector, is worthy of the hearty support of every Baptist in Tennessee. The paper faithfully and efficiently serves every interest of the denomination as watchman, counselor and news gatherer, and ought to be read in every family.

A HANDSOME CHURCH GIFT

By L. W. Clark.

A handsome church gift of oak furniture, consisting of pulpit and communion set, has been given to the First Baptist church of Clinton, Tenn., by Col. S. L. Slover of Norfolk, Va. It is placed as a memorial for his father and mother who were for many years, and at the time of their death, members of this church.

Suitable resolutions were adopted by the church August 6th, expressing their appreciation of the gift, and placed in the church as a memorial to his esteemed father and mother.

JAMESTOWN CHURCH ORGANIZED

A very successful revival conducted by Rev. M. L. Chambers, of Stearns, Ky., and Rev. M. C. Denney of Whitley City, Ky., will be concluded here tonight. The meeting was attended with much interest and seventeen persons professed conversion and twenty-one were added to the newly organized church as follows:

On August 3rd, 1922, at Jamestown, Tennessee, a Presbytery was called from the following churches: Fairview, Cedar Grove, Whitley City and New Hope, consisting of Rev. M. C. Denney, Mrs. Ada Sussner, Mrs. Neade Delk, Mrs. Kansas Crabtree, Mrs. Caroline Sells, Mrs. May Stinson, Mrs. Angeline Stinson, Ray Chism, Mrs. Nannie Wright and Mrs. Chester Looper for the purpose of organizing a Missionary Baptist Church.

By motion and second, Brother I. T. Reagan was chosen as moderator and Ray Chism, clerk.

After preaching by Brother M. L. Chambers on "Why I Am a Baptist" from Matt. 16: 18, church privileges were given and the following came forward for membership:

First by letter: John Delk, Dr. J. N. Chism, Sytha Mace, Tom Reagan, Anna Crockett, W. S. Norris, Martha Beaty, A. J. Mace, Sarah E. Mace, L. B. Blevins, Polly Blevins, Maggie Blevins, O. C. Reagan. Second by baptism: Merlie Tipon, Atia Reagan, Fannie Crabtree, B. W. Potter, Syntha Potter, Sarah Garrett, Ellen Garrett and Lola Crockett.

After reading the Articles of Faith and the Church Covenant, the candidates were examined and found to be sound and steadfast in the Apostles Doctrine, in fellowship and in breaking of bread.

By motion and second, the Presbytery unanimously received them in full church fellowship into what hereafter be known as Jamestown Missionary Baptist Church.

The meeting closed in order while singing "How Firm a Foundation," the newly organized body was given the right hand of church fellowship.

Bro. I. T. Reagan, Moderator,
Bro. Ray Chism, Clerk.

The miser with money is mean enough, but the miser with truth is meeker still.—O. P. Gifford.

MEETING AT HURRICANE CREEK

By W. D. Powell

The meeting at Hurricane Creek, near Shelbyville, with pastor O. L. Nolen closed yesterday. The crowds were splendid to the last but the visible results were disappointing.

I met many kindred I had not seen for many years. One cousin greatly grieved my dear uncle, who was a prejudiced Presbyterian, by marrying a Baptist.

Dr. Dayton and my mother's brother were Presbyterian ministers in Bedford county at the same time. Dr. Dayton attended Presbytery and was entertained in the home of a Baptist. He found "Carson on Baptism" on the table and took it to read himself to sleep, but became so interested that he read all night. It convinced him. He left the Presbyterians and joined the Baptists and wrote Theodosia Ernest.

I am hurrying to my wife who is in Oklahoma for ten days' rest. Then I will return and assist in a meeting at Powell's Chapel, beginning the third Sunday in August. I organized that church 48 years ago. Over my protest, the members named it for me.

It was organized with ten women and one man. A glorious meeting sprung up. I taught school every day in Rockdale Academy and preached every night. We had more than forty baptisms. Some of them were elders in a Presbyterian church. I pray that God may give us another gracious revival. There are many Methodists and Presbyterians in the community who have been devoted friends through life.

THE ALAMO MEETING

By Ben Cox.

I have just returned from a very, very interesting eight days meeting with Dr. I. N. Penick at Alamo, Tenn. Dr. Penick is Professor of Greek and Bible at Union University, and has the pastorate at Alamo and Bells. These little churches feel wonderfully encouraged to have such a man for their pastor. I shall not soon forget the eight days of very sweet fellowship with him in this last meeting. It is strengthening and uplifting to come in contact with his great heart and brain.

