

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 89

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 6

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, October 19, 1922

Price \$2.00 per Year

Messages to the Churches:

In East Tennessee

By



J. H. SHARP, Director

To the Baptist Churches, Pastors, and Brethren of East Tennessee, Greetings:

For as touching the (75 Million pledges) it is superfluous for me to write to you; for I know your readiness (to pledge) of which I (boast of you to them of Middle and West Tennessee) . . . and your zeal hath stirred up very many of them.

But I have sent the brethren (and many letters) that our boasting on your behalf may not be made void in this respect; that even as I said, ye may (pay in full); lest . . . if there come with me (to the Convention at Knoxville) many from Middle and West Tennessee and find you not (paid up) . . . we should be put to shame. . . I thought it necessary therefore to entreat (you to pay up your pledges) that the same might be ready. . . (when the causes fostered need it).

But this I say, he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man (or woman) do as he hath (pledged on the card) not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work: as it is written,

"He hath scattered abroad, he hath given to the (causes);
His righteousness abideth forever."

Brethren, why should not this entire chapter (II Cor. 9) be read by every pastor and church member in East Tennessee, and applied to the task now before us, as the difference is merely time, persons, and place, but not in substance?

Let the message, in paid pledges, go down from the mountains: we pledged, we paid; to the glory of our Master, and the honor of Baptists.

In Middle Tennessee

By



GEO. J. BURNETT, Director

Possibly the most significant campaign yet put on by Southern Baptists is the Re-enforcement Campaign launched at its last session in May. This campaign strikes at the tap root of all our problems.

The supreme purpose of the Campaign is the instruction of our people along all denominational lines and their enlistment of all local church activities.

The plan of organization is similar to that being used elsewhere. A general committee of five men to direct the general movements of the campaign. Each association to be similarly organized with a committee, one acting as organizer. The churches of the association to be grouped and leaders appointed over each group while the local church with its combined forces will do most of the real work.

The program covers three months, and each has a central thought. September was given to the denominational papers. One of the most effective pieces of denominational work that has ever been done in Tennessee has just been finished by the young people, led by Mr. Preston. Already they have turned in more than 2,500 subscribers to the Baptist and Reflector, and many to the Home and Foreign Fields.

October is to be Enlistment Month. Study classes are being conducted, and the schools and classes being organized to enlist all available material for the school and church. Definite duties will be assigned those who come and in every way the people will be hooked up in the team for service.

November is Stewardship Month. Classes will be taught in Stewardship, tracts distributed, programs with special material included and in every possible way the principles of Stewardship should be taught, and Stewardship duties practiced. The last week new pledges secured and old ones collected.

Every one should have a part in this great program. Most of all, every one must pray if it succeeds.

In West Tennessee

By



H. E. WATTERS, Director

The people of West Tennessee were unusually hard hit financially in the past two years, perhaps harder on an average than those of any other section of the state. This fact has been deeply lamented by our people, since it has been the cause of their falling behind in their contributions; but they have been promising the brethren and the Lord that if He would turn prosperity their way again they would redeem their pledges before the close of the five-year period. The Lord has heard their cry and is rapidly restoring prosperity. So now they have their long prayed for opportunity to redeem their pledges, and they will, probably, not find a better time to redeem them than this fall. An every-member canvass in every church will put it over. In many of the churches there has not been such a canvass, and in many of the others the canvass was incomplete, but if such a canvass is made this fall the results will be most gratifying.

The Associations of West Tennessee have been organized along the following lines:

A general committee for the Association composed of the pastors, with one elected as chairman, who is to be chief executive in the organization of the Association. He has a secretary to assist him. Then the Association is divided into three to six divisions with a chairman or captain over each. These chairmen constitute the executive committee in each Association whose duties are to cooperate with the pastors in organizing the churches for the canvass, and to arrange for speakers and the distribution of literature. It is our earnest desire that every church will organize immediately for a thorough canvass, and be ready to begin work when the order for advance comes.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

161 Eighth Ave., N., Nashville, Tenn.

BOARD OF DIRECTORS

LLOYD T. WILSON, Chairman
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Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1102, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Obituaries—100 words free, and 1 cent a word for all over.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence.

Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send money in the usual way to the Baptist and Reflector.

EDITORIAL

THE ORIGIN OF MAN ARGUED FROM THE RESURRECTION OF THE BODY.

It is impossible to understand the process involved in the creation of anything. We perceive natural phenomena but we can not explain them. A fact is not to be denied however, merely because it defies analysis and is beyond our present comprehension. It therefore calls for the exercise of faith; and yet it is not different in this respect from what is a common experience of people in other things than religion. The planter sows his seed with faith in a harvest, and in himself as its producer; yet he may not make an analysis of the soil nor understand the chemical changes which take place when a grain of corn sprouts. He has faith in the product and that determines his belief in the process. He knows that certain results can be achieved, he can then very easily believe, though he cannot understand how, that a harvest will follow his sowing and cultivation.

Much unprofitable and dangerous speculation can be indulged concerning the origin of life as regards the method of its coming into existence. But there can be no conjecture as to its author. God is creator. He made the first man, and He has made every man since. The miracle of creation now is as great and as inexplicable as that of making the first of the human species. God has no new method of making souls different from that which was employed in the creation of the first soul—when God "breathed into man the breath of life and he became a living soul." Human nature is the same now that it was in the first human pair; it has not changed essentially in any respect, either for the better or for the worse. We had as well speculate concerning the process of our own creation as to speculate concerning the creation of the first man.

But it is not from the standpoint of the beginning, but rather from the viewpoint of

the close, or the final destiny, of the body that the question of origin may be most correctly stated and most satisfactorily solved. For example, we can not understand the mystery of the Immaculate Conception and the Virgin Birth, for there has never been anything like it before nor since; and there can never again be anything like it; because Jesus was God's only Son. Since he was God's only Son, God has no other Son, that is to say, no other direct and immediate conception and expression of His own personal, Divine nature. All those who become sons of God enter into that relationship through Christ, as the creatures of His own divine passion who are travail of his own suffering Messianic soul," and are accepted before the Father and adopted into His family because they are "blood brothers" of Jesus, His only Son. We can not understand the method by which Jesus was conceived of the Holy Spirit by the Virgin Mary; but it is not the only birth that can not be explained.

However, in the light of His bodily resurrection from the dead, which is the best established fact in history, we ought easily believe in His Virgin birth. The miracle of His birth must be accepted or else the miracle of His resurrection must be denied. The two things are joined together. His bodily resurrection was the "first fruits from the dead; after a while those who are His, will be raised in like manner. There had been other resurrections from the dead, but they consisted in the resuscitation of mortal bodies so that physical death followed afterwards in every case. But no other body except that of Jesus Christ has been raised to immortality and has become victorious over death and the grave. The bodies of the saints will be raised by the power of Him who has already gained the victory over the last enemy, which is death.

In the case of both saint and sinner, there will be a bodily resurrection unto immortality; the one to everlasting life and the other to everlasting death. One will be as immortal (everlasting) as the other. The difference in their destiny will be due to a vital difference in their spiritual natures rather than an organic difference in the composition or nature of their risen bodies. This seems to be plainly taught in the Scriptures.

The resurrection of the righteous (called the First Resurrection) and that of the wicked (called the Second Resurrection), will be brought about by the operation of divine power upon the bodies of both saints and sinners. In neither case will there be any rising from the dead through any power which inheres in the dead themselves. If God alone can raise a human body from the dead by direct means, then it must be acknowledged that by the same method He brought the body into existence; its beginning can be accepted in the light of its ending; the method of its preservation is necessarily continuous with that employed in its creation. Can man raise himself from the dead? Such a thing is unthinkable, inconceivable: it is logically and scientifically impossible. It necessarily follows, then, that man did not evolve out of inferior elements through inherent forces into a superior form; else he would be able, by power within him-

self, to evolve from the mortal into the immortal state, from the material into the immaterial.

Therefore the creation of man was, and is, the direct work of God the only creator. It is not even an indirect work of God, although He employs certain natural elements. These elements explain the presence of the mortal or perishable nature of the human body as a product of creation. There was a natural element in the body of Jesus, our Lord; it was that which suffered fatigue and hunger, which died in agony on the cross. But the natural element is not the only one, nor is it the more important. It is described as the "flesh," which is corruptible, that is, subject to decay. The materials or conditions which God uses in the making of men are but the implements which He sees fit to employ. It is the farmer, rather than the horse, that plows the field. It is God, rather than the natural processes of generation, by whom life is created. The issues of life and death are within him. He has direct and immediate supervision over them all.

By indirection, we would understand is meant the processes over which God does not exercise direct control, but which are the development or the unfolding of life forces which He started and then left to work themselves out. If that were true, God would have made the first of men and then empowered mankind to carry on the work of creation without any further attention from Him, so that the parent now becomes the creator of the child! Such a conclusion is preposterous. There is no indirect method of creation which can explain the origin of mankind. To acknowledge the simple and direct work of God in the making of the first man and of every human being is the only logical, Scriptural and scientific course.

If a doctor were asked to decide whether you had heart disease, he would not do you any good by starting first with compliments on your general appearance. He ought to tell you the facts. A preacher similarly must brand sin whenever he finds it instead of complimenting and flattering.—Prof. Harry Clark.

THE RE-ENFORCEMENT CAMPAIGN

WHEN ? SEPTEMBER, OCTOBER AND NOVEMBER.

- WHAT ?
1. To collect pledges due.
 2. To get new pledges from those who have paid up.
 3. To get pledges from those who were not reached in 1919.
 4. To get pledges from the new members received into the churches since 1919.
 5. To secure 3,000 new subscribers for the Baptist & Reflector.
 6. To increase the circulation of the Home and Foreign Fields.

HOW ?

1. Preach and talk Enlistment.
2. Constantly intercede for Divine help.
3. Preach and talk stewardship of personality and Property.
4. Secure new pledges and collect old ones.
5. Respond to the calls of organizations wherever you are needed.

The Executive Board, Tennessee Baptist Convention, Nashville, Tenn.

News and Views

We did not receive Minister's Conference Reports from Memphis this week, and for that reason they do not appear.

We are asked to say that should anybody want conveyance from Forks of pike (near Liberty), to the Fifth Sunday meeting and centennial, October 28, 29, at Auburn Baptist church—please notify W. H. Duggin, Auburntown, Tenn., when to meet them.

The Third Annual Bible Conference closed at Central Baptist church, Memphis, October 15. Among those who took prominent part on the program were: Drs. W. B. Riley, of Minneapolis; T. W. Calloway, of Chattanooga; and Ben Cox, of Memphis.

The *Western Recorder* has appeared in a new size and form which make a handy, neat and attractive appearance. It now has 32 pages. The Baptists of Kentucky are to be commended upon the enlargement of the paper.

Brother M. B. McIntosh, of Jefferson City, writes October 4: "I have just closed a meeting at White Oak Grove Baptist church in Hawkins, County, Tenn., in which we had fourteen conversions and much good accomplished every way. A fine outlook is before these people. Brother Joe Stephens of Morristown is pastor.

From Columbia, Tenn., Brother Skinner writes October 10: "The Second church of Columbia has just closed a revival resulting in ten additions. Five by letter and five by baptism.

Rev. L. M. Laten, the ex-pastor, was the helper. Great crowds attended the services, and the church is greatly strengthened by the strong messages of Brother Laten."

Brother L. S. Wright, clerk, reports for First church, Corinth, Miss., "The building committee who has charge of the remodeling of the First Baptist church has made good progress and the inside of the church looks much better.

The new lights have added much to the appearance, and the new carpets will make the whole interior look very enticing. The fine sermons, Dr. T. W. Young is preaching, the good music the choir is rendering, and the so much needed interior improvements finished, we ought to have large congregations the rest of the year. Under the able leadership of our Sunday school superintendent, Brother H. E. Raythe, Sunday school is growing rapidly."

Fountain City, Brother W. A. Masterson writes October 14, "I have just closed a good meeting with the Beech Springs church in Sevier Association, more than twenty conversions, seventeen baptized and others approved, several reclaimed, some who had been excluded from church. The writer has lately been called to the pastorate of this church

and has the matter under consideration; however, the church is much discouraged, being hard pressed to meet 75 Million Campaign pledges, and at same time meet home expenses of local church. I hear it from members on every side."

Brother A. E. Jennings, of Memphis, requests us to say that forty-five girls are wanted for the Hughla Dockery training school for nurses; 155 now are enrolled. No better living accommodations in any school in the South. Splendid home with every modern convenience. When forty-five are accepted, only vacancies for two years will be for twenty-two graduating next June. Baptist pastors please see that first opportunity is given Baptist girls. Qualifications—High school education, good health, well recommended. Write at once to Miss Myrtle Archer, Baptist Memorial Hospital, Memphis, Tennessee.

Rev. C. D. Creasman, although he is one of the younger men, is yet the Nestor of Nashville pastors in point of service and residence in the Capital city. On Sunday, October 8, he rounded out his sixth year as pastor of Third church, after having served Grace church for a period of four years. During the six years at Third church, the Sunday school attendance has increased from around 100 to something like 500, and Departmental rooms have been added which more than double the capacity of the school. A heavy debt on the church has been paid off; and more than 500 members have been received into the church. Last year this church led the Nashville churches in the receipt of new members. The outlook for the coming year is greater than ever.

Rev. S. P. DeVault, Eagleville, Tenn., writes "Closed an eight days meeting, October 8, with Rev. J. B. Alexander, at the Petersburg church. The 11 additions brought real strength to the church. Alexander is a real, live, up-to-date pastor, as well as a great preacher, and the church has developed in spirit, work and vision beyond all expectation of those who knew it. The town, a great country field around it and the Morgan School, all present a need for a great church with a new, up-to-date building; and the church has caught the vision, bought and paid for a \$1,500 lot and will soon undertake a building in keeping with the Baptist opportunity at this new school town. This church would give the State Board a guarantee of certain definite completed work if the Board would give them the other half of the pastor's time for two years. This would be great for the Petersburg church, and set a real active, healthy example for other churches. Besides all this, Alexander, who is the Moderator and chairman of the Executive Board of William Carey Association, needs all his time to carry out his plans for the development of this work."

Baptist Schools Give Us 99 Per Cent Plus of Denominational Leaders—Men and Women.

The understanding must be trained through the heart.—Aristotle.

A COLLEGE EDUCATION.

A generation back college education was the foundation for professional life, for lawyers, clergymen, doctors, teachers and literary workers. Today it has its place in a necessary equipment for business and industrial life of the more important kinds. That fact accounts for the rush to the colleges. This struggle for the higher education is not to be attributed so much to a yearning for culture, to social ambitions, to desire for professional achievements, as to the easier attainment of business success. This is shown by any college poll of the purposes of students. Nine out of ten of them want college training that will fit them better to make money and succeed in commercial life."—*Chicago Journal of Commerce*.

When the first Protestant missionary began work in China, he said he doubted if after a century's effort there would be 1,000 converts. To make you see the immensity of his task, to convert China would even today, be equivalent to converting twice as many heathen as there are Protestants in all the world. It took our first Protestant missionary, Robt. Morrison, seven years to win his first convert; and when he died in 1834, only ten Chinese had been baptized by all the Protestant workers. The latest statistics (1919) show 344,974 communicants and 617,194 more under instruction in the Protestant churches in China.—*Prof. Harry Clark*.

WANTED! ASSOCIATIONAL MINUTES!

So far, very few of the associations that have met this summer have sent copies of their minutes. We greatly need these minutes in keeping in touch with the work in the State and I appeal to the clerks of all the associations in the State to send me copies of their minutes just as soon as they are printed. Thank you brethren.

Lloyd T. Wilson, Cor. Secy.

RATES TO STATE CONVENTION.

