

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 18

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, January 5, 1922

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THE CHURCH.

We call attention to the article in this issue by Bro. J. E. Skinner setting forth the doctrine of the "Church" as it is generally accepted among Baptists and with which we agree. Our readers will understand that the position presented by Bro. Paul R. Hodge in former issue of the paper is not that of Baptists on the whole and which, we think, has been successfully refuted by the splendid statement by Bro. Skinner.

LOOKING FOR THE LORD.

We have great regard for those Christians who are sincerely expecting the immediate Second coming of our Lord. We do not agree with them in all they allege as the grounds of their belief; but it is very clear to our mind that they are not wicked people. They may be doctrinally unsound but they are evidently not spiritually impure. The visible, bodily appearing of Jesus Christ is the one thing above everything else that the bad man does not want to see. With a great many people, the desire is father of the thought and colors their views of all Scripture teachings about the Lord's return. But this longing to see Him, if it is genuine, is one of the highest and holiest impulses of the redeemed soul.

HALF BAKED.

Ephraim was a cake not turned: that is to say, the people of the tribe were nationally and religiously half-and-half; characterized by unstable ways and divided purposes. They were like a biscuit burnt on one side but dough on the other!—either overdone or else underdone. The man who is faulty on one side is also faulty on all sides; without symmetry, out of balance and having every part out of proper place, and being normal in no respect. How many people see only one side of a situation, and limit their vision to it until their gaze becomes fixed and they look at it with bleared eyes! How many fling their thoughts on the hot-iron of experience, which when once deposited are thereafter neglected, until their notions all are half-baked! How few people comparatively watch their thinking closely enough to turn their thoughts over at the right time!—and let them brown nicely on both sides.

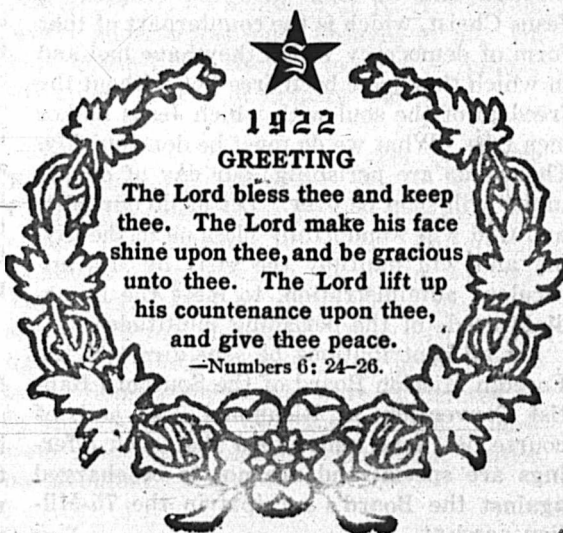
THE CAMPAIGN FOR SUBSCRIPTIONS.

Ten thousand new paid-up yearly subscriptions is our goal. Indications are that it will be reached with a margin besides. Associational managers have been appointed, and with their assistance, suggestions will be made to every church in the State asking for action on the matter, and for a hearty cooperation in making the Campaign abundantly successful. We must get the Baptist and

Reflector in the hands of a much larger number of people in order to enlist them for the great denominational tasks that are ahead.

Churches will be requested to make the campaign among their members at such time as suits best, and those which secure their full quota will be honorably mentioned in the columns of the paper. We hope next week to publish the list of Associational managers together with allotments to each Association.

The price is only \$2.00 per year; payable in advance. The reduction in the price can be made without any danger of deficit if the circulation is greatly increased. Let us stand ready to go forward at the opportune moment into this campaign for new subscribers—any time between January 1 and March 12.



UNIFORM MARRIAGE LAWS.

A resolution is before the Judiciary Committee of the Senate proposing an amendment to the constitution of the United States and authorizing Congress to enact uniform marriage and divorce laws. We think this is timely and well, and hope that such legislation will be passed without delay. Marriage is a universal law, and as regards civil authority for it, whatever States' rights are involved are rightly superseded by those of the nation which alone can represent the interests of all the people. State's rights are seriously disregarded when one state recognizes a marriage which is illegal in another, and when it grants a divorce on grounds which are not considered valid in another. Of course, the solution of the divorce evil can not be found alone in laws governing marriage. The proposed law of a nation-wide range might possibly grant easy divorce for all the states; or later become amended into such a law, in which event the moral menace would be increased rather than diminished. But federal statute would most assuredly mean stricter regulations governing marriage and divorce. We merely wish to say that legislation will be helpless

to remedy an evil without a healthy, righteous public sentiment to support it. It is high time the national government should take a hand in the matter and, as far as legislation can accomplish it, stop the orgy of divorces which every year are making thousands of women worse off than widows and tens of thousands of children more orphaned than the fatherless. In the meantime let every effort be made by Christian people to uphold the sanctity of marriage in the public mind, and to elevate the social ideals of all our young people.

DOCTRINES IN RELATION TO MISSIONS.

All generally accepted and well-defined Christian doctrines, though they differ so much that they are opposite in their forms, converge at the point of a common missionary interpretation. The "Primitive" or "Anti-missionary" Baptists, who hold strongly to the doctrine of election, declare that they are not sent, nor authorized, to preach to any "but to the lost sheep of the house of Israel," meaning the elect. They are not far wrong in their sense of duty, but they err grievously in their application of its real meaning. They limit the field in which "the lost sheep of Israel" are to be found: they presume to know the pasture in which "the sheep" await the coming of the messenger of life. A consistent and logical application of the doctrine which they allege as a sufficient reason for not doing missionary work would send them out into all the world; if they wish to know who the "lost sheep" are, let them preach Jesus Christ to every creature and they will find out because the sheep will heed the Shepherd's voice when once they hear it. He Himself said "Other sheep I have which are not of this fold."

Another, and the opposite doctrine is that of man's complete free agency, the popular statement of which is "Free grace and never dying love." If grace is free, man must be free to accept it: if it is free to one man, it must be free to every man, and if free to all, it is not more so to one than to another. All who enjoy the riches of God's abounding grace in Jesus Christ should realize that "free grace" is to be accorded also to the "gentiles" who have not hitherto known Him; and that is not free to the believer in one land except as he participates in a gratuity which is common to all who will believe. There is no escape from the missionary obligation, from whatever angle of Christian doctrine one may look at the world situation or his relation to Christ. The Word of God is so thoroughly missionary in spirit that even when it is torn to fragments by hostile and diverse interpretations, the pieces cry aloud the wonderful and universal mission of the Gospel of Jesus Christ.

Baptist and Reflector

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EDITORIAL

NEW YEAR RESOLUTIONS.

Whatever may be the occasion of a good resolve, the consequences of it are beneficial even if not entirely fruitful. A sincere aspiration for better things is something of a reward in itself. However, it is better not to vow than to vow and not pay; but by the term "vow" here is meant a public profession or pledge where delinquency would be dereliction and failure would be equivalent to abrogation. It is one thing to fall short of one's good intentions, and quite another to joke with one's word; the one is an involuntary fall from a worthy standard, which is apt to be but temporary; while the other is a deliberate plunge from a high position and pretension, which is sure to be hurtful. Most proverbial "New Year Resolutions," however, are negative, and therefore have been more or less unfruitful and hence are correspondingly ludicrous. They have consisted chiefly in declarations of petty reforms in which the penitent operated on his own conscience with the edge of a resolution to quit something! They were usually lacking in depth of conviction because they did not arise directly from a religious sense quickened by the Holy Spirit, although a naturally worthy impulse was present. To be effective, a thing must not only be good, but must be good enough—there is no purely negative virtue which is sufficient within itself to do away with vice. There must be the active agency of the Spirit of God in the soul producing a constitutional recoil from moral evil and a heart-hunger for righteousness. Let our New Year resolutions (and may there be many of them) be conceived in our hearts out of an unutterable longing for a closer fellowship with our Lord during the days that are ahead.

RELIEF FOR RUSSIA.

We wish to call special attention to the calls of our Foreign Mission Board for contributions for the relief of suffering in Russia, and particularly, since our Baptist people

there are in such dire distress. They are of our household of faith, and we owe it to them by the bonds of Christian fellowship to minister to their great need.

We urge that our people make their contributions through the Foreign Mission Board. Other agencies are calling upon them, and all worthily; but there is special advantage in Baptists giving to this cause through their own agency, both that it might be administered to our brethren in Russia and for the reason that relief work under Baptist auspices in that country just at this time would be tremendously strategic for the spread of our faith among all the people.

Sovietism has failed, and the destitution of Russia is a terrible example of its utter weakness. That the people have brought this distress on them is no reason that we should not go to their relief. It is a pagan spirit which leaves the victim, who has made his bed hard, to lie on it. The spirit of the Christ is first to warn against a wrong course of life and is likewise first to go to the rescue of the unfortunate who has disregarded the warning and brought disaster on himself.

We have the supreme opportunity of all times to prove to the people of Russia the value of a democracy that is saturated through and through with the religion of Jesus Christ, which is the counterpart of that form of democracy which they have had and in which they have been free but without the freedom of the soul with which Jesus makes men free. What we do must be done quickly. Thousands are perishing; our day of opportunity will soon be over. Let us do our best, and God will wonderfully bless us in the giving and will multiply the gifts by His miraculous administration, to meet the immediate needs of the perishing multitudes.

Let all contributions be sent direct to the Foreign Mission Board of the Southern Baptist Convention, at Richmond, Va., and, of course, let it be understood that such offerings are special and are not to be charged against the Board's receipts in the 75-Million account.

"INTER-RACIAL PROBLEMS."

It is doubtless a little unfortunate that the relations existing between the races should be considered problematic. To speak of them as such unquestionably substantiates in the popular mind their character as such. Still we cannot deny the fact that the problem exists and that it can not be removed merely by discarding the name by which it is generally known.

While there are many sides and phases of the situation, educational, social, economic, and religious, there is no doubt that the religious is the fundamental condition underlying all other requisites to its solution. In fact we do not think there can be harmony brought about on any other level or in any other way if this condition is ignored. The Baptists of the South enjoy a high degree of respect at the hands of Southern negro Baptists and in whatever degree they may be inclined as a people to imitate our ways, we to the same extent occupy a vantage-ground for service to them.

Our common religious faith lends itself to a proper adjustment, not extinction, of dissimilar racial or personal characteristics,

and recognizes the place of the major as well as that of the minor and obligates the stronger to help the weaker, and requires each to respect the position and personality of the other. Paul wrote to Philemon concerning Onesimus, his runaway slave, who had been converted under the Apostle's ministry and who was sent by him back to his master with the message, "For perhaps he was therefore parted from thee for a season, that thou shouldst have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord."

The gospel of Jesus Christ is a tie which touches the seat and source of life with a welding power, and though the issues therefrom may flow out in different directions they radiate from a source which does not permit them to form any countercurrents.

We believe heartily in the wisdom of Southern Baptists in the action which has been taken by them for rendering service to the negroes, with special mention of the department of Home Missions which includes them among our beneficiaries, and of the seminary to be erected in Nashville, Tennessee, in the construction of which we lend our aid. Through their leaders, the masses of the negroes can be more effectively reached than by any other means. There would be considerable objection to direct methods, chiefly for the reason, in our own mind, that it would not be sufficiently productive. But as we may help to make the negro Baptist ministers more efficient, we make a substantial contribution to an adjustment of relations between the races on a basis which promises enduring results.

J. D. Kiefer, clerk, reports: "The First Baptist Church, Washington, D. C., under the pastorate of Dr. Henry Allen Tupper, passes into the fourth year of Dr. Tupper's services this week. During this period a veritable revolution has been wrought in every department of church life. Hundreds have been added to the membership; the congregation, representing many states of the Union and prominent officials of the government, have increased greatly; offerings to missions and benevolences have grown ten-fold; every Thursday evening the lecture room is filled at the devotional services, where new members unite week by week; a complete organization of the church has been effected and the whole body is being grouped for service under appropriate officers and chairmen of committees. A band of over two hundred young people associated with the B. Y. P. U. meet each Sunday night and are enthusiastic in their practical and spiritual work. The attendance at Sunday school has doubled. Preparations are now being made for the celebration of the one hundred and twentieth anniversary of this historic church next March."

* * *

Brother N. B. Fetzer, 161 8th Avenue, North, Nashville, Tennessee, will be statistical secretary of the Convention for the coming year. Pastors making change in address are earnestly requested to notify him of such changes so that they may be noted in the Convention's official pastors' list.

Thursday, January 5, 1922

BAPTIST AND REFLECTOR

Page Three

News and Views

Brother S. R. Prock, of Ocoee, Tennessee, is one of our faithful rural pastors and workers. He has held meetings in a number of points in Georgia and Tennessee.

* * *

We wish to call attention to the ad of the Sunday School Board, appearing in this issue, and to urge as many of our people as can do so to attend the meeting in Mobile in February.

* * *

Brother J. W. Slaton, evangelist of Dayton, Wash., wishes to say to his brethren in Tennessee that he would like to correspond with any pastor or church in the state regarding dates for revival meetings.

* * *

Rev. J. H. Hubbard, of Franklin, was painfully injured by an automobile Wednesday night, December 28, 1921. We are glad to report that his injuries are not likely to keep him indoors more than a couple of weeks or so.

* * *

To one and all who remembered the Baptist and Reflector, or the editor, with Christmas and New Year greetings, we desire to express our hearty appreciation, and to wish for them many, many blessings in the year ahead.

* * *

Ex-Governor T. W. Bickett, of Raleigh, N. C., died almost suddenly Sunday, December 27, at his home in Raleigh. He was a man of conspicuous legal and administrative ability.

* * *

The death of Henry Watterson, at Jacksonville, Fla., December 22, removes from the field of American journalism one of its most brilliant workers. For many years he was editor of the Courier-Journal of Louisville, Ky.

* * *

The Glasgow Church, Kentucky, recently enjoyed a great revival. There were ninety additions to the church. About fifty subscriptions were secured for the state paper, the Western Recorder. The pastor, Dr. Pope A. Duncan, was assisted by Evangelist T. O. Reese, and singer, T. H. Farr.

* * *

Home Board Evangelists Raleigh Wright and W. C. Grindle have recently held two fine meetings in Missouri, one at DeSoto with sixty-seven additions, and the other at Mobely with 119 additions. These meetings were especially characterized by the unusually large number of grown people, the most of whom were men, who joined the churches.

* * *

The campaign for new subscriptions begins January 1 and is to close March 15. We are asking of all the churches a certain number of new subscriptions each; and we shall be glad to credit these churches with every new subscription sent in to us before any special general canvass is made if the new subscribers will mention their church when they subscribe.

To our subscribers who are in arrears with their subscription for 1921 and who are therefore due \$2.50 renewal, since the new price of \$2.00 applies only after January 1, we wish to say that we shall be glad to give as a premium for their renewal at \$2.50 the Sunday School Board's beautiful new calendar for 1922, this offer good till February 1.

* * *

Rev. W. H. Moore, who as city missionary organized Calvary Baptist church, Memphis, Tenn., and who has since held important pastorates in North Carolina, has just closed his first year's pastorate with Bainbridge Street, Richmond, Va. There were eighty-five additions to the church, fifty-five by baptism. The church house was greatly improved and beautified. The total contributions reported was \$6,614.20 in excess of the total contributions for the previous year.

* * *

Miss Ruby Wallace, corresponding secretary, writes: "The Baptist Young People's Union of Union Church, near Chesterfield Tenn., met Sunday afternoon November 20, for the purpose of reorganizing, that we might do better work. We elected all necessary officers, have twenty members, which are divided into two groups. Sunday night, November 27, we had with us W. H. Preston, whose address was much enjoyed by all. On motion the Union decided to meet on Sunday afternoon instead of Sunday night."

