

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 25

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, February 23, 1922

Price \$2.00 per Year

March 5 to 12: The Week to Complete the Campaign for New Subscribers for Baptist and Reflector. Let every Church make the Canvass by that time if possible, but later if Necessary.

THE BURDEN-BEARER

By Margaret E. Sangster.

"I'll lay my burden at his feet
And bear a song away."

Over the narrow pathway
That led from my lonely door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

Oh, friend! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little, sharp vexations,
The briers that catch and fret—
Shall we not take them to the Helper
Who never failed us yet?

Tell him about the heartache,
And tell him the longings, too,
Tell him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the one divinely strong,
Forget that we bore the burden
And carry away the song.

FUNDAMENTALS AND FINANCES.

There is no doubt that one's faith bases his manner of life and that what he believes enters into his enthusiasms and endeavors. Our Northern Baptist compatriots are struggling hard to raise money in their "World Movement" and Southern Baptists are in the throes of an effort to round out the third year of the "Seventy-Five Million Campaign." Both face extreme difficulties. Among us there are some who affirm that there is a general lack of interest in money matters among the people because they allege some denominational leaders are lax in their loyalty to the fundamentals of our faith. Especially is this voice heard from the North. But it does not seem probable. In the first place, we think the great majority of Northern Baptists are loyal to the Word, and we know this is true in the South. But conditions financially are very much the same in both sections. It is a Job's comforter who, in our distress, comes at us with the sharp point of a suggestion that there is something

radically wrong with our faith, and that we are suffering financial discomfort because of a moral lapse. This is a time when only men of profound faith ought to be heard on Kingdom matters; not the man who wishes to escape his responsibility in this hour by laying the blame for the present stress on the other man whose faith he supposes to be faulty and therefore to have merited the indignation of the Almighty. Our faith needs to be fortified and strengthened, to be sure; and yet just now we ought to show what sort of faith we have by the deeds we do for our Lord. Show us your faith by your works!

A WORD AS TO OUR CAMPAIGN.

The effort to secure new subscriptions for the Baptist and Reflector will not cease with the close of the period especially designated for that purpose, namely the middle of next month. By the term of the Campaign is merely meant the period when it is stressed. In many churches, the canvass will not be fully made out until later; and these are at liberty to do the work when and as they wish. It is hoped, however, that the greater number of churches will make the canvass between the dates of March 5 and 12, the week specially suggested for the completion of the Campaign, unless, of course, it has been finished before that time.

CENSORSHIP GROWING.

There is a strong and increasing sentiment among the better people for the correction of abuses and the removal of evils that threaten public interests. It is not a censorious spirit, but is the exercise of a moral censorship. Perhaps we never had as many evils to fight as there are now, but the forces of righteousness were never as active as they are now. The dance with its baleful influences is falling under the ban; the movies are marching straight to a reformatory or else to the executioner's block. A day of reckoning is ahead for the bootlegger, the gambler and the voluptuary. Our schools are being scrutinized as to what they are teaching our boys and girls; and even preachers are being led up to the line which marks out the fundamentals. And so it goes. The consciences of Christians are being aroused none too soon, but when once awake their power is well nigh irresistible.

A FAKE ARREST.

The arrest of Bro. C. D. Daniel and his co-workers in El Paso, Texas, some time ago at the instance of some Roman Catholic, anti-protestant agents, was a boomerang pure and simple. In a free country, the thing terribly miscarried. Catholics find it hard to adjust themselves to the religious freedom which is one of the pillars of our national life, and occasionally there will be "reversion type" and the spirit of the Inquisition asserts itself. The Catholics of that city now claim that Bro. Daniel is making a martyr of himself and using the incident to stir up contempt of the Catholics. There is no doubt that it has brought the Catholics very much into public contempt, but Bro. Daniel is not responsible for that. He had been active in preaching the Word of God, and his Baptist doctrines of individual and soul liberty were sweeping the Catholic ground like a prairie fire. So the Catholics became alarmed and in the delirium of their despair did a tremendously foolish and suicidal thing—tried to humiliate the messenger whose voice had caused them qualms and to neutralize his ministry by a fake arrest. Thus Romanism faces one of two alternatives: Either to reform or to be overwhelmed, but in either case the thing which exists now under that name is doomed the whole world over. The breath of democracy which is in the nostrils of every man is a poisonous gas to Roman Catholicism.

"TILL HE COMES."

In the Lord's Supper, we show "forth the Lord's death till He comes." By the use of symbols, we perceive Him in the likeness of his sufferings and death. But when we shall see Him face to face, and behold the prints of the nails in His hands, we will not need the symbol, and the ordinance will have passed away. The photograph no longer serves to remind us of the Absent one because the Original has returned. But the Supper is to be observed until He does come back; it is His desire; it is His request. How unique it is! Yet how divine in its conception! The Lord's glory will be perpetuated as long as his people keep before them the emblems and the remembrance of His humiliation for their sake. The supper predicts His return; it is itself an unfinished act.

Baptist and Reflector

(Continuing the Baptist Builder)
Published by the
EXECUTIVE BOARD OF THE TENNESSEAN BAPTIST CONVENTION
161 Eighth Ave., N., Nashville, Tenn.

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Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind, 1 cent a word, in advance. Count your words and send the money with your copy.

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Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

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

EDITORIAL

THE CHURCH AND THE STAGE.

Under the above caption, the Tennessean of Friday afternoon, Feb. 17, contained a very interesting editorial commenting on the recent debate on the Morals of the Movies held in Calvary Baptist Church, New York City, between Dr. Straton, pastor of the church and Mr. William A. Brady, theatrical producer. We have an idea that the debate was more sensational than informing, and that the whole affair lacked dignity and decorum befitting the atmosphere of the sanctuary. Mr. Brady challenges Dr. Straton to a further debate on the matter and the Hippodrome is designated as the field for the coming battle.

Of course, we agree fully with Dr. Straton's point of view, and it may be that his methods are justifiable. We might approve of his plans if we knew as much about them as we think we know of his purposes. In regard to the general conditions of which the debate was a mere incident, the Tennessean remarks:

There are good actors and good preachers, and bad actors and bad preachers. But because there are sheep who stray from the fold is no reason for condemning the stage as a whole or for condemning the church.

This would be a mighty sad world without the light of the church, and it would be a mighty unhappy one without the aid of the stage.

The church and the stage should enjoy closer relations. They should not be in opposition. They should strive to serve the community together. It is the duty of the preacher to condemn the lewd and the unclean, and it is the duty of the theatrical profession itself to see that the church has no reason to take offense.

But when we attempt to condemn the stage as a whole because of the Arbuckles, the Pickfords and the Taylors, we spread the indictment over the Jeffersons, the Booths, the Barretts, the Forbes-Robertsons, the Drews, the Favershams, the Maude Adamsons and all the rest of those great stage personages, past and present, who have brought joy and sunshine into millions of homes.

The motion picture industry is experiencing a spasm of indecency similar to what the legitimate passed through a quarter of century ago. In strong hands it will emerge with the rottenness cut away

and an era of cleaner and better pictures will result, just as the Frohmans restored the prestige of the stage and then passed on the task to Augustus Thomas, under whose direction the modern drama has attained its highest point of perfection.

There can not be more than a parallelism in the lines of work between the churches and the stage. There can not be co-operation except as there may be something in common between them, both as to constituency and aims. There are some bad people in the churches, but the church which tolerates them is rearing its own Ichabod, and forfeits its right to recognition as a part of the Kingdom of God on earth. Abundant opportunity for penitence should be given to every transgressor, but persistent and repeated sinning must meet with official and public disavowal and denunciation at the hands of the forces of righteousness else they will cease to stand for righteousness.

It yet remains for the stage to manifest a sincere purpose to purge itself of unwholesome influences and unworthy characters. Time and again moving picture managers have been asked to separate the good from the bad in their midst, but no such action on their part seems likely. The only effort in Arbuckle's behalf which has been made by movie managers has been to restore him to his former eminence in the industry: without even so much as a confession of penitence on his part for the lecherous life he has lived. If the actors are not of the Arbuckle, Pickford, Taylor type, let them call for such investigation into the personnel of their folk, at the hands of disinterested judges, as will lift the cloud which hangs over the whole colony and which will separate the sheep from the goats. Let the moral sense of the actors themselves assert itself with such force that none but the good will seek their association and the evil will fall away from them like dead leaves from a living tree. It is up to the movie people to make the business better. The churches have nothing at all to do with the stage as such, but must reach out after lost souls and bring them to the Saviour from sin, whether they are off or on the stage, whether they are respectable sinners or vicious outcasts. Their own reputation is not a matter in question. Their Great Head will look after that. Christian people are to be concerned about the spiritual regeneration of the individual as the only means of bringing about a moral reformation among the people as a whole, or in groups.

The churches are ordained of God; the stage is an agency of men. They differ as to their origin, and hence their ways diverge. The churches need not adopt any of the methods of the stage—they lower their vitality and standards when they do so. The stage, on the other hand, need not resort to "preachments" in order to be a moral force, but it should hold to that which is clean and frown with no uncertain contempt on all that is vicious and sinful.

We would condemn a church "as a whole" if it kept in its membership any who brought reproach upon the name of Christ and clogged its usefulness and power in a community. In the same way, we condemn the stage "as a whole" until it puts away those who have brought disgrace and shame upon

the profession in which they engage. Of course, some time will be needed to locate all the sore spots and apply the surgery required to remove them. That is to be expected, and due allowance should be made therefor. But no time is necessary to apply treatment to cases which are already known to exist. Failure to do so on the part of the stage folk is indication of their moral identity and fixed sympathy with them.

The churches can not afford to be indifferent to this situation. The play instinct is natural to mankind and must vent itself. It now finds expression in moving pictures as it does in no other way or in all other ways. As a man plays, so he is. Character steps out from under cover when one goes out for pleasure. Let there be a public taste for that only which is good in play; and here the churches face the endless task of bringing the hearts of men into harmony with the character of God. But also let the play itself minister to that only in human nature which is satisfied with the best, and thus alone will it prolong its days in the land of the living.

THE BIG BROTHER.

It is a splendid idea which has recently come into such favor with our men as to practically constitute a movement for the organization of boys into bands, clubs or societies for each of whom some reliable grown-up man becomes a first-friend and adviser. So far this plan has not gone beyond the experimental stage but it promises to become permanent and of great value to both the "brothers" of the alliance. Recently the news boys of Nashville, through the private munificence of Mr. W. R. Cole, President of the N. C. & St. L. Railway, were formed into the "Maxon Club" and were each given \$5.00 as a nest-egg deposit in a local savings bank which is to be subject to the boy's orders after consultation with his "big brother." This will be the means of starting many a boy right and it will likewise fill a very great need on the part of the man who serves as a boy's adviser and friend. One of the most important features of Mr. Cole's idea is its by-products—what it will do for the "big brothers" themselves. It is one of those virtues which blesses both him who gives and him who receives.

From Florala, Ala., pastor N. O. Patterson writes Feb. 13 "Home Board Evangelist W. F. Frazier of Springfield, Mo. and James W. Jelles of Macon, Ga. have just closed a meeting of two weeks with the Baptist Temple, this city, in which 112 were received into the church. 80 by baptism. The work of these two brethren, Jelles as singer and young peoples's worker, and Frazier as preacher of the pure evangelistic Gospel, constitute a combination of forces of power and genuine pleasure, gratifying and uplifting to Christians and convincing to the unsaved, beyond anything I have ever had or heard during my 30 years ministry."

Vice President H. W. Miller states that 92 per cent of trains operated over Southern railway lines last year reached final terminal on time.

THE BATTLE OF THE MINISTRY.

By R. E. Morrison.

I am a ministerial student in Union University. I am one of the boys who are working their way through.

Fortunately I was married before God called me to preach. A good wife is a great encouragement, when one is on the battle ground.

My wife and I both go to school, and are in the same class.

I have been asked to state how we manage to stay in school, and if it were not that I trust that it is for a good purpose, I would refrain from telling at least some of our hardships.

I work at the barber trade in the boy's dormitory in spare hours, my wife doing the house work, washing, ironing, cooking and so forth in her spare hours. This leaves us almost no time for out door exercise and recreation. As a result from not enough exercise, I almost had to give up the game last year. For three months I suffered very greatly from sleeplessness. Only those who have been on the verge of a nervous breakdown and only those who have lain restlessly all night with open eyes, can know of what I am speaking. Sometimes I am almost sure that some of my teachers think that I am trifling and lazy, because I do not make as good grades as most of the students. I think, well, they don't know. Then the worst of it is that I cannot earn enough money in my spare hours to keep the wolf out of the yard.

Did you ever try to put your mind in a book when something seemed to be saying, How are you going to pay for the ton of coal that is due Monday? And you need a sack of flour tomorrow, and it is just ten days until rent is due, and it is getting mighty cold to have no winter shoes; then wife's only woolen school dress is thread bare, besides have you made your note for tuition? I find it a hard thing to half do.

We entered school this session by borrowing fifty dollars from the school loan fund.

My wife's parents being old and needing our assistance and care as soon as possible, and my wife's sister lacking one year being through high school, we decided to have her come here, and we are helping her through, as it was her only chance. Then, she can teach, and help us take care of the old folks, until we are more able.

We had but one bed, and we gave that to my wife's sister. My wife and I slept on the floor for two months; but one Sunday a preacher boy friend found it out by accident, and somehow he managed to get a bed, springs and mattress, and sent them to us on the following Monday. Did you ever shed tears of joy over a sorely needed kindness shown you? From lack of sleep and exercise I was very thin, having not fully recovered from last session's struggles. Pallets and thin folks do not harmonize. Only my Heavenly Father knows how I appreciated that kind deed.

My spare time salary not being more than a third enough to keep us, it was not long before we were dieting. The three of us lived on twenty dollars the second month, and we

lived on fifteen dollars the third month, our bill of fare being bread, lard gravy, and sometimes beans.

One day while we were eating dinner, I asked my wife if I had not better give up school for a while, and try to earn some money for clothes, shoes and a number of other things.

"No," she said, "I will work rather than have you quit. You are the one God has called to preach." Of course, I will not let her do that. I say, God bless a woman like that. I know some who have fallen out of the struggle for lack of a wife like that. Yes the temptation comes to go out of the struggle, but with all the hardships and the extreme poverty we may endure is nothing compared with "Calvary," "For consider Him—lest ye be worried and faint in your minds," Hebrew 12: 3, 4.

One ought to see how we economize. Since we have to have a fire in the grate all the time any way, I have made a tank for hot water, and connected it with the grate with a double pipe. Also we bake biscuits by the grate in a Dutch oven. We boil vegetables in a double boiler on the grate at night while we prepare our lessons. I bring enough used examination papers from school to use for all our own work not handed in. I could mention a number of other ways by which we economize.

