

# BAPTIST and REFLECTOR

**SPEAKING THE TRUTH IN LOVE**

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 24

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, February 16, 1922

Price \$2.00 per Year

## The 75 Million Campaign in Tennessee

**LLOYD T. WILSON, Corresponding Secretary**

### RECEIPTS FROM THE CAMPAIGN

First year ending April 30th, 1920.....	\$ 915,077 77
Second year ending April 30th, 1921.....	672,277 93
Third year to January 31st, 1922.....	231,189 51

Total receipts to date.....	\$ 1,818,545 21
Balance due to April 30th, 1922.....	941,454 79

Our Quota for three years.....	\$ 2,760,000 00
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We may fail to raise the balance due from the Churches at the close of the third year, but we ought by all means to raise the balance due at the close of the first half of the Campaign, or two and one half years.

Our quota for two and one half years is.....	\$ 2,300,000 00
Amount paid to date.....	1,818,545 21

Balance due Nov. 30, 1921.....	\$ 481,454 79
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We have a few Churches that are going to raise their full quota for the three years, but if all others would seek to raise one half of their original pledges, thus reaching their quota for two and one half years, we could easily secure the amount suggested as a goal by the end of the third year, April 30th, 1922. If we can do this we can hold our place in the sisterhood of States, but if we fail in this we are going to be left behind. Let this be our slogan: "THE PAYMENT OF AT LEAST ONE HALF OF TENNESSEE'S FULL QUOTA BY THE CLOSE OF THE THIRD YEAR OF THE CAMPAIGN, APRIL 30TH, 1922."



## Baptist and Reflector

(Continuing the Baptist Builder)  
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Send money in the usual way to the Baptist and Reflector.

## EDITORIAL

### THE CHURCH THE UNIT.

The unit of the Kingdom constituency is the individual believer in Christ. The unit of Kingdom service is the body of believers who stand related to each other according to the Founder's plan, this relationship, we understand, inheres in the local church. This is a doctrine we cherish. It must receive full and open expression in our practice.

In order to avoid the danger which may arise in co-operative alignments for general denominational purposes, it is necessary merely that we constantly observe the simple principles of local Baptist Church self government and complete denominational integrity. The unit of all our work is the particular church. It is not the Associational Executive Committee; it is not the General Executive Board; but the local church. All of the agencies which have been brought into existence are set to carry out the wishes of the churches and to carry out the work of the churches co-operatively.

There is nowhere any manifest tendency toward centralized power or the lordly use of it on the part of any of our Committees or Boards. They can not carry out every wish of all the churches and be fair and just to all of them. The power to act must belong to them else they can not function at all as the servants of the churches; and their decisions are made according to their best judgment in the light of certain demands graduated according to their relative importance. What may seem to be an arbitrary ruling on the part of our Boards may be but the stern dictates of a necessity which forces itself upon them and leaves them no other alternatives whatever.

We are sure this principle is being observed among Southern Baptists now as it has never been, although the 75 Million Campaign has practically unified all our interests and hence made it necessary for churches to appreciate the fact that they are parts of one great Kingdom enterprise. But let us keep

this in mind, unceasingly, and carry it out into every detail of denominational activity and service.

### SOME DIVORCE CAUSES.

Treatment of chronic troubles is both a slow and a painstaking business. It is hard to trace up its origin, to locate the cause and to treat the effects in the light of the cause. In fact, it may be so far removed from its primal cause that its lineage is not to be discovered; and it may, therefore, seem to spring from a condition which is itself an effect of a prior cause. There are many conditions which are responsible for the prevalence of divorces among us; very few of which, we believe, are ever mentioned in complaints underlying legal separation. Many of them seem trivial for the reason they belong to ordinary, every-day conditions in the home.

Of course, the very first condition which supports divorces is a dearth of religion on the part of one or both of the married parties. Wherever there is a suit of divorce, it is invariably true that either the husband or the wife, or both, are seriously lacking in the religion of Jesus Christ.

But there are other and subsequent irritating causes: The husband is not sufficiently thoughtful of little attentions which mean so much to the wife. She, on the other hand, may never greet him at the door as he comes in from his work at the close of the day and welcomes him to a congenial cheerful environment in the home.

Young people should be willing to start out in life with but little, if need be. They should not expect too much of each other. Young women should not marry at all if they expect their young husbands to make provision for them equal to that which their fathers were able to give them. When husband and wife struggle together to make their home what it ought to be, there is less danger that they will fall apart. But when either one is expected to carry more than half of the responsibility and burden, the strain often proves to be too great for the strength of the tie that unites them.

### IF.

There are 220,000 Baptists in the State of Tennessee. That is not a bad showing as far as the numbers go. But if the average income of that many Baptists is \$300.00 per year; and if every one was a tither; how much would they give to the Lord's cause in a year? The neat sum of \$6,600,000.00. But, thinks one, that is the dream of a dreamer, and we can not get all our people to pay a tenth. That may be; but we affirm that we have not yet begun to make sacrifices for the Lord. One religious sect with a total membership of 185,000, every one of whom is a tither by law of the church, gave last year \$38.00 per member, which indicated that the average income of the members was \$380.00 per year. These people are not as well off on the average as are Tennessee Baptists; and it is safe to say that the average income of the 220,000 Baptists is more than \$300.00 per year each. Yet we think we can not do any more than we are doing.

Away with the idea. If we did no more than pay God His tenth, we would pay about ten times more than what is expected of us this year. Let us say "WILL NOT" or "DON'T WANT TO;" but never let us say "WE CAN NOT;" because we are well able.

### THE BELLE AVENUE PLAN.

Pastor James Allen Smith and the Belle Avenue church of Knoxville have instituted a plan of budgeting subscriptions to the Baptist and Reflector which we heartily endorse and most earnestly recommend to other churches. This church was asked for only 50 new subscriptions in the Campaign, but after a survey of their possibilities the brethren decided they could find 100 members who would like to have the paper and to whom the church would do well to have it sent. The church treasurer remits for the 100 new subscriptions at the rate of \$16.66 per month. Payments thereby become a regular part of the church's financial obligations. The former quarterly plan was not so preferable as this for the reason payments were less frequent and hence became a burden if allowed to lapse at all. Honor to Belle Ave. church! Who will follow this splendid example?

### MOVIE REFORMS NEEDED.

The Los Angeles moving picture colony seems to be the scene of one scandal after another in amazingly close succession. Incest, murder, divorces, drinking bouts are reported as almost regular occurrences. It is time that the conscience of the nation assert itself and declare a boycott against the tribe of movie producers. In the meantime, picture makers are growing vastly rich while the boys and girls of the country breathe in the poisonous breath of the painted beauties whose vampire souls shine out through the carmine cheek, and writhes in the voluptuous movements of a slutish walk and a lecherous face. Let our law-making bodies inaugurate an investigation into this menace. Let the public demand the removal of the unclean, unsavory elements from the play-producing industry of the country and do it quickly.

### AN INFORMAL CONFERENCE.

Quite a large number of representative men and women of the Northern and Southern Conventions met, at the request of President Wood at Stephens College, Columbia, Mo., January 24 to 26 in an informal, get-together, get-acquainted gathering. The conference did not have any denominational significance, other than the closer fellowship it inspired among the brethren and sisters of the two sections. It was no doubt a very delightful occasion.

### A NEW POPE.

Cardinal Ratti, an Italian, has been elected to succeed the late Roman pontiff whose title, the Western Recorder tells us, was "Leo." The new pope takes the title Pius XI. We serve notice of this information on our esteemed contemporary lest he might hand him down to history as Gregory or Hildebrand.



## A WORD OF APPEAL.

By William Lunsford, Cor. Sec'y.

At the quarterly meeting of the Board, on January 5, we found ourselves face to face with a situation which we had hoped and prayed would never rise in our work; that is, grants due to our hundreds of beneficiaries with but little money on hand to meet them, and not a great deal in sight. There was but one thing left for us to do, after maturely considering the whole situation, and that was to take no one off the list of beneficiaries, but make what money we had go as far as possible on an equitable basis of distribution. This meant to retrench in many directions. This was a source of the deepest pain and anguish to every one of us. There is not a man on our Board whose heart is not filled with the deepest love and sympathy for every minister who has faithfully served his day and generation, and who finds himself in old age and retirement without means of support; but, we cannot pay grants to these old and worthy men without money; and we have but little money except what comes to us from the Campaign, the terms of which shuts us out from the churches.

There is a thing to be thought of in connection with this prohibitory provision of the Campaign. Personal want and suffering does not follow in the wake of the retrenchment of the Foreign and Home Mission Boards, as with ours. Retrenchment with our Board means just that much less money to purchase the necessities of life with; it means less firewood and coal, less in the way of shoes and clothing, and that, too, for men who have made their best contribution toward bringing our Southern Convention up to its present position of power and usefulness in the religious world. The great struggle with these old men is for bread. That struggle began on the day of their retirement, the day of awful conscious dawning, and accompanying humiliation, that every cent of income was gone and no church wanted them, and from that hour to this, has been the awful unceasing struggle for bread.

It takes more than altruism, more than relief plans and sentiment, to put bread in the famishing mouths, and clothes on the shivering bodies, and shoes on the half-shod feet of this feeble and helpless class.

How pitiful that society should allow those who have done nothing all their lives but live and teach the story of the gentle Jesus, to come to old age in penury and want and be compelled to march down to the grave like the inmates of a Poor House. Every day somewhere in this world, a new earth mound covers the form of a Baptist preacher. In nine cases out of ten it tells the story of another life closed in dependence and poverty. Only the other day an old preacher wrote me that his wife and daughter were taking in washing. O, the pity of it, and the awful, awful shame of it.

Our receipts from May 1, 1921, to January 1, 1922, have not been half what they were last year in the same period. Most of the states are sending in monthly our part of the Campaign receipts, while a few have retained the same with a promise to settle later on.

The decline in collections has worked a great hardship upon our beneficiaries. It is like taking bread from the mouths of these famishing old men. There is in some place a sentiment for the cause of the old preacher that amounts to but little. It is sickening in its weakness. It has no vigor; it is not intense; the expression of it is negative; it is not positive; it does not result in action; it bears no fruits. The cause of the retired preacher is too much grounded in sentiment; it ought to rest more on the principles of justice and righteousness. All of his active life he bore the heat and the burden of the day on but little pay, and without complaint. Why should it seem so easy to deal harshly and unjustly toward a broken down preacher? His seems to be the one cause that must continue to suffer.

Will the day never dawn when we shall do the right thing by these old men, their widows and dependent orphans? O, laymen, and dear, good women of the south, will you hear it? There are hundreds and hundreds of old and retired preachers in our southland, who have never known anything of the luxuries of life, and now, in their old age, are without its necessary comforts. Shall we go on in our ease, ever forgetting their penury and want?

## TO THE BAPTISTS OF TENNESSEE.

March 1st, 1922.

To the Baptist of Tennessee:

Dear Brethren and Sisters:—

I am wondering if you fully realize the conditions which confront us at this time, as we are nearing the close of the third year of our great campaign. As I view it we cannot afford to come to the close of this Convention year short of the full amount due on our pledges up to Nov. 1st, 1921. And yet we are sure to face that embarrassing situation if our people are not aroused to the importance of reaching such a goal.

It may seem to some that it's impossible, but that is not true. We can easily raise this money if we are only willing to make an honest effort. Did you know that one denomination in the South, with far less members than we have in Tennessee, contributed to their work last year over six million dollars? Tennessee Baptists raised for all purposes only a little over two millions. We can do better. Let us do it. What do you say?

Cordially yours,

Lloyd T. Wilson.

## WHAT DO YOU SAY ABOUT THE MATTER OF DIVORCE?

By Evangelist E. Floyd Olive.

I say, it is an abomination in the sight of God and a reproach upon our State and Nation. Legislation will help some, but before we can even attain the right sort of legislation, we must elect law-makers who recognize that "the powers that be are ordained of God," and therefore have no right to enact laws that conflict with the laws of God. Such a conception on the part of our law-makers would secure uniformity in all the States, and make it exceedingly difficult to obtain a divorce. Certain it is, that unless some

remedy is applied, we are headed for the rock; because the divorce evil is undermining the American home, and, if it is allowed to continue unchecked, the collapse of our nation is inevitable.

But the enactment of divorce laws alone, even those conformable to Scripture, will not solve the problem. There should be, in addition, the passage of more sensible and stringent marriage laws. Why, 'just anybody' can get married. And so long as 'just anybody' can get married regardless of age, health or the proper consideration of the responsibilities of the marriage relationship; we shall have the mismated and ill-fated marriage, and the consequent divorce trouble. Observation and experience would certainly approve the raising of the age limit. The prevalence of social diseases emphatically demand the presentation of a health certificate, from a reputable physician, by every applicant for marriage license. The apparent misconception, or lack of information, concerning the responsibilities of marriage certainly reveal the necessity for instruction; and the desirability of a law providing for the examination of both parties by a qualified examiner. And, why not? We require our teachers in the public schools to pass an examination, and surely the instruction of our boys and girls in the home is of equal, if not greater, importance. And that leads to the next point:

We should not only legislate, but we should educate. We provide for the instruction of our young people in all the arts and sciences, except the most wonderful science and the finest of the fine arts—HOME-MAKING. Until this deficiency is supplied, we shall have to continue to wrestle with the problem of marriage and divorce. It is high time that we, fathers and mothers, preachers and teachers, were discarding our robes of false modesty; I had almost said "foolish modesty, together with our policy of silence concerning procreation and sexual hygiene; and instruct our boys and girls in an adequate and wholesome manner. The idea that it is "not nice" to speak on such subjects is one of Satan's pet schemes to get the information to them in a vulgar and very improper manner. If the truth could be ascertained, I dare say that the cause of the majority of divorce cases could be traced, either directly or indirectly, to the ignorance of the woman and the misinformation of the man concerning the responsibilities and duties of matrimony. I suppose that it is, as usual, the duty of the preacher to begin the agitation, in the hope of creating a public sentiment, which will demand reform and improvement. Let's go to it. It CAN BE DONE.

Iron City, Tenn. February 1, 1922.

The Gipsy Smith meetings began in Nashville Sunday afternoon, February 12, with a large attendance at the Ryman Auditorium where the noted evangelist will preach for four weeks. Every indication points to a city-wide revival.

\* \* \*

Dr. J. B. Hutson, one of the old Guard, died in Richmond, Va., February 2, at the age of 78 years. Dr. Hutson was for many years one of the leading Baptist preachers of the Old Dominion.



## Contributions

### HOW CHRISTIANS OUGHT TO ACT IN FACE OF DIFFICULTIES.

By L. R. Scarborough.

