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SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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 SAFETY WHILE ASLEEP:—I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.—Psa.—4:8.

THE GLAD AWAKENING:—As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psa. 17:15.

BE CHARITABLE:—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

HAVE (THE MIND OF CHRIST:—Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Philippians 2: 5, 3.

A FREE FORUM.

The denominational paper is a forum for the expression of every phase of denominational thought. Denominational ownership and control should insure that entirely. To express every kind of Baptist thought is the function of a Baptist organ. While it is a free forum, it is shut up to the limits of good journalism and constructive policies. Nothing that is insurrectionary is permissible in its pages, but everything that is consistent with good order and the Christian spirit is not only allowable but desirable. Any criticism of any of our Boards or institutions will be admitted if it is done in a manifest effort to make them more efficient and effective. Not infrequently a policy or agency becomes fixed if its place is unquestioned and its inner working exempt from the white light of public scrutiny and discussion. Publicity is the safe-guard of our democracy, if it is wisely administered: it becomes a power of great damage if it voices that which is destructive of what is in existence and does not propose something better to take its place. We invite the brethren to use the columns of the Baptist and Reflector freely. Do not say that the paper is a closed forum until after you have sent in a contribution and had it returned to you with a rejection slip!

ONE IS YOUR MASTER

There are no orders among Baptists. There are no ecclesiastical distinctions among them. But there are grades, based on points of personal merits rather than on grounds of invested authority. The differences among them belong to differing spheres of service and not to varying ranks of power.

They have one Master, Jesus Christ, and they are themselves brethren. Any title or vesture or designation which marks off a few from the rest is contrary to the command of Jesus and is without warrant among Baptists. But honorary titles may be applied to distinguish those who have rendered a signal service to the cause, and who have actually shown their excellence by the service which they have rendered. It is on this basis that the Master said there would be distinctions among His followers "He that is greatest among you is the servant of all."

BOOKS FOR LIBRARIES.

Our schools and colleges are peculiarly adapted as reservoirs for an inflow of books just now. In order to reach a standard it is necessary that they be equipped with libraries of a certain number of volumes. Many of our preachers who have valuable books on hand, for which they have no further use, would do well to donate them to one of our schools or colleges. Others there are who, upon their death, should leave their libraries for that purpose, excepting such as might be of particular value to members of the family. There are enough idle, unused books of standard quality on dust-covered library shelves among our Baptist people to give every one of our schools a standard sized library, if there could be an overflow from the one into the other. Of course, only such books as are worthy are mentioned in this connection. Students should have the very best reading matter, and there is no hint here that our school libraries are to become a dump-heap, but that they should become reservoirs.

PRAYERS OF WICKED.

A wicked man praying is not the praying of a wicked man: When one begins to pray genuinely and in earnest, his is not the petition of a wicked heart: and God will hear him. The prayer of the wicked is that of the man who regards iniquity in his soul, and who seeks to make God his companion in sin by asking His help in a wicked thing. This sort of praying God does not answer because it is utterly contemptible in His sight. If we pray in a selfish spirit and for that which we desire merely for its own sake and for our own, we are asking "amiss," and God will not answer. Deep in sin though one may be, the soul that cries out to God for mercy and salvation will not cry in vain. Out of his wickedness, and because of it, one's prayer rises to the throne of God where it is as a sweet incense offered to the Most High: for "a broken and contrite heart, God will not despise."

YOUR CALVARY.

There has been but one "Calvary," and there can never be another: Jesus died once for all; and there will never be another to die as He died: never another, with the weight of the world's sin on his soul, to suffer the bloody sweat in the dark night of unutterable loneliness and to drink the supreme drafts from the cup of inexpressible woe. But those who follow Him will pass through the dark valleys where the night shuts in dense and dank; where the closest friends lie asleep at a distance, and where one stands alone in bitter anguish. These are they who, like their Master, are on the highway to great achievement and usefulness: like Him, they are on the border-land of a service for which they are undergoing special preparation. Suffering is the law of advancement and progress. Ease is the lot of the self-indulgent who retrograde. General Pershing was called to pass through deep bereavements before he was ready to command the forces of the United States on the battle-fields of France. No man can minister to the heart-hunger of the needy and destitute who has not himself felt the pangs of suffering and want. Oh, how little and insignificant are our sorrows compared to His Calvary! In His spirit let us bear our burdens: and pray as He prayed, "Father... thy will be done."

CAMPAIGN FOR NEW SUBSCRIPTIONS

Elsewhere we publish the list of managers who have been appointed in each Association in the State, together with a suggested apportionment of new subscriptions as a goal for each. Many signs point to a hearty cooperation and general movement among our people in behalf of the paper. We are grateful for the cordial reception which has been accorded to this effort, so far, by the leaders in our churches.

To each church a certain number of new subscriptions will be suggested as a minimum aim, and those who "go over the top" will be mentioned in our pages with special honor. During the month of January many of our churches will make the canvass: while others will do so later on in the period. Every church is, of course, free to make the canvass at such time as suits best: the earlier the better in every case where conditions are ready.

With grateful acknowledgment of the splendid spirit of co-work which is already much in evidence, and with hope for even greater and more general interest, we wish to put ourself enthusiastically into the Campaign for

TEN THOUSAND NEW ONES

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EDITORIAL

COLLEGE ATHLETICS.

One of the most difficult and delicate problems before our Christian colleges is that of a wise and consistent attitude toward athletics. In some instances there is a tendency to make it the chief basis of college spirit and the pivot on which turn the issues of enthusiasm among the students. Although it is not an organic part of the school curricula, it sometimes receives more financial support than is given to any other single department in the colleges. We are aware that there are other phases of training which an institution of learning should give its pupils than those which are strictly academic. The extraordinary support given to athletics in some cases is directly due to big donations designated for that purpose by men of large means who are friends of the schools and are especially interested in athletics. Much that is given in this way would not be forthcoming but for the privilege accorded the donors of making such a designation.

We heartily believe in physical development. It is hardly less than tragic that a student should neglect his body while he is giving attention to his mind, so that after he shall have finished school, he becomes a physical wreck and can not therefore put his education to full ordinary, practical purposes. How be it; these cases are rare; students are few who hurt themselves studying! No doubt a much greater number neglect their minds because of their devotion to exhilarating physical pleasures and recreations.

The chief danger is that the lesser should come to be regarded as the greater; that the standard of training should be shifted from a mental to a physical supremacy; that excellence of body should take precedence in the opinions of the pupils over that of the intellect and heart. Whatever counter-attitude there might be toward such a standard on the part of the faculty, its practical effects on the student body would be to place a premium on physical efficiency and expert-

ness. Its tendency in a Christian school would be to eclipse the main purposes for which it was created and is maintained, namely, the cultivation of the man as a primary factor in the spiritual kingdom of God on earth.

But there are questions involved about which the officers of our colleges alone are conversant. They are wise men and will address themselves to the problem with due dispatch, and good judgment. We wish to ask for them a sympathetic attitude on the part of all our people. Let us make no suggestions in a censorious spirit nor allow ourselves who are strangers to the situation to dictate to them the course to pursue.

Perhaps the solution of the problem will be found ultimately in the elimination or the abridgment of inter-collegiate sports. No doubt much of the danger to the colleges which arises from athletic sources is traceable to the plans and preparations made by the students for games of that sort. There should certainly be games within the student body, one class vying with another, or one department contending against another—allowing even members of the faculty to be eligible to places on the baseball team! The element of rivalry between institutions is the zest of inter-collegiate contests: and enough of this to serve all needful purposes could possibly be introduced into a college through intra-mural games.

Large expenditures for athletic grounds or gymnasiums at our Baptist colleges are perfectly consistent with the main line purposes of the institutions, provided they are not disproportionate to the equipment made for academic work. But we confess to a considerable displeasure when a coach is employed at a salary greater than that which the president receives, and who has but little interest in the students whatever except to train them for a particular combat with somebody else on the ball grounds. His presence usually means the pre-eminence of athletics in the thought of the students for the time: and he is a sheaf to which all the other sheaves in the field, willingly or unwillingly, make abaisance! Let us always put first things first: and never allow anybody else to reverse the order if we can prevent them from doing so.

HOME BOARD MOUNTAIN SCHOOL POLICIES.

The Home Mission Board has come in, recently for some suggestions by the brethren regarding changes in certain plans and policies which are more or less established features of the Board's work. Among them is one that the Mountain schools be discontinued as Home Board beneficiaries, of course, after due and timely notice and in proper and appropriate decorum!

That changes are needed in Home Board policies is to be considered as a matter of course, and there need be but little excitement or discussion about that. We think the Board has a place of service that is distinct and perhaps needs to be defined and re-defined at certain intervals. A growing institution broadens out into new fields, and not infrequently withdraws from one direction of la-

bor in order to fill more perfectly a pressing need in a place hitherto unoccupied. The Foreign Board is planning new fields, and changes of its policies in territories already occupied are frequently necessary. The State Boards often find it best to leave off helping in one place and make extra effort in behalf of other locations which seem to be more needy and promising. We do not wish to say that we think the Home Board should be immune against changes—such even as might seem radical.

But it is particularly with reference to the Mountain School Department that we desire to be heard in defense and justification of the Board's present policies. No doubt the genius of that work is little understood. There is no apparent reason why an institution of learning should receive consideration in proportion to its altitude above the sea. Much of the pathos has oozed out of the appeal for the "native whites," since so many of them have shown up in other appearances than those in which their portrayers have depicted them for the purpose of supporting a pet missionary propaganda. Being one of them, we can say a word or two about them, and in behalf of those who seem to have made an intelligent effort in their behalf.

Special need on the part of our mountain people seems to be the only ground on which the Board is thought to be justified in the conduct of its educational institutions among them. So that when it is ascertained that, on the whole, they are less needy than are the people in many other sections, there is no longer any necessity to maintain the mountain schools. Furthermore, the mountain people are not as a rule more intelligent than people elsewhere, and for that reason they are not to be regarded as special objects of educational charities.

All these things we freely admit. The highlander is no better than the lowlander; neither by nature nor by grace. He is not wiser, with the possible exception of a superior native wit and a bosom acquaintance with nature.

But the mountain schools were not founded on the assumption that any of these things were so. But the mountaineer is a type; he is a genius; his duplicates are not scattered abroad. When he moves away from the mountains, he himself loses the identity of his kind. Still he does not belong to a caste or a clan, although he has a decided type of self-consciousness. The purest strain of Anglo-Saxon blood flows in his veins: he is eminently Old English. His environment has bred in him a bigness of vision and strength of sinew which make him a leader if he can be led to put his goods on the market. It is not a question of his superior goodness nor of his greater intellect—for he has neither, but it is a matter of his extraordinary capacity for labor and leadership.

Our mountain schools are, therefore, filling stations for our denominational machinery in the South. The hills offer their best blood to the service of our Baptist cause: our mountain schools are the instruments by which we accept the gift,—otherwise the offer is rejected. The constituency of these schools is not limited to the highland population, to be sure: but situated elsewhere than in the

mountains they would never reach a tithe of the young people in the mountains who are yearning for an education merely that they may devote their stalwart lives to the tasks of going to the aid of those other sections of the South in which there are no mountain peaks but in which there are mammoth problems to be tackled and immense burdens to be borne against which only the spirit of a mountain climber can prevail.

THE SEVENTY-FIVE MILLION, THE PASTORS AND THE CHURCHES.

By J. L. Dance.

As to the wisdom of the Seventy-five Million and the Five-Year program, time will tell. I hope it was wise. I think it was wise, but wise or otherwise, if we do not pay it as churches, we stand disgraced before the world.

As to whether we pay it or not, rests in almost every case with the pastor of the church and a few leading members. A few men in every church control its finances, and if the church is pressed for no money, outside matters are left off and home affairs are looked after. And there are many instances where it is not well for the pastor to interfere.

If possible, we must lead the churches to see that the other work is just as vital as our home work. This is the pastor's job. And an impossible job, for some will never believe it. But that does not excuse the pastor from teaching that the salvation of the world is as important from one point as from another.

It seems to me that we need to preach on the Baptist World Program as never before, for we never had such a program before. We have now a program worthy of our Baptist creed. Are we going to live up to our creed and program? The old yearly program had this advantage that we were forced to put on a campaign once each year in all the South and also once each year in all the States. I fear that with our Five-Year program we are failing to preach missions.

But the Five-Year program gives us a glorious chance to preach missions untrameled; there is not even a collection in the way.

What about it, brethren, will we fail? We can. It is an easy thing to do, but it is not easy to get over.

We can succeed. And do it easy, and the days following success are much more pleasant than the days that follow failure.

NOTES ON RELIEF WORK.

By J. F. Love.

1. The relief work which we are doing is not so temporary as some forms of relief are. Southern Baptists must for two more years take care of the relief program which was adopted by the London Conference, and in which we with Northern and British Baptists have part. This relief alone calls for \$167,000 a year by this Board. The relief for Russia which is now engaging us cannot quickly be discontinued. Great multitudes of the people are in hunger and nakedness, and not until September will the 1922 crop bring relief. Please let it be known, there-

fore, that there need be no hesitation or let-up in this relief work *either in cash or clothing.*

2. Already one shipment of clothing has gone forward and others will follow at about a week or ten days intervals. Urge the people to send on their bundles of clothing and drygoods to the Brooklyn address given on the shipping tag which you are furnishing. Once a week or thereabout we are cabling without expense, the cash to Dr. Gill so that food can be provided promptly for those who are hungry.

3. We shall be glad to have you make known to everybody the recommendation of the Southern Baptist Convention that all relief contributions be sent to this Board, and that these be undesignated, thus leaving the Board free to spend the money where need seems greatest in the light of such information as we have.

4. The response in clothing all over the South has been beautiful and continues in volume each day. Many of the churches, societies and Sunday schools have made cash contributions. Some of these have been commendably liberal, while for the most part they have been in small amounts, but none the less welcome. I give credit to the women for much that has been done. They have collected the clothing, and as the correspondence shows, have had much to do with the cash collections.

5. Tags in any quantity needed can be had from W. M. U., 161 8th Avenue, North, Nashville.

Geo. H. Doran Company announce "A Greatheart of the South," by Gordon Poteat, is reduced in price from \$1.50 to \$1.00.

COLLECTIONS FOR SOUTHWIDE OBJECTS.

By Frank E. Burkhalter.

Total cash collections on the 75 Million Campaign during the past state conventional year ending December 10 (the state conventional or associational year ended several weeks earlier in the majority of the states) were \$10,706,435.37, according to reports

that have been filed with the headquarters of the Campaign at Nashville.

The writer asked each state secretary to indicate the total collections in his state for the past year and the sum paid by his office to the four Southwide objects of foreign missions, home missions, the Educational Board or Southwide educational institutions, and the Relief and Annuity Board. These reports show that foreign missions received from the past year's collections \$2,246,851.12, home missions \$1,329,454.01, the Education Board and Southwide educational institutions \$343,580.98, and the Relief and Annuity Board \$332,729.91. It is possible that several of the states sent some of their remittances directly to the Southwide institutions and that their total contributions to Southwide educational objects are larger than the sums sent to the Education Board.

