

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 30

J. D. MOORE, Editor

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Q Let the Campaign for New Subscribers for the Baptist and Reflector go on in every Church until it is completed. In one and a half months more, the third year of the 75 Million Campaign will close. On every side are evidences of God's blessings on us and on the interests committed to us. Shall we make it possible for Him to bless us even more abundantly? Let us be loyal to do our own duty; let us be diligent to enlist others. Let us be joyously self-sacrificing in spirit and we shall be gloriously victorious in achievement.



A view of Tennessee W. M. U. headquarters; The office force and Mrs. Gupton packing the White Cross boxes for Pingtu hospital; Mr. H. B. Alexander whose gift in memory of his wife, made possible the 'Womans' department of the hospital; Mrs. Granger a visitor handing in a package—See W. M. U. page for detailed report.

ON TO VICTORY

THIS IS THE URGENT CALL TO THE BAPTIST HOSTS OF TENNESSEE IN THIS CRUCIAL HOUR

Now Is The Testing Time, It Is Required of a Steward That He Be Found Faithful

We must carry On To Victory in the 75 Million Campaign. Every Pastor, Every Church Official, Every W. M. U. Leader, Every Member of the More than 1900 Churches in Tennessee Should Fall in Line for a Great Effort in Reaching our Goal this year. April is Redemption Month in Which we Must Raise in Cash not Less Than \$400,000.00.

THE EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION.

Baptist and Reflector

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

EDITORIAL

WHERE THE SKYLINE IS BLUE.

Away from the dust and din of the great city; above the roar of its traffic and the tumult of its multitudes; where one's physical altitudes lift the soul up to a plane of lofty meditations while they afford an immediate and complete relaxation from the stress of toil; and where the mountain tops are in winter a burnished brown in clear outlines against the crystal blue of heaven: the sensations of pleasure which one experiences are never to be forgotten although they are born but for a moment and can serve only as a brief repast for a hungry soul or as a temporary rest for a weary spirit.

In the glow of the morning that plays along the undulating horizon of the Black range and the Blue Ridge, memory leaps over the hills toward the sun-rise and leads one to live over the days of youth. As the son sits at the mother's knees, whose love has followed him through all the years and which now grows stronger and dearer as the shadows lengthen along her pathway, he lays aside the burdens that were strapped on his shoulders and for the time forgets even his own responsibilities as a father—in the sheer delight of being himself a son once more.

How glorious are the seasons of such a transfiguration which come to us! But how seldom do they appear and how short-lived are the ecstasies which they bring! But exhilaration can not be long drawn-out, else it would be too great a nervous strain for mortal strength, or else the normal state of the life would be overwhelmed in the extraordinary; mere pleasurable feelings would come to be regarded as the greatest good and the nobler emotions of our nature would have to occupy a second place to others that are less worthy.

While one enraptured soul stands at times on a plateau of holy and righteous meditations, there are great multitudes of others

who are under the clouds in the valleys below, struggling with problems which they can not solve, whose lives wait to be sweetened and relieved by the faithful ministries of those who have been with Christ in delightful experiences on the mountain top. It is down among them that the rarest joys are to be found; it is in their midst that the servant of Jesus Christ should make his tabernacle and stay; it is among them that there will be perpetual need for that service at His hands wherein His own highest happiness lies.

There is a great difference between exhilaration and joy. But both have their place in the experiences of the Christian, and neither can be absent from them without producing monotony and heaviness. By His gracious administration, our Lord times and apportioned them to us. We need, at intervals, to go aside with Him, and in company with a few kindred spirits have our hearts lifted out of the dull routine of customary labor. These extraordinary occasions which bring heaven so near to us are delectable indeed. We could wish they might become ours permanently. We do not want to leave them nor to think that they will ever end. They provide us with the very bread of heaven, and with such celestial fare that all other and later accommodations must seem inferior and unsatisfactory.

But the "third heaven" is very close to the "mid-earth." Brought near by the holiest meditations of the soul, it is not far off. It holds much that is secret with the heart that has been caught up into it, much that is "unutterable" and can not be intelligently communicated; but its sphere touches the horizon of the lowlier lives. It descends to take part in the uplift of those who have never had their vision clarified, and whose skyline is dark continually. Its joy is unselfish; its delight is to do good rather than to feel good; its place is the arena of arduous service instead of the airy realm of pleasing sensations.

There is more joy in being a blessing than in being blest. It is more blessed to give than to receive. It is more delightful to relieve a need than to have one's own wants supplied. The pride of Abraham's life was the promise of God that in him all the nations of the earth should be blest. There was more of happiness, as there was more of duty, for Peter in a ministry to the demoniac boy after the Transfiguration than there was even in witnessing the supernatural events which transpired on the top of the mountain.

Down where the hearts of men are bleeding, and where sin has wrought riot and ruin; where souls are darkened by disappointments, and efforts are palsied by unfinished tasks; where men struggle in a vain attempt to meet the issues of life: there let us go with the clear light of God in our lives and carry the blue of heaven to the horizon of those who have been confined all the while in the smoky cities in the dismal valleys or on the dusty plains. There we shall see again the Star which first appeared to us in the East: there we shall bring to our hearts afresh the visions which we had on the mountain top; there we may build our booth and abide; there we can have that joy which shall never end because its sources will never cease.

ONE MEASURE OF A MAN.

Paul, the Apostle to the Gentiles, whose circumstances in life were more varied than those of most men, declared that he knew "how to abound and how to be abased." He could adapt himself as easily to an environment of penury as to that of affluence. He was bigger than his surroundings. Not every man is as large as that. Few men are. Many change with their physical or mental conditions: they are afloat on the surface of the life in which they live, and are borne about by the fitful tides. They have not a driving-power within them that would make them self-reliant and independent. They are slaves and victims of their environments. But the man to whom one condition is as another is the victor; he is master over his surroundings, and maintains an even bearing and poise everywhere. He is equal to every emergency; he keeps his head when others about him are losing theirs; in the company of the poor and unlearned, he knows what to do and say; in the presence of the rich and scholarly, he is easy and free, for he fears not the face of any man. Measure a man, not by his circumstances, but by his attitude toward them.

THE PROTESTANT SOCIETY.

The organization of the Protestant Society in New York recently, which includes quite a number of honored Baptist names, doubtless reveals a state of things which exists locally in many sections of the country but which, we do not think, is nation-wide. We commend the organization for its purposes but we cannot enter with it fully into its fears. Its aim is to fight for religious liberty by fighting against religious intolerance. The Catholics of the country are the enemies of religious freedom and it is against them that the Protestant Society directly operates. No doubt much good will be accomplished by its efforts. Yet the more effective method of dealing with catholicism is the earnest, whole-hearted proclamation of the whole gospel of Jesus Christ. The reactions from Catholic intolerance will eventually be an effectual bar to its progress. Recently in one of our cities, the wife of a Protestant who was herself a Catholic, but whose marriage was solemnized by a Protestant minister, died and was funeralized by a Catholic priest who took occasion to make such remarks as would leave the impression on the minds of hearers that she had lived in unlawful wedlock, and that her children were illegitimate. It goes without saying that such a thing, although consistent from his standpoint, is too repugnant to the American mind for its effects to be otherwise than utterly disastrous to Roman catholicism. Preach the truth in love, brethren, and the walls of Catholic Jericho will fall down flat before the blast of your trumpets: you need not raise your hands against them.

When the Iroquois theater burned in Chicago, a woman who had been rescued from the fire, with hands burnt, clothes torn and scorched, hair disheveled, was crying out and wringing her hands, and walking to and fro in a trolley car. "Sit down, woman," the people urged. "You are in safety now." "Oh," said she, "but I did not save anybody."—Selected.

News and Views

The entire state sustains a loss in the home-going of Bro. W. N. Rose of Jonesboro, Tenn., who was for many years moderator of the Holston Association of Baptists. A more extended notice will appear next week.

The W. M. S. of Newport will undertake the work of securing new subscribers for the Baptist and Reflector among the members of the First church there. A most effective arm of the church, it is; and no doubt a thorough canvass will be made and fine results accomplished. Bro. A. L. Crawley is the pastor beloved.

Rev. John J. Schuler, pastor of the First Baptist church, of Farmington, Mo., writes that he has resigned to take effect April 30 and that he would be glad to come into the section of Tennessee. He took a course at Louisville, Ky., Seminary, and both himself and wife are good singers. His address is 207 North Franklin St., Farmington, Mo.

Pastor E. F. Wright, First church Morristown, is justly proud of his women, nearly a hundred of whom it was our pleasure to meet at a general session of the Society, Thursday, March 23. They will carry on the campaign in the interests of the paper not only in their own church but perhaps also in adjoining churches. Mrs. E. G. Price is the efficient general president.

