

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 89

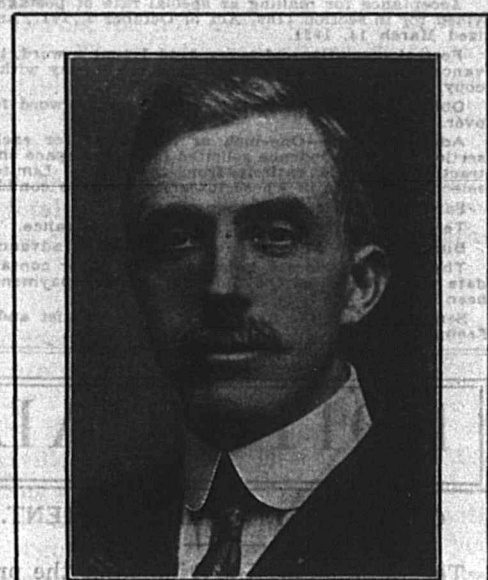
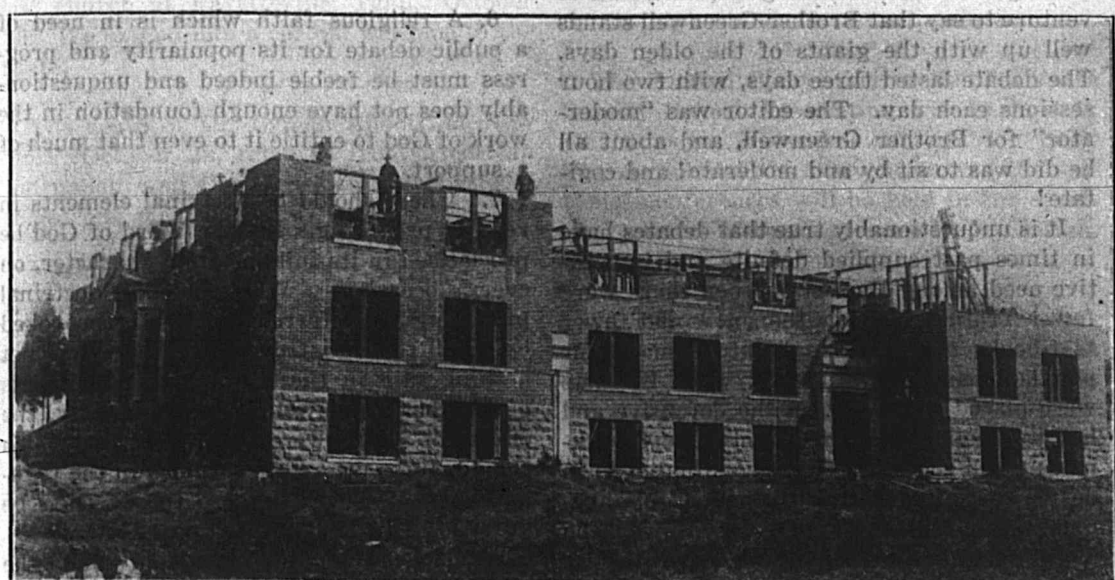
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 9

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, November 9, 1922

Price \$2.00 per Year



W. J. STEWART, Superintendent.

THE UNFINISHED ADMINISTRATION BUILDING AT THE TENNESSEE BAPTIST ORPHANS' HOME

Liberal Contributions of Supplies for The Home by our Baptist People on Thanksgiving Day will help to Conserve the Funds of the Institution with which to push this Building to Completion.

Christian Education

Harry Clark, Secretary, Nashville

A NEEDEY CASE

A letter has come from Dr. J. F. Hailey, one of the earnest faculty at Union University, asking whether help cannot be secured for a young preacher student at that institution. "He is one of the most faithful men I ever saw, and has worked hard, taking any sort of a job he could find; but now it seems he can find little to do. His wife is trying hard to make both ends meet; but I am told she is unable to keep the family going while he goes to school. I believe the young man will make the finest slum worker of any man among us when he is ready. I will do my best, but I have more than I can see the way to handle alone. Others will assist by bringing provisions from their churches, I am sure. A little money will be needed. Please ask some one who is able to help."

When I was last at Union, it touched my heart to meet so many fine manly fellows who inquired whether I knew where they could get loans to stay in college. They said they did not want anybody to give them anything but they did want a chance to borrow money till they could get through. We need large loan-funds at each of our colleges.

We send out this little paragraph with the prayer that it may strike the eye of some generous soul. If it does, we ask him to write to Dr. J. F. Hailey, Union University, Jackson, Tenn.

CARSON AND NEWMAN NEWS.

That little circular of President Sams, about a boy who needs a chance to work his way through college, has attracted so much attention and has resulted in so many calls for copies that there will have to be a reprint. The Baptist Education Board at Birmingham asked for 1,000 copies!

TENNESSEE COLLEGE.

Your secretary was delighted at a recent visit to Murfreesboro to find there the strongest faculty he has even seen in that institution and one of the strongest offered by any college known to him in ten years of work as college visitor. It is inexplicable to him why any mother would send a girl out of Tennessee to a strong woman's college in another state when such advantages are offered here in a distinctly Baptist college. Among the new teachers, Dr. Ayres is one of the ablest modern language teachers your secretary has ever visited; Miss Randall is not only a superior teacher of English but an authoress herself; Miss Bass's splendid qualifications became known to him when he visited Judson College at Marion, Alabama, last year. You may send a girl anywhere in the United States and not find a finer student body than that at Murfreesboro.

The particular training which always leads you to hate what you ought to hate, and to love what you ought to love, in my view, will rightly be called Education.—Plato.

HALL MOODY NEWS.

Our loan fund at Hall-Moody Normal School keeps slowly growing, a little at a time. We wish that our large men's Bible classes would each assume \$100 for a loan fund, payable \$25 a year for four years. The school has started this year under unusually fine auspices!

NOW IS NOT THIS FINE?

Do you remember the little article in which we told about the sacrifices being made at Smoky Mountain Academy? Well, a noble man of God has written to our devoted principal, Miss Maymie Grimes, asking how he can help. The ladies of the Sevierville Church, who always have done more for this school than anybody else, have made a substantial contribution. These teachers are holding the fort bravely and are teaching from breakfast till night in order to give an education to these boys and girls with the small faculty to which the trustees had to cut the school because folks have not paid their pledges to the \$75,000,000 fund! The teachers are not complaining about the overwork, but you would not find one teacher in ten thousand who would do what they are doing!

Are they to be the only ones to sacrifice, working at half what they could get in the public schools and then doing a half more work each day than public school teachers are allowed to do? If you would like to help this school with money, books, magazines, or in any other way, please write to Miss Maymie Grimes, Sevierville, R. F. D. 9.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the

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

EDITORIAL

CONVENTION ENTERTAINMENT.

The Baptists of Knoxville want the privilege of entertaining the largest number of delegates which have ever attended the State Baptist Convention. Brother J. M. Leek, Box 144, Knoxville, Tenn., is the one to whom delegates should write for their assignments. This should be done immediately, so the Committee may have time to render such service to their guests as they desire. There ought to be a thousand delegates at Knoxville. The Baptists of that city would be pleased to entertain them, and their hospitality would not be exhausted even at that! If they want that many, let the rest of us try to make up that number.

LET CHURCHES SEND PASTORS.

In a great many churches, it is customary to include in the regular local church budget the amount of the expenses involved in the pastor's attendance upon the State and Southern Baptist Conventions. In many others, special effort is made to secure the money with which to defray these expenses. but in perhaps a majority of the cases, pastors do not receive this encouragement to attend the annual meetings. The churches would serve themselves by doing this service toward their pastors. If no regular provision is made for it, let some individual in each church assume the responsibility for making a canvass of the membership to secure the necessary funds.

THE ASHLAND CITY DEBATE.

On October 25 to 27, the editor had the privilege of attending the first doctrinal discussion, otherwise known as a "debate," which he ever witnessed. The speakers were Rev. D. C. Crouch, Campbellite, of Ashland City, and Brother E. H. Greenwell, pastor of our church at that place. It seemed to have been agreed between the two pastors that they would have the discussions in order to better indoctrinate their respective membership, hence there was a good, fraternal

spirit all the way through. We judge the debate was far above the average of its kind, both in the spirit of the debaters and in the ability shown by them.

At the hands of Brother Greenwell, our Baptist faith and position on the three different points at issue were ably and forcefully presented and expounded. We have never heard them better stated. We have never heard Dr. J. N. Hall, J. B. Moody, and other great debaters among Baptists, but we venture to say that Brother Greenwell stands well up with the giants of the olden days. The debate lasted three days, with two hour sessions each day. The editor was "moderator" for Brother Greenwell, and about all he did was to sit by and moderate! and cogitate!

It is unquestionably true that debates have in times past supplied definite and imperative need among Baptists—when there were fewer Training schools than now and fewer text-books of a doctrinal nature made for popular readers or students: when Baptists were placed somewhat on the defensive and had to accept a challenge or else show weakness; when the people were so situated as to derive special educational benefits from arguments; when the open forum was the place where representatives of different faiths could reach their constituency which did not, or could not otherwise secure adequate doctrinal information. The religious discussions of the past have been an important factor in the development of that high type of Baptist loyalty which generally characterizes the Tennessee Brotherhood today.

SOME CONCLUSIONS

From the debate and the experiences which we had during the time of it, we formed certain ideas and came to certain conclusions regarding the whole matter of present-day religious controversy:

1. There may be times and places, occasions and conditions, on which a public and pitched debate on disputed points in the teachings of the Bible, may be profitable, but we think they are rare and remote.

2. The presentation of the Scriptures for an argument's sake does not have any convincing spiritual effect on the hearts of hearers. The Word of God is Spirit-made, and must be spiritually discerned. It is more than good argument or it is less than that.

3. The effects of a debate on a community life are not wholesome because they are naturally divisive. For the time, citizens, who take any interest at all, take sides and form separate camps. It fails to build up anybody doctrinally, does not minister to the doctrinal unity of any but encourages a civic incivility on the part of all the folks. Good feelings may prevail, but it must be maintained in spite of the debate rather than in consequence of it.

4. The debate gets nowhere. Each party thinks his representative has the best argument and that the opponent's positions have been demolished. Hence no headway has been made in any direction except that of a more pronounced conviction on the part of each of the contenders.

5. The controversial angle is not the one from which the Word of God should be proclaimed. Our Lord faced his enemies, the

religious leaders of his day, in a sharp, quick, swift, sweeping controversy in the closing hours of his life, but the meeting was not premeditated nor prearranged. He met his disciples by appointment to teach them, but He never met his enemies by appointment to argue with them. Where he did resort to controversy, he did not present an argument merely to refute another argument but in order to state some great, outstanding truth.

6. A religious faith which is in need of a public debate for its popularity and progress must be feeble indeed and unquestionably does not have enough foundation in the work of God to entitle it to even that much of a support.

7. There should be doctrinal elements in regular preaching. Let the Word of God be proclaimed in its full doctrinal character, on every occasion. Why should doctrinal preaching be deferred until it is provoked by a call for a controversy? There was not a thing said in the magnificent arguments of Brother Greenwell at Ashland City, the effects of which were practically nil, which should not be uttered in sermons in the regular worship services where there would be promise of tremendous telling effects.

8. The day of the battle-ax and the bludgeon has passed. Our people are as sound doctrinally and as loyal denominationally, as they ever were; but they possess less of the war-like spirit; they are less polemic, less pugnacious, and have less of the desire to fight for the mere sake of a difference.

9. According to the rules of the debate, each speaker is to acknowledge he may be in error on any controverted point. When a man is talking God's word over with the Lord that is a good frame of mind; but it is a compromising mental attitude when one man faces another man. It is a position which Baptists have no occasion to take.

10. We have no criticism of any who think otherwise about religious debates, but it is our firm conviction that the good they do is far outweighed by their possible harmful effect; and that whatever benefits are to be derived from them are not to be compared with the good which might be accomplished by a stronger doctrinal element in the regular teaching and preaching work of the churches.



JUDGE W. A. OWEN, Covington, Tenn.,
President Baptist State Convention.

News and Views

The Kellam Hospital, Richmond, Va., whose ad appears elsewhere, treat ministers free of charge.

Rev. E. L. Cole took charge of the Baptist church at Fayetteville, Tenn., October 30. We extend him a cordial welcome to the State.

The death of Dr. Lyman Abbott, at New York, October 22, removes from American journalism and the Christian pulpit one of the strong men of our day.

Dr. Wilson calls a meeting of the Executive Board of the Tennessee Baptist Convention, at Deaderick Avenue Church, Knoxville, 10:00 a.m., Tuesday, November 14.

The Christian Index announces that Mr. Walter F. George, who has been elected to succeed the late Thos. Watson as U. S. Senator, from Georgia, is a Baptist and active member of the Vienna church.

Brother E. G. Johnson, former pastor 11th Avenue, Birmingham, who has recently been called to the pastorate of Lenoir City First Church, is expected to take charge the second Sunday in November.

The Baptist Sunday School Board's Departments report, for Tennessee, during the month of October: Total education awards, 186; Intermediate classes enrolled in Organized Class Department, 4; Senior, 16.

Dr. W. F. Powell, the wide-awake pastor of the First Baptist Church, of Nashville, will preach a special sermon, Sunday evening, November 12, on "The Young Man's Chance in Nashville."

Dr. J. H. Rushbrooke, Baptist Commissioner in Europe, addressed a good crowd of representative Baptists of the city and vicinity of Nashville, at the First Baptist Church, Wednesday evening, November 1.

Brother J. P. May, Secretary, Walls, Tennessee, writes that the fifth Sunday meeting of the Giles County Association was held with the Liberty Hill Church, October 27 to 29.

Brother R. F. Swift desires to announce that his health has so improved that he is again available for the active ministry and will consider the care of churches. He is at his old home at Johnson City, Tenn.

The Near East Relief has just received a box of clothing from the Baptist Orphanage, 58th and Thomas Streets, Philadelphia. Inquiry was at once made for particulars, and the reply came that everyone at the orphanage felt that owing to the great need of the children in the Near East it was only right to divide with them.

Delegates to the Baptist State Convention should write at once to Mr. J. M. Leek, Box 144, Knoxville, Tenn., if they have not already arranged their entertainment during the State Convention.

We have received a copy of the Sixth Annual volume of the Points for Emphasis on the International Sunday School Lessons, for 1923, issued by the Baptist Sunday School Board, Dr. Hight C. Moore, editor. It is up to the high standard of its predecessors.

The Annual Convention of the Tennessee Sunday School Association will be held in Chattanooga, November 15, 16, 17, 1922. The sessions of the Convention and the sectional conferences will be held in the spacious quarters of the Centenary M. E. Church, South.