The Spirit of the Lord was manifest from the very first of the meeting. We had the pleasure of receiving into the church twenty-three, sixteen of whom were baptized by Bro. Penick in a pond between Alamo and Bells. There was a solemn hush as a gray-haired mother with two women, her daughters, entered the pond to put on Christ in baptism.

It was my pleasure to preach twice on the street, and twice in the court house, once to the men and once to the women on "Sex Purity."

The meeting closed at the church on Tuesday morning with a sermon on, "The Gospel of Healing."

The Alamo people are wonderfully encouraged that they were able to build last year the first story of their new building. The prospects are good for going forward with this project at no distant day.

Much interest was shown in the Noon Prayer Meeting at Central Baptist Church, Memphis. Sixty-eight signed the pledge, joining the Prayer League.—Memphis, Tenn.

YOUR MONEY BACK IF NOT SATISFIED.

The test of any man's work is results. So we are asking you to write to stammerers who have come to us and were cured and let them tell you just what they think of us and our work. Write Rev. Quincy Ewing, Napoleonville, La., son cured in four weeks, been cured a year. Mrs. F. J. Long, 73 South 26th St., Paris, Texas; son cured in three weeks, been cured two years. Many like these; names furnished on request. As to character and responsibility, write any bank or business man in Tyler. Booklet and full information on request.

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PASTORS' CONFERENCES

NASHVILLE

Centennial—L. A. Gupton supplied in morning; In SS 153; Senior BYPU 15; Intermediate BYPU 11; Junior BYPU 11.

"Hour" aofnn shrd lunu nu shrdlunnun

First Baptist Church—Dr. Powell, pastor; "Woman's Hour" and "The First Boy Scout"; 12 additions to church; 10 baptized; SS, 1,052; BYPU 42; Junior BYPU 18.

Central Church—Felix W. Muse, pastor; "The Light that Glorifies God" and "The Things Not Seen;" for baptism 2; in SS 145; in BYPU 75; by letter 2; profession 2. A great day. A husband who had not been in church since boyhood, made a profession

Grace Church—J. A. Carmack, pastor; "The Urice of Power," and The Imperative Death of Jesus"; in SS 237; in BYPU 25; by letter 3; in int. BYPU 40 Good audiences and a fine day. Pastor and wife showered last week.

Belmont Heights—E. P. Aldridge, supply; "God's Calls to a Conquering Life," and "Doing The Things We Can." In SS 237; Pastor away on Vacation in Missouri.

Eastland Church—O. L. Hailey, pastor; "Degrading Sacred Things"; Titus 1: 15, 16; "After Divorce, What?" I Cor 6: 16, 17, by letter 1; In Jr. BYPU good Next Sunday night: When two people marry who belong to different churches, what shall they do?

Calvary Church—W. H. Vaughn, pastor; "Personal Responsibility" "Take Heed; Beware of Covetousness," in SS 131; In BYPU 15.

North Edgefield—A. W. Duncan, pastor; "Spotted Garments." and "When God Makes Inquisition for Sin." In BYPU 36; in SS 186.

Edgefield Church—W. M. Wood, pastor; "Hardening the Heart" and "Keeping the Heart." In SS 318; In BYPU 40.

Grandview Church—Don Q. Smith, pastor; "All things for Good to God's Children" and "Christ's Great Love for Sinners"; In SS 267; In BYPU 30; In Jr. BYPU 25.

Battle Creek—E. H. Greenwell, pastor; "Ye are not your own for ye are bought with a price"; and "They have not all obeyed the gospel." In SS 36; In BYPU 11.

Una—F. P. Dodson, pastor; Text 1 Pet. 2: 5 and "The Sabbath" Text Ex. 20: 8.

Lenwood Church—Revival Meeting —7 days; received for baptism 2; by letter 2; profession 3. Pastor was absent, but had fine meeting with one of the best churches in Tennessee.

Immanuel—G. S. Dobbins, supply pastor; "The Four Fold Commission—Make Disciples" and "Christ's Humility"; In SS 251.

CHATTANOOGA

North: Wm. S. Keese, pastor. Preaching morning and evening by Louis Gutzminger, "The Heart's Desire" and "Salvation and Its Day." By letter, 3; for baptism, 2.