* * *

The last two monthly reports of Home Board Evangelists Raleigh Wright and W. C. Grindle reveal some very satisfactory results. They labored 118 days. More than \$1,400 were paid them for their services. There were added to the churches that they served 276 new members. They distributed more than 150,000 pages of religious literature. Some 3,000 people were ministered to by them outside of the church house. There were many other blessed results that cannot be tabulated.

* * *

The Busyman's Class of Temple Baptist Church, Memphis, elected officers for 1922 as follows: Charles C. McRae, president; Dr. J. A. Hughes, first vice-president; V. M. Crane, second vice-president; E. F. Curry, third vice-president; C. N. Wood, secretary and treasurer; L. A. Hyatt, assistant secretary; Homer L. Higgs, chairman publicity committee. President McRae called a meeting at once of the officers looking forward to efficient class organization and enlistment campaign. It is the purpose of this class to enlist wide-awake business men in Sunday school work conducted in a modern way.

* * *

Since the revival, which was conducted by Evangelist E. Floyd Olive, the Iron City Baptist church has taken on new life. They have organized a W. M. S., two B. Y. P. U.'s, and a new board of deacons has been elected. On Sunday, December 18, 1921, the following brethren were ordained to the office of deacon: T. W. Hensley, K. D. Gibson, Joe McMackin, J. T. Berry and L. M. Bromley. Prospects for a beautiful and commodious new church building within the next year are very encouraging. Evangelist E. Floyd Olive makes his headquarters in his old home town, and has been called as supply pastor.

December 27, Pastor W. A. Masterson writes from Fountain City: "We have just closed a very successful year's work with the Bethel Baptist Church, Townsend, Tenn. One year ago when I took charge they had no organizations in the church except a Sunday school. Now we have a W. M. U. that is doing good work, also a thriving B. Y. P. U. and a splendid mid-week prayer meeting. The Sunday school for December averaged something like one hundred and fifty. During the year there has been about thirty additions to the church, mostly by baptism. The church enters upon the new year with renewed interest."

* * *

Concerning Wartrace church, Brother G. A. Ogle, pastor, writes: "Since accepting the work at Wartrace in October the church attendance has increased greatly. At both services Sunday the house was well filled with responsive listeners. Every department of church work shows a great forward move. The B. Y. P. U. was reorganized with fifty enrolled. The Sunday school has gone up twenty per cent. The pledges to 75-Million Campaign are being paid. A tithing campaign will be put on in January. The outlook along all lines is very flattering. This is a splendid town, and the church a great, live force for good. I am sure my half time with this great body of willing workers will count much for the building of God's kingdom."

* * *

Brother Chesley L. Bowden writes from Union University, Jackson, December 22: "Increase of work has forced a resignation at Puryear, Tenn. A stay of only a year with them was possible since two other fields have moved up. Somehow they all became 'hungry.' A one-half-time church went to full time and two one-Sunday-a-month went to one-half time each, all at once, when something had to be done. We will have services at Brighton, Tenn., every Sunday and at Pleasant Grove twice each month.

"The field at Puryear is a rich, ripe one. Three churches—Byrd's Creek, Cottage Grove and Puryear—want a man on the field to live in Puryear, at which place he will preach two Sundays per month. They are a fine people, appreciative and responsive. All they need is a leader. Brother Sam Culpepper is the one to whom to write."

* * *

From Jonesboro Brother W. N. Rose writes, December 24: "I recently made a visit to Rev. O. C. Peyton, D.D., whose home is at Jefferson City, and found him in a helpless and very serious condition. He has served faithfully and well for many years and has so many good friends that do not know of his paralyzed state, and that he is poor and needy. Many friends at Jefferson City, White Pine, Del Rio and other places near by are responding to his wants in a generous way, and he and his noble wife are so grateful to all. Mrs. Peyton is nursing him tenderly, but her friends are fearful that she is overtaxing her strength. I want to ask their many friends to pray for them and render all the help they can at this trying time. They are the Lord's worthy servants and should not be forgotten."

Contributions

BAPTISTS IN RUSSIA SUFFERING.

By J. F. Love, Cor. Sec.

On Dec. 22nd, the American Relief Administration, New York, wired Corresponding Secretary J. F. Love, as follows:

"Please transmit Love, Richmond, Virginia, Baptist Committee From Gill, Urgent, send food drafts for suffering adult Baptists. American Relief Administration work mainly for children. If possible wire me through American Relief Administration, New York several thousand drafts."

The above telegram is significant. It shows that in addition to the great suffering among children, our Baptist people are suffering, not only for clothing, which Southern Baptists are sending in liberal quantities, but for food. This food can be purchased only as the Board receives special cash offerings with which to buy it. A note from the Relief Administration, covering the telegram, says: "If you desire to send a food remittance to Mr. Gill, we will be happy to cable it for you. Food, as you know, will be delivered at cost in Russia."

We have, therefore, a perfect arrangement for handling this relief. Money sent to the Foreign Mission Board for this purpose can be cabled Dr. Everett Gill, the Board's Representative in Moscow, without expense to the Board, and he can thereby buy food at its cost to the American Relief Administration and deliver it promptly to our starving brethren and sisters. We think we do not need to add anything to this appeal.

A CHURCH BEFORE PENTECOST.

J. E. Skinner.

The writer of this article desires and will have no controversy with any of our brethren on this subject, but feels that, in view of the fact that occasional statements appear in our papers that the New Testament Church had its beginning on the day of Pentecost, and in view of the further fact that he has never seen in the Baptist and Reflector a presentation of the generally accepted view among Baptists on the subject, it might not be amiss to present as briefly as possible that view also, namely, that Jesus established His Church while He was here on earth.

1. The Lord told Zechariah (Zech. 6: 12, 13.) that "the MAN whose name is The BRANCH" should "build the temple of the Lord," referring no doubt to the church. "That the church was referred to as the 'Temple of the Lord' is seen not alone in the Old Testament but in the New as well. (2 Cor. 6: 16.) If the reader will turn and read the prophecy referred to above, three facts will be observed: First, that Christ, did the work referred to while here, as "The MAN whose name is the Branch;" Second, that after He did so He was to sit upon His throne and "bear the glory" of the work He

had done; and Third, that the throne referred to was the throne of His Priesthood, which He occupied when He ascended to the Father.

2. Paul declares that "God set some in the church first apostles," etc.—referring to the gifts—, and the last mentioned in the passage—the gift of tongues—was set in on the day of Pentecost. (1 Cor. 12: 28.) Could the apostles have been "FIRST" set in the church on Pentecost when three thousand were added that day?

3. Referring to the work of building His church, Jesus declared that it was His own personal task, (Matt. 16: 18), which is in perfect accord with Zechariah and others, and then in Jno. 17: 4 He tells the Father about having "called out" His disciples and says, "I have finished the work which thou gavest me to do. They are not of the world, even as I am not of the world." The whole context shows that the work which had been "finished" was the "Calling out" of the disciples and the establishment of His church.

4. In Matt. 18: 15-20, Jesus refers to the church as being already in existence, and as having been in existence ever since they had been meeting, going and laboring in His name, which they had been doing since He first sent them out. When they returned from a tour through Galilee, they said to Him, "Even the demons are subject to us in thy name." (Luke 10: 17.)

5. The ordinances—baptism and the Lord's supper—which are universally recognized as church ordinances, were both given by the Lord Jesus before He left the earth. (Jno. 4: 1, 2. Matt. 26: 26-28.) How could he give ordinances to a thing that was not in existence?

6. Paul declares that the commission that was given by our Lord (Matt. 28: 19, 20), was given to the church. "To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3: 10.) The commission was given before His ascension. Paul says it was given to the church. Therefore He had a church before His ascension.

7. The apostle Paul also declares that God gave Jesus to be "Head over all things to the church" "when He raised Him from the dead, and set Him at His own right hand in the heavenly places." (Eph. 1: 20-22.) Observe first, that God couldn't have given Him to be Head over all things to a thing that was not in existence. Second, that He was given authority over all things to the church at least ten days before Pentecost; and Third, that Jesus Himself announced that, "All authority, both in heaven and on earth" had been given into His hands at the time He gave the commission. (Matt. 28: 18-20).

8. In Psalms 22: 22 the Psalmist represents—by prophecy—Jesus as saying, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." In Heb. 2: 00 the writer declares that prophecy fulfilled, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Jno. 17: 6 has Jesus telling the Father He had fulfilled this prophecy, and in Matt. 26: 30 the very time and place of its fulfillment is pointed out;

"And when they had sung a hymn, they went out into the mount of Olives." Thus Jesus sang *IN THE MIDST* of the *CHURCH* before His death on the cross—fifty days before Pentecost.

9. In the first chapter of Acts it is pointed out that when the eleven returned from the ascension scene they gathered the church together—"About a hundred and twenty NAMES"—and began their preparation for Pentecost, not alone by praying, but by transacting business that was necessary to be done—one of the items being the election of a successor to Judas, which was done by a vote of the whole body assembled—ten days, mark you, before Pentecost.

10. This church of at least "a hundred and twenty names *TOGETHER*" already, received "three thousand" additions on the very day of Pentecost." And there were added unto them the same day about three thousand souls" (Acts 2: 41.) Mark you, the total number of about three thousand were added to a number already "*together*." But the question as to what they were added to is easily settled by reading the closing verse of the same chapter: "And the Lord added to them—"the church"—day by day those that were saved." (Acts 2: 47.) Am. R.

Now, could Jesus as "*The MAN*" have built His church on Pentecost when He had already gone to glory? (Zech. 6: 12, 13). Could the apostles have been "First in the church" if it had been established on Pentecost, since three thousand got in that day? (1 Cor. 12: 28) Could Jesus have personally built his church on the day of Pentecost as Zechariah said He would, and as Jesus twice said He did, when He was at that time with the Father in glory? (Zech. 6: 12, 13. Matt. 16: 18. Jno. 17: 4.) Could Jesus have referred to the church as already in existence, meeting and praying and casting out demons and setting disagreements among themselves, if He had had no church till Pentecost? Matt. 18: 15-20. Luke 10: 17.) Could Jesus have committed the two church ordinances to His church, as Paul said He did, if there had been no church till Pentecost—ten days after He ascended? (1 Cor. 11: 2, 23.) Could the commission—which included the observance of the ordinances,—have been given by our Lord to the church, as Paul teaches that He did, if there had been no church to receive it till Pentecost? (Eph. 3: 10) Could Jesus have been made Head—or given authority—over all things to the church, as both Jesus and Paul said He was, when God raised Him from the dead, if there had been no church till Pentecost? Could Jesus have sung "*in the midst of the church*" as David said He would, and as Paul and Matthew said He did, if He had had no church till Pentecost? Could they have had a church roll of "A hundred and twenty *NAMES TOGETHER*" ten days before Pentecost, if there had been no church till then? Could the "Three thousand that were *ADDED*" on the day of Pentecost have been added to nothing? In view of all these facts, how can any one fail to see that it was upon the church that the promised power for its holy task came that glorious Pentecostal Sunday morning? Fayetteville, Tenn.

FEEDING THE FAMISHING.

The Foreign Mission Board, in view of all the facts connected with the urgent appeals which are being earnestly pressed upon the attention of our people for relief of the suffering in Europe, feel impelled to make this statement to our pastors, Sunday School superintendents, missionary leaders and indeed to all our Southern Baptist host.

The Board under an arrangement, which has been reported to the Southern Baptist Convention and approved by them, is under obligations to contribute to European Relief Work (which includes work in a part of the Near East) for two more years at the rate of \$167,000 a year. This money is to be used to feed the starving and clothe the naked in those countries in Europe in which Baptists already have their missions. It is to be used primarily but not exclusively to help our Baptist people.

Recently in a surprising way Russia has been opened to us. In that great country there are millions of starving people. Nowhere on the face of the globe is there more dire or urgent necessity. We are told that \$15.00 will feed a starving child from now until September, 1922.

In order to keep our people in line and to see that their gifts are economically and judiciously administered, the Southern Convention at its last session recommended that all contributions for relief of this kind be sent to the Foreign Mission Board at Richmond, Va., and that the givers refrain from designating their gifts so that the Board might be left free to use the money where the need was greatest.

We would not divert a dime of money given to meet any specific need. We are in cordial sympathy with every effort which is being made by other relief organizations to meet the great necessities of the case. But our Baptist people must not forget that while they have upon them obligations, which all other people must have, to do their part toward the relief of dreadful suffering wherever found, they have also *special obligations* in connection with their own work and with their own people.

The Foreign Board is handling both cash and clothing for Russia. The Southern Baptist press has recently given full directions as to how packages of clothing are to be shipped. Shipping tags can be secured from the Woman's Missionary Union State Secretary. All cash contributions should be sent to the Foreign Mission Board, Box 1595, Richmond, Va.

The Board is taking every precaution to see that the distribution of clothing thus provided and the expenditure of the money sent are judiciously and properly made. Dr. Everett Gill, our representative in Europe, is in Moscow, Russia, and will be joined shortly by Rev. Hoyt E. Porter, and they will have charge of this work.

As Mr. Porter is going out as a missionary and Dr. Gill is already in our European Mission work, the Foreign Board has been able to add this relief business to its volume of work without expense to the relief funds. The givers will therefore note that practically every dime they send to the Foreign

Mission Board for relief work will go directly into food for the starving.

There is no time to lose. The dreaded Russian winter is at hand. Without sufficient food and clothing, the sufferings of these helpless thousands must be immeasurably increased and the death rate correspondingly high. We beg therefore of our pastors, elect ladies, Sunday School officers and teachers, missionary societies, that they will find a place somewhere for extra gifts, that is, gifts outside of their pledges to the 75 Million Campaign, to be made and forwarded to the Foreign Mission Board, for this humane purpose.

R. H. Pitt, Len G. Brogton, R. E. Gaines, W. A. Harris, W. T. Clark, L. Howard Jenkins, W. E. Bibson, C. A. Jenkins, L. J. Powell, R. A. Williams, B. M. Gwathmey, W. G. Mahone, J. D. Crump, S. B. Woodfin, R. D. Garcin, J. J. Wicker.

BAPTIST STUDENT RELIGIOUS ACTIVITIES.

B. D. Gray, Corresponding Secretary.

In sending out the notice concerning the election of Mr. Frank H. Leavell, as Secretary of the Baptist Student Religious Activities Committee, Dr. Love's name was omitted through an inadvertence for which I assume responsibility and have explained to Dr. Love.

Of course it is known that the Foreign Mission Board along with the other bodies mentioned is concerned officially in the work.

So the full committee consists of the following: B. D. Gray, Chairman—Home Mission Board. I. J. Van Ness, Secretary—Sunday School Board. J. F. Love, Foreign Mission Board. W. C. James, Education Board. Miss Kathleen Mallory, Woman's Missionary Union.

QUESTIONS ANSWERED.

By Emmett H. Rolston.

Question 1.

Do tithers send all their tenth to the Board, or does a part go to help maintain church, pastor, Sunday School, etc.?

Answer.

The tithe covers all contributions for religious purposes. Under ordinary circumstances, I should think a half of it, or 50 per cent of the income, might well be expended on the local church work and a similar amount sent for missionary and benevolent causes. This is just my own idea, varied according to local conditions, and the conscience of the contributors and of the churches.

Question 2.

What is the Southern Baptist Convention?

Answer.

A group of messengers from various independent Baptist churches, who come together for conference and discussion, and to devise ways and means for the extension of the Kingdom. It has no authority or control over the churches which are represented, but the consensus of opinion of so influential a body, of course carries weight in fixing denominational policies.

Question 3.

Did the State Board of Tennessee set aside any money for Roger Williams University?