By special request the writer compiled a table setting forth the total collections of the year by states and the distribution of the funds among the four Southwide causes mentioned, this distribution taking no account of the remittances by the state offices to their own state mission work, their educational institutions within the states, hospitals, orphanages and other distinctly state work. This distribution could not be given for the District of Columbia, inasmuch as the Southern Baptist Convention's share of the contributions of the churches in the Columbia Association is sent in bulk to Mr. George W. Norton of Louisville, treasurer of the Convention, to be distributed among the various Southwide interests on the basis of the original Campaign program, and the writer has been unable to get a detailed statement of the distribution.

It will be noted that Missouri and South Carolina report nothing sent to the Relief and Annuity Board, as those states take care of their ministerial relief work through their own organizations. Louisiana reports only \$20 sent to the Relief and Annuity Board during the past year, the treasurer explaining that this board received more than its share of the Louisiana receipts the previous year, and that after the account was balanced the past year only \$20 to the credit of the board remained.

The tabulation by states follows:

States.	Collections Past Year.	Foreign Missions.	Home Missions.	Education Board.	Ministerial Relief.	
Alabama	\$ 416,794.95	\$ 118,409.19	\$ 72,032.69	\$ 19,803.35	\$ 21,366.04	
Arkansas	239,651.72	22,687.98	26,469.61	4,713.29	2,002.25	
Dist. of Columbia	64,458.11	
Florida	184,429.13	36,885.82	34,119.38	7,395.15	3,688.50	
Georgia	926,050.62	229,059.42	144,258.73	36,152.05	30,127.30	
Illinois	93,774.14	23,189.87	15,739.92	5,123.98	2,921.01	
Kentucky	1,055,099.36	278,381.59	145,775.96	35,469.82	37,086.76	
Louisiana	282,938.47	58,422.74	40,504.78	10,941.78	20.00	
Maryland	141,945.00	36,725.00	24,650.00	23,858.00	7,000.00	
Mississippi	530,872.07	127,825.90	80,402.50	20,051.13	7,017.90	
Missouri	612,022.75	42,358.76	23,348.89	1,325.00	
New Mexico	77,119.40	12,407.89	12,469.56	2,479.58	1,112.71	
North Carolina	924,145.49	254,310.70	123,900.37	18,057.44	45,000.00	
Oklahoma	312,387.40	35,853.84	36,214.98	7,129.70	3,100.00	
South Carolina	833,674.00	144,873.83	61,150.61	26,930.16	
Tennessee	625,066.61	150,457.70	79,380.38	21,251.65	27,500.00	
Texas	2,077,796.00	350,250.00	219,750.00	57,600.00	66,695.00	
Virginia	1,308,016.54	324,950.89	189,285.65	45,295.90	78,090.44	
12	\$1,329,454.01	\$343,580.98	\$322,727.79	Total	\$10,706,435.37	\$2,246,851.

Contributions

ADVANCE IN BAPTISMS.

Frank E. Burkhalter.

According to preliminary figures compiled upon the evangelistic campaign of Southern Baptists during the past associational and conventional year by the headquarters of the 75 Million Campaign there were a total of 250,814 baptisms administered during the year in churches co-operating with the Southern Baptist Convention. This not only establishes a new record but marks an advance of 44.5 per cent over the previous high mark of a year ago when the figures were 173,595.

The figures from a few of the states are not final, due to the fact that the statistical secretaries had not received minutes of some of the district associations, but where an estimate is made of the associations which have not reported as yet the estimates are very conservative and it is believed a final tabulation and revision of the figures will show a gain rather than a loss when compared with the total indicated above. In each instance, save that of Texas, the estimate of the associations from which no reports had come was made by the statistical secretary of the state who used the previous record of those associations as his basis. In Texas the forces of the state mission board alone reported 17,971 baptisms, and the writer felt that 14,029 baptisms from the remainder of the Baptist workers of the state was a conservative estimate, these combined figures giving the state a total of 32,000 baptisms.

Here is the report by states as furnished to the writer:

Alabama 17,341; Arkansas 9,114; District of Columbia 800; Florida 8,194; Georgia 30,000; Illinois 4,669; Kentucky 20,000; Louisiana 7,000; Maryland 963; Mississippi 15,709; Missouri 24,717; New Mexico 1,006; North Carolina 22,958; Oklahoma 14,000; South Carolina 11,831; Tennessee 18,000; Texas 32,000; and Virginia 12,512.

CRITICISM OF LEADING ENGLISH BAPTISTS.

By J. F. Love, Cor. Secretary.

When I first read Dr. Dixon's criticism of leading English Baptists and the discussion which this criticism provoked in our denominational papers, I thought I would have nothing to say about the matter. I have concluded, however, that it is best that I give the denomination a brief word from the viewpoint of this Board.

Let me preface what I have to say with the statement that I have for many years entertained a warm appreciation of Dr. Dixon's character and of his devotion to the fundamental doctrines of our evangelical Christian faith. I wish I could express the same admiration for his denominationalism.

I hope I do not need to assure Southern Baptists that I am quite as jealous for our Christian message as Dr. Dixon is.

Dr. Dixon has had better opportunity than I have had to ascertain the personal views of the English Baptist brethren against whom he makes his criticisms. My limited acquaintance with some of these brethren would not carry me to the extent to which Dr. Dixon has gone in criticising them. There is, of course, a difference between Southern Baptists and English Baptists in the matter of denominational viewpoint. I have myself written on this matter expressing quite frankly my personal views as to the merit of these two viewpoints respectively. I have nevertheless received the distinct impression that in their preaching our English Baptist brethren as a rule hold their messages closer to the fundamentals of Christian faith than do many of our American preachers. They seem to me to have more of the gospel and less of current literature and the latest newspaper sensation in their sermons than some prominent men in American pulpits. Southern Baptists still talk of the great sermon on grace which Dr. Phillips, Pastor of Bloomsbury Church, London, preached at the Baptist World Alliance in Philadelphia. Dr. Z. T. Cody and I spent a delightful evening in the home of Dr. Shakespeare in 1920 and were guilty of intruding into that social hour discussion of some matters fundamental to Christianity and constituent in our Baptist position. Dr. Shakespeare does not represent Southern Baptists, nor English Baptists for that matter, in his attitude toward the "orders" of the Established Church, but he is a courteous and frank Christian gentleman, and in the conversation referred to committed himself unequivocally to such fundamental matters of Christian faith as the deity of Christ, His atonement, etc. Dr. Clifford holds views of the inspiration of the Scriptures which I do not personally think tenable, but I have admired his fervent evangelism and had presumed that he holds the evangelical truths that he usually preached to effect evangelistic results, though I should not like to speak for Dr. Clifford on a matter about which I have not heard him express himself. I read his book on inspiration a good many years ago, and I have read Dr. Shakespeare's book on the Church at the Crossroads. I know that Dr. Fullerton considers himself a conservative.

But neither Dr. Dixon nor anyone else can too strongly state for me the case for sound views of Christian truth. I have given these matters no small amount of consideration in connection with our European Baptist Program, and it is with reference to and in the interest of this Program that I am writing and not to weaken Dr. Dixon's witness to Christian truth. Dr. Dixon has never, I think, been a specially interested student of our denominational mission work and policies, nor much in the council of those who direct this greatest of our Christian and Baptist enterprises, and for this reason could probably not have a clear understanding of the bearing which his recent article might have upon this enterprise. I wish to state just how the European Program is, so far as Southern Baptists are concerned, related to

our English Baptist brethren, several of whom are named in Dr. Dixon's article.

The policies which should control this Baptist effort to evangelize Europe held large place in the discussions of the London Conference in July, 1920, and out of that Conference the position championed by the Southern Baptist representatives present was approved so far as their part in the European Program is concerned. We insisted upon a *coordinated* rather than a *co-operative* missionary program for Europe. That is to say, we would not approve a missionary policy which tied up missionary administration in a joint board, but insisted upon one which left Southern Baptists free to administer their own mission work. The work which we are doing in Europe is kept under the control of the Foreign Mission Board which is subject to the control of the Southern Baptist Convention. This Board is for all that it is doing directly responsible to the Convention and not to any joint administration whatsoever. The Southern representatives in the London Conference would not consent to anything less than this.

Accordingly Dr. Everett Gill has been elected by this Board and sent to Europe as its direct representative to assist the Board in its missionary administration in Europe. Dr. Gill is on the ground and is getting into the work in a gratifying way.

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, was referred to in the article by Dr. Dixon, and a gentle warning has been thrown out to the denomination lest their missionary policies should suffer because of Dr. Rushbrooke's relation to the work. I have had some considerable opportunity to form my own opinion of Dr. Rushbrooke. I doubt not that with his liberal scholarship he holds some views which I would find it difficult to accept. It is, however, but common honesty that I should say that Dr. Rushbrooke has exhibited as fine conscientiousness as I have ever encountered in his effort faithfully to state the case for Southern Baptists whenever their particular views of Christian truth and denominational tenets have been involved.

But let Dr. Rushbrooke's relation to our Southern Baptist work in Europe be clearly understood. He was not elected to represent this Board in its mission work in Europe. His position as Baptist Commissioner of Europe, is distinctly to represent all the Baptists of the world in ministering relief to the sorely distressed peoples of Europe, and our own Baptist people in particular who have been discriminated against by some other organizations which have collected relief in America and distributed it in Europe, and to represent the Baptists of the world in securing for all our Baptist people religious liberty in the countries of Europe where their rights have been denied them. In these two things Dr. Rushbrooke represents Southern Baptists. In our mission work Dr. Everett Gill represents them. It is true that before Dr. Gill could reach Europe Dr. Rushbrooke helped me with some estimates and to make connection with certain Baptist groups in Europe. In each such case he rendered this service in a wholly acceptable manner. His masterful ability to comprehend a situation, analyze it, and to report in detail upon it has

been nothing less than marvelous to me. Without one thing to mar the relationship, Dr. Rushbrooke has been a great joy to me in the fellowship which we have had in this service. I am certain that the denomination has not yet forgotten the great pleasure which Dr. J. B. Gambrell, the lamented champion of Southern Baptist orthodoxy, expressed in the election of Dr. Rushbrooke for his present duties and his warm words of commendation of him to his Southern brethren.

I have thought it well to present these facts to our people as having important bearing upon the discussion which has been provoked by Dr. Dixon's article. I feel that it would be unjust to the cause of Christ for me to withhold these facts when a great work might suffer through my silence.

BOYS' SCHOOL AT FUKUOKA.

By T. B. Ray.

It was an inspiring privilege I enjoyed recently at Fukuoka, when I addressed in chapel the students of our Boys' School in that place. There were present about 350 students. They were as vivacious a body of students as I have ever seen. They sang with lusty enthusiasm, and listened to a gospel message with courteous and appreciative interest.

The opportunity of this school is of first magnitude. Every day while being instructed, the gospel is preached to them in chapel and through individual effort. Such a work is sure to bear fruit. Indeed, the results are already most encouraging.

The school now has two departments: The middle school, in which there are 320 students, and the high school, which during this first year of its existence has enrolled 39 students. Next year, the theological department is to be inaugurated.

Last March, the first class of twenty-eight graduated from the middle school, and the majority of these entered the higher department. At the opening of the school year, 280 applied for admission into the first class. Only 120 of these were accepted. It was impossible to furnish accommodation for any more. This fact is an impressive evidence of the growing popularity of the school.

The school is located in a fine campus of about twenty acres on the edge of the city of Fukuoka, in a magnificent pine grove hard by the sea. On this campus, have already been erected a main administration building for the middle school, two large class room buildings, a small gymnasium, and one dormitory. For the college department, there has been erected a splendid dormitory, and residences have been built for the families of brethren Dozier and Bouldin. There is just now being completed the best building for teaching the sciences I have ever seen. It is not the largest science building I have seen, but in its appointments it is as nearly perfect as one could desire. Soon there must be erected a main building for the high school department and another dormitory for the growing middle school. In addition, must be erected a class room building for the theological department and a dormitory for the theological students. A few small auxiliary

buildings will be necessary in order to complete the plant. When the plant is finished, it is expected that there will be admitted into all the departments between 700 and 800 students.

In a meeting with the faculties of the middle and high schools, it was our very great pleasure to talk over aims and plans of this institution. I was greatly delighted with the spirit and attitude of the deans of both these schools. They are Japanese of fine training, and both are devoted Baptist men. Prof. Takemoto, dean of the middle department, gave expression to some sentiments which were greatly pleasing. He said that it was their ambition to make the school the very best. They wish it to be recognized as a school with a mission. The government middle schools prepare students so that they may be able to enter the high schools. We wish to develop character as well. We want to develop men that will be efficient and helpful. We wish to make men who will make good citizens of the world, men who will be good Japanese and also good servants of God in the larger life of the world. The government school develops Japanese citizens. We wish to develop men with vision of a world service. He used a figure that greatly impressed me. He said that some vegetables are ready for use much sooner than others. By using fertilizers, these vegetables may reach maturity even more quickly. Other plants require more time, but their fruitage is none the less sure, and perhaps will probably be the more substantial. Schools, he said, require the longer period for development, but the results, if faithful care is taken, will be permanent and lasting.

It was a pleasure to realize that the deans of the two departments in the Boys' School at Fukuoka were men of such high Christian character, and who unhesitatingly and enthusiastically present whenever occasion permits the gospel of Christ as the one great need of all men. One of these deans is superintendent of the Sunday school in the Baptist church and the other is a teacher in the same school.

On this trip, we have visited some of the greatest schools organized by Christian boards in Japan. Some of these schools have been in operation a long time, and the effect of their effort upon the denominations they represent has been most encouraging and inspiring. Some of them have trained leaders for the outstanding churches of the empire, and most all of these institutions are laying plans for even greater work than they are already doing. Our school at Fukuoka is new, but it has had a rapid development. Already it has won a place for itself in the appreciation of the public, and it bids fair to be one of the greatest institutions of the country. It is sure to render our cause an infinite service if it is held to its present ideals of scholarship and at the same time keeps its emphasis upon the primacy of spiritual matters.

There are five fires among the schools of the United States every day in the year, endangering the lives of our youth. We should be unusually careful in the designing of school buildings to eliminate fire risks.

SPANISH MISSIONS.

By J. G. Chastain.

In our Spanish Mission in Ybor City, Fla., our day school has more than 200 students and four teachers. The pastor did his own preaching recently in a three weeks meeting which resulted in fifteen baptisms, the church and Sunday school taking on new life. To train these young people for Christian service we must put them to reading good books. To this end we are trying to establish a church and Sunday school library, but have no money with which to buy books. Many pastors and others have on their shelves thousands of books which they have read but will never open again. Please mail to the undersigned books suitable for children and young Christians. We will appreciate it immensely and promise to use them to the best advantage. Kindly send us packages of picture cards and papers suitable for children.

