

# BAPTIST and REFLECTOR

## SPEAKING THE TRUTH IN LOVE

Volume 89

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 10

J. D. MOORE, Editor

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### SOUTHERN BAPTIST CONVENTION COMMITTEES.

#### Kansas City, Mo., Baptists Name Committees for Handling Southern Baptist Convention.

That Southern Baptists may now begin planning to attend the great Convention to be held in Kansas City, Mo., next May, and to make it convenient for all desiring information upon different phases of the Convention, the Kansas City General Convention Committee has appointed this early chairmen of eleven very important committees for the comfort and success of delegates and visitors. Address the chairman of the particular committee in charge of the phase of the convention about which you wish to enquire.

The committee chairmen are as follows:

Rev. O. P. Bishop, Bales Temple, Twelfth and Bales, Kansas City, Mo., Chairman of the General Committee.

Address all to Kansas City, Mo., unless otherwise designated.

Pulpit Supply—Dr. D. J. Evans, First Baptist Church Office, 600 Edge Building.

Reception Committee—Dr. J. L. Gross, 6035 Brookside Boulevard.

Finance Committee—Dr. G. Elton Harris, Calvary Baptist Church, 39th and Baltimore Avenue.

Convention Prayer Meeting—Rev. R. Fuller Jaudon, 2929 Harrison St.

Banquet Committee—Dr. A. J. Haggett, 3427 Olive St. All schools and colleges desiring information concerning time and place for banquets address Dr. Haggett.

Houses and Boarding Houses—Rev. D. H. Howerton, 6247 Lee Street.

Free Entertainment for Missionaries in Baptist Homes—Rev. E. J. Rogers, Kensington Avenue Baptist Church, 24th and Kensington Ave.

Hotels—Send for reservations to Rev. C. P. Jones, 1107 McGee St.

Publicity—Rev. Alvin G. Hause, 1813 Northern Blvd., Independence, Mo.

Exhibits—Dr. Hayes, Louisville, Ky.

Committee Upon Meeting Places for all Convention Committees—Dr. C. H. Berry, Central Baptist Church, 2300 East 10th Street

ALVIN G. HAUSE,  
Chairman Publicity Committee.

### LITERATURE ON CHRISTIAN EDUCATION.

We are so glad that a large number of pastors and Sunday school leaders and mission workers have written for literature on Christian Education. Packages have been made up of various tracts which would be helpful to all those who have talks to give on Christian Education, and we should be glad to have you write for them.—Harry Clark.

### PARADOX OF LOVE.

By Willis C. Furr.

1. Love is the narrowest and the broadest thing in the world.
2. Love has the highest standard of service and is the most forgiving element in human life.
3. Love demands the least for itself and in turn receives the most.
4. Love can see the farthest and the deepest—yet is blind.
5. Love remembers the longest and forgets the quickest.

### YOUR CHILD'S EYES.

Now that school was just opened, let me urge on you that you investigate to see whether your children's eyes need glasses. Of the 25,000,000 school children of the United States, it is estimated that 10,000,000 have eye defects. In many of the states there is a law requiring school authorities to make these investigations free for the parents. Of 100,000 children who failed to pass their examinations in New York last year, 50,000 had eye defects. In Philadelphia schools, it was found on examination that 65 per cent of the school children needed to wear glasses. May I urge you to visit your school and see whether students are required to sit facing windows while they study. Facing a light will injure the eyesight, and you should protest vigorously until the seats in the school room are taken up and are placed so that the light will fall from the left and the rear.—Prof. Clark.

### THE VALUE OF EDUCATION.

Figures presented by an Indianapolis bank show that of 5,000,000 children with no schooling, thirty-one attain distinction. Of 33,000,000 with elementary schooling, the number to gain distinction is 808. Two million with a high school education, show distinction gained by 1,245. Out of 1,000,000 who go through college, 5,768 become distinguished in some walk of life.

Less than one per cent of the men in America are college bred, yet this small percentage has furnished 55 per cent of the American presidents, 54 per cent of the vice-presidents, 62 per cent of the secretaries of state, 50 per cent of the secretaries of the treasury, 62 per cent of the attorneys general, 47 per cent of the speakers of the House, and 69 per cent of the Supreme Court justices.

With a college education the child has one chance in 173, with a high school education one chance in 1,606, with elementary schooling alone, one chance in 40,841, and with no schooling one chance in 161,290.

### A PERIL AND AN OPPORTUNITY

By J. E. Gwatkin.

The library situation at the Baptist Bible Institute combines at this time a most serious peril with an unparalleled opportunity.

Dr. John T. Christian has been for many years searching libraries and collections of books in Europe and America and has collected possibly the most unique, valuable and rarest research library, from the Baptist point of view, in all the world. He gave this invaluable collection without condition to the Baptist Bible Institute, except that it should be housed in a fire-proof building. Soon after his gift he was elected Professor of Church History here and made Librarian, since which time he has continued to buy books as fast as the very limited resources of the Institute would allow. Only a comparatively few could be bought because of lack of means, while some collections of priceless value and urgently needed had to be declined. Just at this time, owing to the financial situation, an opportunity is afforded by which for ten thousand dollars these rare collections could be bought, which in normal times could probably not be had for a hundred thousand dollars. No such opportunity ever came to secure such bargains. Here is the opportunity for someone with means to build a monument to last for generations by erecting a fire-proof addition to our present library, which would remain as a splendid reading room, and for someone also to establish a memorial by placing on its shelves these rare and almost priceless books, with a man who has given his life to the study of books and libraries, recognized as one of our greatest Baptist historians, to make the selection.

Surely such a conjunction of peril and opportunity must be of the Lord, who must have somewhere the person, man or woman, with the means to do this great thing for the glory of God and the benefit of the many future Baptist leaders who will study in this library. This must be a special gift and not a part of our Campaign funds.

Our faculty and students are praying daily for this great need, the one among many which seems to us to be the greatest. What man or woman, or company of men or women, or church, will come forward now and do this great thing? The opportunity is passing rapidly. Others will surely buy these books. Any day fire may destroy our priceless collection. Surely Baptists of vision and means cannot allow this opportunity to pass.

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



# Baptist and Reflector

(Continuing the Baptist Builder)

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

## EDITORIAL

### THE TEXAS TROUBLE.

It is not our place to try to regulate the work of the brethren in other States, or to be other than a servant of the brethren in our own State; but since no one commonwealth lives to itself, any disorder in one necessarily brings on trouble all the way around. The Searchlight, published by the First Baptist church of Fort Worth, Texas, has recently given itself almost entirely to strictures of the organized work in that State and to accusations against Drs. Scarbrough, Truett, Groner, Routh and other leading Baptists of the Lone Star State. It is circulated widely and no doubt a great many copies are sent into Tennessee. We earnestly recommend that when a copy is received, it be covered with a mantle of charity and quickly disposed of and forgotten.

### "CONVENTIONISM."

We use the term in the sense in which it is employed by some who are loyal Baptists but who are not favorably disposed toward our regular, organized co-operative work. There is no such word in good usage, and there is no such thing as "conventionism" as a cult among us. That there is a bugaboo by that name, existing in the fears or imaginations of some, is not to be denied.

It goes without saying that perfection is not to be expected among mortals, and that complete freedom from errors and mistakes, even among a multitude of counsellors, is a human impossibility. Serious disagreements have often arisen either because one party promised too much or else the other expected too much. Organization is power; but that does not argue that it is dangerous except in untutored or inexperienced hands. Human combinations have in them elements of danger because they are humanly originated and managed. It would be folly to hold them as infallible or above the possibility of error.

But where dangers are to be eliminated and improvements should be made, there is

need for supervision on the inside rather than censure from the outside. The friends of our organized Baptist work have a right to make suggestions where they think matters should be changed, or to offer criticism where they think abuses exist. That would be in line of their duty as well as privilege. We cordially invite all regular Baptists who criticize our regular work to join in with us and help us to make it all it ought to be. A censorious spirit stands off and finds fault; a helpful one falls in line and tries to make amends.

There are some criticisms which ought not to be noticed, and there are others which should not pass unnoticed. That depends largely on their sources and possible harmful effects. We think the proper medium for the discussion of Convention matters is the Convention organs or papers. All constructive suggestions would be welcomed by any and all of them. The idea that independent or private Baptist papers only are free to present such matters is wide of the truth. It goes without saying that the denominationally owned and controlled paper must be true to its mission as a denominational agency and faithful in the trusts committed to it by the Convention which owns it.

But the "Convention" is made up of regular Baptists of various opinions on many matters. In the Convention service the paper is to be the medium of every phase of Convention Baptist thought, but it does not consider itself charged with the necessity of being the mouthpiece for any but those who are in sympathy with the great objects which the Convention fosters and in the support of which the churches co-operate. The real Convention is made up of co-operating churches, whose members, representatives or delegates compose the actual membership of the body meeting annually.

Therefore the will and work of the Convention must be simply the combined will and work of the churches. The Convention agencies or Boards are the creatures of the churches and are their servants. This two-fold relationship involves their alignment with the churches and also that of the churches with them. If either condition is violated, the whole relationship is annulled. The Boards are not denominational dictators to the churches; neither should the churches be despotic in their attitude toward the Boards. There should not be dictation on the part of anybody, but with oneness of purpose and spirit, each should labor with the other for the promotion of causes dear to all.

For our own part, we feel that the greatest need of our organized work just now is a greater and more implicit faith. We need to have faith in one another, but that will be supplied when that other faith we are thinking about has been exercised. We have looked toward givers with eager eyes, but have not looked to the Lord with enough conquering faith. We may depend upon pledger to pay as they have promised but we must more largely rely upon God to make good His promises to His people. It is not by figures that we are to conquer, an array of which can very easily stagger the beholder's imagination and very quickly dull the edge of popular interest.

Faith has a large place in our capacity for service. We are limited in our operations by its extent. Our secretaries, since they are our leaders, must lead us in the exercise of faith. Theirs are the manifold duties of the collection and the administration of funds; and the plain, matter-of-fact routine of daily labor which crowds upon them with impelling demands may have a tendency to minimize faith in their personal experience and public service. But they are men of large faith which is capable of being increased, of course; and which would be more fruitful if it had a more extended fellowship. We expect them to be men of great faith, but we must not expect them to be alone in the exercise of it.

In our feverish anxiety to reach certain goals, we must not forget the real secret of power and success. Sometimes God's glory is conditional on our failure. Where His people trust in themselves, He allows them to suffer defeat and disgrace before the world. We can "number the people" and take stock of our resources, but woe betide us when we put our trust in them. We must besiege the throne of God for success; we must wait upon Him for power. Let money be a secondary rather than a primary consideration; and for every time we ask men to give it, let us ask the Lord twice to send it; and all conditional on His will and His glory.

We do not have too much machinery. If there is any that is idle, it is so because it wants power from on High. There is need for all the equipment we have, and more; but a cold engine standing on the side-track is a useless thing. Let us not for a moment curtail at the point of organization but increase our efficiency at the place of prayer and power. By the Spirit of God alone will we be able to "make good," and by that same Spirit, we can justify all we have done and stand unabashed before the whole world. But in that success, we will bury ourselves out of sight in the struggle to bring in the Kingdom of our Christ, and our vaunted programs will pass into a whisper under the loud acclaim with which we shall "crown Him Lord of all."

### THE RE-ENFORCEMENT CAMPAIGN.

We wish to urge upon our pastors the necessity of bringing to the attention of their people the importance of the special effort to round out the 75 Million Campaign pledges during the remainder of this month. We insist that the pastors must be relied on to take the lead in this matter. The editor himself knows the experiences of a pastor, and shares with his brethren the responsibilities which fall to the pastors. Our people will do magnificently if we will present to them their opportunities and the needs of all our causes at this time. They have the resources, and they have the love of the Lord in their hearts; but the fountain of their liberality must be tapped by the pastor who has the vision and the consecration to lead them into the larger sacrificial service. Again and again, brother pastor, let us affirm our responsibility and shoulder it like faithful stewards of the grace of Christ and faithful shepherds of the sheep.



## News and Views

Pastor W. J. Mahaffey, Murfreesboro, Tenn., will have an open Sunday after January first, and the churches should not let a good man like he is rest more than is meet!

Brother Carl M. Cambron, Flintville Tenn., has open dates after November 26 running up into December. Pastors who want the services of a Gospel singer would do well to write to him.

Next week, the paper will be given largely to the reports submitted to and acted upon by the Baptist State Convention, together with the report of the Convention written by that prince of reporters, our own Fleetwood Ball.

We have received Crannell's Pocket Lessons for 1923, issued by the Judson Press, Philadelphia, 35c net. It contains the Bible text for all the Sunday school lessons for next year, with references, daily readings and analyses.

Forty-seven young people of Central church, Nashville, went on a "possum hunt" Thursday night, November 9. Two "big fat possums" were captured which, with a sufficient quantity of "weinies" and marshmallows, made up an enjoyable feast for the young Nimrods!

Pastor T. H. Roark writes from St. Bethlehem, November 6: "My work at Spring Creek is going well. These people are great folks to work with. They gave us a shower of good things to eat and other useful articles which expressed their loyalty to their church and pastor."

Secretary J. E. McCullough announces: "On December 3 to 6 our Southern Congress for Home Betterment will be conducted at Nashville, Tenn. The program will deal with home building, home destroyers, home health, home training and home religion. How to save and exalt the home is the supremely urgent demand of the hour."

Pastor Robert Humphrey reports: "The Central church, Bearden, has just closed a most successful Bible school. Brother D. N. Livingstone and the pastor taught classes with a total enrollment of near eighty. Dr. L. M. Roper brought a course of Bible lectures; they were excellent. They have simulated my people to a new interest in the Book. I commend Dr. Roper most earnestly to any church desiring a course of this kind."