For the information of delegates attending the Convention at Knoxville, who wish to go over the N. C. & St. L. Railway, via Chattanooga: There will be special Pullmans operated between Nashville and Knoxville, leaving Nashville, 9:30 p.m., November 13.

Pastor C. T. Johnson writes from Liberty, Miss., October 30: "Home Board Evangelist W. P. Frazier and Charles O. Miller have recently closed a very fine meeting at Liberty, Miss., with 122 additions to the church. I want to commend these brethren as helpers of extraordinary ability—safe and efficient."

From Cleveland, pastor J. T. Hays writes, October 28: "On last Thursday, the 19, we moved to the field at Big Spring, just out of Cleveland. And almost by the time we arrived a loyal party came and brought all good things to eat. We consider this the greatest reception in many years.

Our house was filled to capacity, and on Sunday the church was overfilled."

We are in receipt of Resolutions passed by the Central Baptist Church, of El Paso, Texas, commending to the Baptists of Tennessee, Brother George McCall, who is coming from that pastorate to that of Deaderick Avenue, Knoxville. We appreciate the felicitations extended by the Central Church, and consider ourselves fortunate in the coming of Brother McCall into our midst.

From Bluff City, Tenn., Brother W. D. Lyon writes, October 31: "This is to say that Rev. A. N. Hollis, former pastor of Lawrenceburg, Tenn., recently received the degree of Doctor of Divinity from Peoples' National University. Our church is rejoicing and going over the top along all lines of cooperative effort with Southern Baptist.

We have 127 tithers on our field—one to about every four of our membership."

Pastor C. D. Creasman reports, "Dr. M. A. Wood, of Macon Ga., closed the meetings with the Third Church, Nashville, Sunday, October 29. The meetings were characterized by spiritual power and the entire congregations and community were greatly up-

lifted and blest. There were eleven addition, four by baptism. Dr. Wood greatly endeared himself to the membership of the Third Church and to the Baptists of the city. The music was in charge of Brother Norman E. Ferguson, whose solo and chorus work were of a high order. He is especially fine with young people."

Pastor C. G. Truitt, Central Church, Martin, writes, November: "Put the BAPTIST AND REFLECTOR into every Home in Central Church. Those who can afford it, to pay subscription; those who cannot pay will receive it at the church's expense. You will receive the list at once.

We had 76 in Men's Class last Sunday, 276 total attendance, and the Sunday school will be classed as A-1 before it is 6 months old."

Former students of Carson-Newman College are planning for a big banquet on Wednesday evening, November 15 at 5:30 p.m., in the Business Mens' Club Building of Knoxville. This dinner is scheduled on the opening day of the Baptist State Convention, and at an hour that will not conflict with the regular Convention program. If you have ever attended Carson-Newman College, send \$1.00 at once for plate reservation to Dr. Herbert Acuff, Knoxville, Tenn. It will be an hour of college songs, college jokes, and college planning for larger things. Be present and hear the stirring reports about your Alma Mater.

Rev. S. P. DeVault, Chairman Executive Board of Concord Association, writes: "Our Board is holding two meetings a month during the Re-enforcement Campaign period, the meeting on November 3 being attended by 20 members representing 13 churches. Our Campaign Organization is doing extra good work in making known the advantage of the Campaign to each church. The plan is to spend one day with each church, using all the Organization, extra workers from other churches and one or more denominational speakers to help the pastor and his members get the work started. Concord churches are realizing that the Re-enforcement Campaign is to the 75 Million Campaign just what a real revival is to the church, and we are expecting a great result from this special effort."

Brother Earl S. Rogers writes: "Following is the schedule of meeting to be conducted by the M. F. Ham Evangelistic party:

November	Neosho, Mo.
December	Marlow, Okla.
January	Macon, Ga.
February	Henryetta, Okla.
March	Fayetteville, N. C.
April	Athens, Ala.
May	Jefferson, Tex.
June, July	Mart, Tex.
September	Albany, Ala.

All communications should be addressed to Evangelist M. F. Ham, Anchorage, Kentucky."

Contributions

KURIYA SAN: MY FIRST JAPANESE CONVERT

By J. Griffin Chapman, Willingham College, Fukuoka, Japan

I have died and the life I now live is not my own but God's.—Mr. H. Kuriya.

Brother Chapman is sending this young man to Carson-Newman College, his alma mater. We welcome him to the State and into our Christian fellowship.—Editor.

One night soon after my arrival in Japan a young man appeared at my door. He explained through an interpreter that he was a student in our college here and that he would be glad to room in my home and run errands for me in order that he might practice English conversation. To this I readily agreed and the following day Kuriya san became the new missionary's right-hand-man.



At first we had great difficulty in making ourselves understood. I knew no Japanese then and could not understand his attempts in English and he could not understand mine. But with much perseverance and by speaking very slowly and distinctly and by spelling many words, we began to make ourselves understood. It was an amusing sight to see us taking a stroll down by the sea armed with dictionaries in two languages. Little by little I got into his life and learned his story.

Twenty-one years ago he was born into the home of a prominent business man of Tosu. As he was not the eldest son of the family, very little attention was paid to him. He played in the streets with scores of other children and with his parents went up to worship regularly at the Buddhist temple. His family were devout Buddhists and his parents often lead in the services of the temple. Young Kuriya san was brought up in that faith and taught to worship idols like millions of others. He now dimly remembers that once a lone missionary, while passing through Tosu, stopped in the streets, gathered the children around him and offered each a red pencil if they would listen to his story. Then he told them a strange story about a man called Jesus. But Kuriya san admits that he was more interested in the red pencil than he was the story. The years passed and Kuriya san developed into an expert fencer, becoming the champion of his city. Upon graduating from the public school it was decided that he should have a business career and in preparation for this, his father sent him to a commercial college. When he graduated from the commercial college he returned home and entered business with his father. Owing to the ill health of his elder brother, Kuriya san was made heir of the family estates and became the pride and hope of his parents. But he soon became dissatisfied. He felt he needed higher education. Strange heart-hunger gripped him.

Longings which he could not express filled his soul. The cold idols no longer seemed to hear his prayers. He had lost faith in Buddhism and there seemed nowhere for him to turn. He plead with his father to permit him to go to a port city and enter the office of some importer that he might learn the technique of international commerce. But his father refused on the grounds that such a position would place his son in the category of a servant and he could never consent to a member of his proud family becoming a servant. At last his father decided that the most honorable thing he could do would be to send his son away to some school for the higher education of boys. He chose Willingham College at Fukuoka, because it was nearer than others and there his son could learn English. Thus it came about that Kuriya san entered college and in his eagerness to learn English met the new missionary who had just arrived from America.

After he had been in my home sometime and we had become good friends, I told him the wonderful story of old. I told him of the one true God, the creator of all things, the fall of man; God's love for a lost world, and his wonderful gift to man. He sat motionless for more than two hours as I unfolded to him the way of life. Never have I seen a soul drink in the truth as he did that night. A ray of light seemed to penetrate the dark recesses of his soul for the first time. When I finished I asked him if he had heard that story before. He replied that he had heard it only once before. Then we had a season of prayer and I taught him the publican's prayer. That night for the first time in his life he called on the one true God for mercy. After that he would draw aside each day and plead with God with all of the earnestness of a seeking soul. The ray of light had only served to show him himself as he really was. For weeks he was cast into the deepest gloom. He became melancholy and some days he kept to his bed. He never smiled nor had anything to say. Once when I tried to press him for a decision, he said it was very hard to break with the faith of his fathers and that even yet he had some faith in Buddhism. I showed him that it must be a clear cut decision between Buddha and Christ. In a later talk he declared that if he should ever become a Christian he would not dare let his family and friends know it for fear of the persecution that would be sure to ensue.

One night while I was reading and explaining John 3: 16 to him, the light of Heaven broke into his mind and a joy unspeakable filled his soul. From that night he was a different boy. I put him through a grilling test but no amount of questions could shake him from his convictions. He had made the full surrender and was rejoicing in a Savior's love.

His first Christian act was to forget his former resolves to the contrary, return home and preach the gospel to all who were in his household. The news was received with incredulity. Could it be possible that a member of the House of Kuriya had become a follower of the hated Jesus and brought disgrace upon the family name? His family did not believe it and tried many ways to get him to deny this new faith. Had it not been

well known in Tosu for years that the missionaries cut the liver out of all Christians when they died and made medicine out of them? They told Kuriya san that he would certainly lose his liver. But this and many other stories failed to move him. He was told that his matrimonial prospects would be handicapped, and if it became known in Tosu that he was a Christian, his father's business would be boycotted and the whole family would be ruined. Even this prospect did not move him.

In a few weeks Kuriya san again returned home. This time he told his father that he had decided to go to America to study. To this his father readily agreed and promised to pay his son's passage to America and give him other financial assistance. Doubtless this generosity on the father's part was prompted by his desire to send his Christian son away and thus save the family from disgrace and his business from ruin.

Kuriya san was very happy until one afternoon he received a telegram from home which said, "Come at once." He came to tell me good-by saying he thought someone was ill. A few days passed and then came a heart-breaking letter from him. He stated no one was ill but that something terrible had happened. In some way news of his plans had reached his father's elder brother who was head of the family council and who, according to Japanese customs, is the supreme authority in all family matters. This uncle had a son who was now visiting him after a residence of several years in New York and Seattle. This son had many new ideas that seemed strange in old Japan. He brought the news that there were robbers in America who carried pistols. Now all Japanese live in mortal fear of robbers and to think of a robber carrying anything more deadly than a dagger sends a shiver of fear over them. The uncle lost no time in calling the family council to sit in extraordinary session to discuss all matters pertaining to Kuriya san. After due deliberation it was agreed that Kuriya san must not go to America because it was an evil place. Second, Kuriya san must not return to that Christian school where a foreign devil had turned him away from the faith of his fathers. Third, Kuriya san must give up that hated Jesus religion or have his name blotted out of the family record, which in Japan, with its strict family system, is the worst calamity that could befall a young man. Kuriya san plead nearly all night but the decision of the council were immutable. For several weeks Kuriya san, the first and only Christian in a town of eight thousand souls, fought a brave fight and gave a reason for the faith that was in him. I kept in constant touch with him by letter and gave him all the helps I could. Through it all he spoke not a word of reproach for anyone. He said his family did not understand because they sat in darkness. Then he would close with this appeal, "I beg you to come to Tosu as soon as you can and bring the gospel to this wicked town. For are not my parents a part of mankind? Oh, that they might hear the message and come to understand." Then he would add, "In this sad condition I feel freshness when I sing some hymn."

In one of my letters I wrote that I believed Kuriya san's parents were highly honored and respected citizens and as such they should give their son every opportunity for higher education that he might become a great and useful man in the world and bring honor to the family name. He translated this message to his parents with my reassurance in regard to their fears of America. They only said they did not believe that a foreign devil could write such nice things. This, however, must have had some effect; for in a few days Kuriya san slipped quietly out of Tosu and fled to my home. He made the entire trip, a distance of thirty miles, on a bicycle. He arrived in a down-pour of rain, came into my study and announced that he had come to me for advice because I was now the only earthly friend he had. After a long talk I advised him to stay here in school for the present and then go to America.

"I will do it," he said quietly, "and I will never turn back."

In a few days he went home to return the bicycle only to learn that he was soon to be married. His family in a last desperate attempt to force him to give up his religion and his plans had, in accordance with Japanese custom, arranged a marriage for him with a young lady of the Buddhist faith, whom he had never seen. Kuriya san declared he was more interested in study than in a wife and when he did marry it would never be to a Buddhist. Such conduct was not to be tolerated in the house of Kuriya and he was forthwith informed that he must no longer consider himself a member of the Kuriya family; he must never return to Tosu to live and a ticket to America would be all he would ever get from his father or his estate. Thus was Kuriya san disinherited, exiled and publicly disgraced.

There is an age-old Japanese custom or code of honor handed down through the generations which teaches that when a Japanese gentleman is publicly disgraced, he wipes out that stain, real or fancied, by committing *hara kari* or suicide under the most revolting circumstances. It is a mania very similar to that of dueling in the South not so long ago. Hundreds die in Japan this way every year. In keeping with this age-old custom, Kuriya san bought his ticket, got on the train and started to the nearest volcano, intending to jump into that belching caldron. As the train sped on he began to think more clearly. He was only carrying out the Japanese code of honor which had been instilled into him since youth. Then he realized for the first time that it was not a Christian code. Christ said, "If I make you free ye shall be free indeed." As a Christian was he not free and no longer bound by such wicked customs? Wasn't it a greater honor to live and face the world than die a coward? He got off at the next station and returned whence he had come. The gospel of Christ had saved Mt. Aso from belching forth the ashes of another victim of this cruel deception of the devil.

Kuriya san's heart was still burdened for his parents and his native city and he plead with me many times to go to Tosu with the gospel. He was very happy when I consented

to pay his city a visit and investigate conditions. His parents received me as a teacher but asked that I refrain from mentioning Christianity in their home. We went to a shrine that morning where Kuriya san had often worshiped but we were run out because we dared walk on the ground in the yard with our shoes on. It seemed impossible to hold a service in a private home or anywhere else in this city so strong was the opposition. With Kuriya san, his brother and a friend, we went out of the city and climbed to the top of a high mountain and there overlooking a town of eight thousand souls, in which the gospel had never been heard but once, I told these three the story of Jesus who stood on a mountain overlooking Jerusalem and wept because it had rejected him. Upon coming down from the mountain the friend had fled from us and we turned back to the city with heavy hearts.

A few weeks later Kuriya san came to me and said he had given up his plans of engaging in international commerce because he had felt for sometime that God wanted him to preach his Word. I was not surprised because I have felt from the first that God had laid his hand upon this young man. He faces the future and America with an unwavering faith believing that God will open the way for him to spend several years in college and seminary. Before sailing he said, "The people of Tosu shall yet hear the gospel for one day I will return and preach it to them. I have passed a very dangerous way but the hand of God has sustained me. I have died and the life I now live is not my own but God's. I have only one desire and that is to live for his glory."

SOUTHWESTERN SEMINARY OPENS.

By L. R. Scarborough.

The Southwestern Seminary has just entered upon its most triumphant session. We have a full faculty of more than forty consecrated, scholarly professors and teachers, with all the departments of Theology, Woman's Training School, Religious Education, Gospel Music, Missions and Evangelism, crowded with a noble body of consecrated students. Our enrollment runs already for this session to 678. This includes, without duplicates, the enrollment of the summer school. We have had up to date for the fall term, not counting the summer students, 421. My class in evangelism has around 400. The classes in Greek and Hebrew are among the largest we have ever had. The number of college men and women is greatly increased. Our correspondence students enrolled now for this year amount to around 700.

