

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

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J. D. MOORE, Editor

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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.



BAPTIST HOSPITAL, MEMPHIS, TENN.

W. R. BETHEA, M.D., Superintendent

(When will the Baptists of Tennessee have such an institution in each of the Middle and Eastern sections of the State?

"I was sick and ye visited me.")

SENSE OF JUSTICE GROWING.

Recently several State Governors have been powerfully interested to extend executive clemency to men who were convicted of capital crimes and sentenced to death, but they declined to interfere with the sentence of the courts and have allowed the law to take its full course. Whether they favored capital punishment or not was not the question with them; it was merely one of law enforcement and the administration of justice for the benefit of society. In this they reflect a growing public sentiment. Our American civilization is settling rapidly, and the time seems near

when the strong hand of the law will be laid unrelentingly on the throats of criminals. The reasons for the existence of law are a sufficient justification for making it effective. Popular respect for law as a principle must be established by the enforcement of law as a statute. The punishment of the criminal determines the measure of a people's opinion of the crime, and of their recoil from the evil of it. Their regard for right living is indicated by the extent to which they frown on wrong doing. Evil doers must suffer the just penalty for their evil deeds; and the good people would thwart the ends of justice and righteousness were they to allow their feel-

ings to interfere with the operation of that universal principle and divine order.

THE D. P. & Q. DEPARTMENT.

The directors of the Baptist and Reflector established the D. P. & Q. Department and named the writers. The editor is not responsible for what is said by them. He may personally approve or disapprove. He may take occasion to agree or to disagree with them; or he may not. But the columns of the paper are open to any one who wishes to express an opinion either for or against anything they write.

Baptist and Reflector

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EDITORIAL

GIPSY SMITH.

Elsewhere we are publishing some inquiries into the doctrinal soundness of certain utterances made by Gipsy Smith, world-famed evangelistic, during the revival in Nashville. We have not been able to hear him as much as we would have liked and it may be we are not capable of rightly interpreting what he said. We heard him make the statement to which Bro. Muse takes exception, and to us personally it was decidedly objectionable at first thought, but after trying to view the statement from his standpoint rather than from our own, it occurred to us that he did not mean to disparage the churches as the exponents of different creeds, but that by "creeds" he meant "dogmas;" and that, could he have his way, he would do away with all dogma and bring all Christians to the Cross of Christ, and to the New Testament as the conclusive and final statement of doctrine and Christ as absolute Lord of life and conduct. If such was his meaning he was getting close enough to us that we could shake hands with him without a serious stretch of the arm. Perhaps we did not understand him, and read our own thoughts into what he said.

In this connection, it might be well to remark that Gipsy Smith does not profess to be a theologian but an evangelist. We would not rate him very high as a teacher, or even as a preacher. But his power lies in his God-given ability to bring men to a decision, to "persuade men" to accept Christ as Saviour from sin. He does not follow beaten theological paths, and yet his variations from them do not seem, at least, to produce or encourage any doctrinal irregularity in the minds of his hearers who are not versed in technical Scripture doctrines. He is a messenger to the unconventional, average understanding, and is a bearer of only one phase of the Gospel, namely, the soul-winning aspects of it. Might he not, any way, hold to "the form of sound doctrine" without holding to a formal

doctrine? Time and again we have expressed our ideas concerning "Union" meetings, and it is not necessary to repeat them here, but the one in Nashville seemed to have been an exceptionally good one of the kind. But much of the Baptist message was not delivered, much ground has been prepared for more intensive and cultured work and much yet remains to be done in the way of soul-winning which is possible only as the denominations separately follow up the advantages afforded them by the meetings. This we hope the Baptist churches of the city will do.

NORTHERN AND SOUTHERN IRELAND.

"What is the point of controversy between Northern and Southern Ireland?"—R.

A good statement of the case appeared in the Christian Advocate, of Nashville, Tenn., February 17, which we are glad to quote. Concerning an adjustment of the differences between the two, our esteemed contemporary says: "There doesn't appear to be any way to reconcile them." There is constitutional disparity between the peoples of the two sections. When folks differ both racially and religiously, the chasm between them can not be bridged: perhaps it ought not to be attempted. The only way to bring about peace in Ireland is for each to stay on his side of the ditch, and each to respect the right of the other to differ. In other words, where there is irreparable lack of congeniality but where organic union is unavoidable, each party to the unfortunate relationship must be willing to make the best of a bad circumstance and "agree to disagree."

The Advocate says editorially:

"North and South Ireland have been for several centuries antagonistic in sentiment, race, and religion. They did not get along well together when the whole of Ireland was a part of the United Kingdom; and now that Southern Ireland is a Free State and the north has a parliament of its own, the old feud is threatening open warfare. The south of Ireland has never ceased to regard those of the north as strangers and intruders. In the days of Elizabeth and James I. when the Protestant Reformation was still young and religious feeling was high, there was an attempt by the English government to Protestantize the province of Ulster, and many Scotch and English people were settled there, largely displacing the native Irish. Later Cromwell rewarded a number of his troopers with lands in that quarter. The dominant religion in Ulster is Presbyterian, with some Episcopalians; but there is still a considerable Catholic population there, and in some parts of the province they prevail. Still in a general way Ulster is Anglo-Saxon and Protestant, and Southern Ireland is Celtic and Catholic. They are stongly antagonistic, and there doesn't appear to be any way to reconcile them. Ulster would have preferred to have remained a part of Great Britain, but accepted a parliament of its own under the home rule act. The people there were bitter and determined in opposition to being governed by a parliament at Dublin. Lately Sir James Craig, the Ulster Premier, and Arthur Griffith, the head of the Free State government at Dublin, had a meeting that was

wholly amicable, and they were said to have come to a friendly agreement on all matters respecting boundaries, etc.; but recent dispatches report armed raids into Ulster with the kidnapping of prominent men and continual fighting, resulting in the loss of life. Just who constituted the raiders is not definite, but the indications were that they were a remnant of the 'Irish republican army' who do not acquiesce in the agreement made by Lloyd George with Griffith and Collins for the Free State. The Ulster people are arming for resistance; and if quiet is not restored, the British government will, it is said, send troops into the province to aid in its defense against raids."

CHURCHES AND INDIVIDUALS.

In very sincere mood, the Baptist Flag of March 2, asks for further information concerning our recent editorial on the Churches as the Unit of Service in the Kingdom of Christ among men. Without any controversial spirit or intention to continue the discussion, we are glad to re-state our position more fully that it may be more clearly understood.

Individual believers, we take it, are the units of the invisible, spiritual Kingdom of Christ. As Baptists, we hold to the doctrine of the sufficiency of the individual conscience in all matters of religion. We would be wrong in that contention, if we did not acknowledge that the soul that accepts Jesus Christ as Saviour is a unit in His Kingdom. Personal responsibility before God depends on the individuality of the soul.

In Revelation 5: 10, the redeemed are represented as ascribing praise to the Lamb whose blood had saved them and had made them "a kingdom and priests." This was not a message to the churches of Asia Minor, but was the voice of the throng of souls each of whom had been saved by the sacrificial death of Jesus Christ and by Him formed into a spiritual dominion.

Our view is borne out by the parable of the Kingdom of Heaven, in which Jesus said, "The Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." The separate nature of each was considered in order to determine what should be done with it; whether it was to be "gathered into vessels" or "cast away." Not all people are treated alike for the reason they are not all alike. Personality enters into judgment which is to be administered. Every one shall be "judged according to the deeds done in the body."

Faith is a personal quality on the part of the believer, and therefore can not be transferred to an unbeliever. The salvation of a parent does not include the redemption of the child. The faith of a patriarch does not insure the salvation of his seed. Hence the individuality of the believer, and his distinctness from all other believers, as a component part of the Kingdom, is the only consistent, Scriptural Baptist position.

But churches are groups of believers who are banded together according to the plan of Jesus, the founder, outlined. They constitute

the active, militant forces. They are the working arms of the Kingdom; in their capacity as churches, they comprise an army for service and conquest. Their spiritual character is not ignored when we say that their mission will last only as long as time lasts. They are temporal institutions, in that they will not survive time. They are the units of that service which believers should render to Christ, their Lord, in this present age.

This means that Christian people should prosecute their duties as Christians under the auspices of the churches, with which the name of Christ is associated in the minds of men. A man can serve Christ individually, to be sure; but he is at least considerably remiss if he attempts to do so independently of that agency, the church, to which Christ has committed His work in the world and with which His honor is identified among the children of men.

The unit of society is not the individual but the family. The home, which is an aggregation of individuals standing in a divinely appointed relationship to one another, is the material out of which the states of men are made. Then, in turn, each member of the home is a unit in the home; but he is not the unit of that of which home is the unit. The church, made up of individual believers is the integer of the Kingdom of Christ in its service-attitude toward men; as the temporal existence of spiritual forces in the world.

We think that all denominational machinery, all departments of Christian work and every phase of Kingdom activity should revolve around the church—the separate, individual body of believers whom the Master denominated a “church.” He has not grouped churches into bunches and identified Himself with each bunch. When our contemporary understands that “made us a kingdom” (Rev. 5:10) means “made us (seven churches of Asia) to be a kingdom,” he adopts the prelatical view of church organization and government, and would have the Kingdom of heaven consist of groups of churches!

SPECIAL NOTICE FOR TREASURERS IN LOCAL CHURCHES.

By LLOYD T. WILSON, COR. SECRETARY

I will be glad to furnish free of cost, printed statements for church treasurers to send out to subscribers to the 75 Million Campaign. Drop me a card and tell me how many you want.

I will also gladly send upon request statement of how the local church stands upon our books up to date.

THE GREAT REVIVAL IN UNION UNIVERSITY.

By H. E. Watters, President.

The greatest revival in the history of Union University is sweeping through the school. Dr. Lloyd T. Wilson, General Secretary of the Tennessee Baptist Convention, is doing the preaching. The services have continued throughout the past two weeks, and have been steadily growing in power from the beginning, until it has become a veritable spiritual tornado. Nearly every student in

school who was unsaved, or in the doubtful class, have come out and made a public confession, and have taken a definite stand for Christ. We do not know the exact number, but about thirty or forty, leaving up to date only one unsaved student on the campus, and very few of those in town. More than sixty students have surrendered themselves for special service, several of them for the ministry. About one-third of the student body had made such a surrender previously.

The meeting has been marked by several special features: One is the remarkably deep current of spirituality that has stirred the entire student body, and the fact that it was almost unanimous. Second, the great Pentecostal outpourings in the boarding halls that sometimes lasted almost all night. Third, the great hold that it got upon the young men of the school, particularly those on the athletic teams. Two of them have surrendered for the ministry, others are considering it, and several have surrendered for definite service.

One member of the faculty, who had tolerated athletics, but in his heart was opposed to it, when he saw the last football boy surrender to Christ, came up to the writer, and said, “I surrender on the subject of athletics in Christian schools. When I see the fine personal work of these football boys bringing their team-mates into the Kingdom, and realize that not a one of them would have been here but for athletics, and that probably not a single one of them would have been saved in a non-church school, I see an argument that I cannot answer. The high school boys who delight in athletics are going to school where they can enjoy sports, and if they don’t find them in our Christian schools, they will go elsewhere. Now, just suppose these nine fine young men had not come to Union University, as they certainly would not have come but for athletics. Their souls and lives are alone worth all the money that was ever spent on athletics in Union University.” What do you suppose he said when he heard a few hours after that two of these boys had surrendered for the ministry, and that two or three others were seriously debating the question?

One of the great features of the meetings was the wonderful preaching of Dr. Wilson. He was God’s man at the right place at the right time, and every sermon was a powerful message from the Throne. His fine English, remarkable eloquence, clear convincing thought, and deep spirituality constitute just the type of preaching to appeal to a college audience.

Dr. Wilson preached once a day at the college, and twice a day at the Second Baptist church, where he was also conducting a great revival with Pastor Cox.

ORGANIZED CLASS EVANGELISM.

By Frank E. Burkhalter.

Following out the first part of the program that was mapped out at the recent very successful Southwide convention of organized Baptist Bible classes at Mobile, members of the organized classes in every Southern Baptist Sunday school are urged to make an effort

to win one or more persons to Christ during the week of March 26-April 2, it is announced by Henry L. Strickland, secretary of the Organized Class Department of the Baptist Sunday School Board.

One of the finest evangelistic and all-round spiritual atmospheres that has attended any Southwide gathering of Baptists characterized the Mobile convention and it was everywhere stressed that soul-winning is the primary object of all our denominational effort. It was also urged that the time has come for all our young people to lay emphasis upon the main thing, and that the organized Bible classes can render no finer service than take the initiative in their schools, churches and committees in the “Every One Win One” campaign.

The program mapped out at Mobile does not call for a special revival effort on the part of the churches as a whole, though it is believed that if the organized classes catch the evangelistic spirit and go out after the lost the soul winning spirit will spread until it will bring about a great ingathering of souls even if this is no special series of services. The class members are urged not to wait for a periodical evangelistic effort but to get themselves in readiness by prayer, consecration and study of the Bible for the task of winning at least one other person to Christ during this special “Every One Win One” week, whether that one be a member of their class, or a friend in the congregation or community. This personal soul winning will not only not interfere with any special effort in the collection of the 75 Million Campaign pledges, but will help the collections by creating a spirit of consecration.

THE CHRISTIAN’S CREED.

By Felix W. Muse.

Gipsy Smith is a remarkable man. Thousands are not reluctant in saying he is the most renowned, the greatest evangelist of this time. Thousands wait upon his ministry and respond to his unusually strong appeal for a definite decision for Christ. In hearing his sermons day and night for a week in Nashville, the following greatly impressed the writer, “If I could have my way, I would burn all the creeds in existence and bring everybody to the feet of Jesus.”