You can get reduced rates to the State Convention in Knoxville, Nov. 15-18, 1922, on the Certificate Plan, provided not less than 250 persons hold certificates that they have paid normal one-way tariff fares of 67 cents or more on going trip. The fare returning will be one-half of that going.

Mr. W. H. Howard, chairman of the Southwestern Passenger Association, in granting this reduction, says: "It occurs to me to suggest that you may think it advisable to urge delegates who have heretofore used their clergy permits and traveled in automobiles to purchase tickets to Knoxville under the certificate plan arrangements. If this is done, I am sure that all of the delegates will be enabled to obtain a reduction on the return trip."

Preachers, let's do it 500 strong!!

FLEETWOOD BALL.

Lexington, Tenn.

The harmony of the spheres should be echoed back from the minds of educated men. Self-knowledge and prayer lead toward this end.—*Pythagoras*.

Contributions

WHEREIN THE MILLS OF THE GODS, THOUGH THEY GRIND SLOWLY, GRIND EXCEEDING FINE.

By Richard H. Edmunds, Editor Manufacturers' Record.

In 1794 there was an uprising in Pennsylvania, known as the "Whiskey Rebellion," against the enforcement of the Excise law which had been enacted by Congress in



March, 1791, on domestic spirits. The attempt to enforce the law was followed by wild excesses, stormy times and riotous violence, the Federal Revenue officers in some cases being tarred and feathered. So aggressive became the violators of the law that in order to crush what reached the magnitude of a rebellion against

the Government, Washington sent a large military force into Western Pennsylvania against these law violators. One of the most prominent leaders fled to New Orleans and others were tried and convicted of treason, though subsequently pardoned.

A somewhat similar condition developed in 1862 and continued for ten years following the enactment by Congress of a tax on whiskey.

In the "Whiskey Rebellion" in 1794 and between 1862 and 1872 the activity of the liquor interests against the enforcement of these laws was, in proportion to populations, greater even than is the present fight against the Volstead act and the 18th Amendment.

In regard to the situation prevailing between 1862 and 1872 the New York Journal of Commerce, one of the foremost of the commercial publications of the country and which is not a prohibition advocate, gives the following interesting facts:

"In the year 1861 whiskey was not taxed, and the price fell as low as thirteen cents a gallon in the Cincinnati market. In fact, as one of our early economic writers remarked, 'previous to 1860 a man could undoubtedly get drunk in the United States with a less expenditure of money than in any part of the civilized world.' Due to the tax needs of Civil War time, Congress laid a tax of twenty cents per gallon by the act of July 1, 1862, and later raised it successively to sixty cents, \$1.50 and even \$2.00 per gallon by December, 1864. It is interesting to note that it was found by careful investigation that during the succeeding six years up to 1868 only about fifteen to twenty per cent on the average of all the whiskey manufactured in this country ever paid any tax at all. Even as late as the year 1871 and 1872 the Whiskey Ring and other scandals in our national administration reached

a point of rascality and open dishonesty seldom equaled even by the palmy experiences of the bootleggers of the present day. During the years following the exposure of these scandals there was a gradual stiffening up in the Internal Revenue service, with the final result that, with the exception of certain districts of especial difficulty, the Excise laws were enforced with comparative thoroughness and efficiency. In the light of this experience, ten or fifteen years is not too long a period to attain the efficient enforcement of any Prohibition law, and probably more time will be needed for a stringent measure such as the Volstead act, if ever it is to become effective."

The lawlessness of the liquor traffic, its murderous activities and its effort to control politics, as in the scandal days of 1862 to 1872, when the reputations of many public men were forever ruined, is only in keeping with the lawlessness of the present. But in crushing these activities the mills of the gods may grind slowly but in the end they grind exceeding fine and civilization each time makes one step forward and buries forever in ruin the reputations of the liquor-interest advocates.

LOUISVILLE SEMINARY NOTES.

By Chas. F. Look.

Day by day since September 19, the enrollment of the Southern Baptist Theological Seminary has mounted up toward the four hundred mark, with the figures at this stage indicating that last year's record enrollment of 416 will be surpassed this session by at least fifteen. President E. Y. Mullins remarked on the occasion of the formal opening, that the largest audience of matriculates in the sixty-four years of history of the institution was before him.

Already with 368 registered, the Southern Baptist Theological Seminary is the largest theological seminary in the world for the training of purely ministerial students, augmenting these figures are a large number of W. M. U. Training School girls and wives of married students who are taking classes at the seminary.

Thirty-one of the forty-eight states are represented as against thirty of last year, and nine foreign countries as against ten of last session. The District of Columbia and states of Colorado, New Mexico, South Dakota and Wisconsin are represented this year and were not last year, while the states dropping out for this session are Michigan, Montana, and North Dakota. Obviously a large number of states outside of Southern Baptist Convention are represented.

* * *

The new students have been entertained on several occasions, among them being receptions by Dr. and Mrs. Mullins, the old students and several churches.

* * *

One of the unlisted subjects taught at the seminary is a joyful religion.

* * *

A wholesome humanism on the part of the embryo ministers exhibited itself during the World's Series when as many as six radio

receiving sets received the New York contests inning by inning, one being in the dining hall where the whole student body listened while they ate.

THE JUDGES.

By E. W. Winfrey, Culpeper, Va.

Judges 3:9—"And, when the children of Israel cried unto Jehovah, Jehovah raised up a savior to the children of Israel, who saved them."

After the death of Joshua and his fellow elders, the people lapsed into idolatry. How soon we forget God's mercies and power and faithfulness! He has brought us through severe financial crises—through losses and failures and hardship—during which, it may be, we made solemn vows of devotion to Him. But, alas, we soon lost sight of all His loving kindness and patience, and lost sight of our vows. He has been with us through our sickness, or the bitterness of bereavements, has healed us and prospered us and given us great gladness and peace. But we soon forget it all, and forgot the promise we made.

Contact with idolatry—Commerce, and all business transactions had their hurtful effects upon the thought and life of Israel. The very air of dealings with men—buying and selling—was loaded with all the injurious influences of idolatrous life and language. Intermarriage certainly had its influence in the same direction. Israelites married heathen women, and Israelite women married heathen men, and all the appeals of mutual affection and confidence and indulgence brought about compromises and prepared the way for the coming in of false and debasing worship. Going back of all this, there was with the Israelites *ancestral impulses* of a clamorous nature—their fathers, before Abraham, worshiped idols. "Getting it out of the very blood" of the people was an enormous task. They went back to it so naturally. Then, too, there was the influence of those *hundreds of years in Egypt*, where idolatry was rampant. They had drunk it in with their first breath, and all through the years of childhood and youth, and doubtless it was talked about in their childhood homes while they journeyed through the wilderness and afterwards. But, in addition, there was evidence of *present gain* and of *prosperity* for those who followed such false religion. This, doubtless was a strong plea—a pressing and compelling plea—the plea of prosperity and advantage. How easy it is to tolerate and foster those ideas which underlie success! And, we think of present, immediate success—forgetting the times and the people that are to come! Think on the children, and think on the generations still unborn! Along with idolatry went, almost certainly, many forms of *immorality*, and a loss of the sense of *nationality*, and a loss of the sense of *God as leader and helper and Savior*.

The surprising fact is that fact of *God's patience and grace*. When the people were distressed, oppressed, bowed down by their oppressors, and lifted up their voices in confession and prayer, He heard their cries, was

merciful and of wondrous lovingkindness, and sent them saviors—the Judges. There were at least fourteen of these Judges: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Tola, Jair, Jephah, Ibzan, Elon, Abdon, Samson, Eli and Samuel. Around these men the people gathered to fight for deliverance from oppression, and to these men they brought their difficult cases for judgment, and during the present life influence of these men there was a stricter observance of the laws of God, and a more careful regard for His ordinances. But, the point I would make—the one point to be emphasized—is this: that God was so *patient*, that His lovingkindness was so great. Through perhaps about four hundred and fifty years He dealt with them after this manner—patiently forbearing to cut them off, to turn them over to their enemies, to withdraw His mercy from them. Still, they went on along their tortuous, debasing downward course. The nation increased in numbers, in wealth, in power and influence. But, loss of national integrity, and vices innumerable, wrought their ruin. Were they *defiant*? The more intelligent and thoughtful of their number must have known that the people were grievously departing from the ways of truth, from the traditions and instructions given to the fathers, from God's ways of righteousness. To the great multitude, it must be said, there came a feeling of negligence—a throwing to the winds all serious regard for God and His ways. At least, they neglected Him and His worship and His commandments. They surrendered to the small and degrading influences—present gains, and present pleasures—and were indifferent to the higher and more abiding. If they had only caught the light—the Divine light—which glowed about them from the hilltops of God's miracles of mercy and of power, the Divine light which all of His grace and kindness kindled about them, and if they had only felt constrained by the almightiness of His love, it had been better for them as individual men and women and better for them as a nation. And shall not we be constrained by His mercies and by His grace? His bountiful kindness is all about us every day: By all of these tokens of His favor He appeals to us. Let Him not appeal to all that is best in us in vain. The utmost appeal—the strongest and most meaningful appeal—He makes is through the Christ. His life and teachings and works—above all his death on the Cross. Herein is the fulness of His appeal to the noblest and best in our hearts. Let this appeal not be fruitless nor in vain!

PROGRAM 48th ANNUAL SESSION TENNESSEE BAPTIST CONVENTION.

Deaderick Avenue Baptist Church, Knoxville, Tenn., November 15, 16, 17, 1922.

WEDNESDAY MORNING, NOVEMBER 15.

- 10:00 Devotional—S. P. DeVault.
- 10:30 Organization and Report of Program Committee.
- 11:00 Welcome Address—R. B. Jones.
- 11:15 Response—J. E. Hampton.
- 11:30 Annual Sermon—W. F. Powell, E. H. Marriner, Alt.
- 12:30 Lunch.

WEDNESDAY AFTERNOON

- 2:00 Song and Praise—Carl Cambron.
- 2:15 Introduction of New Pastors—Lloyd T. Wilson.
- 2:45 Appointment Committee on Committees.
- 2:50 Report of Executive Board—Ryland Knight.
- 3:15 Treasurer's Report—Lloyd T. Wilson.
- 3:30 Report on Laymen's Work—Geo. T. Wofford.
- 3:45 Mass Meeting Directed by J. T. Henderson.

WEDNESDAY EVENING

- 7:30 Devotional—J. R. Johnson.
- 8:00 Special Supplemental Report—W. D. Hudgins.
- 8:15 Mass Meeting on Education and Enrollment, Department of State Mission Work—W. D. Hudgins, Arthur Flake, W. H. Preston.

THURSDAY MORNING, NOVEMBER 16.

- 8:30 Devotional—J. H. Buchanan.
- 9:00 Journal and Miscellaneous business.
- 9:30 Report Memorial Hospital—J. C. McCoy.
- 9:45 Address—Ben Cox.
- 10:00 Report Orphan's Home—W. J. Stewart.
- 10:15 Address—C. F. Clark.
- 10:45 Report Ministerial Relief—E. F. Wright.
- 11:00 Address—D. A. Ellis.
- 11:30 Report Home Missions—J. E. Skinner.
- 11:45 Address—Austin Crouch.
- 12:30 Lunch.

THURSDAY AFTERNOON

- 2:00 Song and Praise—Carl Cambron.
- 2:15 Report Historical Society—G. C. Savage.
- 2:30 Address—O. L. Hailey.
- 3:00 Denominational Literature—J. R. Chiles.
- 3:10 Address—T. W. Calloway.
- 3:30 Supplemental Report Christian Education—E. K. Cox.
- Mass Meeting, Harry Clark, leader. Followed by H. E. Watters, O. E. Sams, Geo. J. Burnett and J. T. Warren.

THURSDAY EVENING

- 7:30 Devotional—J. W. Williams.
- 8:00 Reinforcement Campaign—L. T. Wilson, leader.
- 8:30 "Past Achievements, Present Needs and Future Prospects"—M. E. Dodd.
- 9:30 Adoption of Executive Board Report.

FRIDAY MORNING, NOVEMBER 17

- 8:30 Devotional—Geo. L. Hale.
- 9:00 Journal and Miscellaneous business.
- 9:30 W. M. U. Work—A. L. Crawley.
- 9:45 Address—J. W. Inzer.
- 10:15 Report Nominating Committee—J. T. Warren.
- 10:30 Report Baptist and Reflector—C. D. Creasman.
- 10:40 Address—J. D. Moore.
- 11:00 Report Foreign Missions—W. L. Pickard.

- 11:15 Address—J. F. Love.
- 12:00 Address, "Co-operation"—J. L. Campbell.
- 12:30 Lunch.

FRIDAY AFTERNOON

- 2:00 Song and Praise—Carl Cambron.
- 2:30 Report Temperance—W. M. Wood.
- 2:45 Address—Parker Shields.
- 3:15 Theological Seminaries—J. R. Sarnpey, B. H. DeMent, F. F. Brown.
- 4:15 Report Obituaries—J. T. Oakley. Personal Words.
- 4:30 Resolutions—Wilson Woodcock.
- 5:00 Journal and Miscellaneous business. Committee on Program:

W. A. Owen
Fleetwood Ball
B. A. Bowers
O. L. Hailey
E. H. Rolston

A new way for college students to earn money has come to our attention. An exchange gives us the information as follows: "Any Oberlin man has a chance to earn five dollars. A Chicago attorney by the name of Merritt Starr, an alumnus of the college, has offered five dollars to every undergraduate of the school who can repeat the Sermon on the Mount letter perfect.

BAPTISTS GAIN A MILLION MEMBERS IN THREE YEARS.

In adding a million new members to their churches within the three-year period from 1918-1921, Baptists of America have set a new pace for evangelical denominations. It took 220 years for American Baptists to gain their first million members, from 1639 to 1859, but at their present rate of increase it is only a little while until they will be gaining a million members annually.

But baptizing people and entering their names on the church rolls is not sufficient. Church members need development in Christian service for their own welfare and for the good they can do in the world. Therefore the achievements of Southern Baptists have been made possible largely by the efforts of only one-third of their people.

WHAT IF THE OTHER TWO-THIRDS HELPED?

The resources, the numbers and service of Southern Baptists would be at least doubled and they could go forth to still larger things for the Master.

The needs of God's causes and the Southern Baptist program for meeting those needs are large enough to provide a worthy task for every man and woman, boy and girl who claims the name of Baptist and it is their duty to come along and share the service and the resultant joy.

To enlist the unenlisted members of all Baptist churches, old and new, and stimulate them to a larger service in the Kingdom of God, the period from November 5 to December 3, has been designed as Re-enforcement Month, when it is hoped that every Baptist will line up with the forward program of his denomination and help win the world to Christ through supporting

THE 75 MILLION CAMPAIGN.

THE EXECUTIVE BOARD TENN. BAPTIST CONVENTION

SOUTHERN BAPTISTS IN 1845.

By E. P. Alldredge, D.D., Secretary of Survey, Statistics and Information.

How many Baptists were in the South, in the nation and in the world, in 1845, when the Southern Baptist Convention was organized? Apart from the careful estimates of Dr. Whitsitt and other Baptist historians, no figures of any kind have been published covering these items. Recently, however, by the great kindness and generosity of the American Baptist Historical Society, and its scholarly librarian, Dr. Frank G. Lewis, of West Chester, Pa., there have been donated to the Department of Survey for Southern Baptists practically the complete files of the *American Baptist Almanac and Register*, published from 1841 to 1868, also a number of copies of the *American Baptist Yearbook*, published from 1868 to the present time. Our Department now only lacks three numbers of the *American Baptist Year Book* having complete files of these two important publications and also having the official figures of the Baptists of the South, in the nation and in the world every year since 1841. Below we give the official figures of the Southern Baptists covering the year the Southern Baptist Convention was organized. We have thought it might be of interest to the brotherhood to give these figures for the South by States, also to subjoin the totals for the nation and the world. The figures include the white and colored Baptists and are taken from the *American Baptist Almanac* for the year 1846, but giving the figures of 1845.