The faculty and student body are giving themselves at this time, in addition to pursuing their studies and regular Seminary work, to full length service in the 75 Million Campaign. They stand with unbroken line for the work of Southern Baptists, all their causes and all their programs.

We have nearly everything here we want except money. Of course we have some things we do not want, for instance, ignorance. We are trying to get rid of all that

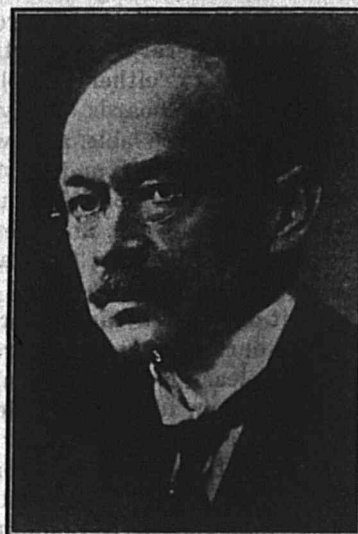
we can. If the brotherhood will furnish the money, we will furnish a demonstration, miraculous and marvelous, of Seminary efficiency in the greatest possible fashion.

We are pretty well crowded, but have room for more. The next term opens November 20. We have a good place to get rid of ignorance and to line up in efficient service for the Master.

THE REMARKABLE RECORD OF A MISSION CHURCH.

Lloyd T. Wilson, Cor. Secretary.

The Calvary Baptist Church of Knoxville, Tenn., has decided to become self-supporting after this Convention year. This action was taken at a business conference on October the 4th and a letter of appreciation has come to the office of the Executive Board of the Tennessee Baptist Convention for the help the Church has been receiving. This good church has set a fine example for other churches that have been receiving help from the Board.



LLOYD T. WILSON,

Corresponding Secretary, Tennessee Baptist State Convention.

Rev. S. C. Grigsby is the happy pastor. He has been on the field about six years and during these years has wrought marvelously. His salary was originally only \$600.00, until the Board began helping, but the church has agreed to pay him after November 1st, \$1,500.00 without any outside help. During the past three years they have built a beautiful brick meeting house costing more than \$10,000.00 and have paid by far the larger part of it. In addition to this they have paid \$1,500.00 to the 75 Million Campaign and were up on their pledges at the end of the third year of the Campaign. Happy Church. Happy pastor. We extend warmest congratulations.

Brother C. B. Massey writes: "The meeting at Old Dixon Creek Church closed Thursday with twenty professions, and twenty-four additions to the church; twenty baptized, two came by letter and two more were approved for baptism. The meeting was good throughout. Brother Calvin Gregory is the pastor. I was called to assist him; it was indeed a pleasure to be there. I was pastor of the old church four years once. This is the first meeting I have helped in since I was pastor there ten years ago. May all the Lord's work prosper."

CHATTANOOGA INVITES THE CONVENTION TO LOCATE HEAD-QUARTERS THERE.

On behalf of Chattanooga Baptists, who are cordially inviting the Tennessee Baptist Convention to locate its headquarters, State Mission Board, and related interests, in this city, we submit the following:

1. Over 50 per cent of the Baptists of the State are in East Tennessee, and Chattanooga is undoubtedly the nearest city to the center of the constituency to be enlisted and served.
2. Geographically, Chattanooga is near the center between Bristol (242 miles) and Memphis (310 miles).
3. Chattanooga has adequate railroad facilities, with frequent train service connecting with all parts of the State.
4. Chattanooga is more of a Baptist city than Nashville.
5. The Nashville Baptists carry large responsibilities in connection with the Orphans' Home, Tennessee College, and the big enterprises of the Sunday School Board.
6. There are no general Baptist activities located at Chattanooga, either school, hospital, orphans' home, or boards of any kind. Chattanooga Baptists are able and willing to share these responsibilities and privileges.
7. In its entertainment of the Southern Baptist Convention last year, and the State B.Y.P.U. Convention this year, Chattanooga fully met all of the demands.
8. The spirit of harmony and accord prevailing among our churches, pastors and people, will be pleasing to our Tennessee leaders, and help them to serve the denomination in the most effective way.

For the laymen of Ocoee Association,

R. H. HUNT.

Chairman Executive Committee.

For the Pastors' Association of Chattanooga,

W. S. KEESE, President

STOCKHOLM PREPARING FOR BAPTIST WORLD ALLIANCE.

Word comes from Dr. J. Bystrom, leading Baptist of Stockholm, Sweden, to the effect that preparations are being rapidly completed for the meeting in that city, July 21-27, 1923, of the third session of the Baptist Word Alliance. Dr. Bystrom advises that the main sessions of the Alliance will be held in "Immanuelskyrkan," the largest free church in Stockholm. It is declared to be a very handsome structure and the Second European Baptist Congress was held there in 1913. The main auditorium seats 2,400 people. Similar meetings in connection with the conference will be held in some of the Baptist churches of the city.

So pleased are the people of Stockholm, generally, with the meeting of the Baptist World Alliance in that city that all buildings needed are being opened to the Baptists for this purpose. In this connection it is announced that the "Hogre rollaroverakat," a school for the higher education of Swedish young people, has been secured for the use of the exhibit of Baptist activities from all over the world. The building is near the meeting place of the main alliance and has

a chapel with a seating capacity of 800, two breakfast rooms, rooms for committee meetings and ten or more small halls or class rooms.

Dr. Bystrom assures his American brethren that everything will be done that is possible to promote their convenience and comfort while they are in the capital city of his country.

WILL EVERYBODY TAKE NOTICE?

In order to secure absolutely perfect understanding and avoid confusion in the churches and among contributors to relief work, we offer a further word concerning relief contributions. Will everybody take notice?

1. Acting in accordance with the Southern Baptist Convention's action, we request that all contributions for relief, whether intended for Russia, the Near East, or for the victims of the Smyrna outrage, shall be sent to the Foreign Mission Board, and that such remittances shall be simply designated for relief. The Board is keeping itself informed concerning needs and available supplies for these needs, and will make distribution of the funds received in accordance with instruction of the Convention and the best information it possesses concerning need.

2. Note in the second place that January 14 has been set as the great day when the Sunday School Board in cooperation with the Foreign Mission Board will put on a special program for relief in the churches and Sunday Schools of the South. Those who take collections or make offerings for Near East or other relief prior to that date should send their contributions along to the Foreign Mission Board without delay, but on the 14 day of January the whole denomination will be appealed to for great effort on behalf of the suffering everywhere.

3. Take notice that the above method of handling is in accordance with an agreement which the Foreign Mission Board has with the Near East Relief organization. The Near East Relief organization agrees to make no direct appeal to our people, thus cooperating with us to avoid confusion and a multitude of appeals to our churches and Sunday schools while cooperating in a plan of appeal by this Board which it is hoped will provide the full appeal by this Board which it is hoped will provide the full measure of relief which Southern Baptists ought to furnish.

4. Let there be perfect understanding on another point, namely, relief contributions are not contributions to Foreign Missions, and do not apply to 75 Million Campaign pledges. The Convention decided this matter for the Foreign Mission Board and did it in order that we might as Christian men and women meet an emergency of human suffering and distress which could not be anticipated when the Campaign pledges were taken. We wish that this relief appeal were not now necessary, but it is a stern necessity and will reach our churches and individual Baptists either through the single appeal of the Foreign Mission Board or through numerous other agencies, and it is thought a wise thing to simplify this appeal and unify it by having the Foreign Mission Board alone

appeal to our people and handle all their relief contributions. The Foreign Mission Board is not, therefore, in reality imposing an extra appeal upon the churches, nor failing to keep agreement with other denominational agencies, but it is doing what the Convention instructed it to do so, substituting one appeal for many which would otherwise be made. Besides, by making all his contributions to relief through the Foreign Mission Board, the contributor is sending his money to a well-known and authorized denominational agency, whereas among the multitude of independent and individual appeals are some of doubtful reliability and many that are made by people of whom all of us are absolutely ignorant and cannot know what use is made of the money if it is sent to them. This single appeal by the Board unifies and guarantees genuineness of appeal.

We most earnestly desire that the above information shall be broadcasted among Southern Baptists as quickly as possible.

A MATTER OF TRANSCENDENT IMPORTANCE.

BY L. R. SCARBOROUGH

As I write these words I am thinking of the Re-enforcement campaign put on by the Southern Baptist Convention through the Conservation Commission. The Commission at its meeting in June, at Nashville, set out a suggested organization to the states, associations and churches. This organization has been widely published and almost everywhere has been set up and the churches are getting ready. It is exceedingly important that the denominational forces throughout the South give vital and emphasized attention to this campaign for the enlistment of new members of our churches in our larger movement. The attention of the brotherhood has been concentrated on the collection of cash for the fall roundup just before the meeting of their conventions. Most of the conventions will meet by the middle of November. It is earnestly hoped by the Conservation Commission and by the state and associational organizations throughout the South that the brethren will give their attention to this Re-enforcement campaign. It is to begin November 5, in the one-fourth and one-half time churches; and it is to be put on from November 26 to December 3 in all the full time churches, and all the one-fourth time churches that meet November 26. The purpose of this campaign is to get subscriptions from all the Baptists not heretofore subscribing, and all those who have come into our churches during the campaign and have not subscribed. Nothing touching the life of the denomination is of more transcendent importance than this matter. It is largely up to the pastors and other leaders in our churches. The State Secretaries have done and are doing their utmost in organization and inspiration for this movement. It now rests in the hands and on the hearts of the pastors and other church leaders. Surely these will not fail the denomination now. Surely, like they have always done, they will go at this Re-enforcement campaign with vigor and with a will to win.

Having at heart and deeply on my soul all the interests of our Lord's Kingdom, I

urge my brothers and sisters throughout the Southland to throw themselves into this campaign for the next few weeks with all the vigor and force of their consecrated powers. We should add at least 10 million dollars to our subscription list from these new members. Nearly 500,000 have come in by baptism in three years and many, many others by letter; and there are many, many thousands that did not subscribe in the original campaign. Let's get into this great movement with worthy contributions—for their own sake, for the denomination's sake, for the sake of the truth, and for the sake of Jesus Christ. We will sin against any Baptist that does not get into this movement. In many cases if they do not subscribe they will not make a cash offering. Hence, they will be left out and will fail to get the blessing and share in the results of this great advance movement which seems so much to the glory of God and the advancement of His truth.

The tracts to be used by the organizing forces, and tracts to be given to the unenlisted, and tracts on the achievements of the Campaign, can be secured from your State Headquarters. Let the brotherhood get these tracts, inform their people, and in the Savior's name push this movement out to every unenlisted Baptist.

It is a matter of primal importance that this whole Re-enforcement campaign will be set out at each state convention and that a great hour shall be given to the 75 Million Campaign. I urge the brotherhood to pray for, to plan for, and to push this challenging movement to a final and glorious success. Christ demands it, the cause needs it, and the suffering, sin-sick world will be largely blessed by its triumphant issue. The Conservation Commission hungers to see every leader in the South at his and her best in this great matter for the glory of Christ and the successful triumph of the Baptist cause throughout the whole world.

A MATTER WHICH CHALLENGES ATTENTION.

If "to be forewarned is to be forearmed" then the whole denomination ought to know what exactly is the situation with respect to its Foreign Mission Board and the work which the denomination has appointed this Board to do. It was with a view to taking the denomination fully into confidence that the Board in annual session in Richmond October 18-19, decided to present this statement to the brotherhood with the names of all the members of the Board attached to it.

It should be a matter of common knowledge among us that we have not only greatly enlarged our mission territory during the past three years, but that other things have conspired greatly to increase the necessity for funds with which to conduct this, our greatest Christian enterprise. As a reminder to those who may have overlooked this fact, we cite some things which have made larger foreign mission resources necessary.

1. We have during the past three years sent out 213 new missionaries. In addition to the salaries of these missionaries, a large

expense has been incurred in getting them to their fields and in building residences to accommodate this growing staff of workers in many lands.

2. The Board has, in view of the increased cost of living on all the mission fields, been compelled to raise the salaries of the missionaries and native workers, and to see other expenses of conducting the work materially increase.

3. The Board has, with what increase in its resources has been realized, sought to furnish the missionaries on the fields better facilities and appliances for conducting of their work. For much of this equipment the missionaries have waited long and new missionaries went to the field persuaded that out of the 75 Million Campaign funds they would be given such equipment for their work as would enable them to make the best and most fruitful investment of their lives.

4. On some fields there has recently been a rise in the value of the local currency and a corresponding reduction in the purchase value of the American dollar, and the rise in the cost of labor and material for residences, etc., have made necessary larger appropriations.

5. To say nothing about the large number of nations which we have added to our mission fields, there has been under the blessing of God a quite remarkable and seemingly Providential expansion of work on the old fields.

The above are only suggestive of how it comes to pass that greater resources are necessary for our foreign mission work, and how the Board found itself greatly embarrassed when it met to consider annual estimates which had come in from the mission fields of the world. Before these estimates were made upon the mission fields, notice was given to the missionaries that the Board was striving desperately to keep out of debt and that they were admonished to pare down their estimates to the barest necessities of their work. This admonition was heeded, and in the case of some of the missions estimates were cut 50 per cent by the missionaries before they sent them to the Board. Notwithstanding this co-operation of the missionaries, the total of the estimates from the respective fields was found in excess of any reasonable prospect of receipts. The Board was, therefore, under the painful necessity of cutting out of these estimates another \$725,629.00, leaving as the budget for the year \$2,452,488.50. Let it be remembered that the Board cut out of last year's estimates more than \$1,200,000. Because of this necessity of cutting these estimates again and again disappointing the missionaries was a painful task which the denomination has placed upon its Foreign Mission Board.

The Board has striven faithfully, and we may say desperately, to keep out of debt through this period of readjustment. We should be glad if in appreciation of this effort the denomination would now come to the relief of its Foreign Mission Board and make it possible for the Board to meet the large obligation which it has in the care of the work assumed after the cuts have been made in the adoption of the new budget. We

may say quite frankly that if the receipts of the Foreign Mission Board do not increase by a large sum during the present year, an overwhelming debt is inevitable after we have done our best with these estimates and after we have thrown back on the missionaries the burden of these cuts.