Tyner: J. N. Monroe, pastor. "Spiritual Adoption" and "Christ Receiving Sinners." In SS, 108. Good BYPU's. Have just closed a S. S. Teacher Training Class and BYPU Class in Manual, Mr. Maston, teacher.

Chamberlain Ave.: G. T. King, pastor. "Companionship That Transforms" and "Christian Progress." In SS, 137; in Int. BYPU, 33.

Pinehill: Dan Quinn, pastor. "Liberality" and "Separation for the Conversion of Men." In SS, 72; by letter, 1.

Tabernacle: T. W. Callaway. "Fruits of Salvation" and "Power of Love." In SS, 419; baptized, 2. Text meeting begins Monday night, Cowart and 25th Streets.

Red Bank: J. A. Maples, pastor. Preaching at both hours by Brother Whitner. In SS, 364. for baptism, 5; by letter, 2. In midst of evangelistic services, union meeting. Fine spirit, splendid interest; 27 conversions to date.

First: John W. Inzer, pastor. Preaching both hours by Dr. C. C. Carroll, "The Lord on the Lord's Right Hand" and "God's Immutable Oath." In SS, 531; by letter, 1.

Chickamauga, Ga.: Geo. W. McClure, pastor. Morning by T. F. Callaway. Closed meeting with 53 additions.

East Chattanooga: J. N. Bull, pastor. "In the Cool of the Day" and "Christ the Power of God." In SS, 314.

St. Elmo: U. S. Thomas, pastor. "The Lord's Day" and Duet. 34:1. In SS 227; by letter, 2.

Avondale: W. R. Hamic, pastor. "Life's Greatest Attainment—Pleasing God" and "Displeasing God." In SS, 375. Open air meetings at Homer every evening, 10 public professions.

Highland Park: J. B. Phillips, pastor. "Satan and Saints of Highland Park" and "Satan Bound the Millennium Begins." In SS, 262.

KNOXVILLE

Clinton: L. W. Clark, pastor. Preaching in morning by Rev. W. D. Key and evening by pastor. In SS, 233; baptized, 19. Good day.

Fifth Ave.: J. L. Dance preached both hours. In SS, 565.

Mt. Olive: T. G. Davis, pastor. Rev. J. A. Davis, of Maysville, Ky., pastor's brother, preached both hours. In SS, 209. Good BYPU.

Immanuel: A. R. Pedigo, pastor. "Difficulties of Unbelief" and "Healing." In SS, 240.

Fountain City: Neill Acuff, pastor. "Regeneration" and "His Hand and His Side." In SS, 157.

Lonsdale: W. A. Atchley, pastor. Preaching by Rev. M. O. Summers in the morning, "A Memorial," and by pastor in evening, "The Spirit of Jesus." In SS, 375; in BYPU's, 145; by letter, 6.

Inskip: W. M. Thomas, pastor. Morning by Rev. J. H. Snow, "Life's Choice;" evening by pastor, "Fool's Company." In SS, 114. In BYPU, 30.

Smithwood: Chas. P. Jones, pastor. "Middle Class People" and "A Woman to Be Remembered." In SS, 170.

Central, of Fountain City: J. C. Shipe, pastor. "The Ministry of Angels" and "The Way of the Lord." In SS, 270; in BYPU, 70.

Oakwood: R. E. Grimsley, pastor. "The Incarnation" and "Love." In SS, 228; in BYPU 98.

Washington Pike: J. A. Lockhart, pastor. "A Man Without a Wedding Garment" and "Unfaithfulness." In SS, 90; in BYPU, 60.

Gillespie Ave.: J. K. Smith, pastor. "The Sixth Commandment" and "Joy Coming in the Morning, But to Whom?" In SS, 221; in BYPU, 63; received for baptism, 1; received by letter, 2.

Grove City: D. W. Lindsay, pastor. "Peter's Fall" and "Judas, the Betrayer." In SS, 160; in BYPU, 15; renewals, 2; baptized, 2. Great day.

Bell Ave.: James Allen Smith, pastor. "What Saves Me from What I Am?" and "Grinding At the Mill." In SS, 765; received by letter, 3.

MEMPHIS

Temple: J. Carl McCoy, pastor. "Love's Test" and "Why Does God Let Me Live?" In SS, 356; by letter, 2; good BYPU's.