From Martin, Tenn., Pastor C. G. Truitt writes November 5: "On November 10, the Central Baptist church, Martin, Tenn., will be six months old. The church started with one hundred members, and now has two hundred seventy-five. Has voted to place the BAPTIST AND REFLECTOR in every home at the church's expense. The basement walls of the new brick church are nearing completion. On Sunday, November 5, Sunday school

enrollment reached 381, and W. C. Milton stated that it is now an A-1 Sunday school. This is perhaps the best record ever made by any church in the Southern Baptist Convention."

The University Baptist church, Baltimore, of which Dr. A. C. Dixon is pastor, is to have a day of prayer with exposition of Scripture and Testimony concerning prayer on Friday, December 8, beginning at 9 A.M. and closing at 9 P.M., with a change of leaders every hour. Among the leaders are: Dr. Len G. Broughton, pastor of Grove Avenue Baptist church, Richmond; Dr. J. L. Campbell, of Carson-Newman College, Tenn.; Dr. John E. Briggs, of Washington; Dr. Wallace, pastor of Eutaw Place Baptist Church; Dr. Pinchbeck, pastor of Seventh Baptist Church; Dr. Morgan, pastor of the First Methodist Church and others.

### RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 5 TO NOVEMBER 1.

	1922	1921
Alabama .....	\$ 15,630.25	\$ 19,552.20
Arkansas .....	125.00	736.50
Dist. Columbia ....	923.33	5,484.75
Florida .....	5,584.61	7,232.78
Georgia .....	30,412.80	40,636.70
Illinois .....	100.00	2,720.00
Kentucky .....	46,575.01	51,162.40
Louisiana .....	4,614.90	6,095.56
Maryland .....	12,860.00	13,610.00
Mississippi .....	12,706.29	10,684.25
Missouri .....	16,682.14	6,570.21
New Mexico .....		50.00
North Carolina ..	28,765.95	29,054.10
Oklahoma .....	4,588.53	1,560.49
South Carolina ..	24,650.00	24,112.38
Tennessee .....	7,944.50	15,143.60
Texas .....	168.75	367.53
Virginia .....	55,335.60	59,527.09
	<u>\$267,667.66</u>	<u>\$294,300.54</u>

### THE HOME BETTERMENT CONGRESS

It is a very significant fact that the Southern Co-operative League for Education and Social Work is calling the moral leadership of the Southland in a great Home Betterment Congress to be held in Nashville, Tenn., December 3 to 6. The entire program for the four days will be devoted to a study of this supremely important subject and how to reenforce and exalt the home above all other institutions in modern society.

The leaders in this movement feel that the American Home is the fountain from which must flow the stream of Christian life which is the one hope of saving civilization in the next generation. They are calling upon churches and schools and other agencies in the sixteen Southern States to send delegates to help in leading a crusade for the purification and exaltation of the home. It is felt that the South has a special responsibility in this matter.

Persons desiring to attend may secure programs and other information about this Congress by writing the Secretary, Mr. J. E. McCulloch, 937 Woodward Building, Washington, D. C.

### CHRISTMAS AT OTEEN HOSPITAL.

(By J. A. McKAUGHAN, HOSPITAL PASTOR.)

A committee of the good women of Asheville are preparing a treat for each one of the patients in each of the infirmary wards at Oteen Hospital, of special eatables Christmas, and we are sure that there are a great number of our people over the State who will gladly and generously aid in this joyous service to our sick boys who served us in the war, and in this note I bring this matter to the attention of our good people, and request that they join us in this service, and help bring the joy and inspiration of Christmas to the hearts of the patients who are sick and away from home and loved ones, and therefore can't have the joyous privilege of the pleasures of Christmas at home. No one knows except those who are in direct contact with them how much most of them long to be at home, especially on certain occasions like Christmas.

The things that can be best shipped, and will be the best for the patients are nice well-baked home-made cakes and good nutritious nuts. Cake should be packed nicely in a good wooden box so that it will not be crushed, and nuts can be shipped in a bag or in a good box. The patients are fond of certain kinds of pies; but they can not be shipped, but can be had here, and there are other things we wish to include in the treat that will have to be secured here, and we will therefore need some money, and I am sure many will be glad to send a contribution in money to help us in this service.

It is important that all gifts of cakes and nuts reach here not later than December 22, and I would ask those who will send cakes and nuts to notify me at once and how much they will send.

Address all shipments and contributions of money to Rev. J. A. McKaughan, 50 Victoria Ave., Asheville, N. C. Make all shipments by express or parcel post.

### TEACHING A BOY CIVICS.

"The American Boy," a magazine for boys, takes the position that every red-blooded American boy ought to be interested in politics and that he must be led to take an interest in politics in his school elections in order to prepare him to take an intelligent part in politics after he graduates. Accordingly it is carrying a series of articles to combat the advice so often given by adults to boys, "Leave politics alone." In addition, it is offering to schools prizes for the best stories of how boys handled some problems of school politics in the election of some friend to a school office. This paper believes that what is the matter today with American government is that the good people think they are too good to take a part in politics and that they are bringing up their boys to stay out of politics as a dirty and besmirching evil.

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

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



## Contributions

### WHEN I PREACHED SAVING MONEY, NOT SOULS

Out By the Gate of New Theology Into  
Heathen Doubt Again.

By PAUL M. KANAMORI

In olden days God sent the Oriental Paul to take the Gospel to Europe; in these latter days in which we live the history of His providential guidance is repeating itself. In the earlier months of last year He sent the saffron-robed Oriental, the Sadhu Sundar Singh, from India to the Occident with a fresh message about how to pray; and he has sent another Oriental, Paul Kanamori, from Japan, to warn us, out of a bitter personal experience, that there is nothing in the destructive criticism of the Bible to help the pagans of the Far East, but that there is everything in it to make of ourselves cultured pagans like those of ancient Greece. Thank God for these needed gospellers from the East, and their fidelity to the divine Oriental, their Lord, and his glorious Book!

I am to tell you the story of my own Christian life. I am sorry to say that I cannot give the good part only, but I must give the bad part, too. I was not a good boy, as some of my friends were, working faithfully during half a century. I was a backsliding prodigal son of my heavenly Father for many years. My life was shipwrecked on the rocks of doubt and unbelief. I have nothing to glory of, but only to confess my sins and failures. It is not a pleasant thing for a man to speak of his own sins and failings. But I think it is our first duty as Christians to confess our sins to one another. So I here wish to discharge that first duty, and, if possible, warn my young friends who are in danger of treading the same path.

I was the first one of the Kumamoto Band who came to Doshisha University, in the summer of 1876. Also I was a member of the first graduating class of 1879. After graduating from this school I went down to the Province of Okayama as a missionary. There was an American Board mission station in Okayama, and I worked in connection with it, and after a year there sprang up a Congregational church of about fifty members, and I became its first pastor.

Then I was called back by Dr. Neeshima to his school as professor of theology. So I came back to my alma mater and assisted Dr. Neeshima in teaching, and also in the work of the presidency.

During my stay in Doshiha University as a professor of theology I read many books on that subject. Among them were the books of German New Theology and the Higher Criticism. To me, brought up in almost Puritan strictness of doctrine and practice, their easy and free way of handling the Word of God and interpreting the doctrines of the Bible were so interesting and fascinating that I was completely carried away by their cunning argument. Finally I became a convert to this new doctrine, and a very zealous propagandist of it.

In those days all the Congregational churches were orthodox and evangelical, and I was looked at as a very dangerous heretic, and was almost excommunicated. I could not conscientiously stay in the orthodox

church, since my theology so greatly differed from theirs, and so I left the Congregational Church in order to make my position clear to the world; but when I left the church I left the Christian ministry also. I did so because New Theology and Higher Criticism had destroyed my faith in the perfect divine authority of the Bible, and the perfect Deity of Christ. When I had lost these two things I had lost everything.

In those days there were many liberals who were saying, "You may have your own theology in your study, but retain the commonly accepted Christian doctrine in the pulpit. There is no need of entering into the discussion of theological questions in the pulpit because it is for the common people, and not for the scholars."

But I said, "I cannot use two theologies in my ministry, one for myself, and the other for the people. I cannot handle the Word of God in such a double-handed way. What I have learned in my study that I will preach in my pulpit." But such was quite a common practice among the liberals of those days.

Some liberal churches invited me to come to their side and help the spread of liberal Christianity in Japan. But I declined all invitations, left the ministry, and joined a politico-social reform campaign in my country. Now I became a political and social reformer; and in this capacity spent more than twenty years.

Now let me tell how the study of Higher Criticism and New Theology destroyed my evangelical faith, and what a baneful influence they exerted upon my spiritual life, and how they finally dragged me down to the depths of doubt and unbelief.

I was a lover of the Bible. I lived and revered it as the Word of God. I was converted by reading the Bible. I believed the Bible was the Word of God, given by the Holy Spirit, through holy men of old. The Bible contains truth only, and no error. The holy Spirit cannot be the author of error. God cannot make mistakes. I believed in the absolute Divine authority of the Bible, and on this Divine Book, and on the rock of ages, I built my faith in Christianity as the absolute religion. Not a religion, but *the* religion of the world.

Now came the higher critics and said, "No," to all of my beliefs in the Bible. In the first place they said, "the Bible is not the Word of God given through the Holy Spirit in any such sense as you have believed. The Bible is a book written by men just as all other books are written. Therefore the words contained in it are not the words of God himself, but the words of men. The Bible does not contain truth only, but it contains error also. In fact, the Bible is a mixture of truth and error, good and bad, wise and unwise. It contains myths, legends, and fables, just as all the so-called sacred books of the world religions contain such mixture."

According to my orthodox faith I had looked upon the Bible as the perfectly revealed Word of God, and as a supreme judge sitting on the bench giving an infallible judgment upon all matters pertaining to the spiritual as well as the moral welfare of man. This judgment I had looked upon as final, with no one to dispute it.

Now came Higher Criticism and turned everything upside down, and said, "No, you are not the petitioner, you yourself are the judge. You must sit upon the bench as supreme judge and pronounce your judgment upon the contents of the Bible as to whether it is true or untrue, good or bad, applicable or inapplicable. The Bible, as all other books, must become a petitioner before you, and your reason." So you see the Bible was in this way dragged down from the seat of the supreme judge to the place of the petitioner, and man with his reason and common sense was exalted to the seat of the judge.

The New Theology says, "Oh, don't bother about the Bible too much. Christianity does not stand on the inspiration of the Bible. It stands on the unique personality of Christ. As long as we hold on to Christ there is no danger for Christianity."

Very well; it may be so. Christ is our sure foundation. Christianity must stand on this rock of ages. But may I ask a question here? Who is this Christ? Who is this unique personality on which you try to stand as on the sure foundation? Is he the second person of the Trinity, co-equal and co-eternal with the Father himself? In a word, is Christ the Creator, or a creature infinite or finite?

To these blunt questions New Theology has no other answer than "No!" Christ, according to New Theology, is not God but man. He is not the Creator, but a creature. He is not infinite, but finite.

But here comes another exhortation from the camp of New Theology. "Don't trouble yourself too much about the nature of Christ, whether he is God or man. The supreme love and absolute allegiance to our Lord are the only essentials with which we should always hold up as the life of our Christian faith. If we hold fast to these truths then we can safely let go such non-essentials as the Virgin Birth and the Resurrection."

In the first place, to speak plainly, do you think that we can love Jesus Christ supremely if he is not God, but man? What is that supreme love which true Christians cherish toward their Saviour? Is it a loving memory, or true personal, living love? To the true Christian, is not Jesus the ever-living and ever-present personal Saviour? Surely we love him as a person, and not as a beautiful character who once lived upon this earth, and who is pictured for us by his biographers. True supreme love comes from the living and direct touch of heart with heart, as a fire flashes by the friction of steel and flint.

Thus by the study of New Theology and Higher Criticism all beliefs in the fundamental doctrines of Christianity were destroyed one after another, and I was again left to my former self. I was introduced into the Christian religion by the front gate of orthodoxy, and led out of it by the back gate of New Theology into my old heathen unbelief.

By this time my vision of the future world and eternal life became very vague and obscure, and I was shut up to this world. I thought, "Let the future take care of itself; my concern is in this world alone." Thus I became a man of the world. Now my philosophy was to be healthy, wealthy, happy and good. To have a strong body, a comfort-



able living, a happy home, and a good reputation in this world is enough for any man. It was not my theory only, but I put it into practice as much as I could, and I attained my objects pretty well, except for the second one.

I had a good wife and nine children, all well and good, and a happy home. I was strong and healthy, was quite popular, and was regarded as one of the most successful social reformers in the country. I was not so selfish as to think only of my own happiness, but tried to make other people happy also. I became a preacher of thrift and economy; and during twenty years I was engaged in teaching the gospel of saving, not souls but money. I was quite satisfied with my worldly success, not knowing that such satisfaction is the most dangerous menace to a man's spiritual life.

But all this was simply the outward appearance. If you look a little deeper into the matter you will soon find out what a dreadful state a backsliding man can come into. At first it was a matter of intellectual doubt and unbelief. I was shaken in my mind by the arguments of New Theology. But the work of the devil did not stop here. I was now shaken morally and spiritually. This moral shaking made most dreadful havoc in my spiritual life. Sin crept in, and I was made a captive again. Oh, what a wretched man I was in those days of backsliding!

Even to think of those days gives me unendurable pain. I strayed so far away that even my friends lost their hope of my returning. Yet there were two women, one an American and the other a Japanese, who, I was afterward told, were praying for me without ceasing during those twenty years of my prodigal life. God in his faithfulness watched over me during all those years and finally brought me back to fellowship with himself once more. He will never forsake those he has once redeemed.—*Sunday School Times.*

#### IN RESPONSE TO DR. O. L. HAILEY.

By E. E. Northen, Th.D.