Answer.

It did not. In some southern states, this is being done, but in Tennessee and Kentucky, it was the judgment of the brethren not to do so, and none of the 75 Mission Campaign money is used in that way in this state.

Of course, if any one should see fit to make a designated remittance to our State Treasurer for the Roger Williams University the remittance would go to that object, as it does to any other object. We have to regard all designations.

LET IT CONTINUE.

J. T. Henderson, Gen. Sec.

While the reports from the Tithing Campaign are not coming as rapidly as we might desire, the situation is by no means discouraging. It takes time to set up an effective organization and to give the people the education that the cause demands.

This immediate effort is to continue with increasing momentum until May 1, 1922, when it is hoped that full reports may be sent in for the report to the Southern Baptist Convention. While the present Campaign closes May 1st next, the teaching of Stewardship should be as continuous and unceasing as the proclamation of the doctrines of grace.

Echoes.

The Central Baptist Church of Fountain City, Tennessee, which has two hundred and fifty members, reports one hundred forty-five tithers and will add others; the Fifth Avenue Baptist, with some three hundred and eighty members, has enrolled two hundred tithers and hopes to make it almost unanimous. After a recent talk in the First Baptist Church of Williamsburg, Kentucky, one hundred and seventy people announced themselves as tithers. W. D. Hudgins reports one church in the Duck River Association, Tennessee, with only twenty-six members that has sent in a list of twenty tithers. Brother Hudgins expresses the opinion that this Association will reach its quota.

Knoxville, Tenn., Dec. 16, 1921.

WHERE OUR TAXES GO.

Writing in the World's Work for September on "Where our Taxes Go and Why," David F. Houston, formerly Secretary of Agriculture, and later Secretary of the Treasury, says of the budget estimates for 1921 and 1922: "The striking thing is that practically all the huge total for the first year or more than \$4,800,000,000 except about 401 million, is for war. For the second year, all except approximately 540 million out of more than \$3,800,000,000 is for war."

The expenses for future wars, estimated at \$1,766,464,000 for 1921, and at \$1,580,896,000 for 1922, can be controlled, Mr. Houston says, in only one way—namely, "by removing the causes of war, by participation in an association of nations to enforce peace, and by disarmament through agreement."

THE "D., P. AND Q." DEPARTMENT

AND AS I LOOK.

I was about to say, when the editor called for copy, by wire, that as I looked out on the religious world, I saw a number of denominations striving with great earnestness and at large expense, to promote the religious ideas and ideals for which they stand. And in doing so, they often come into sharp competition with each other. And sometimes it almost amounts to opposition. This seems rather queer to me. I shall have to look around and see if I can find out for myself about these matters. I am going a little closer and find out for myself if I can. These penetrating eyes may be able to see into things. Anyhow, I mean to try it.

"Good morning, Brother Presbyterian. I have been looking over the religious field, as I have come on a tour of inspection. And I find a good many of your people. They have a good name, and from my limited acquaintance, I think they deserve it."

"Thank you," he said. "We are trying to do what the Lord Jesus Christ wants us to do. And it appears to us that we ought to be well thought of. We are trying to do no one any harm."

"But are you not against the Baptists?" I asked. "We, too, are trying to do just what you say, and we do not seem to be doing quite the same way. You are against the Baptists aren't you?"

"Now, I hardly like that way you have of putting it. I would not like to be regarded as against the Baptists. They are a fine people, true to their convictions, when it sometimes brings down on them rather unfavorable criticism. And they know what those convictions are, too, I can tell you. But I wish they would not be everlastingly thrusting those peculiar notions right into our faces. I like our Baptist people. But to tell you the truth, they sometimes get us into a pretty narrow corner."

"That's interesting. Tell me how they manage to do that, for you Presbyterians are understood to be well educated. If they put some persistent questions, you ought to be well able to take care of yourselves, I should judge."

"Oh, they are continually asserting the scriptural correctness of their mode of Baptism. And to say the truth, not to be repeated, you understand, they are really right about it. We know that."

"If they are right in the matter, why do you Presbyterians object to it?"

"Well, if we admit that, then we have also admitted the very contention that lies back of that, which is that theirs is the true scriptural church."

"Why should you object to that?"

"But that is not all. They say that our church is too late in making its appearance in history to be regarded as on a parity with theirs. They insist that Jesus Christ organized their church, and that he has kept it alive through all the centuries, and that what they have now, is the lineal descendant of the original type."

"Oh, that ought to be easy to answer for men who are so well versed in history."

"Why don't you answer them, and put them out of business?"

"We can't do it. The histories are against us, and some of our great scholars in former days, admitted what they contend for, and we are in a fix, when we try to get around it. If they would let up on that, we could soon get together, and then we would take the world."

"Since you cannot answer them, nor keep them off that string, what do you propose to do about it? You do not think of joining the Baptists, do you?"

"Not at all. We propose to focus attention on some other things which we can take care of, and thus to keep the world believing that one church is as good as another. They are a hard people to convince, for they know their Bible, and when they begin to quote the Bible it just kinder paralyzes us."

"And that is why you try to hinder their progress, is it, this everlastingly insisting upon the correctness of their contention. It seems to me that I would either answer them or agree with them. Do you not think it gives you the appearance of insincerity, not to do one or the other?"

"You talk like you had gone to school to the Baptists, yourself. You let up on that string, I don't want to get into an argument, here, with you. You say that we oppose the Baptists. That is putting it a little too strong."

"You do try to hinder their progress do you not?"

"Well, let us not say it that way. We do sometimes try to get some of their members to join us, especially where one is a member of the Presbyterian church. You see we believe very much in the family, and we do hate to see a family divided. And we cannot say to one of our members that he or she ought to go and join the Baptists, because they have married a Baptist."

"I want to refer to that again. But do you not seek to get Baptists who are somewhat out of sympathy with their own church, to come and join you?"

"Well, would it not be better for people to be where they can be pleased?"

"They would be pleased only so long as you did not say or do something that they did not like, or asked them to do what they do not wish to do. Have you really added any strength to your church, when you get a disgruntled Baptist?"

"You must have some sort of second sight. It seems to me that you have a way of making one appear ridiculous in his own sight."

"Yes, I am supposed to have an invisible mask which has a keen eye that can look into people's hearts, and see what they do not say."

"Then, I do not wish to talk with you any more."

"But wait just a little longer, I wanted to ask you about those divided families. If one was a Baptist and the other a Presbyterian, would not the family be united if the Presbyterian joined the Baptists just as much as to have the Baptist join the Presbyterian? What I cannot quite understand is why you claim that you want the family united, when,

as I see it, you want a Baptist to join the Presbyterians. Tell me that now."

"Yes, there you go again. Why will people who are friendly persist in being so disagreeable?"

"I beg most humble pardon. Truth does sometimes embarrass people. So, let us change the subject. You are very much concerned about having families divided. How about having the church of the Lord Jesus Christ divided? Does that not give you any concern?"

"Oh, it grieves us immeasurably. We have long been trying to get all these branches of the church to unite. It would be so beautiful and would give Christianity a tremendous appeal before the world. As it is, how shameful to have so many churches, and how expensive. If these Baptists would just come in with us, we could carry the whole of Christendom. It seems strange to us that they do not see it."

"Would your people be willing to join the Baptist church if all the others would?"

Here he had a call to go and see some one. But we are to have another talk about this matter some day. A. Delphos.

PARAGRAPHS BY THE CORRESPONDING SECRETARY.

Lloyd T. Wilson

The Rev. D. E. Baker of Valier, Montana, who has been very successful in Evangelistic and pastoral work in the west, is inclined to return to his old State again. Brother Baker is a man of ability and is a thorough Baptist in every way. Why not some of our pastorless churches correspond with this good brother with a view to getting him to locate in his old home State once more.

The Rev. J. Jeter Johnson, formerly pastor of one of four younger Churches in Chattanooga, where he did find work, whose address is now Ridgecrest, N. C., might be induced to return to Tennessee if some of our good churches would go after him. We do not hesitate to say that this good brother is one of the very best. Personally, we could wish for his return to Tennessee. He and his most-capable wife would make a great team any where. We gladly commend them both.

The Rev. R. L. Bell of Doyle, Tennessee, one of the strongest of our preachers, is inclined to change his field if the right opening should come to him. Brother Bell is a hard worker and a sound Baptist. He is also a very able preacher of the old gospel and is a man much beloved by the brotherhood throughout the State. We gladly commend him to the Churches.

The Rev. F. M. Dowell of Fountain City, Tenn., contemplates giving up his school work after January to give his full time to the ministry. Here is a chance for some good strong Church to locate one of the best preachers and pastors in the state. He is well equipped in every way for pastoral and evangelistic work. Why not the Churches keep him busy in meetings until he sees fit to locate in a pastorate. We gladly commend brother Dowell and hope he may soon have full time work. He is pastor at Grassy Creek, one of the best country churches in East Tennessee where he has done a most remarkable work.

YOU WERE AN ORPHAN,

Or your children were orphans, would it not be a gloriously blessed thing for someone to adequately support and equip the Tennessee Baptist Orphans' Home **FOR YOU?**

YOU WERE YOUNG,

With bright mind, plastic and ready for the molding hand of Christian teachers, would it not be a gloriously blessed thing for someone to support Christian Schools and Colleges **FOR YOU?**

YOU WERE SICK,

In need of medical aid and hospital care and treatment, would it not be a gloriously blessed thing for someone to support the Baptist Hospital, our own House of Mercy **FOR YOU?**

YOU WERE OLD,

Having spent your strength as a preacher of the Gospel, or the wife of a preacher, would it not be a gloriously blessed thing if someone provided adequate Ministerial Relief Funds **FOR YOU?**

YOU WERE LOST,

Unsaved by Christ, in some destitute part of the homeland, or in some foreign clime, would it not be a gloriously blessed thing if someone sent a missionary your way to preach Jesus **FOR YOU?**

YOU MET CHRIST,

Walking your way, looking for those who will help Him bless and save the world, would it not be a gloriously blessed thing if you could say to Him, "Master, all these things have I done **FOR YOU.**"

**ALL THESE THINGS WE CAN DO
BY PAYING OUR CAMPAIGN PLEDGES.
LET'S DO IT NOW--FOR HIM AND THEM.**

Why not begin this week and pay weekly or monthly on your pledge this year?

Lloyd T. Wilson, Corresponding Secretary

Christian Education

Harry Clark, Secretary, Nashville

Is your public school teacher progressive enough to go away to summer school at least every other summer to keep growing? Twenty per cent of all the teachers in the United States attended some summer school last year. We hope that some of our pastors may be able to present the claims of our Baptist summer sessions at Carson and Newman, Hall Moody, and Union University. Plans are being made at Carson and Newman already for a summer session twice as large as the one last year, and about one hundred of the present student body have planned to take summer work.

CHRISTIAN EDUCATION.

There are 3,000 employments listed by the U. S. Department of Labor in its report. After every one of them is a statement of the educational preparation needed, and after nearly every one that you would want your son to follow, Secretary Wilson wrote: A high school education is a valuable preparation."

The First Baptist Church of Anderson, S. C., of which that stalwart leader, Dr. John White is president, gives every year \$5,000 to Anderson College as part of its regular budget. We have, in Tennessee, churches which could likewise carry a professor of the Bible at one of our Baptist colleges on their regular budget. If some West Tennessee Baptist church would take over one professor's salary at Hall-Moody or Union University, if some Middle Tennessee church would place Tennessee College on its budget, if some East Tennessee church would assume a similar responsibility toward Carson and Newman College, it would be a great Christmas gift! This action of the Anderson church is an evidence of the masterful leadership of Dr. John White. Those who heard his great address at Birmingham before the Association of Colleges and Secondary schools of the Southern States, criticizing its policies, will not soon forget it. Although the Association did not agree with all he said, he received repeated ovations for his fearlessness and his marked ability in stating his objections to the Association's policies. It was a demonstration such as few public speakers ever receive.

ENDOWMENTS.

At the Baptist Educational Association at Birmingham, Dr. Robert L. Kelly, executive Secretary of the Council of Church Boards of Education, said: "You Baptists have tackled a big job, that of adding great contributions to civilization; and it is going to take money. You have 119 educational institutions, all of them lighthouses for Christ. You must feed them with oil. Colleges need an endowment of \$3,000 for every student in attendance, and with your 32,000 students you need an endowment of \$96,000,000. Within another generation you will need \$200,000,000 in endowment for your colleges

because your attendance in your colleges will increase." "Just as Alexander the Great, after his conquest of the world, placed fourteen cities (all named Alexandria after him) at strategic centers, each an influence for Greek culture in order to make Greek culture overtop the world's thinking, so you Baptists have built 119 educational institutions at strategic points to pace Baptist ideals before the world. The fourteen Alexandrias nearly all perished, but well endowed colleges survive the centuries. Oxford and Cambridge are older than the English Empire. The University of Paris is older than the present French Republic, eight hundred years older!" This shows the wisdom of making gifts to the endowment of colleges, because the giver thus has in his life blessed thousands, centuries after he is gone. The endowments of the University of Paris are still intact after France has seen the Reign of Terror, the Communist Uprising of 1871, and repeated changes of dynasties, and changes from Kingdom to Empire to Republic. College endowments come nearer than anything else human to attaining perpetuity and safety. Money given a college on annuity is the best investment a man can make. It cannot be lost. It assures to him and his heirs a steady income and the principal is absolutely safe.

EDUCATION.

If you want a good teacher for the term right after Xmas, let me suggest that you write to our Baptist colleges. I found two fine young men at Carson and Newman available for teaching positions in January. We urge upon your pastors that if they could get splendid graduates from our Baptist colleges into their local high schools, they would get valuable assistants, because these young folks have been well trained in the Bible, in Sunday School and in B. Y. P. U. methods. Do you realize that one denomination smaller than the Baptists in this state has more high school teachers than the Baptists have?

A SUGGESTION TO B. Y. P. U. LEADERS

Have you ever had an Education Sunday in your B. Y. P. U., in which you gave time to the discussion of our schools and colleges? If you would like to give such a program, write to the Education Secretary so that he can send you literature for your program. It is important that your young people know about our educational institutions as well as about missions.

A TRIBUTE TO THE B. Y. P. U.

During this year, the Secretary of Christian Education, has been thrown intimately in contact with Secretary Wm. H. Preston and many of the B. Y. P. U. organizations; and he wants to pay a tribute to the efficiency of this work. It is amusing to hear deacons say when asked about missions or Baptist schools or the orphanage, "Ask some of the young folks in the B. Y. P. U., for they keep constantly in touch with the denominational state work." It shows how this organization is training the laymen of the future. The programs given by some of the B. Y. P.

U. groups are revelations, and one comes away optimistic as to the future of a denomination that is training its future leaders so efficiently. Mr. Preston himself is an unusual young man, consecrated, efficient, intelligent, far seeing, tactful. He has the gift of leadership in an unusual degree. Some secretaries get side-tracked on certain hobbies; but Mr. Preston keeps balanced in his enthusiasms for missions, schools, colleges, orphanages, tithing, and all the other denominational causes, presenting them all impartially. We want to thank him for the many favors he has done our colleges and schools during 1921.

STATISTICS OF INTEREST.

By Frank E. Burkhalter.

According to a survey of the Baptist development in the United States in the century from 1821 to 1921, just completed by Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information of the Baptist Sunday School Board, the Baptist growth during the period was 7,716,563 or 2,967 per cent. The larger part of this growth was experienced in the South, where there are now 6,162,500 Baptists, and where the growth for the century has been 6,019 per cent. Inasmuch as the growth in population for the United States during the century was only 925 per cent it is seen that the Baptist growth for the United States as a whole has been over three times that of the total population. It is impossible to calculate the proportionate growth of Baptists in the South with that of the population because many of the Southern states were not organized 100 years ago.