We acknowledge receipt of the following announcement which is of wide interest in Tennessee and in other states: Rev. and Mrs. Lloyd T. Wilson announce the marriage of their daughter, Ione Lucile to Mr. Jack Mason Smith on Thursday evening, March the ninth, Nineteen hundred and twenty-two, Nashville, Tennessee. At home, Dempsey Hotel, Macon, Ga.

The bride was for some time connected with the Baptist and Reflector office force and all her former associates join in many good wishes for this splendid young woman and her husband in their new home.

Pastor J. L. Dance of Knoxville, writes: "We have just closed a meeting in the Fifth Avenue Baptist church in which the pastor was assisted by Dr. John W. Inzer, of Chattanooga, and J. A. Brown, of Texas, singer. There were fifty-eight additions to the church and a deep spiritual interest was awakened throughout the church. No man has ever preached for me who did it more acceptably than John Inzer. He knows his Lord and His message and he presents it with a sweetness and power that I have seldom seen. It is a great joy to a pastor's heart to sit by and feel that the work is being done as well as it can be done and not only well done but done in the right spirit. When Inzer has the lines, you need not be uneasy about the driving. We all love him and expect to have him back in the near future. J. A. Brown of Dallas, is still straight in the furrow and hot under the collar. He is a good man and full of the Holy Ghost, and by him much

people have been added to the Lord. He is not a jazz singer, neither has he been jazzed by this jazz age."

SOUTHERN BAPTIST CONVENTION MINUTES.

We recommend the use of the Minutes of the Southern Baptist Convention as a study paralleling other study courses in all our church educational activities. It contains invaluable information concerning the general work of Southern Baptists. It can be had free of charge. Write to Dr. Lloyd T. Wilson and get a copy at once if you do not have one for last year already.

CONVENTION NEWS FROM THE CONVENTION CITY.

The Committee on Hospitality working with the committees on hotels, boarding houses and homes has worked out a plan of entertainment for those desiring to attend the coming session of the Southern Baptist Convention which meets in the City of Jacksonville, Fla., May 17 to 23, inclusive, which will enable every Baptist, whether messenger or visitor, to attend the find accomodation suitable to his exchequer, whether it be limited or overflowing.

The City of Jacksonville is abundantly supplied with hotels and boarding house sufficient, we think, to take care of all who may desire to visit us, and in case there should be such a large attendance that these sources may be taxed to their ilmit the homes of the people of Jacksonville will be opened for the accomodation of the coming hosts.

In order that those who anticipate attending the Convention may be able to select beforehand such entertainment as they may desire a list of hotels are given with rates, as follows:

Hotel Seminole (Headquarters)—2 persons to a room, without bath, per day \$4.50 and \$5.00; with bath \$6.00 and \$7.00. Extra large room with bath accomodating 6 persons \$2.00 each.

Hotel Windsor—For 2 persons, without bath, (according to location) per day \$4.50 to \$6.00, with bath \$6.00 to \$8.00.

Hotel Mason—For 2 persons, every room with bath, \$6.00 and \$7.00 per day, according to location.

Hotel Aragon—For 2 persons, without bath, \$3.00 and 4.00 per day; with bath \$4.00 and \$5.00 per day.

Hotel Burbidge—For 2 persons, every room with bath, \$5.00 and \$6.00 per day.

Hotel Windle—For 2 persons, without bath, per day, \$3.0 0and \$4.00; with bath \$6.00.

Hotel Albert—For 2 persons, without bath, \$3.00, \$3.50, \$4.00 per day; with bath \$5.00 and \$6.00.

Hotel Jackson—For 2 persons, without both, \$3.50, \$4.00 per day; with bath \$5.00 and \$6.00.

There are a number of small select hotels that rooms may be secured from \$1.00 to \$1.50 per person without bath, and \$1.50 and \$2.00 per day for bath. There are a few extra large rooms left at the Headquarters Hotel (Seminole) accomodating 6 persons

at rate of \$2.00 each. This condition practically exists at Windsor Hotel. No single reservations are being made.

Boarding Houses—For 1 person, bath in house, \$2.00 to \$2.50.

Private Homes—Each person \$1.00 per day without meals.

For further information write Charles G. Day, Manager Hotel Seminole, Jacksonville, Fla.

DR. SCARBOROUGH COMING.

Lloyd T. Wilson, Cor. Sec.

Probably the most meaningful incident in the spring round-up for the 75 Million Campaign in Tennessee will be the approaching visit of Dr. L. R. Scarborough for a rally in each section of the state on April 11, 12 and 13, respectively. The Baptists of Tennessee are facing a big task this spring, one that requires faith of a high order and whole-hearted consecration to the task of putting forward the interests of the Kingdom of God.

And it is confidently believed that nothing will contribute more to strengthening the faith of our people, stimulating their zeal and encouraging their consecration than the messages which Dr. Scarborough will bring to our people. Coming, as he will, fresh from tours of many of the other states where he has found a gratifying spirit of sacrificial devotion to the causes represented in the Campaign, he will be able to tell our people how the brethren and sisters of other states are managing to redeem their pledges in the face of difficulties, and how they are finding genuine joy in denying themselves some of the luxuries and comforts of life for a season in order that they may have a part in the on-going of God's causes in the homeland and out to the ends of the earth.

Then he will conduct a round-table conference at each of the places he visits—Memphis, April 11, Nashville, April 12, and Knoxville, April 13—when he will give the benefit of his large experience and observation in the solution of all sorts of problems related to the Campaign in the district associations and the local churches. The round-table conference alone would be worth the attendance of our pastors and many of our laymen and women, to say nothing of the inspirational messages which our Southwide leader will bring, and I sincerely trust that our churches and associations in each section of the state will see to it that they have the largest possible representation at the rally for that section. The information, inspiration and suggestions that will be obtained from these rallies will make the spring Campaign task infinitely easier and its performance more joyous. I sincerely trust our people everywhere will turn out in large numbers.

Fuller details as to the program for each rally will be announced in next week's paper. The rallies will be held at the First Baptist church in the three cities named.

HOW TO WIN:—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Psalm 37: 3, 5.

Contributions

AMERICAN MINUTE MEN.

By Frank J. Batcheller, National Chairman.

The American Minute Men have had introduced in Congress their constitutional amendment to prohibit sectarian appropriations. This amendment, if added to the National Constitution, would forever prevent appropriations of public money for parochial schools and other sectarian institutions, and would terminate all controversy concerning the matter.

At the present time appropriations are made in a number of states for institutions under sectarian control, chiefly of one religious faith. The Federation of Church Societies of the same religious body has repeatedly adopted resolutions demanding appropriations of public money for its parochial schools, which of course means that attempts will be made to secure such grants whenever and wherever there is an opportunity of success. The imperative need of the proposed amendment, both to stop such appropriations as are now being made and to prevent future grants, is therefore clearly apparent.

The source of the amendment depends entirely on the pressure brought to bear on Congress in its behalf. At least 80 per cent of American citizens are opposed to sectarian appropriations. Less than 20 per cent favor them. But the latter element is active and aggressive, and hence is feared by politicians and exerts a political influence out of all proportion to its numerical strength. To offset this influence Congress must be convinced that the great majority which is opposed to sectarian grants is as deeply interested in the matter as is the small minority that favors them.

The Minute Men are therefore very anxious to flood Congress with resolutions endorsing the amendment. Resolutions may be adopted by any organization, religious or secular, which numbers voters, male or female, among its members. Every reader of the "Baptist and Reflector" is urged to aid the amendment by having resolutions adopted by his church, its different adult societies, and as many other organizations as possible in his city or town. Resolutions should be mailed to Frank J. Batcheller, Chairman National Committee American Minute Men, 105 Sumner St., Newton Centre, Massachusetts, who will have them presented to Congress at the proper time. Resolutions have already been unanimously adopted by the Southern Baptist Convention, the Northern Baptist Convention, the Baptist General Convention of Texas, the General Association of Kentucky Baptists, the Missouri Baptist General Association, and by thousands of other churches and organizations.

The following is the form of resolution that is being generally used:

To the Senate and House of Representatives of the United States of America, in Congress assembled:

Be it Resolved, that we, (here insert name

of church or organization) do hereby endorse the proposed constitutional amendment to prohibit sectarian appropriations, House J. Res. 159, and urge its immediate passage.

.....Presiding Officer
.....Secretary

The American Minute Men are in no sense of the word a narrow, intolerant, or prescriptive organization. The movement stands for broad American principles in a broad American way. It aims to maintain the complete separation of Church and State by prohibiting sectarian appropriations; that and nothing else. The Minute Men are in existence because experience has clearly shown that it is necessary to have an organized movement to secure the passage of the proposed amendment to prohibit sectarian appropriations, just as it was necessary to have an organized movement to secure the passage of the prohibition amendment.

