

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 14

J. D. MOORE, Editor

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 **THE ONLY SAFE TRUST:**—
Some trust in chariots, and some
in horses: but we will remember the
name of the Lord our God.—Psa. 20: 7.

JOY FOR WEEPING:—His anger en-
dureth but a moment: in his favour is life:
weeping may endure for a night, but joy
cometh in the morning.— Psalm 30: 5.

TRUTH MAKES FREE:—Then said
Jesus, If ye continue in my word, then are ye
my disciples indeed; and ye shall know the
truth, and the truth shall make you free.—
John 8: 31, 32.

FRUITAGE OF SECRET PRAYER:—
But thou, when thou prayest, enter into thy
closet, and when thou hast shut thy door,
pray to thy Father which is in secret; and
thy Father which seeth in secret shall reward
thee openly. For your Father knoweth what
things ye have need of, before ye ask him.—
Matt. 6: 6, 8,

GENERAL FOCH IN AMERICA.

The Generalissimo of the Allied armies during the World-War has proven himself to be of that type of man worthy to lead in great movements. Before he started on his visit to our country, he announced that he would strictly observe our prohibition laws, though in his native France he takes wines and other liquors according to the custom of the country and consistently with its laws. What a shame on us that the great French general was under the necessity of prefacing his trip to us with the remark that he was going to be law-abiding while in our midst! It is gratifying to receive reports from Washington that General Foch's precedent is being followed also by other Foreign representatives at the Disarmament Conference. What a splendid example of respect for our laws! Can we not be as loyal to our own statutes as our guests are pleased to be?

MOB FAILURES.

Mob-rule is misrule. It is anarchy and riot. It defeats the ends of justice. It is usually the practice of men who play fast and loose with their personal integrity and righteousness. It gets nowhere and does nothing but harm. It never settles any matter right. The mob is a disorganized, disjointed squad which is moved by prejudices and narrow motives. Men who lynch a negro for the nameless crime are themselves usually under the influence of liquor and have their courage keyed up by artificial stimulants. Miscarriages of justice in the courts are far too frequent, but we do not think this is the cause of mob violence

in many cases. It is due to an impulse to take the law into one's own hands and wreak vengeance on a criminal in a spirit of blood-lust.

A FARM FOR A LAD.

The boy had finished his work in the High school so that the next step in his education was a College course. The parents were good-livers but were not well-off. There was no means by which the boy could go on to College except to sell a small farm which had been a part of the mother's inheritance. Without serious or prolonged suspense, the parents decided to sell the farm that the proceeds might be available for the boy's higher education. It was accordingly sold at a sacrifice, even at a normal valuation. Within a year a city sprang up on a cite which included the little farm, and was measured off to lot purchasers by the foot. What a saving there might have been if the sale had been delayed for a year? But a year might have been too late for the lad. Over against the \$500.00 for which the farm was sold, stands the value of the life and labors of one of our most useful men.

UNKNOWN HEROES.

One of the most pretentious burials ever accorded an American was that which was solemnized at Arlington on Armistice Day, November 11 at the interment of an "Unknown American Soldier" who died in the World-war. Every nation which lost heavily in that conflict has paid special respect to the memory of its unknown dead. The privates who perished are no longer in inferior role, but take their place at the forefront in the roll of heroes. This is a good omen. It indicates that the consciences of men are awake to the sense of real life-values. How many heroes of life are there now living who have never seen the battle lines and who will lay down their lives in obscure corners of the earth for the welfare and progress of mankind? God knows them though men may never be able to identify all of them and pay a fitting tribute to their memory. The world is the richer for the gold which they buried in the earth and which will come forth ere long to fill the coffers of a generation who will be unable to track the sources of its prosperity. To live for others is to live worthily: to make others the better in one's death is not to die in vain.

MILITARY TRAINING MINUS THE SPIRIT.

Perhaps the R. O. T. C. can function in our High schools without imparting the military spirit to the boys, but there is question

in our mind about that. It affords some splendid physical training for them: out of doors and under strict regulations governing their bodily movements, which might not be had to the same degree by any other means. But there is no doubt that it should be given strictly as a physical exercise, and not as a training for military service,—a preparation looking to something else. The boys, we observe, use guns at their drill; which is a suggestion, remote as it may be, of a fight. We merely wish to call attention to the danger which is evidently lurking in this thing. While the world is turning its heart toward universal peace, shall we put on a program which will encourage the military spirit among our boys and actually prepare them for the thing which we profess to lead all nations in abandoning? Let us be careful, and consistent.

REST.

The Lord God ordained that man should religiously observe that which was with him a great physical necessity. The Creator wonderfully wove the threads connecting the temporal with the spiritual; the healthful with the worshipful; so that it is frequently impossible for us to say exactly where the line is between our duty to God and ourselves. The fact is, the existence of such a line is rather a creature of unbelief than a thing of necessity. We can not violate God's law of rest and get away with the stolen goods. We should obey Him from the Religious motive, but we should obey. One day in seven is the ratio He established: that must stand: and must be recognized. In the rush of modern life, there is likewise far too little sleep: which is a religious necessity as truly as if it were a divine command. One third of every day should be given to it. There are scores of good people whose nerves are wrecked, and whose spiritual vision is beclouded by the mists of unfinished slumber. Religiously observe one day in Seven, and give eight hours in every twenty four to sleep.

GUARD YOUR WORDS.

It is easy to make exereame statements. Moderation is harder than exaggeration. Superlative ideas come more readily to our minds than simple practical thoughts. Self-control is nowhere more needed and nowhere more in evidence than in the matter of one's speech. Unguarded utterance does not always indicate a vicious disposition; but does show a lack of self-control and poise. How many times you have said hard things and loathed yourself afterwards? It is well to repent of the mischief wrought by unkind remarks but it is better to leave them unsaid.

Baptist and Reflector

(Continuing the Baptist Builder)
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EDITORIAL

SIGNIFICANCE OF BAPTISM.

In his reference to baptism in his letter to the Romans (6:4), Paul's primary purpose was not to state anything relative to the form of the ordinance except as an argument in favor of a higher life on the part of Christians who had received it. It was therefore an indirect testimony to the character and administration of the ordinance itself; and is all the more effective for that reason. There was then, no question in the mind of any one as to what constituted baptism: but the chief concern was to bring one's Christian life up to the level of the profession which is made in the baptism. No doubt this angle is that from which the most powerful testimony can still be given to the form of our baptism. When the ordinance speaks of other experiences than its own, it stands out as a thing of divine appointment. When its significance in actual Christian experience is magnified, its true form is asserted with greatest power and effect.

Truths It Teaches.

It pictures those events by which was wrought out the scheme of redemption, supporting our faith in what has already taken place, and also our hope and confidence in what is yet to occur. It is a portrait, not an original. It is not even a picture of Jesus, but is a setting forth of that which He did definitely for the salvation of men. It therefore has no saving power within itself. It is a means of grace, and as such limited to those who have experienced saving grace: it is not a sacrament, and therefore cannot exert a saving power.

Baptism is a symbol of Christ's death, burial and resurrection. That is its primary significance. In the light of that understanding of it, other aspects of the ordinance become clear and distinct. But the great underlying purpose is likewise disclosed, which was to atone for sin and to deliver men from its power; as Paul further says, "that like Christ was raised up from the dead by the glory of the Father, even so should we also

walk in the newness of life". The Lord's Supper also "shews forth" the Lord's death in its relation to the believer's life but that relation is one of a *sustaining* nature and does not clearly celebrate His resurrection. Shall we say then that in the baptism, we have a symbol of Christ's *regenerating* power; while in the Supper there is signified His *sanctifying* grace? As regeneration precedes sanctification, that which typifies the one should come before that which represents the other.

In His own baptism, our Lord did not express repentance, for he had nothing to repent of; but he was buried in the likeness of his coming burial and was raised up in the likeness of His coming resurrection. Our baptism points backward to those things to which His pointed forward. How beautifully does the ordinance set forth that most sublime and precious of all truths: that Christ died for our sins and rose again for our justification!

It also declares the believer's death to sin and his resurrection to a new life in Christ, that is, by union with Him. It is a sign of a spiritual participation in Christ's death as a sufficient atonement: "Know ye not that so many of us as were baptized into Jesus Christ", that is into His name, "were baptized into His death", that is, into the likeness of it, signifying that we are partakers with Him of His humiliation. It implies that the grace of God has taken effect: it expresses the believer's faith in the redeeming power of Christ's death and also his belief in the fact of his own regeneration.

Baptism is a setting forth of what will be, on the one hand the ultimate work and end of sin; and on the other hand, the full and complete achievements of Christ, for the saints. It is a prophecy of physical death, "the last enemy" to be overcome by the Christian: and is also an earnest of the resurrection of the body which will be accomplished as the supreme and final act in the dispensation of Christ: "For He must reign until he hath put all enemies under his feet: the last enemy that shall be destroyed is death". Glorious truth: replete with comfort for the sorrowing: is the doctrine of the resurrection of the body, taught wherever baptism is practiced: "For if we be united with Him by the likeness of his death, we shall be also by the likeness of his resurrection".

Precepts It Enjoins.

These were chiefly what Paul had in mind when he wrote to the Romans concerning baptism. We should likewise regard them as matters of greatest importance. We must be orthodox as to its content and administration, but we must not be less faithful to meet the obligations which the higher table-lands of faith always involve. We believe there is only one orthodox baptism: hence those who receive it make a profession and assume obligations far in excess of those who have not received it. Since ours is the only correct baptism, how tremendous are our duties and how fearful will be the consequences on us if we fall short!

It teaches the duty of separation from the world; from those former conditions in which we "yielded our members as instruments of

unrighteousness unto sin". To be "dead to sin" is to be separated from it, once and for all. Between the living and the dead, there is a fixed gulf, a line of separation which no man can cross. Hence it is our duty to live "dead to sin",—a paradox which is akin to "being in the world but not of it". Baptism is an oath of allegiance to Christ by which one renounces the world and all that is opposed to Him. Shall we be conformed to this age, or rather transformed by the renewing of our minds? Since we have been buried with Christ, shall we not be alive unto Him through the Spirit by which we were begotten from the dead? Baptism is the beacon which emblazons to the world the high stand we have taken: "For me to live is Christ".

So it is that in baptism, one not only proclaims that he has *put away* sin, but also that he has *put on* Christ; "For as many of you as have been baptized into Christ, have put on Christ". By it he is distinguished as a citizen of the Kingdom of God: he is marked off as a part of Christ's possessions in the earth. But it does not wash away the sin: baptism in the name of Christ is unto the remission of sin, but remission is ascribed to the Name and not to the performance. Peter in his first letter says, "The long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved *by* (we would suppose *from*) water: the like figure whereunto baptism doth now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ".

Coronation exercises do not make a king but merely recognize the right of a prince by the grace of a people to rule over them—all that really constituted him a ruler existed in him before he was crowned. In this way baptism is said to save us, not as putting away the filth of the flesh (for the virtue in the ordinance is the answer of a good conscience toward God) but as affording a sign that through the death and resurrection of Christ, a glorious salvation is already accomplished. In view of these things, how careful we should be to lead a godly life! Let us be as true in the practice of its meaning as we are loyal in the observance of its form. If we have been truly baptized, let us lead a truly baptized life.

COLLEGE ATHLETICS.

The Nashville Tennessean of March 16, morning edition, carried the announcement that Howard College, Birmingham, the Baptist college of Alabama, would give \$35,000 for a foot-ball coach for the next five years; which makes an average annual salary of \$7,000. No doubt, if this is true, it is possible through the private beneficence of some friends of the college who wish to feature athletics; and the money does not come out of the current funds provided by the 75 Million Campaign. But at any rate, it is the business of a Baptist college to induce men who are bigger of brain than of body; and to observe the necessity of training both, but not to put such emphasis on physical training as seems to be placed upon it by such an arrangement as this one.

News and Views

Bro. J. C. Shipe after a successful pastorate at Lonsdale goes to Central church Fountain City.

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We hear that Bro. F. J. Harrell, former pastor at Ripley, is to begin his work as new pastor at Dyersburg in a few weeks.

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The Harriman Record of Nov. 17 announces that Rev. W. A. Atchley former pastor of the Harriman church accepts the call to Lonsdale church near Knoxville.

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Marking the Mid-way in the five year Methodist Episcopal church Movement, the Methodist Episcopal church held its National Conference at Detroit Nov. 15 to 17.

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Bro. R. J. Williams writes from Camp Hugh, Ala: "I am here in a meeting, a logging camp of about 500 white inhabitants not a church of any kind, meeting began Sunday night, some 15 or 20 forward for prayer last night some gray headed grandmothers."

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Mrs. Hattie Baker, teacher in Chilhowie Institute, Seymour, Tenn., requests that any church that has Primary and Beginners Bible Stories that are unused from Sunday to Sunday, can greatly help in the Bible work she is doing by sending them to her.

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Rev. T. E. Hale, Scott Ave., Nashville, has been reading the denominational paper for more than fifty years. He says, "I do not remember when I commenced to read the Tennessee Baptist. I began reading the Baptist and Reflector with its first issue: I was reading both papers when they combined".

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We gratefully acknowledge receipt of the following announcement: "Mr. and Mrs. Frank Paul Provost announce the marriage of their daughter, Katherine Salura, to Mr. Walbur Tillette Dent Saturday November 28, 1921, Nashville Tenn. At Home, 57 Virginia Circle, Atlanta, Ga., We extend best wishes to the happy couple.

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Bro. Frank Moore, pastor at Winchester writes that his work is moving on nicely: repairs being made on the pastor's home and new carpets supplied for the church. He preaches at Cowan in the afternoons, where extensive repairs are going forward and where he has recently baptized eight persons. He has lately been with pastor Muse in a good meeting at Decherd.

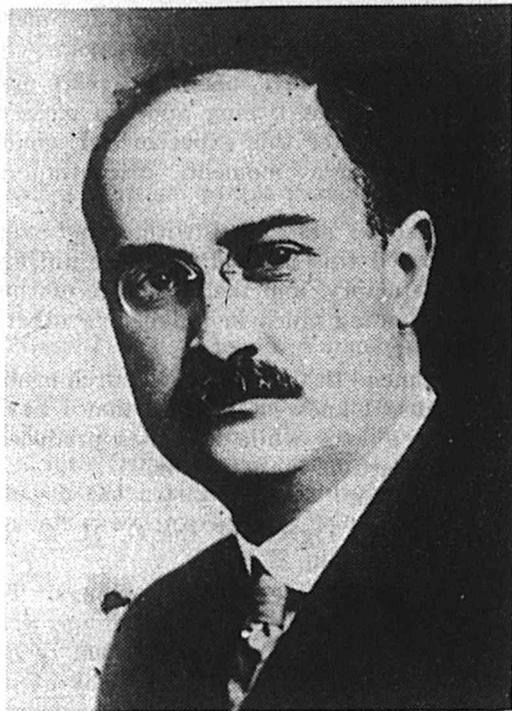
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Bro. J. G. Hughes, writes from Quannah, Texas. Yesterday was a great day for Quannah Baptists. We had with us at the morning hour Dr. H. W. Virgin, Pastor First Baptist Church, Amarillo, Texas, and well-beloved in Tennessee, who brought us a great message on the work of the 75-Million Campaign. He stirred our folks with his strong and sensible address. We had 226 in Sunday School and 166 in B. Y. P. U.'s. Much love to the Baptists of my native state."

The Layman Company, 35 N. Dearborn St., Chicago, announces: Until March, 1, 1922, we offer to furnish, postpaid, all the tithing literature we publish at 50 per cent discount from list prices. This is less than the cost of printing.

Send 20 cents for a package of 22 pamphlets comprising over 200 closely printed pages containing articles by fifteen or more different authors.

Please mention the *Baptist and Reflector*; also give your denomination."



REV. M. F. HAM
In Charge of Nashville Revival

The new church at Orlinda was formally opened Sunday Nov. 27. All day services were held with abundant dinner on the ground. The visiting speakers were Dr. P. E. Burroughs, of Nashville, Rev. L. S. Ewton of Springfield and the editor. Pastor Gayer and his loyal people are greatly to be commended for the magnificent appointments of the new house of worship, than which we do not know of a superior in any village church.