It may be recalled that in August, Dr. O. L. Hailey published in the BAPTIST AND REFLECTOR an article of very broad scope entitled "Church, or State" in the course of which he made several grave charges against state schools, and used a number of terms that have various meanings, in such a way that it was not just clear, to those of us who know more than one meaning for words, just what he had in mind. I knew, of course, that he would consider it *lèse-majesté* for any one to question his dictum, nevertheless I wrote him an open letter asking for further light on the subject: first that he would define some of the terms used so that we might know which of their meanings he had in mind, and then that he name the men and schools guilty of the teachings that he charged. His reply is in the BAPTIST REFLECTOR of October 26.

Among Baptists no one is so high that he cannot be approached, and at least it does seem that a man who has earned degrees from three of our highest standing institutions might address Dr. Hailey without being

considered as deserving such sarcasm, to the extent of discourtesy, as he has accorded to me. However, let me say that I cannot be frightened, angered, or confused by sarcasm. I know its value too well, can use it myself on occasion, just as well as Dr. Hailey, but this is not an occasion for it. It appeals to the unthinking mind, but I am not after these and shall leave to Dr. Hailey the monopoly of this sort of writing. I do not need it.

Dr. Hailey's "Response to Prof. Northern" (name misspelled) is a curious thing. He begins with a summary of his first article which was necessary owing to the length of time he had delayed his reply. Then he devotes nearly half a column to introducing me, stating that I am "slow of apprehension," and implying that I am incapable (from lack of training, perhaps) of understanding "matters that are freely discussed among us," meaning, I suppose, by "us" those in his own higher class of intellectuals. Strange to say he follows this by setting me aside as a "specialist." Then comes a tolerably clear restatement of his position, and the remainder of the article is a series of questions to me as to what I believe.

Certainly none of this can be considered an answer to my very definite questions to him. He has simply dodged the issue. To those who know me it will be quite a joke that these questions have been asked of me, but I take pleasure in answering them without hesitation, mental reservation, or evasion.

1. "I believe that every ancestor of any animal (the horse, for instance) has been one of that same species. Do you?" Answer, I do, absolutely.

2. "I believe that every ancestor of man, since God made Adam, has been a man of the genus homo. Do you?" This is so poorly worded I am not sure I know what he means, but if he means that every descendant of Adam has belonged to the *genus homo* I certainly do believe it. Why not?

3. "I believe in the scripture that says that, 'God made man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul.' Do you believe that?" Answer. With all my heart I believe not only this, but every other statement that the Bible makes as to the origin and nature of man.

4. "I believe that Adam, who was that man, was the first man that ever was, and every other man has had the same moral and spiritual elements in him. Do you?" Answer. I do.

5. "I believe in the 'fall of man' through sin, and that the man who fell, was before he fell the highest type and order of man, save Jesus Christ, that ever lived, or ever will live in the world. Do you believe this?" Answer. I believe all of this except the last clause. Not knowing what God may have in store in the ages to come, not being willing to set a limit to the power of God I cannot say that he will never surpass Adam. Certainly I do not believe any man today surpasses him, nor do I see any prospect of any one doing so.

6. "I believe in the deity and virgin birth of Jesus Christ, and in the vicarious atonement made for the sin of the world by his death and resurrection. Do you?" Most emphatically, Yes. This is the basis of all

else. Upon the truth of these things rests the credibility of all that has gone before, but if Jesus Christ be God as well as man, as I firmly believe, then all else that we need to know becomes clear.

7. I have reserved for this place his first question. "I judge that he holds to some theory of Evolution. I will ask that he say whether he does or not." I am not certain whether or not I believe in any "theory of Evolution." If I do, I do not know of any name for it, but the following probably is a fair statement of what I think along these lines.

I believe that the universe and everything in it, material and immaterial, except evil, was created without the use of previously existing materials, by Jehovah, the God of Israel and the Father of our Lord Jesus Christ, through the agency of Jesus his "Word."

I believe that in this act of creation God gave to each thing having life the power to bring forth off-spring "after its kind" and not otherwise.

I believe that God in bestowing a nature upon each living thing, made that nature such that, under the influence of forces with which it would come into contact, it would undergo changes. I do not know to what extent these changes may have affected the various species, or may yet affect them, but whatever effect there may be it is not such as to cause them to cease to be that which they were created, or to bring forth other than "after their kind." It is this wonderful nature that the Creator bestowed upon animal and vegetable life that has, under His guidance, given us the marvelous variety that fills the earth today. It is further clear to me that when God created species he did not simply leave them to develop in accord with the nature then bestowed, but that His guiding hand has been upon this development, or evolution, through all time, is now upon it, and will so continue, and that if He should once remove His preserving power the whole universe would lapse into the nothingness from which He took it by His first creative act.

I believe that the last and greatest act of God's creative work was to make man in His own image, and that when He completed the task man was "in the image of God." I do not pretend as some do, to know how long it took God to make man, or by what method he made him, I only know that God did it, and that He used "dust of the earth." I believe that through sin, man fell from his high position and degenerated until he was no better than the beasts except that he always had his soul. See Romans, first chapter. I believe that not all of mankind fell as low as some, but all fell, and that God has been through the ages drawing them back to himself, and that the final redemption of the world will be wrought out by his grace.

This is the sort of evolution in which I believe, and there are thousands of others just as honest as either Dr. Hailey or myself, and many far abler, who believe the same in substance. They are evolutionists, but do not believe that "man came from a monkey," or that "the Universe came into existence through the operation of forces working within themselves" (a contradiction in



terms), or any such nonsense, nor have I been able to locate any man of standing in the world of scholarship who does believe such things. If Dr. Hailey knows them it is not enough to say that he does. I challenge him to name them.

I am no scientist, but I know enough science to know that a great deal of nonsense is written and talked by those who know even less than I do. I accept real demonstrations, and have never found one that contradicted the Bible when that book is understood, and my training is sufficient to entitle me to claim that my faith is intelligent.

Now, having turned aside to gratify the curiosity of Dr. H., and incidentally to surprise him, I ask him to answer my questions with an equal courtesy. He has carefully refrained from answering them, and should either answer or admit that he cannot. He cannot shift the burden to me by asking me to name exceptions to his statements. This is an old trick that I have used too often to be caught with it. I asked my questions first.

Tell us, Dr. Hailey, who are the men in state schools, or elsewhere, who are teaching the things that you charge? Name the men and schools, if you know them.

### AN INVESTMENT THAT PAYS BIG DIVIDENDS.

BY FRANK E. BURKHALTER

Like to make an investment, Dear Reader, in a going, proved concern whose dividends, payable in the coin of the Kingdom of Heaven, are guaranteed by God Himself?

Relish the idea of investing some of your money in a manner that when you come down to old age and begin to look back over your career and review its successes and its failures you can be assured in your own heart that the money thus invested went into building human character, training young lives for useful Christian service, relieving the sick and suffering, succoring orphan children, ministering in the name of Christ to the worn-out Baptist preachers who laid the foundations for our growth, and preaching the gospel of God's grace in the needy places in the homeland and on all sides of the globe?

Or are you interested in an investment whose returns you would not have to leave behind when you pass over the River, but which you can carry with you to lay down at the feet of Jesus to show Him how you used the talents He has given you?

If you can answer yes to these questions you'll be interested in learning the details of the Baptist 75 Million Campaign, the forward movement of Southern Baptists for the fuller carrying out of the whole preaching, teaching, healing and helping program employed by Christ while He was upon the earth and committed by Him to His disciples and their successors in the faith when He went home to be with God.

Inaugurated three years ago the 75 Million Campaign has collected to date more than \$35,000,000 in cash, representing nearly three times as much as Southern Baptists gave to their general missionary, educational and benevolent causes for the three years imme-

diately preceding the launching of this Campaign.

And what has been accomplished with these larger receipts, you ask?

They have made possible a vast enlargement of every form of our Southern Baptist general work, a few details only of which can be noted here as follows:

1. In the realm of foreign missions: The Foreign Mission Board has been enabled to send out nearly 250 new missionaries, add 400 native workers to its staff, greatly increase the equipment in the way of churches, homes for missionaries, schools, hospitals, and publishing houses in the older fields, and enter the new and inviting territory in Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Palestine and Siberia, extending our possible mission audience to 900,000,000 people.

2. As to Home Missions: Outstanding in the field of home mission accomplishments as a result of the Campaign include the completion of the \$1,000,000 Church Building Loan Fund, marked improvements in the Mountain School System, embracing 37 schools; strengthening of the work in Panama, Cuba and the several other departments; erection at El Paso, Texas, of a modern tuberculosis sanatorium, and the setting of new records in evangelism.

3. As to State Missions: The 75 Million Campaign has made possible a larger advancement in state missions perhaps than almost any other department of the work it is fostering. Up to May 1, 1922, state missions had received from the Campaign \$5,256,979.73. This sum has made possible the preaching of the gospel in needy communities, aid to weak congregations in building houses of worship, greatly enlarging the training of our forces in the Sunday school, B.Y.P.U. and W.M.U., and in every other phase of state mission endeavor. As a consequence of this enlargement of state mission work many more people have been won to Christ than in any other similar period in Southern Baptist history.

4. In Christian Education: Indebtedness in the sum of \$3,000,000 overhanging our 119 Baptist schools at the outset of the Campaign, has been wiped out; badly-needed permanent improvements in the sum of \$4,000,000 have been completed or projected, and considerable sums have been added to the endowment funds of some of our larger institutions.

5. Concerning our Orphanages: At the outset of the Campaign Southern Baptists owned seventeen orphanages while the Campaign has made possible two new ones, one in New Mexico and one in Maryland. All of these institutions have been enabled to increase their equipment, improve their maintenance and otherwise promote the interest of the more than 4,000 orphan boys and girls whom they are feeding, clothing, educating and training for Christian citizenship. The orphanages have received from the Campaign up to May 1, 1922, \$2,456,337.25.

6. In the field of Hospitals: At the outset of the Campaign Southern Baptists owned twelve hospitals, while today the number in operation has grown to nineteen with three others in course of construction and

four more definitely planned. The hospitals have received more than a million and a half dollars from the Campaign direct and this sum has been greatly supplemented by non-Baptist residents in the communities in which the hospitals are located. Southern Baptist hospitals are now valued at \$8,000,000 and during 1921 they and their staffs of physicians and surgeons gave free treatments valued at \$700,000.

7. Aiding our Aged Ministers: Since the Campaign was projected the number of aged ministers and their dependent families aided by Southern Baptists has been doubled and the stipend that is given each has been increased by 100 per cent. The Campaign has made possible the distribution in actual relief of more than \$300,000, the payments to this work during the past year being \$128,966.89. The Relief and Annuity Board has now, invested assets of more than \$1,100,000.

The good influences set in motion by the Campaign will keep on bearing fruit in the salvation of the lost, the development of Christians, the training of young men and women for service, ministering to the sick and orphans and caring for the aged preachers until Christ comes again. All who share in the Campaign will be rewarded by our Master when He comes, in the proportion that each has served the Campaign.

If you are a Baptist and have not yet had a share in this glorious movement, you have an opportunity to become enlisted between now and December 3, when the Re-enforcement program will be concluded. If you have already had a share in the Campaign, will you not employ the opportunity to tell other Baptists what they are missing and see if you cannot enlist them also in this glorious task of carrying out the world program of our Lord and Master?

The war has shown us that progress in knowledge, in intellect, in science, which is not attended by a corresponding progress in character and conscience, in heart and soul, is bound sooner or later to end in a catastrophe, not only for individuals but for an entire nation.—Dr. De Hovre, "German and English Education," 1917, page 106.

"One day at the close of the Civil War an old farmer, bereft of his sons, sat down in a certain college chapel. He saw the students come in and had a vision of the long procession of students through the years. He said to himself, 'These will go and others will take their places. My farm would just about endow a chair. I will go home and deed it to this college. Then by the grace of God I shall be here while the world stands.'"—Muskingum College Bulletin.

"'Father, how much would my education cost you?' asked a pale child in broken health. 'Why do you ask that, daughter?' 'Because I wanted you to spend that in educating some other child when I am gone.' 'I will do it,' said the father, and in keeping that promise over and over he found his child again. Childless Alexander H. Stephens invested in ninety such lives, and of the entire number of young men to whom he advanced money for their education only one proved unworthy."—H. H. Sweets.



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# BAPTIST

## Re-Enforcement Campaign

### DO YOU KNOW:

1. That less than 1,000,000 of the more than 3,000,000 white Southern Baptists are regular contributors to the organized work of the denomination?
2. That the 19 Baptist hospitals, 19 Baptist orphanages, 120 Baptist schools, 1000 aged and dependent ministers, hundreds of state and home mission workers, and our foreign mission work on every side of the globe is being supported by fewer than one-third of the members of our churches?
3. That our State, Home and Foreign Mission boards are compelled to borrow large sums at the banks to keep their work going because more Baptists have not helped?
4. That our Home and State Mission Boards have been compelled to recall many of their workers because of lack of adequate funds?
5. That our failure to relieve the burdens upon many of our workers on the foreign fields, by providing more workers and better equipment, is not only hampering their usefulness, but cutting short their lives as well?
6. That Christ commanded that every redeemed child of His should have a part in carrying the gospel to all the world in proportion to his ability?
7. That some day all of us must give an account to Christ of the manner in which we have carried out His orders to help evangelize the world?
8. That if all of our Southern Baptist forces were fully enlisted in the work of evangelism and the practice of stewardship they could in fifty years win the world to Christ without the aid of other denominations?
9. That the full proclamation of the gospel in its purity to the whole world is the only hope of the world's salvation?
10. That through the Re-enforcement Program of the 75 Million Campaign this month an opportunity is being offered every unenlisted Baptist to share in the blessing and the work of carrying out the whole program of Jesus Christ to the whole world?