The total Baptist strength of Tennessee today is 420,516, Dr. Alldredge finds. This number is made up as follows: White Baptists co-operating with the Southern Baptist Convention 213,564; Non-co-operating white Baptists 16,952; Negro Baptists 190,000.

The non-co-operating white Baptists are classified as follows:

Predestinarian	252
Primitive	8,925
Free Will	4,681
General	1,789
Separate	220
German Baptists or Dunkers	1,285

In 1821 there were in this State eight district associations, 189 local churches, 135 ministers and 11,484 members.

The total Baptist strength of the other States within the territory of the Southern Baptist Convention is reported as follows:

Alabama	526,753
Arkansas	227,195
District of Columbia	47,064
Florida	153,553
Georgia	815,151
Southern Illinois	67,627
Kentucky	381,865
Louisiana	206,817
Maryland	40,153
Mississippi	664,953
Missouri	255,362
New Mexico	7,239
Oklahoma	163,898
North Carolina	553,722
South Carolina	399,090
Texas	596,908
Virginia	474,333

THE SHEPHERD PSALM.

Sermon by Lloyd T. Wilson

Most people have their favorite passages of Scripture and it may be very truly said of this Psalm that it holds a peculiar place in the affections of God's people. For more than thirty long centuries it has been one of the most precious possessions of the saints. Jews and Christians alike hold it dear and there are few, if they were asked, but would thankfully confess that of all the Psalms it is by far the sweetest and most precious. But while this is true, no amount of Hebrew scholarship can possibly let any one into all the fullness of its meaning. No attainment in English literature will ever initiate any student into the mysteries of a mother's love, and no attainment in oriental learning will help any one to learn the secret of the Lord which is here disclosed. Mere poetic beauty cannot confer or explain this marvelous power. The secret of it is twofold. These words are not only the language of human experience but they are also the language of Divine inspiration.

There is nothing to equal this Psalm in all the sacred books of the East, for none but the Hebrews have ever had such a disclosure of God as that in which the writer of this Psalm rejoices. To David, the shepherd with his flock was no poetical figure. From Carmel to Gilead, from Herman to the pastures of the wilderness of Paran, the green hills of Canaan were covered with flocks. On those same hills and plains Abraham, Isaac and Israel had pitched their camps and fed their flocks. With us the shepherd's trade is a very humble calling, but we must utterly dismiss such an idea from our minds if we would understand either the poetry or the parables of Scripture. Abraham and his descendants were not the only wealthy chiefs who fed their own flocks and herds. In Homer's poetry, princes and princesses are seen tending their own flocks and kings and rulers are called as in Scriptures, "Shepherds of the sheep." Rightly understood, it is an image of as great dignity as tenderness by which the Lord is spoken of as the "Shepherd of Israel."

But David was not the only one to behold this beautiful image. Moses saw it, and wondrously did the prophets foretell of the advent of a Divine Shepherd who should never cease to feed the flock of God. Isaiah cried: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom." And Ezekiel echoed and prolonged the cry: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Likewise Jeremiah, Amos, Micah and Zachariah. And thus prophetic visions were realized and prophetic voices were fulfilled when Jesus declared to His disciples, "I am the good shepherd." Later, we find Peter calling Him "the Shepherd and Bishop of our souls" and Paul styling Him as "The Chief Shepherd."

To my way of thinking this is one of the most beautiful images to be found in all the Scriptures, but if we are to clearly understand it we must carefully study both sides of the image. If Jesus is the Shepherd then believers are the sheep, so we must

not content ourselves with thinking only of the fact that He is the Shepherd, but must remember the fact that we are the sheep. It is to such consideration I invite you for a few moments.

I. To begin with, let us think of

The Sheep of His Pasture.

Why this image? Why are Christians called sheep? While the thought is very comforting, it is not very complimentary. The image is very suggestive, but these suggestions all come out of the fact of the Christian likeness to sheep.

First, it is suggestive of weakness, ignorance, silliness, helplessness and proneness to go astray. You remember the saying of Isaiah: "All we like sheep have gone astray." I would have you note in passing that a stray sheep never comes home of his own accord. The shepherd must go after him and bring him back. There is only one thing said in Scripture about this image that is complimentary to the sheep. This was spoken by the Shepherd Himself: "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." (John 10: 5.) That seems contradictory to what Isaiah said, but when you remember that Isaiah was talking about sick Christians while Jesus was talking about Christians that are spiritually well and strong, you at once see the difference. There are sheep that are well and strong, but there are also some that are sick. You will find by studying sheep that there are only three diseases among them, especially in oriental countries. They are the diseases of the mouth, eyes and feet. You know that there are only three diseases among Christians and that they are all the result of satanic infection. Now these are also the diseases of the mouth, the eyes and the feet. Listen, "The lust of the flesh, the lust of the eye and the vain glory of life." You need only to think a little to see the likeness and to make the application.

Second, this image is suggestive also of the value of Christians who are spiritually well and strong. I need not enlarge upon this thought, but leave it for you to make the application.

I have said enough about the sheep, let us now turn to the other side of the image, the place where the comfort and consolation is found. If we cannot congratulate ourselves upon the fact of our weakness, surely we can upon the fact that we have a strong One to help and defend us.

II. Let us then think for a little while upon

The Shepherd of the Sheep.

What kind of a Shepherd is he? While the Apostles spoke of Him as "the Great Shepherd" and the Chief Shepherd, I like his own designation "The Good Shepherd." And that is the point I desire to emphasize. He tells us wherein He is the Good Shepherd, but this same thought is emphasized in the Psalm of David.

First, He is the Good Shepherd because He laid down His life for the sheep. "I am the good shepherd, the good shepherd giveth his life for the sheep." (John, 10: 11.) It was thus He became the shepherd of the sheep. He bought them with His own precious blood, then searched for them, found them and regenerated them.

Second, He is the Good Shepherd because he knows the sheep. "I am the good shepherd, and know my sheep, and am known of mine." Knows

their names, where they live, what their circumstances are and what they need. Knows all about their weakness and their strength. Oh how much all this does imply.

Third, He is the Good Shepherd because He cares for the sheep. "The hireling careth not for the sheep, I lay down my life for the sheep." Yes, he cares for them, shepherds them, defends them. He supplies all their need. The shepherd Psalm is simply a commentary on that thought. Listen: I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth in the paths of righteousness etc."

I shall not want companionship. "Yea, tho, I walk thro the valley of the shadow of death, I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence etc."

I shall not want joy. Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "I will dwell in the house of the Lord forever."

Be assured of this, He will care for His own, who put their trust in Him. If need be he will send ravens to feed them or rain manna from the skies. He will care for his own.

Lastly, He is the Good Shepherd because he giveth unto His sheep Eternal Life. "I give unto them eternal life and they shall never perish." He may suffer them to have hard times and pass through many sorrows. He may even lead them through dark shadows, he may chasten them but he will never leave them. And though the staff of correction cause them to suffer, yet in time they shall lean upon it as the Shepherd shall lead them across the valley and shadow of death and into the fields of light and glory.

The tenderness, the love, the solicitude of God for his children can be expressed most fully, as we see, in the similitude of the oriental shepherd. In the morning of life our great good shepherd calls his sheep, they hear his voice and follow him through the valley of life, in green pastures, by still waters, over stony paths, through valleys of great difficulty, through dark uncertain ravines, out upon broad rich meadows, ever before them, faithfully, gently leading, the shepherd goes from the opening of life's day, through its midday of toil, its evening of rest, even on to the night.

"E'en down to old age, all my people shall prove

My sovereign, eternal, unchangeable love;

And then when gray hairs shall their temples adorn

Like lambs shall they still in my bosom be borne."

The day of life is over, the still twilight of time radiant with its golden hues is settling down, the tired sheep are nestling close, the loving shepherd ever wakeful, ever watchful, is in the midst, the mantle of night is overspread, and when its folds are gathered up, the sheep are in the everlasting

fields of peace and blessing.

"So long thy power has blessed me,
And still will lead me on,
O'er moor and fen, o'er crag and torrent,
till the night is gone;
And with the morn those angel faces smile
Which I have loved long since and lost
a while."

REVIVAL KNOXVILLE FIRST.

By F. F. Brown.

Sunday evening, December 18, the First Baptist church of Knoxville, Tennessee, closed a two weeks' evangelistic campaign in which the preaching was done by Dr. Carter Helm Jones, pastor of the First Baptist church of Philadelphia, Pa. Dr. Jones was pastor of the First Baptist church of Knoxville from 1889 to 1893 and his ministry here was a very happy and fruitful one.

The pastor and congregation had made special preparations for this campaign by observing a week of prayer and by gathering the names and addresses of those whom they hoped to reach. So when Dr. Jones arrived, he found the church prepared and expectant. Large congregations greeted him at every service. From the very first the services grew in attendance, interest and power.

It is difficult to describe the preaching of Dr. Carter Helm Jones. Every sermon was a literary gem—the beauty and value of which were all the greater because of the deep, spiritual note that was sounded in every message.

A noon service was arranged for the convenience of the business section of the city. This service was one of spiritual re-inforcement and uplift to those who had the privilege of attending. Numbers of people here in Knoxville will walk for many a day in the strength of the manna brought to them in those noon services.

The evening services were definitely evangelistic. At this hour, Dr. Jones brought powerful messages upon the great fundamentals of grace. How he did present Jesus Christ and His atonement as the only hope for lost men! How earnestly, tenderly, persuasively and persistently he pleaded for the lost to accept Jesus Christ!

There were more than one hundred conversions during the campaign, most of whom united with the First church.

The pastor and congregation are rejoicing over the spiritual uplift that has come to the church, and the large number who were converted. We thank God for the coming of Dr. Carter Helm Jones.

It will be of interest to you to know that Dr. Jones has been selected by Northern Baptists to conduct a two months' mission in Czecho-Slovakia. Many who read this word will join those of us here and the hosts of our Baptist people in the North in praying for Dr. Jones as he goes to this strategic center as a messenger for Jesus Christ.

CANCERS CURED AT THE KELLAM HOSPITAL.

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and chronic Sores without the use of the knife, X-Ray, Radium, Acids or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, INC.
1617 West Main St. Richmond, Va.

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tulahoma

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

Sunday School attendance Jan. 1, 1922.

Knoxville, First	700
Nashville, First	594
Knoxville, Belle Ave.	581
Chattanooga, First	560
Maryville, First	540
Knoxville, Deaderick Ave.	493
Knoxville, Fifth Ave.	491
Memphis, Bellevue	462
Chattanooga, Avondale	428
Nashville, Third	417
South Knoxville	400
Memphis, Temple	385
Chattanooga, Central	362
Humboldt, First	351
Knoxville, Lonsdale	350
Knoxville, Euclid Ave.	342
Rossville	339
East Chattanooga	335
Nashville, Edgefield	334
Sweetwater, First	325

To every Worker in our dear old Volunteer State, Greetings—It is impossible to write to every friend in person nor is it within the bounds of reason to even send a card of greetings to all so we are taking this means of wishing for every one A Merry Christmas and a real Happy New Year. As we write now our minds run over the state and we are thinking of you all. I do not leave out a single friend in this wish. We cannot tell you personally how we appreciate you and love you but we are deeply conscious of the fact just the same. The success of our department depends upon our friends who cooperate through their prayers and service more than through our personal efforts. We want the credit to go where it belongs. In the first place we have the best helpers in the world. Mr. Preston, Mr. Milton, Mr. Livingston, and Miss Cooper all have their particular strong points in the work, but personally there is no difference. They are each the best. They are so interested in the work and give such unstinted devotion to duty. They are so pleasant to work with and so agreeable. We never have a difference. We are all free to express our wills but when each finds the choice of the majority we do what the whole bunch thinks best. This is real co-operation. Then over the state are so many who are always ready to give their time to our department without pay and are so pleasant about doing it. Hundreds of others would do the same thing if they were so situated. While there are thousands who work in their own field each trying to find out how to do the Lord's work better and all co-operating with us to make the work count for the very most. Who would not love such friends? Our daily prayer is that each may be as happy as can be and that the year 1922 may bring even added joys to every one.

Our 1922 Program bids fair to be the greatest ever planned in the state. We have planned quite a number of City Training Schools for January and February when the weather is too bad to get in the country. In March we are planning to put on, at least 16, Workers Schools. We want these

to cover as many associations as possible. Those desiring such schools will please notify us at once. In April we will have the three Divisional Conventions and as many Associational Conventions as possible.

May will be given to town and Suburban Training Schools with conventions on Sundays.

June will be Normal Month. We hope to put on as many as thirty or forty County Normals in the country towns of the state. July we hope to hold the regular State Encampment and also a full week of Encampment in each of our mountain schools.

In August we go back to the country and will campaign the entire outlying districts from then on till the last of November when we will be driven back again on account of the weather to town and larger communities.

We hope to use 100 weeks of Volunteer help this year besides our regular field workers.

Some special dates to be remembered:

Orlinda Training School January 1 to 8.

Mt. Carmel and New Providence B. Y. P. U. Training Schools January 1 to 8.

Nashville City-wide Training School January 8 to 13.

Bolivar Normal January 22 to 28.

Martin Training School Double Header January 29 to February 4.

Nashville B. Y. P. U. Training School February 5 to 10.

South-wide Organized Class Conference February 7, 8 and 9. Mobile Ala. State-wide Superintendents Conference, Memphis, February 12, 13 and 14.

Chattanooga B. Y. P. U. Training School February 12 to 17.

LaFollette Training School February 19 to 24.

Knoxville B. Y. P. U. Training School February 19 to 24.

February 26 to March 1 Cleveland Training School.

Trezevant Training School March 5 to 10.

Humboldt B. Y. P. U. School March 19 to 24.

Central S. S. and B. Y. P. U. Convention March 17 and 18, Humboldt.

Johnson City Training School March 26 to 31.

East Tennessee S. S. Convention April 4, 5 and 6.

West Tennessee S. S. Convention April 11, 12 and 13.

Middle Tennessee S. S. Convention April 18, 19 and 20.

Brother J. D. Moore writes asking our co-operation in the campaign during January February and March of 1922 for subscribers to the Baptist and Reflector. We want to do our part and ask that in each school and Union there be some one elected to press this matter of enlisting our people in this our state paper. It should be in every Baptist Home in every church.

The following young people have volunteered their services for field

work next summer without charge to the Board except expenses. We have sent out a call for 100 weeks of volunteer help and the young people are among the first to respond. All of these gave their names at the same time during the Training Class taught by Mr. Livingston at Carson-Newman College this month.

25 of these young people each giving two weeks will be equivalent to a full time worker for the year.

Mr. M. D. McIntosh, Jefferson City.

Mr. Ballard Cupp, New Tazewell.

Mr. Gus Laughrum, Jefferson City.

Mr. John C. Slomp, Butler.

Mr. H. F. Mincey, Loudon.

Mr. Frank Lingerfelt, Athens.

Mr. Charles Brewer, Knoxville.

Mr. Ray Hicks, Sweetwater.

Mr. William Hall, Knoxville.

Mr. Albert Hale, Jefferson City.

Mr. Fred McClain, Knoxville.

Mr. Alvin Walker, Shelbyville.

Miss Maggie Whaley, Cleveland.

Miss Catherine Smith, Jefferson

City.

Miss Pauline Tipton, Jefferson City.

Miss Edna Clark, Knoxville.

Miss Grace Runyon, Newport.

Miss Margaret Fitzgerald, Jefferson

City.

Miss Pauline Brown, Knoxville.

Miss Edna Northerton, Ringold, Ga.

Miss Zenobia Jones, Orlinda.

