

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 26

J. D. MOORE, Editor

NASHVILLE TENN., Thursday, March 2, 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.

MEN WANTED.

The world wants men, large-hearted manly men;

Men who shall join its chorus and prolong
The psalm of labor and the psalm of love.
The times want scholars—scholars who shall
shape

The doubtful destinies of dubious years
And land the ark that bears our country's
good

Safe on some peaceful Ararat at last.

The age want heroes—heroes who shall dare
To struggle in the solid ranks of truth,
To catch the monster error by the throat,
To bear opinion to a loftier seat,
To blot the era of oppression out,
And lead a universal freedom on.

And heaven wants souls, fresh and capacious
souls,

To taste its raptures and expand, like flowers,
Beneath the glory of its central sun.

It wants fresh souls, not lean and shriveled
ones;

It wants fresh souls, my brother; give it
thine.

If thou wilt be a hero and wilt strive
To help thy fellow and exalt thyself,
Thy feet at last shall stand on jasper floors;
Thy heart at last shall seem a thousand
hearts,

Each single heart with myraid raptures filled,
Where thou shalt sit with princes and with
kings,

Rich in the jewel of a ransomed soul.

—Author Unknown.

WHAT METHODISTS ARE DOING.

The Midland Methodist, the organ of the Methodist church in Tennessee, is advancing in the campaign for new subscriptions, in the contest with the Baptist and Reflector. Our outlook is greatly encouraging. We feel the rise of a mighty tide, and are confident that our Baptist people will rally to their paper with a united and victorious spirit. Renewals will be included in the number credited to each of the churches. But the senders will please indicate exactly which are the old and which are the new subscriptions. There is abundant opportunity for us to win in the contest, but we must do our very best.

OUR PRESENT CAMPAIGN.

By O. L. HAILEY.

I am a member of the Board of Directors of the Baptist and Reflector. We are trying to make the paper what it should be, and really we think we are improving, quite nicely. But we understand, as do all readers, that ideals are not realized.

But we can do better when the patronage makes strong to prosecute the work. We have done two things, and the third may be counted. We have made the paper better, we have reduced the price, and we are cutting out some classes of advertisements which our brethren preferred should not be run. And we agreed with them. Now, it will be of great help if the subscription list shall balance our progress. I wish to appeal to our pastors to back us up in their churches.

AN ORPHANAGE CHURCH.

One of the needs of our Orphan's Home is a Baptist church house and organization. The Home is situated several miles from Franklin, and the great majority of the children can not regularly attend services there. Furthermore, a House of the Lord, built on those beautiful grounds and dedicated to worship, would be the religious and church center of the Home, and a mighty power for good throughout the entire community in which it is located. Children can not have an adequate church consciousness unless they have the advantages of proper church environment and facilities. Regular worship at the Home is conducted in one of the class rooms, but the atmosphere of the room in which the boy is compelled to pore over his books is not the best place to develop in him sanctuary habits of mind! Let some one memorialize a departed loved one by building a Baptist church on the grounds of our Orphan's Home. No monument would be more lasting: none would be more appropriate nor more far reaching in its benefits and blessings to the cause of Christ.

THE GREATEST ATTENDANCE.

In a recent editorial, Arthur Brisbane, the popular writer, says:

"More than four million men and women have joined the various churches of Amer-

ica during the past five years, or at the rate of 2,173 per day. Church membership now amounts to 45,997,199. There are 233,014 congregations, 200,090 ministers. Catholics lead every other church in numbers, but the different kinds of Protestants outnumber all others. The Baptists have passed the Methodists. Much power in those 200,000 ministers, thousands of them taking care of more than one congregation. The greatest attendance on earth is still the church attendance."

The number of Catholics indicated in Mr. Brisbane's statement includes the great number of recruits to the Catholic church brought in by immigration, notwithstanding the fact there are fewer Catholics in America today than the total Catholic immigration to this country in the last hundred years.

The significant thing which the writer says is: "The greatest attendance on earth is still the church attendance." The Gospel of Jesus Christ draws people, inspiring in them that fascination with which a baby turns its face to the light. Preaching that is full of the Gospel is filled with power. Churches that have empty pews need an infusion of the Gospel. The word of God draws and holds more people than any other tidings or message in the world.

THE ORPHANS' "HOME."

Our Orphanage is called "The Orphan's Home." It is a home. It is not an almshouse; it is more than a boarding-house. It is meant to supply to the bereaved child as nearly as possible the homelife of which, by the providence of God, it has been deprived. It is not an institution for "finding" homes for orphaned children, but it is an institution for "making" a home for them. We must get the idea deep-rooted in our thinking that our Orphan's Home is an institution—like the family is an institution; which exists for the spiritual and intellectual development of its members. Never, never let the Home become a distributing point for the fatherless, through which they pass from homes that have been broken up by death into others in which many of them would perhaps wish themselves dead. The Baptists of this State are able to take care of, educate and train the children of their deceased brothers and sisters. And we are not going to farm them out.

Baptist and Reflector

(Continuing the Baptist Builder)
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EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION
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Obituaries—100 words free, and 1 cent a word for all over.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence.

Sample copies to any address, free.

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

BAPTIST AND REFLECTOR TO THE FRONT.

The Baptist and Reflector goes into less than one-tenth of the Baptist Homes in the State. Less than 20,000 of the 220,000 Baptists in Tennessee know anything adequately about current Baptist achievements and progress. There are 200,000 people in our churches who should be thoroughly informed concerning the work we are doing; and who until they are so informed, will not be of maximum help to the Cause of Christ in the world.

Every thoughtful man and woman among us is challenged to the task that is before us. Until we get denominational information into the hands of our people, the success of the 75 Million Campaign is not assured; and everything we have undertaken will be seriously handicapped by indifferent support at the hands of our people. The pastor can do much; other denominational literature can do something. But there is much which only the denominational paper can give.

The Baptist and Reflector offers to the Baptists of Tennessee the best service it can give, and awaits their co-operation to render better service still. The price has been reduced to \$2.00 per year in advance. This cuts off several thousand dollars from an otherwise assured income. But if the cost is a consideration, we cheerfully meet the conditions upon which our people will take the paper and read it.

The week of March 5 to 12 has been set apart as the time for making a special effort to get new subscribers. It may be that in many of the churches it will be necessary to complete the work later; and if so, they will be in order to follow out their conveniences in the matter.

We have requested some one in every church to take the lead in securing new subscriptions. A house-to-house canvass should be made. The territory occupied by the members of each church should be distributed among workers secured for that purpose

and a thorough canvass made. Workers are being supplied with blanks to be used in making report of subscriptions secured.

Our laymen are interested in the enlistment of the men of our churches. But it cannot be done unless they read this paper. The Baptist and Reflector may not be "the beginning of wisdom" but it is certainly the beginning of enlistment. Our young people should read it for their culture in Baptist beliefs and affairs. The women need it as the ally of their educational program in the churches. The Sunday schools are bound to have its aid as a supplement of the Word of God taught every week. There is no individual and no interest which can afford to dispense with the Baptist and Reflector.

Every one to the task! Let us do this thing with such joyous enthusiasm that even the most splendid success will seem to us insignificant after we shall have accomplished it. Let every church go beyond the quota of new subscribers asked of it: it can be done, for we were very modest in making out apportionments, and did not, as a rule, ask the churches to raise a quota in excess of one subscriber to every ten members. Let us do our best. The Cause needs it. We need to do it.

We are celebrating our PAPER WEDDING with the Baptist and Reflector. This issue marks the beginning of our second year, the first under the present administration having appeared March 3, 1921. We invite the entire Baptist people of the State to participate in the celebration. We are "at home" to all our friends. Remember, it is a PAPER Wedding, and only \$2.00 will be needed to admit our guests who, instead of bringing a paper gift, will carry away a Paper prize. Come along, friends, one and all.

INTERNATIONAL PROHIBITION.

Until all the nations of the world have outlawed strong drinks, Prohibition in any one of them must be local and subject to whatever sense of justice may be possessed by the others who legalize the liquor traffic. And their sense of justice is not very acute; they are apt to regard it as a purely commercial matter and its moral aspects are entirely disregarded by them. However, international law should compel one nation to respect the laws of other governments who wish to rid themselves of a commercial evil, without inflicting on them any commercial reprisals.

Since January 1, 1915, the little country of Iceland has enjoyed absolute prohibition. It is reported that Spain, rising in her might, says that unless she is allowed to send into Iceland her strong drinks, she will retaliate by putting such duties on Iceland's exports into Spain as will throttle her commerce. This is a dagger thrust, since fish constitute from 60 per cent to 80 per cent of Iceland's exports and half of these go to Spanish ports. Norway has a bill before Parliament for permanent Prohibition, but Spain threatens her with reprisals if the bill becomes law. Finland, another Prohibition country, is to suffer Spanish boycott unless she allows Spain to flood her little land with her strong wines.

Senator Wesley L. Jones has offered a

resolution in the Senate of the United States urging that strong nations no longer bring pressure to bear upon weak ones to interfere in any way with the internal policies of the latter, or to force alcoholic liquors on them, or the traffic in opium upon China. And that if they persist in doing this "That the United States should consider what proper means may be used to vindicate its domestic policy and secure the recognition of those principles of self-determination and the rights of small nations that should be fully recognized by all Christian and civilized nations."

We very much hope that this resolution will be adopted. Something more than the success of Prohibition is involved. The rights of the smaller nations, in competition with the stronger ones, are at stake. Shall they be forced to yield their own interests or conform their own laws, to the will of their more powerful neighbors? The greatest blot on English civilization was the forcing of opium trade in China. Will the Christian world today permit Spain to perpetrate a similar iniquity, not on a great country asleep to its own interests, but on small nations who are unable to defend themselves against the encroachments of a moral evil of which they are aware and from which they are struggling to rid themselves?

The right of self-determination, at least in theory, is one of the legacies which the nations of the world have received from the late war. But the practice of it calls for more unselfishness than what naturally characterizes Commercial interests which vie with each other for access to any country in which they may choose to go with their goods.

But in the final analysis, the problem is one of world Prohibition. No nation liveth to itself: and no nation can be said to have adequate Prohibition if it has it alone: there is at least much which remains to make it complete. Rum-running and reprisals do not regard national boundaries. There will have to be Prohibition on the other side of the line. But in the meantime, let the moral sense of America be asserted, and let us adopt whatever measures may be sufficient to check such action as that which Spain contemplates, and which may be a sufficient encouragement to the smaller nations which suffer the threat of commercial boycott to hold out even against superior power and, if necessary, actually undergo the rigors of a reprisal rather than yield.

WORDS OF APPRECIATION.

1. By Ryland Knight, Pastor Immanuel, Nashville.

"I am for Baptist and Reflector Week, March 5-12. You are giving us a splendid paper and it ought to be in every Baptist home in Tennessee."

2. By R. T. Skinner, Pastor McMinnville. "Our great paper is worthy the support of every pastor and church in the state. For the glory of Christ and the uplifting of His people this Campaign must be a success. The paper has proven itself worthy of the brotherhood—now let the brotherhood prove itself worthy of its paper."

How The Figures Stand On The Campaign

Lloyd T. Wilson, Cor. Secretary

The receipts from the Churches for the third year of the Campaign
up to February 28, 1922 amount to only

\$263,307.10

We must have for this Southern Baptist Convention year not less
than

\$712,644.30

In order to reach this amount we must receive during the next
sixty days the sum of

\$449,337.20

This means that MARCH and APRIL are to be our REDEMPTION MONTHS.

This may seem to some a large amount to raise, but we can do it if we will only try. This amount is necessary if we are to meet our outstanding obligations and to hold our place in the Sisterhood of States in the Southern Baptist Convention. Therefore, we cannot afford to fail in this matter.

It has been suggested that we have an honor roll of Churches, giving the first place to all the Churches that come up for the full three years and the second place to those that come up with half of their pledges, or two and one half years. No Church ought to be satisfied with less than the second place. All together for victory.

Contributions

I CAME AWAY THINKING

J. F. Love, Cor. Secy.

I attended a meeting of the Conservation Commission in Nashville last week. The brethren met in the Sunday School Board Building. I have rarely attended a religious meeting with stronger desire that the Spirit of God should be in control. I have not often sat in the midst of brethren who seemed more intent on finding the will of God, and in order to do it, more ready to surrender themselves willingly into His hands. There were moments of great spiritual intensity in the meeting; sober-mindedness characterized every utterance; sense of deep personal responsibility, anxiety for a great cause, and unrelinquished confidence in God characterized the meeting.

I came away from that meeting thinking. There is time to think between Nashville and Richmond where the burdens of a great Christian enterprise had to be lifted. I thought much and earnestly of some things which three laymen who were present said. God has not honored Southern Baptists with three choicer men than these three to whom I refer. In other days they have enjoyed great prosperity, and in the midst of their prosperity exhibited a great Christian spirit and endeared themselves to thousands of their brethren by the way they served Christ in the midst of prosperity, and with the fruits of their prosperity. On this occasion one of them arose and said, "I have paid my Campaign pledges to date, and in order to do it, I am paying interest on \$90,000 borrowed money." Another arose and said, "I have not paid my pledges and I do not know when I can do it. My heart craves the privilege of paying, but I have not the money. The other day I secured a \$20,000 life insurance policy out of which my wife understands she is to pay the remainder of my Campaign pledge if I should die before it is paid." The other layman arose, and while frankly acknowledging business disappointments and discouragements, expressed his triumphant faith in God and said he was borrowing money to keep his pledges paid and expected that the Lord would restore prosperity. There was much else that was beautiful and tender in what these dear men said, but which I need not repeat.

I came away thinking to myself that these men, who had long ago won my admiration by the use which they made of their money and the lives of spiritual freedom from the entanglements of lucre which they have lived among us, had by these expressions made amidst altered circumstances greatly strengthened my love for them and my confidence in their religion.