The plan of organization of the Minute Men is extremely simple, the idea being to have cards signed by all citizens, male or female, who believe in the great American principle of the complete separation of Church and State and who are willing to vote to maintain it. It is entirely optional with each signer of a card whether or not he or she takes any part in the movement beyond voting in support of its principles. The necessary expenses of the movement will be met by voluntary contributions, there being no dues or assessments of any kind. No officer of the movement will receive any salary or recompense for his services.

Rev. J. B. Gambrell, (deceased), Rev. E. Y. Mullins, Rev. George W. Truett, Rev. George W. McDaniel, Rev. L. R. Scarborough, Rev. J. F. Love, Rev. Arthur J. Barton, Rev. W. F. Powell, Rev. T. W. O'Kelly, Rev. J. B. Weatherspoon, Rev. C. W. Daniel, Rev. Henry A. Porter, Rev. T. B. Ray, Rev. T. C. Skinner, Rev. L. L. Henson, Rev. Ryland Knight, Rev. A. V. Boone, Rev. E. A. Cox, Rev. Lloyd T. Wilson, College President S. P. Brooks, J. C. Hardy, J. H. Foster, George F. Dasher, W. T. Lowery, John W. Conger, M. B. Adams, Paul V. Bomar, T. A. J. Beasley, E. W. Sikes, H. A. Smoot, J. D. Sandefer, George J. Burnett, William L. Poteat, A. W. Van Hoose, Lee Davis Lodge, C. Cottingham, Rufus W. Weaver, and Charles E. Brewer, and many other prominent Southern Baptists have united with the Minute Men and have signed a circular letter to Congress urging the passage of the amendment.

This letter has also been signed by seventy-five Episcopal Bishops, by twenty Bishops of the Methodist Episcopal Church, by ten Bishops of the Methodist Episcopal Church, South, by more than fifty College Presidents, and by leading clergymen of every Protestant church, all of the signers being members of the Minute Men.

The present membership of the Minute Men is over 3,000,000, a membership that it is hoped to double in the next six months. All readers of the "Baptist and Reflector" are earnestly requested to sign Minute Men cards and to secure as many additional signers in their respective sections as they conveniently can. Kindly write Chairman Batcheller, informing him how many cards you wish, and they will be promptly forwarded,

together with copies of the proposed constitutional amendment and any other information that may be desired.

105 Sumner St., Newton Center, Mass.

BAPTIST WORLD ALLIANCE, 1923.

By President E. Y. Mullins, D.D., LL.D.

Final decision has not been announced, but the Swedish Baptists have invited the next Baptist World Alliance to meet in Stockholm in 1923, probably in July. Stockholm is a wonderful city, beautiful in itself, and having a most perfect summer climate.

There are sixty thousand Baptists in Sweden, and Brethren Bystrom, Bynander and others are great leaders. It now looks as if we might go to Stockholm. I hope so. On the east is Finland, on the west Norway, and to the south Denmark, Holland and all Europe.

Stockholm Baptists can take splendid care of the meeting. American Baptists ought to go in large numbers. I hope hundreds of Southern Baptists, or even thousands, will make the journey. Steamers from our ports are numerous. It will be a great occasion for the reunion of Baptists from all parts of the world. Our European brethren need us and we need them. American Baptists can reinforce them and inspire them by our numbers and by our encouragement. They can inspire us equally by their heroism, their loyalty and their unbounded zeal for Christ and his cause. It is a great day for European Baptists. It is a great time for Baptists of the world to come together to consider their great cause.

It may seem early to think of going to a meeting in Europe in July, 1923, but many churches should plan to send pastors. Many of our strong laymen should plan to go. Many great benefits and blessings will follow. For one thing, we will understand the European situation better. For another, we shall know how to cooperate with our European brethren better. Then, too, we shall have information to bring home to our people. Many will wish to make a tour of the continent after the Alliance meeting. It is the most interesting time in all history to see Europe, and I do not hesitate to say that the Baptist movement, covering all European countries, is one of the most thrilling and inspiring that the world has ever seen. Let Southern Baptists and Northern Baptists do all they can to reinforce these groups of European Baptists, and there will come an unparalleled unity and morale to our Baptist forces. Baptists from all parts of the world will come together for inspiration.

Meantime, I hope there will be much thinking and talking and writing on the subject of the next meeting of the Baptist World Alliance. We cannot afford to neglect it. It is fraught with tremendous possibilities. If many Southern Baptists shall attend, it will reinforce our European work beyond our power of computation, and it will reinforce our work in America and in all our foreign fields, in South America, Africa and the Far East. Let us pray and plan for a great host to cross the sea to our beloved brethren in Sweden and in Europe.

WHY TENNESSEE BAPTISTS SHOULD PAY AMOUNT DUE ON THEIR PLEDGES TO THE 75 MILLION CAMPAIGN.

1. Because this great movement was inspired by God Himself, for the uplift and salvation of humanity.

2. Because we made our pledges in good faith and no Southern Baptist should break faith with God.

3. Because in no other way can we do our best for Christ. You have done your best for your family, you have done your best to keep a good name and the esteem of your fellow-men. You pay every honest debt, love justice, treat others with kindness, have made sacrifices for loved ones. You have not done your best for Christ, no not unless you make an honest effort to pay your pledge though it may call for a sacrifice.

4. Because the way things are going now, all of our mission work will be crippled, and Southern Baptists will be weighed and found wanting in the Lord's testing time. My soul shrinks from the thought of the threatened collapse of all our mission work, unless we wake up; and my heart thrills at the certainty of glorious triumph, both financial and spiritual, if we can come to Jacksonville with our pledges met.

J. H. O. CLEVINGER.

Loudon, Tenn.

Our promise has been given, our honor is at stake, we should be as prompt in meeting our obligations to our Lord and church as to our merchant or banker. Our missionaries are expecting it, our Lord depending upon us, lost souls looking to us. Let us not disappoint them.

Lenoir City.

JOE W. VESEY.

What will Baptist men and women do to maintain their respectability with God and each other in this period of Baptist crises? This question grips our hearts and digs down after our souls. To whom did we make the pledge? There can be but one answer. The pledge was made to God and to our Southern Baptist host. Shall we deliver our souls, or shall we permit the world, the flesh and the devil to win the victory, thereby reducing Baptists to a laughing stock in the eyes of the Christian world. Away with the unfavorable reports of those who cry "Failure" God has not failed. Brethren, pastors, deacons, Sunday school, W. M. U. and B. Y. P. U. workers, one and all, brethren, get your ears away from the ground. Look to the star of your hope, spend one sleepless night on your knees with your Christ and then ask your own hearts the question, What shall I do about that pledge of mine? The devil is expecting a great victory when Southern Baptists close their books April the 30th. He no doubt is training his orchestra for a great program. Let Baptists substitute the Doxology and the laugh will be ours.

Shelbyville.

F. M. JACKSON.

Unusual concern is now felt by all Tennessee Baptists concerning the outcome of our 75 Million Campaign round-up for this year. This concern grows out of the unusual situation that has been occasioned by the tremendous slump in the prices of all farm products, and the enormous depreciation of all realities. These conditions have brought about a financial depression, such as we have not experienced in many years. But, so far as I have observed, our people are spending on themselves about as much money as they spent when times were better. Shall we do less for the Great Cause of our Lord? This is the time of all times when the prophets of hope should come to the front, and speak faithfully the victorious word for Christianity. Our Lord lives, and reigns and loves. He is not going to be defeated. He must reign till he hath put all enemies under His feet. Mark the word "must"—not can or may, but "must." All things are conspiring and co-working toward His sure and absolute reign. It is the decree of the Father, His eternal plan, a predestinated necessity. For this the whole creation groans, for this the Divine Spirit was given, and for this His people live and labor. O Baptists of Tennessee! Let us address ourselves to the big task. We are on trial before the world, shall we falter? No, a thousand times, no! Our forces are great, and our resources are abundant. Then let us go about the task in a way that will give joy to all the hosts of light, and terror to all the hosts of darkness. Tell the people about the victories already won; tell them of the marvellous possibilities before us, and the weighty responsibilities upon us. Shoot a red hot message at the spot. In His name we will come out more than conquerors.

Portland.

A. H. HUFF.

The first and greatest reason why Tennessee Baptists should pay their pledges to the 75 Million Campaign by April 30th, is because of the dire needs of the denominational interests fostered by this fund. Our denominational machinery is imperiled. We cannot afford to stay the machinery. We all know what a shut-down means, somebody and some interprise must suffer.

The second reason why they should be paid by that time, is simply a moral obligation. We are morally obligated to pay. Let's be true to our colors, "quit you like men."

Fountain City.

J. C. SHIPE.

Why I am going to pay my pledge. First, because it will help to advance God's Kingdom on earth, second, because all I have belongs to God and thirdly, I owe it. I said I would pay it. I consider it just as binding as a note in a bank.