The above quotation naturally raises some questions: Would sinners more generally come to Jesus, if no creeds were in existence? Is there any value in the Christian creed? Is the Christian stronger or weaker with settled convictions? Does a Christian’s creed (or positive belief) in matters pertaining to religion have any influence over his life? Is not the religious life of the Christian the outcome of his creed? Is the doctrine of any value, brethren, in preparing the Christian for soul-winning? Will sinners be more likely to be influenced by the Christian who can say, “I know whom I have believed” or by him who is double-minded and unstable in all his ways? If the Christian’s creed expresses his religion as an experience, a conviction and a life, why, then, undervalue it? Must we subscribe to the doctrine that it makes no difference what a man believes, if he believes right?

Contributions

SEEING THINGS.

By "X"

The good brother A. Delphos who claims to be using a pair of magic glasses to look about seems to be seeing things. He is looking at our schools and it appears that he sees a lot of objectionable things. He says that he is just looking around and telling what he *thinks* he sees. He intimates that he sees some of our schools spending thousands of dollars each year on athletics, and he vaguely hints that it is money that was contributed for other purposes. Now does brother A. Delphos mean that he has found our schools spending money on athletics that was given for other things. If so, that is a very grave charge indeed, and somebody is guilty of gross misappropriation of funds if the charge is true. Now, brother, please use your glasses again and tell us just where and when this thing was done. Give us the facts and locate the criminal. Glasses that see that much ought to see more, and not muddle everybody by arousing suspicion and yet not getting at the facts.

He sees some of our schools making double charges on the students, not only a "Campus fee," but also requiring them to pay again for seeing the games, etc. Now, this is another grave wrong, if such is being done. Adjust the glasses and tell us just who is guilty. We have more than one school in Tennessee. This casts suspicion on all of them. The writer knows that some of them don't do this. Take another squint and name the culprit. He says that he has heard of one School where the ministerial students have to pay this tax, and that some of them have to take money given them for other purposes to do this. Now is this true of all the schools, or of just one in particular? and which one please. No use casting suspicion on all for the guilt of one. It just looks awful bad from what those glasses see and that funny ear trumpet hears. All of our schools look and sound like Evolution and look like they are on the down grade. Now, dear brother, do your glasses see nothing good? Can you hear nothing worth while with that ear trumpet. If not, then you have good grounds for a damage suit against our Editor for giving a fellow such aids to his imperfect organs of sight and vision. It is simply horrible to have to see and hear all that is bad and can't find anything good. Take off those glasses and try looking around, maybe the lenses were badly ground, or the glass has the wrong coloring. Perhaps the ear trumpet is tuned only to harsh and ugly sounds. Have you seen any Bible study, any prayer meetings, any revivals or conversions in our schools? Have you heard about the Volunteer Bands for the Foreign Fields? Can your glasses see any good, clear sound, orthodox Christian men and women in the faculties? Just go to the oculist again and get another pair and look once more before you write next time. There are some thorns now and then you say, and possibly some faithful college president is toiling day and

night to get rid of them, but can't you see a few roses? Possibly those magic glasses can't see the tints of the roses but please try it any way.

PREACHERS AND MOVIES.

By E. L. Edens.

The minister's attitude to the Picture Show is one which needs some discussion for the benefit of the young ministers at least. I do not claim to have had much experience with shows, but some have expressed a doubt as to how best manage the situation, I would like to give my experience as a young minister. In my regular mail one day there came a letter addressed to "Dr." E. L. Edens. I could not appreciate the "Dr." very much when I discovered the name of the manager of the local picture show to the letter, yet I could appreciate the motive of the writer in conferring the title. The letter read like this: "May we not take the liberty of enclosing herewith passes for the performance of Polyanna at this theatre on next Thursday and Friday? You have undoubtedly read this delightful book." Then followed a brief description of the story.

The following is a duplicate of the reply. "Mr. Manager: Your complimentary tickets to the Belvedere Theatre to see Polyanna received. I can fully appreciate your motive from a business standpoint to advertise your business with a minister's influence. Polyanna is a wonderful book and I am ready to endorse it as a valuable story. It is a fine bait to catch innocent Christians to become your patrons. 'The strength of evil is in its resemblance to good.' When the Picture Shows discontinue to make a mock of religion, Christianity will have gained great progress and the moral life of any community will be advanced. I notice in the same paper you advertise Polyanna, you have advertised a picture on 'Spiritualism,' which is one of the most dangerous doctrines that is being preached today. And you say it will either help a person to believe or disbelieve in it. Why sow poison seed in innocent minds? 'Whatsoever a man soweth that shall he also reap.' I am returning your tickets and am also enclosing a little pamphlet which will better explain my view of the subject to some extent. It has been my experience that the pure Gospel when preached will attract crowds of hungry souls. Our house is filled at most every service. Come out and get a taste of the 'Old time Religion.' " His reply was most interesting in that he did the thing of which I had accused him before he denied it. "We beg to advise that we are in receipt of your letter of recent date, and sincerely regret that you did not see fit to see the picture Polyanna. Allow us to quote a letter which was received Saturday from one of the leading ministers of the city. We assure you that we had no desire whatsoever in using you as a means of advertising." If he did not desire to advertise with a minister's influence why did he in his reply? Permit me to say, personally, that I am not opposed to pictures being used as a means of education, for we must all admit that it is one of the best means of instruction. The present type of pictures as shown in the average show is doing more to mold the lives of the

young in the wrong than the influence of the parents of the children who go are influencing them for good, as a general rule. The minister's influence needs to always be on the safe side.

Versailles, Ky.

BAPTISTS MUST GO FORWARD.

By S. M. McCarter.

Baptists must not have an ear for the person who is pessimistic or talks of division and discord. Our word must be co-operation and conquest. Our task now, as Baptists is the promulgation of a large, constructive world-program.

It should strengthen every Baptist heart, when we think of the enlarged contributions and the various agencies to strengthen our work throughout the world. Ours now is a world task and we can not afford to fail as we approach the close of the third year in our Baptist 75 Million Campaign. The Foreign Mission Board has greatly enlarged their work by a re-inforcement of workers and in providing a program that will meet the call of God and of the fields in which Baptists are at work.

The Board also has greatly enlarged their field of labor and plans are now laid to strengthen the work in Syria, Palestine, Spain, Hungary, Roumania, Jugo-Slavia and Russia.

Since the Board has taken the steps they have, we must co-operate and go forward in the great work as outlined by our brethren.

Enlargement has been made by the Home Board in its works and the work has come to where we as Baptists can not afford to stand still or even think of a backward step. The Lord has greatly blessed every department of the Home Board work and we must pay our pledge that the Board may go forward. The Education Board, the Ministerial Relief Board, Hospitals, Orphanages, State Boards, the Laymen's work and our Womens work have all been blessed of the Lord. Those agencies have put the Baptists in the eye of the world, and the world is calling for the very things that we believe and practice, hence we must go forward.

Permanent victory rests with the individual Baptist and all things dear to us must hinge on the payment of our pledges.

We will imperil our Master's glory and the salvation of the people at home and abroad if we fail to do our duty now.

Sure, we face difficulties throughout the South but we also face a great task which may be imperiled not by difficulties but by our neglect, doubts and fears. Dr. Gambrell used to say, "Hard hearts and not hard times block God's Kingdom."

What we need now is to get our forces together to propagate God's Kingdom. This is an age of wonderful material development and increase in wealth. God needs money to finance His Kingdom and He has put most of it into the hands of our Baptists and we must turn it loose for His glory or else we must suffer more than we are now suffering in a financial way.

Our Service Roll must be revived and re-organized in our churches and let those who went out and secured pledges, go out and do some collecting.

If each organizer in each association with the organizer and captains in each church will get together and organize for a collecting campaign we will not fail in our third year quota.

This is what we want to do in Sweetwater association and if each individual member with each church will co-operate and believe with all his heart that we as a Baptist denomination have come to where we can not afford to stand still or take a backward step, but that we must go forward, then we will win.

On March the ninth, we are to have a great meeting of all the churches in Sweetwater association at Madisonville to help our churches win their victory for God and our Baptist world program.

Let our slogan be:

"Onward, Christian soldiers, marching as to war,

With the cross of Jesus going on before;
Christ, the royal Master, leads against the foe;

Forward into battle, see his banners go!"

IGNORANCE VERSUS ILLITERACY.

Ignorance is not to know; illiteracy is not to know how to express what one knows. There is a vast difference between the two. Ignorance is the absence of information; illiteracy is inability to communicate it. Ignorance is poverty of resources; illiteracy is lack of equipment. Ignorance involves a dearth of real values; illiteracy means an effectually block in the road to the market of one's worth. A life is not only to be estimated by its knowledge, or by its ignorance, but by the power to make a contribution to the current thought and industries of the times. Ignorance means a lack of something to write, illiteracy means the simple inability to make letters, that is to say, to write, to "literate!" Ignorance may be removed by individual study and self-determination, but illiteracy can be done away with only by means of the schools and through the instructions of teachers. The commercial value of one's knowledge, that is to say, the power to market the products of one's mind, is the fruit of culture with which others than the possessor has had something to do. The primary purpose of the school is to blot out illiteracy from the land.—Editorial.

PILGRIMS PROGRESS FOR B. Y. P. U.

Baptists should take a special interest in the Pilgrim's Progress. It was written by a Baptist. It is one of the greatest allegories in literature and is without a superior as a popular presentation of the plan of salvation and the experiences of Christians. The Sunday School Board has issued an edition arranged by Dr. L. P. Leavell which is especially adapted to be studied by the members of Baptist Young People's Unions. Questions for review and test are made up according to the chapter subdivisions and according to the general plan of B.Y.P.U. Study courses. Helps in interpretation are offered, although the narrative is allowed to speak for itself. We heartily commend this effort on the part of our Board to enlist our Baptist young people in the study of the Pilgrim's Progress, without a knowledge of which one's education

would be deficient however much information of other sorts might be acquired. Let the Pilgrim's Progress be next to the Bible in our Baptist Homes. Then for Tennessee Baptists, the Baptist and Reflector, third in order.

ILLITERACY.

The United States is far from leading the world in its freedom from illiteracy. In nine of our Southern states these are 2,000,000 illiterates, one third of whom are native whites. All of these states have reduced their illiteracy and we are proud to say that they have reduced faster than other sections of America. Georgia cut hers down one fourth in the last ten years, Louisiana one fourth, South Carolina nearly a third. At this rate the South will be free from this curse in thirty years. In Alabama, Georgia, Louisiana, and South Carolina the negroes are chiefly responsible for the poor showing, but in Tennessee there are 101,317 native white illiterates as against 79,532 illiterate negroes, and in Kentucky 110,902 native white illiterates and 44,112 negroes. Southern Baptists must work earnestly to improve the elementary schools.

We have read that one man has given \$700,000 to buy the land for a monster athletic stadium for Columbia University. Many thousands will now have to be spent to build the great grandstand to seat thousands. We wish that we could have led that man to see the needs of Hall-Moody for \$10,000 for a loan fund, of Union University for a \$50,000 dormitory, of Carson and Newman for \$100,000 for new dormitories for boys and girls, of Tennessee College for a large endowment. The \$700,000 that he gave for amusement would have put all of our colleges on their feet. We give this as an illustration of the need for sermons on proper stewardship!—Harry Clark.

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

THE OTHER SIDE OF SOME HALF TRUTHS.

No. 6. You Can't Teach an Old Dog New Tricks.

I have my doubts as to whether there is any truth at all in that statement. There may be. I am not up on dog nature. However, I saw one old dog learn a new trick. He had a habit that is very common among dogs; that of running out and barking at passing automobiles. I don't know how long he had been doing this, but it is safe to say a good while. The habit had him completely mastered as it has most dogs. One day I watched him as he was lying waiting for an auto that was coming up the street. The driver was doing that stunt we call speeding. This added intensity to the old dog's desire to bark at it. He couldn't restrain himself. He leaped into the street and bent all his energy toward the rushing machine, barking furiously. But he overshot himself, and suddenly he found himself in front of the great car, and he realized that he must back pedal mighty fast, or have his health impaired by the gas driven

monster. He back pedaled. He did not bark. He had unconsciously learned a new trick: i.e. how not to bark when all his energy was needed to shift his gear into reverse. But his old body was not as supple as it once was and the bitulithic pavement was smooth. When he had almost cleared the path of the big benziner it side swiped him and threw him over against the curb. He managed to get up and limp back onto the porch of his home. He had lost all interest in passing automobiles, and now when even the biggest ones rush by, speeding their speediest, he merely raises his head, moves his right ear forward a bit, suddenly remembers, and lets the speed king speed. He has learned a new trick: how to take care of his constitution.

But other dogs may be different. I'm writing about this saying because it always did disgust me to hear it used and see how it was applied.

I have a good friend whom I consider one of the greatest men of this day. When he had passed young manhood he entered upon the work in which he is now engaged and which has made him great. One of his friends was warning him one day against going into this great work, and, as a reminder that he was no longer a youth, quoted this unfriendly proverb: "You can't teach an old dog new trick." "Perhaps so," replied my friend, "but thank God I am not a dog." He went into the work and is now known and honored and loved all over the South.

One of the commonest and most foolish things people do is to excuse themselves from doing something worth while, but a little out of the ordinary, because you can't teach an old dog new tricks. Many a man has knocked himself out of a great blessing and kept himself from being a great power in a progressive church because he thought he was too old to learn modern methods in Sunday school and church work. I doubt if there is a hound in the country that applies this foolish proverb to himself as rigidly as multitudes of Baptist laymen and preachers apply it to themselves. And I suppose they are sincere in it. However, a lot of people—of course not preachers—unconsciously use this proverb to excuse an inborn laziness. How easy it is for us to persuade ourselves that we can do nothing but follow the beaten path. And along the beaten path lies nothing worth doing. Just never followed it. Neither does Satan. Everlastingly he has some new scheme to make men sin and to win them from Christ's service. It used to be the gilded saloon. Now it is the gilded picture show and dance hall. Tomorrow it will be something entirely new. And yet one of his most effective weapons is this foolish old proverb: "you can't teach an old dog new tricks." The reason he doesn't change it is because it still works.