STATES	Associations	Churches	Ministers	Baptisms	Members	Gain
Alabama.....	16	401	176	2,309	26,207	556
Arkansas.....	6	58	29	150	1,771	150
Florida.....	1	21	16	289	972	302
Georgia.....	27	626	283	4,611	45,363	1,790
Kentucky.....	42	665	278	1,980	60,160	1,145
Louisiana.....	5	72	42	25	3,018	281
Maryland.....	2	20	12	92	2,109	39
Mississippi.....	17	299	140	1,496	17,155	850
Missouri.....	19	292	144	1,125	15,331	963
North Carolina.....	21	409	218	2,291	31,066	742
South Carolina.....	12	379	196	1,237	39,687	1,010
Tennessee.....	18	358	216	2,499	29,219	3,788
Texas.....	2	24	19	125	758	372
Virginia.....	23	502	246	4,622	79,134	3,200
Totals in South.....	211	4,126	2,015	22,891	352,950	15,188
Total in U. S.....	550	9,479	5,297	37,830	719,973	21,927
Total in World.....	16,463	10,562	77,524	1,254,280		

ENTERED WITHIN THE VEIL.

A Great Missionary at Rest—An Appreciation of William H. Sears.

By Edgar L. Morgan, Tsingtao, China.

"Sunset and evening star and one clear call for me,

And may there be no moaning of the bar when I put out to sea,"

such was Tennyson's prayer. On August 9, in a little sacred ground in Pingtu, China, just at sunset, we completed the laying away to rest of the body of Rev. Wm. H. Sears, D.D. For him, however, we could not think it was the close of day; rather it was the beginning of his glorious eternal day, his rest day after his thirty-one years in China, his

IF YOU HAD \$1,000,000 HOW WOULD YOU USE IT?

You probably think you would aid all sorts of worthy causes if you had a big sum like this, but the chances are if you are not aiding good causes already you wouldn't do much for them if you had a million dollars.

Another thing for you to consider is that God judges you not by what you would do with a fortune if you had it but by the manner in which you spend what you really have.

But even a small sum, provided that is all you can give, will, if wisely invested in good causes, bring large spiritual returns from year to year. For instance, money invested in the

75 MILLION CAMPAIGN.

Helps preach the gospel in heathen lands, build churches and proclaim the gospel in the needy places of the homeland, strengthen 119 Baptist schools for their task in fitting our young people for life, equip 19 hospitals for their task of healing human bodies in the name of Christ, aid 19 orphanages in the task of caring for thousands of homeless boys and girls, and helps the Relief and Annuity Board serve the worn-out Baptist preachers who have given their lives to the ministry.

If you are a subscriber to the Campaign, dear Baptist reader, will you not pay your pledge to date?—And if you are not a subscriber, will you not subscribe through your own church?

CHRIST HAS A TASK FOR EVERY SOUTHERN BAPTIST.

Present receipts indicate that some of us are not meeting our task. Remember our books close October 31, 1922.

THE EXECUTIVE BOARD TENN. BAPTIST CONVENTION

happy day when he began the actual seeing of his Savior's face.

The North China Mission has lost one of their greatest missionaries, and there are several whose names will stand out in the story of the development of the gospel in Shantung. Brother Sears' name is connected with one station, Pingtu. In 1891 he and his wife arrived from Missouri, and beginning with a very small band of Christians, they built slowly and surely. Today there are twenty-nine churches, more than 6,400 members, some 150 day schools, a number of Chinese pastors, among whom the renowned Pastor Li is included. Numbers cannot set forth what wonders have been wrought in and around Pingtu. The gospel has penetrated this section more thoroughly than any equal sized territory in this part of China.

Brother Sears was a great man to get other people to work; he felt the giving of the gospel to the Chinese was a task peculiarly for the Chinese; he gloried in the Chinese workers, and loved to honor them in many ways. Among the Chinese associational enterprises, the oldest and most extensive is that of the Home Mission Board. Mr. Sears has been treasurer of the funds for that work almost since the beginning, and on him and a faithful band of advisers fell a large part of the

administrative details of carrying on the work in a territory whose limits would extend from Richmond, Va., to Dallas Texas. A few days before his death, Pastor Li visited Mr. Sears, talking first of all about the progress of the Home Mission churches. He told his trusted Chinese brother that he had grown so weak that he felt he must surrender the responsibility of this work to another. "Oh, no, I hope not." With an eagerness and yet a wistfulness, Brother Sears replied, "Oh, you know there is no work that I like to do more than the Home Mission work." How he yearned for the extension of the gospel among the Chinese.

In former years he had a custom of writing every Monday morning a couple of cards to the two Missouri Baptist papers; he told a bit of news of what he had done or seen the previous day. Many in Missouri by seeing the frequent short letters from Pingtu, came to feel a better acquaintance with W. H. Sears and Pingtu, China, than with some of the prominent churches and pastors in their own state. In more recent years his time was so full that he wrote less for the papers.

He said to me not so long ago that when some inquired why the Pingtu work had been so remarkable, he had said that he considered it in some regards not due to the men who worked there so much as perhaps to the fact that one man had stuck to one place from the beginning of his missionary life. He came at 26; after 31 years he passed on; he seemed young when he went. Yet what a record of accomplishment he left behind. He cared nothing to rove around; his sticking to one place gave a continuity to the Pingtu work which it could not have obtained otherwise.

His one daughter, Mrs. Frank H. Connely, is working with her husband in this province; his son, Mr. George J. Sears, is with the shipping firm of Cornabe, Eckford and Co., Tsingtao. Their mother died in 1904. The present Mrs. Sears was Miss Grace Boyd; has given her life to school work, and will continue her duties with the Effie Sears Memorial Girls' School, God calls his workers; He carries on His work.

SAFE TEXT BOOKS FOR BAPTIST SCHOOLS.

Mrs. Fannie Tate Farris.

In your issue of September 7, page 1, you have a brief editorial referring to the need of safe text books on science for the use of our "Christian colleges"—books that will be harmonious with the records of Bible history as far as may be, I think you say without sacrificing their scientific content.

We have a few books that I know of that kind now. No doubt, others could tell of many real scientific books that are true, and, therefore perfectly safe.

Before naming the books that I think of, I want to ask what has become of the committee in Birmingham, that was "hard at work," selecting or preparing books of that kind? Professor Clark, editor of the Education page, told us that last spring.

Simond's Physical Geography which was copyrighted only three years earlier, I think, than Dryer's, the one that we now have in

our state schools, is, in my opinion, a good treatise on the subject and has nothing to say, as it need not, about the creation of man. Dryer's book gives us the story of man's miraculous self-production by inherent qualities according to the latest notion—I suppose—of the evolutionist, the last stage, or grade up to the time of—well, when?—which became known as “man,” proceeding from an “ape-like ancestor.” Dryer's book contains some good maps and pictures not found in Simond's, but their worth is far outweighed by the revolting, Heaven-defying stuff concerning man's slow evolution from lower forms of life that began with nothing! Behold what a miracle the evolutionist shows to us while rejecting the miracles of our sovereign Maker's holy word! That reminds me of the compassionate poet's address to the dead kitten: “Why is that, little cat?”

Let me recommend Simond's geography.

Another science text book that I can recommend, although I have not read it, I'm sorry to have to say is “Fundamentals of Geology” by George McCready Price, a scientist and geologist of repute who tells us in his article on “Evolution—a Joke and a Tragedy” why he does not believe in evolution and why he does believe in the Bible story of man's creation. Why can't our Baptist “Christian colleges” that are using the evolution books, depend upon such authors as Simonds and Price.

The M. E. Conference of North Mississippi has forbidden evolution being taught in any school within its bounds.

Why don't our Baptist conventions and associations recommend something like that to our church members and boards of trustees.

The State of South Carolina forbids any money paid to any state school teacher who teaches evolution and of course the S. C. school teachers immediately washed their hands clean of the vile stuff.

When Baptist people who furnish the money to run our Baptist schools and furnish the boys and girls, and young men and young women, to be infidelized therein by evolution text books, consider the soul welfare of their children and declare they will furnish no more money for such school, “safe books” will be found right now.

Please let me say to school patrons and friends: Don't ask teachers if they teach evolution till you examine the text books that contain the vile stuff—and the sciences are not the only ones—and then just ask, *What do you do when you come to these pages?*

Jackson, Tenn.

TENNESSEE COLLEGE MOVES FORWARD.

This year there has been such a demand for teachers that have graduated from Tennessee College that the institution has been unable to meet the many demands. High school principals all over Tennessee tell me that they find the graduates from this great college for women uniformly successful. This fall President Burnett's efforts were rewarded with the best opening atmosphere the college has ever had. The student spirit is fine with more students enrolled than there were all of last year put together.

How Tennessee Stands on the 75 Million Campaign at the Close of the Third Year, April 30, 1922

By LLOYD T. WILSON, Corresponding Secretary and Treasurer

STATEMENT FOR WEST TENNESSEE

Association	Amount Subscribed	Total Paid	Percent Paid
1 Beech River	\$ 26,413.88	\$ 9,343.97	36
2 Beulah	106,401.45	43,848.03	41
3 Big Hatchie	161,269.25	69,205.08	43
4 Central	311,923.83	143,547.06	46
5 Friendship	70,143.00	32,825.67	46
6 Harmony	250.00	101.00	40
7 Little Hatchie	47,748.96	19,840.70	41
8 Shelby County	427,747.72	150,812.05	35
9 Southwestern District	3,597.00	2,054.76	57
10 Unity	46,980.40	17,776.99	38
11 Weakley County	28,961.38	11,151.44	39
12 Western District	141,808.00	103,513.17	73
Total	\$1,373,244.87	\$604,019.92	

MIDDLE TENNESSEE

1 Bledsoe	\$ 51,489.91	\$ 24,510.22	48
2 Concord	118,523.05	65,421.13	55
3 Cumberland	106,955.00	51,549.34	48
4 Duck River	101,243.89	43,679.70	43
5 Ebenezer	55,456.33	26,894.76	49
6 Enon	411.00	326.86	80
7 Indian Creek	6,197.75	3,036.50	49
8 Judson	1,397.75	859.67	62
9 Lawrence County	11,286.50	4,859.27	43
10 Nashville	454,584.49	199,956.32	44
11 New Salem	33,348.07	16,660.31	50
12 Riverside	6,598.37	2,810.57	43
13 Robertson County	204,231.50	96,269.73	47
14 Salem	28,923.50	13,222.80	46
15 Sequatchie Valley	19,753.50	8,220.24	42
16 Stewart County	13,087.00	5,560.18	42
17 Stone	—	377.84	—
18 Union	6,353.80	2,511.76	40
19 William Carey	49,669.58	20,822.87	42
20 Wiseman	400.00	152.86	38
21 Wilson County	84,934.60	40,632.86	48
Total	\$1,354,845.59	\$628,335.79	

EAST TENNESSEE

1 Big Emory	\$ 37,733.45	\$ 15,647.78	41
2 Campbell County	17,624.08	7,499.64	43
3 Chilhowee	104,777.56	49,498.47	47
4 Clinton	19,385.00	8,453.42	44
5 Cumberland Gap	12,631.97	5,451.10	43
6 Eastanallee	14,393.25	7,949.88	55
7 East Tennessee	29,562.38	18,286.57	62
8 Grainger County	9,584.00	2,357.40	25
9 Hiwassee	4,887.25	4,365.09	89
10 Holston	141,048.75	68,870.50	49
11 Holston Valley	24,122.20	13,304.28	55
12 Jefferson County	127,153.31	102,303.80	80
13 Knox County	609,163.00	350,080.97	57
14 Mulberry Gap	7,947.22	4,116.55	52
15 Midland	10,217.00	3,664.70	36
16 New River	1,930.00	587.24	30
17 Nolachucky	59,386.05	27,597.98	47
18 Northern	2,566.74	1,598.67	62
19 Ocoee	317,739.34	122,292.14	38
20 Polk County	7,518.35	2,738.17	36
21 Providence	20,567.20	5,315.81	31
22 Sevier	48,601.32	19,067.74	39
23 Stockton Valley	—	65.69	—
24 Sweetwater	91,606.35	42,213.33	46
25 Tennessee Valley	8,906.25	4,173.47	47
26 Walnut Grove	—	12.10	—
27 Watauga	46,475.25	23,494.60	51
28 West Union	—	5.00	—
Total	\$1,775,527.27	\$912,012.09	

Miscellaneous	57,848.98
Total collections	2,202,216.78
Special gifts designated	192,853.25
Grand totals	\$4,503,617.73

REMARKS—The above figures reveal a number of interesting facts: 1. Western District, Nolachucky and East Tennessee are the only Associations that are fully up on their payments. This is due to the fact that Paris, Oak Grove and Newport churches are ahead on their payments. 2. Fourteen Associations are half up on their payments. 3. East Tennessee as a whole is over half up on payments. 4. Out of 1910 churches in the State 1608 have given to the Campaign. 5. Of the 302 non-contributing churches nearly all are located in four Associations, to-wit: West Union, Enon, Wiseman and South Western District. 6. West Union has never contributed to denominational work. The other three Associations have some churches affiliating with the so-called “Gospel Mission” movement, but their gifts are very small. 7. We have collected in three years one-half our pledges. In fact, our per cent of receipts from the campaign is better than that reported by any other State in the Southern Baptist Convention. The present year is our testing time. We must hold our place this year, so it behooves us to press collections and pledges. 8. Nine Associations in West Tennessee are due \$120,000.00 to bring them up to the half way mark on their subscriptions. In Middle Tennessee thirteen Associations are due \$61,000.00 to bring them half way. In East Tennessee fifteen Associations lack \$67,500.00 of reaching the half. If these Associations will raise these amounts by October 31, we can make a fine showing at the State Convention in November.

Christian Education

Harry Clark, Secretary, Nashville

WHAT BAPTIST COLLEGES DID FOR MISSISSIPPI.

By D. M. Nelson, State Secretary of Christian Education.

Mississippi Baptists were the first of the denomination in Mississippi to enter the field of education. A few far-seeing, clear-visioned soldiers of the cross were responsible for this important step being taken. They, doubtless, wrought better than they knew. For there are more members of the Baptist faith in Mississippi today than all the other denominations combined, including the Roman Catholics. The reason for this is not far to seek. A Baptist college, for three quarters of a century, sending trained leaders into every community of our great commonwealth, was the contributing cause.

PHENOMENAL INCREASE AT CARSON AND NEWMAN COLLEGE.

Carson and Newman College opened this fall term with 330 students with others to come who have already sent registration fees. This is one-fourth larger than the September, 1921, enrollment. Not only is the enrollment remarkable, but noteworthy is the wide area from which the students come. On one day, four from Michigan, three from Illinois, two from Indiana, three from Missouri, and one from Japan, matriculated. Including the summer school, there have been 100 ministerial students this year. The summer school this year was twice as large as in 1921. Athletic prospects are brighter than they have ever been, and physical training will be given to both men and women in the new gymnasium.

DENOMINATIONAL COLLEGES.

A few years ago the question was seriously asked, whether the denominational college was worth while. Today we hear no more questions of the value and efficiency of the denominational college, but on every hand we find men and women who are eager to help endow institutions that give assurance that the boys and girls who attend them will be instructed in the essential laws of God and eternal truth while they are ascertaining the facts of science and philosophy.—*Christian Observer*.

"Wake Forest and William Jewell Colleges each has seventeen ministerial students in its graduating class this year. Union University had fourteen: Furman, thirteen; Mercer and University of Richmond, twelve each; Baylor, eleven; and Mississippi College, nine; a total of 105 in the eight institutions." The *Watchman-Examiner* gives us these figures and adds, "These are all Southern schools, and it must be confessed that in respect to supplying men for the Christian ministry they are leaving Northern schools far behind."