Lenoir City.

A. B. JOHNSON.

Because it is a pledge or promise to pay not to man but to God. Our obligations to God are more binding than our obligations to our fellow men. If we can pay and don't, God will hold us responsible for it. I greatly fear that He will withhold his blessings. I believe if we are true to Him, He will open the windows of heaven and pour us out such great blessings as we have never known before, both spiritual and temporal.

The work at home and on the Foreign Fields has been planned with faith in the brethren to do what they promised. Now to have to call in the workers from the field would be nothing short of a calamity. It

would disgrace us in the eyes of the whole Christian world. We would bow our heads in shame. We would have but little respect for ourselves and we could not expect the rest of the world to have any respect for us or confidence in us. *It is give and live or deny and die.*

Every department of our great work at home and to the ends of the earth have been so wonderfully blest that this alone should stimulate us to do our best. God has been good to us and has given us the greatest increase in additions to our churches that we have ever had in our history which dates back to John the Baptist. Brethren, let's make a great sacrifice, if need be, and come up to the help of the Lord against the mighty. The powers of darkness are working mighty hard, *let us do our best, and God will do the rest.*

Springfield.

L. S. EWTON.

I am thinking now of pledges we have made in the 75 Million Campaign. While I, like all Baptists, am concerned about the whole South, I am especially concerned with Tennessee Baptists. Should Tennessee Baptists pay their Pledges by April 30th?

First, If Tennessee Baptists believe in preaching to Tennessee the true New Testament religion, if they believe in Baptist hospital work, in feeding our orphans, in Baptist Sunday school and young people's work. If we believe in maintaining true Christian education we must keep up the Baptist schools. If we believe in the perpetuation of simple New Testament independent, but co-operative church activity, then, if at all possible, pay your pledge by April 30th.

Second, If Tennessee Baptists believe in paying that which we have pledged to each other, and they do, then pay our pledges by April 30th.

Third, If Tennessee Baptists believe that a pledge made to the church and the denomination is a pledge to God, and they do, then pay by April 30th.

No matter what your views are now as to the Campaign, we have set our hope as Baptists for the time being in the campaign and all that our hearts hold dear is at stake. Let each ask God to send upon Tennessee Baptists the spirit of great sacrifice and loyalty in the great hour.

Winchester.

FRANK MOORE.

We should pay our pledges to the 75 Million Campaign by the 30th of April, first, because we are amply able. It would take us 200 years at this rate to pay as much as America spent last year on pleasure.

Secondly, We should pay them because all our causes will suffer if we do not. Thirdly, we should pay them to save the honor of the great denomination we so dearly love. Fourthly, we should pay them as an expression of gratitude to God for the 250,000 baptisms we had last year, the largest number in our history. Is that not evidence of God's pleasure in our advanced movement? Our love and loyalty to God will be measured by the sacrifice we will have to make to redeem our pledges. May God give us grace to do it.

Etowah.

A. F. MAHAN.

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

From out "Decherd Way" comes a serious question from Bro. Felix W. Muse. And it deserves careful study.

"Why is the lack of agreement among preachers and denominations sad? If the higher object of the Bible is to furnish ALL VARIETIES of men with sufficient light to lead them to God, rather than to seek to bring all men to a rigid uniformity of belief in all matters religious?"

Then he kindly adds the following judgment:

"The above question is in line with the splendid article written by A. Delphos, under the division, "A Sad Lack of Agreement" in March 2nd issue of *Baptist and Reflector*."

His fundamental assumption I suppose all will accept, which is "The higher object of the Bible is to furnish ALL VARIETIES of men with sufficient light to lead them to God." Whatever else may be true, I presume that all will agree to that. The ultimate purpose of the Bible is to lead all men to God. That is a benevolent purpose, and is high and God-like. God would have all men to be saved and to come to a knowledge of the truth. It is the business of God's people to help to secure that great end. It is well that he chose to say "varieties of men," and not varieties of light; John tells us that "God is light." Jesus said "I am the light of the world." And James tells us that in God "There is no shadow cast by turning." One of the old prophets sounds the clarion call; "I am God, I change not. Therefore Israel is not consumed." So there are not varieties of light. There may be a difference in the brilliance, but no difference in the quality of light. It is not red and green and white by turns. Down on the railroad yards there are lights of different colors at the switches. When one is turned, the train will take one track, and when another is turned the train will take another track. So there are varieties of men, and varieties of tracks, but one God and one sort of light. God's preachers are like reflectors. And Jesus said "Let your light so shine that men shall glorify your Father which is in heaven."

I judge that any sane person who is informed concerning the teachings of different men, and I have in mind the men of different denominations, that there is sad lack of agreement as to their interpretation of God's Word. We will allow that some are putting the emphasis at one point and some at another. But when all allowances are made for the "personal equation," we are forced to believe that there is "a sad lack of agreement" about the fundamentals of what men are required to believe and practice, and enjoy and fear with respect to God, righteousness, duty, and eternal relations. Now the Bible says that "God is not the author of confusion." But there is a perfect Babel of voices proposing to men what the Bible teaches. About some of these we should not feel so much concerned as about others. But

so as Baptists are concerned, we do not think much of that doctrine of "essentials and non-essentials" about what God has taught. If it is of sufficient importance for God to have revealed it to the world, in his Book, it appears to us to be more than "non-essential." If it is something that man has added, then we would say that such was not essential.

But if the world is to understand God, and be saved, and perform his will, surely there cannot be two meanings, and they be contradictory. So far as "A.D." is concerned, he believes that there is no scriptural room for these various denominations. Only one way is right. And when anything is not wholly right, it needs to be corrected, not upheld and encouraged. This department does not believe that "Everybody ought to be pleased." It stands at the other end of the lists, and believed that "Nobody has any right to be pleased?" except he shall be pleased to do God's way. There is the root out of which much of this error springs. A look along the past centuries will easily discover that there has been an ever varying claim concerning the things men should believe and do. Now truth is eternal, and does not change. That which was right a thousand years ago, is right today. And that which was wrong, then, is wrong now. And we are not unblameworthy if we allow error to go unrebuked, and heresies to go unchallenged. We hold that Paul's admonition to Timothy, is as pertinent today, as it was when under the guidance of the Holy Spirit, he wrote, (I Tim. 4: 1) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." And again, (II Tim. 1: 13.) "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Jesus Christ." And then in II Tim. 4: 1-2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." God was not trifling with the eternal destinies of men, when he sent that word. I hold that the men who undertake to tell other men what God has said, are under the highest possible obligations to tell the truth like it is in the Holy Book. This way of saying, "Oh, yes, I know that the Bible says so and so. But I think that another way will do just as well, and is a great deal more convenient, and I do not think that God will be hard on us," is to be utterly repudiated. We are ambassadors of the King of Heaven and he is infinitely wise and infinitely good, and in matchless love and mercy, has perfected a plan by which men can be saved and God glorified. And is not only sad that there is lack of agreement, but it is horrible. If we hold the truth, we ought to declare it and insist on it. If we do not hold the truth, let us cast away what is not true and get the truth, and declare that. Either do that or keep silent. And if other people are misleading credulous souls, by the proclamation of misleading error, I do not see how we are to remain blameless if we allow it to continue without protest. Are we afraid of our position? Are we craven cowards that we allow our God to be thus treated, and we keep silent How shall

we answer to God, and to those deathless souls that we have allowed to be imposed upon when we knew it? Answer me that, now, will you? A. DELPHOS.

THE LORD'S BUSINESS.

By Sam Edwards.

One reason why so many churches and individuals fail to meet their solemn pledges to the 75 Million Campaign, which is our denominational budget, they wait until the very last to try to raise it, only to find they have not given themselves sufficient time. Then after the books are closed and it is too late to obtain any credit on their pledges for that year, they perhaps say, "Oh, well, we will make up for it next year," only to let the time slip away until they perhaps repeat the same mistake again.

If every church would begin as soon as the books for one year are closed to work on the obligations of the new year—yea, if all the churches would begin NOW to round up their pledges in full to date, it could and would be done easily. Why? Because this would give the finance committee plenty of time to see each member, and it would give the members themselves time, which in many cases is very necessary.

But if we wait until the very last, many members will not be seen at all, and many others who are seen and notified at the last moment will not be able for want of time to meet their pledges, a deficit will be the result, and the Lord's work and cause will suffer, all because we fail to live up to the very wise and plain commandment of God's word to be "not slothful in business."

"AND JOSEPH SAID UNTO PHARAOH"

Behold, there come seven years of great plenty throughout the land of Egypt and shall arise after them seven years of famine"—Genesis 41: 25, 29, 30.

And you remember the story of how Joseph laid up food in the cities during the years of plenty so that during the years of famine there was bread in all the land of Egypt.