Stanton: L. E. Brown preached morning and evening. Two additions by experience and baptism. Good SS.

Central Ave.: W. L. Smith, pastor, preached both hours. In SS, 121; for baptism, 1; by letter, 2.

Hollywood: Pastor J. P. Neel preached at 11 A.M. In SS, 105. Bro. C. O. Miller, a student for ministry, gave us a talk on BYPU work and Christian Education at 8 P.M.

Prescott Memorial: Pastor absent. Rev. S. M. Ellis preached morning and evening. In SS, 155.

McLemore Ave.: Pastor Furr preached at both hours. In SS, 233.

Charleston: O. A. Utley, pastor. "Mercies of God" and "Sonship of God." In SS, 81; for baptism, 1.

Calvary: Pastor spoke both hours to good audiences. In SS, 152. Good interest in all the BYPU's.

First: Pastor Boone away on his vacation. Pulpit supplied by Pastor M. D. Jeffries, Baptist Hospital. In SS, 566.

New South: Pastor W. L. Norris and wife returned from vacation. "The Names of God" and "Lot Pitched His Tent Toward Sodom." Good congregations and fine interest.

Central: Preaching by pastor. In SS, 504; received, 3; baptized, 2.

CLARKSVILLE

New Providence: A. L. Bates, pastor. "Healing Water" and "Seeing the Master." Good SS and BYPU. Large crowd.

First: W. C. Reeves, pastor. Dr. Harry Clark preached at 11 o'clock. No services at night. In SS, 350. Fine BYPU.

Dotsonville: J. L. Pendley, pastor. Revival meeting on, pastor doing the preaching.

Kenwood: A. L. Bates, pastor. Preaching in afternoon, text Ps. 33:9. Good SS and BYPU.

Little West Fork: G. C. Graber, pastor, away on vacation. Good SS and BYPU.

Lone Oak: M. I. Crocker, pastor. Revival meeting, A. J. Williams doing the preaching. Good SS and BYPU.

Harmony: W. I. Wickler, pastor. Revival meeting, Rev. Mr. Johns doing the preaching.

MISCELLANEOUS

Unaka Ave., Johnson City: C. C. L. Ray, pastor. Preaching both hours by

Rev. Cohen, pastor First Baptist Church, Sullivan, Ind. "How to Have a Strong Church" and "Be Sure Your Sins Will Find You Out." In SS, 146.

Maryville, First: J. R. Johnson, pastor, preached at both services. In SS, 419; by letter, 2.

Niota: J. H. O. Clevenger, pastor. "Bond or Free." No evening service on account of revival in town. Attended the John Brown meeting at Sweetwater. In SS, 143. Good report ready for the Association at Etowah.

Harriman, Trenton St.: J. H. Sharp, pastor. "Signs That Follow" and "Hold Fast the Good." In SS, 318; approved for baptism, 3; baptized, 2. Preached at Jonesville in afternoon.

Crossville: W. C. Creasman, pastor. "Life By Faith." Evening service in the chautauqua tent. Good congregations and a good day.

Goodlettsville: H. F. Burns, pastor. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" and "If I go and prepare a place for you, I will come again, and receive you unto myself." Large crowds, good services. Meeting continues with splendid interest.

Barton's Creek: Rev. S. N. Fitzpatrick preached on "The Way." A large attendance; good service. Pastor Ramsey and Bro. Swan will continue the meeting a week or more.

COTTAGE GROVE MEETING

By G. T. Mayo

I have just closed a great meeting with the Baptist church at Cottage Grove, Tennessee.

We had with us Rev. S. E. Tull of Jackson, Tennessee, and Brother Carl M. Cambron, of Flintville, Tennessee, so we had a great preacher and a great singer.

I want to say that Brother Tull certainly did endear himself to the great crowds who came to every service to hear his great uplifting Bible sermons.

Brother Tull is one of our profound thinkers, and speakers. He preaches the Bible straight, while he is kind to those who differ with him, yet he makes no compromise with anything that is contrary to the teaching of the word of God. His praise was repeatedly spoken by those who heard him.

While our meeting house is large and will seat a large audience, we were unable to accommodate the people who came, but, while they could not get into the house, they would stand at the windows on the outside throughout the service so anxious were they to hear the gospel from this gifted speaker.