I borrowed money from a friend sometime ago with which to buy us some shoes. Two weeks ago I used my vest to patch my Sunday pants.

If it were not that I know God has a place in the world for me to fill, and that He uses the furnace of poverty and hardships to tear down our pride and soften our hearts in order that He may imprint His own image upon us, I would have already taken the Jonah route.

At one time since I have been here in school, it was when I could not sleep at night, I could not learn my lessons, and all the class seemed to be getting along with ease, and the teachers would criticize me severely, I was so discouraged and out of heart, I thought death would be sweet compared with such misery. However I did not do as Elijah did. I just thought of it.

If the reader is ever without something to pray for, please pray for the boys who are to be the world's religious leaders of tomorrow. With all the help and encouragement that may be given them, some will not be strong enough to endure the fight.

Although we are moneyless, nearly foodless, and almost clothless, we have Christ. He dines with us regularly, comforts, and blesses us and keeps us happy.

Tonight we do not know where our next food is coming from, but we do know and believe what Jesus says, and He cannot lie.

"Sweet are the uses of adversity,

Whish like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

—Shakespeare.

God bless our Union University, and help us win!

From Lessburg, Florida, Brother T. H. Farmer, of Martin, writes Feb. 17 that he is with his sick wife there. We hope she may speedily recover.

SIGNIFICANT FIGURES.

By J. T. Henderson, Gen. Sec.

According to their Year Book, the average gift of the Seventh Day Adventists for 1921 was sixty-three dollars ninety-two cents (\$63.92) per capita. The income of Southern Baptists is certainly no smaller than that of the Adventists. Should Tennessee Baptists secure their thirty-six thousand (36,000) tithers, on the above basis, the annual income from them would be two million three hundred thousand two hundred twenty dollars (\$2,300,220.00). Should the remaining one hundred eighty thousand (180,000) Baptists in Tennessee contribute only one-half of a tithe, the revenue from that source would be five million seven hundred fifty-two thousand eight hundred dollars (\$5,752,800.00), or a total of eight million fifty-three thousand twenty dollars (\$8,053,020.00). This munificent sum would make ample provision for all the expenses of the local churches, including building and equipment, and at the same time would furnish all the money that is needed to finance Tennessee's share of the enlarged program of Southern Baptists. Although these figures surprise us, they do not make any provision for free-will offerings or for the extra gifts from those who adopt a standard above the tenth.

Another most gratifying result is found in the fact that those Christians who conscientiously honor God with the tenth are found to grow both in the grace of liberality and in the grace of God. The records show that they usually have more money and more religion, two very valuable assets. Those Christian business men in our own denomination who stand out conspicuously because of their zealous service and generous giving, will tell us that their interest in religious matters began to grow when they adopted the policy of tithing; these strong men, whose judgment we are bound to respect, are ardent advocates of the tithing campaign. The records furnish a strong challenge for the adoption of this policy.

Mr. E. H. Rolston, the Organizer for Tennessee, has contributed a large lot of gratuitous service during the past few months on behalf of this cause; now that Spring is about to open, and the country roads will improve, it is hoped that every associational organizer will secure a good list of four minute speakers and see that this campaign is presented to every church in his association. In each association there is at least one central church that should feel the responsibility of reenforcing the organizer by furnishing some valuable helpers. Let the good work proceed with growing enthusiasm, and let us not fail to make full reports to Mr. E. H. Rolston, James Building, Chattanooga, Tennessee.

While Tennessee is considerably behind on its pledges to the 75 Million Fund, it is encouraging to note a gain of \$15,000 to Foreign Missions up to Jan. 1, over the receipts of last year. Knoxville, Tenn.

Brother E. H. Greenwell has removed from Southside to Ashland City where he takes charge of a growing Baptist situation. Brother Greenwell brings things to pass.

Contributions

THE BAPTISTS IN RUSSIA TODAY.

By I. V. Neprash, Petrograd, Russia.

The daily papers have been filled with the reports of the famine in Russia for the past several months. The situation is more terrible than the papers can picture. A recent letter from a Baptist in Russia says, "You are not able to imagine one-tenth even of what really is going on here." The drought is spread over a section of the country as large as the United States east of the Mississippi. This section was the granary of Russia, the southern parts of Russia suffered from the drought also.

The pity of the situation is that the famine struck the part of the country where we have the most Baptists. A recent letter tells that the half of the Baptists in the city of Samara have already died and the rest are preparing for death because they have literally nothing to eat. The grass and clay was the only food left with which to fill their stomachs. This appeal is a cry to the Baptists not "help" the Baptists in Russia, but "SAVE THE BAPTISTS IN RUSSIA."

Our joy is that the Lord is doing greater things in Russia than the Devil is. Here follows a letter that describes both the difficulties and joys of Baptists there. The description is so characteristic that I give it full translation. The author is Rev. I. V. Shilov, Pastor of the First Baptist Church at Petrograd, and member of the Executive Council of the Russian Baptist Union. The letter was written after the annual convention and he asked that it be published.

"My dear brothers and sisters born by the precious blood of Jesus and living in America:

I greet you by the love of our Lord Jesus Christ and wish to tell you something about the blessed experiences we have here in Russia. The above motto is the real expression of what is in my soul and in the heart of all the people in Russia. The outward circumstances are words that you can imagine. There is no real life here but everything is as the fading leaf. The famine and all kinds of accompanying diseases are the calamity of the nation. Death gets a prey of tens of thousands daily in our country. A Baptist came here from the famine district and tells us that up to three hundred people are buried in one grave. People are flocking to Petrograd for bread but the inhabitants here are dying daily for the lack of it. There was a great cry for help during the recent All-Russian Baptist Convention which met in Moscow from October 30 to November 8, 1921. The delegates from the famine district with tears begged us to come to save the Baptist people there and not lose time. Soon it will be too late. They suffer spiritually also because every particle of strength, time, thought, and desire must be used in order to get something somewhere to fill their stomachs. Baptist churches are low spiritually there. They hardly can come

together. They are "like dead." How the non-Christians live and behave—this is beyond description. They use all means to save their lives. There are not a few cases when people came at night to their neighbors, supposing bread was in the house, and killed all the family to get hold of something for food. Some wonder why it is that some other countries where there is plenty of everything do not send help.

Now a few words to you Baptist people. In spite of all the hard experiences in all Russia we have a great blessing here. The time that we are now in is a filling with God's power which the Lord pours on believers. Fifty years ago we had in all Russia a few Baptists only, and now at our convention at Moscow we had delegates from 3,650 Baptist churches and besides that about 1,000 Baptist churches could not send their delegates because of the tremendous expense for traveling in Russia at the present time. For example the ticket from Petrograd to Moscow cost 300,000 rubles and this distance is only four hundred miles. The delegates from long distances would have to spend millions. This expense is why we had only ninety-eight delegates. One delegate represented 50 churches, three other men come as representatives of 200 churches, and from Siberia about 1,000 Baptist churches were represented by two pastors only. The convention was full of blessing and we hope the results will be important. A few by-laws of the Union was composed according to which we elected five brethren as the Executive Council of the Union. In addition to them, twenty brethren were elected as Advisory Council. The election was for three years. The budget for the period from November 10, 1921 to March 1, 1922 was accepted and it makes an almost unbelievable amount—600,000,000 rubles. The means needed are tremendous because there are so many sections in the country unevangelized and it is strongly on our hearts to use the present circumstances to the utmost in bringing the distressed people the message of peace."

The representative of the Southern Baptists, Dr. Everett Gill, is at Moscow already and Brother Porter is on his way home. The clothing collected and shipped from here was brought over safely and created something there that cannot be described to you. This sentiment will never die in the hearts of Russian people. Besides the hunger and cold they are persecuted by local officials because the country is still in great disorder and they have difficulties from the spirit of unionism also. They feel the spirit of victory is everywhere. A letter from the other part of Russia about 5,000 miles east of Petrograd. The President of the Eastern Siberian Baptist Association writes that the people flock to the meeting in such a way that usually twice as many as can be packed inside must stay around the wall or go on back home. "Last Sunday I baptized 41. With the exception of 4 all were adults. And again 56 applied for baptism. There is so much blessing in the services that the hungry people after spending 4 or 5 hours in the meeting and even more there, they wouldn't leave their seats and protested against such an early closing of the services."

This is the coming Russia. If the lives of the workers there were only saved. We have few of them in Russia only and if one dies we have no one to take his place. The American Relief Administration with \$20,000,000 appropriated by the United States Senate is feeding children only in the famine district, but who will save the lives of the adults. The help of Baptists for Baptists is imperative. The amount given to the American Relief Administration is not sufficient to meet the need because there are about 20,000,000 or 25,000,000 people stricken by the famine. That makes about \$1.00 per person per year. The help must come at once. An American inspector visited the famine district and said to the priest, "I think that March will be the hardest month for you here." "No," said the priest, "there will be nobody here. We shall all die before March." The representatives tell that the father is digging graves while the members of the family are still alive because he is afraid that the next one will be too weak to do it and that some of his family will already be dead.

Russia is going through the crucial hour of her history having lost 1,700,000 and 7,000,000 wounded during the great world war. She lost many more during the civil wars and from disease now from the famine. It is surely the Birth of a Nation. The better life of Russia is in the future, but how to get over the present stage of molding is the question. America knows, from her own experience. You have already rendered a great help but be faithful until the end—The American Baptists help the Baptists in Russia. Russian money is worthless in that they cannot buy anything abroad, bread must be sent there. "A friend in need is a friend indeed." The Foreign Mission Board handles the contributions for food to help the Baptists in Russia.

Seminary Hill, Texas.

EVOLUTION IN BAPTIST COLLEGES.

By J. M. Burnett.

My long connection with educational officers in Tennessee in a sufficient justification in my own mind, at least, for requesting the privilege of saying some things to the Tennessee brotherhood on this subject.

The colleges stand in need of protection from two sides: the side of too great liberty and the side of too great restraint on liberty. "Liberty of teaching" has been a shibboleth in the educational world. But when the American people discovered that in some of our greatest universities were being taught philosophies that undermined the fundamental principles of American political and social institutions then they realized that here must of necessity be limit to the liberty of teaching. In the same way the Christian denominations realized that the right to life of the supporting denomination is superior to the liberty of the teacher. So Baptists in most, if not all, Southern states have put their colleges under stricter denominational control. In principle this movement is unquestionably correct. The denomination that supports the college has the right at least of self-protection. Inconceivably there is in the denom-

national college a just and necessary limit to the liberty of teaching.

In enforcing this limitation, however, the denomination at once finds itself square up against the opposite danger of imposing too great restrictions on the liberty of the colleges. Here is the present danger. Our Baptist principles and history constitute a good guide for us now.

First.—The denomination should go no further than demanding the faithful execution of the principles that the faculties shall be faithful, earnest, Christian men and women, loyal to the Bible as the inspired word of God and loyal to Jesus Christ as Lord and Savior. It is much safer and much more effective to make a positive, though broad requirement of this kind, rather than negatively and in detail specify permissible or forbidden teaching. It is in this way of loyalty to principle and liberty in non-essentials that we Baptist hung together at all. Let the denomination relate itself to its colleges in the same spirit.

Second.—The question of the orthodoxy, Christian character, scholarship or other qualification of teachers should be left to the board of trustees and the president of the college. That's what they are trustees for. The trustees are chosen by the denomination. Surely they are trusted representative men of the denomination. If not they should be replaced by men who are. But let the denomination trust its trustees. And let all questions relative to the fitness of a teacher or officer of the college be referred to them. The people, the churches, the patrons of the schools should feel that they can trust these men who represent the denomination of the state and not be constantly disturbed by the intimations or criticisms of some individual brother, layman or preacher or newspaper editor, who represents no one nor is responsible to anyone.

Third.—May I modestly suggest that when it comes to deciding on questions of science or problems of philosophy that modesty or humility would be a very becoming characteristic in most of us. Few of us are experts in any science or school of philosophy. Certainly a general denominational gathering is no place to thrash out the question of what a scientist should believe as regards the theories of his science. If he is a loyal Christian his theories will adopt themselves to this fundamental and regulative thing in him; his loyalty to the Savior. The only safe and wise thing is to leave to him and his fellow Christian scientists the solution of these difficult problems. They will do it better than we can and will be just as faithful to the Lord while and in doing it.

Thus in as few words as possible I have tried to express the principle and the spirit with which we Baptists must relate ourselves to our colleges. Otherwise there is before us a period of strife and bitterness. We had better have no colleges than that they should ever be a cause of contention and division among us.

If Baptists, however, will ever keep faithfully in mind those two great words, great Baptist words, **LOYALTY** and **LIBERTY**, in relation to each other, they can easily solve this and all their problems of cooperative work.

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

Our Schools.

The matter of the proper education of our young people has become of very great importance. We must give the young people a fair chance to take their places in society. And the training they are to get in the schools is of first importance. I have a child to educate. I want a good foundation, and then a good finish. But as I hear the brethren talk, and go among people, and sometimes go to the schools, I am deeply exercised. I am for the public schools. But they have their questions. And as I note the output, it does not appear to me that they are always the best. There should be more ability to spell and the kind of reading they do, is disappointing, often. And beyond that, it is hard to say whether they are properly trained or not. Some seem to be, and some not. I am made to wonder if people are really giving the public schools the attention they should.

The Matter of Conduct.

We can take account of the way young people deport themselves, it looks as if they had not had all the teaching they ought to have had. They appear to have lost respect for older people. They have but little reverence for older people. And sometimes it seems to me that they are not considerate of sacred matters as we used to be. Are we allowing our young people to be damaged by the present-day condition of things? There is too much disregard for proprieties, and there is a painful absence of modesty and manliness. There is too much flippancy. Of course the schools are not to be held responsible for all this. But what I am asking, are they doing what the public expects them to do? Look about you, and see how things look.

Our Baptist Colleges.

In thinking of our schools and the education of the young gentlemen and ladies, my thoughts just keep on with them out from the public school, and on into our Baptist Colleges. I have been hearing things concerning these that make me raise some questions. Are we making a good use of our opportunities? We are spending a good deal of money in equipping and maintaining our schools. And I suppose we ought to do more than we are doing. But some matters make me stop and think.