## THE ROLL IS BEING CALLED.

Let Every Tennessee Baptist  
Answer "Here"

LLOYD T. WILSON, Corresponding Secretary



## Christian Education

Harry Clark, Secretary, Nashville



HARRY CLARK, SECRETARY

Adoniram Judson, the great missionary, after more than a third of a century in Burma, said, "If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

### YOU NEED THIS TRACT.

There was recently printed a little folder telling about our Baptist colleges and our six mission schools. This could be very helpful to all of our preachers and Sunday school superintendents, B.Y.P.U. officers and missionary society leaders. We do not want to send this where it is not wanted; but if you will be kind enough to write a postal card, we shall be glad to send you this eight-page tract.

### PUTTING GIRLS TO WORK.

The imagination of the average Baptist is fired by the needs of our preacher boys and I find it hard to interest some good laymen in our girl's education. Every one will be interested in the way the Y. W. A. at Tennessee College is enlisting its young women in religious work just as the preacher boys at our other three colleges are enlisted in their work. Each year, the Y. W. A. makes a careful census to see what every student can do in church work. That is then reported to the pastors of the city and an effort is made to set that young woman to work. Rev. J. E. Hampton showed me the list sent him by the Y. W. A. and every girl marked herself eager and willing to be called on and added a statement of what she thought her past experience would best fit her to do. Here are some of the volunteer statements: "I would be willing to sing in

the choir," "I have special experience with B.Y.P.U. juniors." "I can play the violin," "I can entertain the children in play hours or in story-telling hours," "Use me for a substitute teacher," "I tithe and attend regular." These are just a sample of the fine spirit shown by our noble young women. When you educate a man, you educate an individual. When you educate a young woman, you affect a family and the next generation.

### CARSON AND NEWMAN NOTES.

The athletes at Jefferson City are rejoicing that they were the first to register a touchdown against the University of Tennessee on its new athletic field.

The Chattanooga students have reorganized their club, calling it now the "Hamilton County Club," and using naturally the motto, "LOOK OUT." Not to be outdone, the Knox County Club has started the year with the largest number from any county. The Knox County boys and girls sent speakers last year into every high school in their section to urge the students to come to Carson and Newman College after graduation. We challenge the students at our three other college to try the same plan.

About 500 books have been recently added to the library. Mrs. Edna King, of Washington, D. C., saw an appeal from the college for books and has sent a collection and plans to send another later on. Dear Doctor Campbell, the lovable professor of Bible, some sixty odd years "young," had made a large contribution to the library.

New members of the faculty are Dr. James D. Bruner, Miss Jessie Morton, Miss Clarice Hamilton, Miss Kate Myrick, Miss Margaret Cate.

For the first time, the town of Jefferson City will this year open a four-year high school; and, in the future, there will not be the local need for a preparatory school department in Carson and Newman. The college would like to drop all preparatory work just as soon as possible in order to standardize the institution. A college is required by accrediting agencies to do one of two things with its preparatory department: either drop it entirely or teach it in separate buildings on a separate campus. Tennessee College has dropped its preparatory department. Union University is building a special preparatory school building on a separate campus. Carson and Newman must either drop its preparatory department or secure funds for a special building on a separate campus. There is a large demand in East Tennessee for a good preparatory school, and we wish some benevolent friend would give a large sum to Carson and Newman for such a building. It could be filled with students out of Knoxville alone if it were made a standard preparatory school. The above rule does not apply to junior colleges, and hence it is not yet necessary that Hall-Moody Normal School drop its preparatory department. It is customary for all junior colleges to maintain a secondary school in the same building. Ultimately, however, Hall-Moody trustees hope to have two separate campuses for the college and the preparatory work.

### SOUND ADVICE FROM A GREAT AUTHORESS.

Mrs. Corra Harris, the famous writer of Georgia, was invited to address the Northwest Georgia Teachers' Association but was prevented by illness from attending. Accordingly she wrote her message and had it read to these public school teachers: "Instruct your pupils in morals as well as in mathematics. Spare no effort to revive the faith men and women must have in each other to hold the moral order together. If I had to name what I believe is the most dangerous deficit of this generation, it is the bankruptcy of faith in God, in the old order of virtue, and especially man's faith in man. We are cultivating the critical faculties and cynicism at the expense of ourselves and of mankind. I think every pupil in every school in this country should be required once a month to stand an examination on morals, the practical every day issues of their lives in decency, honor and righteousness. Nothing counts, neither wit nor wisdom, which is not trained and energized to produce virtue and those things of good report upon which we are enjoined by the great apostle to think particularly. We are thinking too much of the other things that are not of good report."

"The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might become a Bachelor or a Master in almost any one of the best of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and their value to society, as if he had been educated in a non-Christian country."—President Thompson.

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

### COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS.

November 1, 1921—November 1, 1922.

	1921	1922
Alabama .....	\$ 9,611.21	\$12,034.74
Arkansas .....	5,815.77	3,383.32
District of Columbia ..	1,512.20	344.00
Florida .....	4,856.28	5,189.68
Georgia .....	21,946.41	19,767.76
Illinois .....	1,346.73	1,100.00
Kentucky .....	27,587.88	24,870.26
Louisiana .....	4,741.31	3,696.58
Maryland .....	10,600.00	5,500.00
Mississippi .....	9,756.67	7,310.53
Missouri .....	3,447.02	11,052.54
New Mexico .....		
North Carolina .....	17,870.59	15,585.74
Oklahoma .....	5,779.98	10,983.86
South Carolina .....	8,506.98	3,965.80
Tennessee .....	11,841.15	4,413.10
Texas .....	544.95	529.00
Virginia .....	42,263.50	36,285.22
Miscellaneous .....	1,190.47	2,639.76
Total .....	\$189,219.10	\$168,650.89



# DRIFTING ON TIME'S SEA

By Robert Paine Hudson

Yes, I'm drifting, still am drifting  
Out to sea;  
Though the trying winds are shifting,  
Though the dark clouds know no rift-  
ing,  
Still I go.  
Fast my native shore's receding  
From my view;  
Though my anxious friends are plead-  
ing,  
Them I hear but am not heeding—  
I must go.

There are spells of grief that find me  
On this sea,  
For the ties of love that bind me  
To the shore I leave behind me  
Will not yield.  
Soon that shore will fade forever  
From my sight,  
And these weary feet will never  
Press there more, though I endeavor  
To return.

Though I'm drifting, ever drifting,  
I am glad;  
Lo! the mystic clouds are rift-  
ing  
And a sunny shore is lifting  
Just ahead.

Yes, I drift from things terrestrial,  
On Time's sea;  
From the things remote and bestial,  
To the port of love celestial—  
Home at last.

Yes, I'm drifting, drifting, drifting,  
While the winds and tides are shifting  
Ever more;  
Yet I fear no evil falling,  
For the Lord of hosts is calling,  
"Come this way."  
McMinnville, Tennessee.

## BAPTIST WORK PRESENTED AT MISSISSIPPI STATE FAIR

By Frank E. Burkhalter

Readers who are anxious to see the world at large and know more of the Baptist message and program, will be interested in learning that at the Mississippi State Fair a few days ago every phase of the organized Baptist work in that state was given representation in the regular exhibit hall on the fairgrounds, in a mammoth street parade that moved through the principal thoroughfares of Jackson, where it was witnessed by the largest crowds that have ever seen a parade in that city, the writer was informed; and at a pageant that was given at night in front of the grandstand on the fairgrounds.

Organized work in Mississippi is 100 years old this year and the representation at the fair, particularly the parade and the pageant, partook of the nature of a centennial celebration. Friday, October 20, was advertised by the Baptists in charge of the celebration and by the fair authorities as well, as Baptist Day, and so well did the Baptists of the State respond to the suggestion and attend the celebration that all attendance records at the fair were broken.

The general idea in the parade, the pageant and the general exhibit at the fair was to let people who saw any or all of these features know what the Baptists of Mississippi are doing

for the promotion of God's Kingdom in the world, and how they are growing in numbers as well as achievements. The whole program was under the leadership of N. T. Tull, in charge of organization work for the State Mission Board, and he was ably assisted by a number of capable men and women.

In the parade that moved through the streets of Jackson at 11 o'clock in the morning was a beautifully decorated float from each of the several Baptist colleges, the orphanage and the Baptist hospital, and others representing the Sunday school, Woman Missionary Union, and the B.Y.P.U. The floats were not only handsomely decorated but carried out as fully as possible suggestions as to the character of work the institutions did. The floats from the schools were followed by their student bodies, while behind the Sunday school and B.Y.P.U. floats there marched representatives of organized classes and unions. Several associations sent special delegations to march behind associational banners, including one association composed of Choctaw Indians.

Scattered throughout the parade were banners bearing in bold display letters such messages on Baptist growth and work as, "Baptists Gain in America Last Three Years, One Million," "60 Per Cent All Church Members in Mississippi are Baptists," "Baptists in Mississippi, 1822, 1,551; 1922, 670,000," and "Baptists in America, 1822, 260,000; in 1922, 8,300,000." The banners were so displayed that everybody who saw the parade (the number was estimated at as high as a figure as 40,000) read them.

At the night program, when a crowded grandstand witnessed the presentation of an historical pageant, portraying in beautiful tableaux the historical development and present work of the schools, orphanages and hospital, stereopticon views were thrown on the screen between acts and these were freely interspersed with all sorts of informational slides on Baptist growth and interests, including concrete statements about each Baptist institution in the state, and a large number of slides on the general work of Southern Baptist as well. The nature of the banners shown in the parade was duplicated on the slides thrown on the screen, the result being that everybody who saw the pageant learned a great deal about the work and growth of the Baptists of Mississippi and the South that they never knew before. Many persons asked for copies of the data contained on the slides for future use.

In the regular exhibit hall space had been purchased for a display of the work of all the Baptist schools, the hospital and the orphanage, the Sunday school and B.Y.P.U. work and the Woman's Missionary Union. Throughout the entire fair week this exhibit was visited by thousands of people, the result being that Baptists and non-Baptists as well learned in a very graphic way more of what Baptists are doing in the world than they ever knew before.

Attendants were on duty at the exhibits to explain them, answer questions and give general information. Everybody was made welcome. A couple of missionaries, at home from Japan on their furlough, lent their souvenirs of Japanese life to the W. M. U. exhibit, resulting in an increased interest being aroused in missionary work, while the attendants at the Sun-

day school and B.Y.P.U. exhibit enlisted the interest of a large number of people in improving their Sunday schools and B.Y.P.U.'s. Several building committees attended the fair to see the exhibit sent by the Architectural Department of the Baptist Sunday School Board.

Placards were posted at various points in the exhibit space, telling how the orphanages, hospitals, schools, state, home and foreign missions, and ministerial relief could be aided by prompt payments to the 75 Million Campaign.

The whole scheme was worked out in a manner that attracted attention, carried a message and that preserved the refinement and dignity which people of good breeding like to see accompany all undertakings that relate to religion. Every Baptist who saw any part of the publicity program was pleased and we doubt not but that he will do more for his denomination in the future as a result. And we doubt not but that representatives of other denominations gained some valuable pointers, as a result of which Baptists of Mississippi will have to work harder in the future than they have in the past to preserve their commanding lead.

## SEMINARY NOTES

By Sherwood C. Bain

Our state has a large representation at Louisville this year, both in the W. M. U. Training school, and in the Seminary. The men are as follows: R. O. Arbuckle, C. N. Atchley, S. C. Bain, Porter Floyd, W. R. Hamilton, Jr., W. C. Hale, J. A. McCaleb, James Neal, R. N. Owen, Stuart Rule, G. Ridenour, W. C. Raines, L. S. Sedberry, J. H. Toppass, R. A. Thomas. Often the wives of the S. B. T. S. students take work in the Training School, and several of the above have faithful co-partners right along with them in their classes. The other Training school students are: Misses Anne Leach, Gertrude Atchley, Mary Hinchshaw and Hazel Dance, from Knoxville; Olive Murrell, Sevierville; Uretha Fortner, Cumberland Gap; Bessie Owen, Murfreesboro; Corinne Williams, Stanton; Marvin Calloway Chattanooga; and Mary Elizabeth McIlroy, Nashville. This state group had the annual outing the evening of October 20. Supper around a large fire was enjoyed.

October 13, was Missionary Day. The speaker of the occasion was Dr. Leonard Doolin, of Hopkinsville, Ky. He dealt with the Holy Spirit as the power of the missionary. Another interesting feature of the day was the report of the work done by the seminary men during the summer and the month of September. In part, this was as follows: sermons, 7,367; conversions, 2,825; baptism, 2,049; persons dealt with individually, 4,567. This record is by no means complete, as several men did not hand in any report. Other kinds of work include Sunday-school and B.Y.P.U. work, giving tracts (44,517), prayer meetings led, and other phases of church activity. On this day there were to date, 372 matriculates in the Seminary, and 230 reports.

An interesting feature of life in New York Hall is the athletics. Every afternoon, there is a class in gymnastics conducted in the seminary gymnasium.

Many of the men belong to the Y. M. C. A., where there is the finest kind of equipment for indoor sports. Handball and basketball games are popular features. The seminary has a basketball team. The tennis court is in use during much of the day, and the tennis tournament is now in progress. These sports keep the men in good physical condition, which is very essential for a minister; especially in school, where the work is very heavy.