A SUGGESTION TO MISSIONARY SOCIETIES.

May I suggest to the various missionary societies that you might be helped in the preparation of your missionary programs relating to our mountain schools if you would write to Watauga Academy, at Butler, and to Cosby Academy, at Cosby, and ask for their attractive circulars. You will be amazed to learn how inexpensive these schools are and you will want to send to them many objects that will be of help. The other schools may issue similar circulars but none have been sent to this office.

A LIVE BIBLE CLASS.

One of the liveliest Sunday-school classes in this state is Mrs. Mason's class in the First Baptist Church at Knoxville. Recently the class subscribed for the *Literary Digest* and the *American Magazine* to be sent to Cosby Academy for a year, and a number of the class are to visit this attractive mountain school this fall to make further plans for the development of the school. We wish we could get some of the larger classes, of 100 or more men or women, in this state to adopt a certain department in our schools and colleges. Doyle Academy needs some class to give it \$250 for a laboratory. Every one of our schools would like for some class to adopt a "magazine table," have it named for the class, and furnish to this school the best papers and magazines. Can you imagine how stimulating it would be to mountain boys and girls to get such a broad view of the outside world as it can receive through a "magazine table?" I was impressed with this at Watauga Academy where the principal had a large table built at the back of the main study room and placed on it the leading periodicals. As a result, I found his students more intelligent on current affairs than the average adult. Mrs. Mason's class will have one representative away at the Louisville Training School this year. It maintained one ambitious young woman at Carson and Newman College till she graduated recently.

Dr. Graves' class at Prescott Memorial Baptist Church, at Memphis, is planning a scholarship for some needy student at one of our Baptist colleges. Will your class be the next to follow?

AN UNUSUAL CONVERSION.

In choosing a place to send your son to college, it is well to remember the thrilling story of the students' part in the great revival at Union University last year. In Mrs. Linnie Jones' class in geometry, one of the most unlikely places for a conversion, a young woman was absent because of the death of her father. Mrs. Jones asked for prayers for the bereaved girl. There were volunteer prayers for forty-five minutes, and then one of the preacher boys moved by the Spirit asked Mrs. Jones to inquire whether there was any unsaved student present. One hand was put up, and prayer was offered for that boy. Before the period closed, that boy had given his life to Christ. This is only one of the many incidents that marked that great revival.

EDUCATION PAYS.

The following is from an editorial in the *Boise Statesman*.

We are going to advertise education in Idaho; but why? Because we want it distributed. One may pick his friends, but not always his associates; education means better associates. Education piles up the wealth of the world faster than anything else; teach a man to develop ideas and they are yours; one man gives another an idea and receives an idea in return, then each has two ideas; develop an Edison, and he gives you electric lights, a Ford, and he reveals the secret of cheaper motor cars, a De Forest, and he supplies the link that brings the wireless telephone and then the whole world has electric lights, cheaper cars and "concerts out of the air."

"I have been looking largely into small colleges of late. I think a young man who goes into a small college receives a better education than in a large one."—*Andrew Carnegie*.

RECEIPTS OF FOREIGN MISSION BOARD.

	TO OCTOBER 1, 1922.	1921	1920
Alabama	\$ 10,812.24	\$ 14,732.45	\$ 26,445.95
Arkansas	125.00	736.50	17,747.77
Dist. Columbia	600.00	5,228.75	4,335.48
Florida	4,127.15	5,618.08	5,857.62
Georgia	21,542.40	29,164.70	58,448.51
Illinois	100.00	2,720.00	2,250.00
Kentucky	26,144.20	41,429.90	42,367.34
Louisiana	3,248.94	5,055.36	109.10
Maryland	8,860.00	8,610.00	9,610.00
Mississippi	8,311.04	9,902.36	15,183.47
Missouri	8,326.81	6,470.29	7,591.11
New Mexico			
North Carolina	19,632.62	28,034.67	47,574.08
Oklahoma	4,510.60	1,460.49	4,698.00
South Carolina	17,525.00	16,192.50	25,807.26
Tennessee	7,944.50	133.60	14,014.00
Texas	68.75	351.23	1,940.30
Virginia	34,100.00	48,483.77	93,873.48
Totals	\$176,079.25	\$224,324.65	\$377,863.50

Campaign receipts to October 1, 1922, amounted to about 79 per cent of receipts to corresponding date one year ago and about 46 per cent for the same period two years ago, showing a loss of about 21 per cent as compared with one year ago and a loss of 54 per cent two years ago.

Comparative Statement HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS.

MAY 1ST. TO OCTOBER 1ST.

	1921	1922
Alabama	\$ 7,077.25	\$ 9,487.84
Arkansas	5,815.77	27.00
District of Columbia	1,512.20	
Florida	4,856.28	3,841.54
Georgia	16,941.46	12,531.91
Illinois	1,346.73	1,100.00
Kentucky	22,334.57	14,077.87
Louisiana	3,883.20	2,708.18
Maryland	8,600.00	4,500.00
Mississippi	7,334.44	5,105.17
Missouri	3,447.02	7,965.29
New Mexico		
North Carolina	12,862.79	3,438.20
Oklahoma	4,088.32	7,435.03
South Carolina	5,686.98	2,526.80
Tennessee	11,801.15	4,363.10
Texas	444.95	529.00
Virginia	36,013.50	29,126.22
Miscellaneous	901.87	2,545.66
Totals	\$154,948.46	\$111,308.81

SERMON

EVANGELISM AND THE CHURCH AUDITORIUM

By the Late Allen Fort, D.D., in "National Baptist Voice"

(The last published discourse of this beloved Nashville pastor.)

It is taken for granted that the auditorium is to be of sufficient size to accommodate the needs of the community or the city to be served. Frequently, in the construction of church buildings, the vision of the congregation is not large enough. In a very short time the building becomes inadequate. Of course, it is possible to build too large an auditorium. The effect produced by a small number of people in a large building is not good. However, the use of large classrooms adjoining the auditorium, or of galleries, or of having a large number of folding chairs convenient, makes it possible to expand the auditorium from its normal size to a larger size demanded for special evangelistic services; provided the building is so constructed that this can be done. It is well to keep this in mind when building.

There are other matters relative to the auditorium that are taken for granted, but it may not be amiss here to call attention to them.

The heating system of a church should be sufficient to make the building comfortable even in the coldest weather. In our rural communities the "good old summertime" is the season of revivals. In our cities and villages, however, the special evangelistic services are held when the weather is cool, and sometimes cold. For a cold spell to come in the midst of the series of meetings, and for the church building to be poorly heated is nothing short of a calamity.

Another matter of general interest, but which bears particularly upon evangelism, is the proper ventilation of a church.

It is all too true that most of our public buildings, including our churches, are poorly equipped so far as ventilation system is concerned. Bad air causes more people to go to sleep than poor preaching. When we are talking about the atmosphere of heaven, and the blessedness of the Christian life, it would seem fitting that we should have our meeting houses well ventilated.

But coming to the building itself. The outside of the auditorium should be inviting. All classes should be attracted. The poor need the gospel; the sinners ought to be evangelized; the souls of the rich are not to be neglected. Someone has spoken of the "wooing note of Jesus." It would be as great achievement if the architect could reproduce in stone something that would echo the gospel call of the Savior when He bids the weary and heavy laden to come unto Him. The outward appearance of the building has much to do with drawing people to the meeting.

As most of the evangelistic services will be at night, the building should be well lighted on the outside. Christians are children of light; they are said not to walk in darkness; they are commanded to let their light shine. Why not take a suggestion from the Bible along this line with reference to the outward appearance

of our meeting houses at night? Let there be plenty of light.

Then there should be no disappointment when one enters the building. The building should be so constructed as to suggest stateliness of worship, but not stilted service. It should be dignified; it should in no sense be dull. The wholesomeness of welcome as suggested on the outside, should be matched by cheerfulness of appearance on the inside. While there should be in the architecture of the building that which is conducive to reverence, there should be nothing to chill or repel, and nothing to distract from the freedom of the evangelistic message.

As to the shape of building, there are some advantages in a square building. One advantage is that the speaker has the audience closer to him. As a rule, those who are hardest to reach take the back seats. The farther these are from the preacher, the more difficult it is for him to reach them. An auditorium where the audience seems close to the speaker has a decided advantage over one where any of the people seem so far away.

his very best to the message of the moment. It is said that even the most difficult building can be remedied today. Could any expenditure be better for a church which needs this attention than to have the acoustic properties remedied?

Of course, everybody in the building ought to be able to see the preacher. The bowled floor helps greatly in this respect. The pulpit should be high enough for the speaker to be seen easily by all. The pulpit should not be too high, however. There should be steps from the pulpit to the floor of the auditorium so the pastor or evangelist may greet those accepting the invitations. If the floor is bowled, the pulpit should be on a level with the floor at the rear of the building. If the floor is not bowled, a pulpit eighteen inches high for smaller buildings and twenty-four inches high for larger buildings is generally satisfactory.

The aisles should be wide—say, for a building seating 600 to 1,000 at least five feet in width. Blind aisles, as a rule, should not be used. When the invitation is given, the person ought not to start down the aisle only to

welcome. The light should be so arranged that both the speaker and the singers who participate in the evangelistic services will not be in the dark but in the light. It is not the lime-light we are seeking, but sufficient light for the message in sermon and in song to be spoken in the most effective manner.

Due consideration must be given to the day meeting of evangelistic services. It happens not infrequently that at the day services the sunlight streams through the windows in such a way as to blind either the speaker or the hearers. Proper curtains or shades should be provided to remedy this trouble.

Another consideration to be given for the construction of the auditorium is a good place for the chorus. Experience has demonstrated that in evangelistic services chorus singing is much more effective than the singing of the ordinary quartette choir. There should be a suitable place for a chorus of at least fifty voices. It may be directly behind the pulpit, or it may be to the side of the pulpit. The location of the chorus, however, should be so close to the pulpit, and so constructed with reference to the pulpit, that the message in song and in sermon will be in closest harmony. The choir should not be too high above the congregation, but should rather be where it will seem to be a part of it. It will probably be necessary to keep in mind the fact that during evangelistic services a piano, or pianos, may be used in connection with the orchestra of several pieces, rather than the pipe organ which is used at the usual services of worship.

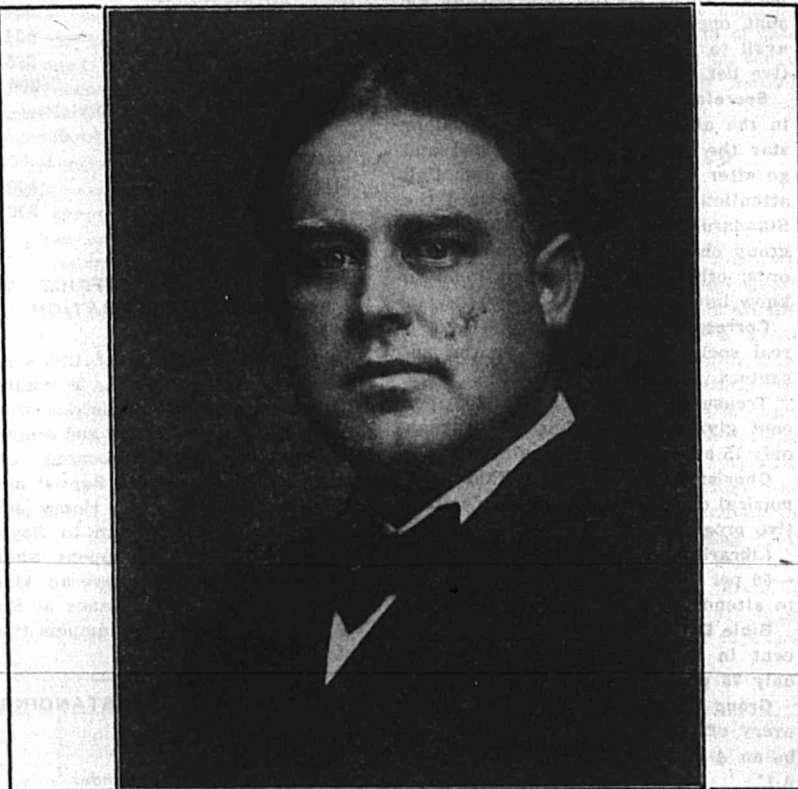
Another need is an "inquiry room." Many evangelists and pastors find that one of the most effective ways of dealing with anxious souls is to have them remain after the congregation has been dismissed. In an after-meeting there is an opportunity to deal definitely with each person. This room should be located close to the auditorium. A large room near the front which can be easily reached, or possibly a room on the side, and in some cases perhaps, a room in the basement, can be effectively used for this purpose. Probably a large class room to the right or the left of the pulpit, where the pastor and the evangelist, and a few well-chosen workers, can meet with interested people at the close of the service, is most satisfactory for this purpose. This same room could be used as a prayer room before the services.

To sum it all up:

The auditorium that is adapted to evangelistic services should be attractive. Both its exterior and interior should carry with them the invitation of the Spirit and the Bride, "Come."

In the second place, it should be comfortable. Every detail looking to the comfort and convenience of the audience ought to be well attended to.

In the third and last place, it ought to be adapted to the simple message of salvation. The preacher and the singers are messengers sent from God. They come to bring good tidings of joy to a lost world. They are to press home the invitation to come to Jesus Christ. In the construction of the building, this great work of the church should be made as effective as possible by the adaptability of the auditorium to the evangelizing of the constituency which it is to serve.



If galleries are used, they should be built so that the occupants of the gallery will feel that they are really a part of the congregation. Galleries which are only in the rear of the building make it very difficult for those in them to be reached. If galleries extend on both sides of the auditorium, as well as in the rear and have steps leading down to the pulpit, or to the front near the pulpit, they are much more serviceable. People who fill the galleries are frequently late-comers, and late-comers are generally careless church members, strangers, or the unsaved. To separate them from the general congregation downstairs, is to break the force of the message, so far as they are concerned.

The acoustics of the building ought to be the very best. For much of the message to be lost because of poor acoustics is nothing short of a tragedy. The speaker ought not to be under any strain to make himself heard, but ought to be able to give

find that it stops a few pews ahead.

The pews should be comfortable. We should consider that in evangelistic meetings the services are frequently longer than in the ordinary service. We ought to make it as comfortable as we can for those who come to hear the message. The pews should also be placed so as to permit penitents to leave their places and accept, even when the church is crowded, without unnecessary inconvenience.

This should be borne in mind in the placing of the church pews. A good distance from the back of one pew to the back of the next is thirty-four inches.

The interior lighting of the church is another matter that should be well cared for. Bright, cheery auditoriums are much more satisfactory for evangelistic services than gloomy ones. The light should not be glaring so as to blind, but should be sufficient to produce the effects suggested above of real cheerfulness and

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

Attendance October 15

Nashville, First	1,047
Knoxville, Bell Ave.	879
Chattanooga, First	801
Knoxville, Fifth Ave.	592
Maryville, First	576
Knoxville, First	525
Jackson, Second	487
Knoxville, Broadway	452
Chattanooga, Avondale	425
Nashville, Edgefield	402
Nashville, Eastland	382
Chattanooga, Tabernacle	376
Nashville, Immanuel	371
Nashville, Third	363
Humboldt	349
Erwin	332
Chattanooga, East	319
Rossville	318
Knoxville, Island Home	316
Harriman, Trenton St.	316
Chattanooga, Central	307
Nashville, Judson Memorial	305

A NEW COLLEGE PUBLICATION, "THE BAPTIST STUDENT."

Under the efficient editorship of Mr. Frank H. Leavell, Secretary of the Inter-Board Commission for the Southern Baptist Convention, a new college magazine, "The Baptist Student," is being presented to the Baptist students of the South.