I hear our preachers say that there is something precarious about some of the teaching somewhere among our schools. Then I hear that they are spending a good deal of money on what is now a new department to me, and that is Athletics. They tell me that some of our schools spend thousands of dollars each year on Athletics. Now, it is my present judgment, that the people who gave that money, never wanted it spent that way. Do you think they did, Bro. Editor? I am just looking around, with these mysterious glasses on, and it does not look quite right,

as I have them adjusted, at present. I hear that they have a great many "match games" between different schools, and some of them so far apart that there must be a great deal of travelling to get from one school to the other and back. And when I asked my boy who pays for that. He said the games paid that. They charge people to see the games, and from this, which they call "gate fees" they pay all this extra. But I have some friends in one of our Baptist schools, and they tell me that the students are charged regularly what I believe they call a "campus fee." This is supposed to pay for all these things that come, games and concerts, and lectures and I hardly know what all. Then I asked if this paid all of it. They said it did not. They then have to pay entrance fees besides. Now, I do not seem to see through all of that, even with these magic glasses I want to know.

Then I asked if every student had to pay this "campus fee" whether he wanted to do so, or not. I was given to understand that such was the rule. Then I said, do the Ministerial students have to pay this "campus fee" also? Certainly. And they ask people to supply their expenses while they go to college? Yes. Do the people who give to Ministerial Education know that a part of the money they give to help educate the young preachers, is given to pay these expenses for Athletics? They did not know whether people knew that or not. Then I said, I think they ought to know. Some might be willing to help a worthy young preacher to live while he gets his education. But I do not think all of them would want their money, which they gave to Ministerial Education, taken to pay Athletic Fees, or Campus Fees. Then I was told that every student was required to pay this Campus Fee, no matter if he is a Minister, and is living hard, and sometimes suffering for even just common comforts. If this is so, I do not like it. Oh, they will call me "Old Foggy." Now to my thinking, there are some things worse than "Old Fogies." And I mean to free my mind about this, one of these days.

Secret Fraternities and Rooms.

I understand that some of our schools are claiming that they do not have room for all their classes, and professors to hold their recitations in. And on inquiry, I find that the same school has some secret fraternities in school. And these fraternities have their own rooms in the building, and that these rooms are shut up and not used for recitation rooms. Do you reckon that is so, Bro. Editor? If it is do you think it is proper. I am not so dead set on Fraternities, so far as I am concerned. Maybe they are good things. But I do not think that a school ought to give over its rooms to the fraternities, so they cannot be used for recitation rooms when they are so much needed. And if they do, then I do not think the school ought to ask the denomination to furnish more rooms, unless the denomination is willing to build rooms for the secret fraternities. I believe our Executive Board had better look around and see just what is the condition in our schools.

The Teaching.

There has been a good deal said about

certain objectionable teaching in our schools. If this is so, our people should be told plainly about it. They say that in some schools, the doctrine of Evolution is being taught. What-ever is that, Bro. Editor? Does that mean that things got rolled up and are now un-rolling? I heard our preacher saying that he was opposed to Evolution, and he is a good Baptist. Now if something is being taught in our schools that good Baptists do not believe in, ought not our Executive Board to find out about it, and tell the folks? It seems that you gave me, not only some magic eye-glasses, but you must have given me some magic ear-trumpets. It is terribly inconvenient to see and hear so much. But it is mighty interesting. I have a whole lot to tell that I have seen and heard. But I have to go and see our Presbyterian brother again. He has some more to say. Well, if he gives me anything new, I mean to report it to you. Gone.

A. Delphos.

News and Views

Pastor Owen Williams, Forest, Miss. announces the Second Bible Institute to be held at his church February 26 to March 3. The program presents subjects both educational and inspirational.

* * *

Dr. J. E. Hampton, the wide-awake pastor of Murfreesboro First endorses the Campaign for new subscribers and says, "We will never make the progress we should until our people read the Denominational paper." On Sunday Feb. 12 his Sunday School attendance was 443.

* * *

Dr. John A. Wray, pastor Third church Owensboro, Ky., recently held a successful revival in Miami, Florida; and on his return trip supplied at the First church Savannah; delivered an address at Coker College, Harts-ville, S. C. and gave his chautauqua sermon-lecture to his former congregation at First church Monroe, N. C. Dr. Wray is a fine lecturer as well as preacher and pastor.

* * *

Brother J. Herschel Ponder, First church Athens, Tenn., calls attention to an error in our quotation from his letter to us published in a former issue. We had him to say, "I have been serving the church fine for eighteen months," when it should have been, "I have been serving the church here for eighteen months." Perhaps we read into his report what we know was so, but did not mean to saddle him with the responsibility of saying a "fine" thing about himself!

* * *

Mrs. M. C. Flowers, 507 Linden Ave., Memphis reports:

"At the January business meeting of the Linen Band of the Baptist Memorial Hospital, it was decided to change the name of the organization to the Woman's Auxiliary of the Baptist Memorial Hospital. The following officers were elected: Mrs. J. O. Sims, of Central church, president; Mrs. H. C. Maxey, Bellevue church, first vice-president; Mrs. J. L. Newsum, of Bellevue church, second vice-president; Mrs. M. L. Flowers, of

First church, secretary; Mrs. A. B. Friedell, of Central church, corresponding secretary; Mrs. W. C. Duncan, of First church, treasurer; Mrs. J. M. Holleman, of Calvary church, press reporter."

* * *

After a successful meeting at Gallatin, Pastor T. W. Gayer of Orlinda, reports under date of Feb. 18:

We had a very gracious revival at Gallatin. There was a large ingathering. I kept no record of the number. The church was lifted to a higher plane of living and service. It is hoped that a good pastor can be secured right soon. Gallatin is one of the finest communities in Tennessee and presents a great opportunity for Baptists. I appreciate the many prayers the people offered. I know the Lord heard their prayers. Mr. R. A. Walker who led the singing, and Brother W. H. House who had charge of the prayer groups did their work well. The Lord used them in a great way."

* * *

Rev. E. W. Stone of 925 Fatherland St., Nashville, Tenn. has been called to the pastorate of the Cane Creek Baptist church for one fourth time, he has not signified his decision in the matter. This is his old home church where he was born and reared. Which is a splendid recommendation. His neighbors know him. If he accepts he will still have some time; this church is about 90 miles from Nashville, in Putman County. He is now pastor at Rutland Baptist church, Mt. Juliet Tenn. Some other good one-fourth time church might secure his services.

BAPTIST UNUSED RESOURCES.

By E. Y. Mullins, President Southern Baptist Convention.

There are many ways in which power is wasted in religion. Our Baptist democracy is opposed in a peculiar manner to such waste. Our great Campaign has helped to recover some of this lost power. Never before have so many of us joined hands for a great task. Our enlistment activities have yielded fine results and many non-cooperating Baptists have fallen into line. Another reservoir of unused power has been the district association. This also has been drawn into service in new ways in our great campaign. It will be developed in new ways in the future. There are other great reservoirs of unused power scarcely touched. I am thinking of the multitude of bright Baptist boys and girls who never go to college who might be thus transformed into splendid leaders for our churches. I am also thinking of the boys who might hear God's call to the ministry if the proclamation of that call and prayer for more laborers were more constant in our churches. Perhaps the greatest unused resource we possess is our denominational papers, ably edited and wide of vision. For the present I will not discuss all these forms of unused power, but confine myself to two things of vital importance.

One of these is our unattached members or what is commonly known as "trunk Baptists." I have no figures but it is well known that a great portion of our people are afloat, as it were, on the sea of life. They change

residence. They carry letters. Sometimes years pass before they unite with another church, sometimes never. I received recently a letter from a pastor in a distant state asking for the address of the pastor closest to a certain address in Louisville. He wanted to write the Louisville pastor about one of his members at the address in order to influence the newly arrived Baptist to put his letter in the nearest church. This is a most practical and fruitful "follow up" system. If it were universal it would largely cure the evil complained of. In another city a pastor said to me there were enough "trunk Baptists" around his church to organize a strong Baptist church. If they could be induced to bring their letters and cast their lot with the church its strength would be doubled.

I offer a suggestion. Why not have a week of two weeks set apart to reach these unattached Baptists. Let it be Southwide. Let it be done unitedly. Let the full force of our denominational organization and publicity be put behind the movement. Possibly the Campaign Commission of the Executive Committee of the Convention might promote it. Pulpit and press could reinforce it. A public sentiment could be created. A holy influence could be exerted. A great appeal could be made. The Baptist conscience could be stirred. Thousands could be reached. We might name the week. Call it say "Baptist Church Letter Week" or something else suitable. Can not we do something to reach these unattached Baptists? Can we not, as it were, put a coal of divine fire on their consciences and move them to duty with God's blessing?

I make another suggestion. It relates to our young people. There are two very definite tasks which could be well performed by our B. Y. P. U. organizations in addition to what they are doing. One is to enlist them in increasing the attendance at our Sunday night services. The largest Baptist church in Holland is at a place called Staats Canal a city of thirty or forty thousand. The pastor Brother Weeninck is evangelistic and enterprising. Great audiences attend the night services and many are converted. He gave large credit to his young people. They meet at the church an hour or two before the service and divide into groups of two and proceed in all directions inviting people to the service, handing out invitation cards and by word of mouth. The method gives a very definite task to the young people and bears very definite fruit.

Another splendid service young people can render is to increase the circulation of the denominational paper. Organize them for this. Divide the membership and assign a portion to each group. Fix a definite objective. Let the pastor and deacons get behind the movement. Let the church by resolution request the young people to render this service. In these ways our B. Y. P. U. organizations would render two great services to the local church and kingdom. It would result in giving them a sense of being useful. It would lead to a new consciousness of ability to serve and stimulate interest in new forms of service. There are other forms of unused power among us, but these will suffice for mention now.

ATTENTION TENNESSEE BAPTISTS

We are now approaching the beginning of our final round-up period for the third year of our great 75 Million Campaign. Sixty percent of all pledges will be due April 30th, according to the original understanding, but in as much as the pledges were not signed until the end of the first six months, many of the Churches are counting only from that time, so we are fixing our goal at fifty percent of our pledges by April 30th, 1922, which is

\$2,300,000.00

We have received up to date a little more than forty percent of the amount pledged, thus leaving ten percent to be raised during the next ten weeks. This means that we must raise

\$460,000.00

between now and April 30th, or fall below our goal.

As the matter stands MARCH AND APRIL ARE OUR REDEMPTION MONTHS. If every pastor and Church will give some time to prayer and will make only a reasonable sacrifice, we are sure to win. Our goal for this Convention year is

\$712,644.30

Look up the record and see to it that your Church comes up with fifty percent of its original pledges.

Let Church Treasurers remit promptly all receipts and not wait until the last few days of the year to get reports in to the office at Nashville.

We cannot afford to fall below this goal, without great injury to our work.

**THE EXECUTIVE BOARD OF THE
TENNESSEE BAPTIST CONVENTION**

Lloyd T. Wilson, Cor. Secretary and Treasurer.

Christian Education

Harry Clark, Secretary, Nashville

RESOLUTIONS.

Adopted by Baptist Educational Association,
Birmingham, Alabama, Dec. 5, 1921.

Whereas, the establishing of the Baptist interpretation of Christianity throughout the world depends upon the education of the youth of this generation, fitting them to become the bearers of the Baptist message, and

Whereas, no constructive program of education in the South today can be outlined without consideration being given to standards, publicity, current support, curriculum and control.

Therefore, be it resolved,

First: That the Southern Baptist Educational Association undertake, in conformity with its constitution and with the approval of the Southern Baptist Convention, to set educational standards in harmony with the national definition of a standard college which is now in the process of formulation giving recognition and rating to those institutions which are approaching said standard.

Second: That the officers of this Association acting in conjunction with the Corresponding Secretary of the Educational Board of the Southern Baptist Convention shall make overtures to the Education Boards and to the educational institutions under the direct control of the evangelical denominations of the South looking toward the adoption of identical standards and to consider the propriety of a joint participation in a publicity campaign which will unite the evangelical forces of the South in the effort so to mould public opinion that the value of Christian education will be made a definite conviction in the thinking of our Southern people and that the editors of our Baptist papers be urged to promote the popular appreciation of our schools, avoiding whatever tends to divert attention from the important matter of intensifying the loyalty of our entire Baptist constituency to our educational program.

Third: That the Corresponding Secretary of the Education Board be requested to act in conjunction with the educational agencies in the several states looking toward the working out in each state of a permanent program in which during the period following the 75 Million Campaign, sufficient funds shall be secured for our colleges and preparatory schools in the form of current support to enable them to meet the standards which will be adopted.

Fourth. That adequate emphasis shall be placed upon those courses of study which deal with the intelligent comprehension of the Christian religion.

Fifth. That the legal control of our educational institutions should be vested in the denomination and that adequate safeguards should be thrown around the institutions so that at no time shall the radical action of a single session of the controlling Baptist body work harm to the institutions.

Sixth. That the Corresponding Secretary of the Education Board, the officers of this Association, the president of the colleges, the Secretaries of Education and other representatives in the several states shall be urged to use every means available immediately to convince our people through articles in our denominational press, through bulletins, through public addresses and through every effective agency whatsoever, that the supreme need of the hour is Christian education and the securing of a generous support of all of our Baptist schools.

Seventh. That in order to make effective the program of standardizing our Baptist schools, as set forth in the first resolution of this paper, the following shall be the procedure.

That this conference herewith directs the appointment and organization of a Conference Committee of seven men to confer and proceed upon the business of working out a general scheme for Standardization and Promotion for all the schools, colleges and universities owned by the Baptist of the South.

That the lines of procedure suggested to the consideration of this Conference Committee be as follows:

a. That it shall do its work under the auspices of the Education Board of the Southern Baptist Convention which is requested to provide for its meetings and to defray the expenses.

b. That the first essential step of the Committee be directed to securing co-operation of the State Education Boards, Commissions or Departments of each State Convention, in the general idea and purpose of such a Standardizing and Promotion organization for Southern Baptist Schools.

c. That the organization to be taken into consideration by this Conference Committee should be of the nature of a permanent Council or Commission, consisting of practical and experienced Baptist educators, which is to be commissioned by the Southern Convention.

d. That the Committee shall present at the Southern Baptist Convention in connection with the report of the Education Board a report of its work with recommendations to the Convention for authorization of such a Standardization and Promotion Council and the recommendation that the Education Board to be instructed to address its energies in co-operation with the Baptist State Educational Boards to the end of providing money to enable the schools to meet the requirements laid down for their Standardization.

e. That it is the mind of this Association that the proposed Council to be established as above indicated will seek to conform in its standards for schools to the requirements of the State school system in each State and of the National Standardizing and Accrediting Agencies.

f. That in fixing requirements of financial ability credit shall be given to schools for income other than from invested endowments.

g. That it is the ideal and purpose of the proposed scheme of Standardization and Promotion to attain the following ends:

(a) The elevation of academies and cul-

tural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

(b) The collary of this goal for which the Council will fix the standard of requirements at an advancing rate, is promotion in patience and sympathy, of campaigns for money to enable the schools to reach the standard set with a definite plan of increases in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

(c) That these resolutions were not meant to give expressions one way or the other as to whether individual Baptists institutions shall belong to other standardizing agencies.