Miss Daisy Mae Chapman, LaFollette.

Miss Jessie Dummit, Knoxville.

Miss Hazel Burnett, Crossville.

Miss Ethel Lewis, Knoxville.

Mr. P. B. Baldrige, Jackson's former special worker in this department and who is now in Union University sends in some names for seals. He is still interested in the work and keeps up his drive for Teacher Training. We appreciate this.

Brother Sturgis writes, "I had one of the best classes in Memphis that I have ever taught." This was the Junior B. Y. P. U. School. He sends in a fine list of names having taken the Junior Manual.

Mr. T. L. Thompson, Associational Superintendent for Central writes setting a time and place for his Associational Convention at Humboldt in March. The announcement of this convention will be made later on more definitely.

The School at Humboldt now lacks only one point and will soon meet it. They will receive the A-1 Award early in January.

Central Church, Fountain City sends in their application today for the A-1 Award for 1922. First to qualify for the new year. Let others send in their applications as this must be done each year.

LETTER FROM MR. C. W. CRAIN

Dear Brother Hudgins,

Your letter of the 8th. received a few days ago. Wish to say that we surely had a good school. The faculty you sent us could not be beat. Mr. Milton is as fine as I ever saw. All who took the Third Div. of the Manual under him, think there is no better. Also Brother Livingston, while a stranger to us, did some of the best teaching we ever had. In fact I do not know of any one that would have suited us as he did. He made one of

the finest talks I ever heard. And everybody fell in love with Miss Cooper. No doubt she is one of the best and most consecrated women I ever saw.

We did not have a large attendance, about thirty-five to thirty-eight each night, and about twenty-six took the examination. We were well pleased and it puts us in fine shape to start off the new year. We are looking forward to when we can have another, and hope it will be so you can be with us.

Memphis, Tenn., 1731 Nelson Ave.

Mr. L. L. Walker writes from Chesterfield, "We certainly did enjoy Mr. Preston in the campaign in Beech River. He greatly pleased our young people. We are interested in the Tithers Campaign and ask that you send us some books and pamphlets on this question as we know but little about it.

Rev. S. M. McCarter, Madisonville, writes, "Dear Brother Hudgins:—Your letter received yesterday, asking me to assist Brother Lockhart in a training School. Brother Lockhart had also written me and so I will be glad to go if not providentially hindered.

I have been preaching from two to four sermons every day for the seven weeks. We had 67 additions here, 40 for baptism and at Tellico Plains we have had 200 or more conversions with some renewals and 94 have joined the church. Both meetings were great and the two churches are much stronger. We will begin a new church building here in the spring I am quite sure.

Miss Forbes and other Elementary Workers are preparing to have a reception for the Elementary Workers at the S. S. Board Building on Monday of the Training School. We hope to see every Elementary Worker in every church of the city present at this reception. This will greatly advertise the training school.

Don't fail to note the dates for some schools and other meetings mentioned on this page. Get ready for a great campaign of education next year in all our churches.

Miss Francis Barber, Watertown, sends in a fine list of names having completed the Junior Manual under her instructions. We appreciate this help.

Rev. J. L. Cochran, Emmett, sends in a large number of names having taken Winning to Christ under him at his church in Holston Association. If we had a thousand preachers in country churches like Brother Cochran we would need no more campaigns for money nor anything else.

Two weeks ago we wrote 150 ministers and laymen asking that they each contribute as much as one week of service to the work over the state in teaching the normal and B. Y. P. U. study course books. Already we have promised more than 100 weeks of volunteer help. Of course, it may be that we will not be able to use all this help, but we will use most of it and the people giving it are our very best men and young women. This shows how ready our people are to help.

In the Tithers Campaign it is a common thing to hear a local church organizer say the pastor is opposed to this campaign. I cannot understand how a pastor can even be indifferent to this campaign as it is right at the tap root of all the support of the church, including his salary and support.

We call attention to the paper now being published by the B. Y. P. U.'s of Cumberland Association. The B. Y. P. U. Booster is the name of the paper and contains some very fine suggestions this month. A copy has come to our desk and we have enjoyed reading it very much. I wish every young person in all our churches could get a copy.

An Intermediate Union has been organized at Humboldt and the report sent in by Dr. Marriner. Mr. J. T. Harder is the leader. This insures the success of this union.

Rev. C. A. Ladd, Tracy City, writes: "Our work here is beginning to move forward. The Sunday school has gone from an enrollment of 23, when I came here, to 100. We have set our aim for next year 150."

Miss Lula Gunn writes: "Until recently our young people were opposed to the tithing campaign and the leader worked against it, but after a long hard series of lessons and much obstruction, we have a large number signed up and the leader is now in favor of all our work. Had a most splendid program on Missions the other night."

Rev. O. E. Tebow, LaFollette, writes: We had 332 in our Sunday school Sunday—the best yet. I am trying to get organized to hold them right on through the new year. We had 320 last Sunday and hope to have even more tomorrow. How do we get in the Baptist and Reflector our attendance? Bear us up on your prayers.

Wilson Woodcock, Brownsville; "I am going to have a class in 'Winning to Christ' the second week in January. Please send me 20 copies, board covers.

"Our average attendance for November was 102. For December, 125. We were at low ebb. The tide has turned."

Bro. Jno. H. Buchanan writes: "Our work moves on well, the Superintendent of the Sunday school reported last Sunday that every Sunday since my coming we had had from one to sixteen new pupils. There were 346 in Sunday school two Sundays ago. Sixty-five in my young men's Bible class. The Sunday before Christmas we had 155 people sitting in chairs in the aisles and in the primary room for the morning service, after every pew was filled. All but 21 above the primary department remained for church.

B. Y. P. U. NOTES

Your State Secretary is at Mt. Carmel church, near Orlinda, for the first three days of this week in a B. Y. P. U. Training School. A nice crowd of young people are attending. The book being taught is "Training in Christian Service," by Mr. Leavell.

The last part of the week will be spent in the New Providence church

near Carlsville. Rev. A. L. Bates is the pastor of the church.

On Saturday, January 7, the Concord B. Y. P. U. Association will meet at Murfreesboro with the following program:

Devotional Service—Edwin Owen, Lascassas church.

"The Sunday School and B. Y. P. U. Helping Each Other"—W. D. Hudgins, Tullahoma.

Special Music—Fellowship church. "Value of the Local B. Y. P. U. to the Pastor"—Dr. J. E. Hampton, Murfreesboro.

Special Music—Powell's Chapel church.

"Value of the B. Y. P. U. to the Services of the Church"—Rev. W. G. Mahaffey, Lascassas church.

Demonstration Sword Drill—Murfreesboro Juniors.

"The Call for Junior Leaders"—Miss Lucy E. Cooper, Knoxville.

Prayer—Oscar Mingles, Florence church.

Lunch

Inspirational Service—Wards Grove church.

Prayer—Una church.

Dialogue—"Why Should I Tithe?"—Antioch church.

"The Associational B. Y. P. U."—The purpose and Plan—Dr. T. W. Gayer, Orlinda.

Discussion—

Election and Organization.

Prayer—Bradley's Creek church.

Evening Service.

Song.

Special Music—Murfreesboro.

Debate—Murfreesboro.

Address—One of our best speakers of the Denomination.

The meeting will begin at 9:30 on the morning of the 7th. Representatives from all the churches of the association are expected.

GREETINGS FROM B. Y. P. U. President.

Yours for a successful 1922. Let's begin to plan early for the best year possible. Unprecedented Convention. Chattanooga, June 14-16, 1922.

Sincerely,

Sibley C. Burnett.

The Knoxville City Junior Training School was held in Knoxville during the Christmas holidays. There was an average attendance of 100, which was good for the First Annual School. Nearly all of the churches of the city were represented during the week. One of the most interesting features of the week's work was the series of inspirational services put on by the Juniors. Different churches presented them and each was unlike the others. Five classes were conducted. The Bible Story Hour was led by Miss Lucy E. Cooper, the training in Church Membership Class by Rev. David N. Livingstone, of Sweetwater, Training in Christian Service by Lloyd T. Householder, Studying for Service by Miss Anne Johnson, and the Junior Manual by W. H. Preston. The classes lasted from two to four in the afternoon. Examinations were given on Friday and 76 awards given. A fine social was conducted by Miss Hattie Potts on Friday afternoon. All the Juniors are enthusiastic for another school.

M. D. N. Livingstone and Mr. Lloyl T. Householder did double duty during

the holidays. They both taught at the Junior City Training School in the afternoon and at the Washington Pike Baptist church at night. Bro. Sam McCarter was there also with the pastor, Rev. J. A. Lockhart.

Miss Cooper reports a new Junior B. Y. P. U. at the Winchester Baptist church.

The First Baptist church of Knoxville has now two Senior Unions. They are planning to organize two more unions soon, perhaps a Junior and an Intermediate.

The Juniors of Knoxville were very grateful to Dr. F. F. Brown and the First church folks for their kindness in permitting them to use the First church for the Training School.

Next week, January 8-15, your B. Y. P. U. secretary will be in Paris with Dr. J. H. Buchanan in a B. Y. P. U. Training School.

We are glad to see the hearty response made to Mr. Hudgin's appeal for volunteer help. More than 100 weeks of this splendid help has been offered so far.

NEW MARKET B. Y. P. U.

Let me give you a word concerning our B. Y. P. U. at New Market Baptist church.

The Union was organized in August with about 18 members and is moving with a tremendous rush. In September we had a Training School conducted by Mr. S. C. Burnett, assisted by Mr. J. H. Jacobs, Mr. Herbert Weaver, and Mr. Sisk, all of Carson & Newman College. A large per cent took the study course, fourteen passing the examination. The B. Y. P. U. Manual was taught.

On October 28, our B. Y. P. U. gave a Halloween social in the auditorium of New Market High school with 50 guests present. After the devotional exercises were conducted a contest and several interesting games were enjoyed. Delicious and appropriate refreshments were served.

We now have a membership of 63, with all officers installed. We're only lacking in a few points of being an A-1 Union. These by faith, prayer, and work, we are hoping to obtain by the first of the New Year.

S. C. Caughorn, Pres.

Mrs. S. C. Caughorn, Sec.

Mrs. A. D. Pollard,

Cor. Secretary.

NEWS FROM HANLIN

By W. A. Sexton

Rev. J. P. Bilyou of Cookeville preached at Hanlin Baptist Church Sunday, December 4th. Subject, "The God of Israel hath separated you from the Congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them." Also, Mal. 3:10.

It was a great sermon, at the close of which twenty members agreed to become tithers. Our obligations to God extends to the utmost limit of our possessions. And feeling that Christian stewardship means that all we have is held at the disposal of our Lord and Master, we respond to the call to bring our tithes and offerings

into this storehouse. Brother Bilyou has been called to the care of our newly organized Weak Church. We feel blessed in getting him for he is a God-called preacher, and one that can blow the gospel trumpet strong and loud. Our former pastor, Rev. R. T. Skinner, of McMinnville, resigned, his full time, being taken in that field, in which he is doing a great work. We have been under his pastoral care since our organization, June 27, 1920, during which time we have grown from twelve to twenty-seven. Few in number but strong in the faith, with a strong desire to press on for the advancement of God's cause.

A BRAZILIAN'S REQUEST TO BAPTISTS.

By Frank E. Burkhalter.

So deep an impression has the Baptist mission work in Brazil made upon a prominent business man of the state of Esperito Santo, that he has willed his entire estate, valued at \$35,000, to the Baptist mission at Victoria, according to a letter from Rev. L. M. Reno, missionary at that station.

Mr. Reno has been cultivating the man for some time and on the occasion of a recent tour of the state in the interest of the 75-Million Campaign, stopped at Castello to interview him in the hope of inducing him to write his will, leaving his estate to the Baptist work. But the story is probably best told in the missionary's own words:

"My chief reason for making the trip was to visit an old man here at Castello, who wanted to see me about making his will. He did not wait until I got here, but had already made out his will so that we are to receive all of his estate upon the death of himself and his wife. If the man dies first the wife is to receive the use of the estate during the remainder of her life, but upon her death the entire estate will be turned over to us. Both the husband and wife are old, but the wife is likely to live for several years yet. The estate is valued at one hundred cantos which at normal rate of exchange, amounts to \$34,000.

"I believe this is the first instance in Brazil of a man who is not a member of the church leaving all his property to a Protestant denomination. This was done in the face of great opposition on the part of friends and of the Roman church. The will is not quite legal in some points, for it was drawn by a lawyer who tried to dissuade the testator from his purpose. I am taking it to Victoria to my lawyer to have it made perfectly legal in all points. Then I shall bring or send it back for re-signing and re-register.

"This bequest will mean a great thing for us, so far as the moral influence is concerned. Some day it will make possible our dreams of an orphans' home in connection with our work here."

A WORD OF THANKS.

By Mrs. S. H. Whitfield.

We want to thank the Beginners' Class of the Lockland Baptist Church for the box of apples sent by them to the children of the Baby Building.

When called to lunch that evening a big rosy apple at each plate received a smile of welcome from each of the thirty-five little faces present.

Obituaries

IN MEMORY OF MRS. J. T. UNDERWOOD

By Mrs. W. E. Carr.

Life seems so sad and lonely
Since Mamie has gone to live
In that bright mansion yonder
That God our Father gave.

We miss her dear sweet smiles,
And we know that others do;
For all, she had a kindly word
And some good deed to do.

Dear Mamie; we will try to do
The work you left behind,
Since God has work for you up there;
While here your life still shines.

We'll all be kind to one another
And do the best we can;
But oh, some day, yes, some sweet day
We'll meet you on the golden strand.

Jackson—Whereas, God in His infinite wisdom has seen fit to take from us Mrs. Mada Bridger Jackson, one of our very best and most consecrated workers, we, the Committee of Bells Baptist church and Sunday school, respectfully submit the following resolutions:

First, That we have suffered an irreparable loss as she was for many years a teacher, and was always at her post of duty with that optimistic spirit which she possessed.

Second, That we appreciate her beautiful life, and the hearts are sad, yet we know that all things work together for good to them that love God; therefore, we bow in humble submission to His divine will, knowing that our loss is her eternal gain.

Third, That we offer to her family and friends the sincere and heartfelt sympathy of our church and Sunday school and commend them to the "Great Physician," who can heal all broken hearts.

Fourth, That a copy of these resolutions be sent to the family, one to the Baptist and Reflector and one to the Crockett County Sentinel for publication and a copy be spread on the minutes of the church and Sunday school. W. F. Barnes, Mrs. C. H. Poston, Mrs. Elbert Rust, Committee

IN MEMORY OF MRS. SUSAN ELIZABETH THORNTON.

The W. M. U. of Trenton Street Baptist Church, Harriman, Tenn., pause to pay tribute to their co-worker, Mrs. Susan Elizabeth Thornton. During a recent visit to her daughter, Mrs. Emma Benson, of Bardwell, Ky., God in His infinite wisdom saw fit to call her to her heavenly home. During those last hours "Mother Thornton," as we lovingly christened her, asked her children to tell "The dear women of Trenton Street Church that she sent them her love, and she had often prayed for them."

Memory goes back to the first days of Trenton Street Church, there we find Mrs. Thornton making an individual pledge to help build our first church house. This pledge made in faith to be redeemed by the work of her own hands.

As a church, as a woman's organization, we owe no small debt of gratitude to this self-sacrificing woman

whom God honored. She was a fearless champion of Baptist principles and practices, a stalwart defender of the Baptist faith—a woman who had had an experience of grace. She was tireless and happy to help plant this church, thus aiding in laying the foundation upon which succeeding generations have builded.