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We call attention to the advertisement of the Baptist emblem. As a simple, appropriate means of identification, it deserves general favor and acceptance. It is the Campaign emblem and is a badge of distinction. No one ever has any cause to shrink from being identified as a Baptist, and that which contributes to ready fellowship and acquaintance among Baptists is to be preferred to any insignia which might distinguish one as a member of a lodge or fraternity. We specially suggest the appropriateness of such a gift to your friend on the coming holiday occasion.

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From Humboldt, Pastor E. H. Marriner, writes:

Evangelist J. B. Phillips, of Macon, Ga., has just closed a gracious revival at the First Baptist Church, Humboldt, Tenn. Immeasurable results were had in quickening the religious life of the church and community.

There were 103 additions to our church; 7 by statement; 34 by letter; and 62 by baptism, of whom 25 were women and girls and 37 were men and boys.

Brother Phillips is a Bible preacher, and he created an intense interest in the Word during his stay here. Conservative, courteous, spiritually minded, earnest, and hard-working, he gripped this community as no other had been able to do. Truly he has power with God and man.

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THE RIGHTS OF THE WRONGED.

In our democratic church government the local church is the unit and is a sovereign ecclesiastical body. It is not bound by any relationship which it sustains to other churches, either separately or collectively except by the ties of co-operative fellowship and doctrinal agreement. It is supposed to be amenable to the law of Christian love and fraternity. The approach to it is therefore one of counsel solely and the appeal to it is that of moral suasion only. This effectually eliminates from Baptist churches the dangers of long-drawn ecclesiastical courts, though it does not guarantee exemption from local quarrels and sometimes injustice. Where a member is wrongly treated by his church, what redress has he? To whom else can he appeal? His church is supreme in its authority and constitutes the highest court. But the Head of the church is greater than the body. There is an appeal to Him. It is exceedingly rare that a member suffers injustice at the hands of his church, but when he does, let him take his case to the Lord first of all. After that shall have been done, there will usually rise up within the church itself those who will stand for his justification. The trouble in most cases of the sort is that the sufferer goes about to secure vindication for himself by means which will reflect on the honor and integrity of the church, supposing that his innocence can be established only when the guilt of the church has been proved. Most cases of a causeless estrangement between a church and any of its members can be remedied by supplication to Christ by one party or the other. That failing, the counsel of representatives from other Baptist churches or bodies can be called by either party, whose decision they can accept or reject, but by whose advice they usually agree to abide before the council considers the case. In the extreme event the council fails to secure justice for an excluded member, it can give him certificate of vindication which may or may not be a sufficient testimonial for membership in some other Baptist church.

BROKEN-ARMED WIDOW SETS CAMPAIGN PACE.

Mrs. Sallie Joynes, 78 years old, McKinney, Texas, widow, has set the pace for sacrificial payments to the 75 Million Campaign. She launders lace curtains for a living, but pledged \$500 to the Campaign, has already paid that and more and announces she will keep on paying regularly despite the fact she recently broke her arm.

Contributions

TITHING TESTIMONIES.

Conducted by E. H. Ralston, Organizer.

Mr. Geo. J. Burnett of Tennessee College, Murfreesboro, says:

"I am a tither, and have been for over seventeen years. I believe in teaching and practicing this principle. There is a real pleasure in distributing the Lord's money when you have once decided that a definite part of it belongs to him."

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Mrs. J. F. Brownlow, Cashier of The Maury National Bank, Columbia, says:

"I have not followed the rule of ten per cent tithing, choosing rather to follow a sense of obligation to the church, state, home and foreign work; and for many years my payments to a single cause were more than the ten per cent tithe, but for the last few years with increasingly larger payments the income from added sources has been in excess of the ten per cent ratio."

The Lord has been good to me, and that his promises to his heirs are true could by circumstantial evidence be proven before a Trial Judge and Jury; and now that my denomination is calling for pledges of a ten per cent tithe, I shall adopt that plan."

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Mr. T. H. Farmer, General Manager of a wholesale grocer Co. of Martin, says:

"I began on the basis of tithing forty years ago when quite young, a poor orphan

boy, and have kept it up ever since, increasing my gifts from year to year as He prospered me. His blessings have enabled me to give back to his cause over One Hundred Thousand Dollars (\$100,000.00), and I am sure during this long period of experience that there has been annually an increasing number of people adopting and practicing this plan. I was influenced to tithe by a careful reading of God's word when a mere youth, and I know of the truth, for God teaches it, and He blesses obedience to His word."

Mr. F. N. Smith, Vice President of American Snuff Company, Clarksville, says:

"Feeling it my duty, about ten years ago I decided to begin tithing and am pleased to state that after this experience, I would not consider for a moment, discontinuing this practice."

I have been associated with many who have adopted this method, it being universally satisfactory, and their practice of this system is aiding much in influencing others to follow it."

I recommend tithing to every church member, because I know of no step that I have taken for a long while that has produced more satisfaction than this one."

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Mr. Isac B. Tigrett of the G. M. & N. R. R. Co., Jackson, says:

"I believe the Bible and its teachings. To foster and disseminate these teachings, and the principles that are founded upon them, is a clear duty, which from so many of us receive but light treatment and consideration."

One of the easiest phases of this obligation is to contribute of our earnings, and as I understand our inspired Direction, our minimum obligation is one tenth of our income."

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Mr. W. C. Smedley, Attorney and Collector, Chattanooga, says:

"I have been a tither for more than twelve years. I was led to tithing by seeing the need of some plan of systematic giving. I studied the Bible, and was convinced that the tithe was God's plan. The blessings that have come to me from tithing cannot be numbered. I am confident that God blessed me and my family, both spiritually and financially, because we honor Him with the Tithe."

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Mr. Lee F. Miller, Attorney, Johnson City, says:

"I am in the fullest kind of sympathy with the tithing idea, and have considerably more than tithed for many years past, and of course, have never for a moment considered the idea of doing otherwise."

Mrs. W. L. Warters, Printers and Blank Book Maker, Knoxville, says:

"No plan of ours will ever finance the Lord's Kingdom. If we adopt His plan and tithe in the right spirit, it will greatly increase our faith. It broadens our conception, gives us a greater vision, and creates in us a greater willingness to help carry on God's work. The joy and blessings that come from faithful stewardship can only be explained by those who believe in, and practice Tithing."

Mr. W. S. Stone, of Fountain City, says:

"I am a strong believer in tithing. The why is, because I believe it is my duty. I have been a Tither for thirty-five years, and Tithing don't seem to satisfy me. I have arrived at the place where I want to do more. I want to make an offering, and have been doing so for the past few years. I believe if any brother or sister will follow Tithing many years, they will want to make an offering. If all our people would tithe, there would be no trouble about financing the Lord's work."

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Mr. A. W. Foster, Athens, says:

"We, my wife and I, have practiced Tithing for several years. The doctrine is scriptural, and we believe in it with all our hearts, and commend it as God's plan for financing His Kingdom. The riches and sweetness of the joy we experience in Tithing is absolutely inexpressible. Every Lord's day as we place our Tithe in the collection plate, we receive a thrill of joy transcendently sweet, realizing we are discharging a debt we justly owe, a debt we owe him upon whose bounties we live. We have no title in fee simple to anything we process. It is ours in trust only, to be used for the furtherance of God's cause. He is our gracious benefactor, and we can show our loyalty by Tithing."

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Mr. W. J. Cox, Druggist, Memphis, says:

"While I have not practiced Tithing all the years, yet I am fully convinced that Tithing is the scriptural way for all christians to give to our Lord's cause."

Not until the great SEVENTY-FIVE MILLION CAMPAIGN have I realized so forcibly the great necessity for all church members to adopt this scriptural mode of giving. To do this would mean the doubling of our forces and the vast enlargement of the work of the Kingdom."

I heartily endorse the plans of the Campaign as outlined by the Organizers, and bespeak for them merited success in this most worthy movement."

BISHOP, ELDER, PASTOR.

An Interpretation of Timothy 3: 1-7.

By M. D. Jeffries.

Complying with your request, I am attempting to give the proper interpretation of the above passage of Scripture. The language in giving the qualifications of bishop, has enough in it to engage the eloquence and imagination of any one who may undertake to emphasize its teaching. Each of you has had, or will have your opportunity for faithful teaching and eloquence on ordination occasions. I may only say that the bishop is expected, according to this scripture, to be an outstanding character, free from the faults that mar and full of the virtues that mark him, in the eyes of his fellow Christians and of the world.

But I understand that it was the word bishop, in its relation to the words elder and pastor, found elsewhere in the New Testament, that I was expected to interpret. Present day use of these words give them mean-



Both National and International

IMAGINE YOURSELF IN NEW YORK, the center of trade and dominant city of North America, or

IMAGINE YOURSELF IN LOS ANGELES, that beautiful city on the Pacific Coast—blessed with a wonderful climate and the Mecca of western tourists, or

IMAGINE YOURSELF IN THE ORANGE GROVES and balmy sunshine of Central Florida, where a host of our people of the north find pleasurable relief from the chilling blasts of winter, or

IMAGINE YOURSELF IN NEW ORLEANS, the home of the Mardi Gras and a city whose advantageous location on the Gulf of Mexico and at the mouth of the Father of Waters makes it an important factor in trade relations with Central and South America, and in all these cities you will find customers of the American National Bank.

IMAGINE YOURSELF IN THE BRITISH ISLES, the home of the English "Tommy," a country small in area and swept by fogs, yet one which has for many years commanded an important position in European civilization, or

IMAGINE YOURSELF IN AFRICA, where are found the most wonderful diamond mines in the world and where the cities are filled with romance and intrigue, or

EVEN IMAGINE YOURSELF IN THE INTERIOR OF CHINA on the Tibetan Plateau, only to be reached by months of traveling by river and pack thro vast stretches of country where civilization has made no impression and over mountain passes, to the farthest inland mission in the world and in all these countries you will find customers of the American National Bank.

TRULY, "AMERICAN SERVICE" IS BOTH NATIONAL AND INTERNATIONAL IN ITS SCOPE

THE AMERICAN NATIONAL BANK
NASHVILLE

"A Greater Bank for Greater Nashville"



ings quite separate and distinct. The bishop, in certain ecclesiastical organizations, is a man of large distinction and much authority over many churches and ministers. Among other bodies an elder is a lay officer as distinguished from the pastor. Baptists, following clear scripture teaching, hold that bishop, elder, and pastor are synonymous words designating one of the two officers of the New Testament church. In the chapter under discussion the bishop and the deacon are named and described as two New Testament church officers. No other is mentioned. In Philippians 1:1 Paul addresses his letter to "All the saints, xxx with the bishops and deacons" indicating a multiplicity of each office in the church at Philippi.

In Acts 20: we are told that Paul sent to Ephesus and called the "presbuterous" the elders, of the church verse 17. In his address to these elders he says, verse 28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you, episcopous, bishops,—overseers the old version translates it,—to feed the church of God". This is the one word of the New Testament translated bishop. Clearly these elders and bishops in this chapter are identical. These are also pastors, shepherds, who are to "take heed to all the flock to feed the church of God".

Bishop and shepherd are made identical when Peter says, 1 Peter 2:25, "For ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls".

The identity of the New Testament bishop and elder is shown also in Titus 1:5 and 7. Paul directs Titus to "ordain elders in every city". He then lays down the qualifications of these elders, which are very similar to the qualifications of the bishop given in 1 Timothy 3: 1-7. In the midst of the list of qualifications he puts in "For the bishop must be blameless" etc. He is clearly describing the same church officer by the two names of elder and bishop.

I have quoted every passage where the word bishop is used in the New Testament. Elder seems to be the term used for the office, borrowed from the old Jewish use of the word, while bishop or overseer was taken from the Gentile idea of overlooking the flock.

The above interpretation is the same as that given by Conybeare and Howson, neither of whom were Baptists, in their "Life and Epistles of Paul". It agrees with "Hackett on Acts", John A. Broadus and all other Baptist scholars. It is the plain interpretation of the Scriptures on the subject. Those who put a bishop above and not co-ordinate with the pastor have gotten their ideas not from the scriptures but from world and religious conditions that created such an office.

In the New Testament the two words are used interchangeably.

A paper prepared at the request of the Memphis Baptist Pastors Conference, and its publication asked by that body.

GATHERING THE SHEAVES.

J. F. Love, Cor. Sec'y.

It is necessary for those of us who are charged with the home end of the Foreign Mission enterprise to speak often to our people about money matters. It is desirable that

those who give the money and those who are asked to give it shall realize how manifestly the blessing of God is upon the work on the fields. To help such realize that souls are being won to Christ on the mission fields everywhere, I quote brief extracts from a few letters which I hold in my hand.

Rev. V. Wastick, a native of Jugo-Slavia, living in Detroit, Mich., writes:

"I just received a letter from Bro. Ivan Zrinscak (minister) in Zagreb (Agram). He writes of the great success the gospel has in Jugo-Slavia. On July 18 he baptized fourteen in one town and six in another place in a creek before a great multitude of people. But in the capital of Croatia (Zagreb) missionary work is hindered by a lack of a meeting house or church. They meet only in the small room of Bro. Zrinscak's abode, and he only has two rooms rent. You can imagine how hard it is to get people that are accustomed to fine cathedrals to come to worship in a place like that, and how few can meet at a time. How good it would be if you could rent a hall or build a church for them."

Rev. L. W. Pierce, Yangchow, China, writes:

"Four are to be baptized into the fellowship of the Yangchow church tomorrow and ten into fellowship of the Shion Nu miao church the next day. The work is moving on but enemies are many."

Rev. C. J. Lowe, Kwei Lin, China, writes:

"We have had reports each week of baptisms in Kwei Lin. It is really remarkable how the Holy Spirit is leading many to accept the gospel message. Our hopes are brighter than ever and indeed are as bright as the promises of God. Hope the Board will let us have all we have asked for this year in our estimates and in the new mission organization."

Rev. W. Kemme Landels, Rome, Italy, writes:

"You will be glad to hear that a wonderful revival is manifesting itself in Civetavecchia. For forty years we have worked there with very little result, so that sometime ago we closed the hall and withdrew the minister, visiting the few brethren from Rome. Since then the revival has begun. The whole town seems to be moved. Over a hundred have given in their names as adherents and a fortnight ago sixteen converts came to Rome to be baptized. The baptismal service was crowded, and it was a time of great refreshment and rejoicing."

Rev. J. J. Vince, Blagevestahensk, Siberia:

"Dr. F. A. Kuzitshoff, one of the traveling evangelist preached the gospel in 48 villages During his ministration in the past year he baptized 70 souls.

Another traveling evangelist, Br. A. T. Iekimtzeff was engaged in the Lord's business last year only 3 months. In this time he visited 21 villages, preached the everlasting truth 110 times and baptized 73 persons, which were waiting for this day of rejoicing long time ago.

Br. N. E. Yakimenko worked for his Master in the district of Slavansk, and baptized there 97 men and women, many of them also were ready to become members of the Baptist church long time before he arrived at this district.

Br. J. I. Kravtshenko, traveled in Western

Siberia in the most cold winter month. He visited 42 places and baptized 103 believers.

Br. K. A. Sukovin worked in accompaniment with I. I. Prudnikoff in the district of Pavlodar. In about 3 and 1-2 month time these two brethren visited 40 villages, preached the gospel to great crowds of eagerly listeners and baptized 167 believers of both sex.

The annual evangelist Br. F. I. Sergeeff preached the gospel of Jesus the Saviour in a district which is about 300 American miles square. This field Br. Sergeeff traversed in all directions over rocks and hills, through beautiful valleys and swampy level lands, everywhere witnessing of the salvation by grace of thousands of men and women. Br. Sergeeff had the privilege in the past year to baptize not less than 300 believers among which was one old mother with her son belonging to the gipsy family.