Again, I have been thinking that these men are representative. Everywhere our business men are in uncertainty and anxiety. Among these are men who have shown the world how a prosperous business man ought to live and serve. They will now show the

world how a Christian man can bear adversity and carry himself in time of business anxiety. I have thought that those of us, who are preachers, and who know little about a business man's alliances and how keen is his embarrassment compared with our own in a time like this, should be praying for these men who have so often prayed for us, and in our prayers we should seek to find the secret of the Lord as to how we ought to relate ourselves to these men at this time in order to assure them of our sympathy, give them cheer and help them maintain the high standards of Christian life which they have illustrated in days of prosperity. Again, I have thought and wondered how many of our business men throughout the South will fail in the trial which is now testing them. Undoubtedly God is testing us all. I know many who are carrying themselves as becomes the children of God. They have shown that they are not victims of circumstance, but that their faith has triumphed over the world. I confess, however, that I have anxiety lest many of our men who in the days of prosperity have exhibited the most admirable Christian character and illustrated in their lives the religion of Christ in such way as to win the love and praise of their brethren, shall not lower their high standard under the weight of business depression. How many will be able to keep up this confidence in God, sympathy for His cause, and refrain from a critical mood when they are not able to pay their pledges and save a great Christian movement from defeat? The man who does this, let it be remembered, will not be pursuing an exceptional course. He is doing what perhaps the majority of larger business men will do if they pay their pledges. But could a Christian give better evidence of his steadfast faith in God, of his unwillingness to believe that the Lord will not take care of him? Could he find any better way to give expression of a triumphant faith than in an hour like this to stand true to his pledge to his brethren and keep company with men like these whom I have named in saving a great enterprise from disaster even at the force of borrowing money and paying interest and in exhibiting all the fineness of spirit they did in prosperity?

Another thought I have had and it is this: This 75-Million Campaign, started as it was in the flush of good times, promised to succeed without much sacrifice, and that this would probably have been a calamity. Little glory would there have been in such a victory. The victory which does not cost sacrifice is inglorious. If only our people could see this in these days of harder living and harder work, and be willing to make the sacrifice in order to achieve victory, the spirit of sacrifice more than the 75-Million would set the denomination forward and insure its life and the favor and praise of our Heavenly Father. Those who, so far as they are concerned, abandon the campaign simply because they must sacrifice to pay their pledges can hardly expect to be named among the heroes of the Cross, or to give to or get out of this Campaign any great and abiding blessing.

If the prayers of those who met in Nashville are answered, if the example of those who sat together in that conference is imitated, if the purpose which they expressed

to see this Campaign through to success at whatever price, has inspiration for Southern Baptists, then the meeting in Nashville will be significant in the annals of Southern Baptist history. May God fulfill these things in the life of our people. This very spring before the roses of June shall blossom Southern Baptist will be tried and tested as to what is their spirit of loyalty to Jesus Christ.

I came away thinking, and have told you, dear reader, some of my thoughts. Will you think on these things?

RELIGION'S ANSWER TO THE WORLD UNREST.

By T. N. Hale.

Much has been said and still much more will yet be said about the restlessness that now pervades the world. Others have given their answer and the remedy proposed for this unsettled and menacing condition. It is therefore fitting and proper that religion should raise its voice in these troublesome times and present its remedy. This is expected and religion has not failed to meet the issue, but almost every day and everywhere the followers of Jesus Christ have gone they have faithfully proclaimed Jesus as the remedy for the world's ills. We want here to present simply a summary of the Christian's answer to this world unrest and the remedy proposed to bring about that peace that is the confident hope of every true follower of the Nazarene.

The Disease.

In every nation of the world, among every class of people and in every occupation this condition is found to a greater or less extent. The world is sadly out of harmony as will be seen by the following outstanding, historic facts. This unrest is readily admitted by a torn and exhausted world.

Back of the world war was a condition among the peoples of Europe unbearable in the extreme and millions of the finest men of this age gave their lives freely for what they believed was the final settlement of this condition and the ushering in of an age of peace among men. But alas, Europe's plight today is not as they expected.

This diseased condition also found expression in the upheaval of Russia where an oppressive monarchy and political system from which millions suffered unjustly was violently overthrown by those who quietly and secretly awaited the day of vengeance. In this catastrophe they thought they had found a remedy for their suffering people but instead of suffering, destruction and the worst form of devastation has followed in the wake of the soviets.

After the roar of guns had ceased along the battle front in France an unspeakable relief seized us all. Hope sprang up where gloom had before reigned supreme. We had fought to make the world safe for democracy. We had made war on war—to end all war. We had pictured an era of peace on earth and good will toward men. How soon were our confident expectations to die. The picture did not materialize but instead a return to the old ways and ideals with strikes, unemployment and this unexampled world unrest.

Seeing this undreamed of menace growing among the people of the nations statesmen have been trying frantically through conferences to find a remedy. In this they have been disappointed. Governments have been overthrown as a result of these attempts—and still they try. There's dynamite in this condition and they know it. They are making desperate and herculean efforts to alleviate the situation.

The Diagnosis.

Many attempts have been made at a diagnosis of this situation. A search for the cause has been made by educators, economists, statesmen and religious leaders. Each has fully stated his case and laid his conclusion before the world for its consideration. Others have spoken for themselves. We will here present the conclusions of the religious group.

We contend that ultimately this is an individual matter, beginning with an individual grievance that has a real or fancied cause lying back of the complaint. Most of that which spreads to the masses and causes upheavals start as individual grievances. Discontent, strikes, revolutions and political upheavals have their beginning there. But the cause that lies back of the individual grievance is especially the concern of the religious group. We are interested in the real and ultimate cause. What is it? The Christian religion has its answer. God has given it to us. Christ has given it to us. When Cain presented his grievance to the Lord this cause was pointed out to him. He was asked why art thou wroth? And why is thy countenance fallen? . . . if thou doest not well, sin lieth at the door." Gen. 4: 6, 7. Sin is the ultimate cause of the world unrest; sin in the life of the individual. This operates in two directions in the bringing about of this restlessness. One man's own sin and depravity has turned his hand against his fellows and he becomes a bandit or an oppressor, both of which foster discontent and unrest culminating in an upheaval of some kind. Others who are sinned against become enraged and seek correction by force. This discontent and show of force on the part of those who are the victims is a healthy sign for unrest is often the struggle of Christian civilization against the forces of evil seeking their elimination for the betterment of the world.

The educators, the statesmen and the economists have each offered their remedies. Their work is good but taken by itself does not reach the ultimate cause or source of the trouble. In the very nature of the case it cannot. That is the function of religion. They themselves are simply the product of Christianity. They could not exist without Christianity had first prepared the way and the material.

If the world is to be relieved of industrial and political upheavals and the menace of war and is to usher in an era of peace on earth and good will toward man it must begin at the fountain head. If the trouble begins with the individual so should the treatment. We must get rid of the trouble in the heart of the individual; sin must be eradicated from his life, so that he will do unto others as he would have others do unto

him. This is the Master's Golden Rule which Christians should try to follow. But how can sin be so eradicated from the life that the individual will follow this Golden Rule? The answer of the Christian religion is A CHANGED HEART. The man must be made anew as Christ taught Nicodemus.

This brings us to where Christianity differs from all others—in the remedy we present for changing the man. The Christian religion offers the only hope for permanent and ultimate relief—Jesus Christ the world's Saviour and supreme need. In the midst of these troubled times we present Him who said: "Come unto me all ye that labor and are heavy laden and I will give you rest." When the kingdoms of this world become the kingdoms of our Lord and His Christ then will come the era of peace on earth and good-will toward men.

SOME ADVANCE MOVEMENTS IN THE SUNDAY SCHOOL BOARD'S WORK.

By I. J. Van Ness, Cor. Secy.

I take peculiar pleasure in announcing the inauguration of a comprehensive book publishing program on the part of the Sunday School Board. I have been giving special attention to this matter since last summer with the hope that we might really inaugurate wise and prudent, and at the same time far-reaching plans for the development of this side of our work. During the war it was impossible to take any advance steps but we believe the time is now ripe for the inauguration of this program.

At a recent meeting of our Board, Professor John L. Hill, now Dean of the Georgetown College, Kentucky, was elected as Editorial Secretary for the Book and Tract Department. Dr. Hill has just signified his acceptance of this position and will continue his connection with Georgetown College but will give a part of his time to certain pressing duties and to gaining a knowledge of the work which is before him.

Dr. Hill is well known in his state as an aggressive Baptist leader. He was the publicity man for the 75 Million Campaign in his native state and is now the secretary of the Kentucky General Association. He has also been actively identified with the Laymen's Movement, and is a successful teacher of a men's class. He has fine speaking gifts. His experience as a teacher has given him the literary training which his task will demand.

One of our great problems has been the manufacturing and the marketing of our books. We have never put out cheap books but the manufacturing facilities in Nashville and in practically every Southern city are not adjusted to the printing of edition books, as practically all of the work is commercial work. We have therefore investigated the various manufacturing centers and hereafter our books will be manufactured in Nashville, in Richmond and in New York as the occasion may demand. We hope to put out our books in the most modern and approved style. At present we have in process of manufacture some eight books which we hope will be ready in time for the Southern Bap-

tist Convention, all these in addition to our study course books.

Recently the Board gave me permission to call to Nashville for a conference the responsible Baptist book selling men in each state. All but two of these book selling agencies were represented at this conference. We spent two days together talking over the whole book selling situation among the Baptists of the South and agreeing upon plans for co-operation by which these book selling agencies will be more closely related to us, be in touch with all our plans, and we shall all work together for great common ends. A similar conference will be held in the summer at which time plans will be made for the fall campaign. I count this conference with its attending results one of the most significant movements which we have inaugurated. We hope to raise the work of book selling among Baptists in the South to the same dignified position as the Sunday School and Young People's work, and to make it as effective through the state agencies.

In addition to this we have formed a working arrangement with George H. Doran & Company of New York City by which they will manufacture for us some of our books, we paying them the same as we do any other printer or manufacturer. Some of our books, however, appear to have a value beyond our own constituency and of these they will take imprint editions through a very liberal arrangement with us and will market these books for us in the other sections of the country and in England, as well as to certain portions of the general trade. We believe this arrangement will enable us to put the works of our best writers before the whole country. We have at present with them five books which they will handle outside of our territory under this arrangement.

We are also glad to report an addition to our field force in the person of Miss Mary Virginia Lee of Oklahoma, who will be associated with the Organized Class Department. Miss Lee's specialty will be the Intermediate Department which has heretofore had no special attention but which is growing in importance as our Sunday schools are better organized. She will also give attention to organized class work for women and will be available for field work for both the Intermediate Department and the organized women's classes. Miss Lee is well qualified and has had considerable experience.

Every department of the work of our Board has shown steady and healthy growth and our work is developing upon every line. These additions will round out our organization and strengthen it along important lines. We believe these are advanced steps and will make our Board more effective than ever in its far-reaching service to every part of our Baptist list in the South.

From Sweetwater, Tenn. pastor O. D. Fleming of the First church writes Feb. 13 "Our meeting, with Brethren L. C. Wolfe and P. S. Rowland of the Home Board directing closed Jan. 29th. They make a great team. Their coming was a blessing to us. The visible results were 31 by baptism and 6 by letters. Our Sunday school is averaging near 375 in attendance."

News and Views

The Northern Baptist Convention will meet at Indianapolis, Ind., June 14 to 20 instead of Seattle, Wash., July 5. Announcements to this effect have been made by the Committee in charge.

The editor was pleased to be with the Round Lick church, Watertown, Sunday morning, February 26. Pastor Wauford has completed his nine years of faithful service there, and has resigned. The church is looking for a worthy successor. A good field awaits the coming of God's man.

We call attention to the announcements made in this issue by our Sunday School Board, and wish to commend the Board for the advances made in its work and for the consideration shown our people in the price of publications.

Bro. W. A. Hobson, General Chairman of Local Committees on the entertainment of the Southern Baptist Convention at Jacksonville, Fla., May 17 to 22, says that the City Commission of Jacksonville has given written guarantee that the Billy Sunday Tabernacle which has been chosen for the sessions of the Convention will be available for that purpose and that it has not been condemned by the city engineer as has been reported.

Bro. A. J. Barton, of Alexandria, La., announces that Hon. W. J. Bryan, former Secretary of State and world-citizen, has accepted an invitation to speak to the Report of the Commission on Social Service at the coming session of the Southern Baptist Convention in Jacksonville. Mr. Bryan's address will come the last day of the Convention.

Bro. K. D. Gwynn, a deacon at McEwen, reports that Bro. J. P. Bilyew, pastor, preached the sermon at the M. E. Church, South, of that place, which opened a revival to be held in that community. He says that Bro. Bilyew greatly endeared himself to other Christians in the town.

J. A. Brown, Harpsinger, from Morehead, Ky., writes Feb. 20: "A great meeting closed last night at Ashland, Ky., with 116 additions, nearly half by baptism. Rev. W. K. Wood, pastor, preached the old doctrines of repentance, grace and new birth."

Other churches who have "gone over the top" in our Campaign for new subscribers are the following: Clinton, J. H. Underwood, leader; Ashland City, Mrs. R. E. Morris in charge, and Eastland, Nashville, Mrs. G. H. Briggs, representative. Honor to these churches and workers! Others will be reported later.

The Gypsy Smith meetings in Nashville are progressing with great interest and fine results. Large crowds attend the meetings at Ryman Auditorium, and the city is moved

deeply with evangelistic enthusiasm. So far the work by the evangelist has been chiefly directed to the upbuilding of spiritual life among Christians, but his appeal to the unsaved will perhaps constitute the feature of the meetings which are yet to be held.