CONFERENCE COMMITTEE.

R. W. Weaver, Chairman.
W. J. McGlothlin,
D. M. Nelson,
S. P. Brooks,
Harry Clark,
R. T. Vann,
F. W. Boatwright.

Miss Martha Campbell, the Home Economics teacher at Carson and Newman, is a delightful personality for young women to come in contact with. She never seems to grow tired with all the work that she has on her, and as the football boys can testify, after her fine banquet recently, she is always willing to take on extra burdens if she can help the college. Every Friday she runs a tea room with the aid of her young women students and the profits from this go to the further equipment of the Home Economics department.

"In every community men and women have had an opportunity now to know what Prohibition means. They know that debts are more promptly paid; that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings bank. In another generation I believe that liquor will have disappeared, not merely from our politics, but from our memories. The very words associated with it will drop out of our vocabulary; a new race of young men and women will have grown up to whom these words will have no significance."—President Harding.

Mr. William E. Young, formerly in the evangelistic work as singer, is locating with Pastor O. L. Powers and the First Baptist Church, Wichita Falls, Texas. For the past year, he has been Music Director and Financial Secretary for the First Baptist Church, Mansfield, and Pastor H. R. Holcomb, with whom he has done much evangelistic work. In many respects, especially that of finances, this is one of the outstanding churches in the country. The Texas church offers large opportunities.

THE ATONEMENT.

By S. J. H.

I note the question from J. H. Osment of Mt. Juliet, in your "D., P. and Q." Department, which were answered by "Adelphos" in your issue of February 9. The questions are such as have presented themselves to every thinking man or woman, who has earnestly desired to trust in the blood of Jesus since Pentecost. Each inquirer has had his own or an adopted theory of the Atonement, and if he is a child of the King, his theory, however weird, will eventually come to the straight-edge of faith, the Christian's Gibraltar, that cannot be shaken from its foundations.

If the editor will allow me space I'll give you my own theory of Atonement, also why God could not, according to his own laws, accept anything in payment for sin except blood, and why Jesus' blood alone could make a complete Atonement, for the sin of the Adamic race.

In nature's laws that govern the universe, there are two great forces. Each force has its opposite or negative force, with which it is constantly at war. In the world of spheres we call these forces centrifugal and centripetal. By their power, the heavenly bodies are regulated and their laws fixed. In the realm of electricity we call the forces positive and negative. They have different terms under different application but the law is the same and is literally the "push and pull" of the universe. We have all learned to recognize this law and there is not an inhabitant of this globe from Civil Engineer to house wife, who does not have to contend with these forces daily. A few illustrations will serve to demonstrate.

We have light and darkness; heat and cold; good and bad; health and sickness; righteousness and sin; life and death; and so on ad infinitum.

In order to neutralize the power of the positive or negative, we must expend the force of its opposite. In winter, when cold gets the upper hand, we apply heat to neutralize the temperature. In summer when the sun is sending its rays nearer and nearer, we almost bankrupt ourselves on ice and the electric fan. We turn on the light to expel darkness, and so on down the list.

We know that sin is death (Rom. 5:12) what is life? Moses tells us the blood is the life; Gen. 9:4; Deut. 12:23, and in Lev. 17:11 he says that the life is in the blood. Therefore, according to our hypothesis, if we overcome sin—death—we must apply blood—the life.

It is interesting to study this life-containing, body-feeding, sin-atonement fluid, the blood, with its oxygenized red corpuscles by the billions and its standing army of millions of white corpuscles, which are the soldiers on duty to protect us from the foreign invasion of disease germs. With all our boasted twentieth century sanitation and publicly taught hygiene we are still taking into our bodies daily, hourly, disease germs the enemies of health. Like Adam, we eat them (I suppose he ate them, as "Adam, had 'em") we drink them, we breathe them. We scratch our skin, and immediately the enemy swarms in at the open door. Our gallant army of white corpuscles mobilizes at once! and mass themselves about him. They build a Chin-

ese wall around his encampment to confine him to a limited space. We exclaim, "My how sore and inflamed this infection is." If the white corpuscles are successful, they battle to death the enemy within this wall, but if the enemy is too much for them, the enemy enters the blood, poisons the whole system and the result is sickness and death.

This study of the blood teaches us how dependent our bodies are upon the pure, clean, oxygenized, unobstructed flow of liquid life and the higher the percent of purity, the greater its power to overcome sickness and disease.

Adam was perfect when the God of Heaven finished him. Had he not disobeyed God, death could have had no power over him, but when he disobeyed, sin entered and death by sin. The war immediately started in Adam, sin and death against health and life. For his disobedience death was inherited by his posterity, transmitted through his blood, hence death was passed upon all men.

God immediately began to teach man the awful price of sin. When the two brothers made their first offering to God, the blood sacrifice was accepted, the other was not. The chosen people of Israel had this reminder ever before them that sin must be paid for and only the blood, the life could pay for it. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul," (Lev. 17:11.)

This law was established by Moses and practiced by the Levitical tribe throughout Israel's history for nowhere was there found a blood of such purity as to make a complete atonement.

In the fulness of time the Holy Ghost overshadowed the virgin Mary and the Christ-child was conceived by this descendent of David. He was not conceived in sin for man of the Adamic race was not His father but He was brought forth into a world where all were sinners. (Psalms 14, 2-3.)

Jesus overcame every temptation known to the human race. (Hebrews 4:15.) He never yielded nor compromised with sin in any form. He is the first and only perfect pure and holy man on earth since Adam stood in the Garden of Eden, fresh from the Master's hand, before he had yielded to temptation. Christ is the second Adam, who has come into the world to atone for the sins of the first Adam. "As in Adam all die, even so in Christ shall all be made alive." He is the perfect lamb, without spot or blemish, of which the passover lamb was a figure.

God's law of justice demanded that a price be paid equal to the debt, but the blood of animals could not be equal to man's sin. It could not balance the scales of justice. (Hebrews 10:4.)

Christ's blood was both pure and holy. Adam was not the parental ancestor of Jesus but Jehovah himself was the Father; hence death could have no power over this sinless Son of God. He said himself "that no man could take His life from Him; that He had power to lay it down and power to take it again.

Jesus poured out His blood, that was clean, pure, without taint of sin, to make an atonement that would

satisfy the justice of God; that man, through His blood, might again be at-one with God. No blood like it in its purity, was ever shed before or since. It was the only blood offered that could make an everlasting atonement; no more was needed, for God accepted the blood of His Son in full payment for sin. (Hebrews 9:26.)

Why does the blood cleanse from sin? Because it is the only positive against the negative in this great and immutable law of forces dwelt on in the beginning of this article. How is it applied to the individual? By faith. "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood" to declare His righteousness for the remission of sins that are past." (Rom. 3:24-25.)

The answer to questions two and three were ably answered by "Adelphos" and I can only repeat it. The blood offered for sin under the Levitical laws, was not taken within, nor applied to the person, as Mr. Osment seems to think. It was offered to God as a ransom for the soul that had sinned. In this manner Christ offered His blood, a literal payment for the sins of man. (Lev. 17-11.) How do we appropriate this cancelled debt to our own souls? By faith that Jesus was the Son of God, by believing that He did make the atonement; that He did rise from the grave the third day and is now an everlasting priest in the presence of God the Father. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law." (Gal. 2:16.)

Special Program at Lenoir City

By Lyman S. Pack.

I wish to mail you a program, and give a few remarks about our services yesterday. We had in Sunday school attendance (351) three hundred and fifty-one; splendid interest and read good services. Our pastor, Joe W. Vesey, is visiting his sister in Winterhaven, Fla., and in his absence, The Baraca Class of which Mrs. Vesey is Teacher, rendered a special program at the morning hour presided over by the class president, arranged by our beloved teacher. The class song, Bar-a-ca; written by Mrs. Vesey, (Tune America) was sung by about fifty Baracas. We had 85 in attendance, and over 110 enrolled.

The Sr. B. Y. P. U. rendered a program at the evening hour. Splendidly arranged, and presided over by the president, Roy C. Wallace. Special music was a feature of the Programs, morning and evening: The B. Y. P. U. song was written by Mrs. Lucille Versey Beck, daughter of our pastor. Real good service morning and evening.

Steptoe - Washington: A Miniature Tennessee in the Northwest.

By D. E. Baker.

The writer, pastor of the First Baptist church, Valier, Montana, was invited to hold special meetings with the church at Steptoe, which began January 15th. The efforts resulted in 46 additions to the church, 29 of them being baptized on February 1st. One was sick and could not be pre-

sent. Shouting aloud the praises of God was no uncommon sight. This community is 90 per cent Tennessee people, and the writer himself a native of Tennessee, felt at home with them. The church met Saturday, January 28th, at 11 o'clock with 100 present, and extended a unanimous call to the writer to become their pastor for full time. He accepted and will be on the field the first of April. It is one of the greatest opportunities we ever saw. It is ten miles any directoin to where any church is holding forth. The church will in the near future erect a \$10,000, building for worship, and to care for the large number of children and young people.

It was bad snowy weather all through the meetings but the great community crowded the house to its capacity to hear the old Gospel. Some one has said that the people of day will not listen to the old Gospel, but it is proven otherwise. The people will flock to hear it preached in its purity.

We are at this writing in a fine meeting at Oakesdale, Wash., another Tennessee community, where he served the church as pastor in 1912-13. Conversions and additions with men trembling in the balance are resulting the meetings.

We ask the prayers of our dear people of the South land in our behalf as we enter the work at Steptoe.

Revival at Coal Creek

By W. A. Carrall.

We begun on January 8th, and closed on the 22nd, what was considered by many one of the best meetings ever held with the First church of this place.

The interest increased from the beginning and the crowd grew to an overflow.

It was indeed a great joy at the close of the meeting to baptize 37 men, women and children in the pool in the presence of one of the largest congregations ever gathered in the church. Others have been baptized since the meeting.

We had a total of 66 additions by letter and baptism. And as a result the church is very much awakened.

I was assisted in the meeting by my father, M. R. Carrall, who has been preaching for nearly forty years. And also by Bro. John W. Lindsay who is a good man and a good gospel preacher.

The church has now gone to full time and moved the pastor into the splendid pastors' home where he and family are as happy as could be.

On last Friday night 50 or more of these splendid people came pouring in on us and left our tables groaning under their burdens of many, many, good things to eat. And in addition a nice table for the pastor's study.

Sunday was a good day with us; large crowds; 200 in Sunday school; fine B. Y. P. U., and splendid interest in all departments.

We are not saying too much when we say the best people we ever labored with are here.

They are indeed the most unselfish and sacrificing we have ever known.

The Lord has indeed been good to us and for all these things we thank God and take courage.

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

COMPARATIVE ATTENDANCE Sunday Feb. 19, 1922.

Knoxville, Belle Ave.	847
Maryville, First	710
Memphis, First	667
Knoxville, 5th Ave.	620
Johnson City Central	619
Memphis, Central	601
Chattanooga, First	600
Memphis, Bellevue	517
Chattanooga Tabernacle	449
Cleveland, First	447
Jackson, Second	466
Jackson, West	421
Knoxville, Lonsdale	404
Morristown, First	400
Chattanooga, Avondale	400
Knoxville, Euclid Ave.	392
Memphis, Temple	386
Memphis, Union Ave.	385
Chattanooga, Central	378
Humboldt	367
Rossville	361
Athens, First	353
Knoxville, South	346
Sevierville	341
Lafollette	340
Chattanooga, East	322
Chattanooga, St. Elmo	321
Harriman, Trenton St.	314
Nashville, Third	310
Nashville, Immanuel	307
Memphis, McLamore Ave.	303

JUST A WORD.

The Baptist young people of Texas are definitely behind a movement for Ten Thousand new subscribers for the Baptist Standard of that State. The young people of Georgia are organizing their forces to enlist Ten Thousand new readers of the Christian Index. The B. Y. P. U.'s of North Carolina have taken it upon themselves to secure Ten Thousand new subscribers for the Biblical Recorder. What will the Baptist young people of Tennessee do for the Baptist and Reflector? Brethren Hudgins and Preston have been busily engaged in Training Schools and Conferences, and the silence of their Department on our Campaign for Ten Thousand new subscribers can be accounted for on that ground. But we are counting on every Sunday school and B. Y. P. U. in Tennessee to be loyal to their paper as their organ and as a denominational enterprise.—Editor.

SUNDAY SCHOOL NOTES.

The Superintendent's Conference which met at Memphis last Sunday, Monday and Tuesday was, possibly, the most significant meeting we have ever held in Tennessee anywhere. Around 100 Superintendents gathered from all over the state and had three days of intensive conference work.

Mr. A. W. Adams came all the way from Erwin, Tenn., about 600 miles. Two came from Knoxville and two from Chattanooga. Others from Middle and West Tennessee. The program was made up of real heart talks on vital subjects. Almost every line of work was discussed, especially those things which concern a superintendent and his duties. Among the speakers were W. E. Holcomb, Tupelo, Miss., Dr. F. F. Brown, Knoxville, Arthur Flake, Baptist Sunday School Board, Dr. P. E. Burroughs, Sunday School Board, and a number of the superintendents. A full report will be given to the paper by our reporter, Mr. E. W. Weatherly, Watertown. The Conference decided that it would be best not to organize but to make it a real conference directed by a steering committee who will cooperate with the State Department in putting on this program each year. The conference meets with the churches of Chattanooga next year, February 11, 12 and 13th.

Possibly the most outstanding talk that was made at the State Conference of Superintendents was made by Mrs. W. P. Glisson, Jackson, on the "Intermediate Department—How Attain and Maintain It."

We Appreciate the space given to our State Conference by the daily press. Many of the leading papers gave liberal space and the Nashville Banner gave an editorial. The Commercial Appeal gave large space several times and sent a special reported to the church to gather the notes fresh from the platform.

The Program which was submitted by your State Superintendent, and adopted by the State Superintendents' Conference for 1922 follows:

I. Double the enrollment in the state during 1922. That means to add 150,000 to the present enrollment.

II. Double the Teaching and Office Force in the state this year. This means to add 15,000 teachers and officers to our present force.

III For every saved member of the school to win one soul to Christ thus carrying out our part in the "Win One" campaign now on.

IV. 2,000 Classes organized and registered with the Organized Class Department of the Board during 1922. This will help to accomplish all the other plans more than any one thing that can be done.

V. 100 Schools reaching the Standard and 10 to meet the requirements of the AA-1 Standard.

VI. The Installation of the 6 Pt. Record System in 1,000 Schools this year.

VII. Teacher Training planted in

every church before next conference. Where possible a regular annual Training School conducted for a full week. 5,000 awards sent out for Normal Studies alone.