F. A. Yalovoy, I. F. Remiga and G. K. Shvedin preached the gospel free without receiving any pay. The district in which the fore-mentioned three brethren worked are the surrounding villages of the town of Krasnogorsky. In this district there are only 14 little Baptist congregations in connection with whom the above named three witnesses of Christ led to the fountain of living waters many hundred souls and baptized 314 persons."

A brother who is from the Ukraine in South Russia writes:

"You have no idea, you cannot imagine how with people in those countries, Russia, Ukraine and Poland are flocking to hear the Word of God; how hungry they are for it. Many times when I spoke in town or village people walked from ten to fifteen miles to hear the gospel. I always spoke from two to three and four thousand hearers.

Bro. A. Udvarnoki, of Budapest, Hungary, writes:

"Our services are more crowded than ever, so that we are almost stifled in the "good air." I have already written I have baptized 35, this number will soon be doubled. Today I am going to found a new station in Buda on the other side of the city. Our work has thus grown in this fashion.

LINCOLN'S APPEAL FOR LOYALTY TO ALL LAWS.

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice.

FROM INTERIOR CHINA.

By Miss Mary L. King, Missionary, Pochow, An.

Dear Friends:—

It is just a little more than a year since I reached Pochow and already the friendliness of the people makes me feel quite at home. It has been a busy, happy year for me and an unusual one for the people as the rainfall was excessive, causing the river to rise higher than for thirty years past, and the destruction of property has brought on much distress. Owing to the flooded condition of the country no grain could be brought in, many of the crops were a failure and prices almost doubled. Prices are a bit better now, but still far above normal.

With sandy soil, no stone for building and lime and wood very expensive, most houses and yard walls are built of mud or sun-dried brick. When rain falls in torrents and the air is heavy with moisture for weeks at a time, such walls just melt down. Brick walls and tile roofs were so saturated that rain came straight through. The straw thatched roofs were the driest. It has been estimated that fully half of the houses fell in part or whole. This means that many are crowded together or live under temporary mat shelters or in their broken houses. We have wondered over the comparatively few deaths reported due to falling walls, but for weeks the people hardly slept for watching the weak places, propping up here and there, until the walls could dry firm again. One

family were eating their dinner when a slight noise made them rush out just as a wall fell and a heavy beam broke the iron pot from which they had just filled their bowls. Not all were so fortunate. One woman stood in her doorway soling a shoe when a beam fell on her driving the awl she held in her hand into her forehead, and quite a number were killed while asleep in their beds. With work suspended on account of the weather, the need of immediate repairs and the increased cost of living money had to be raised in order to provide at least one meal a day for the family, so the winter clothing, already washed and patched, had to be pawned, and ever since the monthly payment of interest,—five per cent per month—, has had to be met, and now the cold nights are on and the broken houses are poor protection without bedding, and half-starved people cannot resist cold as those who are well fed. Most of the people will solve the problem in some way and to some extent, but I wonder what an American would do under such discouraging conditions.

There is plenty of sickness, most of it brought on by exposure, yet not as much as I feared there would be, and no cholera has been reported. We have given about two thousand Dispensary treatments during the year, and have been called to twenty five homes, while patients coming from a distance have been provided with a place to eat and sleep while with us. No surgery of consequence can be attempted until we have better facilities but we have a fine little girl in

training as nurse. She is steady and earnest, and best of all, a Christian, and has planned for years to study nursing. During the summer there was difficulty in finding a suitable woman to keep the gate and receive patients, and we had most acceptable help from two women of the church who gave all the time they could spare from their home duties 'as unto the Lord'. We now have a Christian woman from one of the out stations who can give her whole time to the work and also chaperone the young nurse. As we meet every morning in worship the spirit of helpful fellowship is evident and patient leave us with more favorable feelings,—less of fear and distrust—, than when entering.

In spite of bad weather, the church services have been very well attended, the church members coming more regularly than in most of our home churches. A few days ago we had a two-day meeting with our local women church members, and every one in walking distance came except two who had a disagreement and were not then in harmony. Lately we have had about twenty five who come every Sunday, and when the weather is fine, we often have as many more outsiders. Nearly fifty children come to Sunday School, from outside, besides the school children and those of Christian families. The church members come in as clean clothes as they have, though few possess more than one suit, but these from the outside just drop in in passing, bringing with them whatever they happen to be carrying, and pedlars come in quite often. Sometimes

The Baptist Emblem All Over the World

FOR CHRISTMAS.

A Baptist Emblem For Your Baptist Friends.

Isn't it a fine thing to be able to recognize your Baptist brethren, wherever you may be, by the Baptist emblem?

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The Baptist Emblem was designated by Dr. L. R. Scarborough; the Emblem consists of the World, the Cross and the open Bible. No jewelry surpasses the Baptist Emblem jewelry in beauty, quality and in the significance of the Emblem.

The world is in black, the cross in red and the open Bible is in white. The significance of these colors, together with the beauty of the Emblem, make it exceedingly appropriate and attractive.

The Baptist Emblem is placed on various pieces of jewelry such as ladies' rings, bar pins, brooch pins, etc., also on gentlemen's rings, watch charms, fobs, cuff buttons, lapel buttons, etc.

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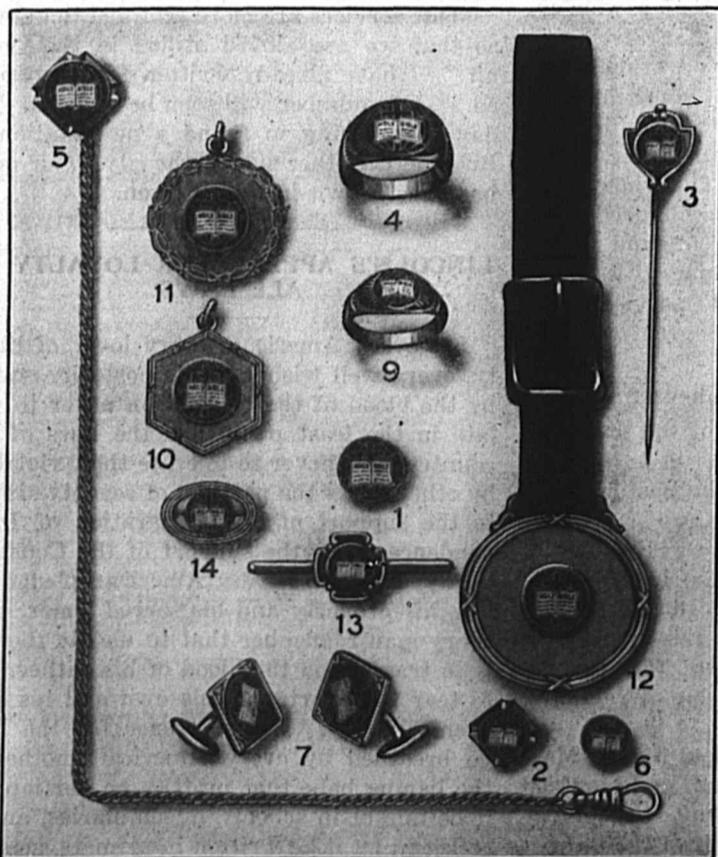
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If you have a friend or a relative who is pastor or missionary send him for Christmas, a Baptist Emblem, which will commemorate the greatest achievement of any religious denomination, viz.—The campaign in which the Baptists of America raised 152 million dollars for missions, education, etc.

For information concerning the Baptist Emblem write to **ELAM HARRIS**, Distributor of the Baptist Emblem in the United States and Canada, Danville, Ky.

Mr. Elam Harris is a well known Baptist and is Superintendent of the first Baptist Church Sunday school, Danville, Ky. We have no hesitancy in commending him to our readers as reliable and responsible.—Editor of the Western Recorder.



the children crowd around with their coppers to invest in water melon seeds or peanuts, and need a word of restraint. Soldiers come in with their guns, especially at night, sit as long as they have time and then go on their way. Occasionally women who have been washing at the river side bring their baskets of clothes ready to dry, and often one who has been to the market has a string of salt vegetable, a bottle of oil or bunch of onions dangling from a string. We welcome all who come, whether attracted by the bright lights at night or by the singing, hoping that gradually the strangeness may wear away and some seed fall into good ground.

Some relief work has been planned that a few may be helped with their unbearable burden, and the wealthy Chinese have quite a fund collected which will be distributed later. Yesterday, one of our members who suffered the loss of both house and shop from high water, and who is sick asked the local church to help him build back his house. A collection was taken up for him. For two months the whole family have slept anywhere they could borrow shelter. The outlook is not encouraging, yet we know that suffering is often over ruled to work for our good, and we ask you to pray with us for our Pochow Baptist work.

ANENT DENOMINATIONAL SCHOOLS AND PAPERS.

By G. C. Truitt, Martin, Tenn.

That in union there is strength is an axiom that admits of no question. To accomplish most our denominational efforts must have unity of purpose, and unity of effort. All are engaged in kingdom work and nothing should be tolerated that will interfere in any way with the Lord's work among our Christian Colleges. But if our church papers print every criticism that any one feels impelled to make the usefulness of our schools will be lessened to a great extent. This open forum method, as democratic as it may seem, will probably do more harm than good. Even granting that recent criticisms are given in the spirit of charity and with the best of intentions, still much harm is likely to result. Few have been converted to the truth by heated, debated and personal accusations. Usually such controversies, whether in the press or on the platform, result in bitter feelings and a more determined attitude on the part of all concerned.

The purpose of this article is not to criticize our papers for publishing criticisms, or to shield any one that is teaching false doctrines, but rather to call attention to the fact that serious and lasting dangers may lurk even behind the good intentions of the brethren. In the first place, it is not businesslike for our schools to be target for all manner of criticisms to shoot at. Again, if there are evils, and there may be, the present flamboyant method will hardly succeed in eliminating the faults that may exist. Our teachers have been educated in all kinds of schools, have grown up under varied conditions; no unified code has been adopted, and no textbooks have been recommended. The wonder is then that our schools are so free from evils that need to be criticized.

The writer contends, therefore, that the

first thing to be done is to adopt a clear-cut set of principles, select a list of textbooks and references from which our schools may make selections without fear of criticism, and then hold all Baptist schools responsible. This would necessitate concerted action on the part of our state conventions, but the work could be entrusted to a committee of our leading teachers and educators whose report should be accepted by the different conventions. Unless the schools have well defined principles and approved bibliography there is little opportunity for uniform curricula. It is to be hoped, therefore, that our denominational papers will discourage criticisms of our schools and teachers until our state conventions have had time to take action that will insure unity of effort and greater success for the cause of Christian Education in our denominational schools.

"A SUNDAY SCHOOL" PASSED AWAY.

One of the largest Baptist churches in the Southwest has officially changed the name of its Sunday school to the "Bible School". We agree heartily with the sentiment involved which recognizes the Bible as the proper and only subject to be taught, but we do not think the change in the name will promote it in the least. It is unfortunate, also, in that such a change isolates the school from others of its class, and will manifestly minister to its existence entirely by itself. Why not call it the "Church School"? There are several names which might be adopted, but it remains for us to make the "Sunday school" in name the "Bible School" in curricula. That is the big undertaking. Change in the name does not get the desired results. We imagine the church has the same sort of school it had before it excommunicated the name. Will the Bible be the only text book? We have seen schools which piously claimed to teach the Bible only, and discarded all helps and literature, but it was very apparent they were not teaching the Bible as it should be taught.

LOOK AFTER YOUR CHILDREN'S TEETH.

For five years, the school board at Bridgeport, Conn., has been caring for the teeth of school children, spending on the average \$1.50 a year on each child. The Board figures that it has more than saved this amount by improved work done by the children because of better health. Fewer children fail and have to repeat their year's work, and the schools save large sums by preventing this duplication and reeducation. Some day we shall have medical and dental inspection in all of our schools, both rural and urban.

LESS THAN FOUR CENTS OF DOLLAR CHARGED TO ADMINISTRATION BY FOREIGN BOARD.

Out of every dollar contributed to the Foreign Mission Board of the Southern Baptist Convention only 3.74 cents goes to administration, Secretary J. F. Love reports, this being, he says, the lowest operating cost of any foreign mission board in the world which carries on an extensive program. Another 1.41 cents goes to the loan fund for seminary

buildings, leaving a net of 94.85 cents out of every dollar that is actually expended in mission work on the foreign fields.

To take care of its eighteen foreign fields during 1922 the board adopted a budget of \$2,928,012 after having reduced the estimates of the workers on the fields by \$1,200,000.

A total of 183 new missionaries have been sent to foreign fields since the launching of the 75 Million Campaign, and the secretary reported he was in touch with ten times the number of young people in the Baptist schools of the South who have dedicated their lives to foreign mission service as he was prior to the inception of the Campaign.

The work on every mission field growing rapidly, it was reported at the annual meeting of the Board just held. Members of the First Baptist Church of Shreveport, La., are preparing to provide the funds for the erection of theological seminaries at Budapest, Hungary, and Bucharest, Roumania, in addition to their contributions to the 75 Million Campaign.

THE BIBLE IN PUBLIC SCHOOLS.

Some one has said: "Wherever the Germans go, you will find an arsenal; wherever the French go you will find a railroad; wherever the British go, you will find a customs house; wherever the Americans go, you will find a school house." What sort of school and what sort of moral training will Americans give? Among states which have 83 per cent of our population, the laws either permit or require the daily reading of the Bible in the schools. Among 17 per cent of our population, state regulations forbid the use of the Bible. In only four states, has a Supreme Court decided that the Bible shall not be allowed in schools. In the other states, it is forbidden because of ruling of the Superintendent of Public Instruction or the Attorney General—just 24 persons in all who have thus used their influence against the Scriptures. Since 1855 a law in Massachusetts has required Bible reading in schools. A bill to this effect was before the last Georgia legislature. Only 5 other states have mandatory laws, Massachusetts, Pennsylvania, New Jersey, Alabama, Tennessee. Two cities, New York and Washington require it.

THE PERIL OF INFLUENCE.

The consequences of our acts run eternal through time and through space. If we impinged never so slightly upon the life of a fellow mortal, the touch of our personality, like the ripple of a stone cast into a pond, widens and widens in unending circles across the æons, till the far-off gods themselves can not say where action ceases."

The time is rapidly approaching when every one must have at least four years of education beyond the elementary school. In Rhode Island, it has been found that forty of the most profitable vocations require a high school education for admittance.

In Ohio high schools, one is now allowed to graduate without ever studying mathematics. There seems to be a disposition all over the nation towards what has been easy and paniless.

Christian Education

Harry Clark, Secretary, Nashville

CHRISTIAN ATMOSPHERE.

There are two parts of a college education: (1) the teaching by the professors, the training in the laboratory, the learning how to use the library, and securing a familiarity with the great books that will later be used as tools; (2) the moral and social education given out on the campus, where through the long years student customs and traditions develop a mighty influence. No matter how good the first type of education may be, how large the college buildings, how expensive its laboratories, if the student ideals are poisoned, if student leaders scoff at religion, if immorality is winked at, if cheating on examination is condoned by student opinion, the graduate of that heavily endowed institution may be ruined irreparably and come out a moral and religious bankrupt, a spiritual illiterate. That is why your boy or girl should attend a denominational college where every possible influence is used to create a religious atmosphere among the students. Where the faculty consciously mould the campus ideals, the standards morally and religiously of such a college community are better and more uplifting than in the average town. A student on such a campus is safer than at home where parents cannot influence his associates. In sending to such a college, you provide your boy or girl with the right associates.

SUMMARY OF ACTIVITIES SINCE MAY.

In June I made six commencement addresses, spoke twelve times on Sundays, spoke at the University of Tennessee summer school four times, spoke twice at Ridgecrest at the Conference of Baptist Mountain School teachers, spoke four times before public school teachers' institutes, spoke three times before the State B. Y. P. U. Convention, visited one normal, and three colleges, made four other talks.

In July, I spoke ten times on Sundays, took part in the training schools at Murfreesboro, Jackson, and Butler, spoke at Monteagle and Little Hatchie Association near Whiteville, outside of Sundays and classes in the training schools, I spoke eleven times.