Men and women, let's stop being old dogs. Let's face the future with open minds and hearts, realizing that our best days are yet to be, and believing that we can learn anything and do anything that honors our matchless Christ, realizing that the complex civilization in which we live demands our best thought and wisest plans; being willing to do anything, however difficult, that advances His kingdom; knowing that we can do *all things* through Christ who strengtheneth us. —Peter Straightshoulder.

News and Views

Rev. E. P. Fendley of Rector, Ark., writes that he is booking dates for meetings either as preacher or evangelistic singer and would be glad to hear from any one wanting help in either line.

* * *

An "Old Time Revival" was announced by Baptist Tiding, at Highland Baptist church, Shreveport, La., February 19, with Rev. H. R. Holcomb preaching, W. L. Saxon leading the music.

* * *

We have letter from Rev. M. L. Buchanan, pastor Round Hill Baptist church, Union Mills, N. C., commending Evangelist T. J. Black of Albemarle, N. C., and his singer, Prof. A. A. Lyon, of Atlanta, Ga.

* * *

Rev. M. W. Crump, of Lawrenceburg, former student of Crozer Seminary, accepts the call to our church at Greenbrier, and begins work at once. Bro. Stanfield closed his pastorate on one Sunday and Bro. Crump began his on the Sunday following. That is the way for churches to keep the work going.

* * *

Bro. Joe. W. Vesey, President, takes occasion to announce to the Sunday Schools of East Tennessee: the annual meeting of the East Tennessee Sunday School convention will meet with the First Baptist church Cleveland, Tenn., April 5-6. Appoint your messengers in time and send your superintendent.

* * *

Pastor W. M. Kuykendall, of Antioch, reports that the church at New Hope has gone up during his pastorate from once a month to twice a month preaching, on second and fourth Sundays. He says the country is settled up by a fine class of people and the church outlook is most promising.

* * *

Under date of Feb. 28, Bro. J. D. Quinton, of Morristown, writes: "I closed the meeting at French Broad Sunday night with 39 professions and 34 additions to the church and 12 baptized. Went over the top for the Baptist and Reflector."

* * *

Two college centers have recently had splendid revivals: Union University at Jackson, Dr. Lloyd T. Wilson, preaching, and Carson and Newman at Jefferson City where Dr. J. R. Johnson has had a gracious meeting. Our Colleges respond quickly to the evangelistic appeal, and are themselves growing centers of evangelism.

* * *

Bro. S. N. Hamic, of the High School Chattanooga, is available for supply work in the neighborhood of Chattanooga. He very acceptably supplied the Highland Park church of that city until the coming of pastor J. B. Phillips.

* * *

Bro. L. S. Wright, clerk, writes: "The First Baptist church of Corinth, Miss, has called a pastor, Dr. T. W. Young of Columbia, Mo., and he has accepted. Dr. Young

is a fine gospel preacher, a scholar of note and a cultured orator.

"The church is fortunate in securing such an able preacher. He will be a great asset to the army of preachers of Mississippi."

GIPSY SMITH AND THEN.

O. L. Hailey.

At the present writing Gipsy Smith is conducting a great evangelistic campaign, in Nashville. Throngs are going to hear him. He is saying very pleasant things. Much that he says is very good. He is very careful not to make anybody feel very bad about themselves. But he has the city thinking about religion, and makes his addresses quite personal. I have not had the privilege of hearing all that he has said. The newspapers are giving pretty full reports of his sermons. It is too soon to forecast what he may do. But he has not reached the consciences of the people in any way to produce results that are noticeable. It is a "Union Meeting." Several denominations are doing what they call "cooperating." That means that they attend, and give publicity, and pay the expenses. Of course, it must be understood that he will respect the peculiar opinions and views of all. Now, when a man tries to speak so as to please the Episcopalians, the Presbyterians, the Methodists, the Campbellites, and the Baptists, he has not much open territory. I am saying Baptists, because some of our Baptist brethren felt that they could "cooperate" and are a part of the promotion. Some of us could not bring ourselves to do that. For some of us, the truth does not leave us free to mix up with error. I do not wish to criticize my brethren who felt that they could do as they have. I could not go with them.

But What Next?

I am writing, at this time to venture a suggestion, which has already been talked among us. It will be a fine time for all the Baptist churches to hold meetings. We have a message that the people will never get in a union meeting. If they did it would not be a union meeting very long. It is a good time for Baptists to preach the gospel to the people. Let us consider what next.

SPECIAL MESSAGE TO OUR SOUTHERN BAPTIST WOMEN.

By B. D. Gray, Corresponding Secretary.

We have an admirable book by Dr. W. W. Hamilton on "Bible Evangelism." It will be one of our study books for the coming year.

A Fine Substitute.

It is too late for our Women's Societies to use Dr. Hamilton's book during March.

So, I beg them to use the March issue of "Home and Foreign Fields" as a substitute for a "study book."

The very latest and best information on Home Missions is found in this number of the magazine. It throbs with vital interest and contains almost as much matter as the average study book and it is "up to the minute" on our Home Mission work.

Moreover, it saves us the heavy expense

of publishing another book at this time when we are forced to economize as much as possible.

I beg, therefore, that our women will use this issue of the magazine as a "study book" during this "Week of prayer" in March and for the rest of our present year up to the Southern Baptist Convention.

Pastors, B. Y. P. U., and Y. W. A. leaders will find it most helpful in the preparation of programs and addresses on Home Missions. It can be made a handbook, moreover, by our laymen in the spring campaign in their speeches on Home Missions.

Send at once to the Home Mission Board, 1004 Healy Building, Atlanta, Georgia, for free copies for use during the spring campaign.

LIFE PENSIONERS OF THE RELIEF AND ANNUITY BOARD.

By Wm. Lunsford, Cor. Sec.

A matter of serious import to our Board at present, and has been for some time, is what to do with many of the applications that have come in for help. From the beginning, we have had any number of applications for aid from men who have received, yearly, for their work, \$25.00, \$30.00, \$40.00, and some \$60.00 per year. These brethren may be in need; but, obviously, they have never been pastors in any real true sense. They have never given their lives to the ministry, nor have they lived by the ministry. Is it right to put these men on the Board as life pensioners? Ought not such men look to their families and churches, and to the local community for aid? It is clearly manifest that the ministry has only been a side line, and that for a living these men have depended upon farming, teaching, trading, or something else for a living, and have done but little preaching. It may strike you with surprise, as it has the Board, that the application which shows that the brother minister has been regularly and steadily a pastor, and has received, as such regularly and steadily, as much as \$200.00 per year, and more for his work, is an exception.

Attention is called to the article by Doctor Lloyd T. Wilson, in the Baptist and Reflector, of February 2. Is it not true, as he says, that local committees ought to give more time to investigations, and assume more responsibility for these matters? It is undoubtedly true that too much money is being paid out to men whose lives have not been given to the ministry. Some were handed down to us from the states, while other have been received since. Our Board is made up of kind men, and in a matter of this kind, it is easy to be over lenient. Besides, it wants to give the utmost consideration to the recommendations that come in from the local committees of the states. The Board has become convinced, however, that it has gone too far in this matter in some states, and must begin to tighten up and make some rules and standards by which preachers are to be accepted as beneficiaries.

It is beginning to appear to the Board that we are paying out too much money to a class of old preachers whose lives were not

in any true sense given to the ministry. It is by no means an easy matter to determine just how far we should go in making allowances, because of the pressure on the outside. The reference here is not by any means to country pastors as a class.

It is undoubtedly true that some of our most useful men have been and are now, country pastors, and are just as truly giving their lives to the ministry as our town and city preachers, and whenever and wherever anyone of this class finds himself in old age, in need of aid, if it shall appear from his application that his life has been wholly given to the ministry, and not mainly to something else, our Board will come to his rescue as long as it has funds to do it with. But, it doesn't follow, that, because some man has entered the ministry, got himself ordained, and preached around, here and there, giving the most of his time to some other occupation, that he should become a pensioner of our Board, if, because, forsooth, in old age he should find himself in need.

In the beginning of a new work, it always takes time to settle down to basic principles and the wisest and best methods of procedure. Considering the situation above, the Executive Committee, at a recent session, adopted the following, and requested the Secretary to report the same to the annual meeting of the Board, April 13, for its approval:

"That the purpose for which the Relief and Annuity Board was organized is to give aid to old ministers who have given their lives wholly to the ministry, recognizing the many ways by which this may be and is being done, by editors, teachers, secretaries, field workers, in the ministry, and who, therefore, have had no opportunity for laying up anything for old age. And, whenever it shall appear from his application that this has been true of his life, this Board will cheerfully grant him aid and comfort as long as funds last.

The secretary and his committee on stipends, are, therefore, instructed to make this general rule their guide in the future. There are exceptions to all rules, and these exceptions will stand upon their merit.

The committee is also given the authority to make all allowances to others who may not come strictly in the rule, if, in their judgment, the circumstances shall warrant.

These rules are credited to the girls of West High School, Denver, by the *Journal of Education* (Sept. 8, 1921).

Resolved:

1. We disapprove of extreme hair dress.
2. We disapprove of the use of eyebrow pencil, lip stick, rouge and heavy face powder.
3. We approve of clean, well-kept teeth as an aid to beauty and health.
4. We believe that cleanliness is next to Godliness.
5. We believe the chief harm in thin blouses comes from the improper and immodest undergarments.
6. We do not condemn voiles and organ-dies, but we feel that georgettes and chiffons are unsuitable for school wear.
7. We disapprove of soft, clinging materials which reveal the form.

8. We disapprove of extreme low necks and formal evening gowns.

9. We approve of dress lengths regulated to fit the physique of each individual.

10. We disapprove of rolled, lace and fancy hose.

11. We consider silk hose unnecessary for school wear.

12. We believe school shoes should be well fitting and with a low heel as conducive to health.

13. We approve of the policy of "hands off" in friendships between boys and girls.

14. We approve of proper dancing.

15. Speech is more clever and interesting if devoid of slang.

16. Gum chewing is disgusting and in-artistic.

17. We disapprove of public dance halls and roller skating rinks.

18. We believe in chaperons for all parties, indoors or out, including auto rides.

19. We believe no girl should allow a boy to smoke in her presence.

20. No well-bred girl will accept presents or rides from strangers.

21. We consider it a point of honor not to participate in exaggeration and gossiping.

22. Every girl who comes to school immodestly dressed should be sent home by the authorities.

INCIDENTS OF TRAINING.

It is a fine art to distinguish between what is primary and what is secondary in importance: what is essential and what is non-essential: what is major and what is minor; what constitutes a main line purpose and what runs out in auxiliary lines: and what it is that is to receive emphasis and what to be unaccented. Frequently the things which we esteemed lightly have turned out to be of greatest consequence, and what seemed so insignificant at first has grown into a result which is without a peer. The mother trains her daughter to cook, and yet she is not raising a "cook." The father makes his son chop wood, yet he is not training him to become a "wood-chopper." Such phases of training are incidental, and yet their importance can not be neglected since, as side-lines, they supply the resources which are to be poured into the larger and better currents of life later on.

KNOWLEDGE AND UNDERSTANDING.

The Preacher in Ecclesiastes said, "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." There is added responsibility where there is accumulated wealth of learning; and there is sorrow in knowing too much or in finding out what should be unknown. By their disobedience, Adam and Eve came to know good and evil, but "to know good lost and evil got." Knowledge in itself can not pave the pathway of life with roses, nor pluck the thorns from the thistles on the roadside.

But understanding is another thing. In one of his most sublime moods, the Psalmist said, "weeping may endure for a night but joy cometh in the morning." We sorrow because we do not understand, because everything is dark around us. But when light appears and a perfect understanding has come,

then there is joy. Consolation must have its source in understanding. To the sorrowing disciples the Master promised to send the "Comforter" who would minister to their joy by causing them to understand—who would "lead them into all truth." He was eager that "His joy should remain" in them, and that their joy might be full. But He well knew that they would be orphaned and comfortless until they receive the ministry of the Spirit who should teach them and make them to understand what had taken place and what yet remained for God's people to suffer and do in the world.

THE EXPERT.

From some quarters there comes a warning against the "expert" in church activities and denominational enterprises. Perhaps a mere caution is needed but certainly no warning is necessary. The expert is one of our most valuable servants. He has no doubt carried forward the standards of service far beyond the point at which they would have gone without him. If he has been dreamy, it was because his ideals were high. If he has been impractical, it was because he could not fully comprehend a task in the light of its circumstances. If he has been monoideistic, it was because it was his duty to study his own field with such constancy that it was hard for him to see it in its proper proportion to other phases of Christian work. For much that may be considered objectionable in him, we can find abundant grounds to forgive him. We can at any rate excuse him more readily and more reasonably than we can dismiss him.

OCCASION VERSUS CAUSE.

King Ahab declared that the prophet, Elijah, was the cause of the famine by which his land was smitten. But Elijah was the mere occasion of it. The drought was due to the moral iniquity of King Ahab and his people, while the prophet of God was but the mouth-piece by which they were sentenced to suffer. The real cause of trouble is to be distinguished from the messenger who announces its coming or who is otherwise its innocent occasion. Those in whom responsibility for disasters inhere usually hide away when the storm comes, as Jonah lay asleep in the ship when the tempest arose because of his sin. At the Passover, as the Master announced that one of the Twelve would betray Him, the disciples each asked, "Is it I?" and finally Judas also said, "Is it I?" He was last to inquire into the matter for the reason he was first to entertain the thought of it. To accept and acknowledge responsibility is to show a virtuous disposition which does not belong to people whose sins are the cause of national or local distresses. Yet all suffer together. The righteous, who are not at fault, identify themselves with the destiny of guilty upon whom have fallen the consequences of their sin and of the righteous judgments of God. It is their duty to minister to the needs of those who suffer because of their sins, in fact, to suffer with them, to conduct them out of the labyrinths of tangled and distorted affairs into the light of better living and easier circumstances.