I want to say for Brother Cambron, that he is perfectly at home when he has charge of the song service in a revival, he divides his singers and has a Senior and Junior choir, and to see how he can put the Juniors to singing is delightful indeed.

No church will ever make a mistake to have Tull and Cambron to hold a meeting for them.

At the close of the meeting the church unanimously called them both to hold the meeting for them next year.

While we had only ten additions to the church, the meeting was a great spiritual uplift to our little town and the entire community, and we are expecting to reap from the seed that has been sown, in days to come.

MEETING AT ANTIOCH

By W. M. Kuykendall

Closed a week's meeting at Antioch Sunday night, Brother T. C. Johnson was with us and preached twice a day. The people were well pleased with his earnest presentation of God's word. The crowds were large all through the meeting. There were eight received for baptism, one under the watch care of the Church. We feel that great good was done and that there will be others who will come in later.

Mr. W. H. Cook will lecture for us at the 11 o'clock services Sunday. His subject: "From the Gates of Hell."

FROM AN EXILE

By J. M. Lewis

I am an ex-Tennessean and feel that I must take the Baptist and Reflector in order to keep in touch with my Brethren and the work in Tennessee. My last pastorate in Tennessee was the Lonsdale Church at Knoxville. Although I have been in "The land of sunshine and flowers" more than nine years, Tennessee holds many memories dear to me. Florida is a great Baptist state and well, for it has "much water." Tampa is a growing city of the South and a healthy place for Baptists. They are easily grown almost anywhere here as we are on Tampa Bay and near the Gulf. Tampa can boast of eight Baptist churches, all full time churches and have a healthy and steady increase all the year, the largest church in membership is the First church, which has more than 1,700 members. All these churches have Tennessee pastors except five. God's blessings on the Baptist and Reflector, and all the Brotherhood of "The Volunteer State."

"HOME-COMING" AT ANTIOCH,
JEFFERSON COUNTY

By Mrs. W. M. Finchum

The third Sunday in July was the "Home-Coming day" for Antioch Baptist Church in Jefferson County, Tenn. The following program was carried out:

Devotional, Rev. J. L. Moyers; welcome address and sermon by pastor Rev. J. D. Quinton. Dinner was served on the ground.

In the afternoon a good song service was rendered by Swansylvania and Lawson Chapel choir. History of the church was read by W. M. Finchum from its organization in 1813 up to the present and further discussed by A. O. P. Hill, L. F. Henry and Joe Holbert. In 1920 the first church house was built and has been served by some of the great leaders of the denomination. Dr. J. M. Anderson, of Morristown, preached a fine sermon in the afternoon, who with the pastor Rev. J. D. Quinton continued revival services for 10 days. The sermons were greatly enjoyed by church and community.

During the meeting several were converted and reconstituted. Ten were received into the church. While Antioch church has had its ups and downs we feel that under the leadership of Rev. J. D. Quinton we are getting on higher ground.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

AMONG THE BRETHREN

Rev. Connie M. Pickler of Wardell, Mo., was assisted in a revival beginning July 30, at Woodland Church, Teague, Tenn., by Dr. R. E. Guy, of Jackson, Tenn., resulting in three additions, 25 by baptism. Brother Pickler resigned the church at the close of the revival to teach school in Missouri.

Evangelist R. J. Williams of Ripley, Tenn., was greatly blessed in a meeting at Oak Grove church near that place, resulting in 10 professions and 7 additions. He is this week assisting Rev. C. H. Felts at Sand Hill church near Gleason, Tenn.

Evangelist John Hazelwood of La Grange, Mo., has just closed a tent meeting at Plainsville, Ill., which continued three weeks and resulted in a great revival. Quite a number were saved, among them many matured and aged men. Brother Hazelwood is now at Bates City, Mo., in a tent campaign.

Rev. W. F. Boren of Darden, Tenn., was assisted last week in a meeting at Union church, Chesterfield, Tenn., by the writer, the efforts resulting in 15 conversions and 9 additions by baptism. Brother Boren is now doing his own preaching in a revival at Judson church.

Rev. Clarence E. Azbill of Lexington, Tenn., is in a campaign of meetings around Selmer, Tenn., Unity Association, with Rev. T. R. Hammons of Selmer. They are congenial yoke-fellows.