Bro. J. H. Hubbard, of Franklin, we are glad to say, is able to make the following announcement: "After having been shut in for two months as a result of injuries received in an automobile accident I am ready for work and have some open dates for meetings. I would like to give a portion of my time to meetings in Tennessee. My terms are expenses one way and a free-will offering. Where a singer is wanted I can bring a fine chorus leader and soloist. I am well known in Tennessee for I have helped many churches and pastors in meetings."

General Passenger Agent, H. F. Cary, of the Southern Railway System, announces that the Southern will put on round-trip tourist rates to mountain and seashore resorts for the coming summer season at 80 per cent of the double one-way fares.

Friday evening, Feb. 17, at Central Baptist church, Memphis, a reception was given in honor of Mr. and Mrs. C. S. Leavell. Brother Leavell comes to take charge of the Sunday school, and the young people's activities of the church. Central is the first church in Memphis to engage a man exclusively for this work. A number of enthusiastic addresses of welcome were given Friday night, a splendid musical program was rendered and dainty refreshments served. Mr. Leavell and his wife were made to feel that they were really wanted in Memphis.

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

AN EARNEST WORD WITH THE PREACHERS.

I feel like speaking a word to our preachers. I choose them because they are our spokesmen. If the preachers fail we are irreparably hurt. If they lead us wrong, what is to become of the cause? And I am not going to allow myself, and the others to forget that our preachers are just men. But they are chosen men. Men whom God has chosen, and whom our churches have chosen. And why have they been chosen? Why should God call a certain group of men to forsake the usual activities of men, and devote themselves to his service in a peculiar way? And why should our churches add their call to that of God? The ministry is a high and holy calling. No man taketh this service unto himself. If he should and either men or God should consider his fitness for the high calling, certainly he would be passed by.

WHY THE MINISTRY?

What is our understanding as to the peculiar reason that God chooses certain men for the ministry? Is it not that they may interpret the Word of God to the people, and call on them to accept it as God's authorita-

tive word, setting forth his will. And then, having done this, to urge upon men the righteousness of obeying that word? If men come to believe that the minister is God's spokesman, will they not attach great importance to the preacher's words? In fact, is it not true among us, that most people receive their understanding of what is the teachings of God's word from the preachers? Then, having received their interpretation of God's word from the ministry, what more to be expected than that they should follow their word in shaping their conduct, so far as they undertake to practice religion? I do not say that they should take their word without testing it by God's word.

A SAD LACK OF AGREEMENT.

Have you preachers taken your calling seriously enough? As I go from church to church, as I sometimes do, I hear so many voices. All are not saying the same things. So far as I myself am concerned, I have some views pretty clearly established. My preacher likes us to see if he is speaking according to the plain meaning of the Bible. The Bible is a great book with him. And so it is a great book with all of us. But different denominations tell us that it teaches different things. What is the matter, and what is to come of it? People are becoming better educated—that is more of them are educated—and they find a lack of agreement. Naturally they are asking what the Bible really does teach, and some are saying that it is not certain, as to what the Bible teaches.

Now, what is to be the effect of this? Are we to lose respect for the preachers, or are we to conclude that the Bible is not sufficiently clear as to the teachings? Or will the people be discouraged, and say that since you cannot know, one may just as well go ahead and do as he pleases. And after all, may be, the whole thing is a mistake. That would suit the devil pretty well, according to my opinion. If the Bible loses its place, where are we headed? We shall be utterly undone without the Bible as the true word of God.

THE BIBLE DOES NOT SPEAK TWO VOICES.

Go to, now, ye men of God. The Bible is not equivocal, nor uncertain. All this disagreement among the preachers must find some other explanation. Somebody is wrong. Shall we let the people perish rather than challenge these false teachers? I call upon every true prophet of God, to stand firmly by the word of God, and preach it as God has spoken it. Be not afraid, said the angel, but go speak to the people all the words of this life. If our preachers fail us we are in a desperate condition. Stand by the word of God, brethren.

CHURCH MEMBERS.

Now, if the preacher should be faithful, true and courageous, what about members of the church. Are they at liberty to withhold from him their support? The preacher's words will be greatly reinforced by the faithful attendance of the members of the church. And it will be still better if the members speak words of endorsement, and sometimes say a good word to the

preacher. There is too listless attention given on the part of members. Often we sit and appear quite indifferent or non-committal, when the truth calls for earnest support. Occasionally one is seen nodding when the preacher is pleading for God and immortal souls. That is quite blameworthy. And they may credit the preacher with a good deal of self-control and a great deal of patience, if he does not appear to notice it. There are several things which deserve a timely word along these lines. And I have a mind to say them by and by. Meanwhile, both preacher and church member, take stock and see if we are measuring up to our profession and obligation. If our faith deserves our adherence and professed support, it calls for very earnest and whole-hearted support.

A. DELPHOS.

HOW DO YOU LIKE "P. D. AND Q."

We who are trying to add a little interest and worth to the Baptist and Reflector by working this *Department* have some wish to know whether it is working. If you like it, or have a suggestion, or any subjects that you think would be worth while in the department, suppose you drop a note to the paper and say so. The paper will appreciate whatever you feel inclined to write. If it is good for publication, it will be used as room is found. If you do not approve, you have the privilege of saying so. We have not yet engaged our INFALLIBLE WORKERS in the office. When they take charge, some of us will be candidates for a job.

A. DELPHOS.

THE STEWARDSHIP AND TITHING CAMPAIGN.

By L. R. Scarborough.

As Chairman of the Conservation Commission for the 75 Million Campaign I am saying to the brotherhood of the South that one of the most important things for the conservation of the interests of the 75 Million Campaign is the successful accomplishment of the tithing and stewardship campaign. The call is for five hundred thousand tithers and the need is for every Southern Baptist to recognize the binding obligation to New Testament stewardship. A full recognition of this great doctrine will help us now and in all the future to do our best for Jesus Christ.

May I not urge every pastor and every other leader in our churches and in the denomination everywhere to go full length in this great movement to secure every possible tither, and press everywhere the doctrine of stewardship?

NEWS FROM EUROPE INTERESTING AND SAD.

J. F. Love, Cor. Secretary.

Two interesting news items have come to my desk from Europe. One is in a brief note appended to a letter from Dr. Gill which reads:

"I forgot to chronicle the sad news that one of our Baptist preachers in Russia died with hunger. Our food did not come any too soon."

The other item is a letter from Dr. Rushbrooke informing me of the repeal by the Roumanian Government of the objectionable Ordinance 15831 under which Southern Baptists have suffered persecution. Dr. Rushbrooke enclosed copy of the letter which announces the revocation of this Ordinance. It is a historic document, and we give it in full as follows:

Ministry of Culture 17th of January, 1922
and Arts No. 2143 Bukarest
Herr Prefect:

In connection with our circular No. 61835 of the 24th of December, 1921, by which absolute freedom is granted the Baptist cult, we have the honor to inform you that the regulations contained in the Ordinance No. 15831 of the 1st of April, 1921, are entirely revoked.

We request you, therefore, to inform the Government officials that full freedom is to be assured to this cult in the whole land with due respect to the safety of the land and public morality.

MINISTER:

(Signed) DUMITRESOU-BRAILA
General Director of Cultus:
(Signed) Petre Jonescu.

Accuracy certified

(Signed) A JAURA.

Surely Southern Baptists will in the light of the first sad incident stated above rejoice that they have contributed to the relief of great numbers of their starving brethren and sisters in Russia, and will regret that their relief was not in time to save many who could not wait for the arrival of food and clothing. And they will rejoice in the work which Dr. Rushbrooke has done in securing the repeal of an Ordinance which, if not intended to do so, was made a pretext for the limitation of the liberties of our people. This act of the Roumanian Government will, too, strengthen the strong bonds which exist between America and Roumania. We doubt that their excellencies, Mr. Jonescu and Mr. Dumitresou-Braila could have by any single act more strongly commended themselves, their administration, and their Government to the liberty-loving citizenship of America, than they have done in this act of repealing an ordinance which was an offense to the American conscience. The American conscience is not more sensitive to anything than it is to the invasion of the rights of the individual religious conscience by anyone whether he be an official of the state, or an official of some religious cult. Every true American will rejoice to learn that the officials of Roumania have risen to the high demands of an enlightened public conscience in favor of religious liberty for our Baptist people in Roumania and for everybody else on the same terms. Southern Baptists will, too, be grateful to Dr. Rushbrooke for his deep interest in Roumanian Baptists and his faithful presentation of their cause to the Roumanian officials.

(Wherever our people feel that they can in addition to their 75-Million Campaign pledges help in Russia, their contributions, as for all relief, should be sent to the Foreign Mission Board, Richmond, Virginia.)

HOW THE RACE RUNS.

In the race between the Baptist and Reflector, and the Midland Methodist, the standing at the first of March was as follows:

Midland Methodist—604 Renewals, 333 new subscriptions.

Baptist and Reflector—568 Renewals, 364 new subscriptions.

We are ahead on New Subscriptions; while the Methodists lead us in Renewals. The race promises to be close. The contest includes Renewals although they will be listed separately from New subscriptions. What say you, Baptists? We must not let our Methodist friends excel us in either respect. We can win if we will work. Indications are that the month of March will roll up the largest list of new subscriptions to the Baptist and Reflector it has ever received in the same length of time. The conditions are full of promise. Let us enter into the Campaign with determination to excel in that which will glorify our Lord and extend His Kingdom.

A PERSONAL MESSAGE TO PASTORS.

By Harry L. Strickland, Secretary in Charge,
Organized Class Department Baptist
Sunday School Board.

Brethren, we are proposing a matter to you that is worth your consideration. The Conference of Sunday School Class representatives in Mobile, which was said to be one of the most spiritual ever held by our people, recommends some very definite plans of work. The first is one that I am sure will grip your thinking.

It is that beginning Sunday, March 26th, every Christian in every Senior and Adult Sunday school class in every Baptist church in the South, begin the study of Personal Evangelism (our Board will furnish free of charge any number of specially prepared leaflets for this study) which will continue either in groups or individually throughout the week. That during this same week lists of the names of the unsaved, both old and young, in your church community be prepared.

That on the first Sunday in April and continuing through the month, a special personal effort be made by each Christian, man or woman, thus prepared to win at least one unsaved person to Christ.

Do you believe it is possible to enlist a half million Christian men and women, or more, in this campaign? I do. We are not proposing to organize any more machinery. What we are proposing is the enlistment of half a million or more Christians in winning the lost.

Many pastors will be glad to conduct a class in the book "Winning to Christ" during this last week in March as a preparation for this great month's work. Where this is not possible, we offer the leaflet to be studied at home.

If you are interested, say a word in the paper about it and ask for literature from this office.

Christian Education

Harry Clark, Secretary, Nashville

ANOTHER STORY OF FAITH.

A young woman wrote a pleading letter to Cosby Academy and the wideawake principal, Prof. R. L. Marshall, sent her touching appeal to the Knoxville Sentinel. The editor printed it, and as a result funds began to roll into Cosby Academy. The following letter from Principal Marshall explains itself.

Cosby, Tenn.,
Jan. 23, 1922.

Dr. Harry Clark,
Nashville, Tenn.
Dear Dr. Clark:—

Judge Mims, of Newport, came to me and offered to buy the books. He asked me to get the books needed and send him a statement. Mr. N. L. Murrell, Marion, Va., sent me a check for \$12.00 for entrance fee and tuition for the whole Spring Term. \$9.98 was to go for entrance fee and tuition and the remainder to be given to the girl for pencils and tablets. He said in his letter if the girl needed anything else to let him know. Mr. Murrell is proprietor of a hotel at Marion.

A man from one of the big wholesale houses of Knoxville, who does not desire for his name to be mentioned, has sent me help for this girl. He offers to help in the future whenever help is needed.

Mr. G. H. Kaiser of Kaiser Bros., Knoxville, sent me a check for \$50.00 with instruction to use it to the best advantage of the girls.

Mrs. George Allen of this community offered to take the girl, and let her stay with her, and do little turns nights and mornings for her board.

Instead of one of the girls entering school, two of them came. Bessie Turner and Flossie Turner are the names. They are both out in private homes of this community, and are doing what they can to help pay their way through school. The girls are happy because of their great opportunity made possible by these business men.

Our Spring term enrollment is double that of the Fall term. Every room in the boy's hall is taken.

Other boys are wanting a place in the hall. There are forty-eight of us in the boarding department. This is by far ahead of any previous record for Cosby Academy. Cocke County is now waking up to the advantages offered at Cosby Academy.

We begin a big revival tomorrow led by Rev. R. E. Corum of Sevierville. We have more than forty unsaved grown up boys and girls in our school. Pray that the Lord may save the lost ones during our meeting. We are expecting a great revival.

Yours fraternally,
R. L. Marshall.

KEEP GROWING.

It is inspiring to read of those who triumph over difficulties, and who by study make

themselves men of power although they are denied the opportunities of attendance upon regular schools. At forty-five years of age, J. P. Eagle went into the ministry. He started at that age the study of languages and mastered them. He became the governor of Arkansas and was elected the president of the Southern Baptist Convention for two years.

C. H. Spurgeon never had a college education although he did teach school for a short while. To show how hard a student he was, he bought a library of 7,000 volumes, which he used industriously. This library is now in the possession of Wm. Jewell College. In the years of his very active life, Spurgeon always religiously reserved some time for study daily and as a result he became noted as an author and as an authority in theology.

Dwight L. Moody's early education was deficient, but he became one of the greatest evangelists that ever lived and was the founder of one of the greatest schools of America.

At Greenville, Tennessee, in the valley there is a little shop with a sign, "A. Johnson, Tailor," and up on the top of the highest hill in town there is a great monument with the inscription "Andrew Johnson, President of the United States." His wife taught him to read after his marriage, it is said.

THAT LEUBA BOOK.