Christian Education

Harry Clark, Secretary, Nashville

TENNESSEE COLLEGE NOTES.

The observation of the annual Y. W. A. week of prayer was a distinct success, the student body meeting every night for a short service just before retiring.

The Glee Club is preparing for its annual concerts. Engagements have been already received to present the Club at Smyrna, Murfreesboro and other points. If any church is interested, it would be well to write to the College and ask for dates. This is a splendid way to get the College idea before our young women who, after hearing this Glee Club, would get interested in attending Tennessee college.

Under the leadership of Dean Weaver, "Good English Week" is being observed. About thirty high schools of the state are co-operating. This is the third year in which Dean Weaver has written to the high schools to solicit their co-operation in improving students' speech.

NEEDED A LOAN FUND AT UNION UNIVERSITY.

It is a beautiful experience to read the letters which have come to the secretary of Christian Education in response to the article about the brave struggle made by a certain ministerial student at Union University. One letter was from a good woman who did not give her name, enclosing a five dollar bill "for the wife of the ministerial student." We shall have to thank her through the columns of this paper, and tell her that her gift was sent on to that plucky preacher's wife. From Trenton comes a letter that touched the reader: "We are poor people ourselves but give a tenth of what we make to the cause of the Master, and we think that some of this little bit could not be spent better than giving to a cause like this. We might be able to help him a little bit if he would accept a small check, as we feel like a man who will sacrifice as this young man is doing, deserves to be helped." Bless that good man and his wife. A letter from Memphis offers to provide him with a suit of clothes. The Ripley W. M. S. have taken up the question of what can be done for his relief in his struggles to prepare himself to serve the Baptist cause.

Now his case is only one of those of uncomplaining preacher boys who are fighting their way to an education led on by faith but often discouraged, and half starved sometimes when they are doing their own light house-keeping. The faculty at Union have aided these boys out of their own slender salaries, and we would particularly pay a tribute to Dr. Haley's generosity. Now what these boys need is a loan fund. One fine young man said: "I don't ask any one to give me money, but I do wish they would lend me money to stay in school." Will you not present this matter to your church? There will be some more letters from our preacher boys in later issues of the Baptist and Reflector, because

the secretary has asked them to write a few for the paper. Since these tell how they work their way through college, clip out these articles and read them to your high school seniors so that they will learn how they too can work their way through college. It will inspire them. Let me suggest that you read them to your own children.

SOME PRESSING NEEDS.

HALL MOODY. Contributions to \$10,000 loan fund.

ALL OUR MISSION SCHOOLS. Books and magazines.

DOYLE ACADEMY. \$115 more for a laboratory.

SMOKY MOUNTAIN ACADEMY. Ten more rooms in the dormitory furnished. We had to turn away students last year. Give \$45 and have the room named for your Sunday School class.

CARSON AND NEWMAN COLLEGE. Names of summer school students. Good sets of books are being sought by the librarian. Please write to Mrs. White, Librarian, Jefferson City, Tenn.

Plan to spend your vacation at the training schools held at one of our mission schools away up in the cool mountains. These schools last a week at each place. If you could go to several of them, you would be able to bring back needed information about them for your W. M. S.

HOW ANOTHER MINISTERIAL STUDENT WORKS HIS WAY THROUGH COLLEGE.

I came to Union University with about five dollars and a very few articles of clothing. By the help of the Lord, I managed to enroll. Since then I have worked on Saturdays, afternoons, nights, and any other time that I could. While many other students were enjoying the thrill of the games and other amusements, which are beneficial to young people, I was working or studying. I was not doing this every time because I preferred to, but because I was compelled to. I did not have the clothes or the money, and besides it took all I could possibly manage to get, to remain in school. I worked at anything that was honest. I worked in stores, gardens, on the campus, painted, shoveled coal, pushed wheelbarrows, swept floors, cut wood, and did many other similar jobs. I have gone many weeks at a time without sufficient money to pay my laundry bill and other incidental expenses that are due every week end, and several times have been without books from the same cause. I have worn second-hand shoes, hats, and suits and have gotten out of bed many mornings at four o'clock to look over my clothes and patch them in order to attend my classes that day. I have averaged carrying twenty hours of work under these conditions,

and have made a general average of at least ninety per cent. on all my grades. I have had to study as late as two o'clock in the night to do it, and one of the reasons I carried such a heavy course was because every month appeared to be my last month on account of financial conditions, and I was trying to get the benefit of all that I could.

Many times it seemed that I would have to quit school in spite of all I could do. Then times would come when the world and everybody appeared to be against you, and instead of cheering you, it seemed that they were sneering at you, because you were up against it and probably looked discouraged. Perhaps you would say to yourself, "Aw! what's the use? The world doesn't care for me and perhaps will not care for my services even if I should finally win; or, success is not worth paying such prices for it." Then a determination rises in your power of will and you say, "I will win; other men have gone through it and won, and if they could do it and win, so can I."

There is not very much pleasure in going through these things at present, but I can truthfully say that I am willing to go through much more severe trials than these if it is necessary to success. I am facing some problems now that are equivalent to some of those previously mentioned. One of the things that are giving me trouble now, is that I have been compelled to borrow about one hundred and seventy-five dollars since I have entered college. I owe practically all of this to various students, who have known my condition and did me this favor because of the same. These students are in need of their money and I feel that it is my duty to take care of these debt immediately. I have done my best it seems to raise this money, but in vain. It takes all I can possibly make at present to enable me to remain in school. This makes it impossible for me to make enough to pay these debts and remain in school at the same time.

If someone would be kind enough to loan me this amount for about three years, it would settle a serious problem for me. If I fail to raise this money, I will be compelled to drop out of school at the close of this term, and work until I can save this amount. I can not afford for people to say that I am not honest, and yet, if I do not pay these debts this will certainly be said. If I lose my honor I have lost all.

Which do you think advisable; to borrow this money until I finish my college course, which will enable me to return it easily in one year, or drop out of school for about two years with the probability of never returning, or to keep continually putting it off to these students that are needing it?

If you desire more information, write Dr. Harry Clark, Room 34, 161 Eighth Avenue North, Nashville, Tennessee.

(NOTE BY CLARK: This young man is a splendid young fellow who will be of great service to God when he completes his education. Already he is doing a little preaching whenever he gets an opportunity, and I hope that some churches may be opened to his work. His case is typical of many other boys, and it shows the need for a large loan fund at each of our colleges.)

MEETING AT ELIZABETHTON.

By Livingston Mays.

Pastor J. K. Haynes of Elizabethton asked me over to help in a meeting he and the church had already started with fine success and blessings. God is giving us His best gifts and outpourings of His Spirit. Thirty-five have been saved in the last few days and the revival continues. Brother Haynes has power with God

and with men because he believes in God and men believe in him.

Brother J. L. Moore the Sunday school superintendent, is a God-called Sunday school man.

APOLOGY.

By G. M. Savage.

I hope Brother W. H. Hicks, Doeville, Tennessee, will pardon me for

using his initials in my article on the Once-a-Month Church. He was not the one I referred to. I thought I had the initials of the one I meant correct. There are three G. M. Savages in West Tennessee, and all nearly the same age; but the other two are so honest and peace-loving that I never lose any sleep on their account. When I was writing that illustration there was but one Hicks in my mind, and certainly that was not Brother W. H. Hicks of Doeville, this state. I did

not say anything necessarily bad about the Brother Hicks I meant, only he disturbed the peace of some churches in Mississippi and West Tennessee. Some churches need to be disturbed and divided.

And when satan gets a good hold on politics we have wars at home and abroad, crimes, high taxes, broken hearts and homes, Sabbath-breaking, loose marriage and divorce.—N. W. Cooper.

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.

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
Tullahoma

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

SUNDAY SCHOOL ATTENDANCE MARCH 5, 1922.

| | |
|--------------------------------|-----|
| Nashville, First | 943 |
| Knoxville, Belle Ave. | 814 |
| Memphis, First | 678 |
| Chattanooga, First | 650 |
| Knoxville, Fifth | 643 |
| Johnson City, Central | 611 |
| Maryville, First | 582 |
| Memphis, Bellview | 558 |
| Jackson, Second | 505 |
| Chattanooga, Tabernacle | 475 |
| Morristown, First | 465 |
| Chattanooga, Avondale | 460 |
| Nashville, Edgefield | 437 |
| Nashville, Third | 415 |
| Memphis, Union Avenue | 407 |
| Tellico Plains | 406 |
| Knoxville, Euclid Avenue | 400 |
| Lafollette | 381 |
| Memphis, Temple | 380 |
| Nashville, Immanuel | 375 |
| Humboldt, First | 359 |
| Lenoir City, First | 358 |
| Knoxville, South | 352 |
| Erwin, First | 350 |
| Nashville, Eastland | 345 |
| Rossville | 344 |
| Chattanooga, Central | 339 |
| Harriman, Trenton Street | 338 |
| Athens, First | 325 |
| Elizabethton | 321 |
| Nashville, Grace | 318 |
| Dyersburg | 306 |
| Memphis, Labelle | 305 |
| Nashville, Lockland | 300 |
| Kingport | 304 |

B. Y. P. U.

Knoxville, Tenn.

A Training School was held this past week at Tellico Plains. Your State Secretary taught the Seniors and Juniors in the B. Y. P. U. Manual and a good number took the examination for the Diploma.

The attendance at the training school was very gratifying. Though the weather was inclement, more than 100 young people attended the afternoon and evening sessions each day. The Senior B. Y. P. U. decided to elect a Librarian and secure a library. They also are aiming toward the A-1 Standard.

A Junior Union is to be organized Sunday and will have a membership of over 40. Mrs. Cathey is the temporary Leader.

Prof. Roy Anderson is the President of the Tellico Plains Baptist Union. He is a real leader in the community and has meant much to the Baptist work in Tellico Plains.

Rev. S. M. McCarter, pastor of the Madisonville and Tellico Plains Baptist churches, made the trip with a carload of his young people from Madisonville each night save one. This

is a spirit of loyalty that any worker would greatly appreciate.

The Rutherford Associational S. S. and B. Y. P. U. Convention met last Saturday at the First Baptist church of Murfreesboro with a good attendance from over the Association. Dr. Harry Clark, Mr. W. D. Hudgins and others were on the program for addresses. A more detailed account of the meeting appears elsewhere on this page.

B. Y. P. U. School is being held this week at the First Baptist church of Cleveland, Tenn. Your State Secretary and local leaders are carrying on the work. Dr. Harry Clark is to be one of the evening speakers.

The Mt. Carmel B. Y. P. U. put on the playlet, "The Trial of the Robbers" at the district meeting in Robertson County Association on the 26th. A real worthwhile program was presented. Miss Lucile Swann, of Orinda, spoke on "Daily Bible Readings" and others made equally practical talks.

We are glad to welcome Rev. W. F. Dorris, of Arkansas, to the pastorate of the Calvary Baptist church, of Memphis. The Calvary church has always been a great young people's church and we know that with this loyal group of young people around him, Rev. Dorris will find his new field a very happy and fruitful one.

Hillard Cusick, Corresponding Secretary of the LaFollette Junior B. Y. P. U. writes: "We just closed a training school in our church and now have 53 members in our B. Y. P. U. The average attendance at the training school was 30, 29 of these taking the examination.

"We all enjoyed having Miss Cooper with us and through her inspiration we hope to have an A-1 B. Y. P. U. by next month."

The Memphis city B. Y. P. U. have arranged to observe Study Course Week, March 12-17 by having several of the B. Y. P. U.'s to come together in convenient groups and to take up the study courses in that way. They have arranged for prominent speakers to be present to deliver an evening address.

The Shop Springs B. Y. P. U. writes that they are planning to observe Study Course Week and at the close of the week to put on the playlet, "The Trial of the Robbers." This is an excellent idea.

Miss Sara Hicks is the new leader of the B. Y. P. U. at Millington, Tenn.

Our good friend, Rev. L. C. Peoples, of Lincoln Memorial University, we are glad to note, is doing splendid work in Cumberland Gap where he is the full time pastor of the church. He's a real live wire.

Frank Ricketts, of Union University, writes of the Second Baptist church B. Y. P. U. of Jackson of which he is a member:

I must tell you some more about our B. Y. P. U. Last Sunday night we had a 100 per cent B. Y. P. U. in Bible Readings. Last night we had five groups that were 100 per cent in that line. My group and one other were 100 per cent in attendance also. We are coming along in fine shape. Wait until you see the showing that we make in the picture of the City Union next Sunday afternoon. I took a picture of my group the other day and if it comes out good will send it to you for inspection.

Now that I have my group up in attendance and Bible Reading I am going to make them all 100 per cent members."

JACKSON CITY B. Y. P. U.

The City B. Y. P. U. met Sunday afternoon, March 5th with the First Baptist church, promptly at 2:30 o'clock. The meeting had been postponed for two weeks, as several other services had conflicted.

A good program of vital interest to all young people was rendered. Besides the excellent program, a picture was taken on the steps of the First Baptist church. This picture will be published in the B. Y. P. U. Quarterly. The meeting was on the order of a mass meeting.

It had been suggested that each organization meet at their church, and come in a body to the First church. The Efficiency and Attendance Banners were awarded to the largest and most efficient Union present.

By Robt. Walker.

Brother N. F. Phillips, the pastor from Speedwell church, Holston Valley Association, preached Saturday, February 18. Saturday night Brother J. B. Kite preached. Brother Phillips preached on Sunday; good Sunday school; B. Y. P. U. at night. The church in session elected Robt Walker its reporter to the Baptist and Reflector. Last month at the regular meeting the church adopted the appointment by the editor of the writer as campaign manager for new subscribers. We will do our best to get our quota of new subscribers.