Since the Foreign Mission Board must get its relief and its work must be sustained out of funds which are secured from the 75 Million Campaign, everyone can see that the above facts bear tremendously upon the Southwide effort which is now being made to secure the payment of 75 Million Campaign pledges. The men and women whose names are attached to this appeal pledge to their brethren and sisters of the South their loyalty in meeting their own pledges and in promoting the success of the present "Reinforcement Campaign." We recognize a plain fact, namely, that for many of us the payment of these pledges and work for the success of this Campaign mean sacrifices, but we are confident and determined in the belief that it is far better for Southern Baptists to make whatever sacrifice the payment of these pledges and the success of this Campaign require than that we should further sacrifice a cause like Foreign Missions at the very moment when God is pouring out His blessings upon this work as never before, and when larger numbers of men and women are being saved and when the world in its need and distress presents an unprecedented opportunity for rapid advance in its redemption and for decisive victories at many points on the mission fields. To the list of our names we would, if space permitted, and the names of more than 500 missionaries whose appeal to the denomination this really is. Missionaries whose hopes have been deferred, but who busy with their tasks across the seas cannot have voice in our churches and assemblies, call to us to help them claim the present opportunity, to spend their lives with profit and turn this crucial hour to advantage in setting up Christ's Kingdom. Surely no greater tragedy could befall pure religion and the Baptist denomination than that Southern Baptists should, standing before an opportunity which human need and their missionary policies have made for them, default and turn their gain into loss.

R. E. Gaines,	W. G. Mahone,
C. B. Bobo,	Hill Montague,
L. G. Broughton,	J. T. Moore,
F. F. Brown,	Mrs. T. Justin Moore,
T. D. Brown,	T. W. O'Kelley,
W. W. Chancellor,	R. H. Pitt,
W. T. Clark,	J. W. Porter,
S. B. Cousins,	L. J. Powell,
J. D. Crump,	E. A. Prince,
Miss Alta Foster,	J. M. Shelburne,
H. M. Fugate,	Forest Smith,
R. D. Garcin,	I. P. Trotter,
J. L. Cross,	H. A. Tupper,
B. M. Gwathmey,	W. W. Weeks,
W. A. Harris,	J. L. White,
W. R. Hill,	W. P. Wilks,
L. H. Jenkins,	Aubrey Williams,
Joshua Levering,	S. B. Woodfin.

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

PROFESSOR NORTHERN AGAIN.

Some Further Words and Some Attempted Definitions.

By O. L. HAILEY

It is refreshing when brethren can discuss matters where we may not be wholly agreed, and yet not manifest a testy spirit or say an unbrotherly thing. By this means we ought to be able to discover whether we agree or disagree, and should be able to help our readers to correctly understand what it is we are writing about. So, I send over the mountain my cordial greetings to Brother Northern, for he is an honored Baptist brother, and bears a name that is revered throughout the whole land. Let us see if we are thinking alike. And it will now be in order to hear from Prof. Northern, after this has appeared.

DEFINITIONS INADEQUATE

Any one who has tried it knows how very difficult it is to formulate adequate definitions. And it is possible to seem to differ when the real reasons are that we use terms with somewhat dissimilar contents. When that is true, the first duty is to come to a common understanding. He is right in asking me to give some definitions before he decides whether we are speaking about the same things. And I am making an effort, but shall have to allow that not all is said that may be demanded. He can show what modifications he would suggest.

Evolution. There are some controlling reasons why one can hardly formulate a sufficient definition. One is that the doctrine is based on what is called the science of geology. And geology is not an exact science. In fact, the theories of the geologists are about as shadowy as that of evolution. We have allowed ourselves to be imposed upon by the geologists, who have set before the world a scheme of guesses as a science. And upon these guesses another class of so-called scientists have constructed a wilder hypothesis and called it evolution. And the ordinary busy person has gone along, supposing that there was a dependable science of geology, when there is no such thing, that has ever been shown to be really scientifically dealt with. And somebody will be asking me to show that my indictment is correct; and if I did not think that I could do it, I certainly would not say what I am saying here.

Now, another reason why it is hard to state a definition of evolution is that the advocates of the doctrine are so disagreed among themselves that it is very difficult to assemble sufficient deliverances out of which to formulate a definition. Let it be understood that we are not following any dodger who takes refuge in saying that he is speaking of "development" inside of a species. The making of an improved kind of corn from the corn in hand, is not evolution. It is development. About evolution, here is what writers have said: "It is the teaching which holds that creation has been accomplished by the energies which are intrinsic in evolution, without the interference of agencies which are external to it." Or again: "Evolution is the theory that species have a

natural rather than a supernatural origin." Once more: "Evolution is the non-miraculous origin and progress of the universe." And again: "Evolution is the doctrine that this life of man, this moral, this ethical, this spiritual nature, has been developed by natural process." And finally: Evolution: "The fact or the doctrine of the derivation or the descent, with modification, of all existing species, genera, orders, classes, etc., of animals and plants, from a few simple forms of life, if not from one." Will Prof. Northern say whether he accepts or rejects these, and which one comes nearest to meeting his ideas of evolution?

Now, it is not simply that they give such definitions, that I object to. They have never demonstrated the correctness of any of these. Neither can they, from the very nature of the case. But they then proceed with the discussion as if they had really proved their statement of the doctrine, and speak as if the whole scheme was to be accepted as having been scientifically established. And they talk learnedly of the time when "man was but an arboreal being, clinging to the limbs of trees, twisting their tails around the limbs while they nursed their young." And much more, to the disgust of sensible people. I undertake to say that there is not a shred of scientific demonstration to their whole imaginary theory of evolution. I do not believe in what is set forth as evolution, when the aforesaid definitions are accepted, no matter by what name they dub it.

Christianity. The New Testament Doctrine concerning Jesus Christ and his proper place in the universe, and the necessary principles involved in that doctrine. And by accommodation, the people who hold to and follow these doctrines. So, when Christianity speaks, I suppose it to be according to the correct interpretation of the New Testament. I am supposing that a professor who is a teacher in a Christian college, will not be seriously misled by this inadequate definition.

Religion. "Any system of faith in and worship of a Divine being or Beings: as, the Christian religion, the religion of the Jews, Greeks, Hindus, or Mohammedans."

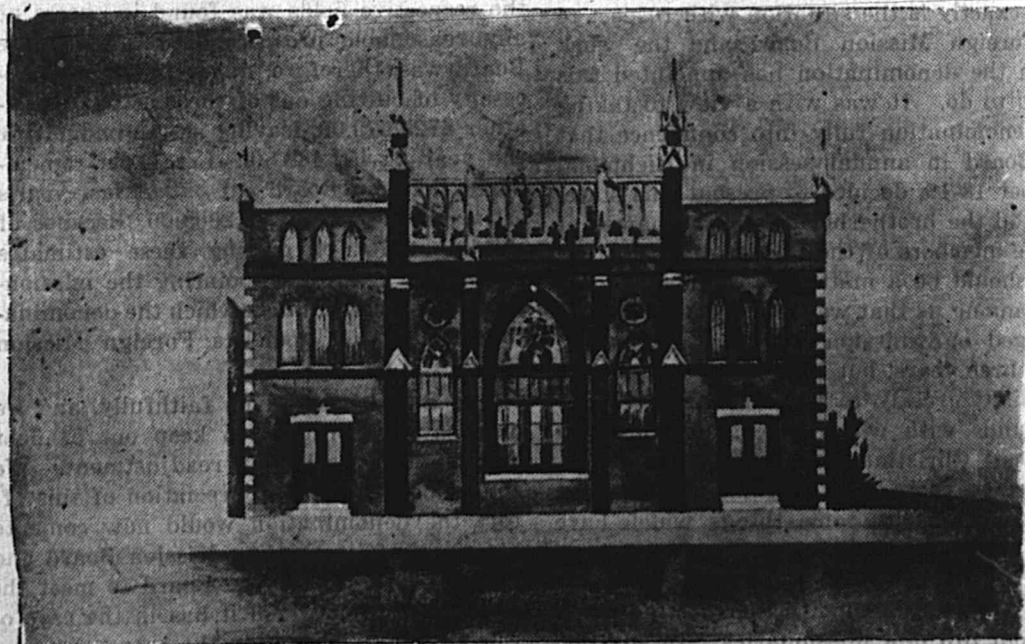
I choose this definition rather than a more limited one, so as to accommodate the teachers in our state schools who insist that it is their duty and prerogative to teach religion.

The State. By the State, I meant the civil government, or commonwealth and those who compose it and manifest its active expression. We have a civil body, and a social body, and a religious body. I judge that these uses of terms are sufficiently well understood and publicly accepted. At least, I so used them.

When these definitions are accepted, I hold that the state is transcending its prerogatives when it undertakes to teach religion to the youth who are in our schools. It is a violation of the rights of the people. It is contrary to the doctrine of religious liberty, as held among us.

A WONDERFUL SESSION.

We are all highly gratified at the remarkable student body Carson and Newman College has this year. Counting summer school it seems sure that it will run to 500 this year. Think of this: THERE ARE 125 FRESHMEN! That alone is enough to make a college. I can remember when the University of Tennessee did not have that many freshmen in the Liberal Arts College. A pleasing feature is the shrinkage in the preparatory department, which used to number 250, but which this year has declined to 79. We should like to get rid of that department altogether, and have the students who need preparatory work go to our mountain schools to prepare for Carson and Newman. That would strengthen the mountain schools and would raise the standing of our college. East Tennessee needs to build up a "Carson and Newman System" like the famous Mercer System in Georgia and the Randolph-Macon system in Virginia. To do this, the State convention would have to take over the mountain schools from the Home Board and make make them true preparatory schools. Think of a college with five great feeders. It appeals greatly to the public school teachers, I find when I discuss it with them.



NEW FIRST BAPTIST CHURCH, GREENEVILLE, TENN., LIVINGSTON MAYS, PASTOR.

WILSON COUNTY ASSOCIATION

By J. H. Osment, Secy.

The Fifth Sunday Meeting of this Association was greatly enjoyed by the Mount Juliet Baptist Church Oct. 27-29.

Beginning Friday night Bro. S. N. Fitzpatrick was made chairman and J. H. Osment secretary.

Dr. J. B. Moody preached two strong sermons on the second coming of Christ, first part at this time and finished Saturday.

He said about one twenty-fifth part of the whole Bible speaks of Christ second coming, and that no other subject in that Book is spoken about nearly so much as our Lord's coming to set up and establish his Kingdom on this earth.

And that all the servants of Christ should be faithfully doing his commands, and continually walking in righteous paths, and earnestly looking for his appearing, which is becoming more and more imminent each day.

Bro. J. H. Grime then opened a box of inquiries about many scriptural subjects, and several brethren took part in discussing these questions, while Bro. Grime acted judge and decided each case according to the law and evidence.

Saturday.

Bro. Fitzpatrick discussed woman's work from Alpha to Omega; even ridiculed Ambassador Harvey's statement, that according to the scriptures woman has no soul.

Bro. Fitzpatrick seemed to think that if woman does not have a whole soul, she got at least half of Adams soul when she was taken out of him in the beginning. And that she has as much right to worship and serve God as man has, and he advises to let her work for God and man in all her present-day organizations.

Bro. J. A. Kirkley then talked about the great success and present needs of the many Southern Baptist Missionary enterprises in all parts of the world. Stressing the fact that maybe God has brought financial depression upon the churches to try the love for souls in the hearts of Christians, for only those who truly love the lost will make the necessary sacrifices to meet in full their pledges to the support of the missionary work.

Bro. Kirkley then called to the stand a full-blooded Indian convert, who told of the great missionary work among his people in Oklahoma.

This Indian spoke intelligently about his conversion, and the conditions of his race before they learned of Jesus and the great improvement since the missionaries came to them with the gospel of Christ. He said they love Jesus good, and the Indians want to be baptized in the creek like the Jesus was. The Indian then bowed and offered a fervent prayer for the white people who sent the missionaries, and also for the church and work among his own people and country. This Indian convert to Christianity is a concrete example of what the gospel and missionaries are doing.

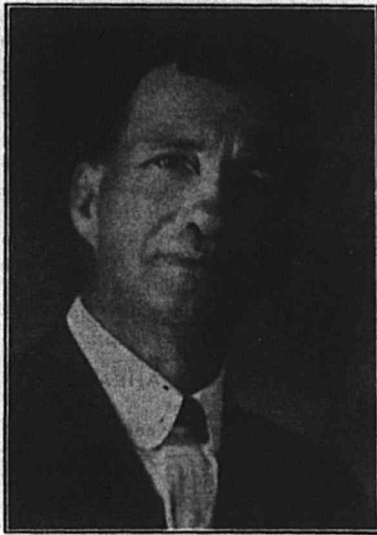
Bro. Walter Smithwick then conducted a series of talks by superintendents and members of the Sunday school and B.Y.P.U. departments of the churches, showing their great helpfulness to the young people and the churches in many ways.

They also spoke about the need for well qualified and trained leaders for these departments; expressed a desire to become more efficient leaders by helping each other to prepare for this line of service.

Afternoon.

Dr. J. B. Moody delivered his last sermon on the second coming of Christ; and somewhat startled some of us, who have a hope of going to heaven when we die, by saying he did not want to go to heaven when he died, but wanted to go to paradise where Jesus went; yet he failed to tell us where paradise is located. Some of us believe in John's vision of an innumerable host of disembodied spirits standing before the throne of God in heaven, and we want to go to them when we die.

Bro. Grime then told us what the Lord's Supper is not; and also what it is, and how to observe it worthily, discerning the Lord's body, which is the church, until Christ comes again. And incidentally offered any one a prize of one hundred dollars to show him a plain scripture statement where the church ever observed the Lord's Supper on the first day of the week, say-



FLEETWOOD BALL,

Recording Secretary, Tennessee Baptist State Convention.

ing nothing of every first day.

If any one showed him the scripture and claimed the money, I never heard of it.

Bro. Fitzpatrick then called attention to some needs of the Wilson County Association, which seemed to be rather numerous because the Association is so new, and many of her churches are so old, quite a number of them being more than a hundred years old. And Bro. Grime says one of them is five years older than the Campbellite denomination.

But some of these old lady churches are very active yet, and are bringing forth children for God frequently, and supporting large families of children in their old homes.

Sunday.

Rev. J. D. Moore first spoke on the temperance feature of the Sunday school lesson for the day, showing that the laws of sobriety has exalted this nation, though the drunkenness of some of her people is a reproach unto us; and that we should strive to make our own nation more sober, and also to extend a helping hand to other

nations, for no nation can live unto itself in these days of rapid transit from one country to another.