Our readers will recall the stir caused during the Methodist Educational Campaign by the quotations from Dr. Leuba's book. Since many have asked the Educational Secretary about it, let him say that the title is "Psychological, Anthropological, and Statistical Study," and it is published by the Open Court Publishing Company, Chicago. Dr. Leuba, a professor in Bryn Mawr College, states that among a number of colleges that he investigated, 80 per cent of the students entered believing in immortality and that in two years only 60 per cent of them held to their belief, that 58 per cent of the professors of science are non-believers, that 82 per cent of the women and only 56 per cent of the men believe in a personal God. These colleges that he investigated are not denominational colleges, and his book was used vigorously by our Methodist friends as a proof of the need of establishing colleges under the control of the denominations.

WATCH THE SOUTH PROGRESS.

Montgomery County, Ala., leads the United States in its percentage of increase in high school students. North Carolina leads the nation in the per cent of teachers who attended summer schools in 1921. North Carolina was the only state that put through its legislative program for education without one vote against it.

FROM MISSIONARY, W. H. TIPTON.

Having removed from Wuchow to Canton, China, we wish to have our paper sent to the latter address hereafter. We also wish to take this occasion to notify our Tennessee friends to address us at the Baptist Compound, Canton, China.

For several years past, we have been giving a portion of our time to writing Sunday school literature in connection with the many other missionary duties that devolve upon an interior missionary. Feeling that it was necessary to give all our time to Sunday school literature in order to make it meet the demands of the times, we have now removed to Canton where we can be nearer our publishing house, The China Baptist Publication Society.

We hope some day to see this made a great Sunday school power-house, like our Sunday School Board Building in Nashville. At present, we have our offices in very modest quarters, and our editorial staff consists of myself and four Chinese writers and copyists. It is the plan to have our offices in the same building as the China Baptist Publication Society as soon as space can be provided there.

We had hardly been here a week when we had the pleasant experience of a printer's strike to contend with. All our printers, pressmen, and book-binders are out on a strike along with the rest of the printing shops of the entire city. This is another evidence that we are getting very much up to date in pokey old Canton. To make matters worse, all the boats running from this place to other ports, as well as the boats and steamers out of Hong Kong are tied up by a strike of the Chinese sailors and seamen, cabin-boys and all. This means that the mails also are stopped, except the few places where we have connection by rail. There is little indication when the strike will end, as the demands made by the strikers seem almost unthinkable. But we know from past experience that they will most likely hold out until they get what they ask. Patient waiting is one of the strong points of the Chinese race.

The progress of South China in a material way during the past two of three years has been little less than miraculous. Our Baptist Mayor in Canton has worked wonders within the last two years. One can go to almost every section of the city now by automobile, and new "ma-lo," horse-roads, are being opened up almost every month. It is something new under the sun here for honest officials to apply funds conscientiously for public improvement. This is a fine recommendation of Christianity among these heathen people.

More marvelous even than the material development of Canton, is the growth of our Baptist work in this section. Our native Baptists are getting a great vision of opportunity and service, and are measuring up to it in a great way. In addition to the nine organized Baptist churches of this city, there are four preaching halls or mission stations. But when it is remembered that Canton City has a population larger than the state of Tennessee it will be evident that we are still not crowding each other by multiplying churches.

STAY WITH THE LORD:—The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.—2 Chronicles 15: 2.

SOMETHINGS THAT CUT INTO THE EFFECTIVENESS OF THE PREACHER.

By Wm. Lunsford, Corresponding Secretary.

Let us get right at the heart of the matter at once.

First. The awful strain and anxiety to make ends meet, as the years come and go. The average minister is a good man, and is not in service for money. The ministry, as a class, are the freest men in the world from corruption and inordinate ambition. The heart of the minister is not settled on money.

A distinguished minister was called to an important church, with a great increase in salary. A friend, in discussing the possibility of his acceptance, said, "Money he cares but little about. For years he has flatly refused to accept the salary allowed him by the church. He has sent back his check for a part of the total amount each year, keeping only enough to live on. Time and again he has refused offers from other churches far in excess of what he is receiving." Such a tribute is better worth having than a kingdom's crown. I am optimistic enough with regard to ministerial motives to believe that this tribute might be given to many men and yet, the minister must live. Like other men, he must pay the monthly bills in taking care of his family. No one else will do it for him. There are regular expenses attached to his life, just as true of all men. Naturally, he wants to educate his children. His good wife wants to dress as decently as possible. She has a pride in having the children appear well; the same thing is true of himself. His churches will exact it of him. All this takes money, and the ability to obtain it is one of the great sources of concern in the life of the average preacher. His salary is not equal to the demands made upon him. All this cuts his effectiveness as a minister.

Second. The meager and pitiful provision for the closing years of his life. This one thing may cause him many, many hours of deepest apprehension. "What is to be my lot as an old man?" The thought of what old age will bring causes many a man to go through life with his head half bowed. A minister cannot be a money saver. His income earning days are not long. Not every minister can enter the pastorate even at twenty-five years of age; more of them begin at thirty. By that time, the men of the secular world have had from five to ten years in their chosen line of work. It is not only true that his active career begins later, but closes earlier.

A faithful pastor wrote a friend: "My salary has been \$50.00 a month, and I have reared five children. Many times I have had a chance to go elsewhere, but I could not give up my work." Another one said: "My two brothers, who are in business, have made me a proposition to go into partnership with them, and have offered me three times my present salary as a Home Missionary. I told them I would not give up my ministry for a thousand salaries. But what is to become of me in my old age?" he asked, "for I am wearing myself out in this hard climate, and I am unable, with the strictest economy, to do more than make both ends meet?"

What indeed, is to become of him

in his old age? The churches will no longer want him; the business world will have no openings for him; his children will all be busy with affairs of their own, and there will be at best a humble place for him in his children's homes. Anyway, it is just as fitting that the aged man should have a home of his own in his old age, as that his sons and daughters should have theirs.

What is to become of these men in the day of old age and disability? It is a question that will not down in the minds of many of our pastors, and the fact that it causes them the deepest anxiety and foreboding, cuts effectively into their ministry.

Third. The dread of the dead line. When a minister's hair begins to turn gray, he is suspected of doing the almost unpardonable thing of growing old, though his physical forces have not abated in the least, his mental faculties are as alert as ever, and his spiritual insight deeper than ever before. The fact is, that though his life as a pastor is replete with all the signs of wisdom and noble leadership, and that he is still physically strong, and young and buoyant in spirit, (if his head is frosty) makes no difference to the churches of this day, with a modern pulpit committee looking for a pastor. This is a serious problem, and both cruel and unfair to our preachers. It is one peculiar to our Baptist churches. Church polity takes care of the matter with other denominations.

Attention is called to a splendid article by Doctor J. R. Hobbs of Birmingham, Alabama, appearing in the Western Recorder, January 26. From this article the following quotation is made:

"When our young men see how churches lay preachers on the shelf just at the time bankers, lawyers, merchants, et. al., are coming to their best years, what will they say, and if they decline the ministry, who is there to say they have done unwisely?"

I know you are thinking that preachers are God-called and no sacrifice is too great for them to make. To all this I readily agree. I believe that preachers are God-called, and if God wants a man to prepare for the ministry and serve in it only the choicest years of life—I mean physical life—and then retire to a premature old age and an embarrassing indigency, I am the last man to complain. God's will is not to be complained at.

BUT—I write that 'but' in large letters.

I would like to know if any reasonable Christian man believes that such a scheme could be God's will. It is not reasonable to men, and is God less reasonable than man?

That God approves of the un-Christian and unrighteous attitude of churches, made up of men and women who value youth and physical vigor more than they do ripened spiritual experience, who put their petty desires and pettier whims—desires and whims hatched in the incubator of selfishness—before the interests of God's kingdom, and the rights of men who have done noble battle in their strongest days, is something I do not believe, and no other clear-thinking fair-minded Christian will believe it."

Fourth. Another thing that cuts into the effectiveness of the minister is the temptation to make some kind of an investment, out of his limited sal-

ary, as a provision for old age. Now, while it is true that the minister who seeks personal fortune will sooner or later destroy himself, at the same time, what a natural thing for an anxious, burden minded man to try to do this very thing.

A young minister once sought an interview with one much older in the ministry. He said to him, "If you had money to invest, how would you go about it?"

The elderly man replied: "If I had money to invest, I would put it in sure bonds, yielding 4 per cent or 5 per cent interest."

There is something pathetic in what the young minister replied: "I could not do that, for what little I have to invest would amount to virtually nothing invested in that way, so I have taken my little savings and invested in stocks."

If we could gather up all the ministers who have tried to make investments in order to care for their old age, we would find a great host. And really, this thing, insignificant as it may appear, at a glance, does cut into the effectiveness of a minister's work.

They do make investments. Some smooth man tells them all is right, and the first thing they know, everything is gone.

Some time back one of these concerns, whose business it is to fleece men, sent out a little book, telling how to promote certain speculative enterprises. It tells what class of persons to send circulars to, and it groups ministers in two classes. It says that in some denominations the preachers receive larger salaries than in others. It tells how to go at the "easy marks." In the first group are the Presbyterians and Episcopalians; they being higher salaried men; in the second group are the Methodists and the Baptists, but all are fleeced alike.

The best way in the world to increase a minister's effectiveness, is to give him a living wage, and then relieve his mind with regard to his day of old age.

If we wish to keep men down to the right kind of preaching, let their minds have nothing to do with worry for the future; and if we wish to keep men to a bold utterance, make it possible for them to keep these things out of mind. When a man enters the Baptist ministry, he knows that he will not receive such a salary as other men receive, and that he will not retire on a large pension, but if you make sure that what he can count on in old age will be at least sufficient to drive away worry about the future, it will all come back in the effectiveness with which he will do his work. A certain great military hero was sent to do a singularly hazardous piece of work. He came back alive, and somebody, anxious to know the thrill he had, asked what his feelings were as he went to that fearfully hazardous task. He replied that "the greatest feeling of satisfaction I had was the knowledge that in case I went down, I had the future arranged for, so far as my own private affairs were concerned, and that the government of the United States would take care of those dependent upon me. These were the things in my mind as I went into that place of danger."

Wendall Phillips was once asked what he thought of the minister, and made answer like this: "I think the minister is ill prepared in one way.

There is too much unavoidable thought concerning financial worry. A minister is supposed to speak the truth with the utmost boldness, without any fear of consequences. It is not easy for him to do that if he is cramped and worried about the future."

The great movement that is sweeping the world with regard to ministerial care and support in old age, is taking the emphasis off poverty and hardships, and placing his cause on a systematic basis, and getting down to the fact, that we are after in the main, is to make his ministry as effective as possible. We are doing this thing, not merely because of our sympathy, but from the higher cause of right and justice to him; in order that his practical success usefulness and power may be enhanced.

RALLY AT MADISONVILLE BAPTIST CHURCH.

Thursday, March 9, 1922.

Every church in the Sweetwater Baptist Association is urged to have representatives present. The ladies of the Madisonville church will serve lunch at the noon hour. You cannot afford to miss this meeting. Note the speakers:

PROGRAM

(Rev. O. D. Fleming, Presiding.)

- 9:15—Song and Praise—Rev. C. A. Johnson.
- 9:30—The Pastor, the Leader for the Seventy-Five Million Campaign—Rev. J. H. Ponder
- 9:45—Enlisting for the Campaign—Rev. J. H. O. Clevenger
- 10:00—The Baptist and Reflector as Related to the Campaign—Rev. A. F. Mahan
- 10:30—Address—Dr. A. E. Brown (Superintendent of Mountain Schools of Southern Baptist Convention)
- 11:15—The Baptist Outlook—Prof. J. T. Henderson (General Secretary of Layman's Movement of Southern Baptist Convention)
- 12:00—Luncheon
- 1:00—Song and Praise—Rev. J. H. McDaniel
- 1:15—The Scriptural Order in Giving—Rev. T. R. Waggener
- 1:30—How to Make Giving Worship—Rev. F. M. Waugh
- 1:45—What the Women Have Done and Are Doing for the Campaign—Mrs. Allen Gamble
- 2:00—Address—Prof. Harry Clark
- 2:45—What Your Money Will Do—Rev. J. H. Sharp
- General Discussion.

NIGHT SESSIONS

- At Madisonville church—Lecture: Stewardship—Prof. J. T. Henderson
- At Englewood church—Address—Dr. A. E. Brown
- At Etowah church—Prof. Harry Clark
- At Sweetwater church—To be supplied S. M. McCARTER, Organizer for the Seventy-Five Million Campaign.

For Information

Regarding Vacant Pulpits, Available Pastors, Evangelists, Singers, or Secretaries, write—

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

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tulahoma

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

Sunday School Attendance, Feb. 26.

Knoxville, Belle Ave.	849
Nashville, First	795
Maryville, First	658
Knoxville, Fifth Ave.	646
Johnson City, Central	604
Etowah, First	501
Memphis, First	438
Knoxville, Euclid Ave.	434
Chattanooga, Tabernacle	426
Morristown, First	404
Morristown, First	404
Nashville, Third	402
Chattanooga, First	400
Chattanooga, Central	372
Knoxville, Lonsdale	371
Harriman, Trenton St.	366
Lenoir City, First	363
Nashville, Edgefield	358
Erwin, First	349
Memphis, Belleview	347
Clarksville, First	344
Knoxville, South	340
Tellico Plains	338
LaFollette	322
Elizabethtown	318
Rossville	310
Nashville, Eastland	307
Chattanooga, St. Elmo	304
Nashville, Immanuel	301

I hope that our Sunday schools are taking hold of the Baptist and Reflector Campaign and that they will help to put on the Subscription Week March 5 to 12. Let some one be designated for taking these subscriptions in the Sunday school and through the Organized Classes. See every home and help to get our paper into every home in the church.