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

By Sibley Burnett, State President.

The last week I had the pleasure of being in one of the greatest training schools I have ever known. The Knox County B. Y. P. U. held their

Eighth Annual Training School in the Deaderick Avenue Baptist church. Wednesday night there were 410 present. Some of the best classes I have ever attended; Mrs. Leavell conducted a class in Junior leaders' work. Mrs. Frank Leavell has a wonderful way of presenting the methods used in Junior Work. Her charming personality adds to the manner of her teaching.

Mr. Preston had a fine class in "Stewardship." His class was named, "Go Fetch 'Ems."

Mr. E. E. Lee had a class in the Senior Manual that has passed all records. His class numbered over 200.

Mr. Hobart Cooper's class in Training in Vacation Bible Course, was well attended. Mr. Cooper is new in this work and has shown his ability as a teacher.

David Livingston has a wonderful class in Training on Church Membership.

Friday evening proved a great success; 500 were present.

Among some special features were Wednesday evening, Dr. Lee's Base Ball lecture.

Friday evening, Carson-Newman College sent a delegation to the Training School, having been invited by the Knoxville B. Y. P. U.'s. Mr. Hurbert Weaver of Carson-Newman sang a good vocal selection, accompanied by Miss Davis of Carson-Newman.

A wonderful school; the greatest school on record in the state, and perhaps in the South.

The young people of Knoxville Training School regretted that it was impossible to have Miss Cooper and Mr. Hudgins with them in this year's school. A letter from Mr. Hudgins to the Training School in session was greatly appreciated.

Remember to have a local training March 12-17—B. Y. P. U. Study Course week!

COMPARATIVE STATEMENT OF HOME AND CHURCH BUILDING LOAN RECEIPTS.

| | April 30, 1920 to March 1, 1921 | April 30, 1921 to March 1, 1922 |
|-------------------|---------------------------------|---------------------------------|
| Alabama | 36,477.94 | 22,703.65 |
| Arkansas | 10,462.74 | 13,618.52 |
| D. of Columbia .. | 2,147.94 | 6,892.57 |
| Florida | 17,402.90 | 14,372.84 |
| Georgia | 92,938.56 | 39,807.99 |
| Illinois | 8,061.50 | 5,144.34 |
| Kentucky | 75,580.83 | 52,407.89 |
| Louisiana | 16,844.44 | 9,074.98 |
| Maryland | 23,093.20 | 15,251.00 |
| Mississippi | 30,904.12 | 31,486.81 |
| Missouri | 19,738.31 | 12,389.94 |
| North Carolina .. | 97,755.73 | 32,200.00 |
| New Mexico | 5,040.00 | 2,526.13 |
| Oklahoma | 2,304.10 | 12,089.11 |
| South Carolina .. | 33,844.66 | 21,384.04 |
| Tennessee | 42,004.02 | 30,025.00 |
| Texas | 16,543.36 | 11,798.27 |
| Virginia | 138,975.92 | 91,920.84 |
| Miscellaneous .. | 12,054.88 | 2,451.87 |
| Total | 682,175.15 | 427,545.79 |

ARE YOU INFORMED?

By Sibley C. Burnett, President State
B. Y. P. U.

This is a day of enlightenment, on every hand the desire for more knowledge and information is manifested. To become more efficient in every line of activity we must have information. Are you informed of the functions of our denomination, of things that are happening in all departments of the Southern Baptist Convention? If you are not you should be.

You young people of Tennessee should be most loyal in the campaign for ten thousand new subscribers for our State paper. It is yours and mine and we are getting the very best of service from our editor, Dr. J. D. Moore. Why not help our own selves?

If you will look in the pages of the paper you will find the B. Y. P. U. is receiving the finest representation in its columns that it ever has. Last year an entire edition was devoted to our B. Y. P. U. Convention. Let's go to Chattanooga this year with a report to the convention that every Union in the State has at least every officer of that Union a subscriber to The Baptist and Reflector.

We cannot reach the young people over the state, through any other medium as we can through our paper. We want to let everybody know about the big B. Y. P. U. Convention in Chattanooga June 14-16, 1922, let us do it with a Baptist and Reflector in every home of our Baptist people.

Appoint a committee in your B. Y. P. U. to canvass every member and sign them every one up for from one to five years subscription. Let your Union make a gift to your president of a year's subscription. Imagine a B. Y. P. U. President who does not know his state paper.

BOOST YOUR PAPER UNCEAS-
INGLY.

MEETING AT JEFFERSON CITY.

By J. R. Johnson.

It was my very delightful privilege to assist the First Baptist church at Jefferson City in a revival meeting February 13-24. This splendid little city is too well known to the readers of the Reflector to justify me in writing of its many advantages, opportunities and privileges. Jefferson City is located in one of the finest farming sections of the state; has a happy and prosperous people, a people in the main who love the Lord; and the town now seems to be taking on a new growth.

The First church is one of the best, I suppose, in the state. I speak with regard to size, devotion to the cause of Christ, gifts to the Kingdom, enterprises, and opportunities for far reaching influences. It has a fine opportunity with the people of its own surroundings, those living there, but I came to feel that its most far reaching opportunity might possibly be with college students, those who are to go out all over the country and be leaders in Kingdom affairs, that the church be a spiritual mother to all this fine body of young men and women.

Dr. W. L. Patton, the pastor, impressed me as an able and consecrated leader and well beloved by his people. I missed the privilege and



MEN'S BIBLE CLASS, TELlico PLAINS BAPTIST CHURCH.

This class has had a remarkable growth, due to the untiring efforts of each member and its teacher, Prof. Roy Anderson. The class was organized with seven members of whom five were Christians and two were sinners. All of the charter members are now Christians together with many others that have been brought into the kingdom through their efforts. We have grown from a class of seven to an enrollment of 135 within little over a year, with 122 present February 26. Of the above enrollment seventy-three are Christians and sixty-three are sinners.

joy of being with him a great deal outside the church services, as he himself was not very well and his wife had just returned from the hospital. He has a most excellent and interesting family. It was my pleasure to have dinner in their home one day, and a most excellent dinner it was.

The College also left many fine impressions on my mind. I fear the Baptists have not yet realized what they have in this institution. Its faculty is able, earnest and consecrated. The teachers impressed me as having a consciousness of their literary task, but even more of the fact that they were building characters; making men and women who were to help shape the destinies of our great country, and whose influences would be felt in foreign lands. It is a religious institution. Religion is not all that is prominent, but it seems to be the quiet, underlying influence that gives spirit and shape to everything else. President Sams, with whom I had the privilege of stopping while there, is the right man in the right place. He is doing a wonderful work. Let us stand by him in all his efforts to make the college what we want it to be. It was delightful to be associated with him and his noble and interesting family. Then I also had the joy of rooming in the Sarah Swann Hall right near dear Dr. Campbell and his helpful companion. They were a joy to my soul.

The meeting was a most interesting and helpful one, as viewed by the brethren. There were something like a hundred conversions, additions, and rededications and restorations. I was told by the clerk of the church. The church, itself, was greatly quickened, and the cause lifted up in the community in general.

It was very sad, that dear Brother Irwin, the consecrated and efficient clerk of the church, should be called from us suddenly on Sunday at the morning service following the meeting. May the Lord comfort both family and the church in this great loss. Brother Irwin was a man beloved, a

faithful Christian, putting his church before his business, and one in whom people had great faith. He was at the time of his death teacher of the men's class in Sunday school and was doing much good.

I cannot close without mentioning the Walkers, whom the Maryville church has loaned to the people in Jefferson City for a while. Brother Walker is treasurer of the college and has taken hold of his work in a fine way. He is a power in the church and teaching the class of young college men. Among all those fine lads and lasses Walker seems to have taken on the movement of an athlete and walks with the quickness of a boy. Go to it! Long live the Treasurer! Maryville, Tenn.

A GOOD MINISTER OF THE CUMBERLAND GOES TO HIS REWARD.

By J. H. Sharp.

The town of Huntsville, in Scott county, and the New River Association, mourn the death of Robert J. Baker, which occurred February 18, 1922.

Robert J. Baker was born March 25, 1854, in the State of Virginia. Coming to Tennessee in his childhood where he learned the trade of a blacksmith. When 18 years of age he was converted and united with the Baptist church. On March 28, 1886, he was ordained to the ministry in Scott county, Tennessee, where he has labored faithfully for the past thirty-six years. He belonged to that type of our ministry that has meant so much to the country churches, especially our mountain churches. He worked at his trade as a blacksmith on week days and preached on Sundays to churches within his bounds, often walking twenty miles to fill his appointments. He was a pioneer in Sunday school work in that section of the Cumberland where he has lived most of his life, always progressive, hopeful and faithful. He took a great interest

in missionary activities, and no man was more loyal to the 75 Million Campaign than he. With limited education he made the best of his opportunities. At the time of his death he was not serving regularly as a pastor, but continued to be greatly interested in denominational affairs. He was particularly interested in the care of orphan children. The citizens of Scott county had elected him to serve on the County School Board for the past several years, where he always took an active interest and stood for progress in school work.

It was a beautiful tribute that the High School at Huntsville adjourned for the day and attended his funeral service in a body. The funeral service was conducted in the Baptist church at Huntsville, by Rev. J. H. Sharp, assisted by Mose Chambers.

He leaves a family of nine children, eight of whom are members of Baptist churches. We will miss "Uncle Robert" in the denominational life of Baptists in the Cumberland mountains.

NEW \$2 MYSTERY NOVEL FOR 15c

You Must Not Fail to Read "The Dark Mirror," by Louis Joseph Vance—The Best Story Published in Years

You can see right through the plot of most stories, but "The Dark Mirror" will baffle you; it will hold you spell-bound from start to finish and keep you guessing. This new story is by one of the most popular authors, is original, thrilling, satisfying; one of the most exciting and most discussed of the new "best sellers"—sells for \$2 in book form. The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial starting March 25. You can secure this complete novel by sending only 15 cents for the Pathfinder 13 weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other fine stories and features included. Address Pathfinder, 168 Langdon Sta., Washington, D. C.

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

OUR FINANCES.

We want to keep our figures before us constantly. Our aim is high; we can only reach it by the sacrificial way. But may we not do our very best once?

Due April 30, \$146,655.08.

Enroll new pledges from new members, urge payments up to date. Three-fifths of our total pledges paid up by April 30, is our slogan, where it is possible, but if we can say to God it is impossible will we not hold them sacred and by God's blessing and help meet our obligations later?

If we reach the half-way mark, as suggested to the churches by Dr. Wilson, by April 30, we must give and report in this present quarter, \$58,465.88. We certainly can do this. Let us work, pray, and give to this end at least and do more. Women abhor debt! Our missionaries at home and across the seas have labored. Will we be at ease and not share their burdens? M. B.

The March Week of Prayer literature has been mailed to every organization we have on our mailing list, and should have been received ere this. If you wish the offering envelopes, write for them. These were only sent to Sunbeams and Royal Ambassador leaders. We hope they will use them. The prices of leaflets called for on the program are as follows: Praise and Thanksgiving, 5c; Studies in Life, 3c; Who Drives Your Ice Wagon, 6c; Thinking in Black in America, 2c; A Trip to Cuba, 3c. They can only be secured by sending order with price to Literature Department, W. M. U. Headquarters, 1111 Jefferson County Bank Building, Birmingham, Ala. M. B.

Our space is very limited these days hence contributed articles should be brief—several are waiting now for space to use them. M. B.

Field Notes.

Tuesday, February 14, Valentine Day, Willson County W. M. U. met with Lebanon church, both superintendents were present. Mrs. Vann presiding. Mrs. McKnight gave a gracious welcome, Mrs. Casar Thomas of Watertown responding with an earnest talk. Mrs. Clemmons read the scripture answering to roll call. All the W. M. U. family of the Lebanon church, showed good work being done. Shop Springs, Round Lick, Watertown and Mt. Juliet were represented. A good showing for a rainy day. We missed the pastor and wife—kept away because of illness as were several of the Lebanon women.

Mrs. Laura Bryan, mother of our Tennessee missionary, Dr. Bryan of China, read a convincing paper on Loyalty to Our Campaign Pledges.

Some epochs in W. M. U. History, was the theme assigned your secretary. After a delightful lunch served in the Sunday school room, Mrs. W. E. Wauford led a helpful devotional service. The Y. W. A. gave a special musical number. Under the topic, "New Ideas for the Betterment of the Societies for the Coming Year," splendid talks were made by several, Mrs. E. A. Cox being especially helpful. The Sunbeams delighted us with some splendid readings. Miss Leachman brought a great message on the work of our Home Board. Closing this good day, we sang "Blest Be The Tie That Binds."

Wednesday the rain had changed to snow. But we were due at Columbia for the Ebenezer meeting. Many were kept away by the weather, but later the clouds lifted and a goodly number of the Columbia women came, some coming from the country churches. It was a joy to spend a little while in the home of our gracious vice-president, Mrs. Burnley, and we are grateful to Elizabeth Shelton for meeting us with her car. The president of the W. M. S. directed the program, Mrs. Burnley led our devotions. While one gave the formal welcome, the hospitality was so genuine and cordial we could not fail to feel they were all glad to have us. The visitors were given full time and they were all such good listeners. We greatly enjoyed the solos by Mrs. Jane Wheeler Gaut, daughter of our dear Mrs. Wheeler, and Mrs. Beck. The Columbia society will respond to some of the needs of Doyle Institute. The delicious lunch was heartily enjoyed as was the box of good things given the travelers. We hear the song service at the Gipsy Smith meeting then leave for East Tennessee. As we reach Knoxville, snow has lingered, the day is clear and cold. Our good friends, Mrs. Harris and Mrs. Christenberry, take care of us for the morning. They are busy with a banquet at 6 p.m., for 150 men in the First church but take time to meet our needs and see us off on the bus for Chilhowie, just sixteen miles away. We will try to forget that ride, but instead of staying overnight and risking the same ride to meet a 7:50 train, we hurry through, meet the faculty and students in chapel and while Miss Leachman has a conference with Prof. Barton, I have a brief meeting with the Y. W. A. and their councillor, Mrs. Baker.