Bro. Moore then preached a fine missionary sermon, emphasizing the gift of the gospel of Jesus Christ to the Gentiles, through Peter's preaching at the house of Cornelius, convincing Peter that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him. And we, the Gentiles, having received the gospel of salvation through Jesus our Lord, should feel ourselves under lasting obligations to our people to preach the good news unto all the Gentile nations; and strive with the Lord's help to make disciples of Christ of them all. For if we will faithfully preach the gospel of Christ's salvation to all the world, we can in this way find out who are God's sheep, and can then feed them with the word of God, for all who repent towards God are his sheep, and they hear the voice of Jesus the good shepherd, and follow him, and he careth for them, never casting them out, but giving them eternal life.

BAPTIST BIBLE CONFERENCE AT FIRST BAPTIST CHURCH, CHATTANOOGA

By John W. Inzer, D.D.

We have just closed one of the greatest and most successful Bible Conferences ever held in this city, supported by all the Baptist churches of the city. Dr. A. T. Robertson, of the Louisville Seminary, was with us for the first four days, speaking twice daily on "The Christ of Luke's Gospel." These great messages proved most interesting and helpful to Sunday-school teachers and workers of all denominations, as our lessons for the next few months are taken from the Gospel of Luke. Dr. Robertson had a way of presenting his messages with a touch of wit and humor that held the interest and brought enlightenment to his hearers.

Dr. E. Y. Mullins, president of the Louisville Seminary, came to us Thursday morning and spoke twice daily through Sunday. Dr. Mullins proved himself the mental and spiritual giant that we have always believed him to be, and we feel that he is by far the greatest attraction ever presented at a Bible Conference in this city. His lectures were forcible, intellectual and spiritual; enriched with his magnetic personality he captured and held the attention of his hearers at all times. His general subject was "The Challenge of the world to Christianity Today." The congregation increased at every service until he auditorium of the First Baptist church was filled. He spoke three times on Sunday to capacity audiences. Baptists, indeed, have a right to be proud of this great man, and we found him to be just as great as his reputation. I want to say here that I think Southern Baptists and American Baptists should line up in the movement to elect Dr. Mullins president of the next Baptist World Alliance.

Today we launch our Simultaneous Evangelistic Campaign, with meetings in all the Baptist churches of the city. Dr. John J. Wicker, of Richmond, Virginia, will be the speaker at the First Baptist. Mr. Walter Heasty will have charge of the music, and will be assisted by a large chorus choir. All the

churches are lined up with splendid helpers and the outlook is good.

Work at the First Baptist progresses in a beautiful way. Work has begun on our four-story annex, which will give us additional room for about four hundred and fifty in our Sunday school. This building joins our present building on the rear. The pastor will have been here three years November 1, and we expect to have at least 1,000 additions for the three years. We rejoice in all the blessings of the Lord.

FROM PASTOR W. W. HODGES

I was called to the pastorate of the Baptist Church, at Tolbotts, Tenn., about the first of September, 1920.

I am living on the field and giving the church half time. We have a splendid band of Christians here, who seem to be willing to cooperate with the pastor in every good work. Our Sunday school is growing, and our church attendance is far larger than when we came here; also the interest in every department of our church work seems to be growing.

We are painting our church inside and out, with some other improvements. We are planning to begin our revival the last of this month. Brother Dykes, of Maryville, is to be with us and do the preaching. We are praying for a great meeting.

The people here are very kind and considerate to us and they show their kindness in so many ways. A few nights ago the church and community gave us one of the largest poundings that we have ever received. There was a large crowd, not only Baptists, but Presbyterians and Methodists as well, and they were all loaded with good things to eat. I could not express my appreciation, and the only way that I know to show them my appreciation is to serve them the very best that I can. I pray the Lord to give me grace and wisdom to lead them in their work for the Master.

Tolbotts, Tenn.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

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Do you realize the tremendous importance of selecting books for young people which will not only entertain but will help to mold character as well? Such books are the famous animal classics, Black Beauty and BEAUTIFUL JOE, stories which have never failed to hold the children's attention to the very end. They read and love the story of BEAUTIFUL JOE, the homely and abused little dog who was rescued and adopted by a sympathetic family. And they read it without realizing for a moment that they are absorbing one of the greatest lessons a child can learn—the lesson of unselfishness.

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By Marshall Saunders

has just been revised and reissued in handsome cloth binding, with colored picture-cover, many illustrations, and charming end papers by Charles Copeland.

Gift Book Edition, \$1.50 net

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

COMPARATIVE ATTENDANCE NOVEMBER 5.

Nashville, First	1250
Memphis, First	730
Chattanooga, First	716
Knoxville, First	616
Memphis, Central	607
Memphis, Bellevue	534
Knoxville, Broadway	509
Johnson City, Central	502
Cleveland, First	468
Chattanooga, Tabernacle	454
Nashville, Edgefield	443
Nashville, Third	412
Alcoa, Calvary	403
Chattanooga, Avondale	400
Nashville, Eastland	383
Nashville, Immanuel	390
Clarksville, First	375
Knoxville, Euclid Ave.	373
Erwin, First	367
Chattanooga, Central	351
Chattanooga, Highland Park	340
Rossville	330
Chattanooga, East	322
Humboldt, First	316
Knoxville, Gillespie Ave.	307
Knoxville, Oakwood	307
Nashville, Judson Memorial	302
Martin, First	300

SUNDAY SCHOOL NOTES

Splendid reports are coming in from the Organized Classes of the work being done in connection with the Re-enforcement Campaign. Many churches have had the study class and are following this up with definite work of winning people for the Sunday school.

A fine day at Tullahoma, Sunday. The pastor spoke in the morning on the Campaign. The house was about filled at both services and much interest manifested in the Campaign. Tullahoma church was never in better condition than at present. The Sunday school is growing rapidly and is putting on the whole denominational program. They are planning already to build a large Sunday-school Annex for the care of the Sunday school. This building will care for 600 pupils. Every class is being organized for definite work of class building as well as soul winning and other lines of Class Activities.

There is going out from the Tullahoma office each week this month a bunch of tracts to every teacher whose name we have on our lists. These tracts are to be distributed to the class members each Sunday. Giving a different tract each week. All these tracts are on Stewardship and tithing.

Following is a complete report of the awards sent out during the month of October.

Sunday School Awards.			
Assoc-	Dip-	Other	Total
lations	lomas	Awd.	Awds.
Big Hatchie	1	1	
Central	4	4	
Duck River	1	1	
Eastenalle	4	4	
Knox Co.	2	11	13
Nashville	30	56	86

Ocoee	1	1
Robertson Co	15	1
Shelby Co	2	21
Union		2
Unky	1	2
William Carey	4	4

Total 54 104 158

B.Y.P.U. Awards

Big Hatchie	6	6
Campbell Co	3	3
Central	1	2
Chilhowee		8
Eastenalle	7	7
Friendship	1	1
Knox Co	39	24
Nashville	23	2
Ocoee	9	6
Shelby Co	38	74
William Carey	4	4

Total 130 117 247

Total of all awards this month 405

A fine training school is reported from Johnson City last week. Dr. F. F. Brown, Mr. W. H. Preston and D. N. Livingston were the faculty members. They had a most satisfactory attendance and splendid results in every department. A fuller report will be turned in later.

Wish the superintendents would send in the list of their teachers that we requested several weeks ago. It is very important that this be done as we are greatly anxious to get in touch with every teacher in the state. If you have not received your blank to be filled out, please send us the names and addresses of your teachers anyway.

If your Associational Minutes are printed, please mail us a copy at once and oblige us greatly.

If your Sunday-school workers will read Dr. Wilson's statistics for Tennessee during the last three years and not be interested in the campaign, we cannot understand why. Our work has grown with strides during these three years.

If you have requests for training schools for 1923, please get them now as we are making our program for the entire year now and would like to be in touch with every church possible.

The announcement of the South-wide Organized Class Conference is out and we are anxious that our people attend this meeting. It meets at Hot Springs, Ark., January 16, 17 and 18. Special Pullmans will go from Nashville, Knoxville, Chattanooga and Memphis. We would like to have a whole train from Nashville, if possible. Write us about this transportation. We are making arrangements with the N. C. and St. L. road for full through transportation. They will give us every accommodation possible.

A splendid program is being printed now for the State-wide superintendents' Conference at Chattanooga February 11, 12 and 13. Every superintendent and officer in the state will want to attend this conference. It is

in many respects the greatest meeting we have in the state. Get ready now.

THE INTERMEDIATE DEPARTMENT

Suggested Requirements for Promotion with Honor for Each Quarter

Write from memory at least four memory passages from the quarter's lessons.

Make an average of 70 per cent in a written examination covering the quarter's work. Examination to be given by the teacher.

Report on at least one outside topic on "Home Work" assigned by the teacher.

To the Teacher

See that your pupils do the required work for promotion with honor, each quarter. Keep a record of this and you will have no trouble when Promotion Day comes. Give special recognition each quarter to those pupils meeting the requirements for promotion with honor.

B. Y. P. U. NOTES

WHAT WILL YOUR B.Y.P.U. REPORT?

On Monday, January 1, each Union will send in a report of the work done during the Big A-1 quarter, October, November and December. Report blanks will be sent out and every union is expected to report at that time—whether they have attained the standard or not. Send all reports to the B.Y.P.U. department, at Tullahoma, Tennessee. We hope to have at least 200 A-1 Unions reporting at that time—besides several hundred others who are within a few points of reaching it.

"FULL SPEED, AHEAD!"

B.Y.P.U. Dates to Keep in Mind

(1) NOVEMBER 14 AND 15—State Convention at Knoxville. Evening programs featuring Young People's Work—The State Convention proper meets at Knoxville, November 15-18, and the Knoxville Young People plan to do their part cooperating in entertaining it.

(2) NOVEMBER 18—B.Y.P.U. Associational Rally in the East Tennessee Association, near Newport, Tennessee. Dr. Harry Clark, David N. Livingston, Douglas Hudgins, Sibley C. Burnett and W. H. Preston are expected to be among the speakers.

(3) NOVEMBER 19-24—Hall Moody, Martin, Tennessee—Sunday school and B.Y.P.U. Training School—Rev. D. L. Sturgis, W. C. Milton and your State secretary expect to be present.

(4) NOVEMBER 26—(Thanksgiving week)—City wide Junior and Intermediate B.Y.P.U. Training School for Memphis—Mr. and Mrs. C. F. Crist are in charge—they expect an attendance of between 500 and 600 with a faculty of eighteen teachers—Dr. J. W. Storer, Greenwood, Mississippi, Dr. E. H. Mariner, of Humboldt, Rev. D. L. Sturgis, of Bolivar, your State secretary and others will assist the splendid faculty of local leaders secured for the work. It promises to be a banner week—All sessions will be held at the La Belle church.

(5) December 3-8—Chattanooga City Junior and Intermediate B.Y.P.U. Training school. This is the first of

its kind to be carried on in Chattanooga and a strong faculty of local and visiting teachers has been secured.

(6) December 10-15—Carson-Newman College B.Y.P.U. Training School The Senior B.Y.P.U. manual, Training in the Baptist Spirit and Pilgrim's Progress will be the books used—Rev. David N. Livingston, Mr. W. D. Hudgins, your State secretary and others will be present to take part.

A training school at Morristown will also be carried on that week, in both Sunday school and B.Y.P.U. work—some members of the faculty serving at both places.

(7) December 10-17, inclusive, State B.Y.P.U. Orphanage Week—December 10—Posters, information on Orphanage, an orphan "adopted" and gifts planned for. (These may be prepared during this week and all brought to the B.Y.P.U. on Sunday night, the 17.)

December 17—Playlet—"Somebody Else's Christmas"—Gifts presented to be placed in a box for the orphan—A silver offering taken for other needs of the children in our Baptist Home at Franklin, Tenn.

(8) December 19-20—Southwide Sunday school and B.Y.P.U. Field Workers meeting at Nashville.

(9) December 26-30—Knoxville Junior and Intermediate B.Y.P.U. Training school during the Christmas week It is expected that more than 300 will be in attendance.

(10) January 1—Every Union should report at this time on the A-1 quarter's work. B.Y.P.U. department Tullahoma, Tennessee.

A NEW B.Y.P.U. AT FRANKLIN

The Franklin B.Y.P.U. was organized Sunday night Mr. Boyce Keys was elected president and Howard Atchley, secretary. Already they have enrolled 22 young people and the prospects are fine for a great union. Dr. W. J. Stewart is pastor.

100 PER CENT IN GIVING

Our B.Y.P.U.'s are fully cooperating in the Re-enforcement Campaign in their efforts to be 100 per cent in giving. Our Standard of Excellence requires 75 per cent of its active membership to be giving systematically. This means to be giving regularly according to the church plan. This does not require a large gift—Just to give systematically. Every church member can give something on this plan. Let's be 100 per cent!

A NAME FOR YOUR B.Y.P.U.

Several of our leading B.Y.P.U.'s have chosen names for themselves. This adds to the interest in the work. The First church of Nashville has the Dr. Allen Fort B.Y.P.U. and the Arthur Blake B.Y.P.U. The First church of Memphis has the Frank H. Leavell, Forest Cole and Clifford Davis B.Y.P.U.'s. Many unions name their B.Y.P.U.'s for missionaries on the foreign field. Others name them for their pastors. What is the name of your B.Y.P.U.?

THE BAPTIST STUDENT

Another fine help in preparing programs is the new college publication edited by secretary Frank H. Leavell, of Memphis. It is called "The Baptist Student." Every Union ought to have access to at least one copy of this

magazine each month. It is published by the Sunday school Board, subscription price 75 cents a year.

200 A-1 UNIONS BY JANUARY 1—WE'D LIKE TO HAVE 90 FROM EAST TENNESSEE—60 FROM WEST Tennessee—50 FROM MIDDLE Tennessee.

Orphanage Week December 10-17.

100 New Unions from June to January—Report Them, Please!

Back to Normalcy In Nutrition

By MARIAN COLE FISHER

In the issue of the Grower of December 10th under the above title, the writer related as briefly as possible some sources of food essentials, citing the importance of meats as an example of protein or muscle building food. Cereals and their products follow as easily available in preparation and assimilation. The eggs, milk and fats that go into the preparation of breads increases their importance in the dietary.

When I see the new slogan, "A quart of milk a day," I always want to add, "with a loaf of bread."

By bread I mean good breads made with good, strong, wholesome flour, made in any form desired, yeast breads, baking powder breads, hot biscuits, muffins, pancakes, etc.

I have never tasted better light bread than that put out by bakers in several Florida cities, but for all of that we will have to yield the palm to Florida as the home of the Quick breads and baking powder biscuit.

This being the case, especial care must be taken in the selection of cereals for that purpose. I would like to see more of the whole wheats and oatmeal used. Too many housewives think that their biscuits, etc., must be as white as the driven snow. This is a mistake. The spring wheat flour, rich in gluten, the meat of the wheat, is a creamy flour, not bleached.