I thank you in advance for these favors.

Ybor City, Tampa, Fla.

Brother J. H. Grime, of Lebanon, writes, December 21: "I closed out my work yesterday with Smith Fork church after a pastorate of seven years. These have been years of pleasantness. I have baptized seventy-four, and leave the church in peace and harmony. They have called Brother W. F. Jagers, of Murfreesboro. At our last service we ordained three deacons and licensed one young brother to preach, viz., J. T. Barbee. He is an excellent young married man, and is now in school preparing himself for the work. We feel hopeful for another to enter the work soon.

"Smith Fork is a good country church, and I am hoping for a great work under the leadership of their new pastor, who is both a good man and a fine preacher.

"The separation from them on yesterday was very tender, as they seemed almost like my own children. This leaves me vacant on the third Sunday, but I must not be idle."

Under date of December 27, Pastor W. J. Cambron, of Fort Thomas, Ky., writes: "Some of your readers of the Baptist and Reflector might be interested in a line from an old Tennessean, while living out of the state for more than thirty years, yet loves it and annually visits the scenes of his boyhood. Since September 25th I have conducted six meetings of two weeks each, all of which were in West Virginia churches. More than 250 people have been quickened and many lives made stronger and sweeter. On January 1st I begin meetings with the First Baptist Church of Martin's Ferry, Ohio, one of our large Ohio churches. From January 18th to February 5th I conduct meetings for the Twentieth Street Baptist Church in Huntington, West Virginia. This is one of the largest Baptist churches in West Virginia. The indications are that we will be kept continuously on the firing line all winter and spring, then a little rest on the farm in Tennessee, and more meetings in the southland during the summer. Success to the Baptist and Reflector, a paper which I have known and loved for more than forty years."

News and Views

Free 1922 Calendar

The new subscription rate of \$2.00 per year applies on renewals due, or to subscriptions begun after Jan. 1, 1922; and does not apply to renewals which are payable before that time; but we will gladly send free the beautiful Calendar for 1922, issued by the Sunday School Board, and recently advertised in our columns, to old subscribers who will send us their renewal at \$2.50 before February 1.

Dr. Lloyd T. Wilson has been indisposed for about a week, having undergone a recent operation for tonsillitis. We are glad to say that he is able to be at his work again and in fine spirits.

The Workers' Training School is on at the First Baptist church, Nashville, this week. Secretary Hudgins is ably assisted by some of our best teachers and lecturers. Full report will appear next week.

The Sunday School Board Departments report as follows for December, 1921: Teacher Training awards for month, in Tennessee, 151; Intermediate classes enrolled, 4; Adult classes enrolled for the month, 10.

We have received a beautiful eight-page folder announcing the Sunday School Board's 1922 vocational school for Sunday school and B. Y. P. U. workers which is to be held in the buildings of Ward-Belmont School, Nashville, Tenn., June 8 to July 5.

We have received a copy of the "North American Almanac" for 1922, published by the North American Almanac Company, 32 S. Clinton, Chicago. It lives up to its claim to be an "Aristocrat of Almanacs." Price thirty-five cents.

Brother Jno. A. Davis writes from Maysville, Ky., First church, "The work in Maysville is going nicely. We closed the year with 65 for baptism and 20 by letter. We have some very loyal people in Maysville. Santy was mighty good to pastor and wife to whom he brought some nice presents."

Removal of the war tax of eight per cent on passenger and sleeping car fares and of three per cent freight charges which became effective midnight of December 31, is announced by Southern railways and means a substantial reduction to the public in both passenger and freight transportation.

In characteristic style, Pastor J. T. Oakley, of Hartsville, reports: "Christmas has come and gone. I received three substantial poundings, missed three weddings by being from home, conducted one funeral and filled my appointment at LaFayette. New Year's gift to one and all. May this be to you and me a prosperous year in the Lord's work."

Mrs. J. J. Stephens, of Williamsburg, Ky., under date of December 18, reports the death of her beloved father, Brother J. M. Lucas, which occurred July 21, 1921.

Superintendent H. D. Rule, First church Sundal school of Etowah, reports: "Started the New Year off right today: had 488 in Sunday school: house packed both morning and night; raised sufficient funds to pay us out of debt. Our Dedication service will be next Sunday. We are planning a great day. Seven additions, four by baptism and three by letter. Watch us grow."

During the year from January 2, 1921 to January 1, 1922 Rev. C. W. Creasman received into the Third Baptist church 223 members, and baptized 122. This, so far as we know, is the record for Nashville churches, and we wonder how many churches in the state have ever beaten it. Also Brother Creasman's Sunday school during the same year went from around 200 in attendance to over 500.

The Twenty-first Annual Bible Conference of the Baptist Tabernacle, Atlanta, Georgia, will be held March 2 to 12, with five sessions daily. Dr. E. Y. Mullins, President of the Southern Baptist Convention, Dr. A. T. Robertson, Southern Baptist Theological Seminary, Dr. Curtis Lee Laws, editor "Watchman-Examiner;" Dr. Jasper C. Mabee, pastor of a Baptist Temple, Brooklyn, Dr. Griffith Thomas, Associate Editor "Sunday School Times;" Dr. Courtland Myers, formerly of Tremont Temple, Boston, are the speakers.

The parsonage of Grace Baptist church, Nashville, Rev. T. C. Singleton, pastor, was the scene on last Tuesday night of a genuine old-fashioned "pounding." The pastor and family were peacefully awaiting some guests when in a downpour of rain, machines arrived on the scene bringing a host of folks and loads of good things. The surprise was well planned and complete. After the "storm" the dining table was piled high with every conceivable good thing—from a \$5 gold piece to a bar of soap.

The Baptist and Reflector is sent complementarily to our Foreign missionaries, from Tennessee. From Kokuura, Japan, Brother Roscoe C. Smith writes November 16. "We were made very happy to find that you were sending us the Baptist and Reflector. We had hoped to get it sometime, but were waiting to settle. We want to thank you for giving it to us. We shall always look forward to its coming with eager eyes in anticipation of the good news and inspiration it lends."

The Baptist and Reflector goes free to old preachers in Tennessee who are beneficiaries of our Relief Board: and we can not refrain from publishing an expression of appreciation by one of them, "I rejoice that the dear old Reflector will come on to me. I have been a reader of the paper for thirty years. I need it all the more now because I am old and feeble and not able to be out among the churches and brethren as in the years gone.

The Reflector keeps me in touch with our work everywhere." Blessings on you, beloved! May the glorious Gospel you have proclaimed continue to brighten your life even unto the perfect day!

Writing January 3 from Clarksville, Pastor W. C. Reeves reports a splendid progress made in his new pastorate at First church. "Our work has started magnificently. We have baptised about forty since coming, the first Sunday in December two young women have volunteered as missionaries. The tithing campaign, rather postponed for my coming, has been pushed along and a goodly roll of tithers made up, which we shall daily seek to enlarge."

Brother Chas. E. Bottorff, Jr., who has been the efficient associate of Dr. Inzer at First church, Chattanooga, enters a wider field of service. He says, "I have begun my duties as Superintendent of the Young People's Division of the Tennessee Sunday School Association. My headquarters will be in Chattanooga. Our plans now call for a number of conferences for older boys and girls, training schools, officers training conferences, county tours and institutes. Will retain my place as secretary of the Chattanooga Baptist Pastor's Conference. Address me at 524 Hamilton National Bank Building."

ALWAYS PROTECTED:—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43: 2.

Our nation and its capital began as Sabbath keepers. But now the satan of Sabbath breaking has captured Washington and our great inter-state commerce (the largest in the world) is rushing our whole nation to ruin. We are inviting the fury of our Creator by following the habits of Militarism and Sabbath breaking that wrecked Israel and continental Europe. These two great evils will quickly ruin any nation.—N. W. Cooper.

KEEPING YOUNG.

At one of our colleges, the writer saw some beautiful art work done by a student and upon inquiry he was told that the student was over seventy years old! Some women give up when they cross the age of sixty, while others decide that the last of life ought to be its best because it builds upon the foundation of all the experience of the past. The psychologist says that many folks never get a new idea outside of their own occupations after the age of thirty, yet here was a grandmother who had started to learn painting after she had passed seventy. God bless such a vigorous mind as that. And, good ladies, here's a secret! The writer saw that artist and doesn't think she looks fifty years old. If you want to keep young, keep growing, keep developing new interests. Have your children all left your home to build homes of their own? Why not take up the study of something brand new?—Harry Clark.

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

UNIVERSITY OF BOLGNA.

The University of Bolgna is 1,000 years old, but its endowments are still intact. College and university endowments come nearer than anything else human to attaining immortality. One half of our readers were born since the Kingdom of Italy was established, and hence the University of Bolgna is far older than Italy's government! If a man wants his name to live through the centuries, let him give it to endow a college.

PRIVATE COLLEGES HELP STATE UNIVERSITIES.

President Burton, while he was president at the University of Minnesota, said that the denominational colleges of that state had been a helpful stimulus to his own institution. Presidents Bryan and James have said similar things about their own state universities. President Henry Churchill King of Oberlin College said: "Leland Stafford did more when he endowed Leland Stanford Junior University that would stimulate the University of California than if he had put all that sum of \$20,000,000 into the University of California, and the authorities at the University of California admit it." The competition of private colleges is essential both for the progress of the state university materially and for holding it orthodox spiritually. Germany had no private colleges, and we have all seen the result when her professors taught students materialism.

GIVE THE COUNTRY CHILD A SQUARE DEAL.

Two-thirds of our American 300,000 schools are one-room buildings where one teacher must carry six to eight grades a day. The city child has spent for it an average yearly of \$40.59 against \$23.91 for the rural child. City schools are open an average of 182 days a year while rural schools run 142 days. City teachers average \$854 salary and rural teachers \$497. No wonder parents move from the country to the city to educate their children. This is an injustice and inequality that must be corrected. Baptists are largely a rural people, and the improvement of country schools means the development of Baptists children.

STATE DEPARTMENT COOPERATES WITH DENOMINATIONAL COLLEGES.

Prof. J. B. Brown, State Superintendent of Public Instruction, has shown a spirit of helpfulness toward the denominational colleges of the State, for which we are all grateful. He has frankly recognized that it is impossible to train enough teachers for the public schools unless the denominational colleges assist and that any successful plans for the development of the public school system must involve these colleges and their faculties. Accordingly, he called in November a conference of all the colleges in the state and

asked them to join him in the effort to improve Tennessee's educational status. This is the first time, so far as the writer recalls, that a State Superintendent of Public Instruction has ever shown any concern about the denominational colleges. Since the meeting, Superintendent Brown has sent a circular letter to the county superintendents saying: "I want to assure the county superintendents and county boards of education that it is my sincere desire that you call upon these splendid men to assist you in the solution of your educational problems. They will be glad to go to you for your county teacher's meetings and to assist you in educational campaigns if you will invite them." At every college that the writer has visited, he has found that the faculties are extremely gratified and anxious to cooperate in every way to make Prof. Brown's administration a success.

A GENEROUS W. M. S.

At Carson and Newman College, when the writer was entertained in the guest room, he marveled at the attractive things in the room until he was told that a W. M. S. group at Knoxville had furnished that room. Pastors, do the men in the denomination really comprehend what a valuable force the W. M. U. is in this state? The women will go on and equip and endow the colleges themselves if the men do not hurry up! If the B. Y. P. U and the W. M. U. of this state ever get our colleges and schools on their hearts, you may expect great things.

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

THE OTHER SIDE OF SOME HALF TRUTHS.

No. 1—A New Broom Sweeps Clean.

As a starter on the part that has been assigned to me in the department of D. P. and Q., I am going to venture some discussions of some popular sayings, or adages, or maxims, or axioms, or proverbs, or whatever else they may be called and are not, or whatever they are whether they are called that or not. Perhaps there ought to be a new name given to some of them, but fitting names are hard to find and I have no time to hunt.

Any way, I think it time that we pick up some of these sayings and look them in the mouth, so to speak, to see how much truth is there, and how much falsehood.

This scribe is no theologian. He is an every day man who tries to see the practical side of things. That is why he is writing about some of these sayings.

The first saying is, as stated above, "A new broom sweeps clean." And it is hereby admitted that the same is true. But it is not the whole truth. What I am concerned about is the other side of the statement, or the implication that an old broom does not sweep clean. Having been raised somewhat of a poor boy, and having assisted my mother, who was noted for her clean floors, in sweep-

ing the house every day for several years, I happen to have enough first hand information and experience to know that no broom sweeps the cleanest until it is worn enough to set to the floor from the sweeper's hand. It is almost impossible to sweep in the corners or around the legs of a table or cabinet or bed with a new broom. But when the broom sets a bit and its northern end turns slightly up resembling a hen's tail you can go after dust and dirt anywhere, and spider webs just seem to jump on the broom as you move it along the ceiling.

Now what makes me about half mad is the fact that this statement of part of the truth is so often applied to preachers. They are partly to blame for it, for when a new pastor starts off well you will certainly hear some brother pastor, moved not by jealousy of course, say "O well! a new broom sweeps clean." It is a gross injustice, whoever says it, and the implication that an old broom can not sweep clean is partly responsible for many short pastorates. The simple fact is, not one preacher in a dozen can do his best till the new wears off. The preacher who can do his best work the first year is usually a four flusher whose best isn't much. It is the pastor who sets to the field, so to speak, that does the best sweeping, and draws his people around him and builds up in the most holy faith.

Let's drop the new broom saying.

QUERY: PETER STRAIGHTSHOULDER.

Is the Bible inspired? If so, is it inspired different from any other book?

Good question. If the Bible is not inspired it could not have any superior authority to determine what men should believe, know and do. What is secured to men, by inspiration? Truth, correctly told. If God managed, to determine what his writers should say, and then secured a correct statement of the truth, that would be inspiration, would it not? That would be true in a peculiar sense, when the writers did not know, nor could know otherwise than as God imparted to them that knowledge. Now much that is in the Bible is of exactly that character. Moses could not know about the creation of the world, and the history of the race, and the origin of sin, in any other way. The prophets could not foretell the things that were to happen in the future, but by God's help. Many times the speaker or writer could not know the present truth except that God imparted it to them. And the fact that the things foretold came to pass just as foretold, and sometimes in remote generations, is proof sufficient for a man who wishes to know the truth.

Well, if God made known the truth, and secured a correct revelation of it, through writing, is not that what we really need to know? The inspiration of the O. T. never caused Jesus any doubts. He was perfectly sure that Moses wrote those ancient books. He had no "intellectual troubles" about Jonah. If one asks to go into the minutia of the experience of the writer, and ask whether God inspired the thought, and then left the writer to express it in his own way, or whether God gave the very words in which the thought should be expressed, how would that help?—A. D. Delphos.