VIII. Tithing taught definitely in every school through the Organized Class Activities and our quota enlisted before the end of the year.

IX. All Associations Organized into Baptist Sunday School Associations. Doing definite work along all lines outlined by the general plan.

X. 400 Superintendents at Chattanooga next February.

Note

This program is in many instances too low in its requirements. We ought to easily double our enrollment and teaching force without much effort. We now have that many church members who do not attend the Sunday school. Every one of them ought to be enlisted in the school or Home Department. Then there are some 7500 others who prefer the Baptist Faith that belong to our possibilities. Many schools have more than doubled the last few months and others can easily do so in the next six months. We are sending out an average of 20 Awards each day and if this is kept up and increased in the same proportion as last two years we will easily reach the number of awards this year.

As to the "Win One Campaign" it ought to be an easy matter to do this in the Sunday school where we have every opportunity. If the Sunday school crowd does not reach this standard how many we ever expect the denomination as a whole to "Each Win One?"

By the help of the interested ones we can make our work count more by the definite associational work than in any other way.

I think we should have a 200-school Standard this year instead of 100; 25 ought to work toward the AA-1 Requirements.

The Tennessee Baptist Encampment will meet at Tennessee College Murfreesboro, July 11 to 21. Let every Baptist begin now to plan for his or her vacation at this period and come to Murfreesboro for a ten days of real pleasure and training. The mornings will be given over to study classes in Sunday school and B. Y. P. U. Work and the afternoons to pleasure. All kinds of games will be at the pleasure of the Campers and some one will be appointed to lead in the Good Times. The evenings will be given to Singing and a Lecture by the best men to be had.

Let no one miss this great opportunity to know our Baptist People of Tennessee and help us to make this the greatest meeting we ever had in the state.

This week we have a City Training School on at Knoxville for the B. Y. P. U. and have Mr. E. E. Lee, Mr. Preston, Mr. Livingston and a number of other workers there. Miss Cooper and the writer will be at LaFollette

in a Sunday School Training School. We are expecting a great week at both places. The Chattanooga School broke a record, leading the entire South in the number taking the Senior Manual at any one school. More than 175 in Mr Lee's Class.

We are sorry to announce that Miss Lucy Cooper, our very efficient and popular Elementary leader is to sever her connection with the Department the first of March. It is generally known that she is to be married March 15 to Mr. Johnson of Knoxville. It is with real regret and deep sorrow that we lose her. She has been faithful, loyal and true in every possible way to the task assigned her and never was there a more humble Christian, a more faithful servant, a more efficient teacher and attractive personality than Miss Cooper. We have all learned to love her dearly for her own sake and to admire her for her work's sake. She goes with our heart's best wishes and prayer. She has served well and we believe that she is to become a greater servant and more far-reaching citizen when she becomes the Queen of an American Home. May her life be one of happiness and constant joy and may there go out from her home a constant influence for good everywhere and at all times.

Miss Collie writes from New Orleans: "I have just finished teaching the B. Y. P. U. Manual to a class of the Colored People from the African Baptist Church. It is one of the best I ever taught. Twenty-five will merit the diploma. We are having a graduating service next Sunday afternoon. Mr. Mosely is teaching them the Third Division of the Normal Manual."

Rev. Ponder writes from Athens: "We have had wonderful progress in our Sunday school the last few months. Had present last Sunday 331. We are trying to run the house over so we may have a larger building."

From West Jackson.

By T. F. Campbell, Church Treasurer.

West Jackson Baptist Sunday school desired to bring our Sunday school up to 400 for Sunday, February 12, and we are more than pleased to say that our mark was reached beyond our expectations. 431 in Sunday school February 12; so for Sunday, February 19 our mark is set for 500 and we expect to reach it.

No one except those who have worked in our Sunday school can realize just how our work has been blessed, for we are very badly crowded at present, notwithstanding we have doubled our seating capacity in the past year, and have made improvements on our Church that cost more than one and one-half times the cost of the building. The Lord has wonderfully blessed us, and no church on earth has prospered more than our little church.

THE BOLIVAR B. Y. P. U.

The Senior B. Y. P. U. of the Bolivar Baptist church has just closed its first year's work. Under the excellent leadership of the pastor, Rev. D. L. Sturgis, and by hard work of the members the Union had reached the Standard of Excellence by the close of the first quarter, which place was maintained throughout the year.

As a means of demonstrating to the church, the Union's growth and improvement, the pastor placed the Union in charge of the preaching service on the evening of January 15. The subject of the program rendered was "Baptist Young People Undertaking the Task," consisting of original papers, readings and musical numbers.

The Annual Training School of the church was held the last week of January, with teachers, Miss Cooper, Mr. Preston and Mr. Milton in charge. During this school the B. Y. P. U. Manual and Training in Baptist Spirit were taught, with a total of thirty-five from the Union taking the test.

The outlook for 1922 is even more promising. Interest is growing and since the beginning of the new year, eleven new members have been added. Seven of this number were enrolled at the meeting on February 5, 1922.

B. Y. P. U. HONOR ROLL OF A-1 UNIONS IN TENNESSEE.

Fourth Quarter, 1921.

Senior Unions—Piney Grove, Ardmore; Calvary, Alcoa; Bolivar; Sections No. 1 and No. 2, Jackson; Second, Jefferson City; Central, Memphis. Junior Unions—Watertown.

I CAN

spend thirty minutes each week looking up the topic of the meeting in the B. Y. P. U. quarterly and quietly thinking it over;

profitably spend fifteen minutes each day reading over the Daily Bible Readings;

be regular and prompt in attendance and invite others to go with me;

take part in each meeting;

go promptly to the services in the church and invite my friends to go with me;

try and make strangers in the B. Y. P. U. meeting or at the church service any helpful suggestions that occur to me, that I think would benefit our Union;

always speak well of our Union and its members;

feel a personal responsibility in the success of our work

WILL I DO THESE THINGS?

Read Phillippians 4:13.

(Resolutions adopted by the B. Y. P. U. of First Baptist Church, Memphis.)

A WIDER VISION OF SUNDAY SCHOOL WORK.

By A. L. Bates.

When we begin to study church problems, we find this sad condition: only 70 per cent of the Baptist churches of the South have a Sunday school. It is not enough to lead a person to Christ, but teach him the commandments, develop him in the work of the Master. In order to educate our force we must enlist them—hence enlarge our schools, train our

teachers. So many schools today have teachers that are limited in education and the best we can have unless we go to work to educate them. Think of this first. The child of today, especially in our town schools, gets but 30 minutes teaching per Sunday. That is only 25 hours a year. Now with poorly prepared teachers, what shall we hope for that boy or girl, as a Christian worker, unless something is done.

I. There should be a winning to Christ of the lost.

II. Every member of the Sunday school in church and every member of the church in Sunday school and enlisting in giving to God's cause. It is alarming to see the present generation: how little they know of God's Word. It would be a great thing during vacation, if our churches would put on a campaign like this: have a Bible school running from 9 a.m., till 12 m., for 30 days with some good teacher, would take care of the situation, and move the difficulty.

Then with the Teachers Training Courses in our churches, we would soon have a people that would not fear any task for the Master.

THE BOY WHO LIVES NEXT DOOR

By S. E. Kiser.

The boy who lives next door

Has freckles on his face;

His ears are red and hang

Away out into space,

And when I hear a dog ki-yi

And see it flee in terror, I

Can quickly guess the cause—

'Tis merely that one more

Poor little victim knows

A boy resides next door.

He runs across the lawn

I've nursed with jealous care,

And, in the summer time,

Knocks down the flowers there!

It seems to give him pure delight

To yell around with all his might,

And every week or so

A pebble finds its way

Against a light of glass

For which I have to pay.

He has no teeth in front,

His hands are cracked and brown,

Twice he has nearly burned

Our summer kitchen down!

He calls to people, "Hey! Watch out!"

And when they jump he whoops

about—

I used to think if God

Would take him from below

Up to the sky I'd try

To bravely bear the blow!

The little child whose love

Is all to me, one day

Was stricken suddenly

When I was far away—

The boy who lived next door forgot

To yell around, but ran and brought

The doctor to the bed,

And when I came, at last

Shrank from me with a look

Of pity as I passed!

The boy who lives next door

Brought in his tops and gun,

And pocketful of trash

To please our little one;

He played beside my darling's bed,

Turned cartwheels, and stood on his

head,

And God was good to me—

Let's wait awhile before

We utterly condemn

"The boy who lives next door!"

ORPHANAGE NEWS

W. J. STEWART, Superintendent

Nashville, Tenn. Box 3

Located 12 miles south of Nashville, on Franklin Road

The Executive Committee of the Orphanage at a recent meeting employed Daugherty & Gardner as architects for the Administration and Baby Annex buildings. The plans for these buildings will be ready for final approval by the Board in a few days. We expect to break dirt for both of these homes by March the first.

Four additional children have come to the Home in the last two weeks. Three of them were from Trenton and one from Trezevant. There are 135 children in the Institution at present. We are crowded. Applications to take children come to us nearly every day in the year. We can take but few of them for lack of room. To relieve this embarrassment the Baby Annex building will be pushed to an early completion.

The attics of the Barton, Cheek and Eastman buildings are being furnished for dressing rooms and lockers. When completed there will be an individual closet for each child in these buildings. The rooms have steam heat and electric lights. The work is being done at the minimum expense as all of the material, including more than 100 doors have been bought at a very low price at the powder plant.

Mrs. J. G. Estes, Matron at the Barton building, has returned from a visit to her brother-in-law's, Rev. O. P. Estes, Clarksville, Miss.

Miss Margaret Galloway, music teacher in the Orphanage, is happy over the new piano added to the equipment of her department. This high-class investment is a special gift.

Some Baptists of the state are urging the management to convert our Home into a Home-finding Society. If this is to be done we do not need any more equipment than we have at present. I am glad to say that the Board has gone on record affirming its belief in the work we are doing as a Home and will continue to do the same character of work in the future.

We are very glad to report that Mrs. Lula H. Whitfield, matron of the Baby building, is back again with us. She underwent an operation for appendicitis at the Woman's Hospital three weeks ago. Her co-worker and the children all missed her capable and understanding management, and are certainly glad to have her again with us.

Miss Helen Cullen, of Peabody College, Nashville, is devoting Monday afternoon of each week to the teaching of sewing and expression. She has two classes of enthusiastic girls. Miss Cullen is giving her services free and we deeply appreciate that fact. She is a young woman of charming per-

sonality, and we feel that it is an inspiration to the girls of the orphanage to have her associated with them.

On account of ill health, Mrs. Laura G. Taylor, housekeeper of the Baby building, has left the institution, and has gone to make her home with her daughter in Blue, Mountain, Miss.

High School

Helen Vantrease, Teacher.

Second year—Madelaine Burnett, Annie Reid, Drucy Trenary, Lucille Cook, Lucy Cook,

First year—Frank Doxey, Charles Shehan,

Grammar School.

Vera Bowman, Teacher.

Sixth Grade—Mary Lee Crouch, Elsie Center, Mildred Jeffries, Emily Goins, Emma Lee Marcus, Hubert Shoulders, Willie Joe Doxey, Boyd Smith.

Fifth Grade—Gertrude Welch, Ruby McGlohu, Mary Sue Session, Lee Eaton, Edith Madden, Joe Gregg, Durene Center, Mabel Marcus, Elizabeth Whitfield, Marie Wheeler, Martha Underwood, Mae Taylor, Thompson Blanton, Alonzo Jeffries, Gertrude O'Dell.

Fourth Grade—Ella Mae Workman, Gwendolyn Jeffries, Evora Center, Alma Lee Griffith, Hilda Doxey, Lillian McGlohu, Hoyt Goins, Edward Blanton, Malcolm Byrd, Martin Mayton, Ralph Bingham.



An Easter Service For Baptist Sunday Schools He Giveth Life



THIS is a new service by Edith Sanford Tillotson and C. Harold Lowden, who have collaborated on some of the most popular services ever issued. This is one of their best. We commend it to those schools desiring an out-of-the-ordinary service; one that is built

rather than thrown together.

\$6.00 a hundred. \$3.25 for fifty

80 cents a dozen. Sample copy, 7 cents

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We are Counting on Every Officer of Every Woman's Missionary Society in the State to Co-operate in the Campaign for Ten Thousand and New Subscribers for Baptist and Reflector.

WOMAN'S MISSIONARY UNION

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

HOW WE STAND.

To be given and reported before April 30, \$146,655.08. Let us do our best. See that failure to reach our goal is not laid at your door, dear W. M. U. workers.

An interesting letter has come from Olive Edens Abeokuta, Africa. We will publish extracts from it as soon as we can give space to it.

We are glad to have this item from the Y. W. A. of Carson-Newman:

Mrs. McLure's Visit to Carson-Newman

Wednesday morning, January 25, we were greeted at the chapel hour by Mrs. Maude R. McLure principal of the W. M. U. Training School. She talked to us about the door through which we must pass in order to enter the Training School. "This door," said Mrs. McLure, "has three keys. They are: first, physical fitness; second, mental fitness; and third, the call of God."

Wednesday evening at 7:00 o'clock, Mrs. McLure spoke to the College girls, in the parlor of the Sarah-Swann Home. She told many interesting things about the Training School which made us long for the time to come when we would be prepared for entrance.

Mrs. McLure had a heart-to-heart talk with the Y. W. A. girls, who are especially interested in personal service.

When she left Jefferson City, Thursday morning, we saw her leave regretfully. We know that her visit was beneficial and hope that she will visit us again.

Ethel Lewis,
Secretary Y. W. A., Carson-Newman College.

FIELD NOTES.

Field Notes.

Thursday, February 7, the Concord Woman's Missionary Union met with the Murfreesboro church; the Superintendent, Mrs. W. G. McHaffey, presiding. Mrs. A. L. Todd, president of the hostess W. M. S. led the devotional and welcomed the visitors, Mrs. S. P. DeVault responding. Five churches were represented—Eagleville, having eleven, carried away the banner for attendance, Antioch with seven came second. The pennant won for largest attendance at the State meeting in November is to be held by Eagleville for three months on the largest percentage attendance. Ten organizations reported. Mrs. Wilkinson gave a reading. Miss Arline Wright of the fellowship society gave a splendid talk on Our New Mission Fields. Mrs. DeVault brought an earnest message on "The Importance secretary was asked to speak on "How

We Stand." A responsive audience heard the message.

Miss Helen Lowe made a good talk on "Why a Y. W. A.?" giving convincing reasons. Mrs. E. L. Atwood's theme was "The Unspeakable Gift." of Paying Our Campaign Pledges. A quartet sang, "Jesus Will." Miss Emma Leachman field worker of our Home Mission Board, stirred all hearts with her burning message.