Friday noon finds us at Cosby Academy, just in time for lunch. Miss Lourice welcomes us with open arms for is it not Miss Leachman bringing thoughts of the "Home Beautiful."

She is working to instill in the minds of these mountain school boys and girls some of the things learned there. Mrs. Sexton gives us bodily comfort. The principal invites us to speak to the students and after supper we meet the girls in the little parlor and talk over Y. W. A. work; 19 girls in the girl's dormitory. More boys than girls in the school, we learn. A class of seven will finish the course in the academy. We trust many, if not all, will go on to college. Miss Laurel goes with us to Newport; a brief visit to the home of the pastor to see Mrs. Crawley and the boys. Saturday night brings us to Carson-Newman. Mrs. Whipple and the girls give us a hearty welcome. A basket ball game between Milligan College and Carson-Newman is on in the new gymnasium. Miss Leachman yells for "our boys"—they win of course. A talk with the girls in the parlor, Sunday school hour in Mrs. J. J. Burnett's class, a great privilege. A meeting is on and I hear Dr. Johnson in the morning service. We meet and talk to "The Mission Band" at 3 p.m. A full day and we enjoy this touch with the faculty and students of the school. Sunday night we are guests of the Morristown church at the New Palace Hotel. The pastor is away in a meeting and the evening hour is given to the women. Mrs. Price presides; Mrs. Wright leads our devotions; I introduce Miss Leachman to a good audience who listens intently to her message.

Monday morning at Johnson City; my good friend, Mrs. McNeese meets us. We are her guests at lunch down town; plans are made for a meeting of Johnson City women Tuesday between trains and we are off for Butler and Watauga Academy. Here we were unexpected, as the card advising them of the exact time of our visit failed to reach them. We enter the school campus just as the bell is ringing for supper. The boys and girls eat together in the girls' dormitory. It is a pleasure to break bread with them, after meeting the faculty, four ladies and the principal, Mr. Haynes; Misses Carroll, Hamilton, Daniels, and the teacher of Latin whose name I cannot recall. We met the students in the vesper service after supper. We can only spend the night so we return to the hotel, regretting that our schedule will allow us only this brief touch. A drive over Johnson City with an old friend of Miss Leachman, Mrs. Reece; lunch at a tea room, "The Spinning Wheel" with Mesdames Gregory and Roper; then the meeting at the church where a good number came together hurriedly notified, to meet and hear Miss Leachman present our Home Mission Needs.

After the meeting at Johnson City, Tuesday, we came to Sweetwater for the Quarterly meeting of the Associational W. M. U. We are guests in the home of the president, Mrs. E. H. Thomas, for the night, where a cordial welcome awaited us. Wednesday dawned clear and crisp. A large attendance of local women; Athens has

a delegation of twelve; Madisonville, Niota, Wetmore, Philadelphia and London are represented. Brother McCarter and the pastor, Brother Fleming, are present. Mrs. Moody presides, Mrs. Wilhite takes the secretary's place. Features of the business session are, written reports of presidents and treasurers; fifteen certificates and eight post graduate seals are presented to classes in the Sweetwater W. M. S.; a splendid paper was read by Mrs. Kefauver, Madisonville, on "Woman and the W. M. U." A lively discussion of the circle plan by circle leaders led by Mrs. Wilhite, developed some progressive plans of both the Sweetwater and Athens societies. Sweetwater hold the efficiency pennant, Athens the one for progress. Mrs. Ponder of Athens made a splendid talk on "Stewardship of Time and Talent." Mrs. R. L. Harris was invited to talk on "The Sun is At the Meridian"—she asked to defer her talk till a later period, promising to tell at some future time what had occurred when the sun was at the meridian. Miss Leachman then brought a stirring message; closing the morning meeting with an earnest prayer for our Home Mission work led by Brother McCarter.

A bountiful lunch was the feature of the noon hour and a visit to the splendid new pastor's home just completed—one of the most beautiful in all Tennessee.

The afternoon program was full. Your secretary was given a part of the time. Reports of Junior organizations were heard, followed by an excellent talk by Mrs. O. D. Fleming; her theme "The Church and the Child." Mildred Fleming, her little daughter, representing the Sunbeams, gave a reading on "Tithing." She wore the costume of Betsy Ross. This was Washington's birthday, you know. The Y. W. A. was represented by a splendid reading, "The Lost Word," given by one of their number during the lunch hour. The day was fittingly closed with the quiet hour led by Mrs. A. W. Foster of Athens. Mrs. Harris and Miss Leachman returned to Knoxville at 1:30, thus missing the afternoon program. It was my privilege to be a guest in the pastor's home for the evening meal and to attend the Wednesday night prayer services, then my train for Nashville at 8:30.

Miss Leachman gave us a much appreciated service from February 7 through the 22nd.

Strenuous days—all kinds of weather, but days full of joyous service for the Master, with His blessing they will bear fruit for His glory. We are grateful for her messages laying on our hearts the needs of our great Home Mission work. M. B.

ROBERTSON COUNTY W. M. U.

By Mrs. J. M. Randolph, Sec.

The Quarterly meeting of the W. M. U. of the Robertson County Association met with the Springfield Baptist church, February 16. Mrs. I. O. Gregory, superintendent of the divi-

ion, presided over the meeting. The devotional exercises of the morning were conducted by Mrs. Stevenson. Special objects of prayer were emphasized. Mrs. Joe Kemper extended a cordial welcome not only to each visiting society, but to each individual present. Mrs. C. D. Creasman of Nashville made an earnest appeal for

the young people of our churches, stressing their obligations and possibilities through proper leadership in the Y. W. A., R. A. and G. A. organizations. Special music, consisting of ten solos by Mrs. Padfield and a duet by Messrs. Kemper and Bernard, proved one of the most enjoyable features of the program.

The spirit of reverence which pervaded the day was not marred by the social hour where we partook bounteously of the temporal food. Mrs. Woodall conducted the devotional for the afternoon. Mrs. Wheeler Keith talked for a short time on society of the young people, its vices and snares. Mrs. Creasman's next subject, "That Little Job of Mine," was the climax of the day. She took the parable of the loaves and fishes where Christ spoke to the little boy and said, "Bring them to me," illustrative of Christ's magnifying power in even little things we may do in our everyday lives when His blessings are added only time and eternity can measure the results. The body next considered itself in a business session.

Representatives from various churches gave very encouraging reports of the work of the different organizations. Springfield society reports fifty-seven of its members studying "A Wandering Jew in Brazil."

The day was a real blessing to each one present, and we feel grateful to each and every one who contributed to the program and to each one who inspired by his or her presence.

A cordial invitation was extended by the Orlinda church for our next quarterly meeting and we look forward with anticipation to a day in the new beautiful church.

RESOLUTIONS.

Whereas, God has called Brother O. F. Huckaba from the care of the Laneview Baptist church to the work at Huntingdon, we, the members of the Woman's Missionary Society, wish to use this means of expressing our regret at the loss of Mrs. O. F. Huckaba from our number.

Resolved, That in the going of Mrs. O. F. Huckaba, our society has lost one of its most loyal members, the Sunday school an efficient teacher, and the church a faithful member. Though absent from us, her sweet Christian life stands as a monument.

Resolved, That we thank our Master that she has lived among us, and we will ever cherish her memory and try to emulate her noble life. We pray God's richest blessings upon her, in her new field of labor.

Resolved, That we heartily commend Sister O. F. Huckaba to our sisters at Huntingdon as an earnest willing worker in the Lord's Vineyard. Mrs. J. C. Moore; Mrs. A. J. Skiles; Miss Anna Rawls; Mrs. W. A. Kinsey; Committee.

Obituaries

Grandstaff: W. J. Grandstaff, after a lingering illness, passed from time to eternity, January 6, 1922. Brother Grandstaff trusted Christ at an early age, to which, he lived faithful until his death. He was also a deacon of the Dowlstown Baptist church, and

kept a close watch over the affairs of the church.

A wife, nine children, relatives and many good friends will have a desire to see this man on earth again, though such cannot be, as his body must go back to the mother earth and God has the care of his soul. Yet, the time may not be far distant when all shall be united around God's throne, who have been redeemed, with relations neber any more to be severed. D. H. Williams; W. M. Davis; H. C. Adkins; Committee.

Faulkner: Rev. Edward Curtis Faulkner fell asleep February 15, 1922, at his home in Hopkinsville, Ky. Surviving members of his immediate family are: his widow and two sons, two brothers and two sisters. One of the sons, Edward, is with the American Army of Occupation, now in Germany, and the other, Curtis, is a successful business man of Clarksville. Their mother will make her home with the son at Clarksville. Brother Faulkner served faithfully both as a soldier of the Confederacy and as a good soldier of Jesus Christ. He attended Bethel College, Russellville, Ky., where he was graduated in June, 1875. The next June he accepted charge at Ripley, Tennessee, and shortly after was wedded to Miss Lulie Carney. Brother Faulkner's pastorates were mainly in Tennessee and Arkansas, and he never served a church without accomplishing most excellent and acceptable work. L. W. Doolan.

WORTHY EXAMPLE OF A LAYMAN.

By S. M. Ellis.

That princely layman and leader

among men, Mr. A. J. Brandon of Murfreesboro, has been among us of late, here in Memphis at the Temple Baptist church.

On last Lord's day this splendid veteran of the Cross stood before our Busy Men's Bible Class and for thirty minutes, expounded the Scripture lesson of the day to the half hundred and more of the class as few trained derstanding of the fundamentals of the don's knowledge of the Bible, his undersanding of the fundamentals of the Gospel, and his rare skill as a teacher found charming display in presenting to us the lesson of Naaman, the leper.

Mr. Brandon is worthy of the high honor bestowed upon him in making him president of the State-wide Superintendents' Conference. He is filled with the spirit of the Gospel, the evangelical note of which rings out in his talks as clear as a bell. He knows how to follow up his clear teaching with good, old-time heart preaching—the culmination of Divine teaching. His presence among us and before our class was in many ways very inspiring and helpful. He carries from us our hearty welcome to come again, and as often as he will.

Bible schools over the state should lay tribute upon him as a lecturer and teacher of men wherever he may go. And let other strong, capable, godly thus making the best use of the Lord's day when away from their home and church. The layman's day has fully come.

Denmark's Studerende Ungdoms Afholdsforbund, the Danish students anti-alcohol movement, has joined the World Student Federation against Alcoholism which was formed last October at Lausanne, Switzerland.

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PASTORS' CONFERENCES

KNOXVILLE

Dameron Ave: C. J. Burnett, pastor; 35 in SS.

Fountain City: Neill Acuff, pastor; "Go and do Thou Likewise" and "Barabbas Preferred to Christ;" 180 in SS.

Maynardville: J. F. Wolfenbarger, pastor; "A Prepared Heart" and "Robing God;" 70 in SS; good day.

Inskip: W. M. Thomas, pastor; "The Cross Before the Crown" and "The Gospel Muzzle;" 102 in SS; 32 in BYPU.

Central of Bearden: Robt. Humphreys, pastor; "The Sin of Modern Parents" and "The Sin of Annias and Sapphira;" 111 in SS; 2 by letter; 45 in BYPU.

Euclid Ave: J. W. Wood, pastor; "God's Message to a Lost World" and "The Heavenly Call;" 400 in SS; 1 baptized, 2 by letter; pastor goes to begin a meeting at Stern, Ky.

Lincoln Park: L. W. Clark, pastor; "Some Discoveries of Laymen" and "The Good Will of God;" 251 in SS.

Fifth Ave: J. L. Dance, pastor; "A Compelling Evangelism" and "Crooked Shall be Made Straight;" 643 in SS.

S. Knoxville: M. E. Miller, pastor; 352 in SS.

Central of Fountain City: J. C. Shipe pastor; "Revivals" and "The Holy Spirit;" 260 in SS; meeting started in fine shape, large congregations.

Bell Ave: James Allen Smith, pastor; "How May I Know I Am a Christian" and "Going to Hell in Doves;" 814 in SS; 1 baptized, 3 by letter.

Immanuel: A. R. Pedigo, pastor; "The Ministry of Women" and "How to Cleanse Your Way;" 193 in SS.

New Hopewell: R. E. Rule, pastor; "The Drawing Power of the Cross;" good BYPU.

Smithwood: Chas. P. Jones, pastor; "The Test of Religious Life" and "The Destructive Axe;" 154 in SS.

Oakwood: R. E. Grimsley, pastor; "The Sin of Deception" and "The Baptist Outlook;" 282 in SS, 83 in BYPU; 119 Bible in SS.

Mt. Olive: T. G. Davis, pastor; "Why Jesus Called Matthew" and "The Spread of the Gospel;" 149 in SS.

Mt. Zion: J. H. Henderson, pastor; "Triumph Three Suffering" and the Lord's Supper.

Calvary: C. H. Cosby, pastor; "The Church and Its Ordinances" and "The Quiet Hour;" 200 in SS, 1 by letter, 90 in BYPU; ordained five deacons.

Mountain View: W. C. McNeely, pastor; "A Call to Prayer" and "A Voice for Jesus;" a week's meeting began Sunday.

Grove City: D. W. Lindsay, pastor; "Fourfold Witness to Christ" and "Five Thousand Fed;" 190 in SS, 12 in BYPU; closed a great revival at Heiskel Station; 17 professions; Rev. Aud Cox, pastor.

Gillespie Ave: J. K. Smith, pastor; "The Peace Offering" and "The World's Hope for Light;" 266 in SS, 6 by letter; 60 in BYPU.

NASHVILLE

First: W. F. Powel, pastor; "Love's Memorial;" 943 in SS.