Are we acting as wisely as did Joseph in the days of old and laying aside in our days of plenty to care for those of future need?

Regular deposits in our Savings Department will help wonderfully

THE AMERICAN NATIONAL BANK.

THE AMERICAN NATIONAL BANK

NASHVILLE

"A Greater Bank for Greater Nashville"



Giants and Grasshoppers

THE TEN SPIES SAW—

A land flowing with milk and honey, walled cities, Giants, Amalekites and many other "ites." Joshua and Caleb saw these same things—

—BUT—

Joshua and Caleb saw GOD—GOD IS GREATER THAN GIANTS.—Therefore they said, "Let us go up at once and possess it for we are well able."

God's people have always had to face Giants.

"There are many adversaries," said Paul as he saw an open door.

The Baptists of Tennessee are Facing a Land Full of Giants—Difficulties, Adversaries, Hard Times, Debts, and Hardships. Without God we are Grasshoppers.

GRASSHOPPERS STAND BUT LITTLE SHOW BEFORE GIANTS.

God's men and women can take the land in Tennessee. They can raise \$400,000.00 in cash during April if they will only try hard enough.

Grasshoppers Can't Overcome Giants

"I CAN DO ALL THINGS THROUGH CHRIST, WHO STRENGTHENETH ME."

Was the Motto of the Apostle Paul.

Let Tennessee Baptists adopt Paul's motto and the Giants will be overcome. What say you, brethren and sisters.

LLOYD T. WILSON, Corresponding Secretary

Christian Education

Harry Clark, Secretary, Nashville

BIBLE READING IN THE PUBLIC SCHOOLS.

Prof. Samuel Hixson, County Superintendent of Bledsoe County, Tenn., has printed for use in the county schools a list of Bible Readings. The card carries on one side a group of selections to be read and on the other a group of selections for the student to memorize. When the student has done this work, he presents it to the teacher who examines him and then checks it off on the card. After all the numbers have been completed, a certificate signed by the school authorities will be issued to the holder.

HELP THE YOUNG PREACHER.

Brethren, I have held conferences with several college students in which they have presented to me their life problems and their struggles to get an education. I have been told by several that they have gone out to fill pulpits and have been paid so little that it did not pay their expenses. Perhaps the sermons of some young preachers are not worth praying for; but we respectfully suggest to our brethren that these young ministers should be honored for their work's sake and should be given every encouragement possible.

DR. VAN NESS'S BIBLE CLASS.

During the Christmas holidays, Miss Agnes Whipple of Carson and Newman College appeared before the Men's Class of the Immanuel Baptist Church, Nashville, and made an appeal for a loan fund for that institution. The class raised \$100. We wish that there might be more such men's classes. As one student said to me: "There are just as many severe cases of destitution among our college students as there are in Russia."

FIDELIS CLASS, BELMONT HEIGHTS.

This class of which Mrs. N. B. Fetzer is the teacher conceived the plan of sending an orphan girl through college at Hall-Moody and the Y. W. A. of the same church asked permission to join in. Thank God for such good women, and may others follow their example. It was the Men's Bible Class of this same Belmont Heights Baptist Church of Nashville, which pledged \$1,000 for the Hall-Moody Loan Fund. Since we have not completed this fund which we were trying to raise, we hope that some other classes in the state may consider giving to this noble cause.

GET YOUR TEACHERS FROM BAPTIST COLLEGES.

Soon your school board will be employing its faculty for next year, and we urge you to write to our Baptist colleges for names of prospective teachers. At every one of them there is normal training work and you can get students who have been pro-

fessionally trained to teach. As to the quality of the work done in these colleges, Dr. George Zook, U. S. Bureau of Education Expert on College Education, who has visited these recently, says that he authorizes me to state that the faculties, students, and recitations are of high standard. We do not want to monopolize the teaching of the state, and as good citizens we would not do it if we could; but a devout Baptist teacher, well trained in Sunday School methods at a Baptist college would be invaluable to your church. We would like to have at least one such Baptist teacher in every high school of the state. Better write at once about this.

THAT MATTER OF TEXT BOOKS.

There is some criticism of the textbooks used in some of the colleges of the country, and the following incident will illustrate the difficulties faculties have in securing textbooks that are unobjectionable. For nine years I was a school and college visitor for the University of Tennessee, and so when I went to a college in another state, which is run by Catholics, I asked to be shown through their book store in order that I might see what books they were using. I found a discussion of evolution in one of their texts, and I said: "I thought that Catholics objected vigorously to teaching evolution." The priest replied: "We do, but can you tell us where we can find a Biology textbook that does not teach evolution? All that we can do is to use these texts and then disprove their statements in the class." We need textbooks written from the standpoint of orthodox Christianity, and the Southern Baptist Education Association has a committee which is hard at work on that right now. You can get details about this by referring to the February bulletin of the Education Board at Birmingham. In the meantime we ask the brethren to be as patient as possible, because we are trying to remedy matters.

CARSON AND NEWMAN NOTES.

Students at Jefferson City are rejoicing because a Carson and Newman alumnus coached the Texas A. and M. College team that defeated the hitherto unconquered Center College team that startled the nation by defeating Harvard University.

The students of the college formed clubs to work during the Christmas holidays at their home towns in order to arouse other young people to go to Carson and Newman. At Chattanooga, the C. and N. students from that city gave a banquet at the First Baptist Church, to which they invited the various pastors, old alumni, and prospective students of the city schools. Talks were made on the religious, scholarly and social life of the institution. Yells and songs gave the high school students a sample of college spirit, and every one went away enthusiastic.

The Knox County students have twenty-two students who go from right under the shadow of the state university to Carson and Newman College. They gave a reception at the home of Miss Georgia Hudson in Knoxville. Then they made plans to visit

the high schools of their home county and talk Carson and Newman to the students.

If the students at any of our other colleges have similar plans, please send the information to the Secretary of Christian Education so that he may give you credit for your college loyalty.

Tennessee College has a loan fund of \$4,000 which it is trying hard to increase to \$50,000. The college has been aiding some 70 of our young women every year by loans, remission of tuition and opportunities for self-help.

ASSOCIATION.

At Memphis, Feb. 24 and 25, your secretary attended a national gathering of representatives from JUNIOR COLLEGES and of friends of this plan. By junior college we mean a college that gives only the first two years of the course, and then sends its graduates on to the senior colleges to take their degrees. Two state university presidents there said that they wished they could turn over their entire freshman and sophomore classes to the denominational junior colleges, and that they would give full credit for work done in good denominational colleges. The president of the University of Oklahoma said: "We are swamped with students. I have 27 sections of freshmen English and I cannot secure teachers fast enough to teach my freshmen and have enough left to do the work I want to have done in the rest of the college. I would like to get rid of 1,500 students. I hope the time will come when the state universities of the West will not admit students until they are ready to enter the third year of our course. Chancellor Powers of the University of Mississippi said he hoped to see more students go to small colleges nearer home for their first two years and then come to the state universities for two more years. This would save expense to parents and would reach students who otherwise could not get to go to college. President Bizzell of the Texas Agricultural College said that his institution had started two branch colleges (of two years each) in distant parts of the state to save costs of travel and to get the colleges nearer the people. He expected to see Texas establish three more such branches. "Many of our students should go their first two college years to the denominational colleges." In this state, Baptists are maintaining a Junior College at Hall-Moody, and it is well worthy the patronage of Baptists. Its work is given full credit by the larger colleges of this state. There is no expense of fraternities, sororities, athletics and the students get their board at bare cost. This averages around \$12 to \$13 dollars, and the secretary can testify that it is better fare than one gets at the average county-seat hotel, because he has run in on them unexpectedly many times. The dormitories are away beyond the average of those in the 96 colleges he has visited.

The first view of a duty is often the clearest view we get. We see it before indolence and selfishness have befogged the vision and before cowardice has had time to count the lions in the way.

THE DEVELOPMENT OF WOMEN OF THE CHURCH UNLER THE INFLUENCE OF W. M. S.

By Mrs. J. H. Estes, Ripley, Tenn. R. 1.

In every organization there must be unity of purpose, a spirit of comradeship and a feeling of mutual independence.

First we see a heart on fire with an idea, another such heart actuated by the same impulses and desires, these two join their efforts, others of like mind are added—so an organization is formed in which each member gains strength and inspiration from every other.

Called to mind the first little group of Judean women, Mary Magdalene, Johannah, Susanna, Salome, and the other Marys, whose only constitution and bylaws was just love for the Master. This caused them to join the great throng who followed Jesus and to minister unto him with their substance.