The Office is now almost overrun with awards. The young lady works almost day and night and still we are always behind. We are glad to announce that February is one of the largest months so far in our history in the way of awards and diplomas sent out.

We have had on this week four schools—Memphis, Ridgely, Knoxville and La Follette. The Knoxville B. Y. P. U. School was a record breaker—410 present Thursday night. Have not heard from the two in West Tennessee but will note their work as soon as we hear. The school at La Follette was well attended and fine work. Report of this elsewhere in the notes.

Growth of the La Follette Church.

One of the most wonderful Sunday schools we have in the state is at La Follette. Two years ago they had a little more than 150 pupils. The school was not graded nor was there any interest much in the Teacher Training Work. Last Sunday they had present 390 with an enrollment of nearly 500. The school is well organized and doing most excellent work

under the circumstances. They are crowded for room and are contemplating building as soon as financial conditions make it feasible. They are now thinking of moving the pastor and using the dwelling for class rooms, which is a fine thing to do. We had a training school there this last week with the greatest interest and enthusiasm. Miss Cooper had 40 in the Junior B. Y. P. U. Manual, 20 in the second Division of the Normal Manual; while we had 75 in the Bible Division of the Manual and Building the Bible Class. One thing so striking in this school is the interest being taken among men. Some of the finest business men are laying themselves out for the Sunday school and church work. Brother Murray is the efficient superintendent and Rev. O. E. DeBow is the pastor. They will soon build a \$40,000 meeting house and when they get room they will have 1,000 people in the Sunday school. The Junior Union is A-1 now and the Sunday school and Senior Union will soon be the same. It was a great joy to work among and with such people as those at La Follette.

Now for reaching our goal for the year by beginning a campaign to double our membership. To do this and all the rest of the requirements we should get us a Wall Standard and check up and begin today to meet the requirements of that standard. This will help to solve all the other problems. We want 150 Standard schools this year. Two applications are on our desk now, First church, Humboldt and Second church, Jackson. Who will be next to send in their application for this award? We will gladly send Wall Standards and blanks for application to any school that cares to have it. If you fail to qualify there is no harm in trying.

Remember you have to qualify each year if you are listed as an A-1 School. If you have not done so this year do so at once so you may be on the Honor Roll.

First church, Humboldt has not only reached the Standard but is a long way on toward the Double A-1. So is Second church, Jackson. Perhaps no churches with the equipment these churches have are doing better work.

Let every preacher, superintendent and teacher attend the Worker School nearest to him during March. Let's make these schools worth while.

Things are happening in and around Gallatin since Dr. Gayer was there in a very successful meeting. The young people are writing for help in their BYPU work and the superintendent is putting on a larger program.

We hope to have a training school there right soon.

A Sunday school and BYPU Convention will be organized at Murfreesboro March 4 for Concord Association. It is hoped that we will have a large representation at this particular meeting.

Brother Clevenger, Loudon, is planning to hold a training school in each of his churches, Loudon and Niota, when a date can be had.

The Central Association Sunday School and BYPU Convention meets at Humboldt March 21 and 22. Let every church send delegates to this convention. We hope to make this one of the largest and best of any of the conventions of the entire state.

Rev. Robert M. DeVault, Butler, writes asking for the week of July 23 to 28 for their Encampment. They have set their aim for 100 regular attendants. That means they will enroll 300 again as they did last year.

Brother C. W. Adams, Erwin, writes asking for a training school at the convenience of the workers. He is doing a splendid work at Erwin and interested in everything that's good. His attendance for the past year has averaged 349 in actual attendance. His attendance last Sunday was 380. Yet this school has not been counted on our list.

The Convention for Friendship Association scheduled for March 31 at Dyersburg has been called off and we make this announcement so the workers may take notice.

We are indebted to Brother J. C. McCoy, Temple church, Memphis, for report of two fine classes, one having finished Normal Manual and the other Talks With the Training Class. Temple church is always at something.

Brother McPeak, Covington, sends in examination on "Winning to Christ" and "Old Testament Studies" for Mrs. W. D.

Brother Chambers, Evansville, writes: "Please send us some one to help us get our new Union started or some help in the way of suggestions." This is a new union just organized and like all the rest are looking for help along practical lines.

Mr. Charles P. Brewer, Jefferson City, writes:

"As I am planning my summer work or how to spend my vacation; I have decided to go North and visit my sister.

"A vacation is not profitably spent unless we work for our Master, or in some way try and help to uplift our fellow-man, and I shall endeavor to do this in the name of the Southern Baptist Convention.

"Please send me the examination questions on "Training in The Baptist Spirit" and for the third course in "The New B. Y. P. U. Manual." This will complete my work in this study."

From Memphis, Dr. L. J. McRae writes, February 22:

"The officers of our Sunday school called together last night the heads of the various departments and with them planned some definite things toward the improvement and enlargements of our entire school. All of our departments are to start an inter-department rivalry seeking a first attainment of the Department Standard. It is our plan to have every department in our Sunday school reach the standard not later than promotion day."

KNOX COUNTY B. Y. P. U. TRAINING SCHOOL.

By W. H. Preston.

The eighth annual Training School of the Knox County B. Y. P. U. opened Sunday afternoon, February 19, with a mass meeting. After very interesting talks by Mrs. Leavell, Mr. Lee, Mr. Preston and Mr. Cooper, members of the Faculty, the classes were organized for the class work which began on Monday evening, continuing through Friday. Each evening Inspirational Services were conducted by the different churches, each having their own original program.

After the first class period lunch was served each evening by the W. M. U. of Deaderick Avenue church. These ladies are to be commended not only for their good suppers but for their excellent and untiring work, which made it possible for all of the young people to attend their classes. During the lunch period, games, stunts and songs were enjoyed by all. At the close of the second period the special features played one of the most important parts of the training school, among some of which were the Fountain City, Lonsdale and Deaderick Avenue Quartets, and some of the very best soloists of the city, and another feature at this time was the paper—"the Spizzuzu Splutter,"—whose first edition did not appear until Wednesday, but which proved to be one of the live wires of the school. Then the lecture hour must certainly be mentioned, as we heard some of the best speakers to be had.

On Monday evening, Rev. R. E. Grimsley spoke to us on the "Funny, Honey, Sunny and Money Side of Life." On Tuesday, Rev. W. A. Atchley, on "The Value of the B. Y. P. U. to the Church," on Wednesday, E. E. Lee gave his famous "Baseball Lecture," which certainly carried us back to our childhood days. On Thursday, the Consecration sermon by Rev. J. Allen Smith, and on Friday night the Social Talent Stunt night.

This school was one of the greatest schools we ever held in the South, closing with over 500 Seniors present on Friday evening, and more than 300 taking the examinations.

We want to thank all who took part in any way to make it such a success, and especially the loyal support of the pastors and officers of the City Union.

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

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

Junior Unions—Watertown.

THE CHATTANOOGA CITY B. Y. P. U. TRAINING SCHOOL

The annual citywide B. Y. P. U. training school for the city of Chattanooga and suburbs, was held during this past week at the First Baptist church. This proved to be one of the largest and best schools held in the state. More than 400 young people were in attendance the first night.

The week's work began on Sunday afternoon at which time the young people gathered at the First Baptist church for a rousing mass meeting. Talks were made by the different members of the faculty—the principal address was delivered by Rev. U. S. Thomas of the St. Elmo church. Rev. Thomas spoke on "More Spiritual Power." It was a great message and a fitting beginning for the week of Training.

On Monday night the sessions began at 6 o'clock with the devotional service. The theme of these services throughout the week was "Better B. Y. P. U. Work." At 6:15 the class work began. Mr. E. E. Lee, Field Secretary for the South in B. Y. P. U. work, taught the Senior Manual Class and had an enrollment of between 275 and 300 in the one class alone. Miss Lucy E. Cooper, of Knoxville, teaching a class for Bible Drill leaders had representatives from the majority of the Unions of the city. Rev. U. S. Thomas taught "Baptist Missions in the South" in the absence of Mr. Hudgins who was in attendance upon the State Sunday School Superintendents Conference which was held in Memphis the early part of the week. Mr. Hudgins arrived on Wednesday for his class. Rev. Chas. E. Bottorff, Jr., of Chattanooga taught "Training in Church Membership." The Junior B. Y. P. U. Manual was taught by W. H. Preston. There were over 100 enrolled in the latter class.

Following the class periods each night, inspirational addresses were delivered. Miss Cooper spoke on Monday night. Her subject was, "The Place of Bible Study in Our Lives." On Tuesday night Mr. Lee gave his famous address on "Baseball." On Wednesday night "The B. Y. P. U. Work in Tennessee" was presented by Mr. Preston and was followed by a stirring appeal for Christian Education by Dr. Harry Clark, Tennessee's State Secretary for Christian Education. Two speakers were heard on Thursday night also. Rev. Gartenhaus, a converted Jew, told his life's story briefly and this was followed by an address on "Leadership" by Rev. Bottorff. The Consecrational service on Friday night was conducted by Mr. W. D. Hudgins in his inimitable way. A fine spirit prevailed. His theme was "The Life With a Purpose." Following the Friday address, a fellowship meeting was carried out.

AN APPRECIATION OF HALL- MOODY NORMAL COLLEGE

By W. C. Milton and W. H. Preston

It is indeed a great asset for any state to have within its borders a college like Hall-Moody, but it is a greater asset for a great denomination. The Baptists of Tennessee should be very proud of this institution. In the Sunday school and B. Y. P. U. training work going on here last week both faculty and students are pushing the work to the utmost. It is inspiring to see these noble students urging others to join in the work with them. As a result of their work the classes are growing in numbers and enthusiasm each day. It is uplifting just to spend a week in this institution. May the time soon come when all of our denominational colleges are just as loyal as our four Baptist colleges of Tennessee.

AN APPRECIATION OF W. D. HUD- GINS AND HIS CO-WORKERS.

By C. G. Truitt

It is indeed an inspiration to any school to have a Training School such as was conducted last week in the Hall-Moody Normal School by W. D. Hudgins and his co-workers. Their instruction in Sunday school and B. Y. P. U. work will result not only in many trained workers for the denomination, and a stronger determination on the part of all to do better service in every phase of religious work. Each one of the party is not only an expert in his department, but brings enthusiasm and earnestness that is an inspiration to all. May they live long and their tribe increase.

MEMPHIS JUNIORS AND INTER- MEDIATES

By "Correspondent"

The City Junior and Intermediate B. Y. P. U. held their monthly meeting at Binghamton on the first Sunday in February. Despite the very unfavorable weather an attendance of 400 was recorded. That's all that saved Knoxville's record from being given a fatal blow.

Interest in this work in increasing rapidly and real, genuine work is being done among the young people.

MEETINGS AT EUCLID AVE. KNOXVILLE

By B. B. Bateman

On January the eighth a protracted meeting broke out at the Euclid Ave. Baptist church, and for four consecutive weeks the Lord greatly blessed us. The interest was indeed great from the very beginning, and the people did heroic work throughout the whole meeting. The young people, who were led to Christ in this meeting went to work at once to get their comrades saved.

The pastor did the preaching. No arrangements had been made for this meeting, but when we met on Sunday evening for the regular evening service the interest was so great that there was a demand for services again for Monday evening, which was announced, and by preaching hour the house was filled to its capacity. There were several conversions at this Monday evening service. So services were announced for Tuesday evening and on and on for four weeks.

There were in the meeting one hundred and one conversions and seventy-three back-sliders reclaimed, and one hundred and thirty-three additions to the church. Eighty-three have already been baptised. Others have been approved for baptism, and we will have another baptismal service Sunday evening February nineteenth.

A similar meeting like the above mentioned broke out in September past, in which there were many conversions and additions to the church. The pastor Rev. J. W. Wood did the preaching.

We feel that this preacher has the best hold on this people than any man that has ever been pastor here in West Knoxville. Men who have never been touched by any one, have been saved and lined up with the church through his preaching. The crowds that came to this meeting were indeed wonderful. People were turned away every service because there was not standing room, and we had just made an addition costing us \$4,300.00. We can now seat comfortably 900 people.

We give the Lord all the praise for this wonderful meeting. We feel that the revival spirit will not leave us soon, but will abide with us. Few men have a better field than our pastor in West Knoxville. Everybody seems to love him as their pastor whether they are members or not.

Brother Wood has organized a young peoples service, which meets each Friday night of every week. Last Friday night there were one hundred fifty young folks present more than thirty-five of these will exercise in public prayer. These young people are so well pleased with their leader that they now have a Ford car ordered for him as a present.

My wife and I have not been members long at Euclid Ave. church but we have learned to love Brother Wood as our pastor, and the good people of that church.

Brother Wood and I go to Stearns, Ky., for a meeting the first Sunday in March. We hope for a great meeting the two weeks we are to be there.

FROM THE HIGHLAND PARK PASTOR

J. B. Phillips

I will greatly appreciate your allowing me space in your paper to acquaint my friends of my whereabouts.

The Highland Park Baptist church of this city called me last summer to become its pastor, but I did not feel inclined to give up the evangelistic work so declined the call. Later they pressed the matter and a number of my friends of the city urged that I accept the call, so on the first Sunday of this month I became their pastor.

I am to have an assistant pastor, so will continue my Bible conferences and will hold some evangelistic meetings.

We have a great undertaking on here as we are building an eighty to ninety thousand dollar church building during these times of depression.

The work has opened up fine and the membership are rallying to their new pastor in a most beautiful way.

In outlining my plans to the church, before accepting the pastorate, I made very clear that we would stand for the entire Bible being God's word, an Eternal Burning Hell to be saved from, a Glorious Heaven to be saved to, the

Virgin Birth of Christ, a personal Devil to encounter, Salvation only by a definite personal acceptance of Christ as Saviour, the Spirit filled life and the personal bodily coming back of Jesus Christ to reign as King on this earth.