After a bountiful lunch served in the basement of the church, Mrs. J. D. Smith led the devotional period. Your We always expect something good from Mrs. Atwood and were not disappointed. The demonstration by the Sunbeams led by Mrs. H. J. McGuire was splendid and greatly enjoyed. Miss Leachman and I were guests of Tenn. College and appreciated the privilege of meeting the girls in the chapel after the evening meal when Miss Leachman spoke to them. Then I had a conference with the cabinet of the Y. W. A. talking over practical matters. The student body has the one organization with its group leaders and varied departments and committees. We enjoyed the college songs at chapel Wednesday morning. It is always a joy to be in Tenn. college.

Duck River W. M. U. met with Shelbyville the 8th. These meetings with others being postponed in order to have Miss Leachman present. Mrs. Robert Curtis, superintendent, had her morning program well under way when we arrived. We were joined at Wartrace by a large delegation. A good crowd from eleven of the churches. Mrs. Curtis, the new superintendent, knows how to make a meeting move. 78 representing these churches with 15 visitors, not counting the small children.

Mrs. Thompson reported the state meeting. Brother Ladd pastor at Tracy City, a mountain town, spoke of his work.

The society at Big Springs aided by some others gave the playlet "Aunt Tillie's Tithing Band." Mrs. Curtis as Aunt Tillie and the others, especially the Sunbeams making it very attractive. Here zone secretary spoke along general lines. We had to hurry as we were due in Chattanooga for the Ocoee meeting at the First church on Thursday and must needs get the evening train. Here although the clouds were hanging low, 17 churches were represented by 200; among them eight from a new society at Daisy. St. Elmo winning the banner for attendance. The statistical secretary, Mrs. Reed gave reports from 39 organizations and 42 reported to State Treasurer last quarter. Each organization reading its personal service report.

Miss Leachman's message was well received. A surprise feature of the morning was the presentation of a

beautiful corsage bouquet expressing love and appreciation of the Ocoee women for your unworthy secretary. Unworthy of the words spoken by the superintendent for the women, but very appreciative of them. It helps to smooth the way and cheers the heart of the worker. I love them every one, it is always an inspiration to be in the Ocoee meeting. Miss Leachman was also decorated. Mrs. John W. Inzer led the morning devotional and Mrs. J. N. Monroe, of Tyner, the afternoon period. Of course the lunch served cafeteria style was a pleasant feature always enjoyed.

Your secretary was given a good hearing in the afternoon on "The Campaign Conditions." Mrs. Moffat gave a splendid talk on Sunbeam work after a playlet given by the First church Sunbeams, which was very good indeed.

For the evening meal, we, with Mrs. Robinson were guests in the hospitable home of Mrs. W. A. Wilkins. An early train must be taken to reach Doyle, our next engagement. Mrs. A. P. Johnson meets us and at noon we are guests in the dormitory at Doyle Institute. Being Friday we are scheduled to speak to the students of the school.

It was indeed a pleasure to look into the bright faces of these girls and boys. After they are dismissed for their society meetings and band practice we meet the women of the Missionary society. Supper with Mrs. Johnson then a meeting at the church. They have gathered, men, women, boys and girls; again we present our work, Miss Leachman speaking of our Home Mission work. We are glad to know the faculty and students of this Home Mission school, one of the six in Tennessee. It is our purpose to visit others in the coming days of February. Read Home and Foreign Fields for Miss Leachman's report of these visits and some of the needs of these schools. Our prompt payment of Campaign pledges will make possible some improvements in that equipment, very much needed. These boys and girls deserve better than they are getting.

M. B.

Standardizing the Ministry, A Travesty.

Rev. J. W. Slaton.

I note the action of the recent New Jersey Baptist convention on the subject of standardizing the ministry in that State. This Jersey convention has assumed the role of sponsor with authority to regulate, educate, standardize and ordain the ministers and missionaries employed, located, and sent out by said convention. I call attention to the fact that other conventions on the coast have taken such steps or have at least made an effort to take to themselves the authority to ordain all preachers who are to preach in said convention. But in this case (I refer to the Oregon convention at Portland two years ago) was voted down. But straws show

which way the wind blows and these moves on the part of conventions show the trend of the times and purpose of these state organizations to ultimately and completely control the ministry and the churches. Was it not just such spirit in the early centuries which crystalized and centralized the authority to control the ministry and the local churches that ultimately and speedily grew into the great papacy and Roman Catholic church? Were not these preachers and churches in their earlier history New Testament Baptist churches? Were they not at first instituted by the Apostles? And did they the leaders not depart from the faith and assume the role of "dictator" and suppress the liberty of the weaker ministers and the churches? What, sir, has been the result or fruit of such a system? Every one knows what has come to Christendom and the world through the Roman Hierarchy. Are Baptist conventions drifting in the channels? The breakers are ahead! I would not be understood to be opposed to conventions or committees provided these bodies be subject to the will of the churches and be used as the servants of the servants of the churches, but when conventions and committees or boards seek to lord it over the churches and assume the role of dictators and ordainers of preachers, etc., as the following resolution and action approved by the New Jersey Baptist convention, then it is time to call a halt; for if this tendency continues ere long the local Baptist church will not be allowed to organize or ordain ministers at all, and even now pursuant to the following resolution, the churches in New Jersey are not allowed to ordain or hire a pastor if they would receive help from the convention. Resolution: The convention will decline to engage or continue to employ any missionary, or aid any church in the support of a pastor who after January 1, 1922, may be ordained without having met the requirements of the convention. A permanent convention committee consisting of one from each association and to serve for one year shall constitute the committee on pastoral education and ordination." The resolution speaks for itself.

Now for a few questions. Which was first the churches or the conventions? Where do we read in the New Testament about conventions anyway? What chapter and verse tells us about conventions having authority to standardize and ordain the ministry? Who ordained preachers in New Testament times before there were any conventions or associations, or Methodist conferences? What standard will the Jersey convention set up for its ministers? Will it be a better standard than Christ has given Baptists in the New Testament? Will the Jersey convention ask all of the pastors and missionaries to resign, surrender their ordination credentials and come before

this convention committee for a new ordination and standardization before they can hold a pastorate or do mission work? Will the churches be asked to close shop until this new committee machine can grind out a new supply of pastors and missionaries? Would it not be as reasonable and as scriptural and Baptist to ask all of the pastors to surrender their ordination and pastorates as to assume to prevent churches in the future (after January 1, 1922) from choosing and ordaining their own pastors? Suppose this Jersey Convention fixes a standard for its pastors and missionaries different and unsuited for other conventions and churches, then would all good preachers and pastors coming into New Jersey have to surrender their credentials and be ordained again and "standardized?" Such will annul the authority and the act of Baptist churches given them by Christ the Head of the church, would it not? Will not such an act tend to keep good men from entering the ministry? Will not this action by the Jersey convention keep God's called and Spirit-filled men out of the ministry because, probably, they could not measure up to the standard set up by the committee? Which will count most with the convention, the spirit-called and spirit-filled man of God, or the intellectual qualifications—which? Will it be a moral standard (I believe in high morals) or a spiritual standard and power? Will it be the standard of Paul in 1 Cor. 2: 1-5? Paul had a good standard; do Baptists need his standard today? Are the churches satisfied for conventions, like Methodist conferences, to ordain their pastors and missionaries? Will they accept as scriptural and Baptist the ordination and the ordinances performed by these convention-ordained men? For my part I cannot accept as scriptural and proper such ordinations and ordinances. Who gave the conventions the ownership of the ministry and the churches? Do the conventions own the churches, or do churches own the conventions, which, please? Which has the priority and scriptural sanction? Did Jesus give the commission (Matt. 28: 16-20) to conventions or to his church, which? Has Jesus taken the authority out of his churches after 1900 years and given it to men made institutions only? Has Jesus, the Head of the church, just discovered that it is wiser and better for conventions to ordain and "standardize" the pastors? Whose money supports the cause of Christ, is it the money of the convention or the churches? Would the convention exist if all the churches were to withdraw their support? Then should the right to ordain pastors and missionaries be taken from the churches and given over to the convention committee to perform after their own standard? Will all men who do not come before this committee and measure up to the standard set by the convention be ruled out of the ministry? Did not God call and ordain preachers before there were any conventions? Who was the first Baptist preacher and who sent him forth to preach? His name was John. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying Repent ye; for the kingdom of heaven is at hand," (see Matt. 3rd chapter). "There was a man (preacher) sent

(ordained) from God, whose name was John." (See John 1st chapter). Who ordained this first Baptist preacher, and who set the standard for him? There were no conventions neither churches, then, but God sent him to preach and baptize. Who should call preachers today, God or conventions? To whom did Christ give the commission (Matt. 28: 16-20) to his church, or to conventions which were organized nearly 1800 years later than the church? Who ordained and set us the standard for the Twelve, Christ, or the convention? (See Matt. 10: 1-5; Mark 3: 13-19; Luke 9: 1-5). Who ordained, appointed the seventy evangelists, Christ or a convention committee? See Luke 10: 1-29. Christ set the standard for the Seventy. Read the reference closely. What about that Baptist preacher called Paul, of whom we read so much in the New Testament? Who called him into the ministry? Read Acts 9: 1-18. Christ called Paul to be a preacher. Did the convention ordain Paul and set the standard for him? Was Paul not ordained by the church at Antioch, and were not the prophets and teachers (elders, pastors) Barnabas, Simeon Lucius and Manaen the presbyters, authorized by the Holy Ghost, called on to ordain Paul and Barnabas? They were all in a church at Antioch, and not in a convention capacity. Who ordained elders, or pastors in the churches, convention committees or Paul and Barnabas? See Acts 14: 23. All the churches were consulted and were willing, the preachers acting as a presbytery as Baptists should do today. If the Twelve, the Seventy, Paul, Barnabas, Timothy, Titus and the elder or pastors there ordained (see 1 Tim. 2: 7; 3: 1-13; 4: 14; 5: 22; 2 Tim. 2: 2; Tit. 1: 6-9) were to seek a pastorate in New Jersey these mighty men of God would have to submit to the committee, surrender the credentials and standard and accept that of the convention. A dilemma and a predicament which would make angels weep were it to happen.

Dayton, Washington.

Obituaries

Garrett: On December 3rd, 1921, the Death Angel came and took from us Mrs. Pearl E. Garrett, wife of Prof. Glenmore G. Garrett, our dear sister and co-worker, she will be missed in every department of our church work, more especially in our W. M. U.

The Lord only can raise one up to fill her place. She was a devoted Christian and church worker, giving freely of her time, her strength and means. She loved the things that were pure, noble and elevating. Her thoughts and plans were constantly for others, she was a devoted companion, a loving mother, and a kind and thoughtful neighbor.

We laid her to rest in Glenwood Cemetery, she rests as one who has labored all day and lain down to sweet repose as the shades of night appear, but it is only her body that sleeps, she has stepped beyond the tomb into the land where loved ones met to part no more, where lights never grow dim, and all tears are wiped away.

Therefore: Be it resolved, that we

now in humble submission to the will of our Heavenly Father, Who doeth all things well, we note with sadness the loss we have sustained, and we extend to her family, and kindred, our deep sympathy in their grief and loss, and commend them to our Heavenly Father, Who alone can comfort in this great bereavement.

Resolved: That a copy of the resolution be given the family and the same be sent to the Baptist and Reflector, and also made a part of our church record. Mrs. G. N. Gill, Mrs. W. S. Bryant and Mrs. A. O. Child, Committee.

B. Y. P. U. Work in Nashville.

By Lillian Phillips.

Our city B. Y. P. U. has a more effective organization than it has had for some time. This is due largely to the efforts of the officers and other members of the various B. Y. P. U.'s to perfect the local Unions, also to the deep interest and wise leadership of our President, Mr. Monroe Clifton. When the leaders of any organization put real life and Christian spirit into their work, the entire organization takes on new life and the desire and determination to really perform duties becomes contagious.

There is now a B. Y. P. U. in every church in the city, one new Union having been organized and two reorganized within the past few weeks. The extension Committee, of which Mr. Earnest Stoddard is Chairman, has mapped out some work which, we believe, will bring the various Unions in closer touch with each other. The entire city has been divided into four sections, with a group leader over each section, whose duty it is to visit the Unions in his particular section from time to time, see what progress they are making, render any service needed and report

to the Executive Committee of the City Union each month. This committee is also planning to extend its service to the nearby country churches in Davidson county and help young people in anyway possible for the advancement of B. Y. P. U. work.

Our opportunities in the B. Y. P. U. field of service in this city and county are boundless and it is a crime against ourselves, our church and our Master to neglect them. We have disappointments and difficulties to meet in this work as in everything else. Some of our members are very indifferent toward the work, but let us not be "quitters." Paul says: "Be ye steadfast, unmovable, always abounding in the work—of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

One of our chief purposes this year is to make every B. Y. P. U. A-1 before the Convention. Is this a big task? No! not if every member would let his conscience guide him in doing his duty. We are also looking forward to our city-wide training school in April and the spirit and interest already manifested indicates that it will be the greatest in our history.

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PASTORS' CONFERENCES

NASHVILLE.

Mt. View; F. P. Dodson, pastor; "Some Characteristics of a Christian." Calvary; W. H. Vaughan, pastor; "Victory By Faith" and "The Precious Blood;" in SS, 75; BYPU, 25.

Centennial; L. P. Royer, pastor; "Father's Part in Building an Ideal Home" and "The Accusing Moses and 'The Intercessory Christ;" received for baptism, 1; by letter, 2; excellent day; good SS and BYPU's.

Macedonia; C. C. Ramsey, pastor; "The All-Conquering Name" and "Ingratitude;" held funeral service for Luther Gwoltney on Thursday; Brother Gwoltney was one of the most prominent members of Hickman church; was Superintendent of the SS.

Grace; T. C. Singleton, pastor; "Jesus: The Good Samaritan" and "Night Dreams;" by letter, 1; professions, 3; in SS, 223; BYPU, 24; Jr. BYPU No. 1, 22; No. 2, 16.

North Edgefield; A. W. Duncan, pastor; "Stewardship of Life" and "Christ's Compassion for the Fallen and Outcast of Earth;" in SS, 189; BYPU's, 68.

Third; C. D. Creasman, pastor; "Peter Watching for the End" and "The Seven Seals;" by letter, 2; in SS, 307; BYPU, 28; Jr. BYPU, 47.

Immanuel; Ryland Knight, pastor; "Counted Faithful" and Gipsy Smith Meeting; received for baptism, 1; in SS, 310.

Eastland; O. L. Hailey, pastor; "Reasons for Giving" and "Origin of the Devil;" in SS, 252; BYPU, 60.