## MEETINGS AT MARYVILLE FINE

By J. R. Johnson, Pastor

The First Baptist church at Maryville, Tenn., has just been blessed with a helpful revival and ingathering of souls. It came just at the beginning of the pastor's third year of service, and is the third revival during his pastorate, all coming in the last eighteen months. Dr. Lewis M. Roper, of Johnson City, Tenn., was with the church this time and did the preaching. He is an unusually strong preacher, holding very close to the Bible. His messages are scriptural, clear pointed, effective and interesting. The congregations were large at night, and grew at the day services from beginning to the end. Dr. Roper is a fine expounder of the truth.

Mr. James McCravy, of Laurens, S. C., directed the music. He is a very pleasing, effective and sweet singer. McCravy is a gospel singer of culture and refinement, well trained for his work and a maker of friends. His violin solos were very popular with many of our people, others preferred his voice. Roper and McCravy made a good team.

The church was greatly revived and we feel that much good was done during the meeting. It would seem that a determination on the part of many, arising from the meeting, is to know more of the Bible. We are undertaking to memorize one verse each week to be reported at the prayer.

There were between forty and fifty additions to the church, and we believe the work was such that many others will come in yet. We wish the Reflector and its staff of workers much success.

## HAPPY PASTOR AT KINGSFORT

By S. B. Ogle

If every pastor in the state is as happy as I am they are a band of happy spirits indeed. Yesterday we had 467 in Sunday school, two large audiences, and besides all this the church raised the pastor's salary, made it possible for him to ride in a "closed car," and patted him on the back for the fourth time, (four years) and said "Go ahead, we are with you."

All the churches in Tennessee are fine, in fact, any Baptist church in the world is all right, but it seems that the First church of Kingsport is just better than any of them.

Now for the 75 Million Campaign. Pray, brethren, for one another that we may be able to meet our pledges, all of our pledges at this time.

Dr. H. W. Virgin, of the First church, Amarillo, Texas, lately assisted Rev. W. A. Flite in a revival at Woodward, Okla., resulting in 46 additions, 35 by baptism. Bro. Virgin was formerly Bro. Flite's pastor in Jackson, Tenn.



## SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tullahoma

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

### ATTENDANCE, NOVEMBER 12.

Nashville, First	1345
Knoxville, Belle Ave.	805
Memphis, First	669
Clarksville	628
Memphis, Central	592
Memphis, Bellevue	538
Knoxville, Broadway	529
Johnson City, Central	514
Maryville, First	511
Nashville, North Edgefield	421
Morristown	430
Cleveland	414
Etowah, First	408
Nashville, Immanuel	407
Jackson, West	406
Memphis, Temple	394
Nashville, Eastland	393
Nashville, Third	386
Nashville, Grandview	350
Knoxville, Gillespie Ave.	327
Alcoa, Calvary	321
Memphis, LaBelle Place	318
Lenoir City, First	314
Knoxville, Oakwood	308
Nashville, Judson Memorial	303
Nashville, Lockeland	302

Some things our Sunday-school people can do during November to help in the Re-enforcement Campaign:

1. Co-operate in the Study Class the first week or as early in the month as possible. Get every senior and adult into this class and study the book on Stewardship.
2. Distribute tracts on Stewardship and Tithing in the class sessions on Sunday morning and pledge the members to read them.
3. Have some sentence sermons on Bible Giving by a number of people each Sunday.
4. Have two or three laymen make two minute talks on the Sunday program each Sunday, speaking on Tithing or Stewardship.
5. Assign to every class member some definite duty and try to line up every church member in some line of church dork.
6. The treasurers of the classes with the help of the other class members may see every one who is not a giver to the Campaign fund and secure pledges from them to the fund for the next two years.
7. Assist in taking the every-member canvass for new pledges during the last week in November and also assist in collecting pledges already made but unpaid.
8. In every way keep before your schools and classes the work of the Campaign and see to it that the schools are informed as to every item of the program.
9. Write us for any tracts, literature, wall charts that will give definite information concerning any feature of the work. Keep these on the wall and in the hands of the members constantly until the first day of December.
10. Pray every day for the success of the Campaign and especially that God's will may be done in every thing.

100 New Unions from June to January 1.

Report your B. and R. subscribers—Remit money promptly.

## BYPU NOTES

### REACHING THE STANDARD

We had such a wonderful B.Y.P.U. service here at Forest Hill last night, that we felt it our duty to write and tell you about. Our report was: enrolled, 27; present, 27; Bible readers, 27.

Only points lacked in A-1 standard are Study course and report to church in conference.—Miss Ila Jones, Forest Hill, Tenn.

### A B.Y.P.U. GROUP CAPTAIN'S INSTRUCTIONS TO HIS GROUP ON THE PROGRAM

1. We shall have a conversational program. Everyone seated around the table. Remain seated while giving your part.
2. Answer roll call with the verse assigned you.
3. Study the whole lesson so that you will know how to bring your part in as a part of the whole. Let your part suggest the next.
4. It is imperative that you be on hand with your part, else there will be a gap in the program.
5. Be ready with a sentence prayer at the close. Just a sentence, but one from each member.

Circle of prayers, praying that we might grasp the importance of this great lesson. At the close of the lesson.

Let's make the audience feel that here is a real task for B.Y.P.U. members.—Frank L. Ricketts, Jackson.

### B.Y.P.U.'S REPORTING A-1 TO DATE

Bell Avenue, Knoxville, First, Second and Third quarters.

### CONVENTION SONG

Words of O. K. Armstrong, Florida.  
Tune, "Peggy O'Neal"

(Reprinted by Request)

B-Y-P-U  
I will ever be true  
To the thing that you teach me today:  
The Friendships of youth;  
The beauty of truth,  
Are found in your place alway.  
If it brings me cheery smiles—  
That's B-Y-P-U  
I would come many miles  
To the B-Y-P-U  
If it teaches my duty so clear;  
Brings me closer to friends who are dear;  
Teaches me loyalty and hospitality,  
That's B-Y-P-U.

### B.Y.P.U. WEEKLY "PAPERS"

We are glad to see many of our B.Y.P.U.'s issuing a weekly news bulletin each Sunday night. This is one fine means of creating a cooperative spirit in a B.Y.P.U. The First church of Chattanooga has a very newsy

sheet. The Immanuel church of Nashville is putting out a brand new one—"The Whistler." We give a few general items of interest taken from that source.

### "Whistler" Notes—Immanuel Senior B.Y.P.U.

Dr. C. E. Crossland has been appointed superintendent of B.Y.P.U. work in Immanuel church. In other words, he is the chief adviser, information bureau and pep distributor. Welcome Dr. Crossland we are for you, with you, and ready to Back Your Policies Up.

Will the president please explain the "group plan" in the B.Y.P.U.? Some members are under the impression that a group consists of only two.

If you start a wagon down hill it goes itself, but if you want to go up hill you must keep pushin' and pullin'—it is the same way with your B.Y.P.U.

The Senior B.Y.P.U. of the First church put on a demonstration program and organized a B.Y.P.U. at the Tennessee Industrial School last week. The real test of B.Y.P.U. work is in its service to others. Opportunities for service are all around us. We hope the Immanuel B.Y.P.U. will make an effort to live up to the motto of the B.Y.P.U.—"We study that we may serve."

B.Y.P.U. Members: What are you doing to help your Union attain the A-1 Standard? You can help by being present every Sunday night, by taking part on the program when called upon, by doing your Bible readings—in fact, just be an A-1 member yourself. The campaign for 200 A-1 Unions in Tennessee is now on and Immanuel B.Y.P.U. must be one of this number. We can, if I will.

### THE CUMBERLAND B.Y.P.U. ASSOCIATIONAL CONVENTION AT ERIN

On Friday and Saturday, November 10 and 11, the young people from many of the churches in Cumberland Association met at Erin. The Convention was well attended for one of the first ones in the Association and the program was reported to have been extra fine.

The program follows:

- Friday Evening  
7:30 Reception of Delegates.  
7:45 Music.  
8:00 Address: Overcoming Obstacles.—Dr. W. C. Reeves.  
9:00-10:30—B.Y.P.U. Social.  
Saturday Morning  
9:00 Meeting of Executive Committee.  
9:30 Devotional—Earl Barrett.  
10:00 President's Address—G. G. Graber.  
Business.  
11:00 Address—Dr. J. Lee.  
Lunch.  
Saturday Afternoon  
1:15 Music.  
1:30 A Working Standard.—Miss Bess Acree.  
2:00 Bible Reading.—Miss Louise Williams.  
2:30 B.Y.P.U. Music.—Miss Bessie Wooten.  
2:45 B.Y.P.U. Socials.—Miss Virginia Fort.

3:00 B.Y.P.U. Benefits.—Miss Maria Poole.

3:15 Reports from Vice-presidents—Misses Lizzie Mae Hagewood, Maria Poole, and Robbie Barnett, Mr. Carlyle Mitchum.

4:00 Round Table Discussion.  
Saturday Evening

7:30 Music.

8:00 Address—State B.Y.P.U. Secretary, William H. Preston.

Music under the direction of Miss Nan Northington, pianist and Mr. J. B. Dodge, vocalist.

The next meeting will be held in May.

### DON'T WAIT FOR A BIG LIST

The names of the subscribers continue to pour into the Nashville office, some in big bunches—some singly. We hope that our young people will not stop until we go well on our way toward 5,000. As soon as a name is secured send it in, so that the papers may be mailed out promptly. Otherwise some subscribers may become impatient at the delay. The subscription time starts when they receive the first copy of the paper.

### TAKE AN INVENTORY—BE A-1

1. Do you have all the officers you need? (Consult the Standard of Excellence.)
2. How about your Committees? Are they at work?
3. Is your BYPU divided into groups?
4. Are you keeping up an attendance of 75 per cent of your membership this quarter? (October has gone by—you can still "make good.")
5. How about business meetings with written reports? These are necessary to be A-1. Also to report to the church in conference during the year.
6. Be sure to have a BYPU Social. This is a good time of the year for such things.
7. Those Bible Readings! A real joy if we set apart a certain portion of the day for this important part of the BYPU life. 75 per cent of the membership is required to be A-1 on this point. Have you this number keeping up the work?
8. Have you had a BYPU Study Course during the past 12 months? 50 per cent of your membership is required to have taken some book during that time.
9. Every member can be giving something to the church—systematically. Enlist new givers. Make an effort to get 100 per cent of the active members to give regularly according to the church plan. 75 per cent is the requirement.

Note—Explain your report in detail when you send it in the first of January. Report blanks will be sent out to all the Unions soon.

### "MAKE IT TWO"

Divide your BYPU if it gets to be so large that every member cannot be readily used at least once a month. Often Junior, Intermediate and Senior problems can be solved if such a division is made. Mrs. Myers Chittenden, of Cleveland, writes: "Our Intermediate BYPU has grown until we have divided it." Mr. J. Y. Copeland







## WOMAN'S MISSIONARY UNION

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

### AN IMPORTANT CORRECTION

In the number of organizations in Tennessee W.M.U. at the beginning of the Campaign we had 756 organizations. In 1922 we have 1035—a gain of 279.

Dr. Wilson did not understand our figures.

M. B.

### THE PASSING OF THE OLD YEAR

When these lines are read our State Annual meeting will have passed and we will be in the midst of the State Convention.

Thirty-four (34) years of history of Tennessee W.M.U. closed and we have begun to record the work of the thirty-fifth year. May it be the best of the year.

### CONTRIBUTIONS FOR SECOND QUARTER ENDING OCTOBER 31

W. M. U., \$23,261.92, Y. W. A., \$1,316.80, G. A., \$243.11, R. A., \$45.95, S. B. B., \$179.96. Total \$25,047.74.

Three hundred and forty (340) organizations reporting.

### W. M. U. QUARTERLY MEETING OF BIG HATCHIE ASSOCIATION

On Tuesday October 24, the W.M.U. of Big Hatchie Association held a Quarterly meeting with Harmony church. The skies were never fairer nor did the sun ever shine brighter on an October day. As the delegates and visitors from the different associations gathered on the grounds the hearty handshake and the glad smile of welcome was re-assuring.

The church was decorated with fall flowers and autumn leaves, of green and gold and red. Everything was done that would insure comfort and success. The morning session was opened by devotions led by Miss Mollie Williams, of Stanton. Mrs. Seymour, in a gracious way, gave the welcome speech, which was responded to by Mrs. Henry Powell, in her own, original way.

Encouraging reports from the societies represented were given after which matters of business were discussed. Miss Allen, State Young People's leader, was introduced to the audience. Her presence and her helpful talks were an inspiration to all present.

"The obstacles to the growth of the W.M.U." was ably discussed by Mrs. C. L. Ralph, of Covington. Mrs. A. W. Livingston then appeared before the audience and told how to remove those obstacles.

At the noon hour a bountiful and faultlessly prepared lunch was spread on a table out under the oaks. All enjoyed this spread, and agreed that the Harmony people could not be excelled in hospitality.

Mrs. Dave Lanier was leader of devotions for the afternoon, choosing as her topic "God is Able." Master Beverly Seymour, in a clear ringing voice, rendered a solo.

Mrs. McLeod, of Ripley, very forcefully discussed the question "Are we individually and collectively doing all we can for the advancement of God's Cause?" Mrs. T. L. Martin, of Stanton, talked on the Campaign Re-enforcement.

A duet by the two of Harmony's bright little girls, Ellie Stewart and Christene Seymour, was greatly enjoyed.

Miss Allen then gave her splendid address, which was followed by a playlet given by the boys and girls of Harmony church, who came before us in their songs and in the playlet.

When the time came to say good-bye, you could hear from all sides "This is the best Quarterly meeting Big Hatchie W.M.U. ever had."

Mrs. J. Dupree, Secretary.

### FIELD NOTES

In response to an earnest invitation, your State workers boarded an early train for Greenbrier, Saturday, November 4, where we were met by Mr. Wilson of the Bethlehem Church in Robertson county.