The September-October number is just off the press. It has an attractive cover and is brimming full of pictures, news articles and stories of the student life in our colleges.

We wish to commend this magazine to our Baptist students in Tennessee. Its pages are devoted to the interests of all existing denominational organizations in our colleges. We wish to call attention especially to the suggestions given for the BYPU programs in our college BYPU's. The price is 75 cents a year—club rates of 60 cents.

Special Offer—3 Months for 50c.

AN APPRECIATION

Your State Secretary wishes to take this opportunity to thank the young people of Tennessee for their loyal co-operation during the Baptist and Reflector Campaign. Words can never express the gratitude nor repay the service so heartily given by our pastors, our young people and all the church forces in this kingdom Campaign. We may well feel proud of our share in the results reported October 15.

200 A-1 UNIONS BY JANUARY 1

This is our aim. We must make every one of the remaining Sundays count. October 1 and 8 are of the past. You have still every possible chance to reach the Standard before the time is up. Let's make this our three best months of work.

HOW TO BECOME A-1

The Baptist and Reflector Campaign just coming to a close is but the be-

ginning. A great program is ahead of us for the next few months—October, November and December for the BIG A-1 QUARTER in Tennessee. We are aiming for 200 A-1 Unions by January 1. If we get this number, we'll lead the South. October 1 was the first Sunday in the new quarter. Standards of Excellence have been sent from Nashville. The following are some suggestions as to how to attain it:

1. Put the Standard on the wall.
2. Have the secretary devote ten minutes to explaining it.
3. Vote to adopt it.
4. Get to work—Each member and officer having an important part in reaching it.

President.—Boost the Standard at every service—Make programs attractive.

Vice-President.—Get new members. Follow up the absentees and get them back. Clear up the roll, putting absent ones (if no other method will avail to get them there) on an inactive list.

Secretary.—Help the Vice-President in the above. Check with a seal or star the points already attained and go after what you have not got. Call attention to the progress toward the Standard each Sunday night. Keep group charts up. Keep accurate records, otherwise you cannot hope to know how you stand.

Corresponding Secretary.—Have a real social. Help follow up the absentees.

Treasurer.—Aim to have 100 per cent giving to the church (although only 75 per cent is the requirement).

Chorister and Pianist.—Make it a musical quarter with especially attractive programs.

Librarian.—Arrange a study course—50 per cent of membership required to attend.

Bible Drill Leader.—Aim for 100 per cent in Bible Reading (requirement only 75 per cent).

Group Captains.—Co-operate—Help every officer to get every member to be an A-1 member. Have your group A-1.

B. Y. P. U. Member.—Help place your Union with the other 200 A-1 Unions in Tennessee.

THE COMMITTEE OF SEVEN

In an endeavor to have every Senior Union reach the A-1 standard by January 1, several of our cities and organized Associational B. Y. P. U.'s have adopted the following plan:

A committee of seven young people has been selected to look after every point on the Standard of Excellence acting under the direction of the president. (1) The first member looks after organization and sees to it that every union has a sufficient number of officers and committees and is divided according to the group plan.

(2) Another member of the committee cooperates with the vice-president of the local unions in keeping up the attendance during the quarter—the requirement is 75 per cent.

(3) Another member makes sure that each local B.Y.P.U. has a business

meeting with written reports and reports to the church annually.

(4) Another sees to it that one real social is given during the quarter.

(5) The fifth member oversees the Bible reading of the young people, getting an average in each union of at least 75 per cent of daily Bible readers.

(6) This member promotes study classes in the local churches; 50 per cent of the membership must take the Study course during the year.

(7) Cooperating with the local treasurers, each Union must have 75 per cent of its active members giving systematically according to the church plan. The seventh member looks after this part of the work.

With this committee—each one a "live wire" and enthused and absolutely devoted to his task for the quarter—we hope to have every Senior Union in each of our cities and organized associations A-1 by this plan.

THE BAPTIST AND REFLECTOR CAMPAIGN

The Quadrangular City contest resulted as follows (some reports still to be received):

Knoxville	634
Memphis	534
Nashville	375
Chattanooga	300

In the Three Grand Divisions of the State, the standing is to date:

East Tennessee	1,400
Middle Tennessee	800
West Tennessee	900

Please report at once!

THE DYERSBURG DISTRICT OF FRIENDSHIP ASSOCIATION

Under the leadership of the associational president, Mr. A. T. Smith, of Dyersburg, and the district vice-president, Mr. A. E. Gurley and others, the Dyersburg district secured seventy subscriptions to the Baptist and Reflector, twenty-five to Home and Foreign Fields, and fifteen to Royal Service. That's what happens when folks are organized and have an Aim. Mr. Gurley was in attendance at the City Training School in Memphis this past week.

INTER-RACIAL UNDERSTANDING NEEDED

By Will W. Alexander

Most of the thinking of whites and negroes about one another in America is not more than half truth—half truth given currency by newspapers and magazines, white and colored; near facts tinged by racial interpretation. Special racial situations, such as riots, are usually interpreted to the outside world according to the racial state of mind of the person or group reporting. Community customs and attitudes are not determined by facts, but are based upon certain racial assumptions with little basis in fact. For example, the common assumption among whites, that, when a negro family tries to get away from the muddy, dark, unpolluted streets where most negro homes are, it is because they want to live next door to white people.

Here is the test for those who would improve race relations—to state the case in terms of the concrete and thus challenge white and colored men to action around concrete situations

where agreement is easiest. Out of such work will come the better racial attitude. There are here in the South great human tasks which challenge white and colored intelligence and faith. These furnish the best opportunity for the building of racial good will. For example, we shall never lower the death rate from tuberculosis until white and colored intelligence work together to that end. An invaluable by-product will be better racial attitudes.

416 Palmer Bldg., Atlanta, Ga.

REVIVAL AT ONWARD

By W. G. Keyt.

It was the writer's privilege to do the preaching at a meeting at Onward. This is a station on the Sparta branch of the N. C. & St. L. R. R. about two miles from Doyle, southwest. We began the meeting on Wednesday evening, September 13, and closed on Sunday evening, September 24. As a result of this meeting there were ten conversions, besides a number who had been neglecting their duty who were enlisted in the Lord's work. There is no church at Onward, but we received those who were converted into Greenwood and Hopewell churches. We have, up to the present time, baptized six, and two more have been approved for baptism. We expect to baptize at least five or six more as a result of this meeting. Great crowds were in attendance and good order and good attention was given. We are now at Greenwood Church, one mile from Doyle. Good crowds are in attendance and good order prevailed. The interest is increasing. We are expecting great good to be the result of the meeting. We are planning to put out a vigorous campaign in the church where we preach for the purpose of enlisting the numbers in greater work in service and in giving and taking care of our pledges in the 75 Million Campaign. We have been gaining in most every line of our work but, a great task is yet before us if we do what we ought to do. May the Brethren pray for us, that God will lead us on to victory, and to him be all the praise. Spencer, Tenn.

NEWS AND VIEWS FROM FLORIDA

By A. J. Holt

The Peace River Baptist Association has just closed its forty-seventh session at Nocatee. Forty-five churches were represented, by about 200 messengers. This association is about 100 miles in length from north to south, and about seventy-five miles in width from east to west. Although the late rains had made the roads almost impassable, yet there was a good attendance. The writer was chosen for the third time as moderator. The Florida Baptists Children's Home, is located within the limits of this association, with that superb ex-Tennessean as president. The Home reported about 120 in family now, and in a prosperous condition. Certainly there had been a lack of funds, as the Home depends on ten per cent of the 75 Million Campaign funds to support it, and this per cent is only to be taken from Florida contributions, and these have not been paid promptly. Were it not for the many-sided man at the head

of this enterprise, it would have seriously suffered.

The Association unanimously passed the following resolutions:

We, the Peace River Baptist Association, do hereby affirm our belief in the Bible as the inspired word of God; that we believe in the origin of the species as set forth by Moses in the first and second chapters of Genesis; that we do utterly repudiate the thought that man descended from the ape or the monkey; that we believe in the "Virgin birth" of our Lord Jesus Christ; in his marvelous life, in his sacrificial death on the cross, and in his miraculous resurrection from the dead, and in his great atonement for the sins of such as believe in Him.

There was also a call made to our schools and colleges to expurgate themselves of all teachings and teachers, if they had them, that taught differently from the principles on which we are founded in the word of God.

Dr. C. W. Duke, pastor of the First church, Tampa, is doing great things. He has lately associated with himself, Dr. George Hyman, formerly pastor at Sanford, who becomes the superintendent of extension. They are projecting a mighty temple to cost into the hundreds of thousands of dollars. They now claim to have the largest Sunday school in the state, numbering about 1,200.

Palm Avenue Baptist church, Tampa, suffered the grievous loss in the resignation of Dr. W. C. Golden, who for more than a year has steadily declined in health until he felt compelled to give up his great church and retire to see if recuperation might be attained. There are no better men than W. C. Golden. Let us all devoutly pray our Lord to lead him to recovery.

Dr. W. J. Bolin, also an ex-Tennessean, is bringing things to pass at Lakeland. That is a great church. They have perhaps the most modern and up-to-date Sunday school building in the state, unsurpassed in the South.

The First Baptist church of Arcadia is making some progress. They have had not especial meetings this year, but have enjoyed a steady growth. We have outgrown our Sunday-school quarters, and are now having to teach two of our largest classes in a garage. We are gravely considering the erection of a modern Sunday-school building. We cannot take care of any more Sunday-school pupils as it is. We have twenty class rooms and 400 enrollment. But we must expand.

POLK COUNTY ASSOCIATION

By Chas. E. Taylor, Clerk.

The Polk County Association held its first session with Hiwassee Union Church, Reliance, Tennessee, on Tuesday, Wednesday and Thursday Oct. 3rd, 4th and 5th, 1922. Brother J. E. Johnson of Benton, Tennessee, was re-elected moderator and Chas. E. Taylor of Ducktown, clerk. The session was in every way a success and the same sweet spirit which characterized the organization meeting at Ducktown, at the organization of the association, was unmistakably present at this time. The meeting was well attended and the interest great. The

association now comprises twenty-two churches, all located within the county, and it is thought that by next session every church in the county will join, bringing the total number up to more than thirty.

Great stress was brought to bear upon the messengers present to rally the entire membership of the association to the support of all the causes fostered by our Baptist people and to develop and put into action every department of church work.

Among visiting brethren from other associations were Dr. Claud E. Sprague of Ocoee Association, Rev. J. P. Massengill, of Tennessee Valley Association, Rev. F. A. Webb, Rev. James Kincaid and others of Eastanala Association, Bro. Jno. M. Shearer, of Liberty Association of North Carolina, and Mrs. John L. Williams, an active worker of the Woman's Missionary Society, of Sweetwater Association.

Much praise is due the good people of this little mountain community for the excellent hospitality and kindness shown visiting delegates. Hiwassee Union Church is located on the banks of the beautiful Hiwassee River, which flows through the great Apalachian National Forest Reserve in Polk County, and is just across the river from the Reliance Station of the Louisville and Nashville Railroad. The picturesque scenery in the community coupled with ideal weather conditions, contributed largely to the success of the meeting and with the spirit of the Master which was so unmistakably present, those present left the meeting looking forward with much pleasure to the next session which is to be held with Zion Baptist Church, on Tuesday before the second Sunday in October, 1923. This church is located about two miles from the great Hydro-electric Power Plant of the Tennessee Power Company at Parkville, Tennessee, and is easily accessible by good pike roads.

BIBLICAL DISCUSSION AT ASHLAND CITY, TENN.

By E. H. Greenwell

A series of discussions between E.

H. Greenwell and C. D. Crouch will begin at the Baptist church in Ashland City, Tuesday night, October 24, lasting until Friday night, October 27.

First subject for discussion will be: "The scriptures teach that Baptism to a penitent believer is one of the conditions which must be complied with in order to the remissions of past sins. Aff. Crouch; Neg. Greenwell."

The time for the discussion of this subject will be Tuesday night, two hours 7 to 9 o'clock; Wednesday morning two hours, 10 to 12 o'clock; and finishing up Wednesday night, 7 to 9.

Second subject, beginning Thursday 10 to 12 and 7 to 9:

"The scriptures teach close or restricted communion as generally taught and practiced by Baptists." Aff. Greenwell; Neg. Crouch.

Last subject, beginning Friday, 10 to 12 and 7 to 9:

"The scriptures teach that it is possible for a child of God to so apostatize as to be finally lost." Aff. Crouch; Neg. Greenwell.

We are expecting this discussion to be conducted on a plane above the average as it is undertaken without a banter or dare from any one, simply believing on part of each of the speakers that a discussion of this nature will be helpful and in no sense hurtful. Every one cordially invited to attend the full discussion.

AN APPEALING NEED

By J. H. Gambrell

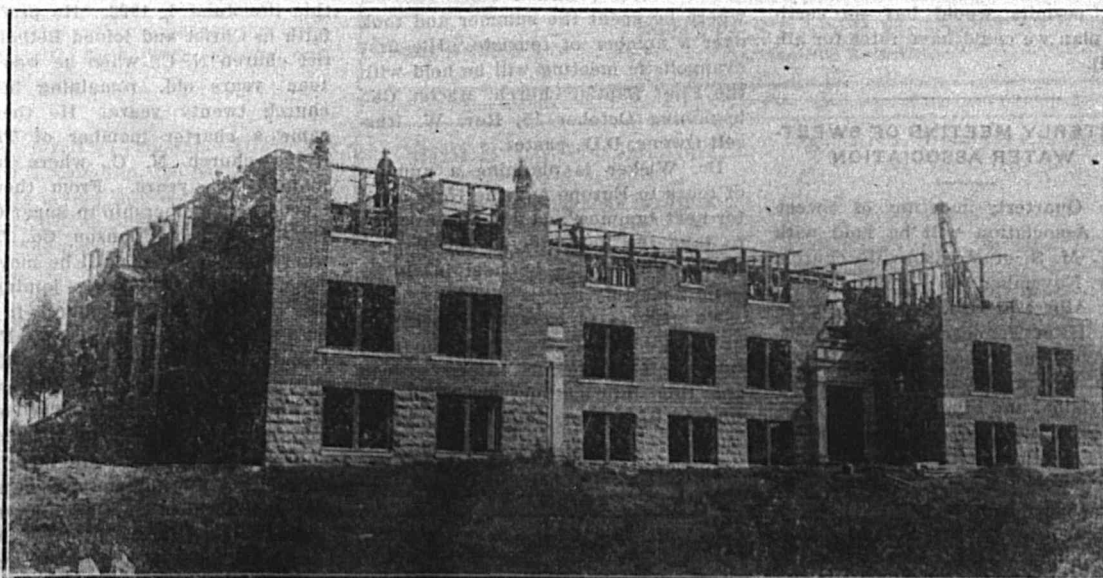
Among Baptists who are sound in the faith and intelligent, the great word is Co-operation, all at it all the time. Fellow-helpers make a great comradeship in any worthy enterprise. Such comradeship conquers almost insuperable difficulties. "Trust is mighty and will prevail," when those who believe it, co-operate in its propagation. New enterprises, secular and religious, are largely dependent on general information concerning their mission and achievements, real and prospective. A three-pound infant is a slim prospect for a stalwart man, but with twenty-one years of care-tak-

ing and training, a new and virile citizen blesses the world. Religious and benevolent institutions, all sorts are conceived in some one mind, founded and grows.

Churches are organized and grow if they ever do any good; the same is true of all other religious and humanitarian institutions—schools, sanatoriums, orphanages and the like. In the nature of things such enterprises cannot support themselves any more than a cow can live on her own milk and supply her owner's family with milk and butter. The foregoing strikingly applies to denominational institutions—these properly understood are not in the pauper class, but offer great opportunities for investments which pay immortal dividends in time and eternity. "Give and it shall be given unto you." "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me." By as much as "Salvation by Grace" exceeds the deeds of the law, so does Christly giving to bless others, to just forward the kingdom among men, exceed the anti-Christian policy—get all you can and keep all you get. "The liberal soul shall be made fat," but "There is that with holdeth more than is mite and it tendeth to poverty." Know we not that earth's "deep poverty givers" experience most thrilling delights when they pass through the gate into the Eternal City and face the results of their sacrificial service.