I will greatly appreciate the prayers of my friends for me in this work.

Resolutions by Laneview Church

We, the committee appointed to draft resolutions relative to the departure of Rev. O. F. Huckaba and family from our work to Huntingdon, take much pleasure in referring to his noble work in our field.

He delivered to us many soul-stirring messages and many souls were saved under his administration and the church greatly built up.

We refer with special interest to his untiring pastoral work.

Through his leadership, we have built a \$24,000.00 house of worship; besides we have a splendid preacher's home. We are now a happy and united brotherhood. We will ever hold Brother Huckaba and family dear in our memory.

We say to Huntingdon, his new field, you have called a great preacher and a noble leader. We humbly pray that you may use him to his full capacity and remember all his family as co-laborers.

Resolved that a copy of these resolutions be sent to the Baptist and Reflector and one to the family.

Respectfully submitted to the church C. A. Eckstein, G. G. Lawrence, Mrs. J. W. Fairless, Mrs. A. L. Kinsey, Dr. J. C. Moore, committee.

PROGRESS AT TAFT, CALIFORNIA.

By Mead M. Bledsoe.

Just a word to my friends in Tennessee stating how the Lord has been blessing us in our work at Taft, Calif. Something over a year ago we organized a Baptist church with 19 members. We had no building or property of any kind. Since that time we have secured two fine lots and paid for them. Have put up a good substantial building and paid for it. Best of all we have just closed one of the greatest revivals in the history of this part of the state. We had the assistance of Evangelist Chas. H. Rickman for four weeks. The results of the meeting were over fifty conversions and additions. Many heads of families were reached and won to Christ. The church has been greatly helped in every way. We have been receiving help from the Convention, but we will be able to take care of our own work from this time on, and at the same time be in a position to help the Convention. This church stands for the fundamental doctrines of the Baptists as held by you in the South. It is one church in the Convention that will not receive "Alien Immersion." May God bless all the workers in the state. I have been reading the Baptist and Reflector for nearly thirty years and to my mind it was never better in its history than it is now. Every Baptist in Tennessee should take it and read it.

I want to say amen to what Brother Dodd had to say about Union University and Dr. Savage. I will be glad to have some small part in helping to put up a building in honor of the man who has helped me more than any other man living.

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

QUARTERLY MEETING OF KNOX ASSOCIATION

By Mrs. Robt. J. Webb, Secy.

The first quarterly meeting of the Knox County Association for the year of 1922 met with the South Knoxville church, Jan. 26.

The weather was good and the attendance was splendid, there being more than 350 women representing 41 societies with 10 pastors present.

Mrs. R. L. Harris in her enthusiastic way conducted the business of the day while Mrs. J. C. Ford, of the South Knoxville church, had charge of the program.

The meeting was opened by repeating in concert our W. M. U. Scripture for the year, "I can do all things through Christ which strengtheneth me."

Mrs. W. W. Privette of Gillespie Ave. church conducted the morning devotions choosing for the subject "Love," and reading a portion of the 13th chapter of 1st Corinthians.

Mrs. Harris reported that four churches in the association have the entire Missionary family—Lonsdale; Broadway, Grassy Creek, and Central of Fountain City.

Reports from the various societies that more than \$3000 had been given during the quarter, but a letter from Miss Buchanan urged the women to give heroically during the next quarter that we may redeem Tennessee Convention before the annual meeting of the S. B. C.

The women of Knox County Association are so happy that Mrs. Harris has been restored to health and is assuming the leadership for this year.

Mrs. McClure, representing the W. M. U. Training School, was present and in her charming manner pre-

sented the work of the school. She urged mothers to give their daughters as well as their money into the Master's service.

Rev. Smith of Gillespie Ave. dismissed with prayer for the lunch hour.

The afternoon session opened singing "Loyalty to Christ" and after a rich devotional hour, Miss Whipple—Dean of Women—for Carson and Newman College, told of the work she is doing there amongst the girls saying the girls are doing personal service work in the town of Jefferson City thus preparing themselves for larger and more difficult work after they have finished school.

Mrs. Smallman of the Fifth Ave. church read a paper on the "Responsibility of the W. M. U. to the Junior Societies," and Mrs. Jorgagan of the Deaderick Ave. church spoke on the "Standard of Excellence" after which an impressive memorial service in memory of two of our beloved presidents—Mrs. J. T. Underwood of Bell Ave. W. M. U. and Mrs. Glenmore Garrett of the Powell Station W. M. U. was conducted by Mesdames J. B. Ransdell, J. M. Dance and Smallman.

The next quarterly meeting will be held in the new Fifth Ave. church the last Thursday in April with Mrs. Anderson—our Divisional Superintendent—as the speaker for the eleven o'clock hour.

A large attendance is expected.

but feel our loss is her gain, knowing she has gone to be with loved ones gone before.

Thou art gone our precious mother, Never more canst thou return, But we'll meet you precious mother,— In that bright eternal home.

Written by one who loved her—Mrs. G. W. Harris.

Bishop: John Hillsman Bishop was born Dec. 17th, 1875 and passed to his reward Dec. 11th, 1921. Was married to Cordella Wallace, Dec. 16, 1897.

Brother Bishop professed faith in Christ and joined Snaron Baptist church at the age of 20, of which he was a faithful member until his death.

Be it resolved, that we the brethren and Sisters of Sharon church bless and praise the name of the Lord, that he hath given and taken away. May we try to emulate the life of our deceased Brother in that he glorified the name of God in his service as Deacon, Sunday school Superintendent, teacher and fellow laborer, in the great cause of Christianity.

Resolved, secondly, that we extend to his dear companion, father, brothers, sisters and relatives our most profound and sincere sympathy as they mourn the absence for a season of one so dearly cherished and loved by them.

Again, in the going of this our dear brother we may realize the need for more consecration on our part to the cause of Christ, and try to follow his worthy example. During the last days of his life he manifested a great deal of interest in his church and plead

with the members for more consecration upon their part to the cause of Christ. It may be said of Brother Bishop, as the Apostle Paul said of himself "For me to live is Christ and to die is gain." He really lived the life of Christ, and since Christ saw fit to take him away he has only

An Easter Service For Baptist Sunday Schools He Giveth Life



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Obituaries

Underwood, Garrett: Since our last quarterly meeting our Heavenly Father in His loving wisdom has called to their reward two of our faithful co-workers, Mrs. J. T. Underwood and Mrs. Glenmore Garrett.

Mrs. Underwood had been for many years a faithful and devoted member of Bell Ave. Church, and was the beloved president of the Missionary Society. She was also an efficient teacher in the Sunday school.

Mrs. Garrett was an active member of Powell's Station church. She was highly esteemed for her sterling Christian character and kindly spirit. Mrs. J. B. Ransdell, Mrs. J. M. Dance, Mrs. D. M. Smallman.

Reown: On Jan. 10, 1922, the Lord called from earth to heaven, our dear sister Mrs. Minnie Reown. She was 48 years old; had been a soldier for Jesus from early childhood; a member of East Lake Baptist church. To know her was to love her. She leaves one son and one daughter and many friends to mourn their loss. We miss her kind words and loving smiles

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ceased his labors on earth but his works do follow him. Let us earnestly and diligently promote corrective church discipline, a work which we humbly trust the Lord, through our dearly beloved and deceased brother, as revealed to us, to carry out to his it is hereby vindicating the truth as to Christ Jesus. Let us all help to bear our dear pastor's burden of loss of one of the choicest and most useful of his flock—one who never swerved from duty, always at his post

and ever ready to answer the call, "Here am I."

Be it further resolved, that we spread a copy of these resolutions on our minutes, present one to the family and one to the Baptist and Reflector for publication. W. C. Pel- laux, J. F. McCloud, G. Tate Trotter.

The U. S. government maintains 135 schools in Alaska with an expenditure of about a half million dollars and an enrollment of 6,899.

REVIVAL AT BIG SPRINGS.

By N. F. Phillips.

Just closed a great meeting at Big Springs on February 9. The results were 23 confessed Christ; 19 were added to the church. Heard many say that it was the greatest meeting in the history of the church. Rev. B. A. Smith is pastor of this church. The church had run down and was not doing any good. Brother Smith went there in July and he has done good

work. Brother Smith is a good man to work with; don't think I ever a man work any harder than he worked in these meetings; he loves his people and they love him. I believe that great things are going to come out of this meeting.

Reports to the Association of American Colleges show that there has been an increase of 50 per cent in the salaries of presidents and faculty members since 1913-1914.

Sunday School Board

Announcements

Improvements—New Periodicals Cut in Prices—Revision of Graded Periodicals

1. IMPROVEMENTS IN PERIODICALS. With the second quarter of 1922 (April to June) we will inaugurate extensive improvements in all our periodicals—better paper, heavier covers, standardized sizes of pages, and substantial extra pages in the Intermediate, Senior, Adult Bible Class and Home Department and B. Y. P. U. Quarterlies, enabling us to enlarge the type and extend the treatment.

2. NEW PERIODICALS. We will offer several new periodicals—

A New Quarterly for the B. Y. P. U. We now have three instead of two, as formerly. **Junior B. Y. P. U. Quarterly** for ages 9-12. **Intermediate B. Y. P. U. Quarterly**, ages 13-16. and **B. Y. P. U. Quarterly** for Seniors.

Two New Papers—The Boys' Weekly and The Girls' Weekly, take the place of the **Baptist Boys and Girls**, which will be discontinued. Supply the boys and girls separately.

3. A CUT IN PRICES. We are glad to announce changes of prices, effective April issues. Reductions

will cost us over \$15,000 a quarter, or over \$60,000 a year, but we believe they can safely be made.

In **Sunday School Periodicals** (effective April issues): Children's Quarterly, from 6½ to 5½c; Junior Quarterly, 5½ to 5c; Adult Bible Class, 8 to 7c; Junior B. Y. P. U., 8½ to 8c; B. Y. P. U. Quarterly, 10½ to 10c; Teachers', 25 to 22½c; Kind Words, 25 to 22½c.

In **Our Teacher Training Books** (effective March 1st): All Teacher Training Course books previously selling for \$1.00 cloth and 60c paper will now be 75c and 50c. Books in these courses previously priced 75c cloth and 50c paper will now be 60c and 40c.

All B. Y. P. U. Study Course books previously selling for 90c cloth and 60c paper will be 75c and 50c, while books selling at 75c cloth and 50c paper will be 60c and 40c.

4. A REVISION OF THE GRADED PERIODICALS. We are planning to completely revise our graded periodicals at considerable expense—they will be made almost new. It is hoped to have the Intermediate Grades ready by October 1st. Pending such revision, no changes will be made in prices.

Baptist Sunday School Board

Nashville, Tenn.

PASTORS' CONFERENCES

KNOXVILLE

Central of Fountain City: J. C. Shipe, pastor. "Preparation for Pentecost" and "The Wrong Way to Follow the Lord." In SS, 243. Begin meetings first Sunday in March.

South Knoxville: M. E. Miller, pastor. "Laborers With God" and "God Be Merciful to Me a Sinner." In SS, 340; in BYPU, 130.

Lincoln Park: L. W. Clark, pastor. "The Coming Manifestation" and "The Thief on the Cross." In SS, 217; received by letter, 2.

Fifth Avenue: J. L. Dance, pastor. "Making a Good Finish" and "What Shall I Do With Jesus." In SS, 646.

Lonsdale: W. A. Atchley, pastor. "The Power of Prayer" and "God's Efforts to Get Man's Attention." In SS, 371; in BYPU, 55.

Dameron: C. J. Burnett, pastor. In SS, 35.

Oakwood: R. E. Grimsley, pastor. "The Glories of God's Kingdom" and "Mother, Home and Heaven." In SS, 270; received by letter 3. In BYPU, 63; 155 Bibles in SS.

LaFollette: O. E. TeBoe, pastor. "Organization for Enlargement" and "God's Prohibition." In SS, 322; in BYPU, 24. Closed with Mr. Hudgins and Miss Cooper. 75 attendance.

Gillespie Avenue: J. K. Smith, pastor. "The Lord's Second Coming" and "Sowing and Reaping." In SS, 266.

Smithwood: Chas. P. Jones, pastor. "The Refused Request" and "Testing Questions." In SS, 167.

Mountain View: W. C. McNeely, pastor. "A Burdened Messenger" and "Laborers With God."

Bell Avenue: James Allen Smith, pastor. "How Others May Know that I Am a Christian" and "Souls Out of Christ." In SS, 849; baptized, 6; received by letter, 1.

Inskip: W. M. Thomas, pastor. "The Shining of the Face of Moses" and "John 21:19." In SS, 100; in BYPU, 17.

Immanuel: A. R. Pedigo, pastor. "A Test by Fire" and "Justification Through Faith." In SS, 224.

Clinton: S. H. Johnston, pastor. "Hope of Salvation." Brother Waters, pastor, "Personal Responsibility." In SS, 241. Good day.

Euclid Ave.: J. W. Wood, pastor. "God's Communications to Man" and "When Jesus Comes." In SS, 434; baptized, 1. Good day.

Fountain City: Neill Acuff, pastor. "Prayer a Power" and "Adorning the Doctrine of God."

NASHVILLE

First: W. F. Powell, pastor. "Three Appointed Facts." In SS, 795; 7 additions.

Centennial: Pastor L. P. Royer. Morning by L. A. Gupton. Evening, no service. Pastor sick. In SS, 105; Sr. BYPU, 18.

Lockeland: J. C. Miles, pastor. "Man's Part in Being Saved" and "What Must I Do to Be Saved?" In SS, 261; by letter, 2; good BYPU's.

Una: F. P. Dodson, pastor. "The Fear of Jehovah," Mal. 3: 16 and "Church Life," 1 Pet. 2: 5. In SS, 49; BYPU, 20.