Paul mentions many honorable women who believed his preaching, and contributed to his support and who upheld him with their prayers. There was also Dorcas who worked and Lydia who worshipped. The poet Browning says "Life with all it yields of joy or woe and hope and fear is just our chance o' the prize of learning love. How love might be, hath been, and is." Christianity's creed may be summed up in one word, LOVE. The Add-a-Pearl plan so extensively advertised by jewelers is well known. One buys a thin gold chain on which may be strung one or two real pearls—then on Christmas and birthdays or whenever possible a pearl is added and so on until the necklace is complete. Let us imagine our love for the Master as an endless thread of gold on which is strung as gems of sacrifice and service, all the Missionary Societies of all the ages past and present, and add, one by one, all those which will be organized in the ages to come. What a wonderful rope of gleaming pearls, encircling the world, coil on coil, would our Lord find when he comes to make up his Jewels. The love of God constraineth us to keep his commandments and to do his will in the very best, most efficient way we know.

When one considers the marvelous growth of W. M. U. since its organization in 1888, a growth from a few hundred women, contributing less than \$2,000.00, to many thousand women giving during the past thirty-two years more than \$8,000,000.00, we wonder that anyone should question its beneficent influence on the women of the Church. It is an organized part of the Church which seeks to enlist and direct the energies of the women and young people; to emphasize the importance of prayer; and to advance every cause for which the Church stands. It is our modern way of harnessing up the women power of the Church, and getting ready to DRIVE.

Since being asked to prepare a paper on this subject, our little W. M. U., (numbering seven members), held its regular meeting in one of our pleasantest homes. It was a dull, gray, chilly afternoon, but the little circle gathered cheerfully around a bright fire and hemmed towels for the Hospital in Pingtu, China. I determined to find out at first hand just what our members thought the Mis-

sionary Society had done, and could do for the women of the Church. "In a multitude of counsellors there is safety." So I asked, "In what way does the W. M. U. develop its members?" One sister said in reply, "Well, it certainly brings us nearer together; we can talk things over; we get to know each other and to love each other better." I said, "Very good, for lack of a better word we will write for that—SOCIALITY, or SOCIALIZATION."

Now the Lord Christ, established his Church, lived for it, died for it, and nothing this side of heaven can take its place. Still in some Churches, large Churches especially, women have sometimes felt that they had no particular part, either in its services or its activities, unless indeed it was in the choir. Even in David's time we read of the two hundred men singers and the two hundred women singers, in the strophes and antistrophes of the Temple worship, till from afar off was heard the joy of Jerusalem.

Women came into the early Churches in great numbers, but unless blessed with a voice with which to make a joyful noise she was supposed to make no noise at all, unless it was to say, "Yea, yea, and Nay, nay." Paul suffered her not to speak. She was exhorted to bring up her children, use hospitality to strangers, wash the saints feet, relieve the afflicted, to follow every good work and thus adorn the kingdom. These things we try to do still, not only in a personal way in our homes, but in a larger organized way, through our W. M. U.

But again the question, "In what way does the Union develop its members?" A cultured gray-haired Sister answered thus, "We are all more deeply interested in carrying out the command 'Go ye therefore and make disciples of all nations,' when we learn what has been done, and is being done everywhere to that end." "Certainly," I replied, "let's write for the second answer, Education or Information."

The basis of education is facts, and missionary facts are the fuel to make genuine missionary enthusiasm burn upon the altar of the heart. In these times we have no choice between education and ignorance, that time has passed, our only choice is the kind: whether it be Christian and Missionary or just academic and ordinary. The W. M. U. with its family of Y. W. A.'s, R. A.'s, G. A.'s, and Sunbeams, constitute the student body of the Church, in which each class is trained in our methods and established in our doctrines. We are admonished to grow in grace and in the knowledge of our Lord. In Hosea 4: 6, we read, "My people are destroyed for lack of knowledge," and Solomon says, "Teach a righteous man and he will increase in wisdom." Again, "The heart of the wise instructeth his mouth and the sweetness of his lips increaseth learning." Our missionary magazines are crammed full each month with the most wonderful stories of devoted men and women, having the sweetness of lips to tell of Jesus! love and sacrifice for a lost and sinful world. Can a truly righteous woman refuse to employ every possible means to learn of these things, "to study to show herself approved," and to grow in grace meanwhile?

We will continue the catechism—

"In what way does the W. M. U. develop its members?" A capable wealthy woman, a visitor, said, "It certainly makes me feel that I should organize our women, when I attend your meetings and see what you are doing." "There," I said, "another good word. STIMULATION." "Provoke one another to good works," said Paul, "and let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs." "Exhort one another and build each other up. No need to add to plain instructions as these.

A young Presbyterian sister present said, "Your Missionary Society has a good influence on me, since I cannot attend my own and you always invite me." "Thank you, dear," I replied, "That's CO-OPERATION!"

Behold how good and how pleasant it is for brethren to dwell together in unity: It is like the precious perfumed oil of the prophets' anointing and the refreshing dews of Mt. Hermon. The Lord says, "Mine eyes shall be upon the faithful of the land, that they may dwell with me." Baptist and most all the Protestant Churches work along the lines: they have the same Captain, Christ Jesus, the same marching orders, "Missions," the same Crosses of Honor for rewards. "They that turn many to righteousness shall shine as the stars for ever and ever."

The last one of the little circle had been reached and the greatest answer to the oft repeated question was given by a sweet, young mother, the hostess, who hesitatingly said, "Our society brings us in closer touch with our Heavenly Father, by prayer and study of his word," and we all said in a breath, "CONSECRATION." "Oh worship the Lord in the beauty of holiness, bring an offering and come before Him. Sing praises to his holy name."

So these are our answers:

- Conversation.
- Information.
- Stimulation.
- Co-operation.
- Consecration.

Who can say that these things are not of the greatest value to the development of women, everywhere?

Mrs. J. H. Estes,
Elim Baptist Church,

Ripley, R. D.

B. Y. P. U. Workers of Carson and Newman College Give Demonstrative Program at First Baptist Church of Morristown.

By Miss Olive E. Brown.

On Sunday evening a party of young people from Carson-Newman composed of representatives from each of the four college B. Y. P. U.'s were invited to give a demonstrative B. Y. P. U. program at the First Baptist church of Morristown.

The party was met at the station by a large committee from the Morristown B. Y. P. U., and taken in cars for a pleasant ride to see the town, then to the church, where they were served a delightful lunch.

After lunch the large group of enthusiastic young Baptists assembled in the B. Y. P. U. room for the program. Mr. G. C. Dyer, president of the B. Y. P. U. of the Morristown church, took charge, and after a hymn and prayer, turned the meeting over

to Mr. Sibley Burnett, who is president of the State B. Y. P. U. Association and who was in charge of the Carson-Newman program. He conducted the Bible Reader's Drill and stressed importance of the Daily Bible Readings and the Drill of the Key Verses. Mr. Burnett then introduced Miss Maggie Whaley, leader of the group on the program for the evening. The lesson was one on Bible Study, the "Sermon on the Mount," Matthew 7.

The program was as follows:
Scripture reading, Matthew 7, Miss Maggie Whaley.

Introduction—Miss Whaley, leader. Censorious Judgment Condemned, (Matt. 7: 1-5.) Mr. Garry Biggers.

Encouragement to Prayer (Matt. 7: 7-11) Olive Brown.

Solo, "The Perfect Prayer," Mr. Herbert Weaver, accompanied by Miss Ersa Davis.

The Golden Rule (Matt 7: 12) Mr. J. Hardin Jacobs.

The Necessity for Carefulness, (Matt. 7: 13-19) Miss Irene Brooks.

Doing Versus Hearing (Matt. 7: 21-27) Mr. Sibley Burnett.

The program was given to a very attentive and appreciative audience, of the older as well as younger members of the First church.

Others who went but who were not on the program were: Miss Izer Whiting, Misses Belle Carter, Carrie Re-pass, and Mattie Price; and Messrs. H. Maine Shoun, A. A. Chavis, Melvin Best and J. H. Drake.

Everyone who went enjoyed the trip very much, and we wish to extend our sincere appreciation to the Baptists of Morristown for the wonderful hospitality shown us during our brief stay.

CLEVELAND TRAINING SCHOOL

The Training School at Cleveland was well attended last week with more than 50 examinations. The class in Seven Laws taught by Mr. Livingston aroused unusual interest and those taking it did some of the best work we have ever seen done in a regular training school. Several will finish the Manual and some the Building the Bible class. One of the most remarkable things we have done since we began in this department was the hour spent in the High School at Cleveland last week teaching the Bible Division of the Normal Manual. Prof. Parks gave us 45 minutes each morning with the entire student body and faculty. We gave the entire story of the Old and New Testament History drilling as we do in a regular training class. Many took notes and took the entire story outline. A prize was offered by the Faculty to the one having the best paper. It was a real joy to see those young people follow this story. They were very responsive and enthusiastic from the very beginning and grew more and more interested as we proceeded. The teachers were also very much pleased with the story and Prof. Parks said at the close that this had been worth a great deal more than the class work they would otherwise have done. This speaks well for Cleveland. Many places this could not have been done. There is something being done in the homes and churches of Cleveland to create such an atmosphere in the High School. Of course, the teachers have something to do with this but most of it comes from the homes.