A revival began last Sunday at Greenfield, Tenn., in which the pastor, Rev. L. R. Riley of Trezevant, Tenn., is being assisted by Rev. F. J. Harrell of Dyersburg, Tenn., and singer S. N. Elsey of Louisville, Ky. A great gathering is in prospect.

Dr. M. E. Dodd of the First church, Shreveport, La., is holding a great revival at Minden, La., which at last account had already resulted in 30 additions. Dr. Dodd is a First-Church preacher after our heart. Instead of spending the vacation period in Patagonia or some other resort, twiddling his thumbs in idleness, he employs the heated term in winning souls. Thank God for M. E. Dodd!

Rev. F. W. Tinnin, editor of the Baptist Message, Shreveport, La., is no dry-as-dust scribe. He lately assisted Rev. J. P. Durham in a revival at Hall Summit, La., resulting in 15 additions.

Joseph Napoli and Frank Di Maggio Italian students in the Baptist Bible Institute of New Orleans, La., were ordained to the full work of the ministry in that city recently.

Senator Frank S. White of Birmingham, Ala., aged 79, president of the Education Board of the Southern Baptist Convention, went to his heavenly reward last week.

Mr. Thomas S. Scoggins has resigned as General Manager of the Georgia Baptist Orphans' Home at Hopeville, Ga., after a service of eight years.

Dr. W. A. Hamlett of the First church, Austin, Texas, the man who went to Jerusalem as a missionary under our Foreign Board, but turned right around and came back again, has resigned his pastorate to go on the lecture platform.

Rev. J. M. Dodd of Tallapoosa, Ga., has accepted a call to Winder, Ga., the work to begin Sept. 1st.

Rev. W. T. Hundley has resigned the First church, Apopka, Fla., and will move to DeLand, Fla., to make his home.

Mrs. A. C. Dixon of Baltimore, Md., wife of Dr. A. C. Dixon, died Sunday, August 6th, while she and her distinguished husband were touring China. She died at Kuling, China. Thousands of friends in the Southland will sympathize with the griefstricken family.

Rev. A. U. Nunnery of Parsons, Tenn., is to spend a month beginning the third Sunday in August at Duke and Mangum, Okla., holding revivals.

Rev. J. L. Barrett of Clarksville, Ark., is resigning that pastorate effective Sept. 1st. He has not disclosed his plans.

Dr. Sam H. Campbell is to locate in Atlanta, Ga., and do the work of an evangelist. He was until lately pastor of the First church, Tyler, Texas.

Deacon G. W. Puryear and Rev. L. D. Summers of Jonesboro, Ark., have secured the funds, bought a Ford touring car and presented it to Dr. J. S. Rogers, general Secretary of the Baptist Executive Board of Arkansas, for his use.

Rev. C. P. Walters has resigned at Piggott, Ark., and is open for work. He is a good pastor and splendid leader.

Rev. Geo. A. Curlee of Childress, Texas, is this week preaching in a revival at Rock Hill church near Warrens Bluff, Tenn., with every indication of a great and far-reaching revival.

Beginning Aug. 14 Dr. W. D. Nowlin of Greenville, Ky., is to hold a meeting at Wilmore, Ky., assisting Rev. H. O. Nicely. Wilmore is the seat of the Holiness movement. We will await developments with interest.

Dr. J. W. Porter of Louisville, Ky., is to assist Rev. J. P. Jones in a revival at Horse Cave, Ky., beginning Aug. 20. Rev. G. T. Terrell has resigned the care of Temple church, Louisville, Ky., to accept a call to Immanuel church, Richmond, Va. The Louisville Saints regret exceedingly to give him up.

FROM WARTRACE

By G. A. Ogle, Pastor

We are making progress at Wartrace. Just finished the remodeling and the building of seven Sunday-school rooms artistically and attractively arranged. The interior of the building has been completely renovated, so remade that we have one of the most handsome buildings in the country. In the last few months the Sunday school has doubled. The Baptist Young People's Union, The Women's Missionary Union, and Young Women's Aid have doubled their strength and efficiency. The church attendance has increased to a full house, and every department of church work thoroughly alive. With such leaders as J. W. Hudgens, B. V. Christian, Mrs. C. M. Dean, Mrs. J. B. Havron, and J. F. Bowen, we expect yet greater things. With fifteen additions, and Rev. W. M. Wood to assist in a revival meeting the first Sunday in September, we may half double the membership of the church. They are a great people and I love them for all their good qualities.