HIS LIBRARY

By H. A. Russell

The minister who by reason of age or affliction has ceased to perform his duties longs for some way to continue his usefulness. He lives in the lives of all he has helped. He has projected his influence far down the corridors of time in sermon, song, and in prayer, but in what other way may he serve and bless after he has gone to a better country.

Many old preachers have splendid libraries, which, when left undesignated will be lost to the great purpose and usefulness for which they were collected. The books will likely be divided among children or friends or given to those totally unable to use them to any kingdom advantage. The books may be loved and treasured because of memories and associations, but never used to inform, and inspire some pastor as was formerly their mission.

Dear old brother, this suggestion to you. Why not bequeath your library in full to some struggling young preacher? If you know of none write our schools and colleges and you will be given names of worthy young preachers who are anxious to take your books and use them—pass them on when their life's work is ended. No finer incentive could be given a young Seminary student than to inform him that a splendid library was awaiting his use. Our rich laymen and women should get a vision from this last suggestion. It would be a great thing for the library to be received in trust, and well kept and passed on to some young preacher.

"Among the beautiful pictures that hang on memory's wall" to the aged minister none are more comforting in this—life's evening, none more cheering and blessed than the picture—the vision of past hours with his books. The periods of relentless toil, the hours of pleasant reading, the times of happy meditation, the moments of bright inspiration and illumination when great themes leapt like angels from the temple of his soul; all these say, "Keep your books."

But another picture rises before his vision. A young minister well educated, but poor, longs for just such experiences and opportunities with a fine library. He opens a letter and reads, "An old preacher has given me his library." What joy! What high resolve! What visions of service! What prayerful thanksgiving! for this priceless blessing. The scene changes and down the years he sees this young man whom he thus helped, earnestly contending for the faith, preaching the unsearchable riches of Christ, baptizing, teaching, and building not in walls of time but for the imperishable mansions of eternity and he rejoices that he gave away his library.

It may occur to our aged brethren that their libraries cost a large sum and they cannot afford to thus act. If such be the case why not get in touch with our young ministry and sell part or all of your library. Let your books be at work. Their value does not cease with your activity.

There are many fine libraries reposing with dignity and beauty in our old preachers' studies, and there are many young preachers yearning for just such libraries with poverty as a barrier to their possession. Why not bring these

two potent forces in co-operation for the Master?

What will you do with your library? Who will use your books and to what purpose?

The writer observed the remains of three libraries: In Nashville, Tenn., some carpenters were repairing an old house. In the garret were some old well-filled bookcases. A workman received them for taking them away. Among the many fine books contained in the collection was a leather bound

said the aged saint, "My boys, the three preachers have them. I divided my books among my preacher boys," and the old man's face lighted with a high and holy joy.

What will you do with your books? When I am old mine shall be given away. Let your precious volumes work, serve, inspire and bless after you are ever with your Lord. Cast thy books upon the waters and thou shalt find them after many days.

Rockvale, Tenn.

year, which makes our membership about 1,500. We raised for all purposes about \$58,000, and have outgrown all our facilities. We are seriously contemplating a new building, or remodeling the old one at once.

During the year Dr. Inzer has also traveled some fifteen thousand miles, delivered sixty some addresses, and assisted in five revival meetings, besides entertaining the Southern Baptist Convention. He is now in his third year with the First Baptist Church.

Our Church recently suffered the loss of a very dear brother, Deacon Albert H. Chapman, a man not widely known over the Southern Baptist Convention territory. He was a great man, the second largest contributor in the Church; had been on the Board of Deacons twenty years or more; a man of many friends, and a very successful business man, but he always made his Church first in everything. He was only sick a few hours. He was forty-five years of age. His place will be hard to fill, but there was a beautiful spirit manifested on the Sunday morning after his death when the pastor asked for those who were not working in the Church as they should, to try to take his place. There were some twenty-five or thirty young men arose.

Brother Inzer has just returned from Dayton, Tennessee, where he has been conducting a revival meeting. On the last night of the meeting, which was held in the Court House under the auspices of the First Baptist Church of Dayton, it was estimated that there were 150 conversions, and about 200 reclaimed, and may others reconsecrated. The American Legion attended in a body, and it was said that every man in the organization was converted or reclaimed. When the service closed at 10:00 o'clock that night there was not an unsaved man, woman or child above the age of accountability among an audience of eight thousand who had not taken some definite stand for Christ.

At a recent meeting of the American Legion in Kansas City, before an audience of twelve or fifteen thousand people on the evening of November 1, Brother Inzer, as National Chaplain of the American Legion, united fourteen couples in marriage at the same time with one ceremony. We wonder if with such a record has ever been equaled in the history of the world. Brother Inzer had promised to marry all ex-service men free during the Convention. Seventeen couples took advantage of the offer from twelve different states, but this big ceremony was indeed unique and beautiful. The Chaplain came in from the stairs behind the stage following the American flag, the wedding march being played by a military band; the couples came down and formed a crescent about him on the large platform. The introductory remarks were said to all of them: the vows given to all the men together and every man speaking for himself, saying, "I do," then to all the women together, each answering for herself, then the ring ceremony was used every man speaking for himself all at once, then each couple pronounced husband and wife. Various organizations and business men of Kansas City presented each couple with a license free, \$5.00 in gold, pearl necklace, wedding ring, free entertainment while in the city and many other nice presents.

ASSOCIATIONAL LEADERS IN CAMPAIGN FOR NEW SUBSCRIPTIONS

Associations	Managers	Allotments
Beech River	Rev. Fleetwood Ball, Lexington	303
Beulah	Prof. Jas. T. Warren, Martin	518
Big Emory	Rev. Geo. L. Ridenhour, Kingston	316
Big Hatchie	Rev. W. R. Puckett, Covington	337
Bledsoe	Prof. Jno. W. Williams, Portland	201
Campbell County	Rev. O. E. Teboe, LaFollette	247
Central	Rev. E. K. Cox, Jackson	585
Chilhowie	Rev. J. R. Johnson, Maryville	425
Clinton	Rev. S. H. Johnstone, Clinton	156
Concord	Rev. S. P. DeVault, Eagleville	306
Cumberland	Rev. E. H. Greenwell, Southside	232
Cumberland Gap	W. F. Brooks, Harrogate	135
Duck River	Rev. S. P. White, Shelbyville	255
Eastanalle	Rev. J. E. Johnson, Charleston	155
East Tennessee	Rev. J. D. Quinton, Morristown	202
Ebenezer	J. L. Robinson, Columbia	177
Enon	Mrs. W. A. Shrum, LaFayette	118
Friendship	Rev. J. C. Doyle, Dyersburg	410
Grainger County	Rev. J. M. Anderson, Morristown	204
Hiwassee	Rev. T. O. Dake, Niota	62
Holston	Rev. L. M. Roper, Johnson City	389
Holston Valley	Rev. J. R. Chiles, Rogersville	193
Indian Creek	P. R. Bromley, Iron City	76
Jefferson County	J. S. Irwin, Jefferson City	150
Judson County	Rev. R. M. Hastings, Bon Aqua	53
Knox County	Rev. J. L. Dance, Knoxville	940
Laurence County	Rev. A. P. Moore, Laurenceburg	121
Little Hatchie	W. I. Gates, Whiteville	106
Midland	Rev. G. W. Demarcus, Powells St. R. 3.	129
Mulberry Gap	Rev. Barnett Green, Idol	10
Nashville	Rev. W. F. Powell, Nashville	810
New River	A. Burress, Oneida	132
New Salem	Rev. T. Riley Davis, Carthage	282
Nolachucky	Rev. E. F. Wright, Morristown	347
Northern	Rev. W. H. Inkelbarger, Luttrell	168
Ocoee	E. H. Ralston, Chattanooga	1088
Polk County	Chas. E. Taylor, Ducktown	115
Providence	Rev. A. B. Johnson, Lenoir City	180
Riverside	D. H. Blaylock, Monterey	89
Robertson County	Rev. R. A. Johns, Adams	293
Salem	Rev. W. G. Mahaffey, Murfreesboro	283
Sevier	Rev. R. E. Corum, Sevierville	234
Sequatchie Valley	Rev. Paul R. Hodge, Wilson St. Chattanooga	51
Shelby County	Rev. D. A. Ellis, Memphis	1025
Southwestern District	Rev. T. M. Boyd, Buena Vista	157
Stewart County	Rev. W. D. Hall, Big Rock	53
Stockton Valley	Rev. C. C. Choates, Helena	52
Stone	Rev. E. W. Stone, 1907 Broad St. Nashville	10
Sweetwater	Rev. S. M. McCarter, Madisonville	555
Tenn. Valley	Rev. W. M. Griffith, Dayton	95
Unity	Rev. D. L. Sturgis, Boliver	370
Walnut Grove	A. P. Huff, Erie No. 1	50
Watauga	Chas. White, Elizabethton	394
Weakley County	Rev. T. N. Hale, Dresden	303
Western District	Rev. J. H. Buchanan, Paris	192
Wm. Carey	Rev. J. E. Skinner, Fayetteville	153
Wilson County	Rev. W. A. Wauford, Watertown	250

set of Matthew Henry's Commentary. Some unknown preacher's library lost.

At a boarding house a large box of books was noticed. Inquiry and examination disclosed that the books once belonged to a great Baptist preacher. His library being left to his children among whom were four sons, none of whom were preachers, this, and old box and utter uselessness was their portion. A preacher's library should be preserved in full and used by a preacher.

The last was in an aged Baptist preacher's home. Large empty space was noticed in his book cases. "Where are your books?" we inquired. "Oh,"

FIRST CHURCH, CHATTANOOGA, NEWS ITEMS.

By Myrtle Alexander, Secretary.

The First Baptist Church, Chattanooga, Tennessee, has just issued their annual report for the year ending September 30, 1921. This is a beautiful piece of work, composing forty-two pages well gotten up. Some of the general items of interest are a history of the First Baptist Church from the beginning down to the present time, giving the names of all the pastors and important items of interest under their ministry. We have had 361 additions to the Church this

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 JANUARY 8, 1922.

Nashville, First	970
Maryville, First	607
Chattanooga, First	603
Knoxville, Belle Ave.	594
Memphis, First	543
Knoxville, First	524
Knoxville Fifth Ave.	500
Etowah First	445
Nashville, Third	445
Chattanooga, Tabernacle ..	438
Memphis, Bellevue	432
Clarksville, First	421
Chattanooga, Avondale	401
Knoxville, Lonsdale	401
Knoxville, South	388
Chattanooga, Central	373
Nashville, Edgefield	365
Jackson, Second	360
Knoxville, Euclid Ave.	359
Memphis, Temple	350
Rossville	337
Nashville, Immanuel	325
LaFollette	324
Humboldt, First	314

One of the best Training Schools we have ever held yet was conducted at Orlinda last week. Miss Cooper and the writer doing the teaching. Miss Cooper had a class in the Junior Manual in the afternoon with 20 bright boys and girls, 15 taking the examination. At the same hour a class in Building the Bible Class was taught by myself with 30 enrolled. The class was organized and real organized class work was done. 17 took the examination. At night we had two classes one in the Elementary Work and one in the Bible Division of the Normal Manual. 27 took the test on the Manual. Following the class work each evening we had a most interesting Round Table Discussion on general problems. We have never seen more enthusiastic workers anywhere. They have their new building complete and have just installed their new organization. This is one of the most convenient and well equipped Sunday school plans that we have ever seen. Besides this it is the most beautiful thing we have ever seen.

A fine example for an Associational Organization. A pace set for the entire state is being demonstrated in Roberson Co. Association this month and next. The executive Board is putting on a campaign of training in Sunday school work which bids fair to reach every church. They are planning to hold in every church in the association a training class by their own force. In March they are to have their annual Convention at Orlinda and on Sunday morning they are going to deliver these awards in a regular Commencement Service. Classes from over the association will all come for this exercise and special programs and speakers will be on hand to lead in the day's program. They have set their aim to have representatives from ever church and to award more than 200 certificates and seals that day.

"Prohibition is not the only law which is difficult to enforce."

State Wide Superintendents Conference? Memphis? Feb. 12th to 14th.

We have sent out from the Tullahoma Office this last month more than an average of 20 awards each day. This is the month, too, when people were not supposed to work.

Don't forget the dates for the South-wide Organized Class Conference Mobile Feb. 7th, 8th and 9th. We would like to see a large number go from Tennessee.

State Wide Superintendent's Conference.

Possibly the most significant meeting in the state this year for our Sunday school work is the Statewide Superintendents, conference which meets at Temple Church, Memphis, Feb. 12 to 14. We have a fine program planned and everything done will be intensely practical. Among those having part on the program are Arthur Flake, Harry L. Strickland, W. C. Milton, P. E. Burroughs, I. J. Van Ness, W. D. Hudgins, L. T. Wilson, J. E. Byrd, Miss A. L. Williams, and a large number of local Superintendents from over the state. A conference each day will be conducted for the purpose of discussing the most practical problems of the school. We hope to see 300 Superintendents attend this meeting. Programs are being printed now and will be distributed early next week.

If you want a Bible Conference or workers school for your association please let us have your request at once so we may have a chance to plan for it in time. We have lots of proffered help and can furnish a splendid faculty for all schools needed.

Up to this morning we have 156 weeks of volunteer help promised and letters are coming on every mail assuring us of the support of most every pastor in the state. Some are offering the entire Summer for only expenses. These, of course, are young people.

B. Y. P. U NOTES

Suggestions for Socials.

Not long ago the Orlinda B. Y. P. U. put on a Training Social which was a decided success. All were fittingly dressed for the journey, which was taken in chairs. Different stops were made enroute to let on such passengers as, Mr. and Mrs. Jealous See; Jiggs and Maggie with her rasping tongue and rolling pin; Dinty Moore, Clancy and the others. When the Train arrived at "Springfield" the conductor had to have the sheriff arrest Jiggs for disturbing the peace. The "Butch" and all the others attended the trial as witnesses, attorneys, Jurors, etc. It was a successful social meeting in every way.

Others social times that might be suggested are—Marshmallow toasts,

Wienie roasts, B. Y. P. U. Plays, Musical evenings, and Stunt Socials.

Miss Alma Strother, President of the Mt. Carmel B. Y. P. U., started out the new year in a fitting way. Following a talk on the aims for the new year, a study course was started Sunday night. The book "Training in Christian Service" was the book taught.

The Memphis City Union met on December the 26th and elected Mr. Archie Farr of the First Baptist Church as president for the New Year. In Mr. Farr, Memphis has chosen a very capable leader. The retiring president, Mr. Robert Moore has done a great work during his short tenure of office.

The Chattanooga City B. Y. P. U. is planning their program for the February School. Mr. Lee and others will be present there and will continue their booster work for the B. Y. P. U.

The Knoxville City B. Y. P. U. Training School will be held in February, the date is the 19 to the 21. Mr. Lee will be present along with the other members of a strong faculty.