Public Health reports, Medical Journals, and State Legislatures, through State Food Commissions are making educational campaigns against the bleached and self-rising flours.

Since the action taken in July by President Harding to stamp out Pellagra, public attention has been focused on its causes. Medical Science has quite definitely and positively determined that Pellagra is a nutritional disorder, and have singled out as one of its direct causes the constant use of self-rising flours. Many families confine themselves to an almost exclusive use of these preparations. The Journal of the Florida Medical Association reporting the investigations by the New York Standard Commission states: "It came out that — a great deal of sulphate of lime is really used in self-rising flours, sometimes running as high as 25 per cent."

The claim is made and seems well substantiated, that the continued diet of these devitalized flours among the poorer and perhaps indolent is the main source of many diseases. Among the poor not enough fruits and other foods are taken to offset the loss of nutrition.

The writer happened in a grocery in Kentucky, some seven years ago, when the agent for a self-rising flour was obliged to take back a lot of sacks that had become infested with weevils and on account of damp and temperature had lost its leavening strength. I remarked about the loss, and the agent blithely assured me that there would be no loss, as it would be ground over, more leavening put with it and re-sacked for the market. Up to that time, I confess I had been indifferent, but such methods were a revelation.

THE BAPTIST AND REFLECTOR CAMPAIGN

"One of the greatest achievements for the denomination thus far" is what one leading pastor says of the campaign.

It has meant much to the young people—they are finding themselves in denominational work—their larger place in kingdom service.

Every section of the state went over the top. Over 3,500 names added to the list as new subscribers already and hundreds reported whose names have not been sent in yet. Of the three months and yearly subscriptions combined, there will be between 4,000 and 5,000 when all are sent in.

This is a campaign of which our young people and the denomination may well feel proud.

200 A-1 Unions by January 1. Will Your Union Be One?

Plan to "adopt" an orphan for Christmas—to send gifts to and to write letters to. Put on the playlet, "Somboddy Else's Christmas," on the seventeenth of December.

JOSEPH PAPIA, ITALIAN MISSION.

Visits made, 37; in SS, 18; prayer meetings, 1; preaching services, 2; professed conversions, 2; tracts distributed, 34; families prayed with, 9.



Pastor E. H. Greenwell, Ashland City, able Baptist exponent.

ORPHANAGE NOTES

By W. J. Stewart, Supt.

Ever since the work of the Tennessee Baptist Orphans' Home was started in West Nashville more than thirty years ago Thanksgiving has been set apart and observed by the denomination in the State as a special time for remembering the Institution. The churches and friends of the Home have made it a custom to send good things to eat to the children to be served Thanksgiving day. Time and again we have had furnished us at Thanksgiving not only a great sufficiency for our dinner, but canned goods and staple groceries to last us for many weeks. This has been a great season for canning fruit of all kinds. While the Orphanage has canned quite a supply, yet the mouths of 143 children to be filled three times a day readily make away with an abundance. We need all kinds of canned goods, staple groceries, in fact, such things as you can use to advantage on your own tables at home, with the exception

of sorghum. We have made 491 gallons here on the farm. Ship all goods to the Tennessee Baptist Orphan's Home, Nashville Tennessee, and do not forget to prepay all freight. Let this Thanksgiving be a great time for remembering our orphan children with good things to eat.

The children at the Orphanage are well. This year has been a remarkable one in the health of the children. There have been no deaths and no serious sickness of any character, for which we are profoundly grateful.

The Administration House is going up as rapidly as labor and money can

be had with which to erect it. We are greatly embarrassed for the lack of money. We hope to get the roof on the building before the fall rains set in. All the rafters are up and the cornice is being put on. If you have some money that you would like to use in a good cause that will honor God in blessing dependent children, send it to the Tennessee Baptist Orphans' Home, instructing same to be used in the completion of this important and needed building.

This Convention year is the largest in results in the history of our Orphanage work.

This is the time when you must positively use care in selecting foods—when you must use care in selecting articles of food, to be sure that you get the real food values that help build up good health.

You must have the vital elements in foods if you want to keep well. These vital elements cause the food you eat to assimilate—it means health and growth in children—also in grown-ups. It means replacement of worn out tissue, the building of lost bodily vigor. In fact, it is absolutely necessary to life itself.

Many food authorities agree that pure baking powder and good plain flour are much better for food value and health than many self-rising flours.

For the best of health—for the most economical results—use only plain flour and good baking powder.

YOU, AS A GOOD HOUSEWIFE know that the time to add anything to flour is just before you begin your baking, not months before and you also know that no prepared mixtures such as the self-rising flour can be as fresh—can be as certain in results—as the good old fashioned straight flour and pure baking powder.

For best results use—Calumet Baking Powder and a good plain flour.

WOMAN'S MISSIONARY UNION

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

PROGRAM—WOMAN'S MISSIONARY UNION NOTES GOATHERED HERE AND THERE

Monday Evening—Nov. 13, 1922

First Baptist Church, Knoxville

7:30—Conference of Superintendents with Executive Board.

Tuesday Morning—Nov. 14

9:30—Devotional—Mrs. R. S. C. Berry.

9:50—Welcome—Mrs. R. L. Harris.
Response—Mrs. C. D. Creasman.

Recognition of visitors.

10:15—Reports of Vice Presidents.
Mrs. A. F. Burnley, Middle Division.
Mrs. J. H. Anderson—East.
Mrs. M. G. Bailey—West.

11:00—Special Music.
11:15—Treasurers Report.
Corresponding Secretary's Report.

11:45—President's Message.
12:15—Appointment of Committees.

Tuesday Afternoon

1:45—Devotional—Mrs. Roscoe Meadows.

2:05—Reports.
Margaret Fund—Mrs. J. H. Anderson.
Mission Study—Mrs. K. Kimmons.
White Cross and Personal Service—Mrs. John Gupton.

2:50—Address, Mrs. W. C. James

3:30—Song—"Victory," Mrs. A. F. Burnley.

3:40—Baptist Bible Institutions—Mrs. I. J. Van Ness.

Tuesday Evening—7:30

Young People's Session

Music: Knoxville Young People.
Prayer:
Music—Carson-Newman Chorus.
Greetings from Carson-Newman—Miss Agness Whipple.
Music—
Address—Miss Julia Allen, Young People's Secretary.
Play—"Mary and Robert."
Presented by Knoxville talent.

Wednesday Morning No. 15

9:30—Devotional—Miss Julia Allen.
9:50—Reading of Minutes.
9:55—Review of Associations.
10:45—Recommendations of Executive Board.

11:15—W. M. U. Training School.
11:35—Special Music.
11:45—Address—Miss Alice Huey—Lachowfu, China.

12:30—Announcements and adjournment.

Wednesday Afternoon

1:45—Hymn—How Firm a Foundation.
Our Watchword—Prayer.
2:00—Demonstration—Smoke Mountain Academy.
2:30—Our Sunday School Board—Miss Virginia Lee.
3:00—Reports of Committees.
Enrollment.
Resolutions.
Obituaries.
Nominations.
Election of Officers.
4:00—Consecration Service—Mrs. F. F. Brown.

As I entered the train at Clinton, Wednesday morning October 20, I was greeted by Mrs. J. H. Anderson and Mrs. Longmire, superintendent of Campbell County Associational Union, on the way to the Association at Jacksboro. This is the last of the associations to meet this year. The day was ideal. Jacksboro met us cordially. A splendid sermon by Brother Tebow, pastor of La Follette church, and the organization of the association filled the morning. After the bountiful lunch served in the church, the women interested in W. M. U. work assembled in an upper Sunday-school classroom for our meeting. Mrs. Longmire directed meeting; opened with a devotional service led by Mrs. W. A. Yeager, of La Follette. Reports from societies. Three churches represented had forty-two present, with fourteen visitors.

Mrs. Anderson spoke to the women first, her theme being "Milestones." The Re-enforcement Campaign was presented, and a number of women in churches where we have no organiza-



MISS MARGARET BUCHANAN,
Corresponding Secretary, Woman's
Missionary Union of Tennessee.

tions were secured. Mrs. Longmire having moved from the association, much to the regret of the workers. Mrs. Heron was nominated for superintendent, unanimously elected, and she accepted. Mrs. Heron is the wife of the pastor at Jacksboro, and we shall expect growth in Campbell county. Mrs. Longmire wrought well. Mrs. Francisco was re-elected assistant superintendent and Mrs. Heinrich, secretary-treasurer.

Spending the night in Knoxville, Thursday is given to Nolachucky Quarterly meeting, under the direction of Mrs. J. B. Carter, superintendent.

The meeting was at Russellville. Mrs. Henry Yearly met my train at Morristown, and with Mesdames Stephens, Drinnin and Harmon, we motored to the place of meeting. Here a goodly number were gathered. We missed the opening devotion and

some of the reports. Whitesburg received the badge for the largest number present, later they had to surrender it to the Morristown Sunbeams. They came thirty-four strong, and directed by their leader, gave a splendid demonstration in the afternoon, giving some songs, their yell, and the playlet "How We Know What We Know," taking subscriptions for Baptist and Reflector and our magazines. Dr. Wright, their pastor, supplemented their effort with a strong appeal for our denominational literature.

The Re-enforcement Campaign was given a good place on the program. Mrs. Wright sang for us. Mrs. R. S. C. Berry presented Mission Study. She answered the queries: Why Mission Study? How Mission Study? in a forceful, attractive way, Mrs. Carter and Mrs. Stephens speaking briefly.

Dr. Wright spoke on the subject: "Every One Win One." Mrs. Stephens spoke on our "Campaign Pledges." Mrs. Harmon on our "Week of Prayer."

Russellville hospitality was gracious and abundant. A visit to Carson-Newman College was greatly enjoyed. Attended one of Dr. Campbell's Bible lessons, in the afternoon and at night. Visits to the literary societies in

Sarah Swan Home, each having a Halloween program. A touch with student life is a ways refreshing.

Saturday, Jefferson county W. M. U. met at Talbot's. Mrs. J. I. Huggins, the superintendent in charge. The pastor, Brother Hodges, led the opening devotional period. The representation was not general but all were enthusiastic.

Miss Pauline Tipton, daughter of our missionary friends, makes her home here with her grandparents while in college. To her was given the privilege of welcoming the visitors; she did so beautifully, Mrs. C. E. Harris, responding.

Again we talked together of our effort to round up the third year successfully. In the afternoon, Mrs. J. P. Burnett led a very interesting and helpful Bible study: "My favorite among the women of the Bible." Each one present was asked to say why the one used was her favorite. We talked about our annual meeting in Knoxville, November 14-15, adjourning to meet with Jefferson City society in January. The hospitality of Talbot society was up to the standard.

M. B.

Miss Mallory's Council letter brings the news that she is granted leave of

DR. ANDERSON'S TESTIMONY.

Noel, Va., February, 1922.

On October 30, 1912, I went to the Kellam Hospital, Richmond, Va., suffering with a cancer of the right cheek, which was completely cured. I was under treatment five weeks. At this writing it has been nine years and four months since I was cured and not the slightest indication of return has been felt or seen.

I have sent the following persons to the Hospital, who were all cured and returned home:

Mrs. James A. Holmes, cancer of the nose, (1910). She was then 55 years old and is still living and well.

Mr. John P. Montgomery, cancer of the lower lip, (1912). He was 65 years old; is still living and well.

Mrs. Richard Moore, cancer of the breast, (1920). She is entirely well; 45 years of age.

Mr. Elisha Jackson, cancer from right ear more than half around the back of head. He was entirely cured; 69 years of age.

Mrs. Harry Duke, cancer on right temple which involved the temple bone. The temple bone was also removed without the use of the knife. She has been cured, (1922).

There are many others from my county who I know have been cured. I have visited the Kellam Hospital frequently since I was cured there, visiting the dressing rooms, and seen all kinds of cancers of the face, neck, breast, back, body and womb. I saw many cases cured while there and since, of the gravest nature; the whole breast was taken off, leaving a clean surface of at least ten inches in diameter, and the flesh and skin was grown back with hardly a scar visible. Some had the superior maxillary bones taken out, and many other unbelievable things unless you were to see them.

I am glad to know the Kellams and what they are doing for mankind in curing cancers. I consider Kellam treatment the only one worth using in cancerous troubles.

Yours very truly,

H. B. ANDERSON, M. D.

Health Officer, Hanover County, Va.

absence by the Executive Committee and will accompany Mrs. McClure on a trip to some of our Mission fields in China and Japan, and they will also attend the Baptist World Alliance at Stockholm, Sweden.

Mrs. McClure is given the trip by the Training School Alumnae; Miss Malory goes on her own charge. Our whole Union will share the rich experience of these dear workers when they return.

They will probably go in July, next.
M. B.

Young People's Department

Miss Julia Allen, Secretary

Notice! Y. W. A.'s, G. A.'s, R. A.'s, S. B. B.'s.

This is your own column! Watch this space for information, news, notices and helps about our work

Greetings

November 1! At dawn all was dark and gloomy and for a while it seemed that we could truly say "The melancholy days are come," but as your new Young Peoples secretary entered the office the clouds lifted and her desk was flooded with glorious November sunshine. Like Noah and his "rainbow in the sky," may we not take this as God's smile of approval and promise of blessing if we do our best during 1922-23?

Y. W. A.s—Yoke-work and Abide in His Promise.

G. A.s—Prove your initials, mean God's assistants.

R. A.s—Right About Face! and March Onward.

S. B.s—Shine Brilliantly for Jesus. Leaders and Counselors, remember! Young Peoples Secretary is only another way of saying—Young Peoples Servant.

Call on me for help—Write me news of your work—Join me in prayer for the Young People of Tennessee!

Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1923, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 1/4 x 3 1/4 inches. 207 pages. Strong cloth binding, 35 cents.
The Judson Press
1701-1703 Chestnut St., Philadelphia, Pa.

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When in Knoxville, Come to Belle Ave. Baptist Church

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

School Desks

Opera Chairs,
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School Supplies,
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SOUTHERN DESK CO., Hickory, N. C.

BAPTISM

By C. G. Samuel.

We know that in the remedial system God did not command the use of water to cleanse the soul from sin. Blood of Christ cleanses the soul from sin, and nothing else is needed. In this cleansing process the sinner by repentance and faith absolutely dies. It's not a flesh death but the two inner substances, spirit and soul. When the blood of Christ is applied by the spirit the moment the sinner turns by faith after repentance to Christ. This application of the blood produces death. The saved sinner is a dead sinner. Water baptism is nothing but a symbol instituted to symbolize a death, a burial and a resurrection. If its execution does not symbolize these three things it had better not be administered at all. As an ordinance it stands between the world and the church. Anyone who makes more than a symbol misunderstands its meaning.