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Home Circle

THE SONGS OF OUR MOTHERS

By Eben E. Rexford

Often and often my thoughts go back
Like wanderers over a time-worn track
To the time when I knelt at my
mother's knee
And she sang at the twilight hour to
me.
Oh, the dear old songs! I can see her
eyes
Aglow with the gladness of paradise.
As I fancy she sings in the streets of
gold
The hymns that she sang in the days
of old.
As she sang them over, her face grew
bright,
As if God's city was just in sight,
And she saw the angels, and heard
them sing
By the great white throne, before the
King.
The heavenly songs can no sweeter be
Than the songs that my mother made
dear to me
And in God's city I hope, some day,
To hear them sung in my mother's
way.

TIMES OF THE GENTILES

By J. H. Osment.

When did the times of the Gentiles begin, and when will they end?

This is an interesting question to those who love the appearing of our Lord; for speaking of the Jews he said, "They shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

Moses gave the children of Israel the law of God, and organized them into a government under this law; telling them how greatly God would bless and prosper them if they faithfully obeyed the commandments and statutes of his laws; but if they refused to obey these statute laws, God would bring very great calamities upon them; "And if ye will not yet for these things harken unto me, then I will chastise you seven times more for your sins." Lev. 26:18.

This great chastisement of the Jews for "Seven times," is repeated in the 24 and 28 verses of this chapter, the 33 verse stating; "You will I scatter among the nations, and I will draw out a sword after you: and your land shall be a desolation, and your cities shall be waste." Lev. 26:33.

It is very evident from these scriptures, that the chastisement of the Jews for "seven times," means that a definite period of time was decreed against the Israelites and their land as a punishment for disobedience of God's laws. Moses also states for God this promise. "Then will I remember my covenant with Jacob; and also my covenant with Isaac; and also my covenant with Abraham will I remember; and I will remember the land." Lev. 26:42.

The prophet Daniel states that, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jeru-

salem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand." Dan. 1: 1, 2.

This first capture of Judah by Nebuchadnezzar was consummated about the year 602 B. C. and marks the beginning of Judah's chastisement for "seven times"; and is also the beginning of the times of the Gentiles rule over the kingdom of Judah, and both of these times must be finished before the second coming of Jesus Christ our Lord.

Supposing that a prophetic "time" in this scripture means a year of 360 days, then "seven times" would be 2520 days, representing the full time of Judah's chastisement for sin; as is also typified by Nebuchadnezzar being made to live with the beasts of the field until seven times passed over him, or seven years.

Each day in the type is counted for a year in the fulfillment according to Eze. 4:6. So, if the chastisement of Judah for "seven times" began in 602 before Christ, and continued for 2520 years; subtracting the time before Christ from the whole time make their chastisement end in 1918; the year the great world war ceased; and the Jews under the promise of Mr. Balfour of England were permitted to return to their own land of Palestine, and organize a provincial government under the protection of the English army.

This view of the chastisement of Judah is further sustained by another line of prophetic revelation: Where Judah, the woman who brought forth the man child, Jesus Christ, during the times of the Gentiles; and was then forced to flee into the wilderness of nations; "That there they may nourish her a thousand and two hundred and three score days," Rev. 12:6. And again it is said concerning Judah, "There were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time from the face of the Serpent," Rev. 12:14.

Evidently these two verses speak of the same woman; and the three and one-half times mentioned in the 14th verse is the same as the 1260 days of the 6 verse. And if "three and one-half times" is 1260 days, "seven times" is 2520 days the full time.

Jerusalem was first destroyed in 588 B.C.
Judah was scattered among the nations 70 A.D.
Continued in the wilderness for 1260 yrs.
Given privilege to return in 1918
At the conclusion of the world war.

That the chastisement of the Jews was fulfilled in the year 1918 is clearly shown by two lines of prophecy, which exactly fit the historical facts now being enacted for the last four years. And I would be very glad to know how long it will be before Christ, the glorified king of the Jews will come to reign in Jerusalem, and thereby end the times of the Gentiles. I do not know any prophecy that plainly states this interesting period, though we are told by Daniel that only sixty-nine of the seventy weeks decreed for restoring Jerusalem before the first coming of Jesus Christ was used, and it may be that the seventh week was reserved for the

Jews to have seven years to restore the government and city before his second coming unto them without sin unto salvation.