We are now in the back wash of the world's worst war, the dregs of an awful period of human destruction are still flooding the world. The destruction in material things has past, but the tearing down of spiritual tissues is still on. Great distress in all lines is prevalent everywhere. Wide-spread is the depression upon hearts, pockets and homes of the people. Difficulties strong and almost irresistible in their crushing power are facing all men. There is shown in the business world a remarkable holding of faith. Business men have stood firm against the economic crash and have in a large measure saved many vital institutions. Every religious institution, local, state and national is under tremendous pressure because of the need of funds. Our secretarial leaders are bearing heavy financial burdens in order to carry on the work committed to their hands. It seems to me God is testing us. Continued high prosperity was not best for the world. God has either caused or allowed conditions to prevail which keep us humble and cause us to fall back on Him. Difficulties, hard times, sufferings, are a part of the price of character building. Even God's only Son was made perfect through suffering. The question I wish to discuss in this paper is "How should Christians Conduct Themselves in Face of the Crushing Difficulties?" How shall we stand and having done all to stand against the contrary winds and wiles of the evil one?

#### Undergirding Fundamentals.

There are certain great fundamental facts that bottom the Christian attitude and should govern his conduct as he faces the difficulties and perils of this day of depression. These are as follows:

First, we should put the right value on these difficulties. We should not over-estimate them. Paul says that they are "light afflictions which are but for a moment." If we over-estimate them we will worry over them, if we under-value them they will get the advantage of us.

Second, these difficulties have their spiritual compensations. Paul says "These light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory." God pays us off in a glory for all these difficulties suffered here below.

Third, these difficulties in the hands of God are in a holy providential conspiracy working together for our good in order to make us into the image of Christ Jesus. Romans 8: 28 says "all things work together for good to them that love God." With these fundamentals in mind, let us answer the question

#### How the Christian Should Act.

The answer in my thinking would take the following shape:

First, he should *boldly face his difficulties with reliant faith*. He should not dodge them nor evade them. Daniel walked straight into the Lion's Den under the wrath of the king. The Hebrew children walked into the fire. Moses did not dodge the difficulties at the Red Sea, nor did Joshua at the swollen Jordan. It is cowardice to run from difficulties, but it is the highest order of Christian courage to face difficulties manfully and boldly.

Second, we should face these difficulties *patiently, undergirded by the promises of God*. Patience is a mighty factor in character building. It steadies the nerves, quiets the heart, runs out fear, brings in courage. It intimidates opposition and brings assurance of victory. The promises of God, such as Isaiah 30: 15, Jeremiah 33: 3, Phillipians 4: 19 and Mark 11: 24, greatly embolden the heart of the Christian here.

Third, we should face these difficulties with *self-surrender to the will of God*. The Corinthian Christians in a time of severe ordeal or trouble first gave themselves unto God.

Fourth, in meeting difficulties we should *keep our gaze on Christ Who sits regnant above our difficulties* and is greater than them all. "Looking unto Jesus" is the spiritual remedy for depression in trial. It was this holy act of the soul which made possible the galaxy of glory in Hebrews 11.

Fifth, we should face these difficulties with *sacrificial love, preferring Christ and others to the needs of ourselves*. Sacrifice is the reserve fund of Christianity out of which we can pay all obligations in times of poverty and distress. It was out of this love from which we have the triumphs of Gethsemane, Calvary and Joseph's tomb. It is out of this reserve fund from which God has supplied the missionary heroes and heroines of all foreign lands. It will enrich and embolden as in the time of distress and will take care of the pressing obligations of the 75 Million Campaign fund.

Sixth, we should face these difficulties with *triumphant joy*. Paul says of the Corinthian brethren "Out of their great joy and deep poverty they poured forth a flood of rich generosity." Joy in poverty makes one rich. Pessimism impoverishes and breeds death. Optimism enriches and guarantees victory. If Paul and Silas with bleeding backs in the Phillipian jail could sing songs of triumph, and by their holy optimism and conquering faith bring on an earthquake which opened the prison doors and a revival which saved the jailor, how much more triumphant and joyous should we be as we face our lesser difficulties. Our God is a happy God, and the joy of the Lord is our strength.

Seventh, we should face our difficulties in the *spirit of New Testament Evangelism*. Soul-winning in hard times makes the times easier and the burdens lighter. Triumphant evangelism is God's spiritual compensation for low prices and depressed commercial condition. The economic conditions in the South caused Southern Baptists to fall off in one year more than seven millions in their collections, but the power of God and a united, concerted evangelistic movement netted over 250,000 baptisms. It has caused

us to forget many of our trials in the joy of a great spiritual victory.

#### Some Solemn Suggestions.

I recommend to my brethren in our churches and in Kingdom responsibilities that in this day of depression, we show forth as the leaders of the people and as the servants of our Master, the spirit manifested by our brethren of the ancient day like Daniel, Moses, John the Baptist, Paul and that coterie of heroes about them and like our Saviour Himself who never dodged the garden of suffering nor the cross of death, and that with sacrificial, self-denying surrender we press the battle of heroic living, triumphant faith, and sacrificial giving until Christ's cause stands highest in all the affairs of the world and that we do this while we are after lost men preaching, teaching, and testifying to them the Gospel which is "the power of God unto salvation to everyone that believeth."

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

#### We Make Searching Inquiries.

You will remember that I was having a very interesting conversation with Brother Presbyterian. I had referred to the Savior's great promise that if his disciples would obey him and teach others to do so, he would "be with them, even unto the end of the world." And he was saying that he had understood that Jesus said that to Presbyterians. That kinder stirred my spirit, and I just decided right then and there that I would "Carry the war into Africa," as it were. For there was one thing sure. He could not have said it to both Presbyterians and Baptists too. With my secret eye, I looked down into that man's heart, and I saw that he was as sincere as he could be. He really believed a good deal of what he was saying. And the matter assumed a rather seriously tragic meaning to me. I just asked myself how it could be that two deeply sincere people worship God, and read the same Bible, could thus come to such different views about so important matters.

I began to get desperately in earnest, myself. For if this good man was right, I knew somebody who very much needs to get right. I was not boastful, but humble. This Presbyterian is no man's fool. He is pastor of one of their foremost churches. He stands before his community as one of the really great men in it. And I am such a sorry representative of my brethren that I began to feel that if our foundation is not deeply laid in the truth of God, and secure against any attack, it is time to find it out. And if any Presbyterian can help us, here is the man. So, I said, "Well, I have always believed that Jesus said those words to my sort of people. If they were here today, I believe they would want to join a Baptist church, because Baptists are doing just what they were told to do. Yes, and I can fancy with what delight we would receive them. They were our sort of people, I tell you."

"Not quite so fast," he said. "I had heard



that the Baptists claimed that they were direct descendents of these people, religiously. But I could hardly believe it. And now, you stand here and boldly proclaim it. Your simplicity is truly refreshing. You are a sort of curiosity to me. And the queer thing is that I really believe that you think it is so."

"And I suppose that you are getting ready to exercise some more of your *charity* towards us poor benighted Baptists. Let me ask you some questions which may help to elucidate the question."

There was a most complaisant look on his face, as he smiled a commiserating smile, and said, "Oh, I shall be delighted to give you any information you may desire in the premises."

Now, that sounded good to me. And I began; "Those people were regenerated were they not?"

"Yes, to be sure, I never heard of any who did not believe that. But why ask a question so foreign to the subject?"

"Then, they were heirs of the covenant, were they not?"

His face twitched a little, but he answered, "Yes, they were under the covenant in Abraham."

"Then they were saved because they were children of Abraham, were they?"

"Now what are you after? I do not see that that has anything to do with the question, at all, in the least."

"Then you don't mind answering me, on the subject do you?"

"No. Of course they were saved because they were in the Abrahamic Covenant." But his color came and went as he said it. For he began to see into what a corner he was headed. But he is said "to be a good sport." And he was so sure that he could escape any trap that a simple uneducated Baptist could lay for him. He is a graduate, and carries the D.D. and some more letters after his name. And if any man deserves to carry them, I judge that he does. But I am simply "A. Delphos," and have no standing to give my words weight. I was not surprised that he felt a sort of merry contempt for me. But that is all right.

"You will recall that in the 8th chapter of John, Jesus had some rather intimate words with the Jews whom he said were children of Abraham, and yet they were seeking to kill him. Then he called them 'children of the devil.' Were they not in covenant relation to their father, Abraham?"

"Yes."

"Then why were they not saved? I believe you Presbyterians claim that the children of pious ancestry are saved because of their birth. Were these saved because of any connection with Abraham?"

"No, I suppose not."

"Did these people who heard Jesus, that day, have any such theology, as you Presbyterians hold, in regard to the children of pious parents?"

He evidently saw that I would get him deeper and deeper in, if he pursued the inquiry, at this point. So he said, "Oh, I see where you are going. You want me to say that they held that children of pious parents were to be received, and as such were to be received into fellowship." And so he said

"I do not claim that the children were received because their parents were."

"But you Presbyterians practice that, today, do you not?"

"Well, yes, we do sometimes. But not always."

"Then, you Presbyterians have some practices that these people to whom Jesus spoke would not approve, don't you think?"

"Well, perhaps so. But it is because we go back to the 'Abrahamic Covenant.'"

"But Paul tells us that that old covenant was so faulty that God made a new covenant, of which Jesus Christ was the great High Priest."

"Oh, well, you and I could never agree about these things, let us change the subject. Is that all the reason why you object to calling these disciples Presbyterians?"

"That is a small matter. But tell me how were those people baptized?"

"Now, you raise an important question, and I can answer that to your satisfaction. They were baptized like God himself, baptized on the Day of Pentecost. The Spirit was poured out upon them, and they were all filled with the Holy Ghost. That is the way we Presbyterians baptize, and it is exactly according to the scripture model. I have long wanted to get you Baptist where I could show you the utter foolishness of your absurd claims. You just harp on the 'one mode of baptism' and insist that every body shall accept your peculiar notions. I get intolerably tired of the way you Baptists harp on this one old string."

"But, hold up. Hold up a minute, you must think that you have a clear way ahead of you. Tell me had these same people ever been baptised before the day of Pentecost?"

"There you go, again. You Baptists are the most annoying people to try to discuss scripture with. Yes, I will have to admit that they were baptized before this."

"Was that baptism which they had received, the baptism of the Holy Spirit? John tells us of an interview Jesus had with them, just a few days before, and explains Jesus' action by saying that 'the Holy Spirit had not yet been given, because that Jesus had not been glorified.'"

"Yes, I know he said that. But what of it?"

"It is for you to say what of it, as you want me to believe that the baptism of the Holy Spirit on the day of Pentecost is the model of baptism. What about that baptism which Jesus himself received?"

"Oh, that was to induct him into his priestly office."

"No, no. Jesus was not an earthly priest, at all. The letter to the Hebrews says that he did not belong to the priestly tribe, and that there were priests who ministered in the earthly tabernacle. Jesus never performed any priestly functions in the earthly temple. He was an Eternal Priest, after the order of Melchisedec, and was not inducted into his priestly office by baptism at all."

"Well, what of it?"

"This of it. The claim that baptism was to represent the outpouring of the Holy Spirit, is a perversion of the meaning of scripture. The baptism which the New

Testament requires was the baptism of a believer in water, and was performed by immersion. Would you deny that? If so, I am ready to give you any sufficient number of authors who were good Presbyterians, that say it was. Will you admit that, or shall I prove it out of your own writers?"

"I suppose I will have to admit that you are right. But I fail to see what you want to do with it. Suppose you are right, then what of it?"

"Then those people to whom Jesus spoke his great commission were believers who had received baptism by being immersed in water were they?"

"I suppose they were."

"Now do Presbyterians immerse in water, those who are members of your church?"

"No, they do not."

"The baptism in water was to symbolize the death of Jesus Christ, was it not?"

"Well I will allow that it was."

"Now since these people, as regenerated believers in Jesus Christ, had been, immersed in water symbolizing the death of Jesus Christ, and since you pour water on those who enter your communion, to symbolize the outpouring of the Holy Spirit, you would hardly claim that those to whom Jesus gave his great promise were Presbyterians, would you?"

He was funny to look at. He turned this way and that, and had two or three colors, and hemmed and hawed, and finally said, "I have an engagement at this hour. I will have to see you another time about these things. And I hope you may be in better frame of mind when we undertake to talk about these things. Good day."

#### METHODISTS PLAN TO REQUIRE COLLEGE EDUCATION OF MINISTERS.

In December the Methodist Educational Association was held at Memphis, and it was decided to recommend to the General Conference which will meet at Hot Springs, Ark., next May, that the requirements for admission to the Methodist ministry, both on trial and in full connection, shall be a full high school course and two years training in a college or theological seminary. We wonder whether our Baptist constituency is ready for such a step. An interesting change was made in the Methodist program when all Negro education was transferred from the Board of Education to the Home Department of the Board of Missions.

The ruts into which state schools may get is amusingly illustrated by a case of a certain private school man in the South who runs a select private school. He turns away yearly enough boys to make a school of one hundred, but he limits his attendance to forty boys so that he can give them personal attention. These boys he carries to the mountains in the summer and to Florida in the winter; and he carefully supervises their exercise in the open air, their diet, their habits, and their class work. A certain high school inspector informed him that his school could not be graded A1 because the state law requires all first-class schools of that grade to have fifty students! "The letter killeth, the spirit maketh alive."



## News and Views

Brother S. W. Kendrick, formerly of Cisco, Texas, takes charge of the church at Albany, Texas, and the work starts off well, "with three professions and an A-1 Sunday school."

Bro. Sherwood C. Bain, of the Seminary student body of Louisville, will be Baptist and Reflector correspondent from the Seminary. He will supply news of our representatives there from time to time.

The first church to "go over the top" in our Campaign for new subscriptions is the Dodsons Branch church, Stone Association. Bro. J. V. Hawkins, Cookeville, R. F. D. 8., is leader. Bro. E. W. Stone is Associational Director.

The Third Annual Bible Conference of the Donelson Baptist Church will be held each evening at 7:30, March 5 to 12. Pastor M. E. Ward and his congregation extend a cordial invitation to others to join with them in the feast provided by the program.

Pastor John T. Oakley writes from Hartsville Feb. 2:

"The church at Cottontown accepted the proposition last Sunday to raise a certain number of new subscriptions for the Baptist and Reflector. Hope we may get over the top everywhere during the Reflector Campaign."

Founders day will be observed at George Peabody College for Teachers, Nashville, in the auditorium of the Social-Religious Building at ten o'clock on Saturday morning, February 18, 1922. The Founders Day address will be made by Mr. Anson Phelps Stokes of New York City.

In many of the churches, the Woman's Societies are definitely taking care of the Campaign for new subscriptions to the Baptist and Reflector. In other instances the Sunday schools or the B. Y. P. U. take the initiative. All along the line, let there be united and exhaustive effort to place the paper into every Baptist home which will welcome it.