A special plea is made that somehow Baptists create a fund to help care for that large number of afflicted who are unable to provide for themselves. The sanatorium management goes to the limit with funds provided, but the appealing needs are far beyond the supply—the writer knows the situation first hand. Baptists have a gold mine of opportunity for service in our Southern Baptist Sanatorium. Some noble preachers are here who are being helped by their financially weak churches. This policy should become general, not only as to preachers, but to all worthy Christians who need such aid. This is indeed an appealing need.

El Paso, Texas.



Administration Building at the Tennessee Baptist Orphans' Home, in Course of Erection.

Construction has been delayed by a shortage of brick, and the management faces another more serious delay, and that is a shortage of funds. The first shortage could not be sup-

plied, for a time, because of strikes among the coal miners and railway shopmen. As to the second shortage: We have received \$6,000 from the special offering for this building. We

believe that the more than \$30,000 balance on the building will be supplied by the loyal host of sympathetic supporters of our worthy cause in the State.

WOMAN'S MISSIONARY UNION

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

OUR ANNUAL MEETING

November 13, 14, 15, are the dates; Knoxville, the place. We are anxious to have a large number of Associational superintendents present Monday evening at 8 o'clock for the conference of superintendents with the State Executive Board. Our conference and both Tuesday and Wednesday sessions of the Woman's Missionary Union will be held in the First Baptist church. The Young People's program will be Tuesday evening in Bell Avenue church.

The general State Convention will be held in Deaderick Avenue church, beginning Wednesday the 15th, at 10 a.m.

We have an unusually good program for our W. M. U. meeting. Mrs. W. C. James will represent the general Union. We are to have Miss Alice Huey of Lachow Fu, China. One of our mountain schools will give a demonstration, thus representing our Home Board. The Baptist Bible Institute, and Sunday School Board, will have representatives.

We will have reports of W. M. U. Training School and Margaret Fund, and the usual official reports. Knoxville is full of Baptists. We can have a crowd if no one goes from other parts of the state, but we are anxious for a large attendance from other sections. Entertainment is to be on the "Harvard plan," lodging and breakfast. There are numbers of good places on Gay street and near the First church where good meals are served reasonably.

Every W. M. S. and Y. W. A. is entitled to one delegate for every ten members or fraction of ten, and every G. A. R. A. and S. B. B. one delegate, an adult. We are especially desirous that the leaders of our Junior organizations attend. Knoxville will entertain all who will go. If as many as two hundred and fifty buy railroad tickets, we will have rates, on certificate plan. If those of us who use clergy permits would buy on certificate plan we could have rates for all. —M. B.

QUARTERLY MEETING OF SWEET-WATER ASSOCIATION

The Quarterly meeting of Sweet-water Association will be held with the W. M. S. of Madisonville church, Friday, November 10.

Mrs. Albert E. Hill, president of the W. M. U. of Tennessee, will be present. We hope to have Mrs. J. H. Anderson, vice-president of East Tennessee Division, and other visitors.

To give time to the various addresses of the visitors it is desired that every W. M. U. organization of the Association have written reports, to be given a committee selected by the president of the societies for the awarding the four Associational penants.

It is urged that every church in the Association send a number of women to this meeting.

Our Field Workers, Miss Julia Allen, sends a good report of Cumber-

land Association. "A splendid meeting in the absence of the superintendent, Mrs. Russell, Mrs. Smith, president of Clarksville society, presided in the W. M. U. meeting the first day. In the business session, reports were read and a superintendent and secretary-treasurer were elected. Mrs. C. A. Widick, nee Miss Ethel Jones, was made superintendent. The association raised a fund to send her to the State Convention. Miss Allen read and spoke to the report on Woman's work in the general association. The Association voted to employ a trained man to give full time to teach Stewardship and build up the work generally. The W. M. U. will use the district idea in quarterly meetings; there is big opportunity for development in the Association."

Miss Allen went on to Western District Association. Your secretary had the privilege of attending her own Association, Nashville, meeting at Franklin. The crowd was good and spirit fine. Great address by Dr. Hampton on the "Reinforcement Campaign," and great sermon by Dr. Powell.

The women were given the hour from three to four in the afternoon. The superintendent turned over her report to the clerk and the time was given to a brief discussion of the general work by the corresponding secretary. The new "Good Will" Center was presented by Miss McCullough, and Mrs. Chas. Fisher spoke on the Training School.

The Laymen had the evening service, several speeches were made from the floor; the address of the evening by Dr. John Hill, was a great climax to a great day. We learned the second day was also well attended, Dr. Clark speaking on Education and Dr. Aldridge preaching a great sermon. The hospitality of Franklin church was splendid. —M. B.

Dr. J. J. Wicker, of Richmond, Va., has recently returned from Europe, where he spent the summer and took over a number of tourists. His first evangelistic meeting will be held with the First Baptist church, Macon, Ga., beginning October 15, Rev. W. Russell Owens, D.D., pastor.

Dr. Wicker is planning a number of tours to Europe and the Holy Land for next summer; and will also arrange to take the delegates to the Baptist World Alliance to be held in Stockholm next July.

He expects to have his itineraries, giving all details, ready in the near future. Any persons interested can get this information by addressing him at Richmond, Virginia.

WEEK OF PRAYER AT PHILADELPHIA

By J. T. Barnhill

The Woman's Missionary Union observed the week of prayer in our church realizing much benefit and experiencing a great spiritual blessing. Twenty dollars was the amount of offering for State Missions. Rev. A. B. Johnson preached Saturday night

to a large and attentive congregation, which was a continuation of the spiritual uplift. On Sunday, the Sunbeams gave an interesting program; the offering amounted to four dollars for State Missions—two additions to our church membership.

Obituaries

Bond: Carrie Dale Rhodes was born May 25, 1872. Was married to Jason Leeman, May 2, 1889. A daughter was born to them, but the young husband and father was called to his Heavenly home, May 17, 1890, leaving the young mother to fight life's battles alone; but she sought and found help from the Lord, giving her heart to Jesus. She joined Bradley's Creek church October, 1899. She was married to John Bond March 26, 1907; to this union a son was born. She died July 14, 1922, thus ending a useful life. To the bereaved one we extend our heart-felt sympathy.—Bettie Mathes, Bessie Lee Lester, Committee.

Davis: Brother J. B. Davis was born August 9, 1852. Died at his home in Decatur, Tenn., September 22, 1922.

His death was not unexpected and occurred very suddenly. Brother Davis has been a member of the Baptist church for over thirty years, and had a large circle of friends, who appreciate his Christian life and conduct. His widow, two sons and four daughters survive him. The funeral services were held in his home and conducted by Rev. J. H. Pender, pastor of the First Baptist church of Athens, Tenn. Brother Davis was a devoted husband, a kind, affectionate father and a generous neighbor.

In his younger days he was successful in business, and leaves a good property to those who survive him. T. R. Waggener, pastor of the Decatur Baptist church.

Gambill: Alvin Judson Gambill, the only child of William B. and Rachel Gambill, was born in Johnson City, Tenn., October 28, 1868. Departed this life June 4, 1922. He professed faith in Christ and joined Bethel Baptist church N. C., when he was fourteen years old, remaining in this church twenty years. He then became a charter member of Timber Ridge church, N. C., where he remained five years. From there he moved his membership to Sugar Grove Baptist church, Johnson Co., Tenn., where he remained until he moved to McMinn county, Tenn., joining the Mt. Harmony Baptist church in 1920. He was married to Miss Fannie Daugherty, September 29, 1901. To this union were born six children, two of whom died in infancy. The remaining four, Thomas, Eugene, Elizabeth and Mildred are left with their mother and aged grandmother to mourn his death. Brother Gambill was an educated Christian gentleman, an affectionate husband and father, a splendid neighbor and friend. He was loyal to his church and true to his pastor, both of whom feel keenly the loss of this true soldier of Jesus' Christ.—By his pastor, T. R. Waggener.

Williams: Granville Slaton Williams was born in Decatur, Tennessee, Sep-

tember, 1847. He was licensed to preach the gospel in 1867, by the Hickory Grove Baptist church, Tennessee. In October, 1873, he was ordained to the full gospel ministry, by the First Baptist church of Murfreesboro, Tennessee.

During his long and successful ministry he was pastor of the following churches: Court street, Bowling Green, Kentucky, four years; Central church, Nashville, Tennessee, ten years; Tabernacle church, Raleigh, North Carolina, two years; Second church, Brooklyn, New York, one year; Bristol, Virginia, five years; Metropolitan church; Washington, D. C., eight years; Baptist church Boston, Massachusetts; Baptist church, Jackson, Tennessee. On account of failing health, he resigned the work at Jackson and came to Whittier, California, where after regaining his health, he became pastor of the Whittier Baptist church. From Whittier he came to Los Angeles, California, and on the first Lord's day, in October, 1913, accepted a call to the pastorate of Sunnyside Baptist church of Los Angeles, continuing in said pastorate until the time of his death September 4, 1922, a period of almost nine years.

During the years of his ministry he led thousands to Christ, baptizing into the fellowship of the many churches and missions with which he labored, more than three thousand converts.

UNIQUE REVIVAL MUSIC

By R. L. Whitcomb

Mrs. Ethelyn Potts Ware, of Memphis, Tenn., will assist with the revival at the Central Baptist Church, of Martin, Tenn., with her Italian harp. Mrs. Ware is doing evangelistic work by presenting the old hymns in a striking and effective manner in her solo work. She also uses her harp in accompanying with vocal soloists. Mrs. Ware was for five seasons harpist with the San Antonio Symphony Orchestra, of San Antonio, Texas, and is also an accomplished pianist. While the harp is somewhat new and unique in revival work, it presents the old time hymns with a touching power over the audience and also attracts considerable interest. The harp is the sweetest of all music and when played in the spirit of the old time hymns it brings realization to a wearied soul.

FROM BROTHER S. M. HUCKABA

The Lord has greatly blessed us. We started our meeting out first Sunday in August, at Brace for which the writer is missionary pastor. The meeting continued eight days resulting in eight or ten professions of faith in Christ, seven additions by baptism and one reclaimed and the church greatly revived for which we give the Lord all the glory and praise. On my field I have witnessed about thirty-seven professions of faith in Christ and have baptized eighteen and some two or three stand approved for baptism. Dear Brother, you are giving us a fine paper, and, according to my way of thinking, it is sound to the core, and it keeps us posted on the work in general. You will find the names of three new subscribers. Yours for the work in Lawrence County Association, and Grand Old Tennessee, and to the uttermost bounds of the earth.

God bless the Editor and his workers in the good work you are doing.

Book Reviews

By Prof. Harry Clark.

NEW RELIGIOUS BOOKS.—Note-worthy religious books just being brought out by The Macmillan Company include "The Church in America," by William Adams Brown; "Spiritual Energies in Daily Life," by Rufus M. Jones; "Preaching and Sermon Construction," by Paul B. Bull; Snowden's Sunday School Lessons for 1923; and "The Ministry as a Life Work," by Robert L. Webb.

Does God Really Care?—Essays of challenge and comfort for the present crisis by Albert D. Belden, the Religious Tract Society, 4 Bouverie Street, London.

These twenty-two chapters in 288 pages are recommended to those who have been bereaved in this war to those who are alarmed by the present unrest. The chapters on the poem, "The Rosary," on "Forgiveness," on "God's Hidden Forces," are worth re-reading many times. For funeral sermons and talks on Heaven, this book would be thought provoking and helpful.

The Preacher and the People.—Price indistinctly marked. I think it is \$1.50 net, by the Methodist Bishop, F. J. McConnell, The Abingdon Press, 166 pages.

These lectures were delivered at De Pauw University. Some day we shall have similar lecture foundations at our four Baptist colleges. Every preacher would profit by reading this book and especially our young ministers. This noted author rather overdoes the claims of social psychology.

The Philosophy of Prayer.—By C. K. Mahoney, \$1.00 net, The Abingdon Press, 124 pages.

This is a little hard to read unless one has been trained in philosophy. Like many books of modern scholarship, there is too much quotation from commentators on the Bible (some of them unorthodox) and not enough quotation from the Bible. However, the book is valuable for the scholarly type of reader. After investigating all the philosophies, the author shows that the God of the Bible is the ideal to which the straying philosophies of men must finally bow.

The Spread of Christianity.—By Paul Hutchinson, \$1.50, postage extra, The Abingdon Press, 276 pages.

Written for pupils in the eleventh grade of the public school. It presents Christianity as a growing power and has a strong undercurrent of appeal to young people to help develop our missionary program. It tries to straddle the fence in its attitude toward Catholicism with an effort to be just and fair toward some of the achievements and future of the Roman church. In the main, I like the book and recommended it for popular reading; but pages 9 and 11 are irritating in their failure to insist on the divinity of Christ. "Some have claimed that Paul, rather than Jesus, should be regarded as the founder" (of Christianity) is one sentence to which I vigorously object.

The Psychology of Early Adoles-

cense.—By E. Leigh Mudge, 60 c net, The Caxton Press, 114 pages. This is another of the splendid textbooks for Sunday-school teachers outlined and approved by the Sunday School Council of Evangelical Denominations. The treatment is well balanced, conservative, scholarly, stimulating. Recommended for parents and teachers of children from twelve to fourteen years of age. It is worthy of a place in college classes in Psychology.

Radiant Hopefulness.—By J. J. Taylor, vice-president of the Southern Baptist Convention, \$1.00 net, Fleming H. Revell Company.

For those who are disturbed by the upheaval of our present world, these optimistic chapters will bring cheer and encouragement. The various sermons are well outlined and interestingly written. Recommended enthusiastically to both ministers and laymen. You will re-read it if you once read it.

The Bible in Graded Story; Volume Two, The Good Neighbor.—\$1.00 net, postage extra, by Clara Belle Baker, 132 pages.

This is another one of the admirable Religious Education Texts for use in Week Day Schools of Religion, Vacation Bible Schools, and in Home Training. These 31 stories are beautifully told for children from 6 to 8 years of age, and retain the Bible language. Recommended for mothers and for Sunday-school teachers. Published by the Abingdon Press.

The Lion and the Lamb: A Drama of the Apocalypse.—\$1.75 net, by Thomas Osborne, The Abingdon Press, 264 pages.

A remarkable sermon on the Book of Revelation which was preached before the Methodist Conference at Muscatine, Iowa, and published by universal request. The author believes that Revelation was written primarily to cheer the early Christians under persecution and that many wrong interpretations are put upon the book. It is an interesting study whether you agree with him or not, one of the best on this topic that the reviewer has seen. In his remarkable 11 chapter, the author presents the book in dramatic form with scenes and speakers.

Jeanne Marie's Triumph.—\$1.25, by Clara E. Laughlin, 160 pages, Revell.

This is a very interesting novel telling of the plots and counterplots and the stirring incidents of France's great struggle.

When Jesus Wrote on the Ground.—\$1.50 net, by Dr. Edgar Dewitt Jones, of the Central Christian Church, of Detroit, 234 pages, by George H. Doran Co.

Seventeen delightful essays. He has strong pleas for family worship. He disagrees with some of his brethren in this section in taking the Baptist position about the Holy Spirit. He can even preach on "And they shall become one flock" without demanding that every one join his denomination. Recommended to preachers and to those who have prayer meetink talks to prepare.

The Vitality of American Ideals.

\$1.25 net, by Shaller Matthews, Dean of the University of Chicago Divinity School. Lectures given on the Bennett Foundation at Wesleyan University. The Abingdon Press, 208 pages.