If this view is true, the times of the Gentiles will end in about 1925.

But in the last two verses of the Book of Daniel the Angel names two dates forty-five days different from each other, the last date he calls a blessed day, and it seems this may indicate the time from the end of Judah's chastisement to the coming of Christ.

If this is true then the times of the Gentiles will end about 1963 on the first day of the seventh Jewish month, at the time of the feast of the trumpets.

"THE GOOD SHEPHERD CARES FOR YOU"

By B. A. Bowers

He who notes the fall of a sparrow has not forgotten you.

Have you had financial reverses? Do not think that God is against you. Remember Job who lost health and wealth but held to God, "And Jehovah blessed the latter days of Job more than his beginning."

Are you passing through fiery trials? Do not give up. Imprisoned Joseph was made ruler over Egypt. The Hebrew children withstood the fiery furnace, and were exalted to positions of authority and Daniel true to God, mastered the lions and became the greatest man in the Babylonian Kingdom. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Have you been a great sufferer? Remember the prince of sufferers, the Great Physician; who knows all your aches and pains. He will not allow you to suffer alone, his promise to be with those who need him has never failed.

Have you wondered why your Master led you along this unpleasant path? He loves you and wants to fit you for something better. "For whom the Lord loveth He chasteneth." Too many of us are like the sweet little violets that will not give up their fragrance until they are crushed. It was blind Bartimaeus praying for help who heard, "Be of good cheer He calleth thee." It was poor broken-hearted Mary weeping for her deceased brother, who heard, "The Master is come and calleth for thee." It was Paul lying blind and prostrate on the ground who said, "Lord, what wilt Thou have me to do?"

The artist saw an angel in a rough stone, but the chisel has to be applied before the angel could be brought out. The cutting was hard, the process was long, but when the work was complete the stone was vanished and given place to a beautiful angel.

If you have put your trust in God you need fear no danger. The sharp chisel of trying experiences will better fit you, a living stone, for a place in that building not made with hands eternal in the Heavens.

"Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press, and the cares distress,
And the way grows weary and long?
O yes, He cares, I know He cares,
His heart is touched with my grief;

When the days are weary,
The long night dreary,
I know my Savior cares."

The eyes of the Lord are upon you.
He will never leave nor forsake you.
He said, "Lo, I am with you always."

The dark shadows of earth will soon pass away, and the night of our troubles will give place to the day made perfect by our Lord and Savior Jesus Christ.

"In all thy ways acknowledge Him,
and He shall direct thy paths."

"But my God shall supply all your needs according to his riches in Glory by Jesus Christ."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls."

"For my yoke is easy, and my burden is light."

SMILES

Stop, Look and Listen.—"Pleasures," said Uncle Ezra, "am much like mushrooms. De right kind am fine, but you has to be on de lookout foh toadstools."

A man who stuttered badly went to a specialist and after ten difficult lessons learned to say quite distinctly "Peter Piper picked a peck of pickled peppers." His friends congratulated him upon this splendid achievement.

"Yes," said the man doubtfully, "but it's s-s-such a d-d-deucedly d-d-difficult rem-mark to w-work into an ordinary c-conversation, y' know."

The three-year-old girl started down the street and stopped. Her mother saw her do so and noticed a dog a little way ahead. Supposing the child was afraid to pass the dog, she went to her help. But she found it was not the dog, but some chickens which were vigorously scratching beside the walk, that she hesitated to pass.

"Why, Betty," the mother cried, "are you afraid of chickens?"

"Yes," Betty candidly admitted, "they kicked at me."

IN CHARLIE'S POCKET

"What's in your pocket, Charlie?" I asked.

"Oh, nothing much," he stated. That night I sewed a button on,

And just investigated.

I turned the pocket inside out—
It scarcely took a minute—

You'll think I'm joking, I've no doubt;
But this is what was in it:

A top, a handkerchief in rags,
Some marbles and a whistle,
A pencil and two paper bags,
Some chalk and a toy pistol.

Five nail s, a screw, a hammer head,
Two candles stuck together,
Some cigar-bands, a bit of lead,

Some scraps of soiled leather;
A cookie—stale, no longer round,

A knife, an old brass locket;—
This is the "nothing much" I found
In Charlie Porge's pocket.

—Veni McDonald Porges.