SUNDAY SCHOOL AND B Y P U
 W. D. Hudgins, Superintendent
 Tullahoma
 W. H. Preston, B. Y. P. U. Secretary
 205 Gaswell St., Knoxville

**COMPARATIVE ATTENDANCE
 MARCH 26.**

Nashville First	1011
Knoxville, Bell Ave.	905
Knoxville, Fifth Ave.	748
Memphis, First	687
Etowah, First	661
Chattanooga, First	658
Johnson City Central	655
Maryville First	642
Chattanooga Tabernacle	601
Jackson, Second	530
Memphis Central	502
Knoxville, Lonsdale	470
Memphis, Bellevue	469
Morristown	461
LoFollette	429
Cleveland	424
Erwin	420
Knoxville, South	420
Nashville, Third	417
Chattanooga, St. Elmo	391
Chattanooga, Central	391
Chattanooga, Avondale	384
Jefferson City, First	383
Knoxville, Euclid Ave.	365
Edgefield, Nashville	351
Memphis, Temple	329
Island Home, Knoxville	325
Fountain City, Central	319
Nashville, Immanuel	318
Chattanooga, East	312
Knoxville, Gillespie Ave.	310
Knoxville, Oakwood	310
Elizabethton	310
Nashville, Eastland	309
Chattanooga, Red Bank	307

A fine Sunday school and B. Y. P. U. convention at Humboldt, March 21st and 22nd. This was the first annual session of Central Baptist Sunday school and B. Y. P. U. convention. Sixty-three delegates were present, not counting those from Humboldt, and these represented fourteen Sunday schools and twenty-four Young People's Unions. A most helpful program was rendered and permanent officers elected for next year. The churches were grouped and leaders elected for each group—both in Sunday school and B. Y. P. U. work. Prof. L. G. Frey was elected associational president for Young People's work and T. L. Thompson, superintendent of Sunday schools. Regular meetings will be held in all the group and the next annual convention in March of next year.

A Training School has been on at Humboldt this week. Mr. Hudgins is teaching "Training in Christian Service" to a class of more than 100. Much enthusiasm is manifest.

The various worker's schools have been well attended by laymen and young people but very few preachers have shown up. This will likely be the last time there will be planned as the ministers seem not to want them.

Mr. Preston is not out of the work but on a leave of absence for a few months to finish up his school work. He will keep in touch with the work from Nashville where he is in school.

THE WILLIAM CAREY CONVENTION.

Superintendent S. V. Smith, of the William Carey Association, announces that the programme for the first annual convention for that association has been completed. The meeting is to be with the Petersburg Church, April the 6th and 7th.

The outlook for the meeting is very promising and some of the best speakers the state affords will speak at that meeting, including Dr. L. T. Wilson, and Superintendent W. D. Hudgins, Dr. J. E. Skinner and others.

The Petersburg church is aranging for a large delegation and will be disappointed if they are not there. It is hoped that every church in the association will be represented.

S. V. SMITH

**PROGRAM WEST TENNESSEE
 BAPTIST SUNDAY SCHOOL
 CONVENTION.**

April 11-13, Trenton, Tenn.

Tuesday Night.

7:30—Praise Service.
 8:00—Forewords, the President.
 8:20—Sermon, J. Carl McCoy, Memphis.
 9:00—Announcements.

Wednesday Morning.

9:00—Devotions, "Churches, the Pillar and Ground of the Truth," 1 Tim. 3:15; Wilson Woodcock, Brownsville.

9:30—Organization: Adopting Program; Enrollment; Election of Officers; Appointment of Committees.

9:45—Welcome Addresses: (1) In Behalf of the City, Marion Holmes; (2) In Behalf of the Church, Judge L. H. Tyree; response, J. H. Oakley, Memphis.

10:00—Reports of Associational Superintendents.

10:45—Address, "The Associational Organization," W. C. Milton, Jackson.

11:45—Address, "Men in Building a Sunday School," J. E. Byrd, Mt. Olive, Miss.

12:00—Lunch.

Wednesday Afternoon.

1:30—Devotions, "Churches to Go, Disciple, Teach," Matt. 28:19-20, G. S. Jenkins, Whiteville.

2:00—Address, "The Child in the Midst," Miss A. L. Williams, Birmingham, Ala.

2:45—Address, "The Junior Department," Miss Elizabeth Cullen, Memphis.

3:15—Address, "The Intermediate Department," Mrs. W. P. Glisson, Jackson.

3:45—Address, "Organized Class Activities," C. A. Derryberry, Jackson.

Wednesday Night.

7:30—Devotions, "Churches Bring Spiritual Enlightenment," Acts 2:16-21, R. E. Guy, Jackson.

8:00—Address, "Our Campaign," A. U. Boone, Memphis.

8:45—Address, "Winning Men," J. E. Byrd, Mt. Olive, Miss.

Thursday Morning.

9:00—Devotions, "Churches and

Various Gifts," Eph. 4: 11-16, O. F. Huckaba, Huntingdon.

9:30—Address "The Associate Superintendents," W. D. Hudgins, Tullahoma.

10:00—Address, "The Sunday School in Session," C. S. Leavell, Memphis.

10:45—Round Table: "Practical Sunday School Problems," led by D. L. Sturgis, Bolivar.

11:15—Address, "The Great Challenge," Miss A. L. Williams, Birmingham, Ala.

12:00—Lunch.

Thursday Afternoon.

1:00—Departmental Conferences.

1:45—Devotions, "Churches Edified by the Word," Col. 3:15-16, R. M. Meadows, Milan.

2:15—Reports of Committees: (1) Nominations; (2) Resolutions; (3) Finances; Miscellaneous Business.

3:15—Address, "Overcoming Difficulties in the Country School," H. W. Stigler, Jackson.

3:45—Address, "The Teacher's Task," W. M. Bostick, Memphis.

Thursday Night.

7:30—Devotions, "Churches Everlasting," Matt. 16:18; Eph. 3:21, B. T. Huey, Martin.

8:00—Address, "The High Points of a Sunday School," T. N. Hale, Dresden.

8:30—Address, "The Sunday School and Kingdom Affairs," Lloyd T. Wilson, Nashville.

Parting words; Final Adjournment. John Hale, Jr., Trenton, Tenn., Chairman of the Entertainment Committee, requests you to send him your name at once that you may be assigned a home. He further requests that you notify him when you are coming and whether by rail or auto.

**THE BAPTIST YOUNG PEOPLE'S
 WORK.**

By W. H. Preston.

Wanted Study Course Week Reports.

One more Southwide Study Course week has been observed—March 12-17. A great many unions in Tennessee took a study course book that week. This is just to remind you that, if you have not already done so, a report from your class should be sent as early as possible to the B. Y. P. U. department at Tullahoma. The B. Y. P. U. Diplomas and seals will all be sent out from that place.

If for any reason you have not observed study course week, it is not too late to plan for it yet. Every B. Y. P. U. needs one. You can take it anytime. The sooner the better.

Presentation Night in Chattanooga.

On Sunday night, April the second, each one of the Baptist churches of Chattanooga will devote the evening hour or a portion of it to the young people of the church and at that time in many of them rewards will be presented from the City-Wide Training School and from Study Course week. This is a feature at the close of a Week's study course that other churches might like to adopt.

Dr. Harry Clark to Speak at Murfreesboro.

The Second Concord Associational Sunday school and B. Y. P. U. rally will be held at Murfreesboro, Satur-

day, April the 8th. Dr. Clark will be one of the speakers and many young people are planning to hear and take part in the strong program that is being planned.

Nashville City B. Y. P. U. Training School.

The Nashville Young People are to observe the week of April 2-7, 1922. A city-wide B. Y. P. U. Training School to be held in the First Baptist Church. Take a glance over the names of those on the faculty—with Dr. Clark to bring the inspirational addresses each evening! A really great training school can be assured.

Those who are to be on the faculty this year are: Mr. O. K. Armstrong, formerly state B. Y. P. U. secretary for Florida, who will teach the Senior Manual.

Miss Virginia Lee, formerly state intermediate and Junior B. Y. P. U. worker for Oklahoma, who will conduct a class in the New Intermediate Manual for Leaders and prospective Junior and Intermediate leaders and the Intermediates themselves.

Dr. W. F. Powell, pastor of the First Baptist Church, has agreed to teach "Training in Christian Service."

Dr. J. D. Moore, formerly State B. Y. P. U. secretary for North Carolina, and now editor of the Baptist and Reflector, will teach, "Training in Church Membership."

Mr. W. D. Hudgins, state superintendent of Sunday school and B. Y. P. U. work will teach Miss Lucy Cooper's book, "Training in Bible Study."