In August, I taught a week in the training school at Cosby Academy and two weeks at the training schools at Carson and Newman College, and spoke fifteen times on Sundays, visited the Grainger, Jefferson, Bledsoe, and Sequatchee Valley Associations, made five other addresses, spent only two days in the office.

In September, I visited sixteen public high schools where I usually spoke and tried to interest the faculty and students in our colleges, taught a week in the training school at Grand Junction, visited six colleges, took part in two meetings of the Inter-racial Committee, spoke eight times on Sundays, spoke at two Associations, made twenty other talks.

In October, I visited twenty-five schools, three colleges, one normal, spoke thirteen times on Sundays, taught a week in the training school at Humboldt, attended the Pastors'

Conference at Knoxville, Pastors' Conference at Nashville, the Davidson County Association, Knox County Association, spoke before the State Parent Teachers' Association, spoke before the Rotary Clubs at Memphis and Paris, Fifth Sunday meeting at Mitchellville, assisted Brother Preston in a week's rallies for the B. Y. P. U. in Robertson County, where we spoke about four times a day each for eight days, and visited all the high schools we could reach, and secured seven volunteers for religious work. I spoke before the State Real Estate Men's Association, University of Tennessee Y. M. C. A. cabinet and also before a student society, outside of Sunday addresses and class work in the training school, I spoke forty-four times.

In addition to the above, I have carried on a heavy correspondence most of which was done while on the road traveling, because I have spent very few days in the office. I have kept up a weekly page in the Baptist and Reflector, have given out about 10,000 circulars relating to Christian Education, have done nearly all the book review work for the Baptist and Reflector, have held many conferences with students all over the state, have worked to secure higher recognition from the universities for the work done in our schools and colleges, have helped to secure a laboratory for one of our mountain schools, libraries for three of them, have secured a friendly attitude toward Baptist educational institutions on the part of the public high school teachers.

ILLITERACY.

As Baptists we must be foes of illiteracy because we take the position that every one should be able to read the Bible and interpret it for himself. In the past we depended upon the census reports confidently and believed that in 1910 only 7.7 per cent of our population above 10 years of age were illiterate, because nearly every one who could laboriously spell out a few words replied to the census enumerator that he was not illiterate. Native pride led them to do this. Therefore we did not realize what an appalling number of "near-illiterates" lived in America. When the great war came, it became necessary to know accurately whether our soldiers could read and write orders. In the first draft of 1,566, all men, 25 per cent were unable to read and understand newspapers and write letters home. According to the 1910 census, America had 5,516,163 illiterates above ten years of age. Of these 58 per cent were white citizens, and of these 28 per cent were natives and 30 per cent foreign born. In the past the South was bitterly criticized for its illiteracy but the progress of the negro has been so great that the densest illiteracy is now found in Massachusetts, New York, Pennsylvania, New Jersey, Ohio, Illinois, and California, among the foreign born whites. It is startling to learn that illiteracy has become a problem of the white race. Negro illiteracy is being reduced more rapidly than white illiteracy. While urban illiteracy has decreased in the past more rapidly than rural illiteracy it begins to appear to the U. S. Bureau of Education that this condition will be reversed

owing to the influx of foreigners into our cities.

IN DEFENSE OF PRESENT DAY PARENTS.

There is some old fashioned discipline left yet: at Augusta, Michigan forty high school boys walked out on a strike because one of their number was whipped at school. The strike was broken when the parents also formed a "union" and issued the ultimatum, "Go back to school or you will get a home what the other boy got at school!" This is reassuring because, at present, one hears so many complaints that the young people are not controlled by their parents and that children of today are going to the bow-wows. We would be more alarmed by such criticisms if it were not that history shows that very century has agreed that the children of that day were the worst ones ever known. About 1850, Dr. Abbott in a sermon spoke of the "terrible lack of parental discipline in these later days." Rev. Jonathan Edwards, before the American Revolution, said that children were rude and did not get chastised as he was. He lost his pulpit for his denunciations of the evil ways of the young folks of that time. Among other sins, he assailed them for reading the very novels of Richardson and Fielding which are now required to be read in all of our colleges. A century before this, Hugh Latimer declared that the manners of boys, their behavior toward parents and their religious life, had declined for for fifty years. In Scotland, the great reformer, John Knox, said that parents had lost control over their children compared with earlier days. What saints children must have been a thousand years ago! An old prophet in the Old Testament warns: "Say thou, what is the cause that the former days were better than these."

MALACHI THREE-TEN.

By J. H. Anderson.

The following incident is no doubt illustrative of hundreds and thousands of similar results all over the Southland.

During our recent drive among Knoxville Churches for tithers, a colored brother, who has for years been worshiping with the First Baptist Church, and who rarely misses a service, was convinced of the Christian duty of tithing.

His weekly envelope has contained for years one dollar-one-half for local expenses, and the other half for missions. The following Sunday after he had seen the duty and beauty of tithing, his envelope contained \$3.12, and the notation on the outside, malchi 3:10. The next Sunday his envelope contained \$3.00, and the next Sunday \$4.04, and last Sunday \$5.65.

The first envelope with the scripture reference on it is held as a memento by Dr. Brown, our Pastor. He says that he will be glad to let any one look at it, but we doubt if any one has sufficient money to buy it.

We wonder what would happen if every member of this Church should do what this dear old colored brother has done. And yet we do not need to wonder; Malachi 3:10 tells us.—Knoxville, Tenn.

INFIDELITY

(Sermon By Rev. M. F. Ham Evangelist Preached at Ennis, Texas—in 1917 and Reported for the Press. He's at Present leading the Baptists of Nashville in a Campaign for Souls.)

1. Why I believe there is a God.
2. Why I believe this Bible is His word.
3. Why I believe Jesus Christ is His only begotten son.

The speaker is quoted in part as follows:

Psalm 14:1 says: "The fool hath said in his heart there is no God." That is the fool's statement because it is not the product of reason, and is contrary to every known system of reasoning. There are four things for which they who deny the existence of God cannot account: the universe, the Bible, the Christ and the Jew.

While waiting to give a noonday talk in a machine shop one day, I overheard a discussion among the men concerning belief and unbelief. One was asked who made the universe, when he began to unwind the old discarded nebular hypothesis. Why any man who can swallow such stuff has any difficulty in believing that the whale swallowed Jonah is too much for me.

I began my talk by repeating part of the conversation just heard, then I asked the question: "What is an automobile, and where did it come from?" Answering the question myself, I state that one day a lot of junk began revolving and floundering around and finally evolved itself into an auto and started up the road. Then one day I stood looking at a mogul locomotive and listened as its intricate mechanism was explained.

Then I said, "No doubt at one time a bunch of junk got heated up and began to cool and to revolve and then by some sort of evolutionary and spontaneous maneuvering formed itself into a piece of machinery, throwing off little particles which formed into box cars and started a train down the track." You say, "Ham, you're a fool." Yes, but I'm just using the argument and reasoning of the brainy infidel.

Certainly behind all construction and creation there must be the intelligence of a designer, and he is a fool who thinks otherwise. Nature proves the existence of a God. Go out on a snowy day and examine the snowflakes with a microscope. No centerpiece was ever more beautiful in its design and structure, all of them symmetrically similar and yet no two alike. Go to the forests and examine all the leaves of the trees and you will find no two of them exactly alike—no two on the same tree even.

In every realm of nature number and mathematical perfection play such fundamental and universal parts that the more the matter is studied the more absolute becomes the conviction that creative mind is back of it all. As harmonies in music depend upon air vibrations properly related, so blending colors have the same fixed relations in the matter of other vibrations. There is perfect

symmetrical work among the ants and the bees, and no accident can account for the 12,000 hexagonal lenses in the compound eye of the dragon fly. Some of you little two-carat infidels would instruct the world on the origin of creation, yet don't know the number of eyes a common house fly has.

Since the design of all nature not only reveals the existence of the designer, but is also proof of his skill, the design which is impossible to man must be the product of an intelligence superior to man. And as man himself must have an origin, we might as well reasonably conclude that the intelligence which is responsible for man is also responsible for the creation around him. Herbert Spencer may call it infinite and eternal energy, but we will call it infinite, eternal, intelligent energy and power—God!

The existence of God is an inbred conviction in man. Even the heathen realize that there is a supreme power or being. The hunger for God is as universal as the hunger for bread. The instinct for worship is as universal as the instinct to eat.

The Bible is a library bound in one volume and is to be accounted for. We have it; it is either from men or God. It stands alone among all other books, makes neither concession or apology and never has been compelled to revise any of its statements. Though in existence for centuries, it is the only ancient book which has been absolutely free from superstitions and puerile fables, unscientific teachings, unhistoric legends and the corrupting influences of immoral philosophies in which all other ancient literature abounds. There are sixty-six books written by forty authors from 1400 B. C. to 96 A. D., and these under the influence of six different civilizations. This book, when put together, constitutes a perfect picture of the individual who claims authorship and must be the product of one master mind.

The speaker likened the Bible to a wonderfully constructed temple, and with apt figures of speech carried the enrapt audience on an allegoric journey from Genesis to Revelation, pointing out, as a guide, the wonderful and beautiful construction of the Temple. As he reached his climax the enthusiasm of the listeners ignited into a flame of song as the chorus led in the grand old hymn, "All Hail the Power of Jesus' Name."

The speaker then read various passages from the Old Testament bearing out the idea that the earth is round and hangs in space without support; and other facts light, heat, and rain, that scientists were supposed to have discovered centuries later. He quoted indisputable arguments from geologists, archaeologists and ethnologists that corroborate the Bible narrative of the flood. Concerning the prophecies of the book, he continued:

Four-fifths of the book is prophecy and while it is rapidly becoming history we may with more certainty look for the history of the future to fit the prophecy of the present like the wax impression fits its seal. One of the most powerful weapons against infidelity is the fact of prophecy and its fulfillment. The marvel of it all possesses the student when he realizes that there are other "sacred books," but that none of these pre-

tends to prophecy at all. Pascal, the historian, said he had studied all other religions and in the Christian alone found prophecy.

The evangelist then took a copy of Myer's General History—1889 edition—and alternately read prophecies from the Bible and historic facts from the history showing their fulfillment. These dealt with such cities and governments as Tyre, Sidon, Alexander's Kingdom, Egypt, Edom, Petra, Thebes, Memphis, Philistia, Samaria, Bethel, Jerusalem, the city and its temple. He showed that even names of men and cities were definitely mentioned two and three hundred years before they were known to the world.

As further argument he took up the discussion of the Christ.

Numerous predictions were written and sealed in a book over 300 years before Christ was born. They dealt in the minutest detail with his ancestry, place of birth, ministry, rejection, trial, crucifixion and burial, and all were fulfilled to the letter. In Matt. 28:18. Christ Himself said, "All power is given unto me in heaven and in the earth."

He has power to make friends. These words were spoken to eleven poor fisherman unto whom He committed the task of telling the world of Himself. The number of His friends has been ever increasing from that day till this.

He has power to make his words remembered. He took no stenographer along with Him, and yet we have preserved many of His words spoken on earth. The New Testament has been marvelously preserved through all the attacks upon it.

Jesus has power to make His words obeyed, though He had neither army nor navy. All over the world today men's hearts are touched and quickened by the words of Christ, and thousands gladly march at His command even through dangerous paths.

Will you have this man to reign in your hearts?

FROM SOUTH HARRIMAN CHURCH

By James Goddard, Pastor.

Rev. Lacy Adkins of Caryville, Tenn. has just closed a grand revival here, there being a large number of professions. He has been a great help to our church and community. He is sound in the faith and a good spiritual man. Thanks to the church and the community for \$341 for a two-weeks meeting. Brother Adkins left a large number of friends here.

MADISON REVIVAL

By S. M. McCarter, Pastor.

We closed last week, what in the opinion of the people, one of the greatest meetings that has come to Madisonville in years, if ever they had just such a meeting.

The meeting continued for three weeks, the pastor doing the preaching and Mr. and Mrs. H. Evan McKinley conducted the singing. Bro. McKinley and his wife are specially suited for the work they are doing and we commend them to pastors who may like to have a special singer for their revival work. They do their part well and what crowds we had.

The church was greatly revived and 67 were added to our membership.

We cannot say how many conversions and renewals we had for we count those that join the church. But there were many conversions.

The church is united in the belief that we must now have a new church building to care for the situation.

We had 231 in Sunday school and the outlook was never brighter for the church. Several of the best families of the town joined the church. It was a great meeting in every way for which we thank God and take courage.

DOYLE COLLEGE

By R. L. Bell, Chairman.

We are so much in need at once of some funds for Home Economics and a Laboratory to the amount of not less than \$250.

In a conference meeting in Immanuel Church in time of our convention individual pledges were made by the following brethren for this purpose:

W. D. Hudgins.....	\$ 25
Dr. Lloyd T. Wilson.....	25
Dr. Henry Clark.....	25
W. H. Preston.....	25
Rev. J. C. Miles.....	25
W. J. Stewart.....	10
Total	\$135

We hope some brethren of Middle Tennessee will rally to this, our only Baptist school, and send in at once what you will, and relieve this present emergency. In addition to this, there are now besides two teachers and the pastor, four young preachers, members of our church, and the pastor is to teach a preacher's class at night. The young brethren are poor men, two of them with families.

Won't some brethren and some W. M. U's, send in some money to buy books or some books for them, to the pastor. Pray for us and help us if you can.

MEETINGS AT TRENTON

By H. A. Todd.

Dr. Lloyd T. Wilson began a series of meetings with the First Baptist Church of this city October the 17th and continued through the 27th. There were twenty-one additions to the church during the meetings, fifteen for baptism. Dr. Wilson preached to the edification and delight of all who heard him. All of the sermons were of a very high order and some of them were masterpieces.

The church was greatly revived and strengthened along all lines and the cause here is the better, in every way, for his coming to us. Dr. Wilson is one of the most congenial fellow-workers it has ever been the pleasure of the pastor to labor with in the kingdom of God. In the pulpit and out of it his genial nature and good fellowship was all that could be asked or sought. He won his way into the hearts of the saints here, not only in the Baptist church, but those without, come to love him and he greatly persuaded them in the things concerning the religion of Jesus.

We are not saying too much when we say that the whole city was helped and made better by the coming of this good man among us. Our work here moves on apace and the good Lord is blessing us with peace and a good degree of prosperity.

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tallahassee

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

COMPARATIVE SUNDAY SCHOOL ATTENDANCE FOR SUNDAY, NOV. 27

Nashville, First	701
Knoxville, First	548
Nashville, Third	503
Memphis, Bellevue	501
Memphis, Central	449
Knoxville, Fifth Avenue	440
Knoxville, Belle Avenue	424
Johnson City, Central	409
Chattanooga, First	402
Maryville First	400
Clarksville, First	339
Chattanooga, Tabernacle	324
Edgefield, Nashville	322
Nashville, Immanuel	314
Nashville, Grace	308
Eastland, Nashville	300
Jackson, Second	300

The Convention is over and we are beginning a new year. Let us make it the biggest and best yet. If we carry out our 5 years program we must do some work this year. We must have 50 A-1 Schools, 75 A-1 B.Y.P.U.s., 100 Standard Classes and 20 New Associational Organizations. We can easily do this if we will. Besides this we must plant teacher training in 500 new churches where it has not yet found its way.

A fine Training School at Fayetteville this week with 5 classes. Miss Cooper had a class each in the Sr. and Jr. B.Y.P.U. turning in 17 diplomas. The finest bunch of young people anywhere. Rev. R. T. Skinner taught the New Testament Section of the Manual and Winning to Christ. The writer taught the First Division of the Normal Manual, The Old Testament section of the same and also one hour each night the Building the Bible Class. The enthusiasm was fine from the very start and Dr. Skinner was very much pleased with the results. This church is waking up as rapidly as any church it has been our privilege to visit for a time.

Mr. Carey J. Huckaba writes from Huntingdon "We organized a fine B.Y.P.U. at Huntingdon and they are enthusiastic over the work. They are asking for a Training Class and I wish you or Mr. Preston would go there as soon as you can. Please send a copy of the manual to the President and let me know as soon as possible about the training school."