Under the leadership of Mr. James Smith, the Clarksville B. Y. P. U. is striving toward the A-1 Standard. They put on a program at the New Providence Church last Friday night.

The young people of Clarksville are very enthusiastic over their new pastor, Dr. W. C. Reeves. We are glad to welcome Dr. Reeves to our good State.

A-1 reports have just been received from the Calvary B. Y. P. U. of Alcoa and the Bolivar B. Y. P. U. This is the start of a new year and we want at least 50. A-1 Unions reporting this year. Secure the Standard of Excellence from the B. Y. P. U. office at Tullahoma. Post it up before your B. Y. P. U. Aim toward it—pledge yourselves to reach it. Check off what you have attained and go after the other points, putting the responsibility upon individuals within the groups. Your committees should function here. The Standard of Excellence, in brief, is as follows:

Organization.

1. Officers—7 and as many more as are needed.
2. Committees—5.
3. Groups—2 or more.

Meetings.

4. Weekly (not weakly) meetings—75 per cent attending.
5. Business meetings with written reports.
6. Social meetings—One each quarter—Once a month is better.

Educational Work.

7. Systematic Bible Reading—50 per cent.
8. Study Course—25 per cent. taking the work each year.
9. Systematic giving—75 per cent of the active members contributing to the church.

How Be "A-1:"

- 1—Aim at Standard of Excellence.
- 2—Have Study Course.

- 3—Keep accurate Records.
- 4—Have Socials often.
- 5—Be thoroughly organized.
- 6—Plan programs ahead.
- 7—Prayer circles.
- 8—Follow absentees.
- 9—Sit in groups.
- 10—Work.

A NEW YEAR'S GREETING

By S. M. McCarter.

Another cycle of time is finished. That which is passed can not be recalled. We are here to meet life's problems squarely and solve them fairly. To shirk is but to postpone responsibility. Paul said "I have fought a good fight, I have finished my course, I have kept the faith." Wonder how many of us can say the same gracious words? The new year is here and what it has in store for us is not revealed, but we can put into the year cheerfulness, good nature and a spirit of good will and helpfulness. Let us pass up our frowns, hide our hurts conceal our misfortunes, and show the sunnyside of life. We take out of life just what we put in it so let us put in our best and be rewarded with the best.

Let us face the new year with a hope and faith that will conquer and live while we are here so as to be remembered for our faithfulness, kindness and unselfishness when we are in the Holy City. We wish for you and the readers of the Baptist and Reflector a happy and prosperous year and the fullest opportunity to radiate unselfishness and service for others. Then when Father Time has beckoned you on, may it be well said of you, "My life was better for having served and come in contact with Him."

Madisonville.

FROM EVERTS, KY.

By W. M. Fritts.

I came on this field the first of last April, not for the purpose of doing pastoral work; but finding a little flock of twelve struggling along, I began to preach for them, as they had no shepherd. On May 9, I was called as pastor for full time; arrangements were made for my salary, and on May 16, I accepted the call, for six months. There are now sixty-four members, forty-four received by baptism. They were worshipping in a show-house when I was called as pastor and they now have a church building valued at \$5,000. My time as pastor having expired, I refused to be called again, as I want to return to my native State. Seeing in the columns of the Baptist and Reflector that so many churches are without pastors, I wish to say I am open for employment.

My wife and I are both 65 years of age, and in fine health. We will return to Tennessee soon, and locate near Knoxville unless some churches call for our services for the ongoing of the kingdom of our Master.

SPECIAL SOUTHERN BAPTIST RELIEF REPRESENTATIVE IN RUSSIA ANNOUNCED BY

American Relief Administration 42 Broadway, N. Y.

Hoyt E. Porter of Senatobia, Miss., has sailed aboard the Olympic for

Moscow, via Sherbourg and Paris, to assist the American Relief Administration in its work of feeding the starving in Russia.

Mr. Porter, as a representative of the Foreign Mission Board of the Southern Baptist Convention, will be assigned to duty in southern Russia in collaboration with the A. R. A., in the region of Saratov.

Mr. Porter's knowledge of the Russian language and Russian ways will fit him aptly for the work which confronts him in the Russian famine zone. As a student at Columbia University he studied foreign language. His education includes a course in theology.

Part of Mr. Porter's work will be in connection with the distribution of grain and foods in southern Russia as a result of the U. S. Government's gift of \$20,000,000. Orders for an immediate increase in child relief as a result of this appropriation have already been sent, the plan being to feed 2,000,000 or more youngsters in the famine section. Grown-ups, too, will be taken care of under this arrangement.

RECEIPTS OF FOREIGN MISSIONS BOARD TO JANUARY 1.

	This year	Last year
Alabama	\$37,378.77	\$53,780.38
Arkansas	736.50	21,996.62
Dist. Columbia	13,985.60	13,723.84
Florida	13,676.27	15,759.90
Georgia	83,130.77	140,852.48
Illinois	2,720.00	7,450.00
Kentucky	81,196.98	110,175.13
Louisiana	10,586.54	9,466.10
Maryland	15,790.00	21,125.00
Mississippi	39,665.67	36,728.04
Missouri	6,570.21	21,998.21
New Mexico	3,510.00	
N. C.	54,506.53	77,668.26
Oklahoma	1,860.49	7,219.50
S. C.	76,834.88	56,193.99
Tennessee	40,264.75	35,419.00
Texas	482.53	2,521.07
Virginia	105,716.92	156,201.31
	588,613.32	788,279.29

TO PASTRS AND YOUNG PEOPLE AND ADULT SUNDAY SCHOOL CLASSES

When you read this there will remain four Sundays in which to plan for representation from your class at the Great Southwide Conference in Mobile, February, 7, 8 and 9.

There will be a great crowd there, great enthusiasm and much constructive work done.

Be certain to write in advance for your reservation; if at hotel to Mr. L. D. Dix, if at residence to Mr. Joe C. Montgomery, and be certain to get a certificate when you get your ticket.

Hotel Rates:

Battle House—Single rooms without bath, \$2.50 to \$3.00; Private bath \$3.00 to \$5.00; Con. bath \$3.00 to \$4.00. Double rooms without bath, 2 persons \$4.00 to \$5.00; 3 persons \$6.00 to \$7.00; 4 persons \$8.00 to \$9.00; 5 persons \$9.00 to \$11.00. Private bath, 2 persons \$5.00 to \$8.00; 3 persons \$6.00 to \$9.00; 4 persons \$8.00 to \$10.00; 5 persons \$10.00 to \$12.00. Con bath \$5.00 to \$7.00.

Cawthon—Single rooms without bath, \$2.00 to \$2.50; Private bath \$3.50 to \$5.00; con. bath \$2.50. Double rooms without bath, \$3.50 to \$4.00; Private bath, \$4.50 to \$6.00. Con. bath, \$4.00.

Bienville—Single rooms without bath, \$1.50; Private bath \$2.50. Double rooms without bath, 2 persons \$3.00; 3 persons \$3.75; 4 persons \$4.00. Private bath, 2 persons \$4.00; 3 persons \$5.25; 4 persons \$6.00.

St. Andrews—Single rooms without bath, \$1.25; Private bath \$2.00. Double rooms without bath \$2.00; Private bath \$3.00.

Savage—Single rooms without bath, \$1.50; Private bath \$2.50; con. bath \$2.00. Double rooms without bath \$2.50; Private bath \$3.50; con. bath \$3.00.

Windsor—Single rooms without bath, \$1.00 to \$1.25; Private bath \$1.50. Double rooms without bath \$1.50 to \$2.00. Private bath \$2.00 to \$2.50.

THE SOUTHERN BAPTIST BUREAU

By W. S. Keese, Secretary.

There has been a growing consciousness in many circles of a very serious economic waste to our Denomination due to the lack of system in the change of pastors, good and useful men—good preachers and wise pastors—sometimes get caught in an "eddy" and are lost to the denomination and to usefulness because there is no one to help them back into the main current.

So, too, there are fields of undiscovered resources and undeveloped possibilities—churches inactive and dormant because they have limited acquaintance with ministers, God's appointed leaders, and have no easy means of inquiry. Of organized churches within Southern Baptist territory the Convention minutes report FOUR THOUSAND FIVE HUNDRED without pastors!!

This is, perhaps, a normal average number. If only one in ten of these can be helped to find a suitable pastor, the Bureau will fully justify its organization.

Of course, there is no thought of encroaching on the sovereign independence of the churches. The Bureau will get information and make it available for both church and pastor so that it may act as a medium of communication between the two.

If there is fear that this is an invasion of the province of Him who holds the "stars in his hand," I would say that the Bureau will only seek to do what every pastor is constantly being asked to do and will seek to do it systematically and impartially than any busy pastor can be expected to be able to do.

It will not attempt to locate men nor even assume the responsibility of recommending them but will attempt to furnish desired information and competent references. The time is at hand when men should be called to churches on their record.

In addition to this service, the Bureau has in mind the gathering and filing of historical facts of interest regarding churches and ministers. At each annual Convention it will supply the Memorial Committee with brief historical data regarding any of the pastors who may have "fallen on sleep" during the year.

Let any pastor or pastorless church that may be interested write for further information to The Southern Baptist Bureau, 14 East Sixth St., Chattanooga, Tenn., Wm. S. Keese, Sec'y.

HONORING BRO. AMMONS.

At an adjourned session of the Washington Pike Baptist Church on Wednesday evening, July 13, 1921, the Moderator appointed a committee to draft resolutions thanking Bro. Ammons, for his service. The following resolutions were submitted:

We wish to express to Bro. Ammons our gratitude for the great interest he has taken in the work and the much good he has accomplished since coming with us.

Taking the church as he did with only twenty-two members in a small storehouse with a seating capacity of less than one hundred and through his faithful efforts we now number seventy-four with a modern church almost complete we feel that only a man lead by the spirit of God could have done the good he has and we wish to thank him and wish him Godspeed in his work.

Resolved that a copy of these resolutions be given Bro. Ammons and a copy be sent to the Baptist and Reflector.—Rosen Shachelford, W. D. Philips, G. A. Kitts, Committee.

MISSOURI NEWS NOTES

By P. D. Mangum.

Rev. Sam P. Gott leaves Jackson to go to Phoenix, Arizona.

Dr. D. J. Evans is having wonderful success at pastor of the first church, Kansas City, Missouri.

Dr. O. R. Mangum is in the midst of building a new church edifice at Liberty, Mo. It is to cost \$150,000.

Dr. E. V. Lamb, pastor at Moberly, Mo., recently had 800 in Sunday School.

Rev. A. N. Couch, pastor at Bloomfield is succeeding wonderfully there. He had a Father and Son Banquet recently. I gave my lecture "The Church with a Future" at the banquet.

Jack Schofield is in a revival with Rev. A. B. Carson at Cape Girardeau. They report fine success.

Dr. M. D. Eubanks is to be with me here at Charleston for three or four days beginning tomorrow. He is a returned missionary from China.

Rev. Oliver Reed is to be with Rev. G. C. Greenway, of Sikeston, in a revival soon. Fred Schofield is his singer.

Rev. W. M. Wigger is the new pastor at Farnfeldt.

Rev M. T. Wallser leaves Morehouse and goes to Oran.

NEWS NOTES FROM GEORGIA

By Louie D. Newton, Editor Christian Index.

The Georgia Baptist Convention in its 100th session at Savannah, Georgia, on December 7-9, received a

great report of the year's work from its Executive Board. The total receipts for all causes was \$10,000 beyond the million dollar mark, and the reports from the churches show nearly 30,000 baptisms.

Dr. J. L. Christie, First Baptist Church, Savannah, Ga., who has accepted the call to the First Baptist Church, Meridian, Miss., will leave to begin his work in Meridian on the first Sunday in January.

Georgia Baptists mourn the loss of one of their greatest educational leaders in the death of Dr. A. W. Van Hoose, president of Shorter College, Rome, Ga. He had recently undergone a serious operation and for awhile seemed to be improving but passed away at 11: A.M. Sunday December 11th. One of the leading college presidents of the South recently said of him; "I consider Dr. A. W. Van Hoose the best equipped woman's college president in the South."

Georgia Baptists have suffered another loss in the death of Capt. John G. MacCall, Quitman, Ga., who passed away on Saturday, December 3rd. He was one of the outstanding Baptist laymen of his generation and was, for many years, president of the Board of Trustees of Mercer University.

On December 6th, the day preceding the meeting of the Georgia Baptist Convention at Savannah, there was organized "The Preacher's and Laymen's Conference of Georgia," with Dr. F. C. McConnell, of Atlanta, as president, and Dr. L. E. Dutton, Cartersville, secretary. This is reported as one of the greatest spiritual meetings held in Georgia in years—which sounded a high key-note for the convention and had much to do with the constructive Kingdom program of that body.

The Georgia Baptist Convention in its recent annual meeting heartily and enthusiastically endorsed the proposition to offer to the Southern Baptist Convention, Mercer University and all of its assets with additional funds to be raised, as a nucleus around which to build the proposed Southern Baptist University and the new Theological Seminary.

Many of our B. Y. P. U.'s have adopted the suggestion of the B. Y. P. U. Department of the State and have put on the playlet, "The Trial of The Robbers." Besides this, many copies of the playlet were distributed for reading among the churches of the state. The B. Y. P. U. of the Immanuel Baptist church of Nashville put on the play before the City B. Y. P. U. and it was well received. They have been requested to repeat the performance at several other different places.

START the New Year right by wearing a Baptist Emblem, which will help Baptists to get acquainted with each other. Information as to prices, description of Emblems, etc., can be had by writing to The Baptist Emblem, Elam Harris, General Distributor, Danville, Ky.

DISTRIBUTORS ARE WANTED TO SELL THE EMBLEM.

WOMAN'S MISSIONARY UNION

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

GREETINGS FOR 1922

May this year be the best year of work for Tennessee W. M. U. and every individual; then it will be a happy one.

1. Our Financial Standing

Pledged by women and girls to the Campaign	\$1,153,548.70
Reported paid, 1919-20...	225,798.41
Reported paid, 1920-21...	194,872.57
Aim for 1921-22 1-3 of bal.	\$244,292.57
Reported, 1921-22	61,949.66
Amount to be given by April 30	182,342.91

These figures are startling if we stop and think. The financial depression must be overcome by sacrifice here of those already pledged and enlistment of new givers—Have you seen to it that every new member of your missionary society—or church if she be a woman or girl has been asked to make a pledge? If not, we are sinning against them. Of the deficit facing Tennessee Baptists we must bear our part, for we, as a Union, have fallen far short of our aim. We know that much has been given by women that our W. M. U. Treasurer has no record of, but you will receive a reminder in a letter from our W. M. U. Treasurer to your W. M. S. and Y. W. A. Treasurer and to your leaders of Junior organizations.

It is most important that the children be trained to give unselfishly and then it is important that the State Union of which your G. A. R. A. or S. B. B. is a part be given proper credit. Every dollar or penny will help us meet our obligation as a Union. And all is for the glory of God, not the glory of the W. M. U.