Pastor M. C. Lunsford, First Church, Key West, Fla., reports a very successful revival in which he was ably assisted by his brother, Rev. Joel R. Lunsford, pastor First Baptist Church of Cincinnati. Fourteen have been received so far and others are expected to join later.

Pastor Ben Cox announces:

"Several years ago I greatly enjoyed conducting quite a number of five day meetings, usually commencing on Monday and closing Friday, and going to places convenient to Memphis. For the past two years I have been away so much and not able to find the time. It is my plan to spend most of this year in Memphis, and will be able to devote some time to a limited number of five day meetings.

I should like to hear from any interested in the matter as soon as possible as I wish to get my slate arranged. Address. Central Baptist Church, Memphis, Tenn.

Bro. J. D. Quinton, of Morristown, writes Feb. 6 that during his visit to Head of Richland church where he preached on the last fifth Sunday he met with "Sister R. J. Goodwin, Rutledge, Tenn., R. F. D., who is 96 years old and has been a Baptist for 80 years. She loves her church and says she could not do without the Baptist and Reflector." Honor to this faithful aged servant of the Lord!

It is earnestly desired that as subscribers send in their names they mention also the church and Association to which they belong. We want to give the churches credit for every new name received. We hope ere long to be able to tell exactly how each church in the State stands in its relation to the Baptist and Reflector. To do this, names should be listed by churches.

### GREATER EVANGELISM.

By W. A. Ransom.

Let us hope that we are facing a day whose morning dawn is the light of a Greater Evangelism. The Baptist spirit, long since seasoned in soundness of faith, established in tests of endurance, vitalized in large recreations of growth and energized by the stimulus of achievement stands panting in restless readiness for advancement. And through it all, if we will hear it, is the voice of God saying: "Speak to Baptists that they go forward."

We need a greater evangelism, because, since our denomination has been built on evangelism, if we have a greater denomination we must have larger sources. Our fathers went everywhere holding protracted meetings. By this evangelism the denomination has had its growth, and by it has gotten its peculiarities and dispositions. As had been our evangelism so are our churches.

Another reason why we should have a greater evangelism is because we are now endeavoring to build a superstructure for which our previous evangelism has not furnished an adequate foundation. When people have been converted in a protracted meeting many of them will afterward live and serve, or live and fail to serve, according to the fullness or the scantiness of the religious conception received at the time of conversion. Our need is that there be put into the conception of the soul at conversion the entirety of the gospel. If evangelism be flimsy the church may be faulty for many years to come. Let the norm be full, let the germ be complete. We may never have enlistment until our evangelism provides for it. The evangelist may tell us to indoctrinate after he is gone. But it is at least not orderly to send for the architect after the frame work of the house is erected. I believe that 75 per cent of the lack of enlistment has arisen from either partial or faulty evangelism.

Another reason is the 75-Million Campaign. The greater evangelism was specified in the campaign for money, but it is so large a matter it cannot come from a secondary en-

deavor. It will not come as an accompaniment. It may descend upon us if now we give it first place, viewing it as the real battle as compared with which the financial campaign is only a skirmish, or perhaps better said, only a preparatory element. Let us do this first thing with a unity, a solidarity, a universality, with that prayer and effort, the light of which will shine above our noble financial achievement as a sun above a star. We cannot conserve the impetus which this mighty campaign has gendered unless we apply it to a south-wide revival.

Furthermore, the large numbers to which we have grown and the large influence we have attained call for an evangelism reaching far beyond previous endeavors. Our possibilities have grown.

Again, the wide spreading stream of foreigners pouring in upon our shores, surfeiting our assimilation, staggering the foundations of our government, and menacing our liberties, calls for a melting pot indeed into which the heterogeneous mass may pour, where the fires of pure Christianity are so burning that these multiplying millions will be molded into true citizens of the Kingdom of Heaven and of the United States. For this task our evangelism must be swift-footed, many tongued, scripturally ordered and divinely directed. And it must be the giant that has fed on the whole life of our people.

And again, intimate and intricate international relations require that the home land be baptized in a liquid of Christian loyalty and American patriotism. We may not long have a government of the people by the people and for the people, unless the people be of, by, and for Christ.

And yet again, the enlarged demand for foreign missions is calling upon us to set our house in order. Nothing but a mighty base can project and sustain the missionary endeavors in hand. Into every nook and corner of the southland evangelism should bear the voice of Jehovah saying, "Whom shall I send and who will go for me?" until every purchased possession of the blood of Jesus shall answer, "Here am I, send me."

I doubt not, too, that the coming of the Lord, did we know the plans of heaven, is calling to us to speed our evangelism. The denomination, with all its glorious history, may not be ready for the coming of the King; our task stands incomplete. To whom much has been given much is required. To us has been entrusted the greatest treasures of truth, the largest numbers, the most rapid increase and the highest national honors. Our task thus enlarged is not in readiness to be turned over to the Judge. Let us throw our great denomination, very ounce of it, into such an evangelism of the homeland that the soul of every church member will get under the task of giving the gospel to all the world, and that millions of the unsaved will surrender to the love and yoke of Christ, so that should the King come he may find us well doing.

My brethren, we are now standing on the crest of the vantage ground on which we have challenged Satan in a struggle of centuries, having so long held the odds of doctrine and of fate; and now since the odds of victory have fallen into our hands, what are we going to do?



# What Your Money Is Doing

It is interesting to note what the various objects profiting from the 75 Million Campaign are accomplishing with the funds appropriated to them. And it ought to cheer the heart of every Baptist who has had a part in the enlargement of our work to see how the various agencies have strengthened their work along all lines.

## I. FOREIGN MISSIONS

The Foreign Mission Board has enlarged the work in all old fields and has entered many new fields and everywhere the work is prospering as never before. **TENNESSEE BAPTISTS HAVE GIVEN TO THIS WORK \$305,000.00 SINCE MAY 1, 1919.**

## II. HOME MISSIONS

The Home Mission Board has been able to go forward along all lines as never before in its great history and results have been glorious. **WE HAVE GIVEN TO HOME MISSIONS \$200,000.00 SINCE MAY 1, 1919.**

## III. STATE MISSIONS

The State Boards have made the largest advancements in all their remarkable history and the work has been so greatly blessed that it is impossible to tabulate the results. **WE HAVE PUT INTO STATE MISSIONS \$185,000.00.**

## IV. CHRISTIAN EDUCATION

The departments of Christian Education in the various states have surpassed the wildest dreams of our most optimistic brethren in the results attained. And the Education Board of the Southern Baptist Convention has through the enlargement made possible by the Campaign won for itself a warm place in the hearts of all who know the value of Christian Education. **OUR GIFTS TO CHRISTIAN EDUCATION WERE \$600,000.00.**

## V. OLD MINISTERS

The Ministerial Relief Board has been enabled to so enlarge its work that today we are assisting through it more than one thousand old ministers or their widows. Who does not rejoice at this? **WE HAVE HELPED THIS DEPARTMENT TO THE AMOUNT OF \$50,000.00.**

## VI. ORPHANAGES

The Orphanages in the various States have gotten out of debt and a number have been greatly enlarged, and now for the first time we are doing a work worthy of our great denomination. But we must not be content with our present work. Greater enlargement is imperative. **WE HAVE PUT INTO OUR ORPHANAGE \$110,000.00.**

## VII. HOSPITALS

The last and newest agency fostered by Southern Baptists is that of Hospitals. How all of us should rejoice that we are doing fine work in this needy field. The results, so far, are glorious. **MEMORIAL HOSPITAL HAS RECEIVED \$128,000.00.**

## *Are You Going to Let Your Money Continue This Great Work?*

That depends upon whether you meet your pledges to the Campaign. That depends upon whether or not you are to recognize the principle of Christian Stewardship as you hear the call of your Lord in this great day of supreme need and of unusual opportunity.

**The Executive Board, Tennessee Baptist Convention**

*Lloyd T. Wilson, Cor. Secy. and Treas.*



## Christian Education

Harry Clark, Secretary, Nashville

### TENNESSEE COLLEGE NOTES.

For the spring session Dean Weaver plans a course in Journalism and young women who take this course will be expected to write news of Tennessee College's activities for the newspapers of the state, thus securing much free publicity for the college.

The college invited some of the high schools of the state to join with it in celebrating "Better English Week," and twenty of the public high schools have written that they will cooperate.

In order to reveal to young women what a new world is open now to their sex, Dean Weaver plans a "vocational guidance" week, during which time he will try to secure leaders in several lines to address the student body and bring to them information as to various occupations open to women. The students after making a choice of occupations can then much more wisely select their studies in preparation for their life work. This is a new idea that is just coming into the college world, and we compliment Tennessee College on its progressiveness.

### A GENEROUS GIFT TO CARSON AND NEWMAN.

A young business man of Knoxville, Mr. Willett Anderson, himself a graduate of the University of Tennessee, visited Carson and Newman College and gave \$50 for the additional equipment needed. Mr. Anderson is making himself felt in the B. Y. P. U. work in Knox County. May God raise us up more young men of his type!

### STUDENT GOVERNMENT.

If students are to be trained for citizenship, why not make them to some extent self-governing while they are in school? Does it not seem paradoxical to have a student study about civil government but wait till he graduates before he applies it? Prof. Dewey of Columbia University has said, "Education is not only preparation for life, IT IS LIFE!" In that case the student should be allowed to have life experience while in school. At Union University, there is a Students' Council composed of five young ladies and five young men selected by the student body. These with five members of the faculty constitute the governing body which makes and enforces most of the rules of the school. Each dormitory also has its own separate student council to control discipline within its halls. This means a healthy student sentiment which will exclude all "undesirable citizens." More than that, it means that a Union University graduate has been trained in the responsibilities of citizenship, taught self control, and taught loyalty to law and order.

### CARSON AND NEWMAN NEWS.

**THE NEW LIBRARY.** At the C. and N. banquet which was held at Chattanooga during the Southern Baptist Convention last May, the alumni subscribed \$11,000 toward

a new building for the library, which will provide for the boys' literary societies, and a central dining hall in the basement. Dr. Sams has, in the meantime, secured from the Carnegie Library Board \$60,000 endowment for the library! The library is only a stepping stone to a further building program, which includes, in addition to the nearly completed gymnasium, a new dormitory for boys and a new dormitory for girls. This year both the dormitories have been crowded to their capacity. Dr. Sams earnestly hopes that he can find some laymen who will be willing to build one of these edifices as a monument to his family's name.

### BE FAIR TO THE WOMEN.

At the Baptist Educational Association in Birmingham, which was attended by the Secretary of Education, there was especial interest in the round table on "Women's Education." It was reported that in many states during the \$75,000,000 campaign there had been a tendency to give smaller appropriations to the women's schools and colleges than to the men's. To illustrate, in one state there were four colleges for women and one for men, and denominational leaders first proposed to give the four women's colleges together no more than was appropriated for the one man's college. One reason for this was the feeling that the latter trained the ministers, to which the reply was made that consecrated mothers and consecrated W. M. S. leaders and Sunday School teachers were indispensable. Another reason was the feeling that women teachers could be employed for less than men teachers, but the men teachers at the round table said that they found that the war had opened so many new careers to women that they would soon have to pay them nearly as much as men if they wanted to hold strong personalities in the women's colleges. One college president said that before the war he could get an excellently trained woman teacher for \$700 but that the same ability now could not be commanded for less than \$2,000.

Union University students are teaching in seventy-five high schools this winter. The Education Department is now headed by a man with a Ph.D. degree, Dr. L. R. Hogan, whose strong articles on the "Project Method in Religious Education" were published recently in the Baptist and Reflector. This department is winning the confidence of school boards to such an extent that this year over one hundred students more than were available could have been given positions to teach.

### THE ONCE-A-MONTH CHURCH.

Much has been said in the papers, in Conventions, and Associations, towards belittling and discouraging country churches and country pastors of one-fourth time. I have not yet heard any voice on the other side.

I can speak from long experience, as I have been such a pastor of such churches for fifty-one years.

It is not the prerogative of the local church, or local churches in Convention, to call young men in to the ministry. It is the Lord's alone. It is ours to pray the Lord of the harvest to send forth laborers into the

harvest, but this is as far as our privileges extend. It appears that He has not seen fit to call enough men to give every local church a pastor. If He has, they have failed to respond. And how can one who feels the call to preach fail to come out?

Or, we have failed to train, to recognize, to encourage the young men who have been called. There are enough all-time churches in cities and elsewhere to furnish the money, without feeling it, enough to educate ten times the number who seem to have been called.

I suppose the once-a-month preacher sleeps in more of the homes of his members and eats more meals with his members than any city pastor. The most favorable places for meeting a family are the dining room and the evening fireside. How does one of these visits compare with a short call, a formal call, of two or three minutes, at a time, perhaps, when the mother of the family is busy at her housework, the children are at school, and the father in his place of business?

Yesterday, in Mississippi, I was near the old country church that sent out J. B. Gambrell, L. R. Burrell, the Leavells, and the Berrys, to say nothing of other men prominent in the educational and business world. At the same time, I was near the home of the Lowerys. They all came from the old country church. What would Mississippi be without the Lowerys?

Similar observations may be made of other country one-time churches.

I have often been asked if it would not be better for the pastor to reside at the church and give all of his time. My answer has always been that this depends very much on the social qualities of his family, and upon his own personal manners and wise business sense.

I have heard this remarked: That when the pastor is away, who will keep the wolves from the flock? Now, this is a serious reflection upon the orthodoxy and strength and wisdom of the members of the church. Take for example: W. H. Hicks, who gave so much trouble, although he passed through the communities where my churches were, never got to preach in any of my pulpits; although I had never instructed my members with regard to him. They were strong men themselves, and knew what was safe for the peace of the church. They took the papers and were about as well read as their pastor. The governing authority of a church, anyhow, rests with the members of the church and not with the pastor. I have known some pastors to have to resign because they were too bossy, and did not duly recognize the ability and the obligation of the members of the church.

If the country church could keep the splendid men and women that they develop, they would be able, if need be, to have a settled pastor; but these same men and women leave, and go to places where it seems they are more needed; and like a plant bed, the dear old country church has to grow others, and keep on at this holy business.

All of my churches have evergreen Sunday Schools, and have like-system in their local and general work. There is no excuse for a country church to be without a Sabbath School.

G. M. Savage.



FROM ADDRESS OF BEN COX AT  
40TH ANNUAL U. C. T. U. CON-  
VENTION, JACKSON, TENN.,  
OCTOBER 18TH.

Wonderful things have happened lately and they have happened in a hurry. This afternoon I was reading what Billy Sunday had to say recently: "America is clean at heart and patient to the last degree, but when she does make up her mind to clean house, she acts so quick the devil staggers. He never knew what struck him when she bundled up the licensed saloons and skidded them into hell on the toboggan slide of the eighteenth amendment."