Athens, Tenn.

Dr. W. D. Powell, of Louisville, Ky., former missionary to Mexico and State Mission Secretary of Kentucky, lately assisted in a revival with Emanuel church, Oklahoma City, Okla., resulting in 44 additions. He is now in a similar engagement with Rev. A. E. Prince and the First church, Marion, Ill.

Obituaries

Cole: J. J. Cole was born July 19, 1843, and at the time of his death was 79 years, 2 months and 2 days old. For 52 years he was known far and near as a preacher and evangelist, and during his ministry baptized not less than 2,000 converts in Carter, Johnson and Sullivan counties and even into North Carolina. He never wanted to push himself forward; and was willing that another should have the honors. I have been with him in meetings for the last 42 years, and I shall miss him. He fell dead from his horse, a victim of heart disease. God bless his memory!—Rev. J. W. Richardson.

Henry: Mrs. Martha Henry departed this life September 1, 1922, aged 82 years. Funeral services were conducted by James Allen Smith, of Knoxville, Tenn., at the same place where, fifty-three years before she was married, namely, Henry's Cross Roads, Tenn. When only a girl she was converted.—Daughter.

Murphy: Whereas the angel of death has entered our church and removed our beloved sister and co-worker, Mrs. J. H. Murphy. Be it resolved our Sunday school and B.Y.P.U. have lost a most valued consecrated member, converted at 12 years, remaining a faithful follower of her Lord until October 1, 1922, when her Lord called her home. She leaves behind a husband and son, Roy, two brothers, one sister, and a host of friends. The funeral was held by her pastor, Rev. C. M. Dutton, assisted by Rev. A. B. Johnson. The floral offering was beautiful proving the high esteem in which she was held.—Mattie Hotchkiss, Effie Dyer, Jo J. McCown committee.

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5:42 P. M.	Ar.	ROANOKE	Lv.	10:55 A. M.
7:12 P. M.	Ar.	LYNCHBURG	Lv.	9:10 A. M.
12:30 A. M.	Ar.	WASHINGTON	Lv.	3:10 A. M.
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PASTORS' CONFERENCES

NASHVILLE

Lockeland: J. C. Miles, pastor; "The Church and Its Obligation" and "Genesis 4." 295 in SS, good BYPU's, 3 by letter.

Belmont Hts.: W. C. Golden, Supply; "Christian Activity" and "Sad Sowing and Glad Reaping." 250 in SS, 1 by letter. Dr. Hall, the pastor, in meeting in Illinois.

Centennial: L. P. Royer, pastor; "God Given Opportunities of Life" and "Saving Life or Jesus Recipe for Worldliness." 137 in SS, 30 in Sr. BYPU, 15 in Jr.; 1 baptized, 3 by letter. Very good day.

Grace: J. A. Carmack, pastor; "What God Does With the Sins of Christians" and "How I May Know I Am Saved." 31 in BYPU, 32 in Int., 22 in Jr. Splendid day.

Third: C. D. Creasman, pastor; Love Feast at morning hour. Wonderful spirit. "The Old Time Revival." 1 for baptism, 3 baptized, 1 profession, 412 in SS, 39 in BYPU, 37 in Int., 27 in Jr. Great crowds. Outlook bright.

Calvary: W. H. Vaughn, pastor; "The Great Physician" and "Healing the Withered Hand." 121 in SS, 32 in BYPU.

Park Ave.: A. M. Nicholson, pastor; "Essential Elements of Right Choice" and "The Relation of Life to the Things of the World." 3 for baptism, 1 by letter, 2 professions, 237 in SS, 22 in BYPU No. 1, 16 in No. 2, 29 in Int., 53 in Jr.

Immanuel: Ryland Knight, pastor; Dr. Wharton preached at both hours. 7 for baptism, 1 baptized, 8 by letter, 380 in SS. Meeting is growing in interest.

Edgefield: W. M. Wood, pastor; "The Changeless Christ" and "Laborers of the Lord." 1 baptized, 442 in SS, 60 in BYPU, 21 in Int., 25 in Jr. Good day. Two full houses.

Judson Memorial: C. F. Clark, pastor; "The Vision of Self" and "Glorifying in the Cross." 5 by letter, 302 in SS, 52 in BYPU, 22 in Int., 18 in Jr.

Seventh: Edgar W. Barnett, pastor; "Grieving the Holy Spirit" and "Some Characteristics of Giving." 1 for baptism, 235 in SS, 1 profession. In all young people's meetings, 71.

Eastland: O. L. Hailey, pastor; "Badge of Discipleship" and "Progressive Nature of Sin." 2 for baptism, 383 in SS, 25 in BYPU, 27 in Int., 30 in Jr.

Goodlettsville: H. F. Burns, pastor; "Living Sacrifice" and "Reasonable Service." Good Sunday school and BYPU. Preached at Masonic Home at 3 p.m.—"I Will Not Leave You Orphans."

Central: Felix W. Muse, pastor; "The Old-Fashioned Home" and "The Saviour Seeking the Sinner." 15 for baptism, 8 by letter, 16 professions, 151 in SS, 75 in BYPU. Extraordinary audiences. Meeting closed with splendid results.

First: W. F. Powell, pastor; "The Blood of the Lamb" and "We Would See Jesus." 1 for baptism, 2 by letter, 1,250 in SS.

Grandview: Don Q. Smith, pastor; "The Christ Life Spirit" and "The Handwriting on the Wall." 6 for bap-

tism, 2 baptized, 3 by letter, 6 professions. Preached to men only at 3 p.m. on "Sin." Revival continues with great interest. Many men turned away Sunday evening.

North Edgefield: A. W. Duncan, pastor; "How May We Show Our Love for the Master?" and "Judgment of Nations." 2 additions, 217 in SS, 81 in BYPU.

KNOXVILLE

Central of Fountain City: J. C. Shipe, pastor; Psalm 116: 1-2 and "What the Lord is to His People." In SS, 272; in BYPU, 115; by letter, 2. Splendid audiences at both hours.

Mt. Olive: T. G. Davis, pastor; "How to Know God" and "Sowing and Reaping." In SS, 115; in BYPU, 40.

Mt. View: W. C. McNeely, pastor; "Stewardship" and "The Abundant Life." In SS, 171; in BYPU, 24.

Baptist Tabernacle, Lenoir City: A. B. Johnson, pastor; "Be Cheerful" and "Holy Spirit." In SS, 71; in BYPU, 24. Large congregations.

Immanuel: A. R. Pedigo, pastor; "Conviction of Sin" and "The Mission of Jesus." In SS, 266; in BYPU, 100; by letter, 4. Seven approved for baptism.

Washington Pike: J. A. Lockhart, pastor; "Four Kinds of People" and "Sins Forgiven." In SS, 128; in BYPU, 54.

Grassy Creek: R. E. Rule, pastor; Preaching both hours by Rev. Grimsly on "Wonderful Book" and "Christ Knocking at the Door." Meeting in progress.

Euclid Avenue: J. W. Wood, pastor; "The Consequence of Sin" and "The Judgment." In SS, 373; in BYPU, 90; by baptism, 3. Good interest. Employed a field missionary.

Fountain City: Neill Acuff, pastor; Rev. Parker Shields preached in the morning on "Hold Fast America." Pastor in evening on "Our Enlarged Inheritance." In SS, 174; in BYPU, 52.

Third Creek: Pastor preached both hours on "Church Covenant" and "Thanksgiving." In SS, 226; by baptism, 46. Great meeting in progress.

Smithwood: Chas. P. Jones, pastor; "How May We All Help People" and "The Withered Hand."

First Baptist Church: F. F. Brown, Th.D., pastor; Address by Dr. J. T. Henderson at morning hour. Reports from membership canvassing committee heard at night. In SS, 616; by letter, 4. Great interest and crowded house at both services.

Burlington: I. G. Murray, pastor; Morning subject, "Christ—The One Thing Needful." 3 additions; good day.

Grove City: D. W. Lindsay, pastor; Preaching at both hours by Rev. W. W. Bailey on "Warming by Enemy's Fire" and "The Way of the Transgressor is Hard." In SS, 200; in BYPU, 25; by letter, 3; one conversion and two renewals.

Lincoln Park: J. H. O. Clevenger, pastor; "To Fathers and Mothers" and "The Old Fashioned Home." In SS, 277; in BYPU, 100 or more. Revival on, splendid interest. House packed—pray for us.

Central of Bearden: Robt. Humphrey, pastor; Preaching at both hours

by D. N. Livingstone on "Ye Are Saved by Grace" and "Study of Life of Christ." In SS, 116; in BYPU, 50. Bible school began with great interest manifested.

Gillespie Avenue: J. K. Smith, pastor; "Doing What We Can When We Can" and "Life Only a Journey Home." In SS, 307; by experience, 1. Meeting in progress—good interest and large crowds. The McKinleys have charge of the music.

Oakwood: R. E. Grimsley, pastor; Preaching at both hours by Dr. O. E. Sams, on "Thy Will be Done" and "True Greatness." In SS, 307.

Elm Street: E. A. Freels, pastor; "We Look for a City Whose Builder and Maker is God" and "For by Grace Are Ye Saved Through Faith and that Not of Yourselves It is the Gift of God." In SS, 118; in BYPU, 50.

CHATTANOOGA

Central: W. L. Pickard, pastor; Dr. R. L. Bolton of Madison, Ga., preached at both services. In SS, 351; in BYPU, 51; Intermediate, 20. Revival in progress.

Cleveland, First: Claude Sprague, pastor; "Kingdom Men for Kingdom Business." Preaching in evening by visiting minister. In SS, 468; by letter, 2.

Oak Grove Tabernacle: W. C. Tallant, pastor; "Home of the Soul" and "Decision for Christ." In SS, 152; by letter, 2; baptized, 2. Revival in progress.

Chamberlain Ave.: G. T. King, pastor; "The Overcoming Life" and "The Guilt and Folly of Neglecting Salvation." In SS, 184; baptized, 2.

Tabernacle: T. W. Calloway, pastor; Preaching at both hours by Rev. W. H. Faust on "Mission of Christ" and "Salvation." In SS, 454; baptized, 3; by letter, 7.

Avondale: W. R. Hamle, pastor; "Asleep" and "Thoughts of Home." In SS, 400.

Pine Church: Dan Quinn, pastor; "Faith" and "Cooperation." In SS, 80.

St. Elmo: U. S. Thomas, pastor; Dr. Carl A. Devane preached at both services. In SS, 287; baptized, 2; by letter, 3. Good meeting in progress.

North Chattanooga: W. S. Keese, pastor; Preaching at both hours by Dr. T. W. Young. Evening theme, "Two Roads." In SS, 245; by letter, 5; for baptism, 27.

East Chattanooga: J. N. Bull, pastor; "The Centurian's Servant Healed" and "Sowing and Reaping." In SS, 322.

Woodland Park: James N. Poe, pastor; Preaching both hours by Evangelist R. C. Houston on "The Five Crowns" and "Running Wild." In SS, 150. Revival continues with increased interest.

First: John W. Inzer, pastor; Dr. John J. Wicker, Evangelist preached both hours on "The Church on the Job" and "The Greatest Thing in the World." In SS, 716; for baptism, 8; by letter, 5; by statement, 1. Evangelist had 34 additions last week.

Rossville: J. B. Tallant, pastor; "Tragedy of Neglect" and "Doom of Delay." In SS, 330; by letter, 3; 4 conversions.

Highland Park: J. B. Phillips, pastor; "Meaning and Value of the Lord's Supper" and "Rolling the Stones Away." In SS, 340; baptized, 20. Consecration of new church at 2:30 p.m., Dr. W. S. Keese preached the sermon.

Birchwood: J. N. Monroe, pastor;

"Family Religion." No services in evening. In SS, 97. Good BYPU's in afternoon at 2:00.

MEMPHIS.

Central: Ben Cox, pastor. Dr. Rushbrook preached at 3 o'clock. Pastor Cox morning and night. Received, 1; baptized, 1; in SS, 617.

Seventh Street: I. N. Strothers, pastor. "The Hope of the World is in the Cross" and "Dangerous Ground Concerning Salvation." In SS, 226; two good BYPU's. Building fund growing nicely.

Prescott Memorial: Jas. H. Oakley, pastor. "Elijah's God and God's Elijah." Dr. J. H. Rushbrooke preached a great sermon at 7:30 p.m. to a great congregation. In SS, 180; in BYPU's, 60.

North Evergreen: Pastor S. M. Ellis preached. In SS, 31.

Speedway Terrace: J. O. Hill, pastor. "Great Commission" and "Some Questions by a Woman." Received by letter, 6; in SS, 122. Interesting unions.

Morton Ave.: Carl Monroe O'Neal, pastor. "The Blessing of Christlike Cooperation" and "Bearing One Another's Burdens." In SS, 159; for baptism, 1; three excellent BYPU's. One funeral and one marriage ceremony.

Greenland Heights: Pastor Chas. Lovejoy spoke at morning hour. BYPU from Calvary Baptist Church had charge of night service. In SS, 46.

First: Sermon in morning by Dr. J. H. Rushbrooke, of London, England. Pastor A. U. Boone preached at night. Good congregations. In SS, 730; by letter, 1. Fine well attended BYPU's.

Eudora: J. C. Schultz, pastor. Morning service. In SS, 35.

Brunswick: J. C. Schultz, pastor. Meeting getting on well with Brother J. Carl McCoy leading. By relation, 1; by baptism, 1.

Bartlett: O. A. Utley, pastor. "Pray for One Another." Clifford Davis, secretary to Mayor Paine, spoke delightfully at night to a large crowd. Miss Hollingsworth and the two Misses Davis rendered some very fine music. In SS, 90; organized a large BYPU.

McLemore Ave.: Pastor Furr spoke at both hours. In SS, 212.

Highland Heights: Pastor Curle preached at both hours to fine crowds. In SS, 205; in BYPU, 90; baptized, 4.

Calvary: Pastor preached at good audiences both hours. In SS, 158. Good interest in BYPU's. Training School for SS, BYPU and WMU for the week.

Central Ave.: W. L. Smith, pastor. "Go Forward." No service at night, congregation joining with Prescott Memorial Baptist Church to hear Dr. J. H. Rushbrooke, of London, England. In SS, 125.

Bellevue: W. M. Bostick, pastor. "The King's Daughters" (1 Ch. 29: 5) and "Pilate's Question" (Matt. 27: 22). In SS, 534; additions by letter, 2; by baptism, 1; three good unions.