Seventh; Edgar W. Barnett, pastor; "Essentials of a Great Church" and "A Prayermeeting Attended by Millions;" by letter, 1; SS, 148; BYPU, 34.

Judson Memorial; C. F. Clark, pastor; "The Goal of Sanctification" and "The Sting of Death;" baptized, 1; by letter, 5; in SS, 184; BYPU, 27; Jr. BYPU, 17; Int. BYPU, 27.

Edgefield; W. M. Wood, pastor; "The Christian's Motto" and "The Soul-Winning Church;" received for baptism, 2; by letter, 1; professions, 2; in SS, 262; BYPU, 52; Jr. BYPU, 46; preached at Orphan's Home.

Belmont Heights; Geo. L. Hale, pastor; "The Sacredness of the Secular" "If I Were a Woman?" in SS, 207; BYPU, 18; Jr. BYPU, 20; two good audiences, splendid interest; pastor preached in the afternoon at Roger Williams University; had a great time.

KNOXVILLE

Mt. Olive; T. G. Davis, pastor; "On the Mountain with Jesus" and "The Life of Jesus;" 179 in SS, 24 in BYPU.

Pow Pow Hollow; G. F. Langston, pastor; St. John 17:26 and "Ever Lasting Salvation;" 85 in SS; good day.

Smithwood; Chas. P. Jones, pastor; "The Call of Life" and "The Devil's Preface—If."

Mountain View; W. C. McNeely, pastor; "Citizenship" and "What Is Your Life;" 186 in SS.

Inskip; W. M. Thomas, pastor; "Comfort in the Shepherd's Staff" "The General Judgment;" 104 in SS; 34 in BYPU.

Grove City; D. W. Lindsay, pastor; "Who are Christians?" and "Helping the Helpless;" 200 in SS, 1 baptized 15 in BYPU.

Lonsdale; W. A. Atshley, pastor; "The Results of a Genuine Revival" and "Uncle Sam's Finest Crop;" 404 in SS, 149 in BYPU.

Concord; S. G. Wells, pastor; "The Word Made Flesh" and "Kissing Your Mother-in-Law."

Washington Pike; J. A. Lockhart, pastor; "Christian Work" and "Four Kinds of People;" 109 in SS, 2 by letter, 58 in BYPU; we had a great day.

Immanuel; A. R. Pedigo, pastor; "Lot and Sodom" and "God Our Stronghold;" 200 in SS.

Central of Bearden; Robt. Humphreys, pastor; Matt. 5:10; John 7:17, evening services dismissed in interest of revival at Presbyterian church; 112 in SS; 48 in BYPU.

South Knoxville; M. E. Miller, pastor; "Wounds of Jesus" and second-half morning subject; 246 in SS.

Central of Fountain City; "The Lord's Jewels" and "A Happy City;" 253 in SS; 75 in BYPU; fine congregation.

Oakwood; R. E. Grimsby, pastor; "The Preeminence of Christ" and "Identity in Heaven;" 265 in SS; 78 in BYPU; 152 Bibles in SS.

Lincoln Park; L. W. Clark, pastor; "What God Promises to do for His People" and God's Love;" 243 in SS, 2 by letter, 60 in BYPU; splendid day.

New Hopewell; R. E. Rule, pastor; "Witnessing for Jesus" and "My Appreciation of Church Membership;" 3 by letter; good BYPU.

Dameron Ave.; C. J. Burnett, pastor; "The Booming Fig Tree" and "Bless is He that Oometh in the Name of the Lord."

Fountain City; Neill Acuff, pastor; "Abraham's Son Isaac" and "The Tribute Money;" 186 in SS, 1 by letter.

Euclid Ave; J. W. Word, pastor; "The Listening Ear," and "The Wounds of Jesus;" 392 in SS, 1 baptized; great day.

Gillespie Ave; J. K. Smith, pastor; "The Meat Offering" and "Naaman, The Leper, Healed;" 291 in SS, 1 for baptism, 58 in BYPU; good attendance at each service.

Fifth Ave; J. L. Dance, pastor; "A City and Its Sins" and "The Story of Haaman;" 620 in SS, 7 by letter, 1 baptized.

Bell Ave; James Allen Smith, pastor; "What is a Christian?" and "The Iron Did Seem;" 847 in SS; 4 baptized, 6 by letter.

CHATTANOOGA.

St. Elmo; U. S. Thomas, pastor; preaching morning and evening by pastor; 321 in SS.

Chamberlain Ave; G. T. King, pastor; "The Uplifted Christ" and "The Great Physician;" 145 in SS; 1 baptized.

Tabernacle; T. W. Calloway, pastor; "The Blessed Hope" and "The Ax that Swam;" 449 in SS, 3 baptized.

East Chattanooga; J. N. Bull, pas-

tor; "Divine Healing" and "The Jews;" 322 in SS, 1 by letter.

First; Jno. W. Inzer, pastor; 600 in SS; gave over both hours to the John Brown revival campaign.

Central; W. L. Pickard, pastor; 378 in SS.

N. Chatta; W. S. Keese, pastor; "Struggling or Seeking;" 134 in SS; morning services called off for evangelistic services at Tabernacle.

Highland Park; J. B. Phillips, pastor; no services on account of Union revival meeting; 253 in SS.

Woodland Park; Jas. N. Poe, pastor; preaching in morning by Rev. Zan Earker, in evening by Rev. Geo. B. Marchbanks; 129 in SS.

Harrison; Morgan, pastor; address in morning by H. D. Huffaker on "The What, Why and How of SS. Work;" 60 in SS; Institute in afternoon.

Battlebrough "Making the SS. Grow;" 35 in SS; will start teacher training class at early date.

Ridgedale; W. E. Dorris, pastor; "Christ's Mark of Distinction" and "God Shall Supply Your Need;" 173 in SS.

Chickamauga; Geo. W. McClure, pastor; "Building a Great Church" and "The Trial of Jesus;" 166 in SS, 1 baptized, 2 by letter.

Spring Creek; L. H. Sylar, pastor; "Life a Foundation" and "Shining Your Light;" 106 in SS; perfect BYPU report.

Rossville; J. B. Tallant, pastor; "Humbledness" and "Where Art Thou;" 361 in SS.

Daisy; J. A. Maples, pastor; "Lost Power" and "Spiritual Dead Raised;" 65 in SS; fine spiritual services; good BYPU.

Avondale; W. R. Hann, pastor; Jesus and His Own" and "The Judge;" 400 in SS; 5 baptized, 1 by letter, 2 conversions.

East Dale; Pettitt, pastor; "Faith as God Sees It, and as Man Sees It" and "A New Heart and A New Man;" 83 in SS.

Oak Grove; J. N. Poe; "Why Do Men Pray" and "The Power of Purpose;" 120 in SS.

Birchwood; J. N. Monroe; "The Christian's Equipment;" 86 in SS; Preaching at Salem at evening hour.

Cleveland; C. E. Sprague, pastor; "Trained Leadership" and "And Peter;" 447 in SS.

MEMPHIS.

Prescott Memorial; Jas. H. Oakley, pastor, preached at both hours. 151 in SS. Three good BYPU's.

Central; Ben Cox, pastor, preached at both hours to large congregations. In SS 601. Baptized 1. Good day.

Speedway; Pastor, J. O. Hill preached morning and evening and in afternoon at Co. Home. Splendid congregations and deep interest. 114 in SS.

Temple; J. Carl McCoy, pastor. "Dying to Live" and "Repentance" In SS, 386. Received by letter, 6; for baptism, 1; four good BYPU's. Church greatly blessed by State S. S. Conference.

Bellevue; W. M. Bostick, pastor. Dr. T. J. Henderson spoke, "Stewardship of Life" and "Our Accomplishments on Foreign Fields." Tither's Rally afternoon at 3:00 o'clock. In SS, 517; 2 additions by letter.

Merton Ave.; Carl Monroe O'Neal, pastor. "Christ-like Living" and Soul-Winning." In SS, 195; in BYPU's, about 100. Good day; great congregations.

McLemore Ave.; Furr, pastor, preached at both services. In SS, 303.

Boulevard; J. H. Wright, pastor, preached at both hours. One forward for prayer. In SS, 190; three good BYPU's Church decides to build. Lots of "flu" in community. Pastor and wife up from "flu."

Baptist Hospital; M. D. Jeffries pastor, spoke at Inspirational meeting, Central Ave., Saturday evening, on "The Security of the Believer." Supplied Court Ave. Presbyterian church Sunday morning and for D. I. N. Strother, Seventh St. church, in the evening New Nurses' Home occupied on Monday.

First; Pastor Broome preached to fine congregations. In SS, 667. Unions all well attended.

LaBelle; D. A. Ellis, pastor, spoke at both hours in SS, 285. Received by letter, 4. BYPU well attended.

New South Memphis; Rev. W. L. Norris, supplied both hours. "The Church" and "Though He Slay Me, Yet Will I Trust Him." In SS, 80. Good crowd at night.

Central Ave.; W. L. Smith, pastor. Fine day closing the Inspirational meeting at our church. Dr. Hooker preached 11 A. M., on "Tithing." Pastor preached at night. In SS, 63; For baptism, 1. Much "flu."

Brunswick; J. C. Schultz, pastor, preached to appreciative congregation. The brethren are getting ready to build.

Endora; J. C. Schultz, pastor, preached both hours to fairly good congregations. In SS, 47. W. M. U. doing fine work.

Greenland Heights; Pastor Lovejoy spoke at both hours. In SS, 37. Good congregations, especially at night when much interest was manifested.

Calvary; W. F. Dorris began his work as pastor. Good services, both hours. In SS, 175; splendid BYPU. Received by letter, 2. A fine spirit of optimism seems to prevail in our membership.

Highland Heights; Fine day Sunday. Pastor preached morning and evening to fine congregations. Started subscription for additional Sunday school rooms. In SS, 172; in BYPU's 87.

Union Ave.; Pastor H. P. Hurt spoke at both hours to large congregations. In S, 385; 1 by letter.

Bartlett; O. A. Utley, pastor. "Christ Died, the Just For the Unjust, That He Might Bring Us to God" and "Am I My Father's Keeper?" Good day.

MISCELLANEOUS.

Athens First; J. H. Ponder, pastor. "The Challenge to Manhood" and "Wisdom Seeking, Worshipping, Giving." In SS, 353.

Crossville; W. C. Creasman, pastor. "True Greatness" and "An Old Witch." In SS, 87; in BYPU, 33.

Vance, Ala.; Evangelist R. D. Cecil supplied Sunday morning and evening. In SS, 60.

Baptist Tabernacle, Lenoir City; A. B. Johnson, pastor. "Superstructure" and "Who is This Splendid Congregation?" 2 additions by letter; one for baptism; baptized 4 at evening service.

Maryville First; J. R. Johnson, pas-

tor. Morning service was in charge of the Kiwanis Club, Dr. Gillingham as preacher. Large attendance. Mr. Jester, a ministerial student, preached in the evening on the second coming of Christ. In SS, 710; Mens' class, 221. The pastor is at Jefferson City conducting a revival at Carson-Newman College.

Loudon: J. H. O. Clevenger, pastor. "I Will Not; and Did. I Will, and Did Not." and "Caught in a Net." In SS, 155. Special music; great congregations. A splendid day.

South Pittsburg: Paul R. Hodge, pastor. "The New Testament Mode of Baptism" and "Some Reasons Why Men Do Not Believe On Christ." In SS, 124.

Mine City, Ducktown, Tenn: Rev. D. A. Welch, pastor. "The Anti-Christ" and "The Great Tribulation." In SS, 247. Received by letter, 2.

Boonville, Ducktown: G. W. Passmore, pastor, Turtletown, Tenn.: Preaching first Sunday and Saturday night before. M. V. Gibson S. S. Supt. Is SS, 80. 1280 chapters read last week.

Jackson Second: E. K. Cox, pastor. "Dead versus Living Faith" and "Dying in Iniquity." Meetings will continue throughout the week, Dr. Lloyd T. Wilson preaching. In SS, 466; in Sr. BYPU, 85; in Jr. BYPU, 50.

Humboldt: E. H. Marriner, pastor. "The Praise of Men versus the Praise of God and "The Truth About Heaven." In SS, 366; in BYPU, 83; in prayer meeting, 74.

Dyersburg: F. J. Harrell, pastor. "Let Your Light Shine" and "The Rich Man and Lazarus." In SS, 295; in BYPU, 27; in Jr BYPU, 55; in Baraca class, 64; in T. E. L. class, 58.

Orlinda: T. W. Gayes, pastor. "Faith and Missions" and "World Situation." Recently assistant in a most helpful meeting at Gallatin. Last week the pastor spoke in a Bible conference at Murray, Ky.

Dayton: W. M. Griffith, pastor. "What Have You In Your House?" and "Captured and Conquered." In SS, 143. Good day, increasing interest.

Lafayette: Preaching by J. T. Oakley, Hartsville, Tenn. Three splendid congregations; six new subscribers for Baptist and Reflector which indicate good for the church.

FIRE PREVENTION.

Tennessee stands seventeenth among all of the state in the amount of loss by fire and the figures quoted should be increased by about 25 percent to cover losses not reported to the National Board of Fire Underwriters.

The state's losses during the five years from 1916 to 1920, inclusive, averaged \$5,041,044 per annum. If the total of \$25,205,222 could have been used instead of wasted, it would have built 5,041 houses at \$5,000 apiece (sufficient to furnish homes for 25,205 people, or nearly the population of Jackson and Dyersburg), or it would have built 2,520 1-2 miles of good macadam roads at \$10,000 a mile.

A study of such figures indicates the need of public education in fire prevention. It should be realized that property destroyed by fire represents an utter and irretrievable loss to the people as a whole, while the incalculable toll in human life and suffering can hardly be computed.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. J. D. Quinton of Newport, Tenn., is in a meeting at French Broad church and desires the brethren to join in prayer for 134 sinners in that community.

Rev. Geo. A. Curlee of the First church, Childress, Texas, is to assist Rev. J. T. Bradfield of Darden, Tenn., beginning the fifth Sunday in July. He is a native of that section and his return will be a source of joy to the saints.

Rev. A. M. Nicholson of Park Avenue church, Nashville, Tenn., is to be assisted in a meeting beginning April 9 by Rev. Jno. H. Buchanan of Paris, Tenn. We hope to hear of gracious results.

Rev. G. M. Workman of Tipton, Okla., well known in Tennessee, lately assisted Rev. J. H. Bradley in a meeting at Bixby, Okla., resulting in 100 conversions. The church gave the pastor a new car and invited Brother Workman back for another year to hold a meeting.

Rev. A. R. McGhee has resigned the care of the church at Union City, Tenn., which is a field of almost boundless opportunity. Brother McGhee is an earnest, safe, constructive preacher. It is not known where he will locate.