Law enforcement is one of the chief needs of the present hour. If we cannot enforce the laws we have then we should change the laws for some that can be enforced. The need of the hour is not such a stand as is taken by a prominent Ohioan recently when he said to some Prohibition workers "I am going to stand for the Volstead Act for the sake of the party." We have had too many people who have been willing to stand for the "sake of the party." We need men (and I am glad I can say now, women, too) who will stand, not for the "sake of the party," but for the sake of the PRINCIPLE. The need of the hour is men and women who will place Principle above Party. We do not need now any "Yellow Dog Democrats," or any other "yellow dogs."

Sad to say, some are taking the position that the passage of the Eighteenth Amendment was a great mistake. I am sorry to note that the prominent Episcopalian, Bishop Galor, has taken such a stand. He seems to have the view that to say to our young men "You must not" means that they will go ahead and do it. You had just as well argue that to pass a law against murder, theft, rape, etc., means that men will be driven by this to the commission of these crimes. When I went to Memphis eight and a half years ago there were 600 saloons running in violation of the law and with the consent of the authorities. The crime wave in Memphis now is a result in a large measure, I feel sure, of the encouragement of lawlessness then. I feel safe in saying that there is not 5 per cent as much drinking in Memphis now as there was then. Some very striking statistics come to us from New York. We are told that in New York City the number of commitments to the workhouse for intoxication fell from 4,926 in 1915 to 176 in 1920. Fifty-nine large cities, including New York, Chicago and Philadelphia, with a combined population of over twenty million, show a decrease in drunkenness arrests from 316,842 the last normal wet year, to 109,768 in 1920.

One of the great needs of our day is respect for the law and reverence for law. I once went into the office of the Justice of the Peace in the interest of my janitor who had been placed under arrest. In that office was an old chair or two, a very plain wooden table and what do you think I saw in the center of the plain wooden table? a large turnip! It was well washed and I suppose the judge intended to eat it when he got through with his cases that morning. Now, it is perfectly all right for judges to eat turnips but it did not add much to my reverence for justice and law to

see a great big raw turnip on the table. If you have been to the United States Supreme Court, I am sure you have been led to have some reverence for courts and for justice by the atmosphere in which you found yourself. I favor the judge wearing a gown, and a wig also, if the weather is not too warm. In fact, I favor anything which will add to respect and reverence for the law and the courts. In my judgment, one the chief reasons for England's greatness is her reverence for law. Mr. James N. Beck, Solicitor-General of the United States, made an address not long ago to the American Bar Association at Cincinnati. In this address Mr. Beck took the position that the awful conditions of the present day are not merely a reaction of the world-war. Said Mr. Beck: "Contempt for law and the present revolt against the spirit of authority make this age eminently one of sham and counterfeit."

Although some may side with Bishop Galor in his contention that the passing of the Eighteenth Amendment was a mistake, a mighty host of others will dissent from his view. Thousands of men who, at one time, disfavored Prohibition, would not now consent to the repeal of the law for anything even though they would like their dram once in a while. Their eyes have been opened to the wonderful benefit which has come to business by its passage. They note its benefit in their own stores and banks. They have also noted a wonderful benefit which has been brought to the domestic life of America by its passage, and they find themselves agreeing with the view taken by Sam Jones. A man said to him one day, "Why, Jones, if we put out liquor it will hurt our business. The first thing you know we will have grass growing in the streets." Mr. Jones promptly replied, "Then we'll raise more hay and less hell."

The eyes of the people are opened also to the relation of liquor to man's physical being. The devil is pulling the wool over the eyes of many people in this regard as he did over mine. Even after I became a Christian, for a short while, I felt that a bottle of beer a day would benefit me very much, physically. Of course, I could not buy it when I was in business at Lonoke, Ark., so I used to get a case from Little Rock, twenty-three miles away. I had no cellar to keep it in, so I dug out a hole under the little cottage and put the case there. I had to put a padlock on it, however, for I found that other people liked beer, too."

Thank God, the wool soon came off of my eyes and I see now that I was in the position of a man who bought a keg of beer for his health. After sometime had elapsed a friend asked him one day, "Do you find it helps you?" "Yes," replied the man. "When I got that keg I could no lift it, but now I can carry it all around the room!" Some men insist that a drink of whiskey will warm them. Whiskey will warm a man just as fire warms a stick of wood. Warm it and consume it at the same time.

When the Prohibition Campaign was in progress at Little Rock, I had just gone through a very serious operation. One afternoon I called up the famous surgeon who had performed the operation, one of the greatest in the South, and told him that I was to make a

speech at the Fifth and Main Rally that night. I asked his view about the matter. He replied, "Mr. Cox, I have never treated a case in my life and used alcohol where I could not have used something else as good or better."

After we have put good men in office, it is our business to stand behind them and encourage them. If the good citizens would encourage the enforcement of law we would have better conditions. Not only that, but we need to learn a lesson from the way liquor people have stood and do stand together. In unity they find their strength. When we were boys and girls, we used to say:

"Little drops of water, little grains of sand

Make the mighty ocean and the pleasant land."

This wonderful world, with its three-fourths of water and one-fourth of land is made of little drops of water and little grains of sand properly united. The liquor people have followed the Macedonian Phalanx method in locking and interlocking their shields in making a defense. Sometimes very insignificant forces are very significant and powerful when united. Erskine, the great writer, used to say he stayed at an inn once where there were lots of fleas. He said, "I never slept in a bed where there were so many fleas. These fleas were so numerous and so ferocious that had they only been unanimous they would have pulled me out of bed." We need in this warfare to "endure hardness as good soldiers of Jesus Christ." In order to be good soldiers, we must be willing to be wounded, and not only wounded in body but wounded in feelings. Here we can learn a good many lessons from the liquor people. They may have their disputes behind their closed doors, but they wind up by getting together and making a solid front against Prohibition. They form a united effort for an ignoble purpose. When we are called to endure hardness, let us remember that just a few verses below this exhortation of Paul to Timothy he says, "Remember Jesus, of the seed of David, raised from the dead according to my gospel." The "hardness" will not bother us if we remember Him. A man came to Moody one day very much incensed against somebody who had insulted him. Moody said, "Did he spit in your face?" "Spit in my face!" replied the man, "I'd like to see anybody spit in my face!" "Well," said Moody, "they spit in your Lord's face. Go on!" And he went on. Let us remember that Jesus has "endured hardness." Remember Him as an Example. Not only is He an Example but the Saviour, who is able to save and empower. In His spirit and by His power we can go forward and conquer. Without Him, we shall fail. We do not need Cant but "CHRIST." There has been too much Cant and too little of the Spirit of Christ. You remember the story of the liquor man who was on his way to the ballot box. By his side walked a preacher. Said the liquor man, "I don't like you because of the way you vote." Replied the preacher, "I vote the same as you do." The liquor man, taking out a ten dollar bill, said, "Well here is ten dollars for you since your preaching and braying amounts to nothing." Of course you remember

the little piece of verse about the Sunday school man:

The Sunday school man, no man could be truer,  
Kept busy all summer denouncing the brewer.  
But late in the fall when chill was the weather  
His ardor cooled off and they voted together.

That Sunday school man had always been noted  
For fighting the saloons except when he voted.  
He piled up his prayers with a holy perfection  
Then knocked them all down on the day of election.

I repeat, going forth in the power of Christ, we cannot fail because in Him are hidden "all the treasures of wisdom and knowledge." Because in Him "dwelleth all the fulness of the Godhead bodily." Going forth in His power, let us remember the words of Paul: "He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?" Not "how shall He give us all things?" but "how shall He keep from giving us all things?" He never fails, neither shall we if we go strictly in His power. Five loaves and two small fishes put into His hands furnished food for five thousand men besides women and children, and they had more left than they started with. Never in the Bible does He say, "You have not enough." The criticism is always, "Too much." "Too many." Gideon blew the trumpet and thirty-two thousand men responded. "Tell those who are scared to go home," said He. Twenty-two thousand went. I believe that if those had been women instead of men there would not have been twenty-two thousand and scared out of thirty-two thousand, and I am not saying this because I am in a woman's convention. I have said the same thing in my own pulpit in Memphis many times. I repeat without His spirit we cannot succeed. With His spirit we cannot fail. All of our success worth while has been achieved when we have gone forth in the Spirit and power of this same Christ. I am sure that was the case with the beloved founder of this organization whose photograph I am glad to see here tonight. You remember well, I am sure a very eventful day in her life when the postman handed her two letters, one from New York saying, "Miss Willard, come to New York and teach at twenty-five hundred a year salary," and the other, "Come to Chicago and help us in the WCTU. We haven't any money, but we do need you." She went to Chicago and in her autobiography she tells us that often she trudged many weary miles because she had not a nickel for street-car fare. "Often," says she, "I went without the noon-day meal because I did not have the dime to buy one. As I was jolted in the throng I said to myself, 'Ah, my friends, I know more about you than you think I do, because bless God, I am hungry, too!'"

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



## Let Every Sunday School Superintendent and Every Officer of Every B. Y. P. U. Throw Themselves Heartily in the Campaign for Ten Thousand New Subscribers for The Baptist and Reflector.

### 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 FEBRUARY, 12.

Nashville, First .....	984
Knoxville, Belle Ave. ....	885
Chattanooga, First .....	729
Maryville, First .....	681
Knoxville, Fifth Ave. ....	650
Johnson City Central .....	634
Knoxville, Deaderick .....	515
Clarksville .....	500
Jackson, First .....	487
Memphis, Central .....	482
Chattanooga, Tabernacle .....	482
Knoxville, Euclid Ave. ....	469
Memphis, Bellview .....	468
Knoxville, Lonsdale .....	440
Cleveland, First .....	429
Chattanooga, Avondale .....	422
Memphis, Temple .....	422
Jackson, Second .....	422
Nashville, Edgefield .....	416
Nashville, Third .....	393
Lafollette .....	390
Rossville .....	378
Chattanooga, Central .....	370
Jefferson City, First .....	370
Memphis, Union Ave. ....	367
Lenior City, First .....	354
Nashville, Grace .....	354
Nashville, Immanuel .....	350
Humboldt .....	341
Sevierville .....	341
Athens .....	331
E. Chattanooga .....	317
St. Elmo .....	315
Nashville, Eastland .....	304
Harriman, Trenton St. ....	302
Knoxville, Gillespie Ave. ....	300

The Training School at Martin was a great success. The classes were well attended and much interest shown from every angle. Friday was given over to a general meeting at the church with lunch served in the basement by the ladies. Steps were taken to bring about an organization of Sunday School and B. Y. P. U. work in Beulah Association at this general meeting. Quite a number of the pastors present agreed to help in this effort and to hold Institutes in their respective churches.

Mr. Livingston reports a fine school at Butler or near by with some conversions in the Training School.

We are sending out the posters for Study Course Week and trust that all the Unions over the State will fall in line and see to it that a study course is had in their respective churches. You will note the new prices on all books beginning March first.

The Program for the Training School at Cleveland is printed and being mailed out this week. They are to have two weeks of intensive work at Cleveland, beginning February 26. The week of February 26th to March 3rd will be given to Sunday school

work and the week of March 5th to 11th will be B. Y. P. U. work. Mr. Preston, Livingston, Prof. Main, Miss Cooper, Mr. Arthur Flake and myself will be members of the faculty. We anticipate a good time there at that time.

We note that many of our schools that qualified as Standard last year have not renewed their enrollment with the S. S. Board this year. It is necessary to renew the application each year and we urge that every superintendent write for application at once and let us have 100 Standard Schools by May. Please do not put this matter off but do it now. Will not every superintendent check up his school and see how easy it will be to meet the other requirements? We ought to have 500 Standard Schools in Tennessee.

Rev. F. M. Carter has resigned as pastor at Monette, Ark., and is open for engagements as pastor or as missionary.

We call especial attention to the program for March which is as follows:

Feb. 26 to March 11 Cleveland Sunday School and B. Y. P. U. Training School; March 5 to 11 Workers Schools, Parsons, Trezevant and Myrna; March 12 to 18 Watertown, Philadelphia, Dresden and Ebenezer; March 19 to 25 Humboldt, B. Y. P. U. School, Dibbrell, and Unity; March 26 to April 1 Johnson City Normal, Little Hatchie, Sweetwater and Rome. Besides these general schools there will be a lot of local classes taught by our volunteer helpers over the State.

Let every superintendent and officer as well as teachers get behind our campaign for pledges and collections during the next few months and see to it that our people do their very best for the 75 Million Campaign before the S. B. Convention.

We note with much interest the rapid growth of the S. S. at LaFollette, Tenn. Grown from a little more than 100 to nearly 400. Their report shows the following: 300 present last Sunday with 8 additions to the church. When the Sunday school forces are alive people are won to Christ.

The Training School at La Follette begins Feb. 19th with Miss Cooper and myself doing the teaching along with the pastor, Brother TeBow. We are expecting a great school at La Follette.

Brother R. E. Corum writes from Sevierville: "We have more than 300 in our school now and desire to be counted on the list." He quotes a letter from one of his little pupils

while he is away holding a meeting. "Had 320 present today. Stay away if you want to, we get along all right without you." What about that? A school that can run without their leaders. This shows how they all work at the job.

The Tennessee Encampment will be held at Murfreesboro, beginning July 12th and run ten days. We have investigated all places and find no place as suitable as Tennessee College. The management of Tennessee College promises us every co-operation and the College will help us this year to advertise this Encampment and every aid will be given by Dr. J. E. Hampton and the local church. Let us set our aim for 300 the first day and 500 enrolled throughout the ten days. A fine program will be on and a good time promised to every one who attends.

We are asking our Organized Classes to take a share in the Student's Loan Fund by giving \$25 a year for four years. This to be over and above all gifts to the regular Campaign. If a class will take this as a special activity the class will grow each day and be better off when this amount is raised and will get great joy out of this splendid service rendered. What class will be the first to send in their subscription to this fund. Send the names of the class to this office and the funds to Mr. C. G. Truett, Martin, Tenn., who is treasurer of the fund. Several young preacher boys are being kept in school now on this fund but who will soon return same to the committee to be loaned again to others and so on. The fund growing each year instead of being depleted.

We note with interest the plan of Mr. W. R. Cole, Pres. N. C. & St. L. R. R. to care for the news boys by helping them to save their funds and fix habits of thrift as well as integrity. We thank him for this suggestion.

Humboldt 1st Sunday School, A. R. Davidson, Supt., reports A-1.

#### THE KNOXVILLE TRAINING SCHOOL

By Hattie Potts, Reporter.