2. A Good Worker Gone to Her Reward.

We are grieved to note the home going of Mrs. Glenmore Garrett, Powell's Station, one of Knox County's most faithful workers.

3. White Cross Work.

Just to remind you that articles must be in my hands not later than March 1st. If you do not know how to make articles get instructions from your Red Cross headquarters. And be sure to send some money to help pay transportation charges on boxes: Mrs. Jno. A. Gupton, 161 8th Ave. North.

4. W. M. U. Tuesday, January 3.

Executive Board meeting first of the New Year was a busy period, several matters of interest were discussed. Among these of general interest, the question of time of meeting of our W. M. U. Auxiliary to S. B. C. The unanimous vote was for two days preceding the meeting of the general convention.

A Christmas greeting to the Board from our missionaries, Mr. and Mrs. Gallimore, South China, was read and we are giving this to our readers in our space this week. Knowing our W. M. U. workers would appreciate this beautiful message, especially West Tennessee women who are interested in Gladys Stephenson now Mrs. Gallimore, one of our scholarship girls in the W. M. U. Training School.—M. B.

5. Letter from Mr. and Mrs. Arthur R. Gallimore, Tung Shan, Canton, China.

Dear friends,
"By a beautiful road our Christmas comes,
A road full twelve months long."
It may have been longer than that since we have sent a message, but as the blessed Christmas season draws nigh our hearts turn to you. As we look back through the years we find among our rarest gifts the friends our Master has sent into our lives. Thus we come to greet you in memory of Him who came that we might know love and friendship in its

very essence. "Thanks be unto God for His unspeakable Gift."

"How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessing of His heaven,
No ear may hear His coming,
But in this world of sin
Where meek souls will receive Him still,
The dear Christ enters in."

May He be especially near to you at the joyous season, filling you hearts with His love, strengthening your hopes and uplifting your ideals. Will you pray together with us that Christ may come into the darkened souls in this land in all of His saving power and into the hearts of those already redeemed in far greater measure than ever before. Let us all pray that God's own throughout the earth may receive His Spirit in great power now at the Christmas time and during the coming New Year.

We shall not attempt to tell you about what we have tried to do during the year that is coming to a close as we have in former years. We just want to make each succeeding year the best and rejoice in the steady advance of the Kingdom of Christ in China. May the Christmas spirit of peace and good will abide with us all and may the year 1922 be filled with nobler plans, greater striving after that which is good, more work for our Master and fuller fellowship with Him.

"Jehovah bless thee and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee:
Jehovah lift up His countenance upon thee, and give thee peace."

REPORT OF CORRESPONDING SECRETARY FOR DECEMBER 1921.

No Field Work.

Office Work.

News articles prepared, 7; letters received, 127; cards received, 44; letters written, 81; cards written, 94; mimeograph sheets (White Cross), 1200; mimeograph letters, 60; certificates issued, 13; monogram seals for mission study, 42; post graduate seals, 3; packages mailed, 176.

These contained: Royal service, 6; home and foreign fields, 3; W. M. U. year books, 19; record books, 12; leaflets, 375; stewardship cards, 155; envelopes, 1089; minutes, 10; S. B. C. Y. W. A. manuals, 3; G. A. 1; R. A. manuals, 3; sunbeam manuals, 3; Bulletins, 10; fish, 31; tags for Russian Relief, 293.

Christmas Literature.

Packages, 958; programs, 4461; leaflets, 4906; mimeograph letters, 958; sunbeam envelopes, 5500.

A little sunshine girl
A bright ray in a dark world
with a veil of golden hair and a voice like a song bird, who sang herself into every heart and became the loved child of the church.

She gave her heart to God and in that same clear voice spoke out telling that she believed in Jesus and wanted to serve him.

Tears dimmed the eyes of all her hearers. After her happy marriage she left us. But she was a daughter of North Edgefield and loved it to the end.

We pay this tribute to the little motherless girl who took Jesus as her friend, and found he never failed her, so that her motherless girls and boys and her loved ones may be encouraged to cling closer to Him who has taken her home.

LALLEMAND: North Edgefield Church has been losing its older members for several years. Those who weathered its storms, who always held it in loving remembrance, whether near or far are rapidly passing away. Some few were among its early membership and continued to life's close. Such was Eugene Lallemand, a native of France, brought up in a Catholic home, taught the Bible in his daily school work, the Spirit of God convicted him on the street at midday. Then and there he gave up all worldly pursuits. Became a member of North Edgefield Church about 1885, later a deacon. He faithfully performed his duties. Visited the church members more than twenty-five years. Testified, often telling the story of his conversion. He enjoyed his eighty-sixth birthday with friends around him, then declined, growing more feeble daily.

Nearing the bounds of life where burdens are laid down he saw that glorious sight that sometimes gladdens the fading vision of the redeemed while strength remains to tell of the host of white robed beings waiting to bear the happy soul to Paradise and all the joys of that blest place. "Where waiteth many a well known face."

The great lesson of this life was his instant obedience to the Holy Spirit when convicted, and his unswerving devotion to his Savior.

May the faithful daughter, the loving sons and grandchildren press on where he has followed the footprints of Jesus which led him to a glad reunion with loved ones gone before. Until they too shall meet where partings are no more.

A HOSPITAL EXPERIENCE.

By Rev. W. R. Bryant

I am back home from the Baptist Memorial Hospital with my 5-year-old boy, who was operated on for appendicitis. At first it was a dread to my mind to be in the walls of a hospital, but the fear soon vanished as we found ourselves among a set of nurses who have the spirit of Christ and have hearts like mothers. It was our privilege to be present at the prayer meeting on two meetings nights and hear the pastor, M. D. Jeffries, make splendid talks, and hear the nurses sing praises to him who rules the heavens and earth. God bless and keep this institution for healing the sick!

Obituaries

RICHARDSON: In the morning of the day that Brother Eugene Lallemand went home from North Edgefield Church there went also from another church one who was with us in her charming childhood.

Never before have two so identified with its early history and trials gone the same day.

Hotel Tulane

"The Hotel of Convenience"

A comfortable home-like hotel, reasonable in prices. Three minutes walk from everything.

IDEAL LOCATION—ELEGANT DINING ROOM

POPULAR PRICED COFFEE HOUSE

Make the Tulane your headquarters when in the city on business or pleasure
ALLEN FOX, Manager

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NEWS NOTES.

By I. N. Penick, Pastor.

Alamo and Bells begin the New Year with determination to press forward on all lines. Persistent efforts will be made to enlist every member in all the work of the churches.

Bells elected three new deacons last Sunday and also appointed five brethren to take charge of property of the church consisting of the parsonage and church house and grounds and sell and then purchase a more central location for the building of a badly needed modern church edifice, or to improve the old building so as to accommodate the working forces of the church.

The Alamo church is working very hard to pay off all costs for building their splendid basement and then complete the upper story for their audience room.

We begin the New Year with bright prospects.

TOTAL RECEIPTS FROM THE STATES FROM MAY 1, 1921 TO JANUARY 1, 1922.

By Wm. Lunsford, Secretary.

STATE	5-1-21 to 1-1-22.
Alabama	\$5,828.19
Arkansas	
Dist. of Col.	1,607.39
Florida	1,309.39
Georgia	11,059.27
Illinois	394.49
Kentucky	10,530.34
Louisiana	2.75
Maryland	2,500.00
Mississippi	2,239.56
New Mexico	126.31
North Carolina	15,000.00
Oklahoma	100.00
Tennessee	7,500.00
Texas	20,002.20
Virginia	25,535.57
TOTAL	\$102,426.07

TRAINING SCHOOL AT CARSON-NEWMAN

By Miss Zenobia Jones

Mrs. W. H. Preston, Prof. Harry Clark and Mr. David Livingstone have been holding a training school in Carson-Newman College for the week, December 12 to 16. Mr. Livingstone taught "Training in Church Membership" during the day, while, at night Mr. Preston taught the B. Y. P. U. manual and Prof. Clark taught "Training in Christian Service." About seventy-five attended the classes during the day and one hundred attended at night.

The C-N-C students received more than the great thoughts from these books. They saw living ideals in these three men and, although, rushed with literary work, the students were sorry when the last class came.

Prof. Harry Clark not only magnified each great thought in the study he taught, but he made each one have a determination to always grasp for things higher than the reach. Prof. Clark also met many of the students during his spare time and helped them plan for the future. Oh! for the influence of a man like that!

Mr. David Livingstone certainly lives up to his name and indeed that is saying a great deal. He, too, has

a wonderful personality. He conducted chapel during his stay and everyone was moved by his words—for behind each one was the Holy Spirit.

Mr. Preston came to us with his usual smile. He taught the manual with more enthusiasm than ever. His is a man after God's own heart.

After the last class the College B. Y. P. U. Volunteer Band was organized. Our State B. Y. P. U. President was Chairman. The following officers were elected: Mr. Sibley Burnette, President; Mr. Lloyd Householder, Vice-president; Miss Zenobia Jones, Secretary-Treasurer.

About thirty students handed in their names, volunteering to help in B. Y. P. U. courses this summer.

The student-body is so thankful for this week, for it has been a happy one and only time can prove the result.

A PESSIMIST.

By A. R. Whitlock.

We want things done in decency and in order, but I think style in religion is out of place. It will do very well for the theatre or something of that kind, but religion is different. Christ never selected his apostles because they were stylish. If he should enter a town today like he did Jerusalem on his triumphal entry, how many would receive him? The trouble with us today is that we are not humble enough; we get very humble when the doctor says he has done all he can for our friends; then we get very humble and take it to the Lord in prayer. During the war we got very humble, and the church doors were left open for prayer, but when the victory was won we were not sufficiently inclined to give God the glory. We said food won the war. I knew a man whom his friends thought very brilliant and he was to take a worldly view of it, but he neglected his soul until he came to die; then he got very humble and said he wanted everybody to pray for him; but he never said that while he was in good health. There are so many who are bent on "a good time." I always have been in favor of good roads but good roads and autos, the very things that should help build up a church, are frequently a drawback. Hats off to Rogersville Church! The report of the building of the Rogersville church rings all right to me. The money was not raised by any scheming method, but the members gave because they felt it their duty to give and a privilege. Now has anybody that has subscribed to the 75 Million not paid yet? I would the church should be an example of honesty. Any one has as much right to neglect his grocery bill. Nobody forced any one to subscribe. A Christian's word is as good as his note and security (I never said a church member).

THE CUMBERLAND ASSOCIATION

By Harvey Whitfield

Cumberland Association has several pastorless churches, which places are hoped to be filled before a great while.

Clarksville church, of which Dr. W. C. Reeves is now the pastor, seems to have received an inspiration and is planning for better things than ever before. There has been forty-

five additions since he came one month ago.

Little West Fork, under the leadership of Bro. G. G. Graber, is active in all departments. They have about 125 in regular attendance at Sunday school. A live prayer meeting and B. Y. P. U., and preaching every Sunday and Sunday night. The pastor attends Bethel College, and yet does more pastoral work than any pastor has done for years. Bro. E. H. Greenwell has taken hold of the work at Ashland City with an earnestness, which no doubt will bring results. Large congregations attend every service, and the largest Sunday school in the town is at the Baptist church. Bro. A. L. Bates has moved to New Providence and is being recognized as a real pastor. The Sunday school and prayer meetings are growing in interest. He is also pastor of Kenwood church, three miles out. This church was organized eight months ago with 22 members. A new house is nearing completion, and no campaign for funds has been made. The members and their neighbors are doing the work with some volunteer help.

We have many waste places where the gospel should be preached, and we hope the tithing campaign will give us more finances and thus enable us to reach out more earnestly for the salvation of souls.

Clarksville, Tenn.

THE LYNCHING RECORD FOR 1921

By R. R. Morton, Principle

I send you the following relative to lynchings for the past year. According to the records compiled at Tuskegee Institute by the Department of Records and Research, Monroe N. Work, in charge, there were 72 instances in which officers of the law prevented lynchings. Of these 8 were in Northern States and 64 were in Southern States. In 1920 there were 56 such instances, 46 in Southern and 10 in Northern States. In 66 of the cases, the prisoners were removed, or the guards were augmented, or other precautions taken. In 6 instances armed force was used to repel the would-be lynchers. Concerning the cases of lynching, there were 19 instances in which prisoners were taken from the jail and 16 instances in which, before reaching a jail, they were taken from officers of the law.

There were 63 persons lynched in 1921. Of these, 62 were in the South and 1 in the North. This is two more than the number, 61 for the year 1920. Of those lynched, 59 were Negroes and 4 were whites. Two of those put to death were Negro women. Nine-teen, or less than one-third of those put to death, were charged with rape or attempted rape. Four of the victims were burned to death. Three were put to death and then their bodies were burned. The charges against those burned to death were: murder, 2; rape and murder, 2.

The offenses charged against the whites were: murder, 3; rape, 1. One of the women put to death was charged with assisting man to escape who had killed an officer of the law. The other was charged with inciting racial troubles. The offenses charged against the Negro men were: murder, 11; attempted murder, 3; rape, 15; attempted rape, 3; killing men in altercation, 4; no special charge, 3; wounding men, 4; furnishing ammuni-

tion to men resisting arrest, 2; leaders in race clash, 2; charge not reported, 3; assisting man to escape who had killed officer of law, 1; making improper remarks to woman, 1; threatening to kill another, 1; entering young woman's room, 1; insulting woman, 1; writing note to woman, 1, attacking a man and woman, 1.

The states in which lynchings occurred and the number in each state are as follows: Alabama, 2; Arkansas, 6; Florida, 5; Georgia, 11; Kentucky, 1; Louisiana, 5; Mississippi, 14; Missouri, 1; North Carolina, 4; South Carolina, 5; Tennessee, 1; Texas, 7; Virginia, 1.

"The law stands, proclaiming "Thou shalt not break," and when that commandment is broken the Nation should bend its efforts to see that atonement is made. The quickest and surest way of setting any law at naught is to relax its enforcement; while the quickest and surest way of instilling respect for the law in the hearts of a people is to vigorously press its enforcement."



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

PASTORS' CONFERENCES

NASHVILLE

Belmont Heights—Geo. L. Hale, pastor. Morning subject "A Prophecy Fulfilled;" evening subject "The Doctrine of Jesus Christ." Received for baptism, one; baptized, four. In SS, 234; in BYPU, 12; in Jr. BYPU, 24. Good audiences and splendid interest.

Calvary—W. H. Vaughan, pastor. Morning subject, Matt. 3:11; evening subject, John 4:48. In SS, 138; in BYPU, 25.

Central—H. B. Colter, pastor. Morning subject "What is Man?" Evening subject "Christ and Baptism." Received for baptism, 2; baptized, 4. In SS, 140; in BYPU, 60. Two good congregations. A very fine day.