Boulevard: J. H. Wright, pastor. "Love That Holds" and "What One Sin Did." In SS, 193; 2 received, 1 by statement and 1 for baptism; 1 baptized; 3 BYPU's, fine crowds. Collection for Unions. Pastor preached at Capleville, one profession.

New South: Pastor Norris preached both hours. Good crowds, fine interest. By letter, 1; in Jr. and Int. BYPU, 23; in Sr. BYPU, 27. Marriages, 3.

Baptist Hospital: Pastor M. D. Jef-

fries preached at the dedication of Rossville, Tenn., church house, Rev. W. R. Pettigrew, pastor. In the afternoon assisted in the ordination of deacons for this vigorous young church. Hospital will make fine report to Convention in Knoxville; 8,665 patients admitted last twelve months; 150 pupil nurses in Training School.

CLARKSVILLE

First: W. C. Reeves, pastor; "Real Christian" and "Leper." In SS, 375; by letter, 3. Two good BYPU's.

New Providence: A. L. Bates, pastor; "God's Plan of Redemption" and "Hell." Lord's Supper at 10 o'clock. Good SS and BYPU.

Little Hope: C. D. Wydick, pastor; "Abiding in Christ." No preaching at night. Teaching BYPU Manual. Good Sunday School. Fine day.

Kenwood: A. L. Bates, pastor; "A Leper till Death" at afternoon service. By profession, 1; by baptism, 1; baptized, 8. SS institute held past week.

Little West Fork: G. G. Graber, pastor; "A Covenant" and "A Model Prayer." Good BYPU and SS.

Spring Creek: J. W. Roark, pastor; "What God Does with the Believer's Sin." Fine SS. BYPU at night. Teaching SS Manual at night.

MISCELLANEOUS.

Clinton, First: L. W. Clark, pastor. "The Hem of Christ's Garment" and "The Indwelling Christ." In SS, 205; baptized, 1; in BYPU, 88. Splendid program.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

The Tennessee Baptist Convention, which meets at Knoxville, November 15-17, is not alone in meeting on that date. The Conventions of Alabama at Cullman, Kentucky at Middleboro, Mississippi at Grenada, Oklahoma at Altus, and Virginia at First church, Newport News, will be in session the same week.

Rev. A. T. Hayes has moved to the field at Big Spring, just out of Cleveland Tenn. A loyal party liberally pounded him when he had scarcely arrived. He has been having crowds that overflow the church.

Evangelist G. M. Workman, of Shawnee, Okla., lately held a meeting in the Kendall church, Tulsa, Okla., where Rev. E. H. Owen is pastor, resulting in 19 additions and an invitation to return for an egagment in October, 1923. He begins a meeting with Dr. W. A. Todd of Noble Avenue church, Tulsa, November 19, in a fine building worth about \$80,000.

Rev. Robert Humphreys, of Central church, Bearden, Tenn., is happy over a Training School in his church this week. Assisting him in the faculty are Dr. L. M. Roper, of Johnson City, and D. N. Livingstone. They are doing far-reaching work.

Hosts of friends of Rev. Roscoe Meadows, of Milan, Tenn., in this and other states regret exceedingly to learn of his decline in health which has made it necessary for him to again

Coal Creek, First: W. A. Carroll, pastor. "Two Kinds of Church Members" and "Safety of the Saved." In SS, 190. Fine crowds, a good day. Revival began October 16 and closed October 27.

Athens, First: J. Herschel Ponder, pastor. "The Time View vs. the Eternal" and "The Ministry of Comfort." In SS, 243; for baptism, 2; baptized, 1.

Alcoa, Calvary: C. H. Cosby, pastor. "The Church." Brother B. H. Hillard was ordained to ministry at 2 p.m. Dr. James Allen Smith preached the ordination sermon. Brother Hillard preached at night. He will enter the seminary next week. In SS, 403.

Portland: A. H. Huff, pastor. The pastor and church celebrated their third anniversary November 5. The services were well attended and all departments of the work heard from. There have been 98 additions to the church in the three years of the pastor's connection. They have expended for all purposes \$15,300. The outlook for the future is promising.

Antioch: W. M. Kuykendall, pastor. "Indifference in Religion" and "Who Are Kept." Good BYPU. The church called the pastor for the ninth year and hopes to do great things during the year 1923 for the Master.

Gorgas, Ala.: C. G. Hurst, pas'or. Evangelist R. D. Cecil preached at both hours and we administered the Lord's Supper at the evening worship. In SS, 86. Good congregations and good day. Pastor Hurst preaches two Sundays in the month and is doing a splendid work and is loved by the people.

enter a hospital. He is a brother beloved. May his recovery be speedy and complete.

Rev. A. N. Hollis, of Bluff City, Tenn., formerly of Lawrenceburg, Tenn., recently received the degree of Doctor of Divinity from People's National University, and the Bluff City church held a special service in appreciation of the honor coming to the church and pastor. One to every four of the membership is a tither.

Dr. V. I. Masters, of the Western Recorder, says he wishes there was some way to smuggle the word "meaningful" into the garbage can to be disposed of by "some immolator of verbal refuse." Dr. R. H. Pitt of the Religious Herald says the idea is "ludicrous," and asks just what is "an immolator of verbal refuse?" Thank goodness, these scholarly gentlemen are hundreds of miles apart.

Rev. William S. Terrill, a Virginian, has resigned the care of the First church, Haddonfield, N. J., to accept a call to the Calvary church, Syracuse, N. Y. He spent five years at Haddonfield, during which time he did a great work.

Rev. A. B. Metcalf, of Jackson, Ala., has accepted a call to the care of the church at Macon, Miss., and the Mississippi saints are happy.

In speaking of Baptist mission work in Italy, Dr. Curtis Lee Laws, who is abroad, says: "All together the Bap-

tists have nearly 100 churches. It is now highly probable that the English Baptists will in the near future turnover their work to the Southern Baptist Convention and retire from the field."

Rev. Charles W. Daniel, of the First church, Atlanta, Ga., is holding a revival in Mercer University, Macon, Ga., which began Monday, November 6. It is expected that many will be saved.

Rev. T. T. Davis has resigned as pastor of Woodland Ave., church, Atlanta, Ga., to accept a call to Waycross, Ga.

Rev. G. H. Stigler, who has been studying in the Seminary at Fort Worth, Texas, has accepted the care of the church at Sayoe, Okla., and is on the field. He is well known in Tennessee.

In the first week of the revival at the First church, Jackson, Tenn., in which Dr. Otto Whittington of Little Rock, Ark., is assisting Dr. S. E. Tull, there were 19 additions and the interest is constantly growing.

Rev. Elmer Ridgeway, of Duncan, Okla., lately assisted Rev. E. D. Hamilton, of Elk City, Okla., in a meeting resulting in 76 additions, 63 for baptism, the first week.

The Oklahoma saints are trying to coax Rev. L. R. Austin of Benton, Tenn., back to that State. We protest. We need his kind in Tennessee.

Rev. J. D. Brame has resigned at Bardwell, Ky., to accept a call to the care of the church at Louisa, Ky., in the mountains.

Rev. W. H. House, of Orlinda, Tenn., has resigned pastorates in that vicinity to enter evangelistic work for which he has striking gifts. He was led to Christ by Rev. T. W. Gayer of Orlinda.

Rev. B. H. Lovelace, of Clinton, Miss., recently assisted Rev. A. C. Baker and the church at Leitchfield, Ky., in a meeting resulting in 63 additions, 50 for baptism. Rev. F. O. Crininger, of the Seminary at Louisville led the singing. In eight months Brother A. C. Baker has witnessed 183 additions.

Dr. A. Reilly Copeland, who recently came to the Baptists from the Presbyterians, has accepted the call to Tabernacle church, Waco, Texas.

Dr. Spencer Tunnell, of La Grange, Ga., beloved in Tennessee, lately assisted Rev. R. C. Granberry in a meeting with the First church, Gaffney, S. C., resulting in 40 additions.

Dr. S. J. Porter, of the First church, Brownwood, Texas, to succeed Dr. George Green. We do not believe the Oklahoma saints will let him leave.

Rev. Ira F. Metts, of Hall-Moody Institute, Martin, Tenn., becomes pastor of Mt. Moriah church, Obion, Tenn., and West Hickman church, Hickman, Ky.

The saints at Ridgely, Tenn., have pounded their new pastor, Rev. H. W. Stigler, who came there from Texhoma, Texas.

Rev. T. M. Boyd has moved his residence from Buena Vista, Tenn., to Hollow Rock, Tenn., having accepted a position as a teacher in the public school of the latter place. He preaches every Sunday.

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You may write a thousand letters
To the maiden you adore,
And declare in every letter
That you love her more and more.
You may praise her grace and beauty
In a thousand glowing lines,
And compare her eyes of azure
With the brightest star that shines:
If you had the pen of Byron,
You would use it every day
In composing written worship
To your sweetheart, far away,
But the letter, far more welcome,
To an older, gentler breast
Is the letter to your mother
From the boy she loves the best.

Youthful blood is fierce and flaming
And when writing to your love
You will rave about your passion,
Swearing by the stars above;
Vowing by the moon's white splendor
That the girlie you adore
Is the one you'll ever cherish
As no maid was loved before.
You will pen full many a promise,
On the paper white and dumb,
That you never can live up to
In the married years to come.
But a much more precious letter
Bringing more and deeper bliss
Is the letter to your mother
From the boy she cannot kiss.

She will read it very often
When the lights are soft and low,
Sitting in the same old corner
Where she held you long ago.
And regardless of its diction,
Its construction, or its style,
And although its spelling would
Provoke a critic's smile,
In her old trembling fingers
It becomes a work of art;
Stained by tears of joy and sadness
As she hugs it to her heart:
Yes, the letter of all letters;
Look, wherever you may roam,
Is the letter to your mother
From the boy away from home.
Author not Known.

"That's what I call a finished sermon," said a lady to her husband, as they wended their way home from church.

"Yes," was the reply; "but, do you know, I thought it never would be."



J. H. ANDERSON,
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of Knoxville and the South.

Story For Children

JOYOUS BURDEN BEARERS

By William James Robinson

It never occurred to one of the G. T. D. G. C. that they did not decide on a place for their next meeting till Caroline and Virginia heard their pastor preach on "Bear ye one another's burdens." Just as soon as the benediction was pronounced Caroline whispered, "Virginia, just think, the text was the motto of our club—wasn't that a good sermon?"

"Yes, indeed! But Caroline we were so happy at our last meeting that we forgot the motion to adjourn, and did not decide where we would meet next time."

"That's so!" exclaimed Caroline, "but we will—"

"Meet at my home," said Virginia, finishing Caroline's sentence, "and we simply must put our motto into practice. I shall ask mother what we can do to be real burden bearers."

"And I will ask my mother and we will make a plan for the club."

"Oh, mother, just to think!" cried Caroline as she rushed into her mother's room when she got home, "the text today was our club motto—'Bear ye one another's burdens.' Tell me something our club can do to bear another's burdens?"

"Do the little girls really want to be burden bearers, Caroline?"

"Indeed we do, mother, that's our motto, and we must do it! We want a real task."

"You know, Caroline, our washer wo-

man is a widow and how hard she toils to feed and clothe her four children—"

"And Mary is such a bright and good girl," interrupted Caroline, "I wish we could help her just lots."

"It would be bearing another's burdens if the G. T. D. G. C. would clothe her," said Caroline's mother.

"Do you think we could do that, mother?" asked Caroline eagerly.

Certainly, six little girls could do that if they are real sacrificing—"

"That's what we will do! Thank you, mother!" exclaimed Caroline and ran to the phone to call Virginia. She learned that Virginia had gone to dine with Alice, and that Jessie and Eunice would visit with them in the afternoon. "I'll have a called meeting at Alice's home this afternoon," she said to herself out loud. It suited Alice exactly to have the meeting and Betty was glad to attend.

Caroline was so anxious to put her plan before the G. T. D. G. C. that it seemed two-thirty o'clock would never come. Her mother cautioned her not to make it public if they planned to clothe Mary. Dr. James had said in his sermon that the most helpful burden bearing was done without embarrassing the one helped.

All the children were anxious to know why Caroline had called the meeting. So just as she and Betty reached Alice's home they all went into a room to themselves and locked the door. When Caroline called them to order Virginia told about Dr. James' sermon on their motto, and how she and Caroline wanted them to do something really big—sure enough bear burdens.

"Indeed, we do want to do really big things—really bear burdens," said Alice.

"What is your plan Caroline?" asked Virginia. "I have not seen my mother and so I have no plan."

"Mother says we might clothe Mary Pitts, and I—"

"Oh, let's do, she is such a sweet girl and so poor. I know we can!" interrupted Betty, gleefully. "I'll give her the fine cloak my uncle John sent me from Chicago last Christmas. It was too little for me then and now I can not get into it, and it is so warm."

"We can every one do something and our mothers will help us!" exclaimed Jessie.

The little girls all began talking about what they would do, and how they would do it, and how sweet it was of Caroline to think of such a splendid idea. Mary was in their class in school, and was so bright, polite and gentle that they all loved her. Now that they could help her they were beside themselves with joy.

When Caroline had restored order it was agreed that they would tell no one but their mothers about their plans to help Mary and ask them to keep it a real secret—not even telling Mary's mother who was helping her.

"But how can we keep Mary from knowing it?" asked Eunice.

"Oh, I have an idea," exclaimed Virginia. "We will ask Caroline's mother to give the clothes to Mary's mother, saying they are from friends. I know she can do it just right."

"Fine! fine! fine!" chorused the girls.

Virginia suggested a bazar to sell fudge and taffy and other things prepared by the club members.

"My mother will give us a cake," said Eunice, "and—"

"We can each bring a cake as well as candy," interrupted Betty.

The following Friday was a holiday and the bazaar was a great success. Betty's coat fitted Mary perfectly. Caroline's mother bought every thing else Mary needed with the bazaar money and had two dollars left. Mary was so delighted with the nice clothes that her joy knew no bounds. Her mother laughed and cried to see her so happy. But Caroline's mother would only tell her that friends, and not herself, furnished the money and that these friends would keep Mary clothed.

Are you ready to join the G. T. D. G. C.?

SMILES

SELECTED

"Mistus" Day

It was the eleventh of November, and a darky down South was asked if he knew what was being celebrated that day.

"Suttinly, suh," he replied; "Mistus day, suh."

"Armistice day, Sam," he was corrected.

"No, suh—Mistus day, suh. You see, we was ordered tuh go over de top dat mornin', when along comes de news dat de war was over; so de Germans done mistus suh; dey done mistus."—Everybody's Magazine.

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