The Knox County Eighth Annual B. Y. P. U. Training School will be held during the week Feb. 19-25, at Deaderick Ave. Church. The school will open with a mass meeting on Sunday afternoon Feb. 19th at which time we hope to have at least five hundred people out. Each evening during the week the meeting will open with inspirational services conducted by different Unions. There will be two class periods and lunch will be served to all after the first class, by the W. M. U. of Deaderick Ave. After the second period we will be favored with addresses by some of our local pastors, with the exception of Wednesday evening when we will hear Mr. Lee's famous Baseball Lecture, and on Friday night we will enjoy a "Stunt" talent Social.

We feel that this is going to be the largest and best Training School held here, for the B. Y. P. U. spirit seems to be at its highest point, and then, too, we have secured some of our best leaders as teachers.

The following Classes will be taught by teachers mentioned:

Senior Manual, E. E. Lee, Dallas, Texas.

Junior Leader Methods, Mrs. F. H. Leavell, Macon, Ga.

Training in Church Membership, Rev. D. N. Livingston, Sweetwater, Tenn.

Training in Stewardship, Wm. H. Preston, Knoxville, Tenn.

Training for Church Vacation School Work, Hobart Cooper, Knoxville, Tenn.

#### B. Y. P. U. HONOR ROLL OF A-1 UNIONS FOURTH QUARTER, 1921

Senior Unions, Piney Grove, Ardmore; Calvary, Alcoa; Bolivar; Sections No. 1, and 2, Jackson; Bell Avenue, Knoxville; Second, Jefferson City; Central, Memphis.

#### FROM TRENTON.

By Miss Corinne Milligan.

The young people of Hickory Grove church have organized a B. Y. P. U. We now have thirty-two members which are divided into two groups. We have very interesting programs each Sunday and all the young people seem to enjoy them so much.

#### HALL-MOODY SUNDAY SCHOOL AND B. Y. P. U. TRAINING SCHOOL.

During the past week a Sunday school and B. Y. P. U. Training School has been carried on at Hall-Moody Normal. This school has been well attended by the students of the institution and those interested in the work in the town.

The classes in the Sunday school work that have been taught were, "The Sunday School Normal Manual," First and Second Divisions, "The Way Made Plain," "The Seven Laws of Teaching" and "Building the Bible Class." The teachers conducting this work were: Miss Lucy E. Cooper of Knoxville, Mr. W. C. Milton of Jackson and Dr. T. A. J. Beasley of Martin.

The B. Y. P. U. work was carried on by Mr. Wm. H. Preston of Knoxville. The classes in this work were: "The Senior B. Y. P. U. Manual," "The Junior B. Y. P. U. Manual" and "Training in Stewardship." Between 125 and 150 were in these classes.

The Chapel period each day was conducted by different members of the faculty. Mr. W. C. Milton, Sunday School Field Secretary for West Tennessee, spoke at the Tuesday Chapel hour on "Service." On Wednesday, Mr. W. H. Preston, B. Y. P. U. Secretary for Tennessee, talked on the subject, "The Spirit of the Game." The Thursday Chapel hour was conducted by Miss Lucy Cooper, Elementary Secretary for Tennessee, speaking on "The Consecration of Influence." Dr. Harry Clark, Baptist Secretary of Christian Education, and Mr. W. D. Hudgins, Superintendent of Sun-



day School and B. Y. P. U. work for Tennessee, were present to bring inspirational messages.

On Friday a meeting was held in the First Baptist church of Martin where representatives from the different churches of the Beulah Association met together for a Sunday school and B. Y. P. U. rally. Mr. Hudgins presented the plan of the Associational Organization at the 11 o'clock hour and this was followed by a discussion of the work. The afternoon session was devoted to the discussion of some of the practical phases of the Sunday school and B. Y. P. U. work and followed by an inspirational address by Dr. Harry Clark.

#### SUGGESTIONS FOR THE CITY B. Y. P. U.

1. Foster Extension work in every B. Y. P. U. in the city and surrounding country. Have no boundary limits in the work. Visit the other B. Y. P. U.'s, often—especially should the City Officers do this. In preparation for the coming Training School, President J. O. McSpadden has done much of this in Chattanooga as have our other City Presidents.

2. Have interesting programs. Have each the "best yet." Have some definite aim in view.

The Memphis Young People have an Annual Year Book that has a schedule of all the meetings during the year. The meetings are varied in this way and well planned. Some meetings could be Program Meetings, others Social Meetings, others Special. Have lots of variety.

3. The City B. Y. P. U. President of Jackson, Miss., assigns each union some definite task for each month. One visits the jail with a program, another a hospital, another has charge of the next City Meeting, another does special extension work. In this way and with each officer responsible for certain lines of work, all are interested.

The above suggestions have been gleaned from observing our city Unions in operation.

Have you ever noticed that each section of a Union that has been divided soon reaches in numbers that of the original B. Y. P. U.? "Make It Two" is a fine slogan to carry out.

#### APPRECIATION OF REV. S. A. OWEN

By H. F. Burns.

I am deeply grieved on account of the death of my close friend and beloved brother, Elder S. A. Owen. We were students together in Union University at Jackson and in the Seminary at Louisville. We roomed together one term at Union University.

I do not hesitate to say that I never knew a more perfect gentleman, a more devout and consecrated Christian. He was one the Lord's anointed. He was as chaste in language as the most refined woman. I have seen Brother Owen under pressure that tries the souls of men. His great faith held him steadfast. He was one of our most faithful preachers and pastors as long as his health would permit. No one who knew Brother Owen intimately will question what I have said. It is a joy to me to bear this high testimony to the real worth of my dear departed brother. His brothers, wife and daughter have my deepest sympathy.

#### TENNESSEANS AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

By Sherwood C. Bain.

During this school year Tennessee has been well represented by her speakers at several Missionary Day exercises. Once a month the Seminary observes Missionary Day, on which all classes are suspended, and the day is given to the presentation of addresses concerning various phases of missions. After the several state groups have met separately to discuss missions in a devotional atmosphere, all meet together in chapel. There reports are made of the work of the students, which is of varied kinds, to meet every sort of religious need in the city of Louisville and the adjoining territory. After these reports, stirring addresses, of both spiritual and enlightening types, are delivered by representative speakers from all parts of the country, especially the South, and from missionaries fresh from the heathen fields.

On October 14, Dr. F. F. Brown, of Knoxville, discussed the modern need for, and the attitude toward, the Gospel message. His was a practical and spiritual address. On December 10, our State Secretary, Dr. Lloyd T. Wilson, dealt with the effective results and favorable outlook of the Seventy-Five Million Campaign.

On January 7, Dr. J. L. Campbell, Dean of the Bible Department of Carson and Newman College, outlined broadly his recent visit around the world to the mission fields, describing vividly the actual conditions as he witnessed them, and diagnosing the needs of the non-Christian lands. While here he delivered in the Mid-Winter Institute a couple of other lectures on preparation for service. One was "Fellowship With God," and the other "A Vision of God." Dr. Campbell's addresses were profound and heart-searching and spiritual, showing behind them a lifetime of scholarly work and fellowship with the Master. In one report of these lectures it was said, "Rarely ever have we had such an impressive and inspiring speaker as Dr. Campbell."

Other speakers at the Mid-Winter Institute were: Drs. B. D. Hahn, of Greenfield, S. C., S. J. Porter, of Oklahoma City, and F. E. Taylor, of Indianapolis, Ind.

#### DR. RODDY AT HARROGATE.

By H. G. Osborne, Pastor of Lincoln Memorial Church.

On the invitation of the pastor and Religious Work Committee of the College church of Lincoln Memorial University at Harrogate Tennessee, Dr. J. M. Roddy, pastor of the Deaderick Avenue church, Knoxville, Tennessee, came to the University Friday, January 27, to conduct a series of evangelistic services.

Dr. Roddy had been pastor of the First Baptist church at Middlesboro, Ky., for ten years. He had been a frequent visitor at the University, coming on Sunday afternoons as opportunity presented itself, to preach to the students and workers there. He also came as a judge in debates or to deliver patriotic addresses to the student body. Consequently his manner and personality were well known

and admired, both as a speaker and a broad minded Christian.

Dr. Roddy brought to us fifteen splendid presentations of Gospel truth of practical application in everyday life. It would be difficult to separate his discussions as to their value, all being of a high order. His sermons on "Faith," "Making Christ Pre-eminent," "The Holy Spirit," and "The Bible as Our Safe Guide" being clearly defined declarations of great truths, so often misunderstood and wrongly emphasized.

As a result eighty students from the various departments of the University decided for Christ. The spiritual atmosphere in the dormitories and on the campus and vicinity has in consequence been lifted. All our Christian organizations with this added stimulus are entering upon enlarged work.

The fine body of students (mostly from adjacent mountain sections) as well as the faculty and workers of this co-educational, non-sectarian college, will not soon forget this work. We can not to highly endorse Dr. Roddy for his splendid work.

#### PETERSBURG FIFTH SUNDAY MEETING.

By J. B. Alexander.

The recent "Fifth Sunday Meeting" of the William Carey Association which met with the Petersburg church, was decidedly the best session I have attended. The discussions were upon vital subjects, and the brethren came prepared to speak to the edification of our people. A good majority of the local church were present at each service, and many visitors. Many were heard to say: "This is the most instructive meeting I have ever attended." Dr. J. E. Skinner made Acts 2:38 a clear-cut, Baptist proof text. Rev. L. M. Laten drew a transparent picture of a "New Testament Church." Rev. S. P. DeVault and L. W. Alexander spoke on tithing so convincingly that more than a score of our members stood to be enrolled as tithers. Rev. I. B. Coggins spoke convincingly on the benefits of Fifth Sunday meetings. Rev. S. S. Hacker convinced all present that there are plenty of good and sufficient reasons for "A Separate Baptist Program." "Baptist Periodicals: Their Place and Power" called forth a speech from Brother J. D. Moore (editor) that Petersburg will never forget. The people said: "We never heard it in this fashion." Brother Moore preached for us on Sunday morning to a house overflowing. He also spoke to a large audience at Morgan school in the afternoon; and many were the expressions of keenest appreciation and requests that he come again. Altogether it was a mountain-top day.

#### HOLSTON VALLEY FIFTH SUNDAY MEETING.

By Robt. Walker, Clerk.

The fifth Sunday meeting of the Holston Valley Association convened with the Rogersville Baptist church, January 28-29-30, 1922. The meeting was held in the new meeting house at Rogersville which does credit to the Baptist people. N. F. Phillips preached the introductory sermon.

J. D. Hamilton was reelected chair-

man of the meeting. The meeting was well attended, in fact, the best attendance the writer has seen for years.

The program was discussed by the following: B. G. Smith, C. J. Brown, J. R. Chiles, E. S. Clifton, J. D. Hamilton, W. R. Hamilton, J. H. Sharp and others. The writer did not get to attend but one day. Brother Sharp stayed over until Monday, preached Sunday and Sunday night at Rogersville; at Persia in the afternoon.

He delivered his lecture on "My Dollar at the Judgment." While at Rogersville it would be fine if all of our people could hear this lecture.

Our missionary, N. F. Phillips, is busy with his churches and holding meetings. He is now assisting B. G. Smith in a meeting at Big Springs. The next meeting will be held at Persia the last of April, 1922, in the capacity of a Sunday school convention which meets annually.

#### REVIVAL AT LYON'S CREEK.

By H. M. Grubbs.

We closed a revival at Lyon's Creek church February the 5th, which was one of the greatest revivals held at that place for a number of years. There were forty-five professions and they ran from grandma and grandpa down to grandchildren. The pastor baptized eighteen Sunday evening and among them was grandma Ofolen, about seventy years old. This was the oldest person the pastor has ever had the privilege of baptizing. There were twenty-four additions to the church with several more to follow.

The revival continued two weeks and when it broke up there wasn't but two of three left in the Sunday school that were not Christians.

Every Sunday school teacher worked faithfully to get all their scholars saved, and the good Lord wonderfully blessed their efforts. The pastor had the cooperation of most all the Christians that attended the services. This is the second revival the pastor has held since he was called to the care of the church, and by their request of the church, the pastor did all the preaching.

#### THE WORK AT WILDER.

By H. F. Burns.

By invitation, I went out and preached for the new church at Wilder, Tenn., last Sunday morning and night. The services were well attended. There were 117 in Sunday school.

In the presence of a large crowd I baptized five young people at 2:30 p.m. The baptizing took place in a clear stream, surrounded by some of the most beautiful scenery to be found anywhere on the Cumberland mountains.

I preached for the new church at Davidson not far from Wilder on Monday night. There was a large audience present. About ten gave their hands for prayer.

Both these churches were organized last year. Each is located in a mining camp and have good prospects of doing a great work.

If some of our brethren who make big speeches at our conventions would spend a few years doing work among these mountain people, their speeches would be nearer real facts.



## WOMAN'S MISSIONARY UNION

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

Our Finances to Jan. 31st.

For quarter ending Jan. 31st there were 343 blanks returned—207 W. M. S. and 136 Junior organizations. Amount being reported including 13 late reports of 2nd quarter, \$35,687.83. Still due April 30th, \$146,655.08. We must work to this goal. The Treasurer's quarterly letter was sent to 940 organizations—a few more than one-third reporting.

M. B.

Dear Miss Buchanan:—

We went to Sevier Co. Quarterly meeting Jan. 17. The train leaves at 6 o'clock. I made it by a minute but Mrs. Anderson missed it by the same space of time. Nothing daunted, she drove the 30 miles over perfectly terrible roads. It threatened rain, so Mrs. Atchley gave up going. This meeting was held a week earlier than the schedule on account of an Educational meeting being conducted at the Church by Prof. Harry Clark. Both Dr. Clark and Dr. Sharp made interesting addresses to the women's meeting in the afternoon. The house was comfortably filled, and the interest was splendid. The women's work of the Association is well organized, and they are planning to have the four quarterly meetings this year.

We attended the Clinton meeting at Clinton Jan. 24. They are interested in having all the meetings, also, and arranged this one to conform to it. They hope for a big year.

Knox Co. had a record-breaking crowd on the 26th. Mrs. McClure, Mrs. Sams and Mrs. Whipple were honor visitors.

Chilhowie held their meeting at Island home church Friday 27th. They had a very splendid meeting. Their work is splendidly organized. Mrs. Anderson explained her plans. Mrs. Atchley went with us to White Pine Saturday to attend the Jefferson county meeting. Had a fine meeting.

Mrs. Anderson and Mrs. R. L. Mason attended the Providence meeting at Lenoir City January 31. I couldn't go.

Mrs. Anderson has attended seven quarterly meetings recently. She plans to visit each one during the year. She has had reports from most all the superintendents and the cooperation is fine. She hopes to have a banner report for the convention next fall. The prospects are very encouraging.

Myrtle Ferguson Christenberry.

Secretary.