Mrs. A. L. Edwards, one of the superintendents, had charge of the meeting in the home church. Bethlehem is the mother church of the leading churches of Robertson county. We reached the place early; soon they began to come until seven churches were represented. Springfield had a record breaking crowd, more than forty women and girls. A truck loaded with more than thirty swelled the number. Several men of the local church came. Dr. Padfield and Bro. Woodall led the opening devotions, bringing an earnest message. Mrs. William Shannon gave a cordial welcome.

The reports from the societies were good, Springfield bringing enthusiastic reports from W.M.S., Y.W.A., G.A. and Sunbeams.

Mrs. W. B. Woodall gave points of interest about our W.M.U. Training School, Miss Allen adding some words of her experiences also. The "Re-enforcement Campaign" had a place on the morning program. Mrs. J. H. Padfield closed the morning session with a charming talk on "Leading and Interpretation of Familiar Hymns." Any one who has heard Mrs. Padfield sing, knows that we were given a treat.

The bountiful lunch was served in the school building near the church; Mrs. Kemper, chairman of hospitality, knew just how to take care of this feature of the "all-day meeting." Mrs. I. O. Gregory led us in the devotional period. "The Value of the Mission Study Class" was discussed by Mrs. F. McIntosh, the chairman of the Association, in a convincing, and attractive, way. Miss Julia Allen made a splendid talk on "Young People's Work," a group of girls and boys, G.A. and R.A. age, gave "Why we Know What We Know." Little Miss Kemper conducted the Quiz. Closed with a song. Mrs. Edwards presided graciously.

In the business session the Association Union voted to establish a mis-

sionary library and to send Mrs. Gregory, one of the superintendents to the State Convention. Would have sent both, but for the fact that Mrs. Edwards is teaching and could not go this time. Mrs. Wm. Shannon acted as secretary. The day was ideal and was profitable and enjoyable to all.

M. B.

### REPORT OF COR. SEC. FOR OCTOBER, 1922.

#### Field Work.

Miles traveled by R. R.	934
Miles traveled by Auto	104
Associations attended	1
Quarterly meetings	5
Society	5
Talks made	13

#### Office Work.

News articles prepared	9
Letters received	170
Cards received	44
Letters written	180
Cards written	61
Mimeograph letters (Treas.)	1,023
Mimeograph letters (Campaign)	798
Mimeograph sheets	51
Certificates issued	167
Seals for Mission Study	215
Packages mailed	159

These packages contained: Royal Service, 42; Home and Foreign Fields, 7; Leaflets, 5,511; Year Books, 71; Record Books, 39; Banks, 94; Fish for Sunbeams, 124; tags, 11; Junior Magazines, 14; Y.W.A. College Bulletins, 14; Standard of Excellence, 12; Minutes, 2; Y.W.A. Manuals, 4; G.A. Manuals, 2; S.S. Manuals, 15; Stewardship cards, 53.

### NEW SOCIETIES

W.M.S., 14; Y.W.A., 2; G.A., 3; S.B. B., 9; Total, 28.  
Manuals, 6; R. A. Manuals, 2; S.S. Manuals, 15; Stewardship cards, 53.

### REPORT OF FIELD WORKERS FOR OCTOBER 30

Associations visited	4
Quarterly meetings visited	7
Miles traveled	1,627
Talks made	29
Subscriptions to Royal Service	4
Subscriptions to World Comrades	25
Letters and cards sent	21
Conferences Held	2
Visits to Societies	7
Societies organized	6
Colleges visited	1
Home and Foreign Fields	4

Miss Julia Allen,  
Young People's Secretary.

### SUMMARY OF QUARTERLY REPORTS OF SUPERINTENDENTS

Beulah, Mrs. M. F. Gray; Big Emery, Miss Ada Robinson; Big Hatchie, Mrs. T. L. Martin; Bledsoe, Miss Geneva Carr; Campbell Co. Mrs. Wayne Longmire; Clinton, Mrs. E. L. Dawn; Eastanallee, Mrs. Thomas Haun; Duck River, Mrs. Robt. Curtis; Ebenezer, Miss Okaleen Howell; Holston Valley, Mrs. T. J. Price; Jefferson Co., Mrs. J. I. Huggins; Knox Co., Mrs. R. L. Harris; Little Hatchie, Mrs. G. W. Locke; Nashville, Mrs. S. A. McMurray; Nolachucky, Mrs. J. B. Carter; Ocoee, Mrs. W. F. Robinson; Polk Co., Mrs. H. W. McClarey; Provi-

dence, Mrs. E. F. Kinser; Sevier, Mrs. George Trevenna; Unity, Mrs. Robert Mayo; Weakley Co., Mrs. T. N. Hale; Western District, Mrs. D. M. Nobles; William Carey, Miss Irene Sanders.

These 23 report 554 letters and cards written; 275 leaflets distributed; 36 societies organized; 44 societies visited; 23 meetings held.

Mrs. Gray moves into another association, new superintendent elected; Mrs. Martin reports fine spirit of co-operation; Miss Carr resigns; Miss Myra Dulin chosen; Mrs. Longmire moved away; Mrs. H. W. Heron chosen as superintendent; Mrs. Dawn gives up the work; Mrs. L. W. Clark becomes superintendent; Mrs. Hawn's work progressing; Miss Howell in new association, Maury Co.; Mrs. T. J. Price, new superintendent Holston Valley, is enthusiastic, we expect things to move there. Mrs. Huggins has good Quarterly meeting; Mrs. Harris reports Season of Prayer observed as an Association, with a great spiritual uplift. Mrs. Locke has good meeting; Mrs. Carter has traveled 123 miles in Nolachucky, work growing; Mrs. Robinson has had splendid work in the quarter. Good Will Center house nearing completion; Mrs. McClarey hopes to double contributions next year; Mrs. Kinser has visited several churches; has had all the Quarterly meetings; Mrs. Travenna reports a great meeting, larger attendance than ever before; Mrs. Nobles is to have a Quarterly meeting; Miss Sanders had a good meeting.

## Young People's Department

Miss Julia Allen, Secretary

### WORLD COMRADES

Announcement has already been made in W. M. U. Columns about "Word Comrades." We sincerely regret that many leaders of Junior or organizations did not receive the sample copy mailed to them in September. Copies were mailed to the leaders whose addresses are on our mailing list, but in many instances the officers had been changed and the magazine went to the old leaders. Please be sure to report promptly any change of names or addresses that we may keep our file "up to date."

Write me if I can help with program suggestions while you wait for the January issue. It is a splendid time to have a Mission Study class, a special installation of officers or study of the G.A., R.A., or Y.W.A. Standard of Excellence or Manual or Methods.

### Y.W.A. MISSION STUDY CERTIFICATES

Applications are coming in for the beautiful new Y.W.A. Certificate. Y. W.A.'S, if you are planning a Mission Study class, be sure to begin with the special Y.W.A. books. "The Ministry of Women," by Mrs. Ella Broadus Robertson, is proving popular and the "Stewardship of Life," by Dr. Agar, is just the book to stimulate obedience to the tithing command. Questions



on these books will reach us soon, and may be had on application to this office—Let Your Y.W.A. be among the first to win a certificate.

When you read this your secretary will be in Knoxville at the State Convention meeting your delegates and leaders and helping to plan a new year's work. You, who remain at home, remember to pray for your Convention and leaders and watch this column for news.

#### 75,000,000 Campaign

Young People! Do your best during the Re-enforcement Campaign. See to it that every member of your society contributes to it and that every pledge is paid up-to-date.

Ask your pastor for time at some service and put on a special program emphasizing the Campaign. Begin now to secure tithing pledges from each member!

### W.M.U. Fundamentals for Young People

AIM	Win	Millions	Unsaved
STUDY	We	Must	Understand
PRAYER	Worship	More	Unitedly
GIVE	Weekly	Monthly	Unselfishly
75,000,000 CAMPAIGN			
PERSONAL SERVICE	We	May	Uplift
GOOD PROGRAMS	Work	More	Untiringly
ENLISTMENT	Win	Members	Unceasingly

Copy this on a Blackboard or Poster.  
Keep it before your Society.  
Emphasize Standard of Excellence.

## Obituaries

**Prewitt:** Mrs. Lucy Gates Prewitt was born February 10, 1848, died June 5, 1922, after an illness of four months.

She leaves two brothers, W. I. and B. P. Gates, of Whiteville, Tenn., two sisters, Mrs. Ollie Blalock, of Bolivar, and Mrs. W. M. Normand, of Memphis.

She was married December 10, 1868, to Mr. H. W. Prewitt, who now survives her.

Early in life she united with Mt. Moriah Baptist church and later she and her husband were among the charter members of the Whiteville Baptist church.

She was loyal to her church and W.M.U., of her we can truly say she was faithful to the end and as a church and union we shall certainly miss her, yet we rejoice to know that her happiness far exceeds our loss.

Her funeral was conducted by her pastor, Rev. G. S. Jenkins.

Mrs. J. A. Bentley,  
Mrs. W. L. Been.

#### REVIVALS

By H. A. Russell

On the fifth Sunday in July the revival at Union Ridge began. On Monday, Brother C. F. Clark, pastor of Judson, Memorial church, Nashville, came and preached twice a day for a week. Brother Clark is a good preacher, earnest, fearless and convincing. Results: five baptisms and work generally built up.

The second Sunday in August marked the beginning of a very fine series of meetings at El-Bethel church. Dr. W. F. Powell, pastor of First church, Nashville, came on Monday and delivered nine discourses. These splen-

did sermons made a fine impression on the large crowds present. Dr. Powell's sermon, "The Imperial Christ," also "The Great Salvation," are truly masterpieces of sermonic art. Results: two baptisms and 17 volunteers for special work in the Lord's vineyard. We thank the Lord and take courage.

Hannah's Gap revival began on the fourth Sunday in August and continued one week. It was the joyful privilege of the writer to preach for these, the Lord's chosen. Results; five baptisms; twenty-five for special service. Truly a fine meeting. Here we have a B.Y.P.U. of forty members and such a working band of young people is rarely met. This church is moving on in a great way.

Brother M. E. Ward, of Nashville, came to the Mt. Pleasant church on the first Sunday evening. Brother Ward is a preacher of the word and a superior builder of our cause. He preaches, sings, mixes and wins in a marvelous way. We went to Harpeth near Eagleville to baptize five. Brother Ward preached on Baptism, giving a thorough exposition of N. T. Baptism and gave an invitation. One young man was converted; five including this young man joined the church then and there. One woman came from the Methodist, another from the Cumberland Presbyterians. The service was halted, these five went back home for more clothes. The writer preached while we waited. When the five returned. Brother Ward helped ten happy converts into the baptismal waters. All of which proves that distinctive doctrinal preaching is not out of place in a revival. It is truly remarkable to see the devotion of these who made the great decision on the riverside that day.

Oak Hill Baptist church, Bellville, Tenn., began its annual revival the third Sunday night in September. It was the writer's happy task to preach. At first small crowds, but towards the close of the week much larger crowds

came. Results: A fine young lady was gloriously converted and testified to the saving power of our Lord. This is a struggling church and help and prayers are solicited for its progress. Rockford, Tenn.

Rev. C. V. Edwards and College

Avenue church, Fort Worth, Texas, will be assisted in a meeting beginning Sunday, Nov. 5, by the Charles Forbes Taylor evangelistic party. Later the same workers will be associated with Rev. Forrest Smith and Broadway church, same city, in a similar engagement.

## HOTEL TULANE

"Where Tennessee Baptists Stop While in Nashville"

HOME COMFORTS—IDEAL LOCATION

Coffee House in Connection

140 ROOMS  
120 Rooms, \$1.00. Near Sou. Ry. Station. 16 Rooms at \$2.00.

## Hotel Watauga

KNOXVILLE, TENN.

A clean respectable place for the whole family, Stop with us and make yourself at home,

W. R. RAMSEY, Manager

## Stief's New Gift Book

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A Wonderful  
Opportunity  
for  
Ambitious  
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# PASTORS' CONFERENCES

## NASHVILLE

Central: Felix W. Muse, pastor. "The Ideal Life" and "The Unpardonable Sin." In SS, 147; in BYPU, 78; in Jr. 55. Baptized, 2; by letter, 1. Splendid audiences. The pastor spoke in afternoon at 3 o'clock to fine audience of men gathered at Shelby Ave. church, where a meeting is now in progress. One conversion to date and good interest.

Judson Memorial: Clarence F. Clark, pastor. "The Vision of Duty" and "Christ the Supreme Attraction for Men." In SS, 303; in BYPU, 56; in Intermediate, 30; in Jr. 27. Received for baptism, 1; by letter, 1.

Park Ave: A. M. Nicholson, pastor. "The God We Serve" and "A Life Transformed." In SS, 232; in BYPU, No 1, 22 No. 2, 26; in Intermediate, 38; in Jr. 57; baptized, 3.

Third: C. D. Creasman, pastor. "The Lord Is At Hand" and "The Old Time Church." In SS, 386; in BYPU, 33; in Intermediate, 30; in Jr., 29; baptized, 1. Good day.

Lockeland: J. C. Miles, pastor. "Anchored" and "Cain." In SS, 302; good BYPU's. Received for baptism, 1; profession, 1. Senior BYPU gave demonstration program at Lebanon. Reported good time.

Grandview: Don Q. Smith, pastor. "Why Are You Not A Christian?" and "Offending God's Little Ones." In SS, 350; in BYPU, 50; in Jr., 60. Received for baptism, 6; baptized, 5; by letter, 7; profession, 8. Meeting continues with fine interest and greatest crowds in history of the church.