The new Junior B. Y. P. U. Manual is to be taught by the State Secretary, Mr. W. H. Preston.

Dr. Harry Clark will speak each evening of the Training School, his theme being, "Preparing for Life's Work." His addresses will come at 7:45 each evening and many of the older church members of the city are planning to be present to hear him.

The Training School will begin on Sunday afternoon, April 2, with a Mass Meeting at the First Church. Dr. Powell will make the principle address of the afternoon. The faculty will be introduced and the classes organized. The time for the Mass Meeting will be 3 o'clock. At 6 o'clock a Flying Squadron will endeavor to visit every one of the B. Y. P. U.'s of the city in the interest of the Training School.

Beginning Monday night and continuing each night throughout the week the program will be as follows:
 Lunch 5:30-6:30.

Inspirational 6:30-6:45.

First Class Period 6:45-7:30.

Roll Call, Announcements 7:30-7:45.

Address—

Dr. Harry Clark 7:45-8:15.

Second Class Period 8:15-8:55.

Surprises 8:55-9:00.

A special consecrational service is being planned for Thursday night and on Friday night will come the exams and "wide awake" social.

THE MEMPHIS 1922 YEAR BOOK.

One of the most attractive little publications yet received is the 1922 Year Book published by the Senior City B. Y. P. U. of Memphis. Done in the colors purple and gold, this Second Annual Announcement of the

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coming year's work of the Memphis young people, is a souvenir to be appreciated. Mr. S. C. White was the chairman in charge of the Year Book and is to be highly complimented upon the booklet issued.

The Year Book contains among other things the following: The names, addresses and telephone numbers of the officers of the City B. Y. P. U. and the chairmen of the committees. Also the same information regarding the presidents of the local unions. A calendar for 1922 with the date and time and place of the City Meetings appears on one of the pages. Also on the calendar is stated whether or not the meeting is a program meeting or a social meeting. Other topics are—The Aim for 1922, The 1922 Training School next October, the State B. Y. P. U. Convention in June, the Treasurer's report, the Order of Business and the Constitution.

Memphis is to be congratulated upon having the year's work so thoroughly planned out ahead.

The Cleveland Junior B. Y. P. U. has divided into a Junior and Intermediate B. Y. P. U. If the interest keeps on growing, there will be a need for several more of these besides the need for several Senior Unions.

A new B. Y. P. U. was organized at the Lawrence Grove Church near Ewells, Tenn. Mr. Kelly Gray Alderson is the president.

Concord Associational Convention At Mufreesboro.

The Second Associational Sunday school and B. Y. P. U. Convention of the Concord Association will be held at Mufreesboro on Saturday, April the 8th, beginning at 10 a. m. President B. O. Carter, presiding.

The program is as follows:
10:00—Song Service.
10:05—Devotional, Miss Wright, Fellowship Church.

10:15—"The Sunday School and the B. Y. P. U. As Allies in Kingdom Building," W. D. Hudgins.

10:45—Special Music, Powell's Chapel Church.

10:50—"The Church as a Steward of Its Young People," Rev. W. G. Mahaffey.

11:20—Special Music, Mufreesboro.
11:25—Address, Dr. Harry Clark Announcements and Closing Prayer, Dr. J. E. Hampton.

Lunch.
1:00—Inspirational Song Service.
1:10—Demonstration Sword Drill, Mufreesboro Juniors.

1:20—"The Call for Junior Leaders," Mr. T. S. Williams, Eagleville.

1:30—Dialogue, "Why Should I Tithe?" Mufreesboro.

1:40—Special Music, Miss Berry, Eagleville.

1:45—Business, Reports from Associational B. Y. P. U. Vice Presidents and Sunday School Superintendents.

2:15—"The Associational Sunday School and B. Y. P. U. Organizations, Purposes and Plans," Dr. T. W. Gayer, Orinda.

2:45—Address, Dr. Harry Clark.

Chattanooga Preparing for the Convention.

The Chattanooga Young People under the leadership of their president, Mr. J. O. McSpadden, are making ready to entertain the largest B.

Y. P. U. convention yet in the history of the Young People's work of the State. The date of the convention is June 14-16, 1922. It will be held in the First Baptist Church of Chattanooga.

The State Chorister, I. C. Petree of Knoxville, is planning a very attractive musical program. On Wednesday afternoon it was planned to have a great Inspirational Musical Program followed that night by an Inspirational address by one of our great speakers.

President Sibley Burnett of Jefferson City, has sent out requests over the State to get suggestions for the program. Any Union that has good talent please suggest the names to Mr. Burnett as the program is being rounded into shape.

The vice presidents for each section of the state are: For West Tennessee, Mr. S. C. White, 323 Lewis street, Memphis; Mr. J. Mansfield Bailey, care Vanderbilt Hospital, Nashville for Middle Tennessee, and Mr. D. Wert Campbell, of Ridge Dale (Chattanooga), for East Tennessee. Get in touch with these vice presidents and let them know what you are planning to do about the coming B. Y. P. U. Convention.

For any information from Chattanooga, write to Mr. J. O. McSpadden, 22 West 9th street, Chattanooga.

Plan to send at least one representative and if possible more. Try to have your president and pastor attend by all means.

We were very happy to be associated in the Lawrence Grove Training School with Dr. J. E. Skinner of Fayetteville, one of the staunchest friends of the young people of the state. As usual, everyone fell in love with Dr. Skinner and his preaching. He goes back there in the late summer to hold a revival service and will undoubtedly be greeted by large crowds. Rev. W. C. Skinner, his son, is pastor of the church.

We received some fine lists of names for awards from the Unions in Memphis that observed Study Course week.

REVIVAL AT STEARNS, KY.

On March 6 Evangelist J. W. Wood of Knoxville, with Singer P. C. Petree came to the Stearns Baptist Church and began a series of meetings with us. Mr. Petree is one of the very best evangelistic singers to be found and the people were delighted with his services.

Some of the best people in the world are to be found here and the Baptist Church has now begun to grow both numerically and financially. There were about 30 conversions and additions. There were great crowds notwithstanding it rained almost during the whole meeting. Bro. Wood greatly endeared himself to the people and he certainly did preach the old-time Gospel with power and we feel that these are God-sent men. Undoubtedly it was the greatest meeting ever held in Stearns. We give the Lord the glory and praise for it all. Bro. M. L. Chambers is the beloved pastor, he has been going in and out before these people for 21 months and he is a live wire, bringing many things to pass for the Lord.

BERT RICHARDSON.

GRACIOUS MEETING AT KINGSPORT.

I am just back from a twelve days' meeting at Kingsport, Tenn., where I did the preaching in a great revival. There were thirty-two additions to the church. They sent me away with two-hundred-dollar purse and more in presents. Kingsport is a beautiful town of 5,000 inhabitants, and the Baptists have a good snare, with a beautiful sixty thousand dollar building made of brick and modern in all parts, a membership of 400 and the same number in Sunday-school, a handsome pastorium with Rev. S. B. Ogle, pastor, and doing the work of his life. He is a live active force in the city and great worker and preacher and pastor.

Perhaps there is not a better organized church in the State for service. Throughout the meeting the house was crowded with earnest and receptive hearers. Blessings upon them.

G. A. OGLE.

Memphis, Tenn.

"VETERANS OF THE CROSS."

Dr. Lunsford, secretary of relief and annuity board of the Southern Baptist Convention has authorized us to offer the new book, "Veterans of the Cross," for 50 cents until May 1. This book deals with practically every phase of the subject of aged and disabled preachers, and is the only volume of the kind ever published by Baptists.

This special price does not cover quite half the cost of the book, but it is so valuable for stimulating increased interest in this subject that we are anxious for our preachers, laymen and elect women throughout the South to purchase a copy of the book at this special price and read it.

Orders may be sent direct to the Baptist Standard Publishing Company, Dallas Texas.

E. C. ROUTH, Editor.

Dallas, Texas.

PROGRAMME FOR EAST TENNESSEE W. M. U. DIVISIONAL MEETING.

April 4 and 5, Cleveland, Tenn.

Tuesday Evening, April 4.

6:00-7:30 P. M.—Dinner for Superintendents and officials.

Addresses at church.

8:00—Dr. J. H. Sharp—"What W. M. U. Women Have Done."

8:20—Mr. J. H. Anderson—"How Women Can Tithe."

8:30—Dr. F. F. Brown—"Importance of Enlistment."

9:00—Benediction.

Wednesday, April 5.

9:30—Devotional Music—Mrs. A. L. Wilhite, Sweetwater.

9:40—Welcome—Mrs. C. E. Sprague, Cleveland.

9:50—Response—Mrs. J. W. Inzer, Chattanooga.

10:00—Business.

Secretaries Report.

Appointing