"One soweth, and another reapeth." "Other men labored and ye are entered into their labors." A good woman has joined the host above. One of our strongest up-builders and always ready to lend a helping hand or give a cheering word to any brother or sister.

We knew her as a woman of unusual determination to do things whatever they were—work in the home or in the church.

As a member of our W. M. U. she was ready for every call and was greatly loved and honored by her co-workers. To us Heaven is nearer than ever before. Our thoughts of her will be pleasant memories of a worker who was a blessing to mankind.

With "Mother Thornton" let us claim the privilege "I can do all things through Christ which strengtheneth me."

Mrs. J. B. Bodwell, Mrs. O. M. Garrett, Mrs. May J. Mitchell, Committee.

Peek—North Edgefield Church has recently lost one of its most greatly beloved members, Sarah Elizabeth Peek, aged 74, (sister of Dr. B. H. Dement), was removed from our midst October 31.

For 18 years a member of our church, she was faithful and devoted to its interests. Always present when able to come and coming often when barely able. Punctual to meet all her obligations and contributing liberally to every good cause from money she herself earned, it being her pleasure to keep her flock of hens for this purpose and also each year make quilts for sale until no longer able to continue her labor of love for the Master.

As she felt the evening rays of this life's setting sun and entered into that quiet which comes with age, she enjoyed this last service for Him who had carried her through life's storms.

She had reared seven children in the old-fashioned Bible way.

Surviving are four sons, three daughters, twenty-six grand children, five sisters, two brothers, other relatives, friends and neighbors, the Sunday school class of which she was a devoted member. All these mourn their loss but sorrow not as those who have no hope, knowing that when the sudden call came in the early morning, after a bright cheerful day with loved ones and friends about her, and a restful night's sleep, she was ready and her rejoicing soul was

"Carried by angels to the heavenly home—
Welcomed by our Lord in paradise."

MEETINGS AT JELICO

By J. Fred Schofield.

Finley Gibson and I have just closed a most gracious twelve days meeting with J. E. Martin at Jellico, Tennessee. Never in my fourteen years experience have I seen a more thorough preparatory work done by a church than was done by this church under the direction of Bro. Martin and his good wife. It seemed to be a sure enough "prayed down" instead of "worked up" revival. There was no personal work done in the audience, but the Holy Spirit's work was very manifest in each service. The Lord gave us 157 for baptism, 91 men and boys 66 women and girls, also 30 by letter, with many other professions to Christ, over two hundred altogether.

Although I have sung with many of our outstanding pastors and evangelists—having been with Dr. A. C. Dixon last year—I have never heard a greater series of sermons than Finley Gibson preached. How he loves the truth and I might say how every Baptist who loves the old time religion should thank God that he is pastor of that great Walnut Street Church in Louisville where he cannot only reach the multitudes, but also mold and inspire that great bunch of seminary students as they go out into the field each year.

RECENT REVIVAL AT DOYLE

By B. T. Huey.

It has been my happy privilege recently, to spend two weeks with pastor R. L. Bell and his Doyle church in a meeting. The revival spirit was there when we reached them, and there was hardly a service without professions.

It seems that Doyle is wonderfully blessed just now with her live church and pastor, and her school filled to overflowing with noble boys and girls, and her splendid Christian faculty, with Professor Musickly, who is loved by all, as their president.

Our Home Board is doing a great work for this school, but if it could see fit to properly equip her, the results would be greater. It needs so much to be a Junior college.

Professor Bartlett, a former president of this school, led the song service in this meeting. He is much beloved by his people, and they were free to say that he did more for the school than any former leader they ever had, for the length of time he was with them.

Bro. Bell has been on this field only about eighteen months, but the Lord has shown his power through him during this brief period. There

have been seventy-three additions to the church since his coming, an increase of about sixty per cent in membership. The Sunday school has doubled in attendance and become an A1 standard, and the B. Y. P. U. is as active as any other department of the work. He is the president of the Board of Trustees of Doyle college moderator of his association, and doing a large work in a general way in his association. Bro. Bell is one of our West Tennessee boys, and we are proud of him and his work. He and his noble church were made happy to see three of their splendid young girls take a stand for definite service in the Master's ripening fields.

It was a great joy to labor with this good pastor and church.

Martin, Tennessee.

IN THE PINE HILLS OF ALABAMA

By K. J. Williams.

When I had resigned my work at Dyer, Tenn., and was packing up to move to Ripley, Tenn., and somewhat like Abraham, "not knowing whither I was going," I received an invitation from C. A. Curry, local secretary of the Y. M. C. A. at Camp Hugh, Ala., to come there and hold a meeting. Accepting the invitation, I reached Camp Hugh, Sunday, Nov. 20, and stayed ten days. Visible results were forty-two public profession of faith in Christ. I should be untrue to my feelings and it would be an injustice to Mr. Curry and the Y. M. C. A. cause not to mention the splendid service rendered by him, and it all came about through the kindness of my very dear and highly esteemed friend, Mr. C. J. Jackson, formerly of Nashville, Tenn., who is now State Secretary of Y. M. C. A. of Alabama, and through his influence I am now at Siluria, Ala., in another meeting. I had been wrestling with the question of whether to accept church work or give myself to the evangelistic work and these open doors have helped me to settle the question. It has also given me an opportunity to come in closer touch with and learn more about the work of the Y. M. C. A., and has greatly increased my appreciation of their work. If any reader should need my service in a revival effort, address me at Ripley, Tenn.

GRACIOUS REVIVAL AT DAYTON FIRST

By W. M. Griffith, Pastor.

We engaged Dr. Jno. W. Inzer, pastor First Baptist church, Chattanooga, for the meeting. He could only be with us for one week, but sent Dr. W. S. Keese, formerly pastor Highland Park church, Chattanooga. One week

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in advance of his coming to us, for a week of preparation. Then Dr. Inzer came on 28th ult. The crowds were so large that the Rhea County Court House was used, and standing room in it was at a premium. Dr. Inzer's messages taken well, for they were powerful Gospel appeals. All the denominations participated nobly, and as the result, our town has been stirred as probably never before in her history. Throngs of people who had been very indifferent, reconsecrated their lives to the service of God, and pledged a more loyal support to the church.

On Friday night was the greatest demonstration of the Holy Spirit's presence and work that I have ever witnessed in life. There was not less than 50 professions of faith in Jesus Christ. I have heard the number estimated as high as 100. As the result, in addition to our membership, three have been received by baptism and four by letter. There will most certainly be a number of others to come yet. Other churches received a number of members also. All the Sunday schools had greatly increased attendance today. Our school had 145 in attendance. Fine congregations at both the morning and evening hours. Three baptized.

Y. W. A. OF "HOUSE BEAUTIFUL."

By Miss Eleanor M. Decker.

The joyful, happy sister spirits from all over our fair Southland have already assembled in the "House Beau-

tiful," for the session of 1921-22, and how our hearts have rejoiced together that God has called such a representative group to "study that we may serve." Besides our actual class work which requires diligent, concentrated application, we study methods of working with and for people, and the actual principles of organized W. M. U. work through the medium of the Training School Y. W. A. In our Master's strength we are seeking to become more efficient workers in His kingdom; hence we are using our talents here in the Y. W. A. to help each other realize the ever increasing importance of this organization to our church, our denomination and for the advancement of Christ's kingdom.

The Training School Y. W. A. has been thoroughly organized, according to the Circle Plan. Last year it was rated as a standard Y. W. A. and this year we are striving to reach the same goal. A beautiful recognition service was held at the beginning of the session for all of the new members. At the close of the service all the members, new and old, holding lighted candles, joined hands in a circle about a large lighted candle, the symbol of the Light of the World, thus pledging anew our allegiance to Jesus, that we may help make the light shine throughout the world.

We have seven circles, with eighteen members in each and all named for our missionary leaders. The Heck Circle is led by Miss Bessie Trevett, of Virginia; the Ray, by Miss Annie Banks, of Virginia; the Love, by Miss Sarah Gayle, of Kentucky; the James,

by Mrs. K. R. Germany, of Alabama; the Gray, by Miss Effie Rose, of North Carolina; the Mallory, by Miss Mary Walters, of Florida; and the Judson, by Miss Margaret Sharp, of Mississippi. Each circle has a secretary-treasurer and the general committees; programme, personal service and poster. Attractive posters are always used, and are one of the most helpful means of presenting the needs and arousing enthusiasm to meet that need.

We have four meetings each month, two of the Y. W. A., one a business meeting and the other a missionary program, following the topic in Royal Service, presented by one of the circles. The circles have two meetings, at which time we study the Year Book, supplemented by the Manual of W. M. U. Methods. After Christmas, we are planning a Mission Study Course, using Baptist Achievements as a text book. All of the meetings are opened with a devotional, led by different members of the Y. W. A.

We have many unusual opportunities for our personal service, as we go out on our field work, among those who need some one to point them to Jesus, or just a word of sympathy and love.

In addition to the pledges to the 75 Million Campaign, which were paid through the home churches, the Y. W. A. gave last year about \$610, and this amount was credited to the W. M. U. of Kentucky.

To the Y. W. A.'s all over the Southland, we send love and greetings. We do not know you personally, but we know you are striving to fulfill your

part of our Master's program that all the world may know Him. Do not forget we want many of you to share with us the Training School Y. W. A., and if the Master calls, turn your face toward the "House Beautiful" and your heart will be filled with joy and praise, as through study and prayer you seek to realize the meaning of our Auxiliary Watchword. "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Louisville, Ky., November 29, 1921.

REVIVAL AT PHILADELPHIA

By H. F. Templeton

On Monday night, Dec. 19, we closed one of the best meetings that we have had in the Philadelphia Baptist Church of Holston Association in a number of years.

There were 29 conversions and renewals.

Twenty-three united with the church.

The Church was greatly revived and built up.

Rev. M. G. Leaman did the preaching.

He and his good wife came to us November 30 and each of them rendered splendid service.

I have no hesitancy in saying that Brother Leaman is one of the most congenial co-workers that I have ever labored with.

He preaches the Gospel in its simplicity and with power.

We believe that the work accomplished will tell in eternity.

Let Us Meet—Down Mobile—February 7-8-9

Average temperature during February by U. S. Weather Report for past thirty-three years 59.1 degrees

Great Southwide Conference of Representatives of Young People's and Adult Sunday School Classes in Baptist Churches

FOUR GREAT OBJECTIVES: To Reach the Unreached! To Win the Lost! To Enlist the Unenlisted! To Make Preparations for a Southwide Survey in the Fall of 1922!

Reduced Railroad Rates on All Railroads

Fare and one-half for round trip. GET YOUR CERTIFICATE WHEN PURCHASING TICKET. A few of the main schedules are given here, though you should make inquiry of your local ticket agent.

TENNESSEE

Delegates going from Memphis territory will reach Memphis in time to leave Monday night via Frisco for Birmingham where connection will be made for Mobile reaching there at 5:12 P.M.

Delegates in West Tennessee contributory to the Mobile and Ohio Railroad will no doubt find that the most direct route. Inquire of your local ticket agent.

Lv. Clarksville.....	6:15 P.M.	L.&N.	Feb. 6th
Ar. Nashville.....	8:45 P.M.	L.&N.	Feb. 6th
Lv. Gallatin.....	8:16 P.M.	L.&N.	Feb. 6th
Ar. Nashville.....	9:05 P.M.	L.&N.	Feb. 6th
Lv. Paris.....	4:15 P.M.	N.C.&St.L.	Feb. 6th
Lv. Dickson.....	7:20 P.M.	N.C.&St.L.	Feb. 6th
Ar. Nashville.....	9:00 P.M.	N.C.&St.L.	Feb. 6th
Lv. Lebanon.....	4:10 P.M.	N.C.&St.L.	Feb. 6th
Ar. Nashville.....	5:25 P.M.	N.C.&St.L.	Feb. 6th
Lv. Nashville.....	3:30 A.M.	L.&N.	Feb. 7th
Ar. Mobile.....	5:12 P.M.	L.&N.	Feb. 7th
Lv. Chattanooga.....	6:55 A.M.	A.G.S.	Feb. 6th
Ar. Birmingham.....	11:55 A.M.	A.G.S.	Feb. 6th
Lv. Birmingham.....	4:00 P.M.	L.&N.	Feb. 6th
Ar. Mobile.....	2:55 A.M.	L.&N.	Feb. 7th

xLocal sleeper from Birmingham to Mobile to be occupied until 7:00 A.M.

Middle Tennessee delegates will reach Nashville Monday afternoon. Pullmans will be ready for occupancy in Nashville at ten o'clock Monday night, leaving at 3:30. Tuesday morning, arriving at Mobile same afternoon at 5:12.

Delegates from East Tennessee will consult ticket agents at their respective stations—plan to reach Mobile either in the morning or afternoon of Tuesday, February 7th.

A Glance at the Personnel of the Program

HON. WILLIAM JENNINGS BRYAN (Presbyterian), Miami, Fla.
MR. ROGER BABSON (Congregationalist), Wellesley, Mass.
MR. JOHN D. SAGE, President Union Central Life Insurance Co., Leading Baptist of Cincinnati.
DR. W. S. ABERNATHY, Pastor Calvary Baptist Church, Washington. Dr. Abernathy is pastor of the President and the Secretary of State.
DR. JOHN E. WHITE, Anderson, S. C.
DR. M. E. DODD, Shreveport, La.
DR. HARRY CLARK, Secretary Christian Education Commission, Tennessee Baptist State Convention.
DR. I. J. VARNER, Corresponding Secretary, Baptist Sunday School Board.
DR. RYLAND KNIGHT, Chairman Field Work Committee Sunday School Board.
DR. W. F. POWELL, President Sunday School Board.
DR. O. E. BRYAN, Superintendent of Enlistment Home Mission Board.
PROF. J. L. HILL, Dean of Georgetown College, Ky.
MR. GILBERT T. STEVENSON, Banker, Winston-Salem, N. C.
MR. BEN JOHNSON, Banker, Shreveport, La.
MR. J. H. FISHER, Banker, Shawnee, Okla.
DR. VICTOR I. MASTERS, Editor Western Recorder.
DR. P. I. DIXON, President Federation of Bible Classes in Virginia.
HON. R. V. TAYLOR, City Commissioner, Mobile, Ala.

From the Women's Classes We Will Have—
MISS EMMA B. BROWNE, Originator and Teacher of the First T. E. L. Class, Memphis, Tenn.
MISS JESSIE BURKALL, formerly of Washington, now Director of Religious Work, Stephens College, Mo.
MRS. J. M. DAWSON and Mrs. H. F. BLALOCK, both of Waco, Texas and both of whom are doing such a wonderful work with the young women there.
MRS. S. W. STARNES, teacher of one of the leading classes of women in Arkansas.

Others Who Have Given Us Tentative Promises Are—
HON. J. J. DAVIS, Secretary of Labor, Washington, who is a splendid Baptist man.
SENATOR J. W. HARRELL of Oklahoma, a Baptist Sunday School teacher.
SENATOR PARK TRAMMELL of Florida, who for years as Governor of Florida, taught a class of men in the First Baptist Church of Tallahassee.

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Hotel Rates: Rooms without Bath \$1.00 to \$3.00 per day; Rooms with Bath \$2.00 to \$5.00 per day

Rooms in Residences: Uniform price of \$1.50 per day, or with breakfast, \$2.00 per day

PASTORS' CONFERENCES

NASHVILLE

Eastland—O. L. Hailey, pastor. Morning subject, "A New Year's Program", Jo. 12:9. Evening subject, "Sin of Jeroboam", 1 Kings 12:30. In SS, 256. Senior BYPU No. 2 organized.