Centennial—L. P. Royer, pastor. Morning subject "Prayer;" evening subject "Transformed Sorrows." In SS, 127; in BYPU, 17; in Jr. BYPU, 23. Splendid SS and BYPU's.

Edgefield—W. M. Wood, pastor. Morning subject "The Breaking of Bread;" evening subject "The Means of Growth in Grace." By letter, 1. In SS, 365; in BYPU, 58; in Jr. BYPU, 30. Good day.

Eastland—O. L. Hailey, pastor. Morning subject "The New Commandment;" evening subject, "End of Jeroboam." Received for baptism, 1; professions, 1. In SS, 295; in BYPU, 15; in Jr. BYPU, 35.

First—W. F. Powell, pastor. Morning subject "The Old Church in the New Year;" "This is the Year of My Redeemed;" evening subject "The Prodigal Father;" first in series on "The Prodigal Family." Received for baptism, 5; baptized, 6; by letter, 6. In SS, 970. Eleven additions to church.

Grace—T. C. Singleton, pastor. Morning subject "A Victorious Faith;" evening subject "Bread and Hunger." In SS, 292; in BYPU, 24 in Jr. BYPU, 22; in Jr. BYPU No. 2, 12.

Grandview—Don Q. Smith, pastor. Morning subject "The Lord's Supper;" evening subject "Who Should Prepare to Meet God?" By letter, 5. In SS, 214; in BYPU, 26; in Jr. BYPU, 30.

Immanuel—Ryland Knight, pastor. Morning subject "Despised and Rejected;" evening subject "We See Jesus." By letter, 4. In SS, 325.

Judson Memorial—Morning subject "The Mission of Christ's Body;" evening subject "The Failure of a Worldly Life." By letter, 3. In SS, 211; in BYPU, 18 in Jr. BYPU, 32.

Lockeland—J. C. Miles, pastor. Morning subject "Why Study the Bible?" Evening subject "Why a Girl Should be a Christian." In SS, 238; in BYPU, 14; in Jr. BYPU, 27 in Intermediate, 22.

Mt. Olivet—C. C. Ramsey, pastor. Morning subject "The All Conquering Name;" evening subject "He Went a Little Further." Work starting off fine for the new year with new pastor. Church planning to do some remodeling work on their building. Excellent Sunday school.

North Edgefield—A. W. Duncan, pastor. Morning subject "Christian Liberty;" evening subject "The Sin of a Great War." In SS, 229; in BYPU, 20; in Jr. BYPU, 28.

Seventh—Edgar W. Barnett, pastor. Morning subject "A Man Who Became Mighty;" evening subject "Christ as

Priest." Baptized, 1. In SS, 178. Large congregation at both services.

Third—C. D. Creaseman, pastor. Morning subject "Earthen Vessels;" evening subject "Bankruptcy." Received for baptism, 3; by letter 1; professions, 1. In SS, 445; in BYPU, 40; in Jr. BYPU, 45. Two overflow audiences. Great day.

Una—F. P. Dodson, pastor. Morning subject "The Deity of Christ;" evening subject "Self Denial." In SS, below; usual in BYPU, 25.

KNOXVILLE

Newly elected officers for the ensuing year: Dr. B. A. Bowers, President; J. W. Wood, Secretary. Program Committee: Dr. B. A. Bowers, Dr. J. M. Roddy, Dr. F. F. Brown.

Sevierville: R. E. Corum, pastor. "The Lamb of God" and "Yoke Fellows With Christ;" 200 in SS; 1 baptized; 35 in BYPU. Night services dismissed for special revival services.

Island Home: R. B. Jones, pastor. "Dead or Alive" and "The Peace of God;" 281 in SS.

Lonsdale: W. E. Atchly, pastor. "The Book of Life" and "The Steps of a Rising Soul;" 401 in SS; 129 in BYPU; three professions.

Immanuel: A. R. Pedigo, pastor. "The Death of Moses" and "The Wrath of Naaman;" 258 in SS; 51 in BYPU.

Fifth Ave.: J. L. Dance, pastor. "The Inner Circle" and "Jesus and the Samaritan Woman;" 500 in SS.

Fountain City: Neill Acuff, pastor. "The Perfect Body of Christ" and "The Folly of Unbelief;" 190 in SS.

Oakwood: R. E. Grimsley, pastor. "Christ and Zachaeus" and "Spilt Milk;" 266 in SS; 85 in BYPU; 135 Bibles in SS.

Belle Avenue: James Allen Smith, pastor. "Some Prerequisites to the Lord's Supper" and "Jesus of Nazareth Passeth By;" 594 in SS; 1 baptized; 1 received by letter.

Mountain View: W. C. McNeely, pastor. "Our Mission as Christians" and "Making Christ Supreme;" 191 in SS.

Central of Fountain City: J. C. Shipe, pastor. "Doing the Commandments" and "The Cleansing Blood;" 235 in SS; 80 in BYPU; fine congregations.

Bethel: W. A. Masterson, pastor. "Brotherly Love;" 119 in SS; 1 received by letter; good rainy day crowd.

South Knoxville: M. E. Miller, pastor. "Heb. 7:25" and Heb. 12:2;" 388 in SS.

Euclid Ave: J. W. Wood, pastor. "Fruit Bearing" and "The Power of an Endless Life;" 359 in SS; 1 baptized; 1 received by letter; great day.

First Etowah: A. F. Mahan, pastor. "A New Testament Church" and "Baptism;" 445 in SS; 5 baptized; 7 received by letter.

Washington Pike: J. A. Lockhart, pastor. Preaching by D. N. Livingstone "The Ministry of Suffering" and "Jesus Saves From Sin;" 96 in SS; revival grows in power.

Gillespie Ave.: J. K. Smith, pastor. "God Caring for Elijah" and "Little Sins;" 200 in SS. 1 received by letter; 63 in BYPU.

Lincoln Park: L. W. Clark, pastor. "Christ's Estimate of Sin" and

"Weighed and Found Worthy;" 220 in SS; splendid BYPU.

Central of Bearden: Robt. Humphreys, pastor. "He Was a Good Man" and "Genesis 4:7."

Inskip: W. M. Thomas, pastor. "Stephen and Saul" and "Paradise;" 90 in SS; 31 in BYPU.

First: F. F. Brown, pastor. Preaching by Dr. J. Pike Powers and Rev. J. H. Sharp; "1 Thess. 5:25" and "The Dollar in Judgment;" 524 in SS; 1 received by letter; large Junior Union organized; rainy day, but large congregations.

Mt. Zion: J. H. Henderson, pastor. "The New Birth and its Relation to the Kingdom." Preaching in evening by Rev. J. B. Thompson. 4 baptized; 1 received by letter.

Grove City: D. W. Lindsay, pastor. "An Exhortation to Christian Living" and "The Everlasting Gospel;" 252 in SS; 12 in BYPU; good day.

CHATTANOOGA

Avondale: W. R. Hamic, pastor. "God's Hotels" and "Passing the Danger Point." 401 in SS; baptized, 4; received by letter, 12.

Burning Bush: Geo. W. McClure, pastor. "A New Year Resolve" and "In the Beginning Was the Word."

Chamberlain Ave.: G. T. King, pastor. "The Laws of Spiritual Work" and "The Teaching of Jesus on Immortality." In SS, 91.

East Chattanooga: J. N. Bull, pastor. "Jew, Gentile and the Church of God" and "The Ideal Church." In SS, 295; received by letter, 1. Six rededicated their lives to God.

Rossville: J. B. Tallant, pastor. "Good Cheer" and "Dancing." In SS, 337; 100 in our BYPU's.

Baptist Tabernacle: T. W. Calloway, pastor. Morning: C. W. Rankin, on "Modernism;" evening: Billy Sunday Club. In SS, 438.

Silverdale: J. A. Maples, pastor. "Taking Away the Stones" and "The Gospel to the Poor." In SS, 81.

Woodland Park: Jas. N. Poe, pastor. Morning: Rev. J. T. Johnson; evening: Mr. Lemon spoke on the work of young people. In SS, 704.

North Chattanooga: W. S. Keese, pastor. "A Challenge to Faith and Obedience" and "Found of Our Enemy." In SS, 91. S. S. Institute planned January 30-February 3. Most encouraging prospect and outlook.

Central: W. L. Pickard, pastor. "Laodicea the Trifling Church" and "A Vision of God." In SS, 373; baptized, 2; 43 in BYPU. Annual conference showed fine condition.

First: John W. Inzer, pastor. "The Ups and Downs of a Reformer" and "A Soul Sold to Sin." In SS, 603. Excellent crowds, fine spirit, one conversion.

Oak Grove: I closed my work with Oak Grove Church Sunday night. Any church desiring a pastor or supply I would be glad to communicate with them. C. Courtenay, 1505 Hawthorn St., Chattanooga, Tenn.

MEMPHIS

Bellevue: W. M. Bostick, pastor; Lord's Supper observed at morning hour; "What Think Ye of Christ;" 432 in SS; 8 additions, 2 by statement, 2 by letter, 4 by experience; good BYPU's.

La Belle: D. A. Ellis, pastor; large congregations; 5 received by letter

since last report; good interest in BYPU meetings; SS small on account of weather.

First: Boone pastor; splendid congregations; observed Lord's supper; 3 by letter; 543 in SS.

Highland Heights: E. F. Curle, pastor; hindered at morning service by rain; fine congregation at night; 99 in BYPU's; 124 in SS; partly rained out.

Speedway Terrace: J. O. Hill, pastor. "Unity of Spirit;" Rev. W. L. Norris preached an inspiring sermon at night on "The Great Salvation;" 103 in SS.

Fisherville: Rev. W. L. Norris, pastor; closed inspirational meetings.

Rev. W. L. Norris preached at Speedway Terrace church Sunday night; also preached Saturday night and Sunday morning at Fisherville in a series of inspirational meetings, put on by Shelby County Association; one funeral.

Seventh Street: I. N. Strother, pastor; "The Heart and the Treasure," and "The Return of Reason;" 140 in SS; good BYPU meeting; 1 baptized.

McLemore Ave.: Furr, pastor; 3 received since last report; 236 in SS.

Boulevard: J. H. Wright, pastor; fine congregations; 166 in SS.; good BYPU's; observed Lord's supper at night; splendid inspirational meeting at Fisherville Friday night and Saturday and Sunday.

Prescott Memorial Inspirational service at the morning hour with Lord's supper; pastor preached at night to large congregation; 3 additions; 1 conversion; 137 in SS.; good unions.

Central Ave.: W. L. Smith, pastor, observed the Lord's Supper at morning hour; pastor preached evening hour; 39 in SS.

Greenland Heights: Lovejoy, pastor; good attendance; 2 baptized, 1 received for baptism.

Temple: J. Carl McCoy, pastor; "The Voluntary Principle in Christianity," and "The Short-sighted Christian;" 305 in SS; 4 good BYPU's; 2 by letter, 1 for baptism; rounded out campaign for \$2,600 for building fund.

Calvary: Pulpit supplied both hours by M. D. Jeffries, hospital pastor; 156 in SS; observed the ordinance of the Lord's Supper.

Hollywood: J. P. Neel, pastor; 78 in SS;

Merton Ave.: Carl M. O'Neal, pastor; "It Is More Blessed To Give Than To Receive," and "Not Ashamed of the Gospel of Christ;" 154 in SS; 3 good BYPU's; excellent day; pastor spoke in afternoon to a joint meeting of leaders of the three city BYPU's.

Charleston: O. A. Utley, pastor. "He Lingered," and "The Right Thing, in the Right Place, for the Right Purpose;" 2 splendid services.

CLARKSVILLE

Met in Study First Baptist Church. Alvin L. Bates, chairman; G. G. Graber, secretary. Motion prevailed that the Baptist and Reflector Ten Thousand New Subscribers Campaign be diligently pressed and all cooperation given E. H. Greenwell, Cumberland Association Representative. Motion prevailed to push tithing movement up to the Southern Baptist Convention.

First: Wm. Coltharp Reeves, pastor. "A Hated Man Who Became Be-

AMONG THE BRETHREN

Fleetwood Ball, Lexington

loved" and "The Scales of God, or How Any Man May Make Sure Whether He is Lost." In SS, 421; Baraca Class, 158; BYPU's, 74; By baptism, 2; by letter, 1. Total since December 1, 44.

Little West Fork: G. G. Graber, pastor. "A Man" and "Truth." In Baraca Class, 22.

New Providence: Alvin L. Bates, pastor. "The Reason of Failure" and "Three Crosses." In BYPU, 27.

Kenwood: Alvin L. Bates, pastor. Opened new church plant in evening. History of the church by Herry Whitfield. Sermon by Dr. W. C. Reeves, of Clarksville, "The Church, Which is the House of the Living God, the Pillar and Ground of the Truth." The pastor says it was a great message and well received by all who heard it delivered. This sermon will have a lasting impression on the minds and hearts of all present and was one of the best sermons delivered in this community in many years. All who failed to attend the opening of this church have missed a rare treat.

Mt. Hermon: Elbert H. Greenwell, pastor. Fine attendance morning and evening. Good SS. Fifth Sunday meeting with this church January 27.

Spring Creek: Without pastor. I. R. Peterson, treasurer, reports church met in business session and agreed to call pastor next Sunday.

MISCELLANEOUS.

Second Church, Jackson: Pastor preached both hours. "Praying Through" and "Three Bible Reasons for a Revival." In SS, 360; six additions since last report.

Crossville: W. O. Creasman, pastor. "We Would See Jesus" and "Choosing a Wife." BYPU, 55.

First, Maryville: J. B. Johnson, pastor. "Why Every Baptized Believer Should Observe the Lord's Supper" and "Abraham." In SS, 607. Associational BYPU organized in afternoon.

Baptist Tabernacle, Lenoir City: A. B. Johnson, pastor. "Superscription." Attended revival at C. P. Church in evening. By letter, 2; baptism, 1.

Dyersburg: F. J. Harrell, pastor. "Does a Christian Sin?" and "The Great Day." In SS, 200; In Sr. BYPU, 13; In Jr. BYPU, 30; received for baptism, 1; by letter, 1.

The first meeting of the B. Y. P. U. Association of the Concord Association will meet at the First Baptist church of Murfreesboro, Saturday, Jan. 7, 1922. A great program is being planned. There will be plenty of special music, along with addresses and demonstrations by our foremost B. Y. P. U. leaders of the South. The evening service will be the climax of a full day of work. Visitors from other churches outside the Association will be welcomed. A complete program will appear later.

During this week your secretary has been with Rev. C. H. Cosby at the Calvary Baptist church of Alcoa, Tenn., near Maryville. This is proving to be an enjoyable week with a good attendance and a lively interest.

"To have good government, we must have good citizens—and always, continuously, a warfare without truce or quarter against those who violate the law."

The church at Whitesville, Tenn., has gone to full time and called as pastor, Rev. G. S. Jenkins, of Walnut, Miss., who has accepted and is on the field. He will preach two afternoons in each month to Mt. Moriah church near Whitesville. We heartily welcome him to the state and, particularly, West Tennessee.