Calvary: W. H. Vaughan, pastor. "The Lord's Supper" and "The Right Estimate of Values." In SS, 113; in BYPU, 30.

Dickson: N. S. Jackson, pastor. "The Word of God" and "Where Is He?" In SS, 121; in BYPU, 24; in Intermediate, 22. Interest good in all the services.

Grace: J. A. Carmack, pastor. "The Danger of Being At Ease In Zion" and "The Righteousness of Hell." In SS, 268; in BYPU, 65.

Edgefield: W. M. Wood, pastor. "Three Unchanging Truths" and "The Christian Race." In SS, 421; in BYPU, 50; in Intermediate, 25; in Jr. 25; by letter, 4. A good day.

Immanuel: Ryland Knight, pastor. "James 1: 23-24" and "Heb. 2: 3." In SS, 407. Received for baptism, 14; baptized, 12; by letter, 17.

North Edgefield: A. W. Duncan, pastor. "The Glory of Going On" and "The Great White Throne." In SS, 216; in BYPU's, 87; 3 additions.

Eastland: O. L. Halley, pastor. "God's Legion of Honor" and "Growing to Spiritual Maturity." In SS, 393; in BYPU, 37; in Intermediate, 27; in Jr. 25. Baptized, 2; by letter, 5. J. H. Wright, of Memphis, to preach Sunday night and baptize two of his grandchildren.

Una: F. P. Dodson, pastor. "Unity" and "The Firm Foundation." In SS, 49; in BYPU, 30. Good services especially at the evening hour. This closed my pastorate here having resigned some three months before.

First: W. F. Powell, pastor. "The

Final Armistice" and "A Young Man's Chance in Nashville." In SS, 1,345.

## KNOXVILLE

Lonsdale: W. A. Atchley, pastor. "Eyes That Cannot See the Best Things" and "The Most Valuable Possession." 8 received by letter.

Burlington: Preaching both hours by I. G. Murray. "Fainting in the Lord's Work" and "How God Loved the World." In SS, 121; 2 additions by letter.

Bell Ave.: J. Allen Smith, pastor. "How Can A Christian Spend Money?" and "Sin's Cussedness." In SS, 805; baptized, 1; by letter, 7.

Oakwood: R. E. Grimsley, pastor. "Trust" and "A Hard Way." In SS, 308; 142 Bibles in SS.

Dameron Ave.: C. J. Burnett, pastor. "Luke 6: 31" and "The Good Things In Men That God Loves." Good BYPU.

Inskip: W. M. Thomas, pastor. "The Marriage Supper of the Lamb" and "The Signs of the End." In SS, 104; in BYPU's, 36.

Immanuel: A. R. Pedigo, pastor. "Come Unto Me" and "Birds." 90 in BYPU. Meeting closed with 22 additions; 11 by baptism; 11 by letter.

Gillespie Ave.: J. K. Smith, pastor. "Degrees in Heaven" and "Almost Persuaded Is But to Be Lost." In SS, 327; in BYPU, 97. Additions by letter, 8; by baptism, 7. Meeting closed. Had a good meeting.

Smithwood: Chas. P. Jones, pastor. "Knowing Jesus Better" and "Distinctive Doctrines." Number in SS, 161; baptized, 2.

Grove City: D. W. Lindsay, pastor. Preaching by Rev. W. W. Bailey at both hours. "What's In Your House?" and "Rich Man In Hell." 3 conversions; 3 additions.

Lincoln Park: J. H. O. Clevenger, pastor. "Christianity and Patriotism" and "The Prodigal Son." In SS, 290. Meeting still going; 11 additions Sunday; 25 approved for baptism. House crowded.

Central of Fountain City: J. C. Shipe, pastor. Preaching by Dr. Hammond, "Temperance" and in evening by pastor, "The Condition of a Lost Soul." In SS, 260; in BYPU, 120. Fine congregations.

## MEMPHIS

New South Memphis: W. L. Norris, pastor. "Love" and "The Judgment." In SS, 109; in BYPU, 40; in Intermediate, 22; in Jr., 19. Large congregations.

Central Ave.: W. L. Smith, pastor. "Old Testament Examples of Prayer" and "The Savior." In SS, 109.

Speedway Terrace: J. O. Hill, pastor, preached both hours. In SS, 112. Good attendance.

Seventh St.: I. N. Strother, pastor. "A Conference Called" and "Appeal to Reason." In SS, 215; Two fine BYPU's. City Junior BYPU's met with us in afternoon; 450 present.

First: A. U. Boone, pastor, preached to very fine congregations. 2 baptisms. In SS, 668; good unions.

Temple: J. Carl McCoy, pastor. "Take Ye Away the Stone" and "But He Was a Leper." In SS, 394.

Joseph Papia, Italian: Visits made, 39; present in SS, 24; preaching service, 2; families prayed with, 10; tracts distributed, 37; professed conversions, 1.

LaBelle Place: D. A. Ellis, pastor, spoke in morning; Bro. Edward Stubblefield in evening. 2 received by letter; great congregations. In SS, 318; 3 good BYPU's. First services in new auditorium.

Highland Heights: Great day; pastor preached to two fine congregations. In SS, 219; 3 good BYPU's. Lord's supper at evening hour.

Calvary: Pastor conducted service both hours. Good audiences and fine spirit of worship. 1 by letter. In SS, 165; in BYPU's, 71. We had a very profitable training school for the SS, BYPU and WMU last week.

McLemore Ave.: Pastor Farr preached at both hours. In SS, 258.

Bellevue: W. M. Bostick, pastor, preached at both hours. In SS, 538; 3 good unions.

Charleston: O. A. Utley, pastor, preached both hours. In afternoon spoke at Keeling. Had a house full at all three services. In SS, 136. 60 in SS, at Keeling. Fine day all around.

## CLARKSVILLE

New Providence: A. L. Bates, pastor. Preaching at both hours by Geo. Fort. Good SS and BYPU. Pastor to state convention.

First: W. C. Reeves, pastor. "Tender Mercies." No service at night. In SS, 628; 2 good BYPU's. Pastor to state convention.

Blooming Grove: Ralph White, pastor. "Where Are the Nine?" and "In Him We Live."

Cumberland City: A. L. Bates, supply. Pleasant day.

Little Hope: W. R. Wydick, pastor. Good day; pastor goes to state convention.

Little West Fork: G. G. Graber, pastor. Preaching morning and night. Good SS and BYPU. Fine day.

Spring Creek: T. H. Roark, pastor. "What It Cost a Christian to Sin." Hervy Whitfield gave a talk on the Reenforcement campaign. Pastor to state convention at the expense of the church. BYPU Manual at night.

## MISCELLANEOUS

Etowah, Tenn., First: A. F. Mahan, pastor, preached at both hours. In SS, 408; 2 by letter.

Crossville: W. C. Creasman, pastor. "God's Friends" and "A Safe Place." 2 for baptism. Good congregations for both services.

Alcoa, Calvary: C. H. Cosby, pastor. "A Mind to Work" and "My Brother's Keeper." In SS, 321.

Rogersville: In SS, 217. Gave way in morning for funeral. Pastor J. R. Chiles preached at night on "What Doth Hinder Me to Be Baptized?" Baptized, 10. Spoke at country mission in afternoon on the "Far-Famed Faith."

Unaka Ave., Johnson City: C. C. L. Ray, pastor. "Christian Warfare." A special sermon for "Armistice Sunday." No night service because of union revival. SS, 133. BYPU from Central church visited us.

Big Spring, Cleveland: A. T. Hayes preached on, "Mountain Peaks with Jesus," "Walking With God" and "We Must Die." In SS, 107; in BYPU, 40; in SBB, 34. by letter, 1. We start our class in "Teacher training" Mon-

day night. Good interest is shown in all departments of the work of the church. 14 forward for prayer—pray for us!

Morristown: E. F. Wright, pastor, preached both hours. In SS, 430; fine interest in the classes.

Ducktown, Tenn., Mine City: D. A. Webb, pastor. "Matt. 8: 26" and Matt. 27: 23." In SS, 213; by letter, 1.

Maryville First: J. B. Johnson, pastor, preached at both hours. Baptism at the river in the afternoon and at the church at night. In SS, 511.

Lenior City First: Bro. E. G. Johnston, of Birmingham, whom the First Baptist church has called arrived on the field Thursday, preaching to a full house Sunday morning and evening "Soldiers of the Cross" and "Salvation By Grace." 7 additions. In SS, 314; Good BYPU's. We feel the Lord's directing hand has been with us in securing the services of Brother Johnston and are hoping, praying and expecting great results.

## REVIVAL AT ADAMS

By R. A. Johns, Pastor

Brother Wade House came to our church on the 15th of October and stayed three weeks, preaching every night, with the pastor doing the preaching at the morning services and leading the singing for the evening service. We had a great meeting, the power of the Holy Spirit was felt from the beginning. We had planned for the meeting, with a week of prayer before starting the real preaching. And Brother House did some wonderful preaching, he denounced sin in all its forms high and low, and the great conviction that came to sinners caused them to cry out for the mercy promised in God's word for all who truly repent.

The greatest crowds ever brought together in Adams for any cause came to these meetings, the tent accommodated about 800 people, with seats in the choir for one hundred more, and the capacity was taxed at every service, and at some services several hundred were compelled to stand on the outside; at one service the crowd was estimated at 1,500 people.

The results of the meeting as far as visible at this time are; 109 professions, about forty renewals, and thirty-nine coming into the churches here by letter from other places.

Yesterday the Baptist church gave the hand of fellowship to sixty-one new members, forty of them having been baptized, and there are several approved for baptism.

House is a great preacher of the simple Gospel, and he knows how to show up hypocrisy and sham.

We take courage and look to the future.

## A CURE FOR SLANG

The boy, a lad of ten, was quick to learn, and particularly good in "language," as his report card showed. His vocabulary was not so choice as varied, and the slang of the street was irresistible.

"By heck, I'm cold!" he would exclaim as he came in, and at a request from his mother would inquire, "Who do you think I am?"

She explained to him that these phrases were not used by well educated people; but he was unconvinced.



"All the fellows talk that way; but I can cut it out if you say so."

But he continued to use the expression; and, while his mother did not wish to "nag," she felt that she ought to show in some way that she disapproved and that the language was undesirable, even though it was not profane.

One evening as she was reading aloud from Swiss Family Robinson, and noting its formal, precise, sentences, a sudden thought came to her. She acted on it instantly, and continued to read.

"It seems absolutely necessary, my dear wife," I began, "to return at once to the wreck while it is yet calm, that we may save the poor animals left there and bring on shore many articles of infinite value to use, which, if we do not now recover, by heck, we may finally lose entirely. On the other hand, I feel there is an immense deal to be done on shore, and that I ought not to leave you in such an insecure shelter as this tent."

The boy raised his eyes in startled surprise, but the mother continued to read:

"Cut it out. Return to the wreck by all means," replied my wife cheerfully. "Who do you think I am? Patience order and perseverance will help us through all our work, by heck; and I agree with you that a visit to the wreck is without doubt our first duty. Come, let us wake the children and set to work without delay."

The boy's face was red with embarrassment, which changed to anger as his sister giggled.

"That isn't there," he declared, rather impatiently, but the mother continued her reading, with no comment at all; but she inserted no more slang. She had shown him for once just how the words sounded to him.

He sulked a little during the evening, but was himself at breakfast. And when his mother asked whether he wished another dish of oatmeal, he cried, "Yes, it's good, by —; yes, mother." He did not overcome the habit at once, but he had become conscious of how the words sounded, and in time he succeeded. His mother saw he was trying, and they never spoke of that peculiar page in Swiss Family Robinson.—Christian Endeavor World.

#### ROWAN TO BE A-1

Mrs. Hazel Dubberly of the Rowan Baptist Church, Memphis, sends in the names of the Baptist and Reflector subscribers from that church. Mrs. Dubberly concludes her letter with the hope that every subscription will be renewed. She says "Our Union has already adopted the Standard of Excellence and through prayer, faith and work, our Union will be one among the other 200 A-1 Unions by January 1.

#### PAY SUBSCRIPTIONS NOW

It is urged that all who can possibly do so, remit their subscription money to the Baptist and Reflector office, 161 8th Ave., North, Nashville, at once. The great majority of our new subscribers have already done so but we are anxious that our paper go before the State Convention, November 15-18 with enough cash on hand to be out of debt. This should be possible if all subscription money be turned in by that time.

#### MEETING AT OLD UNION CHURCH

By Eld. A. A. Cunningham.

On the fourth Sunday in October, Brother J. P. Billyeu began a ten days' meeting at Old Union Baptist church. This old church is a member of Riverside Association, but had not been represented in the association for fourteen years, and had not had a pastor for fifteen years, Brother Billyeu being the last pastor. Naturally the church was in a very low spiritual condition when the meeting began, six members of former church being found. However, this church owns a very valuable property. The house itself is not so valuable, being only a large log house holding about 300 people, but there are about five acres of land going with this property with very valuable timber thereon, said timber being composed of very fine, large oak, poplar, chestnut, etc.

The meeting was largely attended and the interest fine. The visible results of the meeting was the conversion of eight persons, some of them men who had borne the reputation of being violators of the prohibition laws, though they vowed hereafter they would never do so again. Five were added to the church, which makes eleven members, all told, at present. These, however, decided to call a pastor, and called the one whose name is signed hereto. We trust that this will mark the beginning of the revival of the Lord's work at Old Union.

## AMONG THE BRETHREN

Fleetwood Ball, Lexington

A great revival at Head of Richland church, Grainger County, conducted by the pastor, Rev. J. D. Quinton, assisted by Rev. J. H. Stephens, closed November 7. Rev. Clayton Hoover, of Chattanooga, was in charge of the music. There were about fifty conversions and renewals and twenty-five additions to the church. A great feature of the revival was the half hour of song service and religious and moral training given 100 children before each evening service.