Springfield: L. S. Ewton, pastor. "Some Hindrances to Salvation." Matt. 19: 30 and "Mass Meeting in Interest of Law Enforcement."

North Edgefield: A. W. Duncan, pastor. "The Authority and Power of The Church" and "So Great Salvation." In SS, 217; BYPU's, 58.

Third: C. D. Creasman, pastor. "Building A Great Church," Acts 2: 42 and "Honoring A Great Christ," Mk. 2: 12. In SS, 402. Dr. E. P. Alldredge supplied for the church while the pastor was away.

Eastland: O. L. Hailey, pastor. "Open Eyes" and "Sins." In SS, 307; BYPU's good. Edgefield BYPU to give a demonstration meeting at Eastland next Sunday evening at 6:45. Everybody welcome. Mrs. Henry G. Briggs, canvasser for B & R, has already "gone over the top" for Eastland.

Hickman: C. C. Ramsey, pastor. "God's Lighthouse" and "Christ at The Door." Good Sunday School.

Seventh: Edgar W. Barnett, pastor. "The Prayer Life of Jesus" and "The Incarnation." In SS, 163; BYPU, 29.

Immanuel: Ryland Knight, pastor. "A Lesson From The Lepers," 11 Kings 7: 9. In SS, 301; received for baptism, 2; by letter, 1.

Edgefield: W. M. Wood, pastor. "The Conquering Creed," Eph. 4: 4-6, and "The Broad and Narrow Way" In SS, 358; BYPU, 52; Jr. BYPU, 40; by letter, 3.

Central: H. B. Colter, pastor. "Who Will be Saved?" and "The Worst Man in Nashville," Matt. 23: 13. In SS, 145; BYPU, 40. The pastor resigned as pastor of the church at the morning hour.

Grace: T. C. Singleton, pastor. "Bearing Spiritual Fruits" and "The Mid-night Chorus," Luke 2: 14. In SS, 269; BYPU, 18; Jr. BYPU No. 1, 22; No. 2, 25; baptized, 5.

Calvary: W. H. Vaughan, pastor. "Jesus And The Resurrection," 1 Cor. 15: 4 and "The Unchangeable Christ," Heb. 13: 8. In SS, 105; BYPU, 20.

Belmont Heights: Geo. L. Hale, pastor. "The Death of Jesus" and "What is Man That Thou Art Mindful of Him?" In SS, 214. Pastor leaves for a revival in Missouri.

Shelby Ave.: Geo. L. Stewart, pastor. "The Uncondemned Heart" and "Who is The Liar?" In SS, 70; (raining).

MEMPHIS

Boulevard: J. H. Wright, pastor. 1 Received on statement; 108 in SS; 3 in BYPU's.

Rowan Memorial: A. H. Smith, pastor. In SS, 142; received by letter, 1; received for baptism, 2.

Highland Heights: E. F. Curle, pastor, preached in morning to fair congregations. Rain. Hundred all services.

Seventh Street: I. N. Strother, pastor. "Attractions of The Lord's House" and "Relating Christian Experience." In SS, 124; good BYPU. City Sunday school union met with us. Prof. A. J. Brandon addressed the union.

First: Pastor, A. W. Boone. Dr. A. T. Robertson preached in the morning. Pastor preached in the evening. One

by letter. In SS, 438. Dr. Robertson lectured twice daily under auspices of Pastor's Conference.

Central: Pastor preached morning and night. In SS, 283; 2 for baptism; 2 weddings.

Baptist Hospital: M. D. Jeffries, pastor. Supplied morning hour for pastor, D. A. Ellis of La Belle church. Dr. Ellis is in the hospital again with his injured leg; better. Frank H. Leavell supplied at La Belle at evening hour.

Prescott Memorial: Jas. H. Oakley, pastor. "Face, Forward, March" and "Why A Man Should Not Live 100 Years." In SS, 87; good unions; rainy day.

Bellevue: W. M. Bostick, pastor. "Resurrection Life" and "The Place of The Gospel in an Age of Reconstruction." In SS, 347; good unions.

Speedway Terrace: J. O. Hill, pastor. "The Bible in Slit Winning" and "Things Worth While." Much sickness, rain and small congregations.

New South Memphis: The meeting still continues; Dr. Pool preaching great gospel sermons; Rev. Johnson singing. Good crowds for rainy weather.

Temple: J. Carl McCoy, pastor. "Reverencing the Son of God" and "Faith." In SS, 201; 4 good BYPU's; 1 baptized; 3 for baptism. Rainy day. McLemore Ave.: Pastor Furr preached at both hours. 2 received by letter.

Hollywood: J. P. Neil, pastor. preached. Small crowd at morning service; 50 in SS; large crowd at night. Good BYPU.

CHATTANOOGA.

E. Chattanooga: J. N. Bull, pastor. "The Christian and His Revival." The B. Y. P. U. had charge of the service. In SS, 296.

Chamberlain Ave.: G. T. King, pastor. "The Value of an Immortal Soul" and "The Power of the Word of God." Received by letter, 1; for baptism, 1. In SS, 111.

Rossville First: Preaching by J. B. Tallant. "Soul-Winning" and "Fare From the Blood of all Men." In SS, 310; four good BYPU's.

Ridgedale: W. E. Davis, pastor. "The Salt of the Earth" and "Graduation Service From Jr., B. Y. P. U." In SS, 151.

Spring Creek: L. H. Sytar, pastor. "What, How and Why of S. S. Work" by H. D. Huffaker and "The Active S. S." by Charles E. Bottorff, Jr. In SS, 93. Fine all-day S. S. Institute.

Central: W. L. Pickard, pastor. "Sufficient Strength For our Tasks." Union meeting in evening. In SS, 372. Received by letter, 1. Good BYPU.

Avondale: W. R. Hamic, pastor. "The Beautiful Life" and "Escaping Death." In SS, 404.

St. Elmo: U. S. Thomas, pastor. In SS, 304. Received by letter, 1.

Tabernacle: T. W. Callaway, pastor. "The Bride of Christ" and "And Peter." In SS, 426.

First: John W. Inzer, pastor. "A Matter of Head and Heart."

North Chattanooga: W. S. Keese, pastor. "Absorbing Influence" and "Jephth, or, In Spite of Handicap." Good congregations considering the weather.

Burning Bush: Geo. W. McClure, pastor. "A Growing Church" and

"The Water of Life," Small attendance on account of rain.

Tyner: J. N. Monroe, pastor. "The Ministering Christ and His Servants" and "Am I My Brother's Keeper." In SS, 108. Good congregations and BYPU's. Good interest along all lines of work.

MISCELLANEOUS.

Elizabethton: J. K. Haynes, pastor. 118 in SS, 20 professions in a fine revival.

So. Pittsburg: Paul R. Hodge, pastor. "Complete Obedience" and "The Rich Young Ruler." In SS, 112.

Etowah, First: A. F. Mahan, pastor. "A True Christian" and "Christ's Four Exceptions." Received for baptism, 3; baptized, 4. In SS, 501. One young man saved. Our report last week which failed to get into your columns was the best we have had, with 560 in SS, and 7 additions to the church. We have now had 108 accessions since I came the first of October, last.

Madisonville: S. M. McCarter, pastor. "The Two Returns" and "The Sower and Rewards." 1 approved for baptism. In SS, 226; in Jr. BYPU, 35; in Sr. BYPU, 42.

Mine City: D. W. Webb, pastor. "The Harmless Furnace" and "How to Be a Missionary." In SS, 210.

Boonville church, Ducktown: G. W. Passmore, pastor. M. V. Gibson, S. S. Supt. In SS, 35. 763 chapters this week; 9 Bibles in school.

Maryville First: J. R. Johnson, pastor, preached both morning and evening. Received for baptism, 1. In SS, 658.

Tabernacle, Lenoir City: A. B. Johnson, pastor. "Human Mortality" and "An Unparalleled Case of Conversion." In SS, 102; fine interest.

Coal Creek, First: W. A. Carroll, pastor. Morning service, text, Job 23: 10. In SS, 207. 5 additions to church. No service at night account of rain.

Cannon and Wilkes, Ala.: Evangelist R. D. Cecil spoke for pastor, S. Smitherman at Cannon, Sunday morning and for pastor, O. M. Moore, at Wilkes, Sunday evening.

Dresden: Dr. Harry Clark spoke at 2 P. M. Small crowds account of rain. Those who heard were enthusiastic over his addresses. The pastor, T. N. Hale, spoke at night on "Christ's Hidden Refreshments."

Binghamton: Carl M. O'Neal, pastor. Dr. A. F. Sheldon and Prof. A. J. Brandon spoke to a large congregation at the morning hour and the pastor spoke at night. Drs. Brandon and Sheldon are among God's great men! 3 excellent BYPU's.

Humboldt: E. H. Marriner, pastor. "How to Go to Church" and "The Truth About Hell." In SS, 185; in BYPU, 71; in prayer meeting, 103.

Crossville: W. C. Creasman, pastor. "God and the Saint" and "The Queen of Sheba." In SS, 95; in BYPU, 31.

THE WORK AT BUFFALO GROVE.

By B. F. Collins.

Rev. John Burns of Maryville has just closed a splendid revival at Buffalo Grove. The church has been strengthened in many ways. We have 16 approved for baptism, and 5 by letter, total 21.

Brother Burns is a tireless worker, and one of our best country preachers.

God is using him as a pastor and evangelist to lead sinners to Christ.

Buffalo Grove has a fine outlook for this year's work. They have a good Sunday school with a godly layman in Brother F. N. Couch as Superintendent. The B. Y. P. U. with a godly man like Brother Edwin Garrett as President, is sure to train the members for service.

Brother Burns visited the W. M. U. and said it was one of the best unions he had ever attended. The writer has been supply pastor since last September and I have been to most of their meetings. If all the W. M. U.'s are like this one, I hope the time will soon come when every Baptist church will have a live W. M. U. Miss Tenny Kleffer, the president, and every member have a vision which means much for missions in this church. God has given us a great field to work in.

THE KNOCKER FAMILY

By Rev. R. E. Grimsley.

One day the devil wandered down beside the river Nile

In search of whatsoever he could find,

His purposes were evil and his thoughts were very vile—

(There never was a good thought in his mind)

And as he wandered slowly—yet not aimlessly—he found

The bare and grinning framework of an ape upon the ground,

He looked upon this skeleton and said: "I have a plan,

Since I have found the framework here I'll make for me a man—

A man that I can use

In any way I choose

To help me spread discouragement and gloom throughout the land.

Where many swine had wallowed long he got some fetid mud

And placed it on those bones so dry and old,

The veins he filled with rotten-apple juice instead of blood,

The heart he made was very hard and cold;

He clothed his man with jealousy and shod his feet with scorn

He crowned his head with hatred, made his tongue a piercing thorn

He breathed into the nostrils of this lump of filthy clay

The breath of life and he began to live that very day—

His growl was like the dog's,

His squeal was like the hog's,

He named this man A Knocker then he sent him on his way.

The devil went "down home" that day and sent his man a wife—

(My, how the Knocker family multiplied!)

They lived and knocked together thru a long destructive life

They knocked, they cursed, they slandered and they lied;

They said their native country was the home of crooks and knaves,

They said a few men ruled them and the "common herd" were slaves,

Their own home town was Satan's seat—'twas rotten thru and thru,

They said all men were liars and the church was rotten, too—

Each Knocker was a curse

That made the world much worse—

I trust I'm not related to this family are you?

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Evangelist R. J. Williams, of Ripley, Tenn., is holding a meeting at Texhoma, Okla., having been called to the care of that church. It is not thought he will accept the work on account of the demands made upon him for revivals. He is to hold a meeting in Birmingham, Ala., in May.

The Hall-Moody Evangelistic Company has been formed with J. T. Warren of Martin, Tenn., as President, Rev. Geo. C. Boston of Martin, Evangelist and H. H. Boston of Martin, Gospel Singer. That makes a strong company to engage in a great work. Brother Boston lately supplied at Ridgely, Tenn., and conducted a training school for that church.

Dr. John Roach Straton of Calvary church, New York, N. Y., is to be assisted in a revival at an early date by Dr. J. Frank Norris of the First church, Ft. Worth, Texas. We predict that there will be picturesque scenes in sedate old Calvary church during that engagement.

Since Rev. Elmer Ridgeway went from the First church, Blackwell, Okla., to Trenton Street church, Harjman, Tenn., last Sunday the house was crowded at all services and there were ten additions. Brother Ridgeway lately baptized a Catholic there.

Dr. J. W. Jent of Columbia University, New York, N. Y., will return to the Oklahoma Baptist University, Shawnee, Okla., about May 30. He was formerly dean of that institution and his return gladdens the hearts of its friends.

It would be amusing if it wasn't so serious, to see certain Southern Baptist papers take to cover and tremble at the knees when Dr. R. H. Pitt took up the defense of our Southern Baptist schools against the charge that they are fostering unsound scientific teaching. Like the proverbial school boy caught in naughtiness these papers say, "It wasn't me." They allege that their criticism was constructive, not destructive. Dr. Pitt has done the schools a service of inestimable value.

It appears that Dr. W. M. Wright of McAlister, Okla., has not accepted the care of the First church, Corinth, Miss.

Rev. P. C. Walker of Ashland, Ala., has been called to the care of the First church, Greenville, Miss., and he has accepted to begin work March 15. He is said to be a vigorous preacher.

Dr. Curtis Lee Laws, of New York, editor of the Watchman-Examiner, and Miss Susan Bancroft Tyler of Baltimore were married February 14, 1922. The friends of Dr. Laws in the South are legion and will heartily congratulate them.

Evangelist E. D. Solomon of New Orleans, La., lately assisted Rev. W. A. Borum in a meeting at the First church, Natchez, Miss., which at last accounts has resulted in 40 additions

and they were hoping, praying and working for 100.