A letter to Mr. Livingston from a church where he held a training class. "For some reason or other I want you to know the perfect joy that has been mine since the revival meeting here.

Four of my newly Christianized students are leading in public prayer in the B. Y. P. U. A number are conducting and leading prayer in chapel. We have a Bible Class every afternoon at 4 o'clock where the others are learning to lead in prayer. The whole atmosphere among the students is changed. I can't realize it is the same school. There is one other thing that gives me more joy than these. Two of the boys are going away to school after Christmas to prepare

themselves for the ministry. One girl is making her plans for foreign mission work. So it may be possible that I will get to work with her on the foreign fields.—*Dorothy Milsops.*

THE WILLIAM CAREY SUNDAY SCHOOL CONVENTION.

We met on October 27th and 28th, the appointed dates for the meeting with the Ardmore church; but owing to the rainfall on the morning of the 27th, very few churches were represented.

The meeting was opened by a very interesting sermon by Dr. J. E. Skinner of Fayetteville, after which dinner was served at the church. We then took up the work of the convention with a number of interesting talks by Brother Hudgins, Bro. L. M. Laton, Dr. Skinner and others. Only a temporary organization being effected the first day.

The night services were taken up by Dr. Skinner, and Bro. Hudgins. Dr. Skinner talking on good records in the Sunday school and Bro. Hudgins, on Teacher Training.

On Friday morning the 28th, after a talk on the Associational Convention and its officers by Bro. Hudgins, permanent organization was had. Bro. S. V. Smith of Ardmore was elected Associational Superintendent with Bro. J. G. Jones of Ardmore, Secretary, with Mrs. Dr. Lassater of Fayetteville Supt. Elementary Work. W. S. Alexander, Supt. Organized Classes, Mrs. S. S. Hacker of Ardmore, Supt. Teacher Training.

The churches were grouped as follows:

Group No. 1. Ardmore, Cashpoint, Union Hill, Kelleys Creek, Minor Hill, New Grove, Elkton, Popular Hill, Bethel.

Group No. 2. Fayetteville, Oak Hill, Mulberry, Lois, Crystal Ridge, Concord, Morris Creek.

Group No. 3. Petersburg, Bradshaw, New Zion, Pleasant Hill, Thompson Chapel, Beach Hill Mission, Woodrow Mission.

Group No. 4. Eleora, Flintville, Bear Wallow, Oak Grove, Lexie, New Hope, Prospect, Grace.

The Group Superintendents are as follows: Group No. 1, Asa Merrill, Ardmore, Tenn., R. No. 1. Group No. 2, J. A. Stewart, Fayetteville, R. F. D. Group No. 3, W. J. Taylor, Pulaski, Tenn., R. No. 8. Group No. 4, E. O. Hudson, Flintville, Tenn.

About twelve churches in all were represented.

B. Y. P. U. NOTES

The Carson-Newman College Annual B.Y.P.U. Training School will be held, Dec. 12-16. The faculty for the school will be: Dr. Harry Clark, Rev. David N. Livingstone and W. H. Preston.

A B.Y.P.U. Training School will be conducted Dec. 4-9 at the Alcoa church of which Rev. C. H. Cosby is the new pastor. The Juniors will be taught in the afternoon and the Seniors and others interested, at night. A Sunday school book also may be added.

This week finds your State Secretary engaged in another intensive B.Y.P.U. Campaign, this time in the Beech River Association surrounding Lexington, Tenn. Rev. Fleetwood Ball and the other leaders of the Association have prepared a fine itinerary. It is hoped that great good may come from these meetings in the different churches of the association. Besides the churches mentioned below, of the people from near by churches may find it possible to attend. The itinerary follows:

Sunday morning, Judson Baptist Church near Chesterfield, Tenn.; Sunday night, Union Baptist Church at Chesterfield; Monday night, Darden Baptist Church at Darden; Tuesday night, Mt. Ararat Baptist Church near Darden; Wednesday night, Parsons Baptist Church at Parsons; Thursday night, Decaturville Baptist Church at Decaturville; Friday afternoon, Lexington Baptist Church at Lexington; Friday night, B.Y.P.U. Rally at Lexington.

Memphis Junior Training School Notes

The Second Annual Memphis Junior B.Y.P.U. Training School closed last Friday night with an attendance of 550. It was the best attended Training school yet, having an average attendance for the 5 nights of 437 folks.

The Junior Training School was held in the Central Baptist Church and the Juniors were grateful to Dr. Ben Cox for the opportunity of holding the Training School in this convenient location.

The faculty was especially well adapted for the Junior work. Mrs. Frank H. Leavell of Georgia, taught the Junior Manual. A second class in the Junior Manual was led by Mr. C. F. Moffit of Memphis. Dr. E. H. Marriner of Humboldt, Tenn. taught the Bible Division of the SS Manual. Rev. D. L. Sturgis of Bolivar, taught "Training in Stewardship", Mr. J. W. McCall of Memphis taught the book, "Training in Christian Service". Mr. Clifford Davis was the teacher of the "Studying for Service" Class. Miss Gulda Aylesworth conducted a story hour in missions and W. H. Preston taught "Training in Church Membership."

REVIVAL FIRST CHURCH, LENOIR CITY

By Lyman S. Pack, Clerk

The revival at the First Baptist Church, Lenoir City, Tenn., conducted by Home Board Evangelists Brethren W. J. Ray and E. A. Patterson, closed Sunday night, Nov. 13. Bro. Ray is an able speaker and full of gospel and sound doctrine. He is a Baptist of the old type and is very strong in his belief. Bro. Patterson is a splendid singer and full of the spirit, using only such songs as were applicable to the occasion, and were sermons within themselves.

One of the most beautiful and most impressive services was conducted on Friday afternoon. Bro. Ray called it The Flower Service. He requested all who came to bring flowers and place them on the table near the front, and after a few remarks, asked all who had been benefited by anyone present, or wished to show their appreciation of anyone to get a flower and pin on that person. Many flowers

were pinned on most people present. Bro. Ray, Bro. Patterson, also pastor and wife were practically covered with flowers. It surely was a beautiful service, and will never be forgotten.

Another interesting service was conducted by Bro. Patterson Saturday evening in the form of a Chemical demonstration, showing how sin affects the life and how nothing but the blood of Jesus Christ could remove the stain of sin.

There were twenty professions and reclamations, and ten additions to the church: eight for baptism and two by letter. Four were baptized at close of evening service by the pastor and Bro. Ray, with Bro. Patterson and wife left on the 25th for Birmingham, Ala.

The church as a whole was greatly revived and strengthened, and much good is expected to follow as result of this meeting. There were several that offered themselves for special service and thirty-three joined the Tithing Band.

Another striking incident was a pounding given the pastor (suggested by Bro. Ray) it being his birthday, the anniversary of his wedding also of his coming to Lenoir City. This pounding was given Saturday the 12th.

To God be all the praise for He is always ready to give and bless if his children will only humble themselves and put their shoulder to the wheel.

TOWN MEETINGS AT CLEVELAND.

By G. E. Vinearoff.

Evangelistic meetings which began three weeks ago in Cleveland, Tenn., under the direction of Rev. Claude E. Sprague, pastor of the Baptist church, are now starting on the fourth week. The meetings are being held in a large tabernacle seating two thousand, which was built for the special services. The tabernacle is filled each night, and at times the seating capacity is taxed to the limit.

Rev. Sprague is the evangelist. Fourteen years ago he was a business man of Chattanooga, Tenn., but now one of the greatest evangelists I know when it comes to reaching men who are lost. He preaches the Gospel with much earnestness and conviction, and has a burning passion for lost souls. Scores of men have been won to Christ and better living through his preaching and personal interest in them. He had been pastor of the Baptist church in Cleveland for three and a half years. During that time a fine church has been built, which is a great work plant. Not only has this fine structure been reared, but the congregation has been built up so that it is the strongest in the city.

The morning prayer meetings have been a great source of power, and many have been converted in these meetings. People everywhere are thinking and seeking Christ. There is much yet to be accomplished and the earnest Christians are straining to make this the greatest week of the campaign.

The music for the meetings is under the direction of Prof. G. E. Vinearoff and Mrs. Vinearoff, of Chicago. The large chorus of over a hundred voices is present nearly every night, and The Booster Chorus of two hundred and fifty children give a song service every Saturday night.

HOSPITAL HAPPENINGS

M. D. JEFFRIES, Pastor
Memphis, Tenn.

Our hospital is just now furnishing facts and figures to chairmen of committees on hospitals in the three State Conventions of Tennessee, Mississippi and Arkansas. The conventions in Tennessee and Mississippi meet on the same dates, namely, November 16th to 18th; that of Arkansas on Dec. 7th. The pastor hopes to attend the Tennessee and Arkansas conventions, and the superintendent, Dr. Bethea, will represent the hospital at the Mississippi convention. Beside, the president of our board of trustees, Dr. W. T. Lowery, is a member of the Mississippi convention and will be on hand.

As to facts and figures, we need only say here, since these will be published later, that the work done from November 1, 1920, to October 31, 1921, is larger than ever before. Patients admitted number 8,189 which is 570 more than the previous year.

A number of important events in the history of the Baptist Memorial Hospital have taken place during the current year. Early in the year the new and thoroughly equipped X-Ray department was brought into use, with Dr. Bethea in charge, who had been with the hospital for twelve months before that event. A little later the laboratories on the eighth floor, with Dr. Leake, a native of Collierville, who had made a fine reputation for himself as a pathologist, in a western state, opened for service. Their use and activities are realized when it is known that over 10,000 examinations of tissues, blood, secretions, etc., were made in this department in the twelve months from November to November.

A little later still, the eleven operating rooms, which with laboratories and X-Ray, occupy the eighth floor, were thrown open for use of the many surgeons who practice in our hospital. A leading man said recently that there is nothing better in all the land. The principle of the hospital is to give the very best in everything that is to be had.

In mid-summer the new dining room and kitchen were ready for use. Some weeks after the opening, the cafeteria plan of serving meals was put on and everybody seems delighted with it. Just now the drug department is being moved from the temporary and straitened quarters on the first floor to the large, properly equipped, and permanent rooms on the basement floor. If we shall be able to round out the year by going into the new Nurses' Home with the year, then this will be a marked year in the history of the great Baptist Hospital at Memphis.

But that paragraph will not be complete if we fail to call another, in order to say that it was an important event when Mr. Jennings and his committee, a few weeks ago, called the trustees together in special session to confirm a bond issue of \$300,000.00 taken by a great banking concern of St. Louis, with which to unify outstanding building debts and furnish the necessary money with which the Nurses' Home is being completed. Somebody will say, but that is a staggering debt to rest on any institution.

When we recall that there is the best part of a million, in subscriptions, made in connection with the \$75,000.000 campaign and by friends in Memphis, much of it due now and all by 1904, nobody need to be afraid. The bond buyers were not. It only emphasizes the stern necessity of paying subscriptions. When these are paid there will be not only funds to pay off the bonds but to do other important things in and for the hospital which will need to be done.

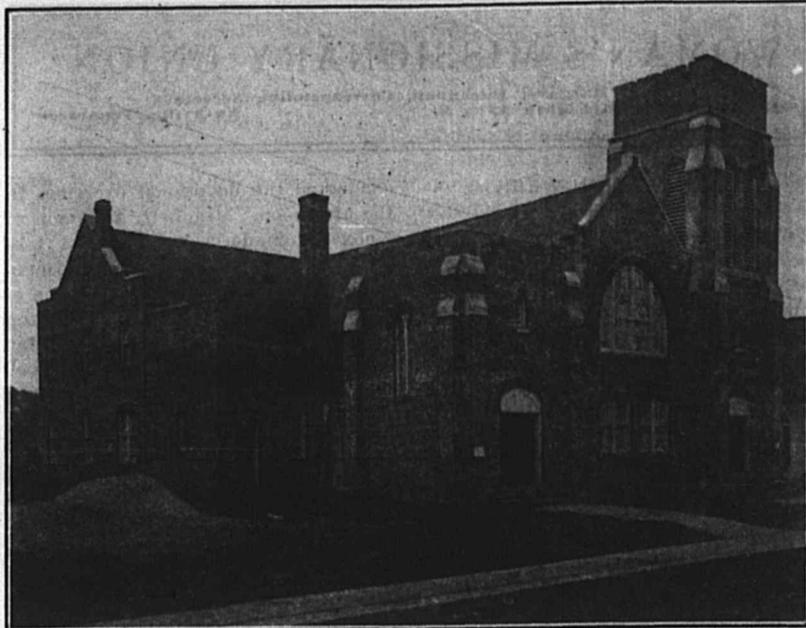
Beside the five hospitals in Memphis which, for a number of years have been doing for Memphis and vicinity, for white people, the same kind of general service that our hospital does, we want to call attention to three hospitals doing interesting special work:

Oakville Memorial Hospital, recently opened for tubercular patients, is a Shelby county institution, maintained by the county for the benefit of her unfortunate citizens. It is a sure-enough hospital, well equipped and conducted.

Cheerfield Farm is an institution recently established near Memphis for children who are undernourished and, therefore, liable to contract tuberculosis, but not now having the disease. The dear young people are admitted there and with good air, food, and exercise, are put back into full health and vigor and then sent back to their homes.

Perhaps the most wonderful special hospital is the Crippled Children's Hospital, promoted by one of our leading bone-surgeons, who does a world of work for children with diseased or paralyzed limbs. He was enabled to interest the good women of Memphis, and so a site was purchased and a building suitable for the purpose was erected. Its capacity was 20 to 25 children at first. Later the Shriners put up a commodious addition in honor of Mr. O. K. Houck, always interested in such benevolence. Now there is a regular procession of children, with club feet or diseased joints passing through our hospital and the others, where they are operated on, and later taken to this hospital for crippled children, to live, go to school, and be happy. The one condition for their admission is that they shall be in need of such service free of charge. It is for those who are unable to pay. They are brought back to us frequently for further operation or other hospital treatment. Their appearance, manners and words or appreciation all tell of the blessed work this institution is doing.

Beside Dr. Ellis we have several other preachers and their folks as patients, just now: Rev. J. E. Watts, Ruleville, Miss., Rev. W. L. Turner, Hughes, Ark., and Rev. T. H. Winter, Algona, Miss. Baptists: The daughters of Revs. T. R. Graves, Sumner, Miss. and Rev. R. P. Walker, Louisburg, Tenn. Presbyterian pastors are patients; the Rev. Theodosius, a Greek Catholic priest, has just gone out. The hospital is glad to extend courtesies to the brethren.



ROGERSVILLE BAPTIST CHURCH.

ROGERSVILLE BAPTIST CHURCH

By J. R. Chiles, Pastor.

(I do not hesitate to say that the Rogersville church has the most beautiful interior finish of any church I have seen in the state save one. It is up-to-date in every particular and is one of the finest demonstrations of the value of state mission work to be found any where in Tennessee. Pastor Chiles has wrought well and deserves great credit for what he has led his people in doing. This kind of work could be duplicated in many places in our state if we could only find more men who would willingly pay the price. Lloyd T. Wilson, Cor. Secy.)

The new meeting house of the Rogersville Baptist church was opened for worship on Sunday morning November 6. The State Secretary preached both morning and night to large audiences.

This church was helped by the State Mission Board till seven years ago. At times it looked like the little vine would perish but there were always a few faithful members and godly men served them as pastors. At length it began to grow. The membership is now 260; the Sunday School ranges around 200; the women are organized into four circles; the young people are organized into a Senior and a Junior B.Y.P.U. both of which are flourishing.

The congregation is not wealthy but have erected a building which cost about \$25,000 but is worth perhaps \$35,000. John M. Southern, chairman of the building committee, superintended the construction without charge and furnished all the hardware at absolute cost. The men of the church furnished teams and trucks and unloaded free the nineteen car loads of brick. A good deal of other work was done by voluntary labor. This shows what people can do when they have the mind to work and work together.

No ice cream suppers were given; other denominations in the town were not solicited for subscriptions, although many gave voluntarily; no help was asked of any of the boards; politicians were not called upon for donations because they were running for office, nor merchants asked for

any thing because members traded with them. It was built for the Lord out of the Lord's money by those who believe in the things for which it stands. In building the house in this way the hearts and lives of the membership were built up also. The debt on the building is only about one fifth of its cost.