Edgefield—W. M. Wood, pastor. Morning subject, "Resolutions," Lk. 16:4. Evening subject, "The Message of John the Baptist", Jno. 1:29. Received for baptism, 3; baptized, 4; by letter, 4; professions, 3; in SS, 334; in BYPU, 57; in Jr. BYPU, 27. A funeral in the afternoon. The church made it possible for the pastor to ride in a new Ford sedan.

Immanuel—Ryland Knight, pastor. Morning subject, "A Man's Reach", Heb. 11:9-10. Evening subject, "Redeeming The Time", Eph. 5:15-16. In SS, 280; received for baptism, 1; baptized, 2; by letter, 3. Church gave pastor automobile as a Christmas present.

First Baptist—W. F. Powell, pastor. Morning subject, "The Face of A Lion". Portrait of Dr. Allen Fort presented by Nashville Lions Club. Addresses by Hon. Lee Douglas, Hon. Reau Folk and Dr. E. C. Dargan. Received for baptism, 11; by letter, 12; in SS, 594.

Third—C. D. Creasman, pastor. Morning subject, "The Test of The Gospel", Matt. 13:3-9, 18-23. Evening subject, "Great Things From God", Lk. 1:49. Received for baptism, 5; baptized, 7; by letter, 3; professions, 3; in SS, 417; in BYPU, 25; in Jr. BYPU, 35; great audiences.

Lockeland—J. C. Miles, pastor. Morning subject, "Salvation From Sin", Matt. 1:21. Evening subject, "Importance of Bible Study." Received for baptism, 2; baptized, 5; professions, 1; in SS, 240; in BYPU, 15; in Jr. BYPU, 12; intermediate, 18. Organized intermediate BYPU with 18 members.

Belmont Heights—Geo. L. Hale, pastor. Morning subject, "A Big Day and A Big Program". Evening subject, "The Doctrine of God." In SS, 207; in Jr. BYPU, 20. Gave the hand of fellowship to eighteen at the communion service. Baptized four; received seven for baptism and one by letter.

Seventh—Edgar W. Barnett, pastor. Morning subject, "Similitudes of The Believer." Evening subject, "Offices of Christ: Prophet." Received for baptism, 1; by letter, 1; professions, 1; in SS, 108.

Grace—T. C. Singleton, pastor. Morning subject, "Christ Building His Church", Acts. 2:47. Evening subject, "God's Fellowship", Matt. 28:20. In SS, 281; in BYPU, 20; in Jr. BYPU No. 1, 14; in Jr. BYPU No. 2, 21.

Centennial—L. P. Royer, pastor. Morning subject, "Continuing Christ's Work", Acts. 1:1. Evening subject, "Conviction", Gen. 4:13. In BYPU, 24. Preached at Concord at 2:00 P. M. Two Poundings received in the past week and a nice baptismal suit. SS fine.

Park Ave.—A. M. Nicholson, pastor. Morning subject, "The Cross of Christ." Evening subject, "The Attractive Life." By letter, 2; in SS,

217; in BYPU No. 1, 18; No. 2, 16 in Jr. BYPU No. 1, 36; No. 2, 20. One by restoration.

North Edgefield—A. W. Duncan, pastor. Morning subject, "God's Method of Dealing With The Fearful." Evening subject, "Idolatry." Addition, 1; in SS, 241; in BYPU, 42.

Little Hope—Eli Wright, supply. Morning subject, "Partners With God." Evening subject, "The Way To God." Fine people; a fine day.

Calvary—W. W. Vaughn, pastor. Morning subject, "Personal Responsibility", Esther 4:14. Evening subject, "Personal Work", St. Mark 13:34. In SS, 122; in BYPU, 32.

Central—H. B. Colter, pastor. Dr. B. G. Lowrey, Mississippi Congressman, spoke in the morning. Evening subject, "Our Best Gift to Christ." Received for baptism, 1; by letter, 1; in SS, 125; in BYPU, 40. A very fine day.

MEMPHIS.

Baptist Pastors' Conference Officers for year:

J. H. Oakley, Pres.

J. H. Wright, Vice-Pres.

J. O. Hill, Secy. and Treas.

Prescott Memorial—Pastor Jas. H. Oakley, preached to good congregations at both hours. 113 in SS. Good BYPU's. Bright prospects for a great year.

Speedway Terrace—Installation of officers and observance of Lord's Supper in morning. Pastor J. O. Hill preached at night. One approved for baptism. 97 in SS.

Central Ave.—Pastor Smith preached both hours. 63 in SS.

Greenland Heights—Pastor preached both hours, good congregations; 36 in SS; 2 professions of faith.

Seventh Street—Pastor I. N. Strother. Observed Lord's Supper in the morning. Preached at night on "The Christian's Goal." 1 approved for baptism. 177 in SS.

First—Pastor A. U. Boone preached. 4 received by letter.

Temple—Pastor J. Carl McCoy spoke at the evening hour on "Pressing Forward." Installation of officers at the morning hour. 380 in SS; 2 by letter, 1 for baptism, 1 wedding.

Calvary—E. E. George supplied at both hours. Good congregations. Morning subject: "The Finished Task." Evening subject: Life in New Year.

Highland Heights—Fair congregation morning hour, splendid at evening hour. Preaching by pastor. Lord's supper at evening service. 147 in SS; good BYPU.

Bellevue—W. M. Bostick, pastor preached morning hour, subject: "The Unknown Path." Is. 42:16. Rev. F. Q. Crockett preached at evening hour. 462 in SS; 6 additions by letter; 1 by experience; 4 baptized; good BYPU's. Great day.

Central—Pastor Cox preached morning and night. 2 received, 1 baptized.

Brunswick—J. C. Schultz, pastor, preached Thursday evening and Sunday afternoon to fine congregations. Instructed committee to proceed with

purchasing lot and prepare to build. Subscription and cash to date \$575. Total in sight \$2,075.

Endora—J. C. Schultz preached at both hours to fine congregations. After the close of the morning service the church called pastor and elected officers for all departments of church. 48 in SS; 15 in Sr. BYPU; 10 in Jr.; W. M. U. doing good work.

New So. Memphis—Pastor T. E. Rice spoke both hours. 95 in SS; good BYPU. Fine day.

Binghamton—Carl M. O'Neal pastor. Good day. "Following Jesus" was pastor's theme for day. 143 in SS; good BYPU's; 1 addition for baptism.

Hollywood—Installation officers 11 a. m.; 111 in SS; BYPU officers installed 7 p. m.; pastor spoke at night. J. P. Neal, pastor.

Boulevard—Pastor preached both hours to fine congregations; splendid new year service; 150 in SS; good BYPU's. Pastor preached in the afternoon at Capleville.

CHATTANOOGA

First—Preaching morning and evening on "I Can Not Come Down" and "If Winter Comes." Fine additions, 1 conversion; 560 in SS; splendid day. John W. Inzer, pastor.

East Chattanooga—J. N. Bull, pastor, preached morning and evening on "Your Christ, Your Pastor, and Yourself, and Jeroboam's Sin and Its Influence." 335 in SS. Splendid services at both hours.

Daisy—J. A. Maples, missionary, spoke at both hours on "Building up the Walls of Jerusalem" and "The Devil Bids for a Soul." Good SS and BYPU.

Rossville—Pastor, J. Bernard Talent. Subjects: "Millions for the Master" and Christianity's Demand." 339 in SS; BYPU's doing fine work.

North Chattanooga—Pastor Keese spoke to excellent congregations on "1922—What?" and "Sin and Death." 101 in SS; 10 additions. Had a very delightful "watch-service" closing with memorial supper at midnight hour. Church planning a SS Training School at early date.

Ridgedale—Pastor preached on "A New Year Journey" and "Only A Step." 164 in SS; 3 fine BYPU's. Observed Lord's Supper.

Central—W. L. Pickard, pastor. 362 in SS; 37 in BYPU. "Sardis, the Dead Church" and "Philadelphia and the Open Door." 1922 begins well.

St. Elmo—Pastor U. S. Thomas preached morning and evening, splendid crowds; 2 additions; 299 in SS; City Jr. BYPU at 3 p. m. with crowd of young people and a delightful time.

Avondale—428 in SS. "Self or Christ" and "Broken Vows." 28 joined the church; 8 baptized. W. P. Hamic.

Woodland Park—Jas. N. Poe on "Stewardship" and "Taking Stock." 123 in SS; 4 baptized.

Oak Grove—C. Courtenay on "The Lord's Supper" and Sins in the Church and the Home." 117 in SS; 25 in BYPU.

KNOXVILLE

Mountain View—W. C. McNeely, pastor. Morning subject, "Undertaking Big Things." Evening subject, "Making God First." In SS, 210.

Deaderick Ave.—J. M. Roddy, pastor. Morning subject, "Attaining The Goal." Evening subject, "In The Beginning." In SS, 493.

South Knoxville—M. E. Miller, pastor. Morning subject, "My God Will Hear Me", Micah 7:7. Evening subject, "Facing The Future." In SS, 400; received by letter, 2.

First Baptist—Dr. F. F. Brown, pastor. Morning subject, "The Open Door." Evening subject, "Advice to Young Converts." In SS, 700. Great day.

Central of Bearden—Robt. Humphreys, pastor. Morning subject, "This Do In Remembrance of Me." Evening subject, "Soul Winning."

Mt. Zion—J. H. Henderson, pastor. Morning subject, "Gal. 3:27" In SS, 180; baptized, 2; received by letter, 2; for baptism and relations, 8.

New Hopewell—R. E. Rule, pastor. Morning subject, "Isa 32:20." Evening given to BYPU. Excellent service.

Island Home—R. B. Jones, pastor. Morning subject, "A Word From The King For The New Year." Evening subject, "Resolutions or a Revolution, Which?" Baptized, 1.

First Chilhouse—O. M. Drinnen, pastor. Morning subject, "Our Responsibilities." Evening subject, "The City of God."

Grove City—D. W. Lindsay, pastor. Morning subject, "Redeeming The Time." Evening subject, "The Beast Out Of The Sea." In SS, 242; in BYPU, 20. A good day.

Gillespie Ave.—J. K. Smith, pastor. Morning subject, "Stewardship." Evening subject, "Saving Faith." In SS, 178.

Mascot—S. G. Wells, pastor. Morning subject, "The Greatest Grace." Evening subject, "Look Forward And Not Backward." In SS, 146; in BYPU, 138.

Washington Pike—J. A. Lockhart, pastor. Preaching in the morning by D. N. Livingstone on "Forgetting The Past—Looking Forward." Preaching in the evening by D. N. Livingstone on "To Whom Shall We Pay Allegiance?" In SS, 85. We had a good meeting and hoping for a great revival.

Central of Ftn. City—J. C. Shipe, pastor. Morning subject, "Enlargement." Evening subject, "Remembering Jesus." In SS, 244; in BYPU, 75. Observed Lord's Supper. Full house at both hours.

Mt. Olive—T. G. Davis, pastor. Morning was taken up by Quarterly business meeting and the observance of the Lord's Supper. In the evening 3rd. Lesson in Convention Normal Manual. 3rd Division. In SS, 169.

Grassy Creek—F. M. Dowell, pastor. Preaching in the morning by W. A. Masterson on "Does It Pay to Be a Christian?" In the evening by W. A. Masterson on "A Great Event to Come." In SS, 78; received by letter, 7. Meeting in progress, 15 additions; great day Sunday.

Fifth Ave.—Morning subject, "A Young Man and His Vows." Evening subject, "Two Who Testify." In SS, 491; received by letter, 1.

Lonsdale—W. A. Atchly, pastor. Morning subject, "The Immutable Christ." Evening subject, "A Fruitless Life." In SS, 350; in BYPU, 124.

Smithwood—Chas. P. Jones, pastor. Morning subject, "Well-Doing." In the evening by the BYPU on "The

Trial Of The Robbers." In SS, 159; received by letter, 4.

Inskip—W. M. Thomas, pastor. Morning subject, "Diffusion of The Gospel", Psalms 72: 16. Evening subject, "The Lost Sheep, The Lost Coin, The Lost Boy." In SS, 100; received by letter, 1.

Euclid Ave.—J. W. Wood, pastor. No preaching in morning, observed the Lord's Supper. Evening subject, "Pressing Forward Toward The Goal." In SS, 342; baptized, 4; received by letter, 7.

Dameron—C. J. Burnett, pastor. Morning subject, "Watch." In the evening by W. W. Bailey on "Doing Good." In SS, 40; baptized, 1; received by letter, 3.

Oakwood—R. E. Grimsley, pastor. Morning subject, "The Lord's Supper." Evening subject, "Serpent With Bruised Head." In SS, 229; baptized, 1; received by letter, 1; in BYPU, 90.

Fountain City—Neill Acuff, pastor. Morning subject, "A Call to The Fallen and Feeble." Evening subject, "In The Conquest to Win." Received by letter, 16; in BYPU, 50.

Lincoln Park—L. W. Clark, pastor. Morning subject, "The Church." Evening subject, "Christ Waiting To Find Room." In SS, 227. Good outlook for New Year.

Belle Ave.—James Allen Smith, pastor. Morning subject, "New Year Meditations." Evening subject, "Why Jesus Came." In SS, 585; baptized, 1; received by letter, 9.

Immanuel—A. R. Pedigo, pastor. Morning subject, "Pressing On." Evening subject, "How to Be Saved." In SS, 251.

MISCELLANEOUS

Mine City, Ducktown—D. A. Webb pastor preached on "Our Relation to Christ" and "What Think Ye of Christ." 242 in SS.

South Pittsburg—Paul R. Hodge, pastor, preached on "A Special Prepared Hell for Christians" and "The Faith of Old Testament Saints." 1 conversion, 1 restoration; good attendance; 123 in SS; week's meeting closed, which resulted in the church being very much revived.

Dyersburg—F. J. Harrell, pastor, preached on "Go Forward," Ex. 15: 15. No service at night. 213 in SS; 21 in BYPU. Hear Bro. Harrell when in Dyersburg.

Sweetwater—O. D. Fleming, pastor. 325 in SS and 2 good services. Just closed first year's work with visible results of over one hundred net increase in membership, a new \$8,000 parsonage, into which we will move about Jan. 10. and a pipe organ installed.

Baptist Tabernacle, Lenoir City—A. B. Johnson, pastor preached on "The One Christ," and "The Rise and Progress of Christ." 1 addition by letter; splendid day.

Loudon—J. H. O. Clevenger, pastor, preached on "The Tale of Life" and "The Love of Christ to Lost Humanity." Good congregations both hours. 140 in SS. "Santa" was good indeed to this pastor.

First, Maryville—J. S. Johnson, pastor, preached on "Preparation for Progress" and "Voices From Without." 540 in SS. 145 in Men's class. 1 joined church by letter; good attendance at all services.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. R. R. Jones of West Laurel church, Laurel, Miss., has resigned that pastorate to accept the call of South McComb church, McComb, Miss. effective January 1st.

Rev. Lee B. Spencer having been unanimously recalled as pastor of the First church, Yazoo City, Miss., after he had resigned has agreed to accept and will remain.

Rev. Alonzo Nunnery of Chickasha, Okla., occupied the pulpit of the church at Parsons, Tenn., at both services last Sunday. He preached at Wildersville, Tenn. on Wednesday.

Beginning Jan. 1st Rev. S. J. Jordan, who has enjoyed a fruitful ministry at Milledgeville, Ga. will be pastor at Royston, Ga. which is a field of almost boundless opportunity.

Dr. Zeno Wall has resigned as pastor of the church at Clinton, Miss. to accept a call to Goldsboro, N. C. a great pastorate in his native state. The Clinton saints reluctantly accepted his resignation.

Rev. W. L. Spinks, a successful Methodist Evangelist, on Sunday, Dec. 4th, united with the First Church, Brookhaven, Miss. and it is now his purpose to enter the Baptist ministry. "The truth is mighty and will prevail."