The First church, Jackson, Tenn., experienced a gracious revival in the past two weeks. The pastor, Dr. S. E. Tull, was assisted by Dr. Otto Whittington, of Little Rock, Ark., resulting at last account in forty-five additions. Singer W. J. Work had charge of the music. It has been pronounced one of the best revivals in the history of the church.

Morgan Blake, brilliant sporting editor of the Atlanta Journal, Atlanta, Ga., was recently happily converted and joined the Tabernacle Baptist church, Atlanta. He is well known in Tennessee, having been on the staff of the Nashville Banner.

Rev. Wallace Wear, of the First church, Cordele, Ga., has been called to the care of Highland church, Shreveport, La., and has accepted. He wears well.

Rev. R. C. Blalock resigned as pastor at Ruleville, Miss., effective January 1. He is said to be a good preacher and wise leader.

#### REVIVAL AT ZION HILL

By W. A. Masterson

Beginning September 4, I preached seven days for Zion Hill church, Sevier Association. The visible results were twenty-three conversions, twenty-two baptized and sixteen reclaimed.

Sunday, September 10, the Zion Hill church called a counsel and ordained to the work of the ministry, Brothers C. D. Martin and J. A. Baker. Brother Martin enters Carson and Newman College this week and also becomes pastor of Zion Hill church. Brother Baker is a brother much beloved, sound in the faith, who promises to be useful in the Master's cause.

#### CHATTANOOGA, TENN.

From Bro. Jas. H. Hubbard

I closed my work as supply pastor of the First church, Lexington, Ky., last Sunday with 6 additions for baptism. A week before we had 11 for baptism. Dr. Geo. Ragland, the new pastor, takes charge next Sunday November 5.

W. J. Nanis and I are with W. E. Davis and the Ridgedale church, Chattanooga, in meetings. All of our churches are in the campaign and the prospects are fine for a great ingathering.

I have saved a few dates and will be glad to hear from pastors wanting an evangelist.

LaBelle Place church, Memphis, Tenn., of which Dr. D. A. Ellis has been pastor for several years, worshiped for the first time last Sunday in the new auditorium of the \$75,000 church. They have been holding services in the basement since 1915. The new church will have a seating capacity of 1,000.

The church at Gloster, Miss., loses its pastor, Rev. C. M. Morris, who accepts a call to Shubuta, Miss., effective December 1.

Rev. W. M. Bostick, of Bellvue church, Memphis, Tenn., lately assisted Rev. C. S. Wroten in a revival at Moorhead, Miss., resulting in sixty-one additions, forty by baptism.

Without the aid of special protracted meetings the First church, La Grange, Ga., has received 699 new members during the three years that Dr. Spencer Tunnell has been pastor. He preached last Sunday night to a crowded house on "Forming Life's Partnerships—Courtship and Marriage."

Rev. G. T. Lumpkin has resigned as pastor at Suffolk, Va., to accept the superintendency of the Baptist Hospital at Winston-Salem, N. C., effective January 1.

The new church at Salem, Va., loses Rev. J. Ben Eller as pastor, he going to the First church, Statesville N. C. He came originally from North Carolina.

Having served as president of the General association of Virginia for two years, Dr. Geo. W. McDaniel, of Richmond, declines reelection at the approaching session. He says he wants to take his place in the ranks where he loves to be.

Rev. C. A. Jenkins, of Calvary church, Richmond, Va., recently served notice on his flock that he would leave that pastorate May 1, to enter evangelistic work. The church by a vote of 219 to 4 requested him to reconsider.

The First church, Ada, Okla., Rev. C. C. Morris, pastor, asks for the Oklahoma Baptist Convention in 1923. Wonder what West Tennessee city or town is going to ask for the Tennessee Baptist Convention of 1923?

Rev. Andrew J. Potter, of Enid, Okla., lately assisted Rev. W. F. Wisdom in a meeting at Tonkawa, Okla., resulting in eighteen additions to the church, nine by baptism and nine by letter.

The Illinois State Association which met at Herrin recently was a notable gathering. This body affiliates with the Southern Baptist Convention. The officers elected were, moderator, G. W. Danbury; assistant moderator, D. C. Jones; clerk, Rolla A. Morris; assistant clerk, John A. Musgrave. Dr. W. P. Throgmorton, the old war horse, preached the introductory sermon.

Dr. M. E. Dodd, of the First church, Shreveport, La., who speaks to the Tennessee Baptist Convention this week, is to begin a revival with Highland church, Shreveport, November 19.

The Queensborough church, Shreveport, La., dedicated their new building last Sunday. Dr. W. A. Borum, of Natchez, Miss., father of the pastor, Rev. W. F. Borum, preached the sermon. A revival is in progress this week, Dr. W. A. Borum preaching.

Rev. C. P. Roney, at one time pastor at Milan, Tenn., held a meeting lately with the church at Selma, La., where Rev. D. A. Youngblood is pastor resulting in forty-eight additions.

The church at Gatliff, Ky., lost its pastor, Rev. J. F. Larue, effective October 31. He moved to Nashville, Tenn., to take up evangelistic work. May his career in that God-appointed calling be successful.

Rev. James H. Hubbard, of Franklin, Tenn., has concluded his eventful tenure of service as supply pastor of the First church, Lexington, Ky., and has gone to hold a revival at Ridgedale church, Chattanooga, Tenn. A man of such resplendent gifts should be kept constantly busy.

Dr. B. J. W. Graham, of Atlanta, Ga., is preparing to publish volume 3, "Baptist Biography," and if it is up to the standard of the other two volumes, every Baptist should have one.

Rev. John H. Moore, educated at Union University, Jackson, Tenn., has resigned as pastor of the First church, Pine Bluff, Ark. They fear he will leave Arkansas.



## Home Circle

### FAITH

Perish walls!  
 Ignoble ramparts thou  
 That dare to lift  
 Across my path  
 A barrier to the heights  
 I strive to gain.

I fear thee not,  
 Though a league  
 Bespeak thy width,  
 For I am steel'd with faith  
 Before whose onward march  
 Night flies away  
 And prostrate armies  
 Cry out: "King!"  
 Yea e'en asunder part  
 The bonds of seeming destiny,  
 At my approach.

Crumbled the walls  
 Ere I had spoken this,  
 And all about me fell  
 The dust of broken stones,  
 Harmless as thistle-dawn;  
 And with a smile  
 And singing heart  
 I went on to the heights—  
 God—given faith was crowned.

—James A. McCaleb.

### SYMPTOMS TO WATCH FOR IN YOUR CHILDREN

Diseased tonsils lead to heart disease, rheumatism and anemia—in other words, the general lowering of the health of the child and a generally hospitable condition for any contagious disease. A child with a perpetually running nose is more than disgusting, he is dangerous to himself.

An infected ear, that common "middle ear disease" that children have so frequently, is a greater cause of deafness among children than has been supposed till lately. There is a movement among ear specialists which is making a great impression nowadays as to the importance of taking care of deafness in children. A child who seems dull and listless and has no discoverable trouble may be suffering from being cut off from his whole world nearly as much as if he were blind.

Infected teeth and decaying teeth lead to all kinds of general miseries—indigestion, anemia and malnutrition, to say nothing of the rheumatism that may come in later life from the foci of infection down underneath the teeth.

After the foci of infection, the doctor thinks of physical obstructions, which may be said to be almost congenital—adenoids, malformations in the nose things which are not infections themselves but which are real causes of trouble. Adenoids in particular lead to a characteristically bad growth of chin and jaw and make the child liable to infections of the nose and throat.

A slight lateral spinal curvature in a little child may be corrected by simple exercise now, when she may have to spend years of running to the doctor for treatment later to get a less satisfactory result. Look out for bad desks, bad chairs, bad habits of such little apparent significance as carrying the books always on the same arm.—From the September Designer.

### MARY MORRILL AND GENERAL FENG

The absorbingly interesting story of the conversion of General Feng, the "Chinese Christian Fighter," was told in "The Literary Digest" of August 12, quoting in part "The Christian Advocate" and "The Sunday School Times." Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood revealed made an unforgettable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later through Feng to thousands of other Chinese. And now the story is being told throughout America and all the world, and out of it will come, under God, flaming evangelists and revived pastors and missionaries. Think what it would mean for God if EVERY ONE of the 200,000 pastors and missionaries and evangelists of the world were as imbued with the spirit of revival as was Mary Morrill and as is today General Feng.

### IS PROHIBITION A FAILURE? SOME FACTS

1. Two years of National Prohibition has reduced the number of drinkers of alcoholic beverages from 20,000,000 to 2,500,000, a decrease of 17,500,000, says Federal Prohibition Commissioner Haynes.

2. Only 15 per cent of former drinkers are drinking now and these are drinking but five per cent the quantity of liquor that was formerly consumed, says Federal Prohibition Commissioner Haynes.

3. The same authority states that the entire drink bill of the nation has decreased \$2,000,000,000 a year. This money formerly spent for drink has gone into savings banks or has been spent in legitimate lines for necessary commodities.

4. The year 1921, the second of the Prohibition regime, was the healthiest in the United States, according to figures submitted by thirty-seven leading insurance companies transacting about 80 per cent of the life insurance business of the country.

5. The Federal Comptroller of the Currency is authority for the statement that more than 600 mutual savings banks show gains both in number of depositors and volume of deposits during the last fiscal year. Prominent banks in every section of the country testify that Prohibition has promoted the thrift movement as shown by increased savings.

6. Judge Kent Greene, president of the Washington Home Association, the oldest operating association of its kind in America, is reported to have said that the Chicago home is the only one out of sixty or more in the country to survive and that its slim patronage makes its future doubtful.

7. The report of the Board of Charities of the District of Columbia for the fiscal year 1921 shows a continued decline in the population of the workhouse and other correctional and reform institutions. The chairman of the committee on Reformatories and Correctional Institutions and others, says: "The most encouraging fact to be noted in connection with the workhouse is that during the past year, the daily average of prisoners was only 208 as compared with 334 the preceding year. This is the lowest number recorded since the establishment of the new workhouse at Occoquan, eleven years ago."

### BETTER RACE FEELING

A movement which is working for good and not receiving the appreciation it deserves is that of promoting better feeling and clearer understanding between the white and colored people of the South. The work is being done by what is known as the Southern Commission on Interracial Cooperation, with headquarters in Atlanta. Two-thirds of the counties of the thirteen Southern states have local organizations of representatives of the white and colored people, respectively. Kentucky has recently supplied two illustrations of the benefits which accrue.

At Madisonville, when a mob formed to seek out a drug-crazed negro who had murdered the Sheriff, the commission met and it was soon clear to everybody that the guilt was that of an individual and not that of a class. The negroes joined in the search for the assassin. They deplored the act. Sheriff Hanson had been friendly to the negroes and the friendship had been reciprocal. The guilty man was legally tried and legally executed. The mob had considered burning the negro section and precipitating a race war. The saner course was followed because the interracial commission could appeal to public sentiment in a sensible way.

At Corbin, a negro was wrongly accused of cutting a white man. The cutting was not even by a member of the race of the accused. The ring-leaders of the mob which formed and herded all of the negroes of the town was sent to the penitentiary through the efforts of the inter-racial commission.

Mob law is anarchy. It brutalizes the community. It lowers the standards of whites and blacks. It discourages the ambitions of negroes to be good citizens. It is anarchy and has no place in civilization. Everybody knows these things, but it takes organization to make the knowledge effective.—Louisville Times.

## Story For Children

### THE TEST OF FRIENDSHIP

By Huldah Haven

It was the hardest thing that Eva Lanman had ever done in all her young life. She had cried over it she had prayed for help about it she had lost a whole night's sleep in thinking about it.

You see, it was Emma Corning. Eva and Emma had been the closest kind of chums for almost two years. The other girls called them "The Twins," "The Turtle-doves," and other similar nicknames, and to Eva, at least, the friendship had been the bright star, the rainbow, the jewel of her life.

Nevertheless, she did it. She went to Emma and said, "It breaks my heart to say it, but I can't go into this scheme with you, dearie. I don't think it is quite right, in the first place; but even if it is, we can't carry out what you want to do without telling—without deceiving your parents and mine."

Emma was blazing angry at once. "A nice friend you are," she sneered, "to desert me for a little thing like that. I would have stood by you, no matter what you asked me—right or wrong." And she turned her back upon Eva and did not speak to her again for many long weeks.

And Eva's heart was sad, for she loved Emma truly. That's the way it is sometimes. You can't always be happy, even when you know you have done right, when the decision affects somebody else besides yourself. Even Jesus himself was sorrowful over the decision He had to make.

But Eva waited, hoping, loving, and faithful. And by and by the time came when she responded to a real test of friendship.

Trouble and misfortune came to Emma. It was not through any fault of her own, but it hurt her terribly because some of those who had pretended to have a great friendship for her deserted her.

Then Eva stepped in and comforted Emma, and stood by her, and quietly did things to help her, till at last Emma threw her arms around Eva's neck and cried good and hard, and said, "Oh, Eva, do, do forgive me for the mean things I said to you. You were right and I was wrong. I knew it at the time, but I was too proud and stubborn to own up to it."

It's hard, terribly hard, for a girl to take the stand that Eva did about false friendship, but sometimes there is no other way.—The Girl's World.

**SMILES**  
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Charles M. Floyd, when he was Governor of New Hampshire, lost Colonel Ward, of his staff, and there was an unseemly scramble for the office, even while the colonel's body was awaiting burial. One candidate went so far as to call upon the executive.

"Governor," he asked, "have you any objection to my taking Colonel Ward's place?"

"No," replied the Governor; "I have no objection if the undertaker is willing."—Everybody's Magazine.