All Sunday school workers of West Tennessee may well plan to attend the Sunday School Convention in Trenton, April 11-13. Among the attractions are addresses by Miss A. L. Williams of Birmingham, Ala., noted elementary worker; J. E. Byrd of Mt. Olive, Miss., Sunday school secretary for that state; Dr. A. U. Boone of the First church, Memphis, Dr. W. M. Bostick of Bellevue church, Memphis, Mrs. W. P. Glisson of Jackson, Miss Elizabeth Cullen of Memphis and Clarence S. Leavell of Memphis. It is possibly the greatest program the Convention has had in years.

The Baptist Message prints in full the recent address of Dr. L. R. Scarborough delivered at a round-up rally in Alexandria, La. It reads in some parts like the Acts of the Apostles and is a great address. Would that every Southern Baptist church could hear it.

The members of the Ku Klux Klan in Mansfield, La., appeared in full uniform at the Baptist church at the beginning of the service, solemnly marched down the aisle and gave Dr. H. R. Holcomb, the pastor, a check for \$500. The same organization in the same way visited the church at Glenmora, La., and gave Rev. W. R. Haynie \$450. In a letter accompanying the latter gift the Klan praised Brother Haynie for his stand against vice and immorality.

In a series of round-up rallies to be held at different points in Georgia next week, Drs. F. S. Groner of Dallas, Tex., and J. E. Dillard of Birmingham, Ala., will speak. Dr. A. C. Cree announces that "the mantle of Gambrell in on Groner."

Rev. J. P. Lee has resigned at Pelham, Ga., in order to accept a call to Deerfield-Pompano, Fla. He is succeeded at Pelham by Rev. W. B. Feagins of Ocilla, Ga.

Rev. W. M. Sentell declines the call to Gordon Street church, Atlanta, Ga., remaining as pastor of Oakland City church, Atlanta. He was formerly pastor of Gordon Street church seven years.

The First church, Jackson, Tenn., has employed W. Plunkett Martin, a Home Board Evangelistic Singer, as assistant pastor and choir director at a salary of \$3000. Dr. S. E. Tull is doing a wonderful work with the great old First church, Jackson.

Work began Monday on the new \$100,000 church building of the First church, Paris, Tenn. The main auditorium will seat 1000 and the balcony an additional 250. There will be 51 rooms for Sunday school and other church interests. The four separate departments of the Sunday school will have assembly rooms apart. The basement will have a kitchen, dining room and auditorium to seat 750. Dr. D. H.

Buchanan, the pastor, will hold services for a time in the Dixie theater.

His host of friends in Tennessee regret to learn of the serious illness of Dr. John F. Vines of the First church, Roanoke, Va., with influenza.

Mrs. Nancy Hart, aged 76, a devout Christian woman and loyal Baptist, died Wednesday of last week at her home near Lexington, Tenn. She had been a member of the church at Huron, Tenn., for about a quarter of a century. She leaves two children. It was the writer's sad duty to officiate at the funeral at Palestine Thursday, February 23.

FROM DOYLE.

By G. Marvin Russell.

The Sunday school of Doyle Baptist church is growing and flourishing. The largest crowd we have had in many months attended last Sunday, February 19. One hundred and thirty-six with seven new pupils. The church has been forced to build two new rooms, kindly assisted by the young ladies of Miss Minnie Moyers' class. This adds greatly to the looks, value and accommodation of the church property. The Lord has been good to us in many ways, one way lately in providing us a very fine band of faithful God-loving teachers. The percentage of Christians from Juniors up is 91—.

The year 1921 we closed out with an A-1 Standard, we have qualified this year and will put the seals on the chart next Sunday, for an A-1 Standard Sunday school.

The B. Y. P. U. work is simply grand. We have (82) eighty-two in both unions since last Sunday night. The young people get up their parts and do not read them. Orville Price is the efficient leader of the Senior Union and Miss Minnie Moyers the loving, knowing-how, Junior leader.

The Will of the Lord be done in all things. May He send us a God-fearing, energetic pastor and real soon. The field is ripe unto harvest. We have one of the mountain mission schools here that feels the need of a pastor and co-worker, so J. L. Muskelley, principal, begs.

We feel that the visits of J. H. Sharp and Harry Clark, Miss Buchanan and Miss Leechman have wonderfully helped us in our work.

PASTORLESS CHURCHES.

By Evangelist R. D. Ceal.

Two suggestions: First, that the Board of Deacons, or Pulpit Committee, make it their aim to have preaching at every regular meeting time by a Supply until a pastor can be secured; and Second, that they arrange to have a meeting and secure a pastor or evangelist to hold it and usually an evangelist is best as he can give all the time needed for the meeting. Observation has shown me that if the above suggestions were carried out, they would greatly hold up the work of the local church and the denominational interests along all lines.

Cleveland, Tenn.

Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1922, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 3/4 x 5 1/4 inches. 200 pages. Strong cloth binding.

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Home Circle

SEEIN' THINGS.

I ain't afeared uv snakes or toads, or bugs, or worms or mice,
An' things 'at girls are skeered uv I think are awful nice!
I'm pretty brave I guess, an' yet I hate to go to bed.
For, when I'm tucked warm an' snug an' when my prayers are said,
Mother tells me "Happy Dreams," an' takes away the light
An' leaves me lyin' all alone an' seein' things at night.

Sometimes they're in the corner, sometimes they're by the door,
Sometimes they'r all a-standin' in the middle uv the floor;
Sometimes they are a-sittin' down, sometimes they're walkin' round
So softly and so creepy like they never make a sound!
Sometimes they are black as ink, and other times they're white—
But the color ain't no difference when you see things at night!

Once, when I licked a feller 'at had just moved on our street,
An' father sent me up to bed without a bite to eat,
I woke up in the dark an' saw things standin' in a row,
A-lookin' at me cross-eyed an' pintin' at me—so!
Oh, my! I wuz so skeered that time I never slep' a mite—
It's most alluz when I'm bad I see things at night!

Lucky thing I ain't a girl, or I'd be skeered to death!
'Cein' I'm a boy, I duck my head an' hold my breath;
An' I am, oh! so sorry I'm a naughty boy, and then
I promise to be better an' I say my prayers agam!
Gran'ma tells me that's the only way to make it right
When a feller has been wicked an' sees things at night!

An' so when other naughty boys would coax me into sin,
I try to skwush the Tempter's voice 'at urges me within;
An' when they's ple for supper, or cakes 'at's big and nice,
I want to—but I do not pass my plate for them things twice!
No, ruther let Starvation wipe me slowly out of sight
Than I should keep a-livin' on an' seein' things at night!

Eugene Fields.

THE FIRST VIOLET.

The wood was very still and cold that day. The little blue violet that had pushed its tiny self through the ground long before anyone expected it, shivered, and wished it hadn't been quite so curious to see the big woodsy world.

"Oh dear," the lonely little flower moaned to itself, "I'm so early that no one will pass through the wood and see me, and I won't be of any use at all."

But just at that moment, a boy's cheery whistle sounded. Someone

was coming, after all. The "some-one" was Roger Powell, wandering through the wood on a peculiar errand. Roger was a member of the Junior Red Cross, and early in the fall he and the Juniors of his school had made little wooden homes to protect the birds that must live through the cold of the winter on whatever protection they can find. These little bird-houses had been placed in the different trees of the wood, and today Roger had taken the long walk from his home in town out to the wood, just to see if the houses were really being used by the birds. And Roger found that they were.

Satisfied, the boy started back, taking a short cut, and thus it happened that he passed the spot where the little violet stood, straight and fresh, but shivering in the cold and very anxious to be picked.

His foot was almost on it before he saw the tiny bit of color.

"Hullo!" he exclaimed in amazement. "What are you doing out so long before spring?"

The violet's little blue face was pleading. Roger must have understood, for he stooped, and carefully pulled its long stem from the ground.

All the way back to town, he carefully carried the early herald of Spring. He was thinking how delighted his mother would be to see it, but his thoughts were suddenly interrupted by a hand on his shoulder, and a voice sounding in his ear.

"Boy, how much will you sell that violet for?"

Roger looked in surprise at the speaker. He was a middle-aged man, whose kindly face was marked with sorrow. Roger hesitated before answering, and the man went on, "I have a little daughter at home who can not leave her bed. All day long, she has to lie on her back, and she gets so very tired. But flowers always cheer her—and I thought—if you would sell the violet—"

Impulsively Roger held out the little flower. "Take it, sir, but I couldn't sell it to you. I belong to the Juniors, you know," and Roger unconsciously straightened, "and sending flowers to the sick people is one of the things the Juniors do. Later on, there will be lots more violets in the woods, and if you will tell me where you live, I'll see that your little girl gets a bunch of them."

Gratitude beyond words lay in the man's eyes as he gave Roger the address. A smile, happier than her father had seen in many a long day, brightened the face of the little invalid as the fragrant bit of spring-time was put in her small hand.

Then the little violet knew that, after all, it hadn't come from its warm hiding place too soon.

IMMIGRATION FACTS.

Total net increase of foreign born in United States 1909-1920, 4,485,387 persons.

Present emergency three per cent restrictive laws will expire June 30.

Unless new legislation is adopted the bars will be let down and a great influx of foreign born may be expected.

Authorities on immigration are working on constructive Legislation for Congressional action.

Great minds have purposes, others have wishes."

PRESIDENT HARDING'S CONVERSION.

By J. J. Taylor.

Among the many notable utterances of his address at the close of the armis conference, President Harding said: "I once believed in armed preparedness. I advocated it. But I have come to believe there is a better preparedness in a public mind and in a world opinion made ready to grant justice precisely as it exacts it."

This is a remarkable confession. It gives additional evidence of Mr. Harding's character. It indicates growth, candor, courage. Not every man is willing to concede the error of an opinion that has dominated the ages and the nations, and has been echoed from generation to generation by men who pretend to speak with oracular wisdom. "In times of peace prepare for war," says the owl-like sage; and with similar wisdom he might also say: "In times of honesty prepare for theft. In times of truth prepare for lies. In times of purity prepare for debauch. In times of peace prepare for hate."

Like the masses of mankind, Mr. Harding used to follow the crowd. "Once I believed in armed preparedness"—believed in standing armies and in forty-million dollar battleships manned with thousands of the stoutest of the race, the ships rusting into junk and the men rotting in idleness and vice in the days of inactivity, or else working desolation and ruin whenever engaged at all! Such a belief is born out of cowardice and selfishness, two of the baser elements in the human compound. It is afraid of some unseen foe, and it wants to be prepared for him. It wants to do unto him as he would do unto it, and do it "fast." It concedes that the unseen foe is dreadfully wicked, but it proposes to beat him at his own wicked game; and for the consummation of the wicked purpose it is willing to waste the wealth and pervert the conscience of the sheep-like folks who are willing to submit to such folly and crime.

Many others once believed in that sort of thing. It feeds vanity. It fosters pride. It parades the pomp of power. It furnishes food and raiment for the idle, who are willing to suck the blood of society. To this day there are some who still believe in armed preparedness, and like sheep they are willing to be sheared or even slaughtered in the shambles for the sake of the thing in which they believe. But President Harding is a convert to a better way, founded on the eternal principles of justice and righteousness, and he has the courage to confess the change that has come over his mind. His words are not as strong as they might be; probably they are milder than the change which they record, but they are the mark and epoch and give forth a prophetic sound.

Others from less exalted places are speaking out in similar terms. A distinguished college president who a while ago voluntarily turned his institution into a training school for human butchery, lately showed a change of mind by becoming champion of the causes of peace. Other men of high repute in the realms of education and religion have confessed a change of view. One of them uses these impressive words: "I simply went with the masses, but I am converted to a new and better way." Another says: "Like

others, I had been reared under the power of the war god; but I am converted now."

Preparedness is merely the expression of might. It assumes the rightness of war, and invites the conflict. In a recent issue The Churchman uses these suggestive terms: "It is because everybody agrees that war is the lesser of the two evils, the way out, a possible last resort of honor, that fomenting hate against another people is permitted." Such fomenters have not caught Mr. Harding's vision of the better way laid in justice and righteousness. They prefer the appeal to might, and their preference hastens the calamity for which they have prepared.

Speaking its mind further The Churchman says: "Not until the church outlaws war, refuses to bless it, calls it by its right name, a device of evil and a sin, shall we ever emerge from the vicious circle of diplomacy, from the slough of the trenches, the shame of international lying and bullying, the most unchivalrous and bestial business that men ever set their hands to prepare for and to do." The language indicates that The Churchman has also gotten a change of mind; certainly it failed to say these things four or five years ago. There are others who will speak out as soon as they get the courage necessary to speak their minds.

Leaksville, N. C.

SMILES
SELECTED

Dusky Depositor: I want to draw out dat money I put in dis bank four years ago.

Husky Cashier: Man you ain't got no money in here now. De interest done et up de principal long ago.

Old Lady—"O, conductor, please stop the train. I dropped my wig out the window."

Conductor—"Never mind, lady; there is a switch this side of the next station."

Felix—"That girl I was out with last night reminds me of a church bell, but she hasn't the sense of one."

Felice—"What do you mean?"

Felix—"Well, a church bell has an empty head and a long tongue, but it is discreet enough not to speak until it's tolled."

First Man—"You're a liar, sir."

Second Man—"Say that again, and I'll knock you down, sir."

First Man—"Consider it said again, sir."

Second Man—"Consider yourself knocked down, sir."

Prof. Molecule—"Goodness me; Mrs. Molecule tied those two bits of string round my fingers to make me remember to recollect not to forget her errands. Let me see—one was to remind me to get five cents' worth of soap bark, and the other was to renew our Baptist and Reflector subscription—but I can't for the life or me tell which is which. What am I to do?"