Dr. John F. Purser of Atlanta, Ga. is to supply the pulpit of Central church, that city until a successor to the retiring pastor, Dr. Caleb A. Ridley is secured. There will be no decline in the high standard of preaching.

Rev. Caleb A. Ridley has resigned the care of Central church, Atlanta Ga., where he has had a spectacular career as pastor. He is a gifted speaker and attracts loyal following. He has distinct evangelistic gifts.

Rev. Calvin Gregory of Pleasant Shade, Tenn. has been called to the care of Union Hill church, near Galatin, Tenn. and accepts. The church has a severe struggle against the water salvation propagandists.

Miss Mary Northington, so well known in Tennessee, but at present associated in the State W. M. U. work of Alabama with headquarters in Montgomery, is spending the holidays with relatives at Clarksville, Tenn. She immortalized herself while working in Tennessee.

Dr. W. W. Hamilton, of Atlanta, Ga. superintendent of Evangelism of the Home Mission Board, has resigned that position which he has twice held, having accepted the care of St. Charles church, New Orleans, La. the Home Board will find it difficult to fill his place.

A. U. Boone of the First church, Memphis, Tenn. and his good wife are spending the holidays with their son, Rev. Will Cook Boone and family of Owensboro, Ky., and getting acquainted for the first time with their grand-

son, A. U. Boone, Jr. aged four months. What an illustrious parentage the babe has!

Rev. C. W. Knight of the First church, Corinth, Miss., has accepted the care of the First church, Harrodsburg, Kentucky, an announcement which will be of interest to many Tennessee friends of this estimable preacher and pastor. He did a great work at Corinth, against heavy odds.

The First Church, McComb, Miss., has called Dr. J. W. Gillon of the First Church, Mayfield, Ky., and the Kentuckians fear the attraction from a pastorate in his native state will be irresistible to the genial Doctor. Tennesseans who are so much indebted to him, watch his movements with interest.

A division occurred recently in the church at Fairfield, Ill. over the alignment between the Northern and Southern Conventions. Those wishing to affiliate with the Northern brethren took the house of worship. The others organized a new church with a membership of 78 calling the organization Calvary Baptists. Rev. Roy M. Garbert was chosen pastor. How unfortunate that such divisions should come.

After six years of service in that capacity, Rev. C. B. Arendall has resigned as Executive secretary of the Baptist Council of Richmond, Va. He has done a great work as missionary in that historic city, organizing five churches in the term of service. These have a total of over 1000 members. He goes to be pastor at Troy, Ala.

President H. G. Noffsinger is delighted with the outcome of a revival recently conducted in Virginia Inter-mont College, Bristol, Va. Dr. Lewis M. Roper of the First church, Johnson City, Tenn. doing the preaching. It was a genuine revival in which every unsaved girl in the school was converted and 40 offered themselves for definite Christian service.

Dr. H. L. Winburn and the First church, Arkadelphia, Ark. are rejoicing over a great meeting which has just closed. Dr. Geo. H. Crutcher of the Baptist Bible Institute, New Orleans, La. doing the preaching. There were 117 additions, 49 by baptism. Of the 300 pupils in Onachita College, less than a half dozen were left unsaved.

A debate is to occur beginning Monday, Dec. 26 at Oak Grove church near Martin, Tenn. between Rev. John R. Clark, Baptist of Wewoka, Okla. and Rev. J. T. Banks, Methodist of Martin, Tenn. Each will discuss respectively the proposition that the church with which he is identified is scriptural in origin, doctrine and practice. What about an ecclesiastical disarmament conference?

Rev. Jessie Neal, Baptist of Paducah, Ky. and F. B. Srygley, Campbellite, of Nashville debates four days this week at Jordan Springs near Clarks-

ville, Tenn. the difference between the two systems of scriptural interpretation, which are in fact the difference between the truth as held by Baptist and error as propagated by the disciples of Alexander Campbell. The truth did not suffer in Neal's hands.

Rev. H. Boyce Taylor on Sunday, Jan. 1st will have been pastor at Murray, Ky., 25 years, and the church will appropriately celebrate the anniversary. All former members are invited to be present. It is their hope to have 1000 in Sunday school and raise \$25,000 for a new church. He has, under God, brought his church to a distinction in gifts to missions, spirituality and intelligence in doctrine unparalleled among Southern Baptists. Thank God for Boyce Taylor!

John J. Parran of Boliver, Tenn. and Miss Carry T. Ryan of Martin, Tenn., were married Wednesday afternoon Dec. 21 at 2:30 o'clock, Dr. J. N. Penick of Jackson officiating, assisted by Dr. W. S. Cochran of Boliver, uncle of the bride. The ceremony was pronounced in the First Baptist Church of Martin of which the bride and her estimable parents, T. M. Ryan and wife are loyal and substantial members. We join their friends in sincere congratulations.

The latest advertising issued by Union University, Jackson, Tenn. is a folder with a unique picture showing the faces of practically all of the 525 students in attendance at that institution Dec. 15th, 1921. The faces are large enough to make recognition easy. The reading matter on the folder is comprehensive concise and compelling in interest. President H. E. Watters is a consummate school man and advertiser.

FROM CENTRAL, FOUNTAIN CITY. By J. C. Shipe, Pastor.

I came to Central church after a pastorate of nearly nine years with the Lonsdale church. The people have received us royally. We were greeted on the first Sunday in November with a Sunday school of 310 in attendance, that's pretty good I think, as our church roll only shows a membership of about 250. Our congregations are large and inspiring at the preaching service. I am delighted with the co-operation and loyalty manifested. Our Sunday school is now ready to go on the A-1 list. This comes as the result of the untiring efforts of our Superintendent Bro. A. Jesse Winegar, and his able and faithful teachers and officers. Fountain City is a delightful place to live, made up as it is of good people, free from dust and smoke and the noise incident to a city, makes it ideal in many respects. It is also a suburb of splendid churches and schools and on this account many people are locating here. Last night, December 23, the good people of Central church came suddenly and unexpectedly to the pastor's home and such a shower of good things in the way of eatables, etc. I have rarely witnessed in my more than 25 years' experience as a pastor. We are looking to the new year in a very hopeful way. We are greatly in need of a larger and more modern church house, as our crowds have outgrown the present one. This we hope to have in the near future. The lines have fallen to us in pleasant places, and we are happy.

STURGIS BAPTIST CHURCH

By O. W. Taylor, Pastor

The Sturgis Baptist church and pastor were recently assisted in a three weeks' meeting by Bro. J. Carlin Lilly of Fredonia, Ky., a young man of deep consecration and power whom God mightily used among us. There were 87 additions in all, 53 by baptism, and a general quickening of the church. "Hallelujah!" is in our hearts.

Wednesday evening, December 22, after prayer meeting, a crowd of young people stormed the pastor's home, surprised him and his good wife, awoke "Wilburn Jr.," and pounded us with appropriate gifts for each, money, merchandise, tableware, and food in exceeding abundance. I choked, and not on food either. Someone remarked that the fellowship was a foretaste of glory. Happy the man who labors amongst such a people!

FROM ELIZABETHTON

By Chas. H. White

During the past four months the First Baptist church under the leadership of Rev. J. K. Haynes, has made unusual progress. In the first place they have constructed and paid for a new modern 9-room brick parsonage, and furnished it extra, that cost \$5,000, paid through the regular church budget \$1,500.00 and gave their pastor a pounding of more than \$150.00. Large congregations are attending every service and a special growth of the mid-week prayer services are manifest. Dr. Haynes is a great preacher and is leading the church in a wonderful way. Thirty-five new members have been received, some of these are the leading and professional men of the town.

Mr. Haynes has not only a reputation as a church builder, but is a great believer in a true education that will quicken the perceptions and develop the hand and heart as well.

The Baraca and Philathea classes will have a joint social December 28 at the church. Prominent speaking and refreshments will be special features.

HALL-MOODY NORMAL ELECTS EVANGELIST

By James T. Warren.

We take pleasure in presenting to the brotherhood of this section Brother George C. Boston who has been elected as school evangelist. He will be available for meetings after January first.

Brother Boston is a graduate of Hall-Moody and had his early Bible courses under our lamented Dr. Anderson. For the last three years he has been a student in our Seminary at Fort Worth where he has specialized in evangelism under that great and consecrated evangelist, Dr. L. R. Scarborough. He has recently finished his course in the Seminary and is now on the field to begin work where he believes God has called him to serve.

Associated with Rev. Boston, will be his brother, Herbert H. Boston, who has been in the department of evangelistic and gospel singing in the Seminary during the last two years. These are both strong young men, thoroughly prepared in every way for the work they are undertaking; they are safe in doctrine and method, and have the full indorsement of the fac-

ulty and board of Hall-Moody Normal School. Churches and pastors desiring to communicate with Brother Boston should address him at Martin, Tennessee.

We crave the prayerful co-operation of the churches and pastors of this territory that God may use these brethren for His glory.

ORDINATION OF J. A. McCABLE

By W. N. Rose

On Wednesday, Dec. 21, 1921, 7 p. m. at the First Baptist Church, Jefferson City, Tenn.; and at the call of the church, the following brethren met and organized a Presbytery to consider the ordination of Rev. James Arch McCaleb to the full work of the gospel ministry: Pastor W. L. Patton was chosen Moderator, Dr. J. J. Burnett, Rr. W. L. Cate, Rev. W. N. Rose, pastor of Jonesboro Baptist Church, Dr. Oscar E. Sams, Dr. J. L. Campbell and Deacon J. S. Irwin who was elected Clerk.

The pastor called the church in session and after the singing of a hymn read the Scripture lesson from 1 Timothy 4th Chapter and Dr. W. L. Cate led the congregation in prayer.

The purpose of the meeting was then announced by the Moderator and Deacon S. W. Douglas presented Rev. J. A. McCaleb to the Presbytery for examination on behalf of the church.

Dr. J. J. Burnett led the examination which was entirely satisfactory to the Presbytery, and they unanimously recommended him to the Church for ordination. The Church voted heartily for the Presbytery to proceed. A beautiful and tender prayer was led by Dr. J. L. Campbell followed by the laying on of hands. President Sams in well chosen words presented Bro. McCaleb a handsome Bible, the gift of Mrs. Theodosia Earnest McCaleb, mother of the candidate. Rev. W. N. Rose then delivered an address to the church and young preacher outlining the call and work of the minister. Bro. McCaleb led the closing prayer.

W. L. Patton, Moderator and J. S. Irwin, Clerk.

For more than a year Brother McCaleb has been Brother Rose's assistant pastor at Jonesboro, and just recently Boone's Creek has gone to half time calling him for assistant for one Sunday and old Cherokee Church has asked him to pastor their church for one Sunday, and it was at their request that he was ordained. Bro. McCaleb will graduate at Carson-Newman this year and will enter Southern Baptist Seminary, Louisville, Ky., next September. He is making a fine record in school, preaches well and has an exceedingly bright future. His dear mother has the spirit of Hannah of the olden time and like her has given her son to the Lord from his birth. She states that she has never doubted that the Lord would call her son to preach. Mrs. McCaleb is a teacher by profession and stands high in educational circles, and she is also an enthusiastic and consecrated church and Sunday school worker.

FROM BRO. S. M. McCARTER.

When we closed our revival at Madisonville, we went to Tellico Plains, a town of two thousand people or more.

The church had a little over a hundred members and was without a pastor. The work was really at a low

ebb and the town was not very religiously inclined.

The meeting continued for four weeks and two days. We had four services almost every day during the meeting.

At nine o'clock each morning we would hold a service in some one of the business houses. The crowd at this service would go as high as two and three hundred people. The people greatly enjoyed Mr. and Mrs. McKinley's singing and personal work. They both worked hard all through the meeting.

One special feature of Bro. McKinley's work was in the school.

There were from 75 to 100 conversions in the school.

Prof. Anderson was greatly rejoiced as a result of the work done in the school. We never saw a superintendent of any high school take such a part in a revival as Prof. Anderson took and the people certainly appreciated his efforts.

At 11:30 we would go to one of the large mills for a service where from a hundred to three hundred people would gather to hear the music and a brief message. There were many prayer meetings going on in different homes besides the two services held at the church.

The people became greatly interested in all the services and at these services we had many conversions.

There were more than two hundred conversions and one hundred joined the church, 75 for baptism, and many others will follow as time goes on. The meeting was pronounced as one of the greatest meetings in the history of Tellico Plains. In the two meetings we had 167 additions to the two churches and each church was greatly helped by the meeting.

Both churches could move up to all time service, but Tellico Plains is anxious for us to give half time to them and Madisonville church feels that perhaps more good can be done by dividing time for a while longer. Mr. and Mrs. McKinley rendered a faithful service while among us and we believe one of the best ways to carry on a revival is for the pastor to do the preaching and have some one like Bro. McKinley to conduct the music. We recommend Bro. McKinley to any pastor who may want a singer and the pastor do the preaching.

We thank God and take courage on account of the two good meetings.

REVIVAL AT DEL RIO.

By John R. Chiles.

Recently the writer has had the privilege of conducting a protracted meeting of twelve days at Del Rio, Tennessee. This is a village not far from the North Carolina line. To the rear of the church building is the beautiful French Broad river with its fertile valleys bordered by great mountains. In front is the railroad which goes to Asheville running along against the hills. Surely it has the scenery and climate of Switzerland.

The church has a fine body of members. Brother Guy Wilder is the pastor, giving half time there and half time at White Pine, 25 miles away. He is loved and honored by all the people, and is one of our most progressive young pastors. He has the will of a bishop and the heart of a shepherd. He has only been in the ministry about six years but these

have been unusually fruitful in his own spiritual and intellectual growth, and in building up the churches which he has served, as well as the salvation of hundreds.

During our meeting there were 22 additions to the church, 18 of them by baptism. Both the interest and congregations grew till the close. At the last service two professed faith and joined the church. The visiting preacher was most hospitably entertained and overpaid for the services rendered.

Rogersville, Tenn.

SMILES
SELECTED

Women may not have any more backbone than men but some of 'em show a lot more.

As the parson launched into his fourthly without closing the Bible on the pulpit before him, thus indicating that the end of his sermon was not in sight, a stranger, who had slipped into a back pew shortly before began to show signs of restlessness. When the fifthly was announced he leaned forward and whispered earnestly to a gray-haired lady in the pew ahead of him, "Pardon me, madam, but how long has he been preaching?"

"I can't exactly say," she replied; "thirty or forty years, I think."

The stranger heaved a sigh. "All right then, I'll stay; he must be nearly done."

QUEER WORLD.

A pin has a head, but has no hair;
A clock has a face, but no mouth there;

Needles have eyes but cannot see;
A fly has a trunk with out lock or key,
A hill has no leg, but has a foot;
A timepiece may lose, but cannot win,
A cornfield dimples without a chin,
A glass has a stem, but not a root;
A watch has hands, but no thumb or finger;

A hoot has a tongue, but no singer;
Rivers run though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
A baby crows without being a cock.

TWISTERS FOR TORPID TONGUES.

Some alliterative gems from an elocutionist's collection that will tie knots in the tongue of the most careful speaker:

A growing gleam glowing green.
The bleak breeze blighted the bright broom blossoms.

Flesh of freshly-dried flying-fish.

It is simply impossible for anyone to repeat these three sentences fast. They are the gems of a collection of tongue twisters that an elocutionist has made. And almost equally difficult are the following, taken at random from the elocutionist's collection of more than two hundred tongue-twisters:

Six thick thistle-sticks.

Two toads tried to trot to Tedbury.
Give Grimes Jim's great gilt gig-whip.

Strict, strong, Stephen Stringer snared slyly six sickly, silky snakes.
She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.