### AS CHRISTIAN PATRIOTS.

At the meeting in Nashville on January 18, Dr. Maddrey, the North Carolina corresponding secretary, told of the government hospitals for tubercular World-War heroes in Asheville. He said that there are two such hospitals there caring for over 9,000 patients, many of whom are very sick. The Knights of Columbus are doing many kindnesses for these young men and are winning thier gratitude. Over half of them are Baptist men, coming chiefly from Virginia, North Carolina, South Carolina, Georgia, Alabama and Tennessee. The government provides the necessary housing, medical attention, food and clothing. Other things, such as fruit, flowers, postage, station-

ery and wholesome literature can come only through outside effort. For this I would appeal in the name of Christian patriotism to the women and young people of your state.

If you think well of the plan and know that you can make it plain that no one should give who would take the money from her campaign payments, then I would suggest that in some way you get individuals and societies in your state to give what they can. The money should be sent to

Chaplain J. A. McKaughan, French Broad Ave., Asheville, N. C.

### REPORT OF CORRESPONDING SECRETARY, JANUARY, 1922.

#### Field Work.

Miles traveled, 910; quarterly meetings, 6; society meetings attended, 6; (attended campaign commission) (attended Sunday school training school) talks made, 11.

#### Office Work.

News articles prepared, 12; letters received, 175; cards received, 32; letters written, 153; cards written, 81; mimeograph letters, 940 (Treasurers'); mimeograph letters, 120 (Superintendent's); certificates issued, 54; monogram seals, 111; official seals, 2; post graduate seals, 5; packages mailed, 158.

These contained, 47 W. M. U. Year Books; 43 Treasurer's Record Books; 8 Home and Foreign Fields; 22 Royal Services; 321 Leaflets; 13 S. B. C. Minutes; 62 State Minutes; 77 Envelopes; 60 Shipping Tags; 54 certificates; 90 fish (for Sunbeams); 10 Mission Banks; 2 Standard of Excellence Charts; 3 Y. W. A., 8 G. A., 7 R. A., 12 Sunbeam and 5 personal service manuals.

New societies reported, 21.

### SUMMARY OF SUPERINTENDENTS' REPORTS.

For Quarter Ending January 31, 1922.

Beulah, Mrs. S. E. Brummell resigned, Mrs. M. F. Gray chosen; Big Emory, Mrs. J. S. Fritts; Big Hatchie, Mrs. T. L. Martin; Bledsoe, Miss Geneva Carr; Campbell County, Mrs. Wayne Longmire; Central, Mrs. Roscoe Meadows; Chilhowie, Mrs. W. R. Horner; Clinton, Mrs. E. L. Dawn; Concord, Mrs. W. G. McHaffey; Cumberland, Mrs. W. W. Russell; Duck River, Mrs. Robert Curtis; East Tennessee, Miss Nannie Murry; Ebenezer, Miss Okaleen Howell; Hiwassee, Mrs. O. C. Ewing; Holston, Mrs. F. M. McNeese; Jefferson County, Mrs. J. I. Huggins; Judson, Mrs. Dora M. Henslee; Knox County, Mrs. R. L. Harris; Lawrence County, Miss Mary Whitaker; Little Hatchie, Mrs. G. W. Locke; Nashville, Mrs. L. A. McMurray; Nolachuckie, Superintendent resigned, Mrs. J. B. Carter elected; Salem, Mrs. H. M. Evans; Sevier, Mrs. Geo Trevena; Sweetwater, Mrs. Mary Noel Moody; Tennessee Valley, Mrs. W. M. Griffith; Unity, Mrs. Robert C. Mayo; Watauga, Mrs. J. Frank Seller; Weakley County, Mrs. T. N. Hale; Western District, Mrs. D. M. Nobles; William Carey, Miss Irene Sanders; Wilson County, Mrs. Jas. Vann and Mrs. B. J. Dillard.

These 32 report 804 letters and cards written, 45 societies visited, 18 societies organized, 20 associational meetings held, 480 leaflets distributed.

Mrs. Martin says, "Our women are waking up to the importance of Mission Study. Am trying to enlist tithers." Mrs. Longmire holds quarterly meetings. Mrs. Meadows says, "Our association W. M. U. gives a scholarship in Tennessee College and a loan fund to girls in Union University." Mrs. Horner reports two new study classes for the quarter. Mrs. Russell reports a successful quarterly meeting; eleven churches represented. Mrs. Curtis sends a list of active societies. Mrs. Harris says, "The work seems to be doing fine." Week of Prayer generally observed. Miss Mary Whittaker is expecting a better year interest in Lawrence County. Mrs. Sam Harris resigns, Mrs. J. B. Carter chosen by the women as superintendent. Mrs. Moody says, "Mission Study class very popular." Mrs. Seller says, "Our work in fairly good condition, quite a lot of interest, trying to have quarterly meetings and reports in on time." Mrs. Hale has written every society to send reports. Mrs. Vann and Mrs. Dillard are working in Wilson County.

Beulah, Mrs. S. E. Brummell resigned, Mrs. M. F. Gray elected.

Nolachuckie, Mrs. Sam Harris resigned, Mrs. J. R. Carter elected.

### RECEIPTS OF FOREIGN MISSION BOARD TO FEBRUARY 1.

	1922	1921
Alabama .....	\$41,583.00	\$58,958.04
Arkansas .....	1,097.11	22,154.82
Dist. Columbia .....	14,403.20	13,723.84
Florida .....	14,649.92	16,995.12
Georgia .....	87,692.67	150,993.83
Illinois .....	2,720.00	7,510.00
Kentucky .....	81,686.89	122,215.98
Louisiana .....	12,409.11	11,227.36
Maryland .....	18,790.00	26,625.00
Mississippi ...	43,270.97	50,937.52
Missouri .....	19,478.03	23,220.28
New Mexico ...	3,510.00	
North Carolina .....	71,117.79	92,806.21
Oklahoma .....	1,860.49	7,219.50
South Carolina .....	76,859.88	75,270.95
Tennessee .....	50,264.75	35,419.00
Texas .....	482.35	2,824.22
Virginia .....	128,936.59	156,201.31
Total ...	\$682,612.93	\$874,302.98

## Obituaries

**Kennedy:** William Kennedy was born November 8, 1842, died October 17, 1921. Brother Kennedy made a profession of faith in Christ when a small boy and joined the Mt. Zion Baptist church and lived a consistent life until the day of his death. Under his leadership, he giving nearly all the lumber with his time, the church erected their present building. Brother Kennedy worked many weeks alone on the building for he was determined that the house should be built. He lived a quiet and peaceable life. He leaves his wife and several children to mourn his loss. "Servant of God, well done, thy glorious warfare past, battles fought, the victory won, and thou art crowned at last." S. M. McCarter.

**Duff:** "In the stillness of the morning, just before the break of day, God sent a host of angels, to bear her

soul away." Whereas—On Tuesday morning, December 13, 1921, sister Johnnie Duff was called from her earthly home to her home in Heaven leaving a husband and four children, also three step-children, and a host of friends to mourn her loss. In the death of sister Duff, Pleasant Hill church, Sunday school, singing choir, also W. M. U. has suffered a distinct loss. Funeral services were conducted at her church by her pastor, Rev. L. T. Householder, assisted by her former pastor, Rev. A. B. Johnson, after which her body was laid to rest in Pleasant cemetery beneath a bank of beautiful flowers, which spoke volumes of the love and esteem in which she was held. While she is gone from us, her noble life and good deeds still lives in our memories and are a benediction to all who knew her. Therefore be it resolved, That we as a church and Sunday school bow in humble submission to the will of our Heavenly Father who doeth all things well. Resolved, That we express to the grief-stricken family our heartfelt sympathies in the great loss they have sustained, also our appreciation for the noble Christian life she lived among us. Be it further resolved, That we spread a copy of these Resolutions on our church minutes, present one to the family, and send one to the Baptist and Reflector for publication. Respectfully submitted by the committee: Mrs. W. L. Whitlock; Mrs. E. F. Kincaid; Mrs. Vennie Alexander.

**Swah:** The Monterey Baptist church has sustained a great loss in the death of Mrs. W. B. Swah, formerly Miss Florence Wilson. She was born in Union City, Tenn., September 19, 1889. She is survived by her husband, father, mother, four brothers and one sister, while one sister had gone on before. After more than a week of intense suffering, then a serious operation, the death angel came early on the morning of January 3, 1922, and tenderly bore her spirit to a better land than this, where there is no more pain or sorrow, sickness or death. A little more than a year ago she came into our midst as a breath from Heaven, a stranger, and not yet a stranger, for the Lord's house was her home and the Lord's children her brothers and sisters. She was a devout Christian and loved to work for the Master. She was interested alike in the old and the young, an angel of mercy, relieving the sick, cheering the lonely, giving sympathy and help in the chamber of death. She was an unusually lovable character, her bright personality, like the sunshine, spreading its warm rays over the community. All who met her loved her from the first. She tarried with us only a little while, sending our precious fragments of good deeds to multiply, perhaps going into all parts of the earth to be brought together when the saints receive their eternal reward. From the time she united with our church she was a constant worker, a great help in the Sunday school Missionary Union, and especially the Junior B. Y. P. U., of which she was the capable leader. She won the love of the children and her influence over them will tell throughout their lives. "She hath done what she could." We bow in humble submission to the will of our Heavenly Father. Mrs. P. H. Huffine; Mrs. H. F. Burns; Miss Alice Castleman; Committee.



# DOUBLING A CHURCH MEMBERSHIP IN FOUR YEARS.

## JNO. W. HAM, PASTOR, BAPTIST TABERNACLE, ATLANTA, GA.

Four years ago the writer accepted the pastorate of the Baptist Tabernacle, Atlanta, Ga. This pulpit was occupied fifteen years by Dr. Len. G. Broughton, whose ministry made the church famous throughout the world. The church, under his leadership, was a great inspiration to churches everywhere along the lines of evangelism, Bible teaching and institutional work.

He accepted a call to London in 1912. The great building, which now houses the congregation, was completed just before his departure. The lean years came under the harassing influence of a great debt, many transferred their membership to other churches. The church was only half paid for upon completion. This likewise affected the attendance in the Sunday school.

We found pessimism concerning the future of the organization prevailed throughout the membership and reached outward in its deadly influence to the public mind in general. The membership of the church in 1917, numbered 952. The Sunday school averaged that year 531 per Sunday.

We came to this pastorate with an inborn conviction that a spiritual revival within the membership and a continuous emphasis upon evangelism would solve all of the problems confronting the church and its future. We began an evangelistic which has

which has continued morning, noon and for four years.

The church came into this spirit with surprising rapidity—it became the order of the services to baptize every Sunday night at the beginning of the song service. This has continued without abatement. With the coming of new-born souls into the kingdom, a rising tide of optimism began to possess the souls of those who stayed by the ship.

This program and spirit was transferred over into the Sunday school activities—the graded system was introduced, evangelism was made the keynote and emphasized at the monthly meeting of officers and teachers. It is now the normal experience of the church to receive weekly some who have found Christ as Savior in the various departments of the Sunday school.

The Sunday school has employed a steady advance each year as the following figures will indicate: The average attendance for 1917, as stated, being 531; 1918, 614; 1919, 832; 1920, 1336; and thus far (giving the November report) the attendance has been 1541 per Sunday.

We conduct one Bible Conference and two revivals annually, all of which bring blessing in deepening the experiences of those already in the kingdom, and leading those outside into the experiences of the New Birth. We do not depend upon these agencies for our largest ingathering, but make them supplemental to the regular program of work. The largest number of additions has not been gained by the special meetings, but through the regular preaching.

We never close a message without bringing to the unconverted a direct the personal appeal to accept Christ. The door of the church is opened at every service on Sunday—the unconverted are invited to come forward for prayer, after which an opportunity is provided for a Confession of Faith, following this the secretaries make a record of those desiring church fellowship. These are voted in at the service in which they made application, the congregation is invited to come forward while the choir, of 125 voices, sings; the hand of Christian greeting is extended in a warm heart-felt fashion to those making confession of faith.

We have found the mourners' bench most effective means of bringing men to a surrender and acceptance of Christ. This method is frowned upon by some and hated intensely by Satan. He fears a prayer meeting far more than logic or correct theology. This method has been blessed of God during the four years we have been honored with this pastorate, 1394 having united with our church during this period, making a total of 2346 members. The staggering debt of \$111,000.00 has been cancelled and the mortgage burned during the four-year period; \$240,000 for all purposes has been raised and expended. The Sunday-school has raised in addition to this amount, \$35,000, making a total of \$275,000.

The Lord has honored our church by calling eight of our young men into the ministry; they are now in colleges preparing for home and foreign field work. In addition, two of our young ladies have been called to become foreign missionaries. We are expecting many more to hear the call in the near future.

We humbly recognize an effusion of the Holy Spirit in response to the prayers and efforts of a faithful band

of workers who have caught the vision of the real mission of the Church. The officers and teachers of the Sunday school number one hundred and fifty at present; the Board of Deacons,

number forty-five. With the consecrated cooperation of these groups, our people have achieved what four years ago was regarded as absolutely impossible.

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# PASTORS' CONFERENCES

## CLARKSVILLE

New Providence: A. L. Bates, pastor. "The Sin of Seven Men in the Bible" and "The Purpose of the Book of John." 1 conversion. Good BYPU and SS.

Spring Creek: J. S. Hale, of Russellville, supplied the pulpit.

Mt. Herman: E. H. Greenwell, pastor. "Regeneration" and "To Know That He was a Christian." In SS, 65. Pastor preached at Cheap Hill.

Little West Fork: G. G. Graber, pastor. "Our Duties to Our Friends and Enemies" and "Duty to Ourselves." Little Hope: Moderator Henry Whitfield filled the pulpit and delivered a masterful sermon.

Kenwood: A. L. Bates preached in afternoon on "God's Grace." Good BYPU and SS.

First Church Erin: B. McNatt, pastor, preached morning and evening.

First: Dr. W. C. Reeves, pastor. "The Value of Man in the Light of Christ" and "The Arguments of a Sinner." In SS, 500; in BYPU, 100.

Harmony: R. A. Johns Adams preached in the afternoon on the subject "The Sluggard in the Church."

## NASHVILLE

Shelby Ave.: G. L. Stewart, pastor. "Facing the Future" and "What Shall We Wear." In SS, 98; in BYPU, 17.

Mt. Olivet: C. C. Ramsey, pastor. "The Great Question of Life" and "Christ and the Laboring Man."

Immanuel: Ryland Knight, pastor. "The Call of the Hour" by Dr. Lloyd T. Wilson. In SS, 350.

Third: C. D. Creasman, pastor. Morning subject by Dr. H. C. Moore, "Jesus Praying." Evening service by Dr. E. P. Aldredge, "Blind Bartimeus." In SS, 393.

Judson Memorial: C. F. Clark, pastor. "Sanctification" and "The Future Life." In SS, 260; in BYPU, 40; in Jr. BYPU, 23; in Intermediate BYPU, 24. Received for baptism, 1; by letter, 2.