Shelby Ave: "The Illuminated Heart" and "The Imperialism of Jesus;" 80 in SS; 15 in BYPU.

Centennial: "Thinking Man" and "Grieving His Lord;" 124 in SS, 20 in Jr. BYPU, 21 in Sr. BYPU, 1 by baptism, 1 by letter.

Greenbrier: Melvine W. Crump, pastor; "Reaching Our Objective" and "The Power of the Cross;" 132 in SS; this was the pastor's first Sunday at the church as pastor and the work commenced with good congregations and good interest.

Springfield: L. S. Ewton, pastor; "Why stand ye here idle all the day" and "Shall we continue in Sin?" 270 in SS.

Calvary: W. H. Vaughan, pastor; "The Power of Faith" and "My Lord and My God;" 103 in SS; 20 in BYPU.

Central: H. B. Colter, pastor; "Present Day as Related to Conversions" and "The Unsearchable Riches of Christ;" 152 in SS, 35 in BYPU; a very fine day.

Grace: T. C. Singleton, pastor; "Christ Always Near" and "The Night of Mourning in Bethlehem;" 318 in SS, 22 in BYPU, 28 in No. 1 and 23 in No. 2, 1 by letter.

Grandview: Don. Q. Smith, pastor; 245 in SS, 35 in BYPU, 32 in Jr. BYPU, 2 for baptism, 2 professions.

North Edgefield: A. W. Duncan, pastor; a Chinese student spoke at the morning hour on "Ezekiel 37: 1-11;" pastor in evening on "The Value of Personal Testimony in the Spread of the Gospel;" 1 for baptism, 247 in SS, 62 in BYPU's.

Lockland: J. C. Miller, pastor; "Justification" and "The Lost Christ;" 300 in SS, 29 in BYPU, 30 in Jr., 15 in Int.

Edgefield: W. M. Wood, pastor; "Seeking a Home to Come" and "Backslider in Heart;" 437 in SS, 50 in BYPU, 45 in Jr. BYPU, 1 for baptism, 1 profession, 15 conversions at orphan's Home.

Immanuel: Ryland Knight, pastor; "What Answer?" 375 in SS, 4 for baptism.

Third: C. D. Creasman, pastor; "Man's Part in Salvation" and "From Bank Robber to Business;" 415 in SS, 33 in BYPU, 45 in Jr. BYPU, 1 baptized, 1 by letter; good day.

Belmont Heights: E. P. Alldredge, supply pastor; "The Call of a Great Situation" and "The Nobility of Repentance;" 284 in SS, 31 in BYPU, 12 in Jr. BYPU; Dr. Geo. L. Hale in Mo. holding meeting.

Seventh: Edgar W. Barrett, pastor; "Jonah a Hardshell" and "Salvation;" 182 in SS; 38 in BYPU; splendid congregations at both hours.

Eastland: O. L. Halley, pastor; "Enjoying—Demonstrating our Faith" and "Before the Night Comes;" 345 in SS, good BYPU; Edgefield BYPU gave a fine demonstration program church planning to pay off the debt that they may build larger quarters.

MEMPHIS

Bellevue: W. M. Bostick, pastor; "Consecration" and "A Father's Cry for His Son;" 558 in SS; BYPU put on playlet "Trail of the Robbers;" 150 present for play; 1 by letter.

Binghamton: Carl Monroe O'Neal, pastor; good day, fine congregations, three excellent BYPU's, 201 in SS; "God's Message Through the Book of Jonah" and "Bear Ye One Another's Burdens and so Fulfill the Law of Christ."

Calvary: Pastor preached both hours; good services and fine audiences; 2 by letter, 212 in SS, 25 in Jr. BYPU, 26 in Intermediate and 32 in Sr. with daily Bible readings 50 per cent; all the officers and teachers of the SS were present.

First: A. U. Boone, pastor; 678 in SS, 117 in Unions, 2 by letter.

Speedway Terrace: Pastor preached in morning and Dr. Jeffries gave a splendid sermon at night on "The Security of the Believer;" 105 in SS.

Boulevard: J. H. Wright, pastor; 200 in SS, 3 good BYPU's; large congregations; pastor preached at Capleville, good interest.

La Belle: D. A. Ellis, pastor; in the hospital; Bro. T. E. Rice spoke at both hours; 305 in SS, 1 by letter.

Temple: J. Carl McCoy, pastor; "The Evangelistic Spirit" and "The Security of the Believer;" 380 in SS, 1 by restoration.

Brunswick: J. C. Schultz, pastor; preached Thursday and Sunday P. M. to appreciative congregations, work getting on well.

Endora: J. C. Schultz, pastor; Preached both hours; good interest, fine service at the morning hour, 55 in SS; good BYPU; WMU doing good work.

Hollywood: J. P. Neel, pastor; preached morning and evening to large crowds; 124 in SS; good BYPU.

Union Ave: H. P. Hurt, pastor; preached at both hours, congregations large; 407 in SS; BYPU prosperous.

Seventh Street: I. N. Strother, pastor; "Doing Religious Duties" and "Seeking Religious Joy;" 231 in SS, 4 by letter; conducted worship at the Mary Oliver Home in the afternoon.

Prescott Memorial: Jas. H. Oakley, pastor; "Light" and "Ez. 33: 5;" 155 in SS; 3 good Unions; 3 additions by letter.

Central Ave.: W. L. Smith, pastor; preached both hours fine congregation, 78 in SS.

McLemore Ave: Pastor Furr preached at both services; 1 received by baptism, 2 baptized, 273 in SS.

Highland Heights: E. F. Curle, pastor; 160 in SS; BYPU doing good work.

New South Memphis: W. L. Norris, pastor; the meeting held, preaching by Dr. P. Pool, closed last night; Dr. Pool presented the pure gospel with power; church gave a reception to pastor and wife Saturday night; 85 in SS; we enter this new pastorate with much prayer; paid \$115 to the meeting.

CHATTANOOGA

First Baptist: Jno. W. Inzer, pastor. "Where is your home?" and night services given over to revival. 650 in SS, 3 baptized, 6 by letter. Pastor in revival 5th Ave. church in Knoxville.

Ridgedale: W. E. Davis, pastor. Services conducted by R. M. Penney chairman Board Deacons. The pastor called to Spring City for the funeral of Miss Sallie Breeding. Preaching in evening by pastor, "Seeing Around-You." 152 in SS, 95 in BYPU.

Sale Creek: Rev. A. O. Wright, pas-

tor, "The Value of Christian Training." Opening of weeks S. S. Training Schol.

Birchwood: No pastor, morning services by J. N. Monroe Ass'n Missionary, "Christ Mindedness" Phil. 2: 5. No preaching in evening. 57 in SS, good BYPU.

Chicamauga: Geo. W. McClure pastor "The Christian Hell." evening "Death and the Eternal State." 185 in SS, 1 baptized.

Central: W. L. Pickard, pastor; "The Promised Land." 339 in SS, 1 by letter, for baptism 1.

Highland Park: J. B. Phillips, pastor; "How a Blind Man Was Made Happy." No preaching on account of Union Revival. 223 in SS, 1 by letter, for baptism 1 since last report.

E. Chatt.: J. N. Bull, pastor; "Let Your Light Shine" and "Lord Teach Us to Pray." 286 in SS, 1 by letter 1 profession.

East Lake: W. A. Moffitt, pastor; "Hindrances That Do Not Hinder" and "The Life That Wins." 185 in SS. 2 by letter. Pastor returned from vacation and found all going well.

Baptist: T. W. Calloway, pastor; "Origin of Satan" and "John The Immerser." 475 in SS, 1 by letter.

Spring Creek: L. H. Sylar, pastor; "Human Exteremity God and Opportunity" and "A Crisis Relieved by Use of Reason." 96 in SS.

Rossville: J. B. Tallant, pastor; "The Great Church Builder" and "Gossip." 344 in SS.

North Chattanooga: W. S. Keese, pastor; "The Lure of Distant" and "The Stars Fighting." 146 in SS. By statement 1.

St. Elmo: U. S. Thomas, pastor; 288 in SS, 1 by letter.

East Dale: Pottet, pastor; "Christian Fellowship" and "The Loom of Life." 83 in SS. Meeting begins March 19, Bro. Head doing the preaching.

Woodland Park: Jas. N. Poe, pastor; "Hope the Anchor of the Soul" and "Thoughts on Death." 129 in SS.

Avondale: W. R. Horne, pastor; "Laying of the Cornerstone of the Annex" and "Jesus The Cornerstone." 460 in SS.

Chamberlain Ave.: G. T. King, pastor; "How We May Glorify God" and "A Great Jubilee." 136 in SS, 1 by letter.

MISCELLANEOUS

Newbern: C. E. Hutchinson, pastor; "Drifting" and "Lingering;" 142 in SS, 50 in BYPU, 28 in Jr. BYPU.

Dyersburg: F. J. Harrell, pastor; "Divine Healing" and "What Think Ye of Christ Whose Son is He;" 306 in SS, 26 in BYPU; Bro. Harrel is in West Virginia this week in a revival meeting.

Wartrace: G. A. Ogle, pastor; two uplifting services Sunday; every department of the church work alive and active; Miss Elizabeth Jarmon is canvassing the church for the Baptist and Reflector; three new subscribers and several renewals; the church is planning to build additional Sunday school rooms in the spring; I go from here to Kingsport, Tenn. to assist my son, Rev. S. B. Ogle in a revival meeting.

Maryville First: J. R. Johnson, pastor; Dr. Mitchel from Richmond, Va., preached in the morning, pastor in the evening; 582 in SS.

Madisonville: S. M. McCarter, pastor; "Building a House for the Lord"

and "God's Work and His Workmen;" 248 in SS, 60 in BYPU, 30 Jr. BYPU, good congregations at both hours.

Coal Creek First: W. A. Carroll, pastor; "Examining the Title" and "Isaiah 3: 10, 11;" 224 in SS, 45 in Sr. BYPU, 34 in Jr., 1 for baptism.

Tabernacle, Lenoir City: A. B. Johnson, pastor; "Brother Jonah" and "Hear O Israel, the Lord Our God is one Lord;" 114 in SS; large congregation and fine interest.

Athens, First: J. Hershel Ponder, pastor; 325 in SS; "To Merely Hold the Truth is Not Enough."

Mine City: D. A. Webb, pastor; "Jonah a Foreign Missionary" and "Man's Failure but God's Promise Sure;" 248 in SS, 4 by letter.

Humboldt: E. H. Marriner, pastor; "Four Pairs of Ears" and "Knowing Christ;" 359 in SS, 83 in BYPU, 40 in prayer meeting.

Pine Grove: Evangelist R. D. Cecil with pastor E. E. Melton in two services; preaching Sunday morning and 3 additions to church with good SS and congregation.

Jackson, Second: Dr. Lloyd T. Wilson preached three times, great revival going on, 19 additions—48 since last report; meetings continue with great power, practically all unsaved students in University converted; full report of meetings later; 505 in SS.

THE KNOXVILLE JUNIORS

By Hattie Potts

The Knox County Junior B. Y. P. U. met at Broadway Church Sunday afternoon at 2:30 p. m. The inspirational service was conducted by the Broadway Juniors. The program for the afternoon was readings by Rev. R. E. Grimsley, pastor of Oakwood Church. Brother Grimsley is one of the most interesting and one of the best readers to be had. He writes many of his poems and readings himself, many of which have been published in the Baptist and Reflector.

Many new plans for the enlargement of the Junior work were presented and a goal of one thousand at our Junior monthly meeting before the year closes was set.

Attendance banner awarded to Lonsdale No. 1, efficiency banner to Bearden, number present, 423.

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

Fourth Quarter, 1921.

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

Junior Unions—Watertown.

Dr. T. W. Gayer and wife of Orinda, Tenn., signified publicly at the recent Bible Institute in Murray, Ky., their purpose to go as foreign missionaries. C. R. Maddox, J. T. Neal, V. B. Castleberry and wife also signified the same. "The Amazon Valley Mission" was formed, Brazil is the field to which these workers will go. The new mission will be a "faith" mission. There will be no guaranteed salaries, but funds will be sent to the mission as the Lord may direct. In Bible times the Lord used faith and a fig poultice, and faith and a healing oil. We'll see what we will see.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Dr. Leon W. Sloan, an exile from Tennessee, who is now on the job as pastor of the First church, Bastrop, La., explains that the milder climate which has seemed to conduce to the better health of himself and family, and the marvelous opportunity for growth and development caused him to change to the work in Louisiana.

Dr. I. N. Penick of Jackson, Tenn., is happy in his work as pastor at Bells, Tenn., and at Alamo, Tenn. The Bells church has bought one of the best lots down town and will begin the construction of a new house by fall. The cause at Alamo continues on the upgrade. Dr. Penick has been asked again to teach the class of Dr. L. R. Scarborough in Evangelism during the summer term of the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Dr. John A. Davison is the new pastor of the First church, Columbus, Ga., and the work begins most auspiciously.

Rev. Clarence E. Azbill of Carrier Mills, Ill., is spending a brief vacation in Lexington, Tenn., the town of his nativity and the scene of his early ministerial labors. He came South with an invalid boy. Brother Azbill, who has distinct evangelistic gifts, is available for meetings in the South during August.

The Northern Baptist Convention will meet in Indianapolis, Ind., instead of Seattle, Wash., June 14-20. The place of meeting was changed on the grounds of convenience to the Convention's forces and to foster economy.

Rev. Waldo Nevil of Jackson, Tenn., supplied with great acceptability for Rev. H. A. Bickers at Perryville, Tenn., last Sunday.

Rev. P. C. Walker of Ashland, Ala., accepts the hearty call extended him by the First church, Greenville, Miss., where a field of almost limitless opportunity awaits him.

Rev. W. H. Barrett accepts the care of the East Atlanta, Ga., and enters upon his work under most favorable auspices.