Rev. Cornelius Bowles has been pastor at Henryetta, Okla., about four months and there have been 137 additions, mostly by baptism. Although they have a comparatively new church, the crowds are larger than it will hold. Last Sunday there were 506 in Sunday school. Bro. Bowles is beloved in Tennessee.

Dr. J. M. Long, of Atlanta, Ga., superintendent of the Georgia Baptist Hospital for eight years, has left Georgia to become superintendent of the Baptist Hospital in Birmingham, Ala. The latter is a new institution. Mrs. Margaret J. Welch has been named acting superintendent of the Georgia Hospital until Dr. Long's successor is named.

Dr. G. L. Yates, of the First church, Macon, Ga., has been called to the care of the First church, Savannah, Ga. He has not yet accepted the call. He is one of the most virile men in the Southern Baptist ministry.

Vol. 1 No. 1, of the North Brazil Missionary, a sixteen page quarterly, is on our desk by the grace of Rev. E. A. Nelson, of Manaus, Amazonas. It is published by the North Brazil Mission and Rev. W. C. Taylor, of Pernambuco, is editor. It is brim full of good reading.

Rev. Arthur Fox, of Paris, Ky., and singer J. A. Brown, of Dallas, Texas, are holding a revival at Berea, Ky., which at last account had resulted in 321 additions. It was decidedly the most wonderful meeting ever known in that country.

Rev. J. O. Johnston has resigned the care of the First church, Little Rock, Ark., to engage in evangelistic work. During his pastorate of a little more than three years there have been 887 additions.

Dr. W. T. Lowrey, of Blue Mountain, Miss., president of Blue Mountain Female College, and his gifted daughter, Miss Sarah, spent the Christmas holidays with his son-in-law, Rev. John H. Buchanan and family, of Paris, Tenn. Dr. Lowrey was heard by the First church with great delight on Christmas day. Owing to the fact that the crowds attending the regular preaching and the Sunday school attendance since Bro. Buchanan became pastor exceed the present church capacity, movements are in progress for the erection of the new \$100,000 house of worship.

Dr. Otto Whittington, of Immanuel church, Little Rock, Ark., who had been elected State Mission Secretary in Arkansas, and accepted, has finally yielded to the vigorous protests of his church, reconsidered, declined the secretaryship and remains with the church. Score one for Dr. Whittington! The call of a church to become

its pastor should always take precedence over a call to be secretary of a board. Laymen can be secretaries.

Rev. H. V. Hamilton, of the First church, Amarillo, Texas, becomes Sunday school and B. Y. P. U. secretary in Arkansas and is already on the field. He has been educational pastor at Amarillo.

Since Dr. Jacob L. White became pastor of the First church, Miami, Fla., five years ago, there have been 1,000 additions to the church. The church now numbers 1,300 members.

The men's organized Bible-Class of the church at Ripley, Tenn., had its annual banquet Monday night, January 2nd, with over 140 present. Rev. F. J. Harrell, of Dyersburg, Tenn., formerly of the Ripley church, was the guest of honor. Judge Geo. W. Young was toastmaster and the occasion highly enjoyable.

Rev. I. G. Murray has resigned as pastor at Henning, Tenn., effective April 30th, 1922. During the 19 months of his pastorate, he has conducted three evangelistic meetings with his church. A beautiful brick house of worship has been erected at a cost of \$19,000. During the last associational year the church received more members and contributed more to all purposes than any other church in Big Hatchie Association, except Ripley. The per capita contribution was \$61.55. Bro. Murray's plans have not been disclosed. He has had wide experience, having had pastorates in five states, covering a period of 27 years. He was born in Washington County near Jonesboro, Tenn.

Rev. D. I. Purser, who was recently elected pastor of Emmanuel church, Alexandria, La., assumed the duties of that pastorate last Sunday. He comes from Waterloo, Iowa.

Rev. W. A. Jordan, of Central church, New Orleans, La., who resigned some days ago, has reconsidered and consents to stay with that good church at their earnest insistence. His Tennessee friends wished for him to come home.

The Baptist Message says that Dr. J. W. Gillon, of Mayfield, Ky., "comes back to his native state as pastor of First church, McComb, Miss." The Western Recorder says that "he refused a flattering call to the First church, McComb, and will remain at Mayfield." The Baptist Record announces that the First church, McComb, last Sunday called Rev. J. W. Mayfield, of Opelika, Ala. Draw your own conclusions!

Rev. J. D. Franks, of the First church, Columbus, Miss., did his own preaching recently in a revival with his church. Charlie Butler led the music. There were 101 additions. The meeting was a great success in many ways.

A. D. Foreman, Jr., aged fifteen, son

of A. D. Foreman, of Houston, Texas, a former efficient Tennessee Baptist layman, has been licensed to preach by the First church, Houston, Texas. The young man is a high school graduate and entered college this fall to prepare for his work.

Rev. Chesterfield Turner, dean of Bethel College, Russellville, Ky., has accepted the care of the First church, Frankfort, Ky., and begins the work under happy auspices. It is presumed he will sever his connection with Bethel College.

Dr. J. W. Porter has resigned the pastorate of the First church, Lexington, Ky., with a purpose of accepting the care of the Third Avenue church, Louisville, Ky. His Lexington church protests vigorously and his final decision is not announced.

Mrs. J. H. Dew, of Richmond, Va., has donated the library of her late husband, Evangelist J. H. Dew, to the Baptist Bible Institute, New Orleans, La. The Institute has now around 30,000 volumes.

Dr. J. B. Weatherspoon, of the First church, Winston-Salem, N. C., accepts the care of Highland church, Louisville, Ky., and is on the field. He succeeds Dr. A. Paul Bagby. He was for some years a professor in the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Rev. W. O. Carter, finishing his work as a student in the Seminary at Fort Worth, Texas, has been called to the care of the church at Raymond, Miss. He is a native of Mississippi.

Rev. W. W. Kyzar has resigned as an Enlistment Missionary under the Mississippi State Mission Board to accept the pastorate of the First church, Blytheville, Ark. He is said to have evangelistic gifts of a high order, good training and doesn't mind hard work. He will find it at Blytheville.

Rev. B. C. Land, of Jackson, Tenn., who has been serving Baldwin, Guntown and Ingomar churches in Mississippi, has resigned to go to Van Alstyne, Texas. It would seem like Texas had enough Land.

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NEW YEAR PRAYER

By T. W. Callaway.

O God of matchless grace;
To Thee we now draw nigh;
Let the brightness of Thy face,
Shine upon us from on high.

O God our Sun and Shield,
Our refuge and our strength,
Thy bounteous treasures yield
Our heart's desires at length.

O keep us in Thy fear,
Our paths with goodness crown;
And ever thru the coming year
On us drop blessings down.

Our hearts and voice we raise,
Thy goodness we adore,
Thy Holy Name we praise,
O, bless us evermore.

TOOLS FOR SUNDAY SCHOOL TEACHERS

William James Robinson, D.D.

We have not yet learned to properly appraise the work of teaching a Sunday school class. Is there any other work, except the ministry, so honorable, so responsible, so rich in opportunities for doing good? I answer emphatically: "No!" "They that be wise (teachers) shall shine as the brightness of firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3). The Saviour emphasized teaching both by precept and example. It is as binding on us to imitate his conduct as to obey his commands. Teaching is emphasized in both the Old and New Testaments as a matter of the highest importance.

Why do we not properly esteem the teaching function in our churches? Because we have not learned the actual value of spiritual things. This means that we have not yet learned the exceeding sinfulness of sin, the unspeakableness of God's infinite gift, and the blessedness of life in Christ Jesus. When we have exhausted our possibilities in attaining accurate knowledge of these things we will have no lack of efficient teachers in our Bible schools.

I know of no Sunday school that is not suffering from the scarcity of teachers and the inefficiency of many who are very earnest in their work. We will do well if we succeed in marking time till these maladies are remedied. A genuine awakening of spirituality in many individuals, who are now lukewarm, and neither hot nor cold, but ready to be spewed out of the Lord's mouth is the only remedy.

We have among our teachers many who are deeply in earnest and more or less efficient. A goodly per cent are doing good work, but why not all do it? Our teachers, and many who are not teaching, need to learn to "Seek first the kingdom of God and his righteousness." Why is it that "The children of this world are wiser in their generation than the children of light?" This question should stir our souls very deeply.

It is specifically to help the earnest

teacher that I am writing. A good workman needs good tools. The finer the grade of work he is to do the better the grade of tools he needs. And having the use of good tools he helps a poor workman to become a good one. But the best workman needs the best tools to do the best work. I will mention a few books of value to all Sunday school teachers. It would be impossible to exhaust the list. A few good helps wisely used will prove more helpful than many slightly used.

Each teacher should show his appreciation of the Bible by owning and using an excellent copy. Cruden's Complete Concordance to the Holy Bible should be one of his desk companions. A good English Dictionary will help much. Volumes of Bible History, commentaries, lives of Christ and Paul will be helpful, if wisely selected and judiciously used.

Select Notes on the International Lessons for 1922 will be found very helpful. Dr. Peloubet edited this series for forty-seven years. Dr. Amos R. Wells was his assistant for twenty years and is a worthy successor of a great man. This volume is up to the high standard maintained by Dr. Peloubet. Its value is attested by its age. Many teachers use it in preference to any other help. Price, by mail, \$2.10.

Tarbell's Teacher's Guide is in its seventeenth year and growing in popularity. It is the only rival Peloubet has ever had. Thousands of teachers are very partial to it. And it is worthy of very great esteem. The writer of this guide is scholarly, reverent, earnest and practical. The volume for 1922 will be found very stimulating. Price, by mail, \$2.00.

Snowden's Sunday School Book for 1922 appears for the first time. Dr. Snowden is one of the foremost writers and thinkers living. This volume will increase his fame as an author. He has begun exceedingly well and it is to be hoped this volume will grow into a great series. Thinkers will especially like this book. Price, by mail, \$1.50.

The successful teacher is invariably a good story-teller. Story-Telling Lessons, by our own distinguished Dr. Henry Edward Tralle, is the best manual I know. It is truly interesting, instructive, and practical. It is hard to believe that so much could be compressed into so small a space, but Dr. Tralle is a master. Every teacher is in need of this manual. Price, 75 cents.

Children's Stories and How to Tell Them, by J. Berg Esenwein, Ph.D., deals only with children's stories. It is the best book I have seen on the subject. The author is a distinguished scholar, editor, teacher, and author. Successful story-telling is an indispensable part of the work of all who teach children. If you cannot tell stories successfully you should learn, if you really desire to teach children. The price of this book is \$1.62 postpaid.

Order all of these books of your own book house.

INCAPABLE OF FALSEHOOD.

By Mrs. J. E. Peck.

I feel sure that this incident in T. T. Eaton's life has never been published.

He was a boy of fifteen years; he volunteered for the Confederate service at fourteen, but the recruiting

officer refused to take him; said President Davis had told them they must not grind up the seed corn.

The officer told him to go home and chop wood for a year, then to come and they would take him, but they took him at the end of six months and made him a headquarters scout in General Jackson's command; the cavalry general Jackson, who commanded a division under General Forest. This was high honor for a boy, because the scouts must not only be brave, all our Southern soldiers were that, but quick to see what was the best thing to do in an emergency. Once when our cavalry was falling back, and the Yankees were close behind them, the steamer on the river was about to start, when Tom came riding rapidly down and waved a dispatch at the captain. The captain of the boat said "No, I am not going to stop for him, stragglers are always pretending they have dispatches and I have been fooled by too many of them." Fortunately for Tom, Col. Holdman was on deck with a field glass; he had been a student in Murfreesboro under Dr. Eaton and knew Tom well.

He said to the captain of the boat, having looked at Tom through the field glass, "Stop and take him; that boy is incapable of either acting or speaking a falsehood. Since he says he has a dispatch I will guarantee it is a dispatch." The captain stopped the boat, and took Tom on board.

Thus he was saved from capture and probably from death, because he was incapable of speaking or acting a falsehood.

REMINISCENCES BY AN OLD LAYMAN

By Morgan Davis.

It was Sunday at the Old Big Hatchie Association at Bartlett in 1867. The great Dr. J. R. Graves was preaching a powerful sermon from the text "Behold the veil of the Temple was rent in twain from the top to the bottom." It was a great sermon. The writer, just then entering into manhood, thought it then the greatest he had ever heard; nor has he changed his mind much since.

Just as he was reaching his climax, a train came rumbling down the tracks, and many rushed out to their stock, tied around the fence. The writer was about to rush out also.

The preacher stopped, and raising his voice, said, as no one else could say like him, "Everybody can go out who never saw a car before."

No one else went; neither did the writer. Raleigh, Tennessee.

A CURE FOR CARELESSNESS.

If the most careless person in America, an individual who had caused many fires by his thoughtlessness in the handling of matches, smoking materials and other hazards, should become an employee of the Actuarial Bureau of the National Underwriters, it is probable that he would soon be cured of his dangerous habits. The never-ending stream of claims or in other words, reports of fires, would undoubtedly supply a shock that would cause him to feel that unless we become more careful citizens, America is likely to end her days as a black-

ened skeleton of her former opulence. While this picture may seem an exaggeration to those not familiar with the situation, it is obvious that we cannot continue to destroy our material resources at the rate of \$1,370,000 a day without courting disaster.

The individual who has been mentioned (unfortunately he is anything but imaginary in the collective sense) would soon realize that it is not fires which need to be guarded against so much as Fire, the ever-present danger in practically all homes and places of business. When the public, generally, senses this distinction, we shall stop suffering a fire a minute night and day every day in the year.—National Board Fire Underwriters.



A farmer came to the city to visit some relatives. He remained until patience on the part of his hosts had ceased to be a virtue.

"Don't you think," he was asked, "that your wife and children must miss you?"

"That's so. I hadn't thought of that I'll send for them immediately."

PLURAL AND SINGULAR.

We'll begin with box, and the plural is boxes,

But the plural of ox should be oxen, not oxes.

Then one fowl is goose, but two are called geese,

Yet the plural of mouse should never be meese;

You may find a lone mouse or whole lot of mice,

But the plural of house is houses, not hicc,

If the plural of man is always called men,

Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,

But if a bow is repeated is never called bine.

And the plural of vow is vows not vine,

And if I speak of a foot and you show me your feet,

And I give you a boot, would a pair be called beet?

If one is a tooth, and a whole set are teeth,

Why shouldn't the plural of booth be called beeth?

If the singular is this and the plural is these,

Should the plural of kiss be nicknamed keese?

Then one may be that, and three would be those,

Yet hat in the plural would never be hose,

And the plural of cat is cats, not cose.

We speak of brother and also brethren,

But though we say mother we never say methren.

Then masculine pronouns are he, his and him,

But imagine the feminine, she, shis and shim,

So to the English, I think, you all will agree,

Is the most wonderful language you ever did see.