First: W. F. Powell pastor. "Who Is Responsible for Nashville?" In SS, 984. Baptized, 3; received by letter, 1.

Edgefield: W. M. Wood, pastor. "Grief of the Holy Spirit" and "Spiritual Poverty." In SS, 416; in BYPU, 60; in Jr. BYPU, 39. Received by letter, 1.

Belmont Heights: Geo. L. Hale, pastor. In SS, 285. Good audiences and good services.

Eastman: O. L. Halley, pastor. "The Glory of Young Men" and "The Saviour's Teaching Sin, Salvation and Service." In SS, 304. Good BYPUs.

Lockeland: J. O. Miles, pastor. "Faith" and "The Home, Its Privileges and Responsibilities." In SS, 263; good BYPUs. Received by letter, 2.

Grandview: Don Q. Smith, pastor. "Jesus—The Ideal Man" and "Paul—The Ideal Preacher." In SS 199. Received for baptism, 2; by letter, 2; professions, 4. Our goal for this year: 100 conversions; 150 additions; 500 in SS.

Seventh: Edgar W. Barnett, pastor. "Are Infants Saved" and "The Teaching of Jesus as to His Sacrifice for

Sin." In SS, 184; in BYPU, 33. We have graded and departmentized the Sunday school and will put on the six point record system next Sunday.

Grace: T. C. Singleton, pastor. "The Talents Unused" and "Midnight Experiences" In SS, 354; in BYPU, 21; in Jr. BYPU No. 1, 28; No. 2, 22. Professions, 3. Pastor spoke at the Florence Crittenden Home.

North Edgefield: A. W. Duncan, pastor. "Abiding in Christ" and "The Master's Sort of a Man." In SS, 251; in BYPU's, 71.

Park Ave.: A. M. Nicholson, pastor. "Honest Doubt" and "Miracles." In SS, 243; in BYPU No. 1, 20; No. 2, 15; in Jr. BYPU No. 1, 28; No. 2, 40.

Centennial: L. P. Royer, pastor. "Visions" and "Drawing Near God." In SS, 128; in BYPU, 20; in Jr. BYPU, 26. Fine crowds.

Central: H. B. Colter, pastor. "Christian Perfection" and "A Model Prayer." In SS, 152; in BYPU, 40. A very fine day.

Calvary: W. H. Vaughan, pastor. "The Church Built on Christ" and "Jesus Dying for Our Sins." In SS,

## CHATTANOOGA

Avondale: W. R. Hamle, pastor. "A Lost World" and "Dead Broke." In SS, 422; for baptism, 3.

First: The largest City BYPU Training School opened at First church with young people from practically every church in greater Chattanooga and many from nearby rural churches. Faculty: E. E. Lee, Wm. H. Preston, Miss Lucy E. Cooper, W. H. Hudgins, U. S. Thomas, Charles E. Bottorff, Jr. Fine spirit of enthusiasm.

Benton: Rev. A. T. Hayes, pastor. "Isaiah's Vision Should Be Ours" and "He Went a Little Further." In SS, 110. Good interest.

Burning Bush: Geo. W. McClure, pastor. "Paul's Vision" and "What is That in Thy Hand."

Central: W. L. Pickard, pastor. "Helping One Another" and "Christ Mighty to Save." In SS, 370; baptized, 1; for baptism, 1; in BYPU, 47.

Chamberlain Ave.: G. T. King, pastor. "Before the Judgment Bar of God" and "Confessing Jesus Christ." In SS, 136.

East Chattanooga: J. N. Bull, pastor. "The Believer's Two Natures" and "The Storm of Life." In SS, 317.

East Lake: W. A. Moffit, pastor. Morning sermon by Wm. H. Preston, "The Decision of Moses;" evening by Charles E. Bottorff, Jr., "Present Opportunities." In SS, 223.

First: John W. Inzer, pastor. "The Dauntless Four;" Jacob Gartenhaus in evening, "Winning the Jew to Christ." In SS, 729; received by letter, 2. Fine services. BYPU Training School in our church this week.

Greenwood: W. R. Hamle, pastor. "Passing the Danger Point." Next service in the new church.

Highland Park: J. B. Phillips, pastor. "Miracle at Wedding Feast" and "The Need of Seeing Jesus." In SS, 254; received by letter, 7; received for baptism, 1.

North Chattanooga: W. S. Keese, pastor. "Playing the Game" and "Silent Christian." In SS, 149. Good congregations. Excellent spirit.

Oak Grove: Supplied by L. D. Agee. "Things That Make a Church Stronger" and "Sufferings of Jesus." In SS, 139.

Red Bank: J. A. Maples, pastor. In SS, 252.

Ridgedale: W. E. Davis, pastor. "Triumphant Certainty." Wm. H. Preston in evening. "A Dedicated Life." In SS, 163.

Rossville: J. B. Tallant, pastor. "A Castaway" and "Reward for Service." In SS, 378.

Silver Dale: J. A. Maples, pastor. "Nothing But Leaves" and "The Shulamite." In SS, 82.

St. Elmo: U. S. Thomas, pastor, preached morning and evening. In SS, 315; baptized, 1.

Tabernacle: T. W. Calloway, pastor. Morning, Jewish Evangelist Jacob Gardenaus, of Home Board; evening by pastor, "Salvation." In SS, 482; baptized, 37.

Cleveland: Claude Sprague, pastor. "Gleanings from the Mobile Conference" and "Repentance." In SS, 423; received by letter, 1.

## KNOXVILLE

Fifth Ave.: J. L. Dance, pastor. "Some Supreme Needs of the Church" and "A Great Salvation." In SS, 650. Baptized, 1; received by letter, 6.

Inskip: W. M. Thomas, pastor. "A Welcome For Jesus" and "Going a Little Farther." In SS, 101.

Lonsdale: W. A. Atchley, pastor. "The Enemies' Traps" and "The Choice That Leads to Noble Womanhood." In SS, 440; in BYPU, 141.

Mt. Zion: J. W. Henderson, pastor. "The Inworking Salvation and the Outworking Salvation" and "The Humanity of Jesus as Seen in John 11:25." In SS, 180.

Gillespie Ave.: J. K. Smith, pastor. "Elijah Taken to Heaven" and "The Burnt Offering." In SS, 300. Received by letter, 1. Good attendance at each service.

Washington Pike: J. A. Lockhart, pastor. "How to Make Life Happy" and "Abiding in Christ." In SS, 104; in BYPU, 58.

Mountain View: W. C. McNeely, pastor. "John 12:27" and "Reward of Labor." In SS, 200.

Deaderick Ave.: J. M. Roddy, pastor. Preaching by Oscar E. Sams. In SS, 515.

Bell Ave.: James Allen Smith, pastor. The "Pre-eminence of Jesus" and "God's Love for the Lost." In SS, 885.

Central Fountain City: J. C. Shipe, pastor. "The Wonderful Life" and "The Choice of a Good Name." In SS, 264. Splendid congregations.

Lincoln Park: L. W. Clark, pastor. "Reasoning With God" and "Self-Discerning." In SS, 253.

Smithwood: Chas. P. Jones, pastor. "Two Baptisms" and "The Two Standards of Life." In SS, 164; in BYPU, 6. Two great sermons.

Dameron Ave.: C. J. Burnett, pastor. "The Great Supper" and "Having a Purpose." In SS, 44; received by letter, 1.

Central of Bearden: Robt. Humphreys, pastor. "Enemies of Christian Service." In SS, 130.

Beaumont Ave.: A. D. Langston,

pastor. "The Master's Call" and "Young Christians." In SS, 147; in BYPU, 28; baptized, 2. Good services.

Oakwood: R. E. Grimsley, pastor. "The Call of the Cross" and "Instructing a Penitent." In SS, 247; in BYPU, 81. Received by letter, 7; 145 Bibles in SS.

Immanuel: A. R. Pedigo, pastor. "Highways of Sin" and "Back from the Shadows." In SS, 240.

Euclid Ave.: J. W. Wood, pastor. "God's Call to Samuel" and "Advice to Young Converts." In SS, 469. Baptized, 12; received by letter, 6. Closed revival; 133 additions.

Fountain City: Neill Acuff, pastor. "Hagar and Ishmael" and "A Devoted Service." In SS, 165; in BYPU, 66. Received by letter, 1.

Mascot: S. G. Wells, pastor. "The Brook That Run Dry." In SS, 145; in BYPU, 211. Received by letter, 1.

## MEMPHIS

Central: Pastor preached morning and evening. Four additions. By Baptism, 2; in SS, 482.

McLemore Avenue: Preaching at both hours by Pastor Furr. In SS, 250; by letter, 1.

Prescott Memorial Baptist Church: Jas. H. Oakley, pastor. Bro. W. D. Hudgins, spoke at 11 a.m. on, "Teaching and Soul Winning in the Sunday School." Pastor preached at 7:30 p.m. on, "Civilized Heathenism." By letter, 3; in SS, 149. Three good BYPUs. Large crowds at both hours. Several cases of "Flu" in our parts.

Bellevue: W. M. Bostick, pastor. "Our Church Organization and Objectives" and "The Fever of Life." In SS, 468; by letter, 1.

Temple: J. Carl McCoy, pastor. Dr. P. E. Burroughs spoke at the morning hour also at 3 p.m. Prof. Harry Clark spoke at night. Great congregations. State Sunday School Superintendents' Conference began with our church. Started off well. In SS, 422. Four good BYPUs.

Union Avenue: H. P. Hurst, pastor preached at both hours. Conversions, 2; in SS, 367.

Seventh Street: I. N. Strother, pastor. "Preparation for a Revival." Mr. W. D. Hudgins, State Sunday School Secretary, preached at night. In SS, 205. Good B. Y. P. U.

First: Pastor Boone preached, "The Second Commandment" and "Naaman." By letter, 1.

Central Avenue: W. L. Smith, pastor. "A Double Challenge" and "A Present Pardon." By baptism, 2; in SS, 53.

Binghamton: Carl M. O'Neal, pastor. "The Holy Spirit" and "The New Commandment of Jesus Christ." In SS, 188; by baptism, 1; two weddings.

## MISCELLANEOUS

Mine City: D. A. Webb, pastor. "The Church and the World" and "The World Not Growing Better." In SS, 265; baptized, 2; received by letter, 1.

Isabella: D. A. Webb, pastor. Saturday night, "Second Coming of Jesus;" Sunday, 2:30 P.M., "The New Earth." In SS, 102.

Etowah, First: A. F. Mahan, pastor. "What of America?" and "Prisoners of Hope and Prisoners Without Hope." In SS, 559.

Lenior City, Tabernacle: A. B. Johnson, pastor. "The Impossible Made



Possible Through Christ" and "Thyself Has Decided It." Closed two weeks' meeting; 16 professions, 10 additions, more to follow; pastor did preaching. Great meeting.

Dresden, First: T. N. Hale, pastor, "The Call of the Other World" and "A Religion Worth Passing On." At Shiloh in the afternoon. Good Sunday school and Jr. and Sr. BYPU at Dresden. Planning to build new house.

Brookwood, Ala.: Evangelist R. D. Cecil supplied Sunday morning and evening.

Cog Hill: Frank M. Waugh, pastor, "Jesus Christ Our High Priest" and "I Am Not Ashamed of the Gospel." In SS, 145.

Jackson, Second: Preaching by Pastor Cox at both hours. "The Magnetism of the Cross" and "Some Essentials in Soul Winning." In SS, 421.

Newbern: C. D. Hutchinson, pastor, "What to Do With Life's Burdens" and "Lot's Experience in Sodom." In SS, 147; Sr. BYPU, 40; Jr. BYPU, 28.

Jackson, First: S. E. Tull, pastor, "What Do Ye More Than Others" and "The Shulamite Woman." In SS, 487; Sr. BYPU, 35; Int., 25; Jr., 28.

South Pittsburg: Paul R. Hodge, pastor, "Little Things That Make Great People" and "The Story of the Rich Man and Lazarus." In SS, 123.

Grove City: D. W. Lindsay, pastor, "He Must Needs Go Through Samaria" and "Going After Jesus." In SS, 200; professions, 3; approved for baptism, 1.

Dyersburg: F. J. Harrell, pastor, "A Cloud of Witnesses" and "Salvation of the Thief." In SS, 285; In BYPU, 26; in Jr. BYPU, 38; by letter, 1; Baraca Class, 63; T. E. L. Class, 57.

Humboldt: E. H. Marriner, pastor, "Christ, the Alpha and Omega" and "Christ, the Power of God." In SS, 341; in BYPU, 99; in prayer meeting, 105; received by letter, 1.

Crossville: W. C. Creasman, pastor, "Being and Doing" and "A Rose Among Thorns." In SS, 96; BYPU, 41.

Sevierville: R. E. Corum, pastor, preached at both services. In SS, 341; teachers, 26.

Johnson City, Piney Grove: C. C. L. Ray, pastor, "2 Tim. 2:15" and "Luke 1:76, 77." For baptism, 1. Took religious census in connection with city-wide religious census.

Maryville, First: J. B. Johnson, pastor, preached at both services. In SS 681; Men's Class, 184.

Athens, First: J. Herschel Ponder, pastor, "How One May Know the Doctrine" and "The Knickerbocker Theatre Disaster." In SS, 331; baptized, 5. Largest congregations yet.

#### THE NEW PROVIDENCE B. Y. P. U.

By Maria Poole, Cor. Sec.

The New Providence B. Y. P. U. was organized December 18, 1921. We have made a good growth. We have a wide-awake president and every fellow is striving to get another one. There is no lack of interest in our B. Y. P. U. Mr. W. H. Preston was with us in an institute in January, which proved to be a great success. There is a vote taken at each meeting on the best essay written for the program, and the one receiving the most votes is published in the B. Y. P. U. Booster. Each person is awake and striving to get ahead of the others.

## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. J. H. Buchanan, whose success as pastor of the First church, Paris, Tenn., is gratifying to his hosts of friends, has accepted the care of Bird's Creek Church near Paris which he will serve one Sunday afternoon in each month.

Rev. J. W. Reynolds, of Powhatan, Va., is pastor of six churches, three of them, Round Oak, Oakland and Salem, he has served for 33 years continuously; another, Red Lane, 27 years; another, Old Powhatan, 23 years, and another at Powhatan Court-house ever since it was organized. He is called an "ecclesiastical polygamist." The pastor is happy and the people are contented and prosperous.

Rev. J. W. Reams has been chosen field worker for the University of Richmond, Richmond, Va., and began work Feb. 1st. He is to press the work of collecting pledges for Christian education.