The church at Versailles, Ky., secures as pastor Rev. E. L. Edens of Tuscaloosa, Ala., and the Kentuckians have given him a warm welcome.

Rev. W. S. Roney of McKenzie, Tenn., has been called to the care of the church at Centerville, Tenn., and has accepted. Brother Roney is a faithful minister of Christ Jesus.

Dr. E. K. Cox of the Second church, Jackson, Tenn., is happy over one of the greatest meetings in the history of that church which is now closing. Dr. Lloyd T. Wilson of Nashville, Tenn., the untiring Corresponding Secretary of the Executive Board, has done the preaching with unwonted evangelistic fervor. He has preached

twice daily at the church and once in Union University. As a result, a gracious revival has been experienced in the University and nearly every unsaved student has been saved, and several have yielded to the call of God to preach.

After spending fourteen years as pastor of the First church, Lexington, Ky., Dr. J. W. Porter accepts the call to Third Avenue church, Louisville, Ky., effective at once. He goes to a church of about 500 members.

The church at Lonoke, Ark., where Rev. R. A. Eddleman is pastor, was lately destroyed by fire. The building was valued at \$15,000 and there was \$3,500 insurance. Phoenix-like, out of the ashes will arise a new and better structure.

Rev. L. L. Jordan of Plantersville, Miss., has accepted the care of the church at Bay, Ark., effective April 1. That name Jordan is quite significant in Baptist annals.

Dr. Geo. W. Truett of the First church, Dallas, Texas, is to assist Rev. John Henry Moore of the First church, Pine Bluff, Ark., May 1 to 10. Extensive preparations are being made for this season of effort.

The First church, Camden, Ark., the First church, Malvern, Ark., and the First and Second churches, Hot Springs, Ark., are pastorless. Drs. T. H. Plemmons, M. L. Voyles, Claude W. Kelley and William Cooksey resigned each church respectively.

Evangelist Geo. W. Boston of Martin, Tenn., has been elected to supply at Ridgely, Tenn., while they are searching for a pastor and while he is getting his evangelistic campaign organized. He will also finish the year as teacher of Bible in Hall-Moody Institute, Martin.

The church that ordained and gave Geo. W. Truett of Dallas, Texas, is the First church, Whitewright, Texas, of which Rev. G. M. McNeilly is pastor. Dr. Truett's father, now 92 years old, still belongs to that church and is a regular attendant both morning and evening. He is lovingly called "Grand-pa." Dr. Truett also has three brothers who still belong to that church.

Dr. David Heagle, professor Emeritus of the Northern Baptist Theological Seminary, Chicago, is dead. His life will be perpetuated in the great books of which he was the author. He was a Baptist whose doctrinal views coincide with the rank and file of Southern Baptists. At one time he was dean of the Theological Department of Union University, Jackson, Tenn.

The church at Woodward, Okla., has called Rev. W. A. Fite of Channing, Texas, and he has accepted effective March 1.

Evangelist M. F. Ham of Anchorage, Ky., and Singer W. J. Ramsey are

holding great meetings in Altus, Okla. The pastor, Rev. J. W. Hollums, is rejoicing because he has already received 165 members, most of them adults and most of them by baptism.

Mississippi College, Clinton, Miss., is fortunate in securing to preach the commencement sermon in May, Dr. J. R. Hobbs of Birmingham, Ala., formerly pastor at Shelbyville, Tenn.

Evangelist Sam Raborn and party lately held meetings at Gillespie, Ill., resulting in 90 additions and at Benton, Ill., resulting in 89 additions.

Rev. H. R. Holcomb of Mansfield, La., will assist his father, Rev. W. B. Holcomb, in a meeting at Wesson, Miss., beginning April 23. The fellowship between father and son in the Lord's work will be delightful.

TINY TAPERS.

By E. W. Winfrey.

"It is more blessed to give than to receive,"—Acts 20:35. Paul reports these words as having been spoken by the Lord Jesus. They are not recorded by Matthew or Mark, by Luke or John, but they well express the meaning of Jesus' ministry and life. They remind us that it is more blessed to give than to receive money and property—a lesson which it seems hard for us Americans to learn; we appear to be all too glad to "receive," whether by "will" or by business gains. The grace of giving is one of the slowest development. But, let us not thus limit the terms. Paul had just told the elders of the church of Ephesus that he had given them an example—ministering unto his own necessities and to them that were with him. He relied much on the value of that example; he makes mention of it as a chief point in his discourse. The giving of new and worthy ideas and impulses is also more blessed than to receive them. In receiving there is a sense of obligation; in giving there is a sense of benefaction, and of unselfish self-expression. He that would enable others to get upon their own feet and make the best of themselves and become helpers of others should know that he would play the part of a living fountain of lasting good.

An anti-mission furor:—"They lifted up their voice and said, Away with such a fellow from the earth,"—Acts, 22:22. They had listened well through that rather long rehearsal of his personal experiences, verses 3 to 20. But now when he says that the Lord sent him "forth far hence unto the Gentiles," they could stand no more; he had touched the tender spot in their prejudices. They would not longer hold their peace, but cried out in their indignation. The idea of doing anything for the Gentiles was entirely preposterous. They had lapsed into a base forgetfulness of the fact that theirs was to be the great missionary nation. They had forgotten that word to Abraham—"In thee shall all the families of the earth be blessed," Genesis, 12:3. They were blind to the looming needs of the world of humanity, blind to the dynamic force and fitness of the gospel, and blind to the fact that the carrying forward of the missionary idea would have saved their nation.

Culpepper, Va.

Home Circle

THE BUILDER.

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him,
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You're wasting your strength with building here,
Your journey will end with the ending day,
You never again will pass this way.
You've crossed the chasm, deep and wide,
Why build you this bridge, at eventide?"
The Builder raised his old gray head,

"Good friend, in the path I've come,
he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that hath been naught to me
To that fair youth may a pitfall be;
He, too, must cross in the twilight dim,
Good friend, I am building this bridge
for him." —An oymous.

A LETTER FROM DR. W. W. STOUT OF CHINA.

The following missionary letter is from Dr. W. W. Stout of China, who was last year on his one year furlough in the United States. Our Baptist Young People will remember that Dr. Stout spoke at our State B. Y. P. U. convention and the meeting of the Volunteers, at which time he made a great and lasting impression upon the Tennessee folks. Dr. Stout's appeal is one to which we should give our earnest heed. The letter is very interesting and it will be well to have it read before our B. Y. P. U's, of the state.

Hwanghien, Shantung, China.
January 3, 1922.

Dear Mr. Preston:

I am back on my job again and so into the work that the rather strenuous furlough I had seems sometimes like a dream, a rather pleasant dream, though. We got back here on the twenty-ninth of November and the next week I began to teach. The second week there was a meeting in the church here largely for the purpose of reaching the students. I was asked to do the preaching and you can in a measure imagine what a job it was speaking in a language I never did have any too well and one that I had hardly used in fifteen months. Here were thirty-two professions. The schools seemed to have been helped in many other ways too. We are now at the end of our school year. You know we run our schools here like the government, closing before the Chinese New Year. The school year is broken up into two terms, one in the Spring and the other in the Fall. There is also about a month's

vacation in the winter between the two school years.

Last night I had the senior class of the Seminary over to supper. They are a live bunch and we have great hopes for them. I wish that a lot of our young people at home could have heard them talk, and could have understood what they said. They were on fire with enthusiasm to go out and work and at the same time they showed something like fear when they talked about it because they realize what difficulties are in the way. They will be scattered hundreds of miles apart in some instances. They will be in the midst of a dense heathen population where it will be a constant struggle to keep up courage. They realize their weakness and want some one to look to. They were all very anxious for me to come to their various places and help out in the next year or two. While I would be delighted to do this and would receive a great amount of inspiration in doing it, I have not the time to see all of them. Two will be working at the west of us. Going out to be with these men would take twenty days in travel alone. The others are nearer but what you would call far apart in America when the time for going is taken into consideration. They said last night that by going about with a well trained earnest missionary for six months would mean as much to them as two years in school. This is probably true if they have two years of the Seminary work behind them. If I were not tied to this job of teaching in the Seminary there is no other work I would like better. To say "No!" to the people who want to hear the gospel and to those who want and need help in preaching it is hard, yet we must sometimes do it. Our force seems to be worked to the limit. We have the largest Southern Baptist mission in China and yet we have not as many workers as some. We are awfully scattered and are hanging on by our teeth. In some fields the situation is getting desperate. Our work seems to be going to pieces in some places. Several of our strongest men and women are on the verge of collapse and the rest of the mission would not be surprised to hear of their having to give up their work at any time. Some of our schools that have been tremendous forces in building up our work have gone to pieces because there was no one to take hold of them. We have been waiting for the promised reinforcements but they come very slowly. We have never been faced with such an opportunity before and it is heart-breaking to see it in such a large measure slipping by.

Although we have a mission almost as large as all other Southern Baptist missions in China put together and are the worst undermanned, we have only received nine of the recruits sent out in the last two years. Somehow or other our work does not seem to be before the people like that of the other missions, though to all appearances it has been by far the most successful. This last statement may seem like boasting, but it is not. However, we are in danger of losing a great deal of the fruits of the former years' work because we are too undermanned to conserve properly what we have done.

I did not plan to write you such a long letter when I began this but was planning to write a longer one along

another line later on. What I do want to emphasize is that we want to get young people of Tennessee and get those who are interested to write me. I am sure some of them would fit in here fine. We want high school teachers who are thoroughly missionary in spirit. We need trained nurses. We want two men, or one man and one woman for Normal College work. We need a science man in our college. There are other openings in our educational work. Then we need, perhaps, more than all evangelistic preachers, men who can not only preach to the unsaved with power but who can members. We want men and women who are somebody. By my putting the educational work first do not get the idea that I am inclined to put education above evangelization. Our schools are centers of evangelism in this mission. Unless the new missionaries who come for educational and medical work are evangelistic, you try to keep them over there where you can do them some good.

I am writing to you, old man, because I think that you can do us some good. We now have in America some of the best missionaries in China. We want to get people interested in our work, and I want the people at home to hear the best. I recommend these most heartily.

BREAD CAST UPON THE WATERS STILL RETURNING MANY HUNDRED FOLD

By T. H. Farmer

Some weeks ago I wrote an article for our Baptist papers on this subject, prompted by a good man's generous act who lives in Detroit. He is not quite so wealthy as Henry Ford, the world's first billionaire, but in all probability, a more worthy steward of his Lord's money, who gave one hundred dollars to Hall-Moody Student Loan Fund. This article was read by thousands of readers, one of whom was one of Hall-Moody's former students, who was helped by some of the young ladies of her Sunday school, to obtain an education. This good woman reads this article in far away China where she is laboring as one of our foreign missionaries. My heart was so rejoiced upon receiving a letter from her giving one hundred dollars to this worthy cause that I wrote another article on "Go Thou and Do Likewise" for the papers, and so far I have had two responses to that article. One is a brother from Oliver Springs, Tennessee, and his request I withhold his good name, although I wish I could give it. The other gift comes from Elder J. B. Fletcher, one of God's most faithful servants, who now lives in Tyler, Texas, and is seventy-seven years old. I am sure that there are thousands of persons in Tennessee, Kentucky and Texas who personally know Brother Fletcher. He was raised in or near McKenzie, Tennessee. For some years of his early life he was quite wild, but God's spirit got hold of him and he professed faith in Christ and was baptised by Elder J. F. Allen by request of McKenzie Baptist church in 1885. His conversion was so wonderful and complete that he soon felt called to preach and was for years pastor of many churches in Tennessee and Kentucky. In 1897 he felt called to the Master's work in Texas and has labored there

since that date. For years he was one of the State Missionaries under the Texas Baptist Board and did efficient work. For thirty years Brother Fletcher has been a tither and no wonder God has lead him all these years and at the age of seventy-seven has prompted him to send one hundred dollars to educate worthy young boys and girls. He writes that he was for many years an ardent admirer of Elder J. N. Hall and wanted to also perpetuate his name in giving to Hall-Moody's Student Loan Fund. May his Lord continue to bless him for his noble and faithful work and generous gift to so noble a cause. Now I am wondering who of God's stewards who are handling his money will be the next to respond as did our foreign missionary in far away China, our brother in Oliver Springs, and faithful old Brother Fletcher of Tyler, Texas? We now have eighty-three of the one hundred subscribers, which Brother Hodges is trying to raise to educate poor boys and girls. Will not the other seventeen write me at once and take one of these one hundred dollar shares to be paid twenty-five dollars cash and twenty-five dollars in twelve, twenty-four and thirty-six months, respectively, without interest? If you can't pay as much as one hundred dollars, then can't you take a half-share? Praying God's blessings on you that you may "Go and Do Likewise."

SMILES SELECTED

"What a beautiful ring?"

"Yes," said the girl. "It was an engagement ring, but the engagement is broken."

"Aren't you going to send it back?"

"Of course. But want to keep it long enough to let the next gentleman see what he is expected to live up to."
—Boston Transcript.

BUD'S VIEW.

Old folks think it's fun to be
Just a little boy like me—
Think that all I've got to do
Is to play the whole day through,
And to stay out in the sun,
Havin' every kind of fun.
Poets write about the joys
That belong to little boys,
But no poet's written yet
'Bout the scoldings that they get.

Wonder what old folks would say
If, a dozen times a day,
They were scrubbed until it hurt,
'Coz their mothers hated dirt.
Wonder how they'd like to be
Treated just the same as me,
An' as soon as they were fed,
Chased upstairs and put to bed,
Or, when they've a stummick ache,
Castor oil be forced to take.

Old folks think it's fun to be
Five years old and young like me,
An' the poets sing the joys
Of the happy little boys,
But right now I'm telling you
Boys have lots of troubles, too—
Lots of things to make 'em mad,
They're not always feeling glad.
When you're five years old, by Jingo,
You get blamed for everything.

—Edgar A. Guest.