Deacon Jas. E. Hamilton, aged 70, died at his home in Adamsville, Tenn., last week of paralysis. For 33 years he was a member of the Adamsville Baptist church, and served as Sunday school Superintendent 28 years. He is survived by his faithful wife and four children, one son, Rev. Olus Hamilton, being pastor of the First church, Mt. Sterling, Ky. His life abounded with good deeds in service to God and man. His home was ever the preacher's home. He was buried at Adamsville.

Evangelist J. W. Wicker of Richmond, Va., and singer E. L. Wolshagel lately assisted Rev. J. J. Hurt in a revival at the First church, Wilmington, N. C., which resulted in 93 additions, despite the severe blizzard in January. It was a great meeting in more than one respect.

Rev. John E. White of the First church, Anderson, S. C., is to assist Rev. P. W. James in a revival at the First church, Lynchburg, Va., beginning March 6.

Immanuel church, Paducah, Ky., was opened for service for the first time Sunday, February 12, Dr. J. W. Gillon of Mayfield, Ky., preaching the sermon on "The Stewardship of Life." It was a great occasion and made glad the heart of the efficient pastor, Rev. H. W. Ellis. The booklet issued for the occasion as a souvenir possess remarkable uniqueness and charm.

Rev. L. E. Barton of Little Rock, Ark., accepts a call to a church in Norfolk, Va., and is already on the field. His good wife who teaches at Conway, Ark., will join him at the close of the school year.

Dr. M. E. Dodd of the First church, Shreveport, La., is assisting Rev. H. W. Ellis in a revival at Immanuel church, Paducah, Ky., which is greatly stirring that section of the city.

Rev. L. E. Barton, until lately corresponding secretary of State Missions in Arkansas, has entered upon his work as pastor of Larchmont church, Norfolk, Va., under flattering auspices. He has full houses at every service.

The State Mission Secretaries of the South held their annual conference last week in Pensacola, Fla. Dr. S. B. Rogers of Florida was elected President of the Conference. Dr. Lloyd T. Wilson of Nashville attended. We opine there were not any "secret sessions."

Beginning March 1, Dr. I. P. Trotter, for six years pastor at Shaw, Miss., becomes pastor at Sardis, Miss., succeeding Rev. W. L. House who moved to Jackson, Tenn. Brother Trotter was for many years pastor at Brownsville, Tenn.

Rev. T. L. Holcomb of the First church, Sherman, Texas, is to be assisted in a meeting beginning March 12 by Dr. E. M. Dodd of the First church, Shreveport, La. A great revival is expected. The Sunday school enrollment is 1811.

Rev. Chas. F. Austin of De Funiak Springs, Fla., has been called to the care of the church at Ellisville, Miss., and has accepted. A good church and aggressive pastor have met.

Since Rev. W. R. Farrow became pastor at Amory, Miss., four years ago, a beautiful house of worship has been completed, 100 have been added to the church and \$30,000 have been paid out for all purposes. There has not been the least friction or unkind feeling in the work. Both pastor and people are happy.

Rev. J. D. Carroll of Pineville, La., has been called to the care of the church at Bunkie, La., for full time and has accepted. He has served for some months as supply pastor.

Dr. Curtis Lee Laws, the brilliant editor of the Watchman-Examiner is making a valiant fight against the Northern Baptist Convention meeting in Seattle, Wash., this year. He says the denomination needs a large gathering and the trip to Seattle costing from \$300 to \$400 is prohibitive. He argues like a philosopher.

The church at Nowata, Okla., is fortunate in securing as pastor Rev. E. F. Hallock of Pittsburg, Kans.

The churches of Beech River Association will be treated to a church-to-church campaign from March 12 to April 9. The missionaries, Revs. J. G. Cooper and W. L. King, and some of the pastors, are to make every appointment. They have the promise of Drs. L. T. Wilson and W. J. Stewart at some of the appointments.

The Baptist Messenger of Oklahoma City, Okla., has inaugurated a query department to be in charge of Dr. W. D. Mooser, who is a most capable Bible scholar.

Rev. C. E. Azbill of Carrier Mills, Ill., lately assisted in a meeting at Creal Springs, Ill., resulting in 22 additions, 20 by letter. It is said to have been the best meeting the church has experienced in years.

Rev. W. J. Elledge of Clemore, Okla., resigns that pastorate to accept the care of the church at Fordyce, Ark. He is well and favorably known in Tennessee.

Dr. T. H. Plemmons of Camden, Ark., accepts a call to the care of the First church, Greenville, N. C. He has done a good work in Arkansas and the people give him up reluctantly.

THE NAME BAPTIST.

By J. H. Grime.

It is not the purpose of this brief paper to discuss the authority for this name, but to enter a protest against the use of prefixes or suffixes. The name Baptist is old, honorable and scriptural. To add to it is superfluous and detracting. To be explicit, some persist in calling themselves "Missionary" Baptists. This weakens the title. It is a tacit acknowledgment that the Baptist denomination consists of a number of branches and we are just one of the branches. It is an acknowledgment that a church can be a Baptist church and not be missionary, which is a misnomer. It is division.

It is confusion to the outside world. It will be confusing to historians in years to come. It is a tacit confession on the part of those who use it, that their works will not designate them as missionaries, and that it is necessary to label them. It reminds me of an artist who drew the picture of a horse and it was so poorly done that he was not certain that those who saw it would know what it was, so he wrote under it. "This is a horse."

The name Baptist stands for everything that is dear to a Baptist heart and life. We are Baptist. The Baptist if you please. Not simply a branch, or a part, but the great Baptist brotherhood. If others want to confess themselves as factors let them do so, but not us. I have never been able to see why a church, or association, should want to separate themselves from the great Baptist denomination by adding a prefix or suffix. I know an association, that their minutes come out every year labeled "Missionary" Baptists in violation of their constitution.

All historians, both within and without, know us as Baptists; and why should we want to be known by any other title?

Lebanon, Tenn.

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Home Circle

Let Something Good Be Said.

When over the fair fame of friend or foe
The shadow of disgrace shall fall;
Instead
Of words of blame, or proof of so
and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so slow but love may lift
his head;
Even the cheeks of shame with tears
are wet,
If something good be said.

No generous heart may vainly turn
aside
In ways of sympathy; no soul so
dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny
crown,
And by the cross on which the
Saviour bled,
And by your own soul's hope for fair
renown,
Let something good be said.
—James Whitcomb Riley.

The Problem of the Middle-aged
Woman Who Must Support Herself.

By Jennie Campbell Douglass.

The woman of middle age has many problems to solve, if she wins business recognition against competition with young women. One great handicap which must be met is her lack of cheerfulness, vivacity, enthusiasm, malleability. If success be won these qualities will be acquired and maintained even in the face of physical conditions making the task difficult, for they are the winning virtues of the young as far as disposition is concerned. No matter how strong the inclination to become discouraged, the woman of middle age can "never say die" ever to her pillow.

Creative work naturally must get best pay. Brain is worth more than brawn, but both are needed. The woman who can create a new day of meeting old human requirements and desires is sure of establishing a business, whether she use her pen, her needle, her mixing spoon, or her gardening-tools. The needs unmet at present because of troubles in importation makes many openings. For example, almost all the canary birds in captivity are raised in Germany and England. There are almost no canary fanciers in the United States, consequently in the past ten years three and a quarter million birds were imported. If a woman has one room and the privilege of using an unopened room at night she can start a family of canaries by securing from a trust-worthy fancier a male bird of fine voice and a female of good lineage. The United States Agricultural Department has recently published a bulletin stating all the requirements of this particular line of work, the methods of training and raising the birds, as well as the ways of ship-

ping them for sale. The business has an appeal to the woman with no capital to invest.

Even a small piece of land may be utilized for the raising of bulbs, favorite house-plants, or some food produce, for sale. The Agricultural Department is constantly experimenting with new food plants, because the demand for food is greater than the supply. A sample of soil with a statement of the place of one's residence may be sent to the department with a request for advice as to the possibilities of the ground agriculturally or floraculturally. Experts offer to solve these problems for citizens the country over, and many women have availed themselves of this aid, enlarged their business, as money came in, by securing larger land space. In a city market stands a German woman who this season is securing good returns from one product—a green for salad—new to most Americans. It grows so luxuriantly in her small hot-beds that she can sell it quite reasonably when lettuce is very high.

There are pamphlets on poultry-raising and egg-producing which have given advice establishing many women in the poultry business. One such woman, a broken-down school teacher, invested a small amount of her savings in a bit of land in New York State, and shipped her eggs to the section where she had formerly taught. Her business outgrew her ground, and she now is located in Texas, owning a good tract of land and possessing a worthwhile bank account. Conditions are ripe for the establishment of small business through parcel-post. There always is demand for good products, and there is nothing more healthful for women in middle age than work which allows them out-of-door life. Their nerves jangle less in the open, and they make better managers than employers, because they find it so difficult to be malleable. Uncle Sam advertises their wares gratis in populous cities, through the circulars the Post Office Department circulates among housekeepers.

In large measure the middle-aged woman must create her job, so the intelligent college-bred woman must add to her intelligence both imagination and practicality. The door of opportunity is not shut against her, provided she "push." If the door swings both ways she must hold herself in such poise that it cannot hit her in the face. —Baptist Progress.

Jake, The Unknown.

As a means to reach the half million lumber jacks of our country with the Gospel in print D. L. Moody established The Lumber Camp Book Fund, administered by the Bible Institute Colportage Association of Chicago, also founded by Mr. Moody in 1895. The following incident by Ernest A. Reed, a "sky pilot," shows the usefulness of Gospel literature among lumbermen.

"As I went into camp one day not long ago, I met some of the men carrying out a poor fellow whose leg has been crushed under a falling log. I had met him only once, but he remembered me. I turned round and went with him to the hospital and on the way read to him out of Moody's little book, 'The Way to God.' He said that the way he had lived had

always troubled him, and that he wanted to do better. He asked me if what I had read was all there was to the way to God. I told him it was, that all he needed to do was to trust Jesus, and believe that He died for him, and he would be all right; that was all, just trust Him.

"He was in great pain and asked me not to leave him. It seemed as though he could not bear me out of his sight. After an examination, the doctors decided to amputate his leg. He begged me to stay by him, which I promised to do. He held that little Colportage book tight in his left hand and clung to me with his right, as he went under the ether, softly murmuring, 'I'll trust Him! I'll trust Him!' I stayed through the operation but it was awful to see them saw off a man's leg. I was with him when he came out of the ether. He recognized me, smiled, and murmured, 'I'll trust Him!' Then closing his eyes, he gradually sank, and died in the early hours of the morning.

"In the stress of it we had forgotten his name. He had only started work in the morning that he was hurt and while he had told the timekeeper his name, it has slipped the timekeepers mind and had not been entered on the books. He had no money, no identification marks, so we raised the money necessary to bury him, and there he lies in the graveyard, awaiting that last day when 'The trumpet of the Lord shall sound and the dead in Christ shall rise,' trusting in Him, who is 'The Way, the Truth and the Life.'

"Does it pay? Is it worth while? Ah, I say that in the light of cases like these the hardships, the toll, the petty persecutions, the discouragements, fade away into joy and gladness in the presence of a soul saved by the precious Blood of Jesus.

"So we go on with the spreading of the 'Good News' and with our prayers, and we ask you to pray for us, my friends, pray for us, you who do love the Lord. We find so many things to tempt us away from the path. It is not easy, so pray that we may be held firm and true to the Blood religion, the precious Blood religion of the Lord Jesus Christ."

The Evils of the Public Dance Hall.

By John J. Birch, Pd. B., Supt. Educational Dept. of the New York Civic League.

The zero hour of human degradation has been reached in the dance halls, not only of the larger cities, but of many of our smaller cities and towns as well. Dancing as it is indulged in today is one of the greatest menaces to the moral welfare of our country, for the reason that it exerts its vitiating influences not only on adults, but on the boys and girls during the age when sex impulse is rapidly developing and before judgment, knowledge and will power are acquired.

The New York papers are constantly publishing startling disclosures of the nightly revels of Broadway. The people of the Middle West are up in arms against the corsetless dances and pajama parties which seem to be especially flagrant in that part of the country, while in San Francisco and the extreme West, war is being made against jazz and cheek to cheek

20—W-B & R February 23 dancing. In the smaller cities, "petting parties," "shimmy," "bunny hugs" and "moonlight dances" are the favorites with the young people.

Licentiousness is the natural accompaniment of the modern dance hall. It is impossible for youth of both sexes to mingle in the close embrace of the vulgar dances as now carried on in many public dance halls and escape without moral, mental or physical pollution. This has been proven by the startling stories which have been told by school girls of Syracuse, Binghamton and other places in Central New York, to say nothing of the mass of facts which will never be brought to light, but which will forever remain in the minds and hearts of parents and children. Dance halls where girls in their early teens are admitted without chaperons, played the leading role, while in the background are the abbreviated dress, the wild auto rides and the flashy hotels which book guests without asking questions. The orgies which have been revealed would startle the devotees of the Latin quarters of Paris.

Some dance halls give "pass out checks," thus making it easier for panders to lure their victims from the dance hall to nearby assignation houses. There are some dance halls that have fallen so low that they have a side room over which is a sign, "Check Your Corset Here." Thus it is possible for the dancers to "become in more perfect physical harmony" with the excitement of the dance.

In New York City the night life is becoming wilder and the cafes and "clubs" are open until the breaking of the dawn, furnishing exhibition dances for nearly nude entertainers. Old timers of Broadway tell us that these exhibition dances, with their nudity and suggestiveness, outdo anything ever before witnessed. The costumes often consist of a none too large braziere or scanty bodice held in place either by a small shoulder strap or a single layer of chiffon, and a loin cloth from which is hung a silken fringe or a skirt, consisting of fringe or strings of beads to complete the attire. The cabarets are ready to serve vichy and other materials for highballs to those who carry their hip pocket flask.

The vile character of the dance and the aftermath of vice which is usually associated with it, indicates that something must be done to stem the tide which is catching its victims from every walk of life. Chicago officials, together with the moral leaders of that city, have quite effectively cleaned up the dance halls and cabaret evils. Seattle has made strict cabaret and dance hall rules. San Francisco is militating against the cheek to cheek dance and the pass out check system by which panders coerce their victims from the dancing floor to houses of ill fame and then return for others. Detroit is barring the jazz and shimmy, declaring them to be dangerous and morally disastrous to the young people.

Smiles.

"I am stiff from bowling."
"Where did you say you was from?"

"Papa, is you a c—-tor?"
After some necessary delay: "Yes, little one, an editor. One time and a creditor a thousand times."