Recommended to teachers of civics, to preachers, to editors and lawyers. Like everything written by Dean Matthews, this is a very strong and thoughtful book dealing with the great ideals that have made America. It will require slow and thoughtful reading. He takes a strong stand against Continental morals and social standards which some are trying to introduce into America.

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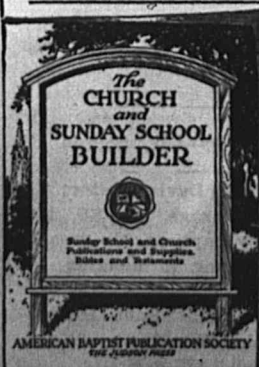
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PASTORS' CONFERENCES

NASHVILLE

Grandview; Don Q. Smith: Dr. Hammond of Anti-Saloon League; Dr. W. C. Golden, "Helping One Another." In S. S. 297; in B.Y.P.U. 50; in Jr. B.Y.P.U. 37.

Calvary; W. H. Vaughan: "God's Servant," Matt. 12: 18-20; "Serving the Living Christ," John 21: 22. In S. S. 102, in B.Y.P.U. 18.

Springfield; L. S. Ewton: "God Preparing for a Great Forward Move," Ex. 1: 1; "Some of the Great Days in the Life of Our Savior."

Judson Memorial; C. F. Clark: "The Goodness of God," "A Startling Contrast." By letter 4; in S. S. 305 in B.Y.P.U. 54; in Int. B.Y.P.U. 18; in Jr. B.Y.P.U. 22.

Edgefield; W. M. Wood: Dr. S. E. Tull preached at both services. Received for baptism 6; baptized, 1; by letter 5; profession 31; in SS, 402; in B.Y.P.U. 128.

Goodlettsville; H. F. Burns: "Caleb's Courage; at night, "Caleb's Possession."

Immanuel Baptist; Ryland Knight: "A Timely Prayer," Psalm 85: 6; "A New Heart," Ezekiel 36: 26. In SS, 371. The church voted unanimously to proceed with the erection of an adequate Sunday school building.

North Edgefield; A. W. Duncan: "Where There Is No Vision," "A Sinner's Prayer." In S. S. 217; in B.Y.P.U. 78.

Mt. View; F. P. Dodson: "The Oneness of Christ and His People," "God Seeking the Reconciliation of the World." In B.Y.P.U. 20.

Grace; J. A. Carmack: "Ye Are the Salt of the Earth," "The Signs of Our Lord's Return to Earth." Baptized 1; in S. S. 285; in B.Y.P.U. 62. Splendid audiences and a good day. Revival meeting begins Nov. the 2nd Sunday.

Third; C. D. Creasman: "When Power Fails," "The Old Time Religion." Baptized 1; profession 1; in S. S. 363; in B.Y.P.U. 99.

Seventh; Edgar W. Barnett: "Forgiveness of Sins," "Unrevealed Riches." Baptized 1; in S. S. 263; in B.Y.P.U. 46; in Sunbeams 38.

Park Ave.; A. M. Nicholson, pastor. "A call for Consecration" and "Marred Vessels." In SS, 233; in BYPU No. 1, 18; No. 2, 11; in Intermediate, 30; in Jr. 34.

First; W. F. Powell, pastor. "The Face of a Lion" and "The Lad and the Ladder." In SS, 1,047. Received for baptism, 2; by letter, 6; profession, 11; additions, 8. Young Business Woman's League held first anniversary banquet with 162 plates.

Belmont Heights; Geo. L. Hale, pastor. "Transformed From Glory to Glory" and "The Wonders of God's Love." By letter, 1. In S. S. 254; in BYPU, 39; in Intermediate, 8; in Jr. 27.

Eastland; O. L. Halley, pastor. "The Lord Whose I Am" and "Behold the Lamb of God." In SS, 382; good BYPU; baptized, 1.

Central; Felix W. Muse, pastor. "Evangelism" and "Faith." In SS, 145; in BYPU, 135; in Jr., 12. Meeting begins Sunday the 22nd. Evangelist M. G. Leaman preaches. Brother

Wm. R. Halley sings. The church has completed a religious census and cottage prayer meetings are splendidly attended.

Lockeland; J. C. Miles, pastor. "A Revival of Religion" and "The Place of Prayer in a Revival." In SS, 220; good BYPU's; baptized, 1. Enlistment services this week.

Grand View; Don Q. Smith, pastor. "Helping One Another," by W. C. Golden.

Baker's Grove; Eli Wright, pastor. "Spiritual Minded People" and "Right Side and Wrong Side." In SS, 40; in BYPU, 35. Received by letter, 1. Fine day.

Centennial; L. P. Royer, pastor. "God's Call to Man, Definite" and "Man's Longings After His God." In SS, 110; in BYPU, 33; in Intermediate, 9; in Jr. 17. Good day.

CHATTANOOGA

Daisy; J. A. Maples, pastor; "The Shed Blood" and "The Seven Wonders of Hell." In SS, 73. Observed the Lord's Supper.

East Lake; B. D. Bowers, supply pastor; Preaching both hours by pastor. Theme in morning, "Teach Us to Pray."

First Baptist; John W. Inzer, pastor. "What Did You Leave to Follow?" and "Overcoming Skepticism." In SS, 801; by letter, 1. Baptists Bible Conference at First church, October 22nd to 29th. Speakers: Dr. E. Y. Mullins and Dr. A. T. Robertson.

Tabernacle; T. W. Calloway, pastor; "Faith in Heb. 11" and "Being Born Again." In SS, 376.

East Chattanooga; J. N. Bull, pastor; "The Father's Care as a Mother" and "Romans, 12 chapter." In SS, 319.

St Elmo; U. S. Thomas, pastor; "The Lord's Supper" and "A Personal Devil." In SS, 268; by letter, 2.

Rossville; J. B. Tallent, pastor; Preaching morning and evening by W. A. Moffit; "Grieving the Holy Spirit" and "The Rich Young Ruler." In SS, 318.

Chamberlain Ave.; G. T. King, pastor; "Higher Ground" and "Our Refuge." In SS, 148.

North Chattanooga; Wm. S. Keese, pastor; "Adorning the Doctrine of God" and "Worthy or Not." In SS, 211. Completed Training School with great impetus to SS. Rally Day next Sunday.

Central; W. L. Pickard, pastor; "Spiritual Hunger" and "The Merciful Man, and Nation." In SS, 307. Senior BYPU, 31; Intermediate BYPU, 26. Fine interest.

Avondale; W. R. Hamic, pastor; "Satan's Attack" and "Fighting Demons." In SS, 425.

KNOXVILLE

Mt. Olive; T. G. Davis, pastor; "A Man and His Message." In SS, 130, 2 by letter, 9 by baptism. No preaching at light. Pastor in meeting 1st Church Alcoa.

Central of Bearden; Robt. Humphrey, pastor; John 20: 22, and "Nehemiah and His Job." 133 in SS.

Grove City; D. W. Lindsay, pastor. "A Glorious Church" and "A Great Tragedy." In SS, 200, in BYPU 25. One baptism, three conversions. One approved for baptism, one baptized.

Euclid Ave.; J. W. Wood, pastor. "Every Man in His Place," and "Paying Our Vows." In SS, 256, in BYPU, 80. By baptism 2.

Dameron Ave.; C. J. Burnett pastor. Matt. 3: 2 and Matt. 12: 30. Good BYPU.

Mt. View; W. C. McNealy, pastor. "A True Man," and "The Glory of God." In SS 155, received by letter 3, for baptism 4.

Fountain City; Neill Acuff, pastor. "The Church," and "God's Handwriting." In SS, 135.

Grassy Creek; R. E. Rule, pastor. Exodus 3: 23 and Exodus 4: 2. 65 in BYPU. Revival begins 5th Sunday.

Concord; S. G. Wells, pastor. "One Accord," and "The Temptations of Jesus." In SS, 88, in BYPU, 138. The Knox County Association meets with this church next year.

Oakwood; R. E. Grimsley, pastor. "Redemption" and "One Thing Needful." 243 in SS, 82 in BYPU, 138 Bibles in SS.

Fifth Ave.; J. L. Dance, pastor. "Lordship of Jesus," and "Some Phases of Repentance." 592 in SS. Received 1 by letter, 1 by baptism.

Immanuel; A. R. Pedigo, pastor. "The Secret of Success," and "Fallen From Grace." 202 in SS.

Inskip; W. M. Thomas, pastor "Victorious Faith," and "To the Uttermost." 111 in SS. Received 7 by letter, 2 by baptism. Closed meeting in which the Lord greatly blessed us.

Marble City; R. E. George, pastor. "Duty Done," and "Sign Boards." 106 in SS, 20 in BYPU.

Bell Ave.; J. Allen Smith, pastor. "Ebenezer," and "Get Right With God." 879 in SS. 6 baptized, 1 by letter.

Central of Fountain City; J. C. Shipe, pastor. Preaching by Rev. W. C. McPherson, "Old Time Religion," and "Does God Answer Prayer." 275 in SS, 80 in BYPU, 3 under watch care. Meeting starts in fine shape; large crowds, splendid interest.

Washington Pike; J. A. Lockhart, pastor. "A Day in His Court," and "Consecration." 103 in SS, 52 in BYPU. Smithwood; Chas. P. Jones, pastor. "Volunteers," and "Power for Service." 168 in SS. Revival begins, Dr. M. E. Miller preaching.

Gillespie Ave.; J. K. Smith, pastor. "Traveling in the Lord's Highway," and "The Ninth Commandment." 203 in SS, 97 in BYPU. Received 1 by letter.

Clinton First; L. W. Clark, pastor. "Come Thou With Us." 175 in SS. 78 in BYPU. Received 2 by baptism. Evening baptismal service.

First Baptist Church; F. F. Brown, pastor. "What Christ Has in Us," based on 3rd chapter 1 Corinthians, and 525 in SS. "The Original Power of Christianity." Dr. Johnson will be with our congregation twice daily through this week 15-22. Crowded house both services. 7 received by letter.

CLARKSVILLE

New Providence; A. S. Bates, pastor. "Christ in Our Life." No evening services. Good SS and BYPU.

Spring Creek; T. H. Roark, pastor. "Standing in the Breach" and "The Lord's Benefits." Good SS and BYPU. An intercessory of nine men was organized at the close of the morning services.

Kenwood; A. L. Bates preached in afternoon, "What We Find in Christ." Good SS.

Little West Fork; G. G. Graber, pastor. "Fruits of a Disciple" and "He That Believeth Not." Good SS and BYPU.

Pleasant View; D. P. DeHart, of Russellville, Ky., preached in afternoon.

Tennessee Ridge; Revival meeting by A. L. Bates closed Saturday night. 4 additions.

Erin; B. McNatt. Service morning and evening.

Little Hope; C. R. Widick preached morning and evening.

First; W. C. Reeves, pastor. "An Important Unity" and "Once or Twice Born." Good SS and BYPU.

MISCELLANEOUS

Pine Hill; Dan Quinn, pastor; "Christ Paid for Us By Way of Installments" and "Repentance." In SS, 77; by experience, 1. Mission collection, \$2.85.

Maryville, First; J. R. Johnson, pastor; We are in the midst of a Revival meeting, Dr. Roper of Johnson City, doing the preaching. In SS, 576; by letter, 6; by restoration, 1; for baptism, 9.

Loudon; J. H. O. Clevenger, pastor; "Parting of Friends" and "Why Should the Work Cease?" Splendid congregations. Last Sunday for the pastor. He will take up the work with Lincoln Park Church, Knoxville, November 1. Will finish this labor on the 4th Sunday at Niota. A good year.

Morristown, First; Pastor Wright preached at both services. Large congregations. In S, 489; in Sr. BYPU, 92; in Intermediate BYPU, 65.

Closed a glorious meeting at Harts-ville, Sunday night with 18 valuable additions and several renewals. Bro. Singleton was with me the first week with 5 additions. The church said go right on and we will stand by you and till the close we had happy results every service and the meeting closed with one of the largest congregations ever in the church. This was a joy since I have been pastor here for 15 years. I am happy. Brother A. H. Huff and I are now beginning at Lafayette.—John T. Oakley.

Trenton Street, Harriman; J. H. Sharpe, pastor. Pastor preached at both hours. Revival begins. In SS, 216; 1 approved for baptism. Large crowds.

Crossville; W. C. Creasman, pastor; "A Rich Church" and "Broken Cisterns." Good congregations.

Humboldt; E. H. Marriner, pastor; In SS, 349. Revival meeting closed, with 3 reclaimed, 66 accessions, and 16 dedicated to definite Christian work. New SS building now under roof and progressing rapidly.

Jackson, Second; Dr. Harry Clark spoke at morning hour. Subject, "The Layman as an Evangelist." Pastor Cox spoke at evening hour on "Preparation of Heart for a Revival." Meetings continue through week. Rev. C. H. Mount conducting song service, pastor preaching. In SS, 487.

In the recent revival at Chetocah, Okla., in which the pastor, Rev. E. A. Spiller, was assisted by Rev. C. C. Morris, of Ada, Okla., there were 180 conversions and 147 additions, 136 by baptism. John R. Harris was the leader of the music. It was decidedly the greatest meeting in the history of the church.

One hundred per cent B. Y. P. U's in the Baptist and Reflector Campaign.

GOOD MEETING AT HUNTINGDON

By O. F. Huckaba, Pastor.

A meeting of power and far reaching effects has just closed at the Baptist church in Huntingdon.

Rev. Fleetwood Ball, of Lexington did the preaching. His sermons were strong and at the same time full of spiritual power. All who heard him were very much moved by his strong gospel messages. There were six additions to the church, four by letter and two by experience and baptism.

Another great feature of the meeting was the singing of Prof. C. H. Mount, of Jackson, Tenn., director of gospel music in Union University. Brother Mount is a sweet singer of the old gospel songs and hymns, and he knows the secret of getting other people to sing with him. The church was greatly strengthened by the meeting.

Our work here is making splendid progress. The meeting has been a great spiritual uplift to the community.

There was rivalry between two budding boy orators at the local school. One was chosen to exhibit his ability before an assemblage of parents. He began: "Friends, Romans, countrymen, lend me your ears."

"There!" sneered the mother of the unsuccessful pupil, "he wouldn't be the true son of his mother if he didn't want to borrow something."—Ex.

"HISTORY OF THE FREE CHURCHMEN IN HOLLAND"

(1581-1701)

Reviewed by E. P. Alldredge

In recent years there have come from the press three notable publications dealing with Dutch Anabaptists. The first one of these publications was the life of Menno Simmons, written by John Horsch and published in 1916 by the Mennonite Publishing House, Scottsdale, Pa. The second of these publications was "The Dutch Anabaptists," by Dr. Henry Elias Dosker, of the Presbyterian Seminary at Louisville, Ky., and published in 1921 by the American Baptist Publication Society. The third one of these publications, just from the press, is entitled, "History of the Free Churchmen in Holland," by the late Prof. J. De Hoop Schaffer, translated by his son, edited by Dr. Wm. Elliott Griffiths, published by Andrews and Church, Ithaca, New York. All three of these publications apparently have a common origin and purpose—the presentation of certain features of the long neglected but vast storehouse of materials exemplifying the life and labors of Dutch Anabaptists and demonstrating their bearing upon the church life of our day. Along with this primary aim there is evidently a second purpose running through all these

publications, a sort of second thesis underlying them, namely that both modern Congregationalists and modern Baptists originated with the Dutch Anabaptists or else were given shelter and aid so that much of the subsequent life and work of these two denominations were made possible through these Anabaptists. The thesis of the volume here under review, for example, is set forth in the following bold terms:

"Two sections of the Christian Church, whose members, in the countries in which the English language is spoken are now reckoned by millions, originated in the Netherlands over three centuries and a half ago. The refugees found freedom in the Dutch Republic; the Independents or Congregationalists at Leyden, the Baptists at Amsterdam."