The walls are of brick and 18 inches thick; the fixtures of doors and windows and rails for balcony and choir are of brass; the windows are all paneled and of the sea wave glass, made by a Cincinnati firm and the gift of the women of the church. The floors are of hardwood and the pews are sweet gum with mahogany finish as is all the woodwork throughout the building.

The building is 84 feet by 56 feet. The auditorium is 42 by 42 feet with pulpit in the Southeast corner and baptistry just back of it. The main auditorium seats 225; the balcony in front seats 75; two rooms under the balcony and three to the left of the pulpit seat 150 more.

These are separated from the auditorium by partitions which raise up, and from each other by sliding doors. Each of these departments is complete in itself with both light and ventilation and when thrown together just doubles the size of the auditorium and all are seated where they can see the speaker and hear easily. Both the front and rear are two stories high with stairs from one of the vestibules and from the side entrance. There are twelve separate Sunday School rooms besides the pastor's study and two robing rooms. The choir loft to the right of the pulpit is ample and extends out from the auditorium. In a stone under the main tower are the words: "Jesus Christ Himself the Chief Cornerstone." There is the name of no person about the building, not even in the windows, except "the name which is above every name."

The church has been served as pastor by such men as J. M. Walters, McHenry Seal, E. K. Cox, J. C. Shipe, W. J. Steart, F. M. Dowell and E. D. Bowen. The present pastor came to the church a little more than seven years ago and has seen the membership double and the attendance at Sunday School and prayer meeting increase threefold.

WOMAN'S MISSIONARY UNION

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

HALF MILLION WEEK

When these lines are read we will be in the midst of the closing week of our tithing campaign. If you have not pushed this in your church begin now. The aim set for Tenn. W. M. U., was 1200 among the women and girls of our churches. Sunday we ought to have that many who are willing to accept the challenge of Malichi 3:10. Open your Bible and read it. Then sign a card and secure the names of every one who will do so. Follow the plan suggested by our State chairman to send the list of names to State headquarters.

THE PLAN OF TITHING

"It is the universal experience when one begins by giving one-tenth in the end he will give a great deal more. Thoughtful giving brings the abundant temporal rewards. "Give and it shall be given unto you".

"Our enlistment task is more spiritual than financial."—Exchange.

CONTRIBUTIONS

Reported by Societies.

First quarter July 31, 1921 W. M. S. 20,548.70, Y. W. A. 1,101.78; G. A. 152.96; R. A. 110.58; S. B. 360.24. Total \$22,274.26.

Second quarter October 31, 1921: W. M. S. 34,765.73; Y. W. 2,182.79; G. A. 291.87; R. A. 173.58; S. B. 474.48. Total \$39,675.40.

Total for first half of 1921-22 \$61,949.66. Total amount due April 30, 1922, \$244,292.57. Amount yet to be given and reported \$182,342.91.

The W. M. U. of Clinton Association held an all day meeting with Oliver Springs church Wednesday Oct. 12. A very interesting program was carried out. Mrs. S. C. Johnstone of Clinton conducted the morning devotionals Mrs. E. B. Booth of Oliver Springs spoke the words of Welcome. Mrs. Jurnagin of Cool Creek very beautifully responded. A lovely duet was rendered by Mrs. Warren and Miss Portwood. The societies of the association had very good reports. Mrs. W. B. Disney of Clinton read a paper "How to Enlist Indifferent Women." Miss Laura Powers of Knoxville made an inspirational talk on Christ of Power.

The Y. W. A.'s of Oliver Springs

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

When in Knoxville, Come to
Belle Ave. Baptist Church

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

conducted the devotional exercises in the afternoon. Mrs. J. H. Anderson of Knoxville made a very helpful talk on "Tithing." A quartette of young ladies rendered a beautiful selection of music. Mrs. S. B. Hale of Clinton gave a splendid reading—"The Man in the Road." At noon a most excellent and bountiful lunch was served by the ladies of Oliver Springs church. The next meeting will be held with Cool Creek church.

We feel that much good is accomplished by these all day meetings. Mrs. E. L. Dawn, Supt. Mrs. J. H. Wallace, Secy.

QUARTERLY MEETING OF CENTRAL W. M. U.

By Minnie Berry, Sec.

On Oct. 27th, many women of Central W. M. U. assembled their quarterly meeting at the beautiful new church of Laneview, near Trenton, Tenn. Meeting was called to order by the new supt Mrs. Roscoe Meadows of Milan.

Woman's Hymn was sung and watchword repeated, after which Mrs. L. H. Tyree of Trenton brought a helpful message from Romans 12th chapter.

"How to make a Missionary Meeting Interesting," was the subject of two very splendid addresses. "A successful Leader" by Mrs. E. H. Marriner of Humboldt; "Meeting the Leader Halfway," Mrs. Mary Ditmore of Dyer. An important business session followed. Various societies volunteered to send boxes of food to the Self Help Department of Union University, monthly, during this school year. In this connection they also plan a dining room and kitchen shower.

Mrs. B. C. Hargrove of Eaton gave us some beautiful thoughts from Psalm 26, in the afternoon devotional. The playlet "Aunt Tilly's Tithing Band" was given in a very effective way by the Laneview Auxiliaries.

Mrs. J. F. Hailey gave a practical discussion on "The W. M. S. as a Factor in the Evangelization of the World." Miss Kendall of Trezevant brought a message which was both timely and instructive on Stewardship and Tithing. Stewardship was further emphasized by Mrs. Leroy Shackelford of Trenton in her usual impressive manner.

Special music was rendered by the Y. W. C. A. Quartette of Laneview, and Mrs. Scruggs of Gibson.

The long tables which had been prepared on the church lawn were loaded with delicious food by the Laneview ladies, and was greatly enjoyed.

Ocoee Quarterly Meeting

The last meeting before our annual State meeting, attended by your Secretary, was that of Ocoee women. The associational union was a guest of the Central church, and right royal hospitality was theirs. The auditorium was well nigh filled. More than 200

being present. "The Son of God goes forth to Man" called us to attention, together we repeated the watchword for the year. Mrs. T. W. Callaway led a most inspiring devotional period. Misses Tyler and Hunt sang. Mrs. Boyken spoke on the national movement for Vocation Bible Schools. Your secretary was there by request of the supt. to present our Tithing campaign from the theme "God's Plan for teaching His Kingdom."

Mrs. C. E. Sprague guided our thoughts on helpful channels as she led the afternoon devotional hour. Mrs. Harry Miller spoke of the "Woman in the Church."

Mrs. Shahan gave a stirring message as she told us something of "The achievements of the 75-Million Campaign."

Mrs. E. H. Ralston with her girls Auxiliary of Central church gave the playlet written by Mrs. Creasman, "Aunt Tillie's Tithing Band." This was well done, and was enjoyed by all and we trust its lesson, was impressed on many minds. St. Elmo carried away the banner for attendance. It is always an inspiration to attend a meeting of Ocoee women—led by their efficient Supt. Mrs. Robinson, they stand together for every forward movement as one woman. We are reminded of Acts 2:1. "They were all together of one accord in one place."

M. B.

Obituaries

Perrin—Brother John Perrin died Aug. 10, 1921.

His funeral was conducted by Rev. J. M. Anderson.

He professed faith in Christ and united with Little Valley Baptist church in 1868. Later he moved his membership to Mouth of Richland Baptist church where he remained a faithful member until death.

Therefore, we as a church resolve.

1. That in Brother Perrin's death we have lost a devoted member and we bow in humble submission to the will of One who doeth all things well.
2. That we extend our sympathy to will of one who doeth all things well the family and friends

A. G. Collin,
Rev. J. M. Anderson,
M. A. Frazier.

Clemmons: Sister Sophronia Thompson Clemmons wife of S. B. Clemmons, was born Sept. 25, 1850, professed faith in Christ at eleven years, joined a Presbyterian church afterwards joining Fall Creek Baptist church where she was a member when she died.

She leaves a husband and four children to mourn their loss. Mr. Ed Clemmons of Chattanooga; Mr. Hershel Clemmons of St. Louis, Mo.; Mrs. John Estes of Waller Hill, and Mrs. Dock Ashworth of Norent.

Some time before her death the hand of affliction touched her; but she was always cheerful and had a word for everyone.

In the evening of Oct. 17, 1921, God said its enough and the spirit of the beloved wife and mother took its flight to the heavenly home.

Funeral services were conducted at

the home of her daughter Mrs. Dock Ashworth by Eld. J. H. Grime.

The large crowd of people who came to pay their last tribute of love bore testimony of how much she was loved.

After funeral services, the body was borne to the Clemmons graveyard and laid to rest beneath the beautiful flowers to await the resurrection morn.

Resolved—that we, the members of Fall Creek church and Sunday School, have lost one of our most consecrated members, and we extend our love and sympathy to the sorrowing husband and loved ones. Resolved—That we send a copy of this obituary to the family and also to the Baptist and Reflector and county papers for publication.—Committee.

Mrs. Alta Williams,
Mrs. Lucy Williams,
Mrs. Lucy Bond.

Burk: Brother G. U. Burk departed this life Oct. 3, 1921 after a short illness, age 67 years. Brother Burk professed faith in Christ in early life and joined the Republican Grove Baptist church. He went into the organization of the Lascassas Baptist church 38 years ago and was made a deacon of that church where he served faithfully until his death. He leaves a wife, one daughter, Mrs. J. S. Allen and grandsons. Brother Burk was a man who loved his church and its doctrines and principles. He believed in exemplifying his faith in his walk before men. He was the very soul of honor and had the respect and confidence of all who knew him. We miss him in his church for he was faithful. We thank God for his life and example and humbly submit to the will of the master who doeth all things well.—S. S. Committee C. M. Baird, R. A. Hilton, Dola McCullough.—Church Committee.—

Frank Carson
Ruth Kelton,
Pridie Fite.

Elmore: W. C. Elmore—was born December 30, 1852. Professed faith in Christ at the age of twenty-six years, he became an ordained Minister sooner and devoted his life to the cause of his Master—whom he loved so dearly.

His health had been very poorly for past five years, but not serious until about three months before his death. Then he soon gave up hopes of ever recovering, and he expressed no desire to live. Leaving all to God's own will, that he was ready and willing to go, and was to meet with those who had gone on before.

And at 9:45 P.M. on the 18, of Feb. 1921 he peaceable and without a struggle fell a sleep in the arms of Jesus, and is now quietly in the grave, awaiting the "voice of the Son of God, that he may come forth with those who have done good unto life Eternal."

His stay on earth was sixty-eight years one month and nineteen days. He leaves a wife age sixty-three years, nine children living from twenty-one to forty-three years old, and a host of friends to mourn their hurtful loss, but to rejoice at his glorious and ever lasting gain.

"So sleep, dear father sleep,
Till the trump of God shall sound.
And then come forth no more to weep,
Where kindness may be found."—

Ida Elmore.

ORPHANAGE NEWS

W. J. STEWART, Superintendent
 Nashville, Tenn. Box 3
 Located 12 miles south of Nashville, on Franklin Road

ORPHANS' HOME REPORT.

The Board of Managers of the Tennessee Baptist Orphans' Home Presents Herewith Its Thirtieth Annual Report.

The accomplishment of a great task belongs to the Baptists of Tennessee, in the erection and equipping of a Home for dependent Orphan children that is equal to the imperative need of our great State. During the long term of years the pathway of our undertakings has been fraught with many difficulties, but through all of them the Lord has led us, and out of them all He has given us the Orphanage of today. We desire to record our most profound thanks to Almighty God for His abundant blessings on our work and for an institution that is being made more and more a real home for homeless and helpless children.

Reception of Children

We now have 133 children in the Home. This is the largest number in the history of our work. There have been 20 children received during the year. Our rule is to accept only dependent Orphan Children without any means of support. The age limit is from three to twelve years. In extreme cases the Board accepts half orphans but the full orphan has preference over the half orphan child. It is an accepted fact that the child without parents is more needy than the child with one parent. Some times parties asking to place children in our Home do not seem to understand that with our limitations we must accept only the most needy and cannot with our present equipment accept all that need the Orphanage. The question is frequently asked why not take chil-

dren under three years of age. One reason among many is that there are very few calls to take babies, from the fact that babies are in great demand for adoption in private homes. Nine out of every ten applicants for an orphan child ask for a small baby. Our mission to orphan children in the State is to meet a real need.

Dismissal of Children.

Sixteen children have gone out from the Home during the year. We place some children by legal adoption but do no apprenticeship work. If children remain with us it is our purpose to take them through our Junior High School. Last Spring there were nine graduates in the High School and eleven in the Grammar School. Many of this large number going out this year now supporting themselves and are making good in their respective place.

Religious Training.

Brother W. M. Wood, of Nashville, is our pastor and preaches to the children two Sunday afternoons in each month. Under his efficient preaching and leadership forty-two of the boys and girls have been baptized on a profession of their faith in Christ, during the year. We also have a Sunday school and B. Y. P. U. that are doing effective work in the Home.

Health of the Children.

The health of the children in the home is good. It has been six years since there was a death among the children. Since moving to the farm eleven years ago there have been only three deaths, notwithstanding we have had 350 children in the institution during that period of time. However, two of our most valuable workers have died during the eleven years, Mr. J. G. Estes and Miss Myrtle Richardson. No institution ever had more efficient or faithful employees than they.

Societies Clothing Children.

After a rest of two years quite a few societies and S. S. classes are again beginning to clothe children in the Home. This is being done in addition to the 75-Million dollar subscription. We encourage societies, Sunday school classes and individuals to clothe special children because quite a few people will take interest in furnishing material and making garments for some particular child, that could not be induced to give money. It also creates wholesome sentiment, not only in favor of the child being clothed, but also the Institution itself. Such a movement is educational, as it is often the means of stimulating inquiry and many times induces special visits to the institution, all of which are helpful.

Farm and Garden Products.

On account of the prolonged drouth our early garden was completely destroyed and the farm crops very much reduced. There was no rain from the 10th of May until the 11th of July except just enough to settle the dust. We only have grain enough to fatten our hogs and sufficient provender for our milch cows and stock cattle. In some sections of the State there was

plenty of rain, hence the farmers have an abundance of corn. The Orphanage would appreciate some corn from those that have plenty.

Land and Improvements.

The last deferred payment on our farm of 264 acres and also the final payment on the installation of steam heat in the buildings have been paid during the year. Macadamized driveways have been built and other roads and concrete pavements are in course of construction. We plan to give much attention and labor to the construction of a complete system of driveways through our grounds and the beautifying of the campus.

Additional Buildings and Equipment.

The management is greatly embarrassed because of the lack of room for additional children. Our quarters are crowded. We are now having to say no to many worthy dependent orphan children because we have no room for them. We must have additional buildings in order to meet the imperative need. Every day destitute orphan children are crying to come to our Home. What are we to do about it? Owing to the failure of many to meet their payments of pledges to the 75-Million dollar Campaign fund during the past year, the Orphanage has received only \$37,640.00 including a bequest of \$1,000.00 and also a Christmas Gift of \$1,000.00 from the S. S. of the State.

We have on hand in U. S. bonds and War Saving Stamps \$3,110.00 to be used in the erection of the Isolation Hospital.

Receipts

Cash on hand November 1, 1920.....	\$ 386.26
U. S. Liberty Bonds on hand.....	2,900.00
War Savings Stamps on hand.....	160.00
Total balance on hand November 1, 1920.....	\$ 3,442.26
Cash from Lloyd T. Wilson, Convention Treasurer.....	37,640.00
Interest on Bonds.....	126.44
U. S. Bond.....	50.00
Refund on overcharge freight.....	119.88
Total receipts	37,936.32
Total receipts and balance	\$41,378.58

Disbursements

Maintenance expense	19,737.09
Salaries of employes.....	9,818.15
Traveling expenses	140.00
Postage and stamps	110.00
Printing and stationery	74.75
Insurance	319.50
Land, improvements and equipment	7,726.95
Total disbursements	\$37,926.44
Balance on hand November 1, 1921	
Deposits—American National Bank	\$ 126.45
Deposits—Savings account	215.69
U. S. Bonds	2,950.00
War Savings Stamps	160.00
Total balance on hand November 1, 1921	\$ 3,452.14

Special Days.