The Bible Institute a Trezevant, Tenn., last week, arranged by the sagacious pastor, Rev. L. R. Riley, was a thoroughly interesting and helpful meeting. Revs. L. H. Hall of McKenzie, L. J. Crocker of Rutherford, Will Jones of Murray, Ky., T. A. J. Beasley of Martin, S. E. Tull of Jackson, and J. H. Buchanan of Paris, were heard with much pleasure and profit. Rev. Martin Ball of Paris and this scribe enjoyed the meeting and the gracious hospitality of pastor and people.

Rev. E. T. Smith has resigned the care of Weatherford Memorial Church, Richmond, Va., to become field secretary of the Sunday School, B. Y. P. U. and Colportage Department of the State Mission Board of Virginia, effective Feb. 1st.

"Southern Baptist Schools Loyal to Christ" is the caption of a lengthy article in the current number of the Religious Herald. The article contains replies to a letter sent by Dr. R. H. Pitt, editor of the Herald, to the Southern schools asking if in their teaching there is anything that eliminates or ignores God or discredits the fundamental tenets of the Christian religion. The presidents of Anderson College, Wake Forest, Averett College, Furman University, Meredith College, and Union University all answer emphatically, No! The replies from the other schools will be printed in the next few issues. Evidently somebody has put up a "man of straw" in allegations of unchristian scientific teaching in Southern Baptist Schools. The presidents of the University of Richmond, Bethel College and Carson and Newman College made statements similar to the others.

Rev. Austin O. Boda has resigned as pastor of Northside church, Richmond, Va., to become State evangelist in Maryland effective March 1st.

All is in readiness and keen expectation for the revival at the Second church, Jackson, Tenn., which began

last Sunday in which Dr. Lloyd T. Wilson, of Nashville, Tenn. is assisting Dr. E. K. Cox. We expect to hear of a great in-gathering.

Dr. W. M. Wright of McAllister, Okla., who has been called to the care of the First church, Cornith, Miss., and has accepted.

Rev. E. J. Caswell of West Point, Miss., who had resigned that pastorate after serving five years, has withdrawn his resignation at the very earnest insistence of the church.

The Baptist churches of Memphis are to hold a simultaneous evangelistic campaign beginning April 23 and extensive preparations are already being made.

Rev. W. M. Bostick, of Bellvue church, Memphis, Tenn., was happy to receive 30 additions to the church in January and continues to have from 6 to 10 additions every Sunday. Plans are about perfected for a new church which will cost round \$100,000. The new structure will accommodate a Sunday school of 1,500 and the church auditorium will seat from 1,200 to 1,500.

The booklet entitled, "Twenty-five Years of the Grace of God in Murray Baptist Church," issued by that church at Murray, Ky., in recognition of the twenty-fifth anniversary of Rev. H. Boyce Taylor as pastor, is a gem and brim full of information which inspires. The report in some quarters that Bro. Taylor had resigned is wholly unfounded. He has taken a new lease on life with that great church. Thank God for Boyce Taylor!

In the recent meeting at Marshall, Texas, in which Dr. F. C. McConnell of Atlanta, Ga., assisted his son-in-law, Rev. G. J. Rousseau, there were 45 professions of faith.

Rev. Geo. A. Curlee of Childress, Texas, will spend a good part of the summer in Tennessee and has agreed to hold a meeting at his boyhood home, Sardis, beginning the first Sunday in August. Rev. J. T. Bradfield of Darden, Tenn., is the good pastor.

Rev. J. T. Early of Lake Charles, La., has been called to the care of the First church, Blackwell, Okla., and has accepted. The church has a membership of over 750.

Rev. H. R. Halcomb began a revival Sunday with Rev. C. P. Roney and the Highland church, Shreveport, La. Bro. Roney was formerly pastor at Milan, Tenn.

Rev. W. F. Boren of Darden, Tenn., will have a revival with Union church, Chesterfield, Tenn., of which he has been pastor about 16 years, beginning the first Sunday in August. It will be the writer's joy to assist in the work.

Dr. J. S. Rogers is already General Secretary of the Executive Board of Arkansas Baptists and now they have

made him Acting State Mission Secretary. By a change in their constitution they have the two Boards when it looks like one would be an elegant sufficiency.

The saints in the church at McKenzie, Tenn., have been awakened so much since the recent going to that pastorate of Rev. Lum H. Hall that they are planning to remodel their church to accommodate their growing Sunday school and congregations.

#### A VERY HAPPY OCCASION.

By M. D. Jeffries.

On Tuesday evening, February 7th, pastor, A. U. Boone of First Baptist church, Memphis, gave a dinner to his nineteen deacons and the Baptist pastors of the city, in honor of the mission for the Promotion of religious Work among the Baptist schools new Secretary of the Inter-Board Com- and colleges of the South, Mr. Frank H. Leavell. He has recently located his office in our city. We think it quite an event in our Baptist life to have the headquarters of this important work, which has been inaugurated by our Convention Boards, located in our midst. We are glad too, to have the attention of the young people of our colleges turned this way, as an uplifting and unifying influence shall go out to them from the office of Secretary Leavell.

It will not surprise you to be told that nearly all the First church deacons and city pastors accepted the invitation extended them and were present.

Full justice was done to the delightful spread, served as it was by certain of the ladies of the church. There was fellowship and talk during the meal and afterwards more talk. When chairs had been pushed back, Dr. Boone, who presided, called on pastor M. D. Jeffries, of the Baptist Memorial Hospital, to welcome brother Leavell, on behalf of the Baptists of Memphis, this being the purpose of the gathering. He did the task as best he could. The chairman had announced that he had asked only one gentleman to speak. He now called on a lady, Mrs. W. J. Cox, of the First Church W. M. U. was asked to express the sentiment of our women as to brother Leavell's coming, and his coming embraces the coming of his delightful better half. Mrs. Cox did her task in style and thought which were delightful to her hearers.

Then Rev. Clarence S. Leavell, who has come recently as the co-worker of his father-in-law, Dr. Ben Cox, Central church, was called on and responded in a happy vein.

Brother Frank Leavell let us into his heart as he responded to the welcome and told us of his feelings in accepting the important work committed to him, and of the things he hoped to accomplish in his work with our college young people.

We felt as we went away that Bishop Boone had done another wise thing for the brotherhood, in and outside of Memphis, in thus emphasizing the inauguration of this important work among Southern Baptists.



## Home Circle

### JONAH AND THE WHALE

Now, Buddy, get up and come here to your pap  
And I'll tell you a story, climb up on my lap;  
It's better than the story o' Daniel or Ruth,  
And tho' it is fishy it's ever' bit truth.

Jest listen right good while I tell you this tale  
How ol' Joner, the prophet, got caught by a whale:  
That whale caught poor Joner and, bless your dear soul,  
It not only caught him, it swallowed him whole.

A part of this story is awfully sad,  
It's about a big city that went to the bad.  
When the Lord saw them people with such wicked ways  
He said: "I can't stand 'em but forty more days."

Then He spoke to Joner and said: "Go and cry  
To that wicked ol' city and tell them that I  
Give 'em forty days more for to get humbled down,  
And if they don't do it, I'll tear up their town."

When he heard the Lord speakin' Ol' Joner said "No,  
I'm a true Hardshell Baptist and so I won't go;  
Them Niniver people are nothing to me,  
And then I'm ag'in furin missions you see."

So he went down to Joppa and there in great haste  
He boarded a ship for a different place,  
But the Lord He looked down on that ship and says He:  
"Ol' Joner's a fixin' to run off from me."

Then He set the wind blowin' with squeaks and squeals,  
The sea hit got rowdy and kicked up its heels;  
Ol' Joner confessed it was caused by his sin,  
So the crew threw him out and a whale took him in.

The whale said to Joner: "Ol' feller, don't fret,  
I'm sent here to take you in out of the wet,  
You are goin' to get punished right much for your sin,"  
Then he opened his mouth and poor Joner went in.

'Twas the funniest sight, Bud, that ever was seen  
When Joner rid off in his new submarine,  
And them sinners of Niniver did not repent,  
For the message of warnin' to them was missent.

On a bed o' green sea weeds the whale tried to rest,  
For he said: "I will sleep while my food I digest."  
But he got mighty restless and sorely afraid,  
For he rumbled inside as the ol' prophet prayed.

So you see how God's letter to Niniver lays  
In the "Dead Letter Office" for three nights and days.  
The prophet was shut in as tight as a lock,  
But all things will be opened as sure as you knock.

On the third day that ol' fish riz up from his bed  
With his stumick tore up and a pain in his head,  
And he said: "I must get to the air mighty quick  
For that filthy ol' sinner is makin' me sick."

So he winked his big eyes and he wiggled his tail  
And pulled out for the shore to deliver his "male."  
He came up near the shore and he looked all around,  
Then vomited Joner clean out on the ground.

Ol' Joner thanked God for His mercy and grace,  
Then, turnin' around, at the whale made a face,  
And said: "After three days and nights you have found  
That a good man, Ol' Sucker, you can not keep down."

Then the prophet stretched up with a yawn and a sigh,  
Then sat down in the sun for his clothin' to dry,  
And he thought how much better his preaching would be  
Since from Whale Seminary he had a degree.

Having rested himself and dried well in the sun  
He started for Niniver 'most in a run,  
For he said: "I must hurry and try to not sin  
For I'm sure I don't want to get swallowed ag'in."

He arrived at the city about a week late,  
But he preached from the time he had entered the gate  
Till the whole population repented and prayed,  
And the great Hand of Justice and Vengeance was stayed.

When you disobey Mammy remember this tale  
When you run off from home, Bud, look out for the whale,  
There are varmint to git you on sea and on lan',  
And a boy can be swallowed lots easier'n a man.

—R. E. Grimsley.

### BOOKS FOR EVERY HOME.

William James Robinson, D.D.

"Books on which depend our main concern,  
That 'tis our shame and misery not to learn,  
Shine by the side of every path we tread  
With such a lustre he that runs may read."—Cowper.

Good books are the garnered jewels of thought of the wisest men. They hold the truths of incalculable value that are indispensable to every one who would achieve; and impart them readily to all who read. No one class of books is best for every individual.

Our Savior taught much by parables. Many of our most inspiring books are pure fiction. Pilgrim's Progress is an allegory—one form of fiction. Young people should form a taste, by force if necessary, for a great variety of literature.

Perhaps biography, account of achievements, true tales of heroes, and inspirational stories do more to lead young people to aspire than any other literature. But inspiration is useless without a foundation of fact to build upon. Some readers are wonderfully versed in one or two kinds of literature, and equally ignorant of all others. But, as a matter of fact, all good literature is so interwoven that to be a master of one kind you must be well acquainted with all. The Bible lends lustre to our poetry, oratory, fiction, drama, tragedy, history and even legal literature. He is indeed a literary ignoramus who is ignorant of the Bible as literature.

Reading is of the greatest importance to every one. If you do not naturally like to read it is most likely that you have not found the literature that appeals to you. All such persons should force themselves to read till the taste is formed and the habit fixed; or till the literature is found that appeals to them. For one to have no interest in reading is to choose to be stupid, and to be a charge upon society, rather than to be a contributor to social progress.

**Ben Hur: A Tale of the Christ**, by General Lew Wallace, is one of the greatest volumes of fiction ever written by an American. It is a mighty story. This famous religious-historical romance, brilliant with pageantry, thrilling by its vivid action, deeply reverent, hardly needs an introduction to Americans. And yet millions have never read it. "The Star of Bethlehem," "The Three Wise Men," "The Chariot Race," and "Christ Healing the Sick on the Mount of Olives" are immortal passages. It is doubtful if any novel of the time of Ben Hur has attained a similar fame. We are under obligations to Grosset and Dunlap for a splendid edition at one dollar per copy. This puts this masterpiece in reach of all. Ask your bookseller for this edition; and insist on having it.

**Treasure Island**: Robert Louis Stevenson's masterpiece, has delighted and thrilled untold thousands of boys and will live to delight unborn generations. No library for boys is complete without this volume. Stevenson was a master of a style unsurpassed for simplicity and clearness of diction. He was a literary artist of the highest order. The adventure in this volume appeals to boys, the style will grip them, the ideals held out will ennoble them, and the reading will develop in them a love for the classic—the very best in literature. Few stories of the sea surpass this one in the estimation of the teen age boys. Insist on having Grosset and Dunlap's dollar edition.

I wish each of my young friends might receive a copy of **Days of Discoverers**, by L. Lamprey for a Christmas present. It is beautifully illustrated and well bound. The days of the discoverers were indeed great days in American history. The author has selected with great care nineteen of the greatest of these stirring days,

and written of them so charmingly as to make a fascinating, thrilling and informing book. Each chapter is followed by a well chosen poem. The events discussed all transpired between 1348 and 1610. This, as you know, was the great period of romance and adventure in American history and can be read at one sitting. It is published by Frederick A. Stokes Co. Price \$2.00. Ask your dealer for it.

**Peeps at Many Lands**: published by Macmillans, is one of the best known groups of travel books ever made. Their attractive covers and beautiful color plates have lured children for years. They lead them over the main highways and bypaths of travel so delightfully as to entertain and inform in a great way. The series comprises: London and Paris, England and Wales, Scotland and Ireland, Holland and Belgium, France and Alsace-Lorraine, Canada and Newfoundland, Spain and Portugal, Norway and Denmark, Sweden and Finland, Italy and Greece, Egypt and the Holy Land, Australia and New Zealand, and South America and Panama. They are bargains at \$1.50 each. As gift books for holidays gifts for boys and girls in their early teens they are unsurpassed. Demand them of your local dealer.

### THE PARABLES OF SAFED, THE SAGE.

Parable of the Roll With the Strange Name.

There came into our home our Little Grandson, And he besought his Grandmother, even Keturah, that she would give unto him a Roll. And she would have understood him plainly, but he said that he wanted a Pyonder Roll.

Now Keturah can make Pocket-book Rolls, and Parker House Rolls, and Hot Biscuits, and if there be any kind of Rolls that are good, them also can she make. And when she serveth them with Golden Butter and Maple Syrup or Honey or Preserves, then would she cause the mouth of a Graven Image to water. But she did not know about any Pyonder Roll. And the little lad said, I want the Roll that's called a Pyonder.

Then did a Great White Light begin to dawn upon the mind of Keturah, and she said, Tell me the rest of it, my dear.

And he said:  
When the Trumpet of the Lord shall sound and Time shall be no more,  
And the Roll is called Pyonder I'll be there.

And she gave unto him a Roll, and he was there.

Now I bethought myself of the Strange Mental pictures which our Grown-up words bring unto the mind of children. And I consider that our Heavenly Father knoweth that our minds also are but the minds of Little Children, and all our Mental Pictures of Celestial Things are limited and that much which we learn of Divine Truth is even as the Pyonder Roll.

And I am thankful that we have our Pyonder Rolls, even our Daily Bread, and that the way of essential righteousness is so plain that a little child may learn it. And it is my earnest hope that when the Roll is called Up Yonder, I'll be there—  
Watchman Examiner.