Without claiming to be a church historian, I venture to say that a careful and critical reading of the present volume and indeed of the other two volumes, will not convince the candid student of church history that the thesis underlying all these publications is sustained.

The book here under review is marred by either a bad translation or a faulty editing and proof reading, perhaps both. It is also seriously marred by the profuse use of Latin and French quotations, since the present volume was evidently written for the average student of church history

who does not read much French. Baptist readers will be peculiarly interested in this volume, not only because of the connection which it attempts to show between the regular Baptists and the Mennonites, but also because of the detailed history of John Smyth and his baptism and his later going over to the Mennonites. Still another feature of particular interest in the little volume of 250 pages is the list of eight appendices at the close of the book which covers about 70 pages and includes a list of the marriages between English people taking place in Amsterdam 1597-1617; a statement of the differences of the Separatists in England from the regular Anglican Church; a list of the passengers who came to America on "The Mayflower;" John Smyth's earliest confession of Faith; a letter of Thomas Helwys to the Mennonite church in Amsterdam; a Confession of Faith by Thomas Helwys at Amsterdam (about 1611); another Confession of Faith by English Separatists in 38 articles; and a fuller Confession of Faith in one hundred and two articles by John Smyth and his people.

We have no doubt that this third volume in the series of Anabaptist histories will be welcomed by students of church history as throwing some light at least upon one of the most important and neglected features of modern church history.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. Waldo Nevil, of Bradford, Tenn., a student in Union University, Jackson, Tenn., has been called as pastor at Perryville, Tenn., succeeding Rev. H. A. Bickers, resigned.

Rev. Martin Ball, of Paris, Tenn., has resigned the care of the church at Medina, Tenn., and Rev. A. U. Nunnery, of Parsons, Tenn., has been called, but he has not signified his acceptance.

Rev. E. Floyd Olive, of Iron City, Tenn., has been called to the care of the church at Parsons, Tenn., succeeding Rev. Joe Jenkins, who lately resigned. The latter is ready for work elsewhere and is a capable man.

Dr. John F. Vines, of the First church, Atlanta, Ga., is to assist Rev. Tennessee, is doing the preaching in a revival at Maysville, Ky.

Rev. T. B. Rouse, of Westville, Okla., has accepted a call to the care of Sweet Hill church, Arkadelphia, Ark. He formerly labored with great acceptance in Western Kentucky.

The church at Prescott, Ark., is pastorless, Rev. W. A. Freeman having lately resigned. He is a good preacher and pastor.

Dr. H. E. Watters, president of Union University, Jackson, Tenn., has resigned as pastor at Rutherford, Tenn., on account of the pressure of his duties in connection with the University. It is amazing to his friends how he manages to do such a prodigious amount of work so efficiently.

Rev. John W. Ham, of Tabernacle church, Atlanta, Ga., is to assist Rev. A. R. Love, of Fourth Street church, Norfolk, Va., in a meeting beginning December 3. That Love-Ham combination is satisfying.

The First church, Mayfield, Ky., is fortunate in securing as pastor, Rev. Arthur Fox, who for three years has been pastor of the First Church, Paris, Ky., going there from the First church, Hope, Ark.

The many friends of Dr. J. J. Taylor, who for more than thirty years has been our missionary in Brazil, will sympathize with him in his declining health. He is as present in a sanitarium at Hot Springs, Ark.

The First church, Shreveport, La., Dr. M. E. Dodd, pastor, has put in charge of its music, W. Plunkett Martin, who has resigned as Home Board evangelistic singer to accept the new place.

A unique card of invitation has been sent out by Rev. T. N. Hale, of Dresden, Tenn., inviting friends to the dirt-breaking exercises Sunday afternoon October 15, which begins the erection of a new church. Speakers: Dr. A. T. Barrett and Prof. F. Y. Fuqua. Good!

Rev. L. M. Tyler has resigned at Denham Springs, La., and it is not known what his plans are.

Friends throughout the State are interested in the announcement of the approaching marriage on October 23,

of Miss Helen De Garmo, of Memphis, to Floyd Hall Baker, of Hazard, Ky., at the home of her parents, Evangelist J. B. De Garmo and wife. They are the very best of people.

Rev. H. Earnest Hitt, of Louisville, Ky., has resigned as pastor at Junction City, Ky., after a year of fruitful labor. The hardest Hitt he gave them was when he resigned.

The many friends of Rev. H. Boyce Taylor and wife are congratulating them on the celebration of the twenty-fifth anniversary of their marriage. Brother Taylor's work as pastor at Murray, Ky., during that time has been monumental, and his good wife has been a true helper.

In looking over the program of the Illinois Baptist State Association which meets at Herrin, October 30-November 2, it is interesting to note that Dr. Scarborough, of Fort Worth, Texas, will preach, Dr. B. C. Henning of Atlanta, Ga., will speak, and also Rev. W. R. Jones, of Emery, Ark., Dr. W. D. Powell, of Louisville, Ky., and Judge W. A. Frost, of Louisville, Ky. The program is rich in the outside talent to be heard.

East Lake church, Chattanooga, Tenn., has called Rev. D. B. Bowers, of Rockwood, Tenn., as pastor and it is thought he will accept. He recently preached for the church.

The First church, Tyler, Texas, is unsuccessful in securing as pastor, Rev. H. R. Holcomb, of Mansfield, La., who remains at the latter place where he is doing a great work.

Dr. M. E. Dodd, and Rev. B. F. Wallace, pastors in Shreveport, La., are in bed sick with the Dengue fever. Deacon Ben Johnson, president of the Commercial National Bank, of Shreveport, filled the pulpit for Dr. Dodd last Sunday.

Mrs. Stella B. Miller, formerly with Mississippi College and Hillman College, Clinton, Miss., has accepted the position of director of music in the First church, Monroe, La., Rev. Frank Tripp, is pastor.

Dr. Prince E. Burroughs, of Nashville, Tenn., preached last Sunday with great acceptability at the First church, Jackson, Tenn., in the absence of the pastor, Dr. S. E. Tull, who is aiding in a revival at Edgefield church, Nashville, Tenn. Rev. Otto Whittington assists in a revival in Jackson beginning October 29.

Rev. L. D. Summers, of Jonesboro, Ark., will begin a revival at Brinkley, Ark., October 29. His singer, E. W. Findley, will conduct the music. A gracious ingathering is expected.

Union Academy church, near Huntingdon, Tenn., has called as pastor Rev. O. F. Huckaba, of Huntingdon, Tenn., and it is believed he will accept to preach for the church one Saturday and Sunday afternoon in each month.

Rock Hill church near Warrens Bluff, Tenn., with which Beech River Association lately met, unanimously voted on Sunday October 8, to build a new house of worship at the earliest practicable moment.

Home Circle

A MOTHER'S GIFT—THE BIBLE

(2 Tim. 3:14-15.)

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

The mother sought a pledge of love,
The holliest for her son;
Out from the gifts of God above
She chose this holy one;
She chose for her beloved boy
The source of light and life and joy.

I bid thee keep the gift that when
The parting hour shall come,
We may have hope to meet again
In an eternal home,
Thy precious faith in this shall be
Sweet incense to my memory.

And should the scoffer in his pride,
Laugh that fond faith to scorn;
And bid thee cast the pledge aside
That thou from youth hath borne,
I bid thee pause and ask thy breast
If he or I have loved thee best.

A mother's blessing on her son
Goes with this holy thing;
The heart that would enjoy the one
Must to the other cling;
Remember 'tis no idle toy—
A mother's gift, my darling boy.

—Author Unknown.

BEHOLD THE WOMAN SLACKER! ARE YOU ONE?

By Georgia Robertson

Look! Is it not an astonishing situation! For nearly a hundred years an army of men and women, varying in number from time to time, have waged war on one of the greatest evils of civilization, which had become entrenched in the social customs, and the political and financial interests of the country. It seemed as though nothing could ever destroy it, so completely was it interwoven in the life of the people. It was slow work educating the masses to see the necessity of eradicating it. Business, ever ready to stop the leaks that reduce profits, took notice when they realized the situation. This was more effectual than the moral urge had been. The movement gained momentum, the battle was apparently won! Prohibition was written into the Constitution; the saloon disappeared! Many of those who labored so untiringly have ceased their efforts, some have turned to their self-interests and never seem to see that the enemy is making renewed efforts, more vigorous than ever to undo the work of the last one hundred years.

More than 30 organizations have sprung up with the avowed purpose of reviving the fallen foe. Most astonishing of all, women are championing the cause! They are touring the country in their automobiles, scattering tons of literature and speaking where opportunity offers. One wonders what their motive is—liquor for their personal use, or is it because they love the lime-light and care little what puts

them there if they can bask in its blaze. Do they think thus to win the favor of the wet press hoping that political opportunities will come to them that way? Are they selling their birthright for a mess of pottage?

Women's "eternal goal," is said to be the welfare of the human race; but it is still true, "that Satan finds work for idle hands to do," and the useless parasites of society doubtless would find such work congenial to their tastes. But for you women of true worth who make the world better for your having lived in it, for you to become a slacker is unthinkable! But that is what you are when you neglect to inform yourself on the needs of the hour and cast your vote for law enforcement! It matters not whether you wanted the vote. Duty is not measured by what we want, what is agreeable, convenient or profitable.

In the past the man slacker, who failed to measure up to his responsibility in voting made political corruption, wastefulness and misuse of public funds, incompetency, injustice, fraud and graft possible, until public office has become associated in the minds of the people with a chance to defraud.

Will the women rise in their might and demand candidates of high moral character, who can be neither bought nor sold, nor swayed from the right by any promptings of self-interest? Will they come out in overwhelming numbers for law enforcement, or are we to see them staying from the polls because they are not willing to make that little effort for the good of their country and mankind?

As the sun sets on November 7, will you be branded as that contemptible thing—a slacker?

SPIRITISM A REALITY

By A. Reilly Copeland

From the very fact that the Bible warns us against witches, necromancers, diviners, sorcerers, etc., is proof that such doctrines as taught by them are a real menace to Yis children. "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them" (Isaiah 8:19-20). I remember when people used to sneer at the mention of spiritism and call the whole thing a fraud. Traveling magicians use to entertain us by performing the same tricks that mediums passed off as spiritualistic phenomena. With the many facts before us, however, it would be foolish for us to say that all of spiritism is a fake.

Prof. Alfred Russell Wallace, famous zoologist, said: "I have frequently seen myself in good light sticks and handkerchiefs pass through a curtain and yet an examination of the curtain did not show any changes in it whatever." William T. Sneed, noted journalist, said: "Twelve months have now passed since my boy died, in almost every week of which I have been cheered and comforted by messages from him, who is nearer and dearer to me than ever before." Sir Oliver Lodge, the great scientist, said: "I have seen a phantom form come from a corner of the room, take an accor-

dion in its hand and glide about the room playing the instrument." Prof. Richard Hodgson, leading American scientist, said: "During a period of twelve years I have had communications with the spirits of those who have been for some time dead." Sir William Crooks, greatest chemist, said "I have talked with the spirit of Katie King scores and scores of times, and saw her form appear and disappear and photographed her many times." Many other leading scholars we could mention who have had experience in spiritism.

What is Spiritism?

Spiritism is a theory which teaches that the spirits of the dead can and do communicate with the living. This arouses immediate interest. Man has always desired to delve into the mysteries. Spiritism teaches that the earth is surrounded by the spirit world and that the spirit world is divided into spheres. The first and second spheres, located just outside the earth's atmosphere, contain the wicked and undeveloped spirits. Outside of the first and second spheres are the third and fourth spheres and, rising in height, the spirits become purer in character. These spheres do not breathe air, but psychic ether. They are clairvoyant and can see immense distances. They are clairaudient and can hear everything and are psychometric and are in touch with all souls. Good spirits return to look after families and friends, while bad ones hang around evil haunts and possess people of weak will in order to gratify in some degree their passions to the fullest extent. These disembodied spirits find a particular person, someone who is quite sensitive and then mesmerizes him or her, as the case might be. When the spirit mesmerizes and takes control of a person it's just like one person who will mesmerize and control another. This sensitive person who is thus mesmerized or hypnotized is called a "medium." These mediums are controlled in various ways according to whatever phase of mediumship they are best adapted in carrying on the business of spiritism.

II. Spiritism in Ancient History

Croesus, king of Lydia, put a test to the oracle of Delphi. Herodotus, the historian, said that the mediums there told the messengers what their king was doing at a particular moment many miles from there. There is a story of a king of Egypt, going down into the spirit world and playing dice with Demeter. This evidently was an experience of a mesmeric trance. The shrine of Isis was celebrated because of the prescriptions dictated by the clairvoyants. According to Tacitus, the Roman historian, the spirit of Basilides materialized in his presence at the shrine of Serapis. When Clement of Rome was a heathen he was troubled about the immortality of the soul. He went to Egypt and paid the mediums large sums of money to have them display their art of necromancy by calling up a soul from Hades. He also enumerates the wonders of Simon, the magician mentioned in Acts 8. He says: "He produces phantoms of every conceivable shape, causes vessels to be seen moving about, rolls himself upon fire and is not burned and sometimes he even flies." Marcellinus tells us that in the reign of Valens II. spirits were arrested for trying to dis-

cover his successor by means of magic. They had a tub which they caused to move and a dish with the alphabet around its rim and a suspended ring which the spirits caused to spell out words by darting against the various letters. The same alphabet communications we have today. In our own time more than a score of persons claim that they saw one D. D. Home float through a window ninety feet from the ground and float back through a window in another room.

III. Spiritism in Bible History

We all know the story of Joseph's cup found in Benjamin's bag (Genesis 44:12). The heathen steward said, "Is not this it in which my Lord drinketh and whereby indeed he divineth?" (Genesis 44:5). The magicians of Egypt opposed Moses (Exodus 7:11). Daniel tells us of the astrologers (Chronicles 2). Mediums opposed the apostle Paul (Acts 13:6-11; 16:16-24). Other instances we could have mentioned.

There Are Eight Forms of Demonology.

(1) Magic, Genesis 41:8, Daniel 4:7; (2) divination, Genesis 44:5, Ezekiel 21:21; (3) sorcery, Isaiah 47:9, Revelation 18:23; (4) soothsaying, Joshua 13:22, Acts 16:16; (5) witchcraft, I Samuel 15:23; Galatians 5:20; (6) necromancy, Deuteronomy 18:11-12; (7) prognostication, Isaiah 47:12-13; (8) ventriloquism, Isaiah 8:19-20.

IV. Modern Day Spiritism Is the Doctrine of Devils

(Deuteronomy 32:12, I Timothy 4:1)

(a) Paul calls it a windy doctrine, Ephesians 4:14; (b) strange doctrine, Hebrews 13:9; (c) evil seducers, II Timothy 3:13; (d) result of spiritism, II Thessalonians 2:11; (e) end of spiritism, Revelation 22:15; (f) the lake of fire, Revelation 21:8.

SMILES
SELECTED

"And I am the very first you have loved, Kathryn?"

"Of course. How tedious you men are. You all ask me the same question."

"Grandpa, can you help me with this problem?"

"I could, dear, but I don't think it would be right."

"I don't suppose it would, but take a shot at it, anyway."

A little girl was talking to her friend and her English was not very good so the friend said: "Where is your grammar, my child?" "Home with grandpa," the little girl replied.

An old gentleman who had seven daughters asked his wife one night if they were all in. She said, "They are all in but one. There are six wads of chewing gum on the back of the dresser."

One bright sunny afternoon Mr. Wood met Mr. Stone and after greeting him, said: "How is Mrs. Stone and all the little pebbles?"

Mr. Stone answered: "Fine and how is Mrs. Wood and all of the little splinters?"