The important question just now is, shall we have educational days in our churches and Sunday schools in the interest of our individual causes. Since the special days in our Sunday schools in the interest of the Orphanage have been discontinued the large shipments of supplies to the institution have decreased until this year we have received practically nothing in the way of something to eat and wear. One reason that we have property today that cost us \$100,000.00 and it paid for is because of the large amount of supplies sent to us during our building period and the abundant yield of our farm and dairy so that we could use the money sent in largely for buying land and erecting buildings.

We recommend that the Board be authorized to observe Thanksgiving and Christmas as special times in the Sunday schools and churches when goods and supplies will be given to the Orphanage.

The Superintendent of the Orphanage has been preaching regularly at Franklin, Tennessee, since June 1, 1921. All the money received for services is being used to provide much needed equipment for our Home and also to assist some of our children that are now in other Baptist schools.

We desire your sympathy, prayers and financial support.

Treasurer's Report.

W. J. Stewart in account with the Tennessee Baptist Orphans' Home for the year ending October 31, 1921.



Principles of Christian Service

By HENRY F. COPE

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PASTORS' CONFERENCES

NASHVILLE.

Belmont Heights—E. P. Alldredge, supply; morning subject, "The Marvels of Christ's Love," text, 1 John 3: 1, 2. Evening, no service on account of Ham-Ramsey meeting. In SS., 216. No additions. Pastor away.

Central—H. B. Colter, pastor. Morning subject, "Marks of Evangelistic Preaching." In SS., 150. Ham-Ramsey meeting in evening.

Calvary—W. H. Vaughan, pastor. Morning subject, "My Lord and My God," John 20:28. No evening service on account of Ham-Ramsey meeting. In SS., 144.

Eastland—O. L. Hailey, pastor. Morning subject, "God's Happy Nation," text, Ps. 33:12. In SS., 300. No evening services owing to Ham-Ramsey meeting.

Edgefield—W. M. Wood, pastor. Morning subject, "God's Way to Finance His Churches." 1 Cor. 16:2. No evening services. Professions, 6. In SS., 322; in BYPU., 45; in Jr. BYPU 25.

First Baptist—W. F. Powell, pastor. Morning subject, "God's Faith in Man." Received for baptism, 2; by letter 2. In SS., 701.

Grace—T. C. Singleton, pastor. Morning, Evangelist Ham preached on "Love." No evening services. Received for baptism, 13; by letter 1, professions 31; in SS., 308; in BYPU 21; in Jr. BYPU No. 1, 19; No. 2, 22.

Grandview—Don Q. Smith, pastor. Morning subject, "Robbing God." Text, Mal. 3:8. In SS., 224. Bro. E. R. Stewart, of Louisville, Ky, filled the pulpit at the evening hour, bringing us a good gospel message. Had 35 in the Grandview Bible Class which was organized the previous Sunday with 12 members.

Immanuel—Ryland Knight, pastor. Morning subject, "The Consolations of God." Text, Job 15:11. Evening services at auditorium. Received for baptism, 2; by letter, 1; in SS., 314; in BYPU., 20; in Jr. BYPU, 15.

Judson Memorial—C. F. Clark, pastor. Morning subject, "Ingratitude." Evening, Ham-Ramsey meeting. In SS., 230; in Jr. BYPU, 32. Church membership, 256; SS., attendance, 230; percentage, 89.8.

Lockeland—J. C. Miles, pastor. Morning subject, "The Atonement;" evening, no services account Ham-Ramsey meeting. Received for baptism, 1; professions, 1; in SS., 251; in Jr. BYPU, 26.

North Edgefield—A. W. Duncan, pastor. The pastor spoke at the morning hour on "Christian Loyalty" and at the evening hour on "The Sin of Murmuring." 219 in SS, 30 in BYPU., 18 in Jr. BYPU.

Park Ave—A. M. Nicholson, pastor. Prof. Harry Clark spoke at the morning hour. Received one by letter; in SS., 231. All evening services suspended for Ham-Ramsey meeting.

Seventh—Edgar W. Barnett, pastor. Morning subject, "Does Tithing Pay?"

No evening services on account of the Ham-Ramsey meeting. Baptized one, in SS., 162.

Third—C. D. Creasman, pastor. Morning subject, "Peril and Rescue." No services at night. Received for baptism, 1; baptized, 12; by letter, 4, professions, 1. In SS., 503. Overflow audience; great day.

MEMPHIS.

Boulevard—Pastor J. H. Wright preached at both hours. Additions by letters, 3; in SS, 145; good BYPUs. Pastor preached at a home; one profession and one reclaimed.

Binghamton Baptist—Carl Monroe O'Neal Pastor. In SS, 195; about 100 in BYPU. Five additions to church, 4 by letter; one for baptism. Two banners won at city-wide meetings. Interest fine.

Bellevue—Wm. Bostick, pastor. Morning subject, "Christ the Power of God." Evening subject, "Stoning Jesus." In SS, 501; received by letter, 4. Good BYPUs.

Central—Pastor Cox preached; 5 received; in SS, 459; 1 funeral; 4 weddings.

Central Ave.—Pastor W. L. Smith preached both hours. 59 in SS.

Calvary—Good congregations. R. W. Hooker spoke on "Tithing" and "Doing the Will of the Lord." Good SS.

Hollywood—Pastor J. P. Neel spoke at both hours to good congregations. In SS, 79. Pastor spoke at Evergreen in afternoon.

La Bell—Pastor D. A. Ellis preached at both hours. Fine congregations. Preached funeral in the afternoon; married one couple; pastor improving.

McLemore Ave.—Pastor Furr preached at both hours. In SS, 242.

New South Memphis—Pastor F. E. Rice spoke at both hours. In SS, 101; BYPU, 48; joined by letter, 1.

Prescott Memorial Baptist—Pastor Jas. H. Oakley spoke at both hours to fine congregations. In SS, 147; additions by letter, 1; spoke at the vesper service at the Normal at 6:30. Good unions.

Seventh Street—I. N. Strother, pastor. Subjects, "Gratitude" and "A Passion for Souls." In SS, 179; additions by letter, 1.

Speedway Terrace—Dr. Jeffries preached an inspiring sermon in the morning on "The Blessings of Sacrifice." Pastor preached at night. Additions, 1; in SS, 115.

Temple—Pastor J. Carl McCoy spoke at both hours on "Christ and His Church" and "Whirlpools of Sin in Memphis." In SS, 296; by letter, 2; funeral, 1; weddings, 2.

White Haven—Pastor C. R. Shirar preached at both hours. Good attendance at the morning hour. Baptized two. The building is progressing nicely and will be ready for use by the first of the new year. In SS, 62.

Highland Heights—Great day Sunday revival going in great way. Pastor D. R. Wade of Guthrie, Okla. is doing strong preaching. 16 additions; meeting continues. 160 in SS.

C. S. Koonce preached at Hughes, Ark. at 11 o'clock. Splendid service. Rev. W. L. Norris preached both

hours at Marion, Ark. to good crowds. Fine people and we trust helpful services.

CHATTANOOGA.

Avondale—226 in SS. Just closed a week's revival; 16 conversions and 9 joined the church; the subject for each evening was "Father and Mother; Home and Heaven." W. R. Hamic.

Burning Bush—Pastor Geo. W. McClure spoke at both hours; good rainy day crowds; excellent BYPU.

Chamberlain Ave.—G. T. King, pastor. Pastor spoke on "The Interceding Christ" and "The Missionary Spirit." 2 conversions; 76 in SS. Dr. Sams addressed the BYPU on Christian education.

Central—W. L. Pickard. 265 in SS. Rain. Pastor's subjects: "Christ Crowned"; "Growing SHR M? HR R Crowned"; Giving God and Humanity One's Best." 1 joined the church; 1 baptized.

Last Lake—W. A. Moffit, pastor, spoke in the morning on "Thanksgiving," at night on "Believing." 110 in SS; 2 baptized.

East Chattanooga—J. N. Bull, pastor. Morning subject: "The Great Commission." evening: "Faith in God." 217 in SS; we are having a great meeting with the Bell Ave. Baptist church; 12 profession to date, meeting still going.

First—John W. Inzer. A. M.: "The stupendous Call"; p. m.: A great Text Made Plain." 7 additions; 6 baptized; 402 in SS; fine BYPU program.

Rossville—Pastor, J. Bernard Talant. Subjects: "Praising the Lord," "Walking With God." 270 in SS.

Red Bank—J. A. Maples, pastor. Morning: The Man of Generosity; evening: A Slain Monarch. Ordained J. F. Atchley, G. M. Tuck, Jack Ward deacons; received 3 by letter; in SS. 134.

Oak Grove Tabernacle—Rev. Chas. Courtenay pastor. We stated a revival today, Sunday, with Bro. Head. of Atlanta, in the pulpit; 108 in SS.; 25 in BYPU.

Ridgedale—W. E. Davis, pastor. Pastor preached at 11:00 on "Faith, the Foundation of a Great Future." Dr. Snow preached at night; 92 in SS.; 3 good BYPU's; fine day.

St. Elmo—Pastor preached great Thanksgiving service Wednesday night; 211 in SS.; good day.

Tyner—J. N. Monroe, pastor. Morning subject: "Nothing But Leaves." Evening subject: "In Satan's Sifter." Lk. 22: 32. Good SS. and BYPU.

Tabernacle—T. W. Calloway. SS 324; morning: "Barrenness," night: Dr. Sams of Carson. Newman; 1 received for baptism.

KNOXVILLE.

Belle Ave—J. Allen Smith, pastor. Preaching in the morning by pastor. Subject: "Hope." preaching in the evening by pastor. Subject: "Be A voice." 42 in SS; 5 baptized; 1 received by letter; great day.

Ball Camp—T. R. Waggener, pastor. Preaching in morning by pastor, theme: "The Church a Spiritual House." 61 in SS.; 8 baptized; 200 membership in BYPU; just closed a great meeting.

Calvary, Alcoa—C. H. Cosby, pastor. Preaching in morning by pastor; theme: "Tithing"; preaching in evening by pastor; theme: "Drifting or Rowing." 2 received by letter; about

90 present in three unions; 14 additions during Oct. and Nov.; about 20 per cent of our people tithing.

Domeron Ave.—C. J. Burnett, pastor. Preaching in the morning by pastor; theme: Running the Character Race. Preaching in the evening by Bro. Arrington; 20 in SS.

Euclid Ave.—J. W. Wood, pastor. Preaching in morning by pastor; theme: "The Great Comparison." Preaching in the evening by pastor; theme: "The Unfailing Purpose of the Lord." 191 in SS.; 2 baptized; 2 by letter; begins the new addition on church.

First—F. F. Brown, pastor. Preaching in the morning by pastor; theme: Preparation for a Revival. Preaching in evening by pastor; theme: Life's Choices, Ruth 1: 1-18. 548 in SS.; 80 in BYPU.; next Sunday, Dr. Carter Helm Jones, pastor First Baptist church of Philadelphia, Pa., comes to us for a series of special meetings.

Fountain City; Neill Acuff, pastor. Preaching in morning by pastor; theme: A Wise Choice; preaching in evening by pastor; theme: "Questioning Jesus. 126 in SS; 6 baptized; 4 by letter; revival closes; great meeting; Rev. J. F. Wolfenburger, preaching.

Fifth Ave.—J. L. Dance, pastor. Morning subject: "Two Directions of Growth," Isaiah 54: 2. Additions 2; 440 in SS.; evening subject by J. H. Sharp.

Immanuel—A. R. Pedigo, pastor; preaching in the morning by pastor; theme: "The Spiritual Church;" preaching in evening by Eddie Ford; theme: "Not Ashamed of Jesus." 141 in SS.

Inskip—W. M. Thomas, pastor. Preaching in the morning by pastor; theme: "Three Special Temptations of Our Lord;" preaching in evening by pastor; theme: "Buy the Truth and Sell it Not." Membership in BYPU. 35.

Island Home—R. B. Jones, pastor. Preaching in the morning by pastor; theme: "Christians With Power;" preaching in evening by pastor; theme: "How the World Worships My King." 238 in SS.

Grove City—D. W. Lindsay, pastor. Preaching in the morning by pastor; theme: "All for Jesus; preaching in evening by pastor; theme: "Power of Prayer." 150 in SS.; 6 baptized; 12 in BYPU; closed revival with about 20 conversions.

Lincoln Park—L. W. Clark, pastor. Preaching in the morning by pastor; theme: "The Faith That Saves;" preaching in evening by Rev. M. E. Miller; theme: "Heaven." 160 in SS. Revival continues with interest.

Oakwood—R. E. Grimale, pastor. Preaching in the morning by pastor; theme: "The Harvest of the Harvester;" preaching in evening by pastor; theme: "How to be Happy." 772 in SS.; 76 in BYPU; 108 Bible in SS.

South Knoxville—M. E. Miller, pastor. Preaching in morning by pastor; theme: "The First Commandment;" preaching in evening by L. W. Clark; theme: Mk. 16: 21. 238 in SS.; pastor is with Bro. Clark at Lincoln Park in meeting; our people were delighted with his sermon.

Smithwood—Rev. Chas. P. Jones, pastor. Morning subject: "The Surprises of the Judgment." Evening text: Mark 12: 34. In SS. 131; began the fourth year as pastor here; these are loyal people and know how to encourage a pastor; it is a pleasure to serve them.

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MISCELLANEOUS.

Jackson Second—E. K. Cox, pastor. Pastor preached at both hours. Morning subject, "When God Laughs." Evening subject, "Repentance", one of a series of sermons on fundamentals. Additions, 1; in SS, 300.

Mine City—D. A. Webb, pastor. Morning subject, "The Lord's Workmen." Evening subject, "The Christian Wardrobe." In SS, 277; received by letter, 1. A rainy day here.

Etowah First—A. F. Mahan, pastor. Very rainy day but had a large Sunday school, 181 present; large congregation both morning and night. Four additions, three by letter and one by statement.

Notia Baptist—J. H. O. Clenenger, and "Courage" and "Baptism." Meeting closed. The pastor was assisted by Rev. J. H. Ponder Athens. The result was about 35 conversions; 28 additions to the church; baptized 21 at the evening hour. Bro. Ponder did splendid work and we are very appreciative of his services.

First Baptist, Maryville—J. R. Johnson, pastor, preached at 10:30 A. M. Mr. Anderson of Knoxville, night service on "Stewardship and Tithing." The campaign for tithers is on this week. In SS, 400. Good attendance at all services, it being such a rainy day.

I am now in our annual meeting at Lafayette. To date we have had several conversions and 9 approved for baptism. Meeting continues with good interest. J. T. Oakley, Hartsville, Tenn.

Baptist Tabernacle, Lenoir City—A. B. Johnson, pastor. Morning subject, "We are Ready to Make You King Over All Land." Evening subject, "And They Cast Their Votes." One addition by baptism. Splendid rainy day crowd.

New Providence, Clarksville—A. L. Bates, pastor. Morning subject, "Duty Neglected." Evening subject, "God love virurd." Addition by letter, 2; good SS; pleasant day.

Crossville—W. C. Creasman, pastor. Thanksgiving was a good day with us here at Crossville. Had a church service at ten o'clock, baptized two young men at three o'clock in the afternoon, and to end the day up just right at seven about forty of the saints invaded our home loaded down with good things to eat. They brought everything from live chickens to pumpkins. We were not only thankful for the many blessings of life, but that our lot has been cast among such good people.

The new Methodist Hospital, so long under contemplation and construction, was thrown open for public inspection on November first and for patients on the second. It is a high grade building with the up-to-date equipment. It is in our class as a hospital. We cannot speak authoritatively as to the amount of patronage they are receiving, but no doubt, with their excellent equipment and first-class physicians who practice there, they will receive their share of the patronage in the Memphis territory. The papers report that the government is offering to buy the building for their new Marine Hospital. It is reported that sale will be made if the price can be agreed on.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. G. M. Ford has resigned as pastor at Fordyce, Ark., having served about four years during which time great things have been accomplished.

Hazel Street church, Pine Bluff, Ark., loses its good pastor, Rev. D. B. Moore, whose resignation is effective Jan. 1st. It is not known where he will locate.

The church at Luke, Miss., will be pastorless after Jan. 1st at which time the resignation of Rev. B. F. Brooks becomes effective. He has wrought well at Inka.

Rev. Elbert H. Greenwell of Southside, Tenn., hopes to move to Ashland City, Tenn., where he will reside, having accepted the care of the church at that place for full time.

Rev. Lee B. Spencer resigned as pastor at Yazoo City, Miss., but the church so vehemently protested that he is giving the matter reconsideration and may remain with them.

The papers announce the illness of Dr. J. W. Conger of Conway, Ark. Tennessee friends will hope for his speedy recovery. How mightily he has brought things to pass in Arkansas!

Rev. G. M. Workman has resigned as pastor at Tipton, Okla. The church refused to accept his resignation, but he will leave on account of his wife's health. He has a yearning to come to Tennessee for pastoral or mission work.

The church at Greenfield, Tenn., has called Rev. L. R. Riley of Trezevant, Tenn., for half time and it is believed he will accept, resigning the care of Oakwood church which he has been serving.

Rev. O. F. Huckaba of Trenton, Tenn., has resigned the care of Laneview church near that place in order to accept a call to the church at Huntingdon, Tenn., for full time. The change will be effective Jan. 1st. Bro. Huckaba is a kingdom-builder.

Rev. R. J. Williams of Dyer, Tenn., who lately resigned that field, has been called to the care of the church at Cottage Grove, Tenn., and other nearby churches and it is believed he will accept and move in the field.

Rev. Connie E. Pickler of Union University, Jackson, Tenn., was ordained to the full work of the ministry in his home church at Buena Vista, Tenn., last Sunday. He is a worthy young man whose life and labors will doubtless be very effective.

Rev. R. E. Guy of West Jackson church, Jackson, Tenn., is this week assisting Dr. I. N. Penick in a revival at Bells, Tenn., with an outlook of great success. Dr. Penick is being signally blessed in his pastoral ministrations at Bells and Alamo.

Arthur Flake, field secretary of the Sunday School Board, has changed his residence from Baldwin, Miss., to Tupelo, Miss., having purchased a home in the latter place. He has been a tower of strength in the famous old Mt. Oliver church near Baldwin.

The resignation of Rev. W. S. Culpepper as pastor of Eighth Avenue church, Meridian, Miss., was recently offered to the church and accepted. Almost immediately the church recalled him and the chances are that he will remain as pastor.

Dr. Geo. W. Truett of the First church, Dallas, Texas, has just held a meeting with Dr. W. H. Geistwrit and the Third church, St. Louis, Mo., resulting in about 150 additions. Frequently 1,500 people heard Dr. Truett at week-night services.

Rev. W. L. Norris of Memphis, Tenn., preached last Sunday at Marion, Ark. He was until recently pastor of the Calvary church, Memphis. If we had our way he would be requisitioned by some live Tennessee church and kept in his own state.

Rev. E. F. Wright of Morristown, Tenn., was assisting Rev. John R. Chiles of Rogersville, Tenn., in a revival during convention week, hence both were kept away from that important gathering. Their efforts in the meeting were greatly blessed of the Lord.

Evangelist E. D. Solomon of New Orleans, La., is to supply the pulpit of the First church, Meridian, Miss., until Jan. 1st when Dr. L. R. Christie of Savannah, Ga., begins his pastorate with that church. It would seem that he could build effectively on the ministry of a Solomon.

Rev. Alonzo Nunnery of Chickasha, Okla., is in Tennessee this week visiting his boyhood home in the vicinity of Camden. Before returning West, he will hold meetings at Holcomb and Caruth, Mo., and Flatwoods church near Camden. He and Mrs. Minnie Corbitt of Camden are to be married on New Year's Day.

Dr. S. E. Tull of the First church, Jackson, Tenn., has occasion to rejoice over the gracious meeting held last week in his church in which he did his own preaching, Carl M. Cambridge leading the singing. There were 16 additions on the first Sunday and many subsequently. The church auditorium was over-taxed by the crowd on several occasions.

Rev. Andrew Potter of the First church, Enid, Okla., is happy over the completion of a new house of worship for his splendid church, replacing one which had been burned. The house was dedicated on October 30th, Dr. Geo. W. Truett of Dallas, Texas, preaching. On that day they raised \$35,000. There were 60 additions the first three weeks after entering the house.

Evangelist John Hazelwood of La Grange, Mo., well known in Tennessee, recently closed a meeting in Maywood, Mo., which resulted in a very gracious revival. From there he went to Philadelphia, Mo., and is now engaged in a meeting at Crawford, Mo. He is kind enough to say that he appreciates this department now more than ever.

A debate is to occur beginning Dec. 6th at Beech Grove church near Dyersburg, Tenn., between Rev. John R. Clark, Baptist, of Wewoka, Okla., and J. D. Tant, Campbellite of Rogers, Ark. The differences between a system of salvation by works and salvation by grace will be discussed, and Friend Tant is bound to be annoyingly tantalized by the truth. Those attending the debate will be met at Fowlkes.

His friends in Tennessee sympathize with Rev. D. S. Brinkley of Sand Springs, Okla., and his congregation over the loss by fire recently of their house of worship. The fire was discovered at 3 A. M., and is universally believed to be of incendiary origin. True to his commission from on High, Bro. Brinkley has been exposing and condemning sin and law violators and had received several threats. There was some insurance and the net loss amounts to \$7,000. On the Sunday preceding the fire, Bro. Brinkley baptized 8 receiving 11 in all. The church will at once rebuild.

Prof. C. W. Davis of the chair of Biology in Union University, Jackson, Tenn., who is alleged to believe in materialistic evolution, read last week before the faculty and student body of the University a carefully prepared paper setting forth his belief on fundamental Bible teachings. He flatly denied the things he is accused of believing, asserting that he believes verbatim the Bible account of the creation of man. He disclaims even teaching that man originated from monkey or anything akin to a monkey. The applause following the reading of the paper by Prof. Davis was tremendous, and on motion of Rev. H. W. Stigler, a student, with practical unanimity the company endorsed the paper as orthodox. Verily, old Union University is as ever a bulwark of Baptist faith.

FROM ALTON, MO.

By T. R. Stroup.

Allow me to say that our work at Alton is moving nicely. I have been on the field nine months and during this time I have learned to love this Ozark country with her great and good Baptists. Our association made a splendid showing the past year, in fact more work has been done than in any previous year.

Our work at Alton is quite satisfactory. We have had forty-nine additions since March. Our Sunday school has grown both in interest and proficiency. Our mid-week prayer meeting is one of our best services we have had for quite awhile. More than one hundred in regular attendance at these meetings. We have the budget plan.

Have paid all our pledges and met all our obligations. We keep the pastor paid up in full and are praising the Lord for "all his benefits."

Book Reviews

By Harry Clark

The Contemporary Christ. By Joseph M. M. Gray, \$2.00 Methodist Book Concern. This is a collection of ten good sermons. The sermon "The Vision That Sustains" is alone worth the price of the book.

The Educational Task of The Local Church. By William Clayton Bower, 60 cents, published for the Teacher Training Publishing Association. The Sunday School Council, for all the Protestant churches in the United States and Canada, has laid out a standard course of teacher training covering three years with a minimum of forty lesson periods for each year. Since very few of the denominations, represented in the Sunday School Council, were able to undertake so large a program of textbook production alone, these have been entrusted to The Teacher Training Publishing Association, which does most of its printing through the various denominations. His book and Cope's "Principles of Christian Service" belong to this series. Professor Bower's book is an effort to apply the principles of public school education to the church school. He advocates that the whole community join in an interdenominational week-day training school for children, meeting once or twice a week, and that the denominational training be given at the various churches on Sunday. He also advocates the paid teacher in Sunday school.

Principles of Christian Service. H. F. Cope, by the Judson Press. The witty style of this book makes it very readable. He takes the position that every layman in every church must be put to work and that some line of service can be found suited to every temperament. Many readers will differ with him in his policy of obliterating denominational lines, but every one will enjoy his suggestive outlines of different types of service suited to different types of laymen. Examples of his style are shown in the following sentences: "The Kingdom never will come so long as we think of the church as a field to shelter sleepy sheep. . . . A prayer is a draft drawn on ourselves as well as on God. . . . It takes more than a new handle on the pump to purify the water in the well. . . . One needs zeal but zeal without knowledge is like steam without a cylinder; it is likely to blow one up or, in the church, it is likely to cause an explosion. . . . When a house is on fire should one buy a textbook on fire-fighting? . . . A church might make as much noise as a boiler factory, yet produce no more than a mouse-trap. . . . One is always apt to have a touch of religious spring fever. . . . Many saints are suffering from what they imagine is peculiar piety when it is only spiritual adipose tissue, plain fatty degeneration due to the lack of hard work, and some others are working themselves into uselessness because they take no time to lay in reserve the power. . . . Some spend their entire strength telling how God talks to them and have none left with which to do what He says. . . . Among the protestant churches of Great Bri-

tain, Canada and the British colonies, lay preaching is as familiar as is Sunday school teaching in the United States. Under one church in a city or village there will be several out-stations where services of worship with preaching are held every Sunday. . . . It is so much easier to dream of conquering the world than it is to be patient at home, to discuss the big political and social issues than to do justice and to love mercy and to walk in love with our own children. . . . We do not believe in the divine right of things to remain wrong. . . . The boy problem is the great man opportunity. . . . Forty per cent of the negroes are members of Protestant churches, as over against twenty-five per cent of the rest of the population in white churches."

Your Biggest Job, School or Business. Henry Louis Smith, President of Washington and Lee University, D. Appleton & Co., \$1.00 net. This is a series of twelve excellent talks to boys on the importance of taking a college education.

The Uncommon Commonplace, by Bishop Willim A. Quayle, \$2.00, Abingdon Press. This is a series of fifteen sermons followed by twenty-five poems. The sermons are excellent, but 53 pages of the book are taken up with personal references to personal friends that detract from the value to the general public.

The Prophetic Movement in Israel, Albert C. Knudson, \$1.00, Methodist Book Concern. This is written as a textbook for training classes of teachers and also for a study course in college Bible classes. The book endeavors to mediate between the orthodox and the radical schools of thought. For those of our readers who are thoroughly orthodox it is an admirable treatise upon the prophets, but it would be likely to disturb some of our younger readers by its efforts to apply higher criticism to the Bible.

Modernism and the Christian Faith. By John Alfred Faulkner, \$2.75. The Methodist Book Concern, 306 pages. This is a very scholarly reply to the higher critics and shows a strong familiarity with all their literature. He is so anxious to be fair that he treats the writings of higher critics with more leniency than some of our readers would think justifiable; but this adds to the convincing effect of his arguments. It is really a hard book to read and cannot be recommended for popular reading for that reason. He defends the orthodox position on inspiration, miracles, atonement, trinity, hell and authority of the scriptures.

A Book of Old Testament Lessons For Public Reading in Churches, A Lctionary. By R. W. Rogers, Professor in Drew Theological Seminary, two volumes, \$3, the Abingdon Press. The first volume contains the text of the Bible selections, and the second volume is intended to be read by the minister privately in preparation for the public service. Dr. Rogers feels that a minister should imitate Spurgeon by making well considered com-

ments during a pause in the reading, but that unless this is well done and prepared for, it should be better left undone. The second volume contains helpful suggestions for such comments. The text suggested is arranged according to the church year of the Episcopalian Church, but it would be well suited to any pulpit. There are excellent suggestions as to the introductory remarks that should be made before reading each of these selections. The selections cover a wide range both in the number of Old Testament books and in variations from history to prophecy. It occurred to the reviewer that this two volume work would also be of value in family worship, because one child could read the "commentary in the second volume while the father read the text from the first volume. Dr. Rogers feels that the Old Testament is very much neglected in our worship, and his plea for its use will interest the reader. The question of whether there should be such an arrangement of special selections for special days is argued, and the author makes this humorous sally: "Indeed in recent times unless one had some system of one's own to which general heed might be given, the various philanthropic organizations would tend to occupy one Sunday after another with multitudinous causes (Prison Day, Divorce Day, Mother's Day, Father's Day, Red Cross Day, Near East Relief, City Missions, Home Missions, Foreign Missions) and the whole glorious preaching of the Word in its message of God and redemption would give way to practical, legislative, or eleemosynary agitation. Then the minister or the preacher will turn reformer, and religion lose the mystery and glory of God." Dr. Rogers contends that without such an orderly arrangement for the Lctionary, there is a tendency for the minister to use the same passages too often and thus fail to give his congregation a broad acquaintance with the Bible.

Snowden's Sunday School Lessons for 1922, 329 pages, MacMillan Company. This is the first annual volume, in a proposed series, similar to the Peloubet and the Tarbell volumes. It differs from them in being about half their size, in using an excellent exposition of the lesson arranged homiletically under five to seven headings, in using very few secular illustrations. It is not arranged by grades (Junior, Intermediate, etc.) as is the Tarbell. It contains no pictures, no editorials on Sunday school methods, no chronologies, no maps. It would be more serviceable if it showed the kings of Israel and of Judah in parallel columns. We shall be interested to see the reception which this new Sunday school series will receive. It is so different from the Peloubet and Tarbell lessons that it should be bought as a supplement to them. Its material is new, not copied from commentaries. There is no heterodoxy, no higher criticism, in it. Its homiletical treatment makes it suggestive for preparation of sermons or prayer meeting talks.

The Superintendent's Helper. Henry H. Meyer, 40 cents. Methodist Book Concern. This is a vest pocket book of Sunday school lessons for 1922, similar to Moore's vest pocket volume published by our Southern Baptist

Sunday School Board. It does not give as careful explanation of each lesson as Moore's book does, but has these features of value for a Superintendent: Ten Commandments, Lord's Prayer, Apostles' Creed, Standard for a Sunday school, summary of attendance by classes for 52 Sundays, teacher's roll, tabulated list of the International Graded Lessons for schools which use that series. Then follow digests of the improved uniform lessons indicating the different treatment planned for primary, junior, intermediate, senior, adult grades. There are short articles on grading and organizing Sunday schools, camp fires, boy scouts, vacation Bible schools, etc. For a traveling man, Moore's book is more valuable. For a superintendent, this is more serviceable. It would be of very little value to any one except a Sunday school superintendent, because the lessons are not fully enough explained.



There's lots o' new auto models, but so fer nobuddy ever got up a new mortgage form.

If there's anything that gives a farmer a warped view o' life, quicker'n a six weeks dry spell, it's sellin' a hide an' then buyin' a pair o' shoes.

A pretty good firm is Watch & Waite, And another is Attit, Early & Layte; And still another is Doo & Dairet; But the best is probably Grinn & Barrett.

Mistress—"Bridget, I told you twice to have muffins for breakfast. Have you no intellect?"
Bridget—"No, mum; there's none in the house."

"What's the fuss over there in that corner?"

"Lady sending a telegram."
"I know that. But why the facial contortions?"

"She's trying to tell her husband what she thinks of him in ten words."

An Indiana peddler has filed suit for \$10,000 damages against an autoist that ran into his three-legged horse and broke its wooden leg. The peddler alleges that his horse was "bruised and humiliated" to that extent by the accident. The horse, which has worn the wooden leg for five years, has had a troubled career. On one occasion his wooden leg caught fire and the entire fire department of Hammond, Ind., was called out to extinguish the blaze.

An old couple in the South were much distressed, owing to heir increasing poverty. Thinking their son in the North would help them, they wrote, stating their trouble, and saying that if he did not aid them they would be obliged to go to the poor house.

A couple of weeks passed, and then came a letter from the son, saying: "My dear parents—Just wait another week and I'll come home and go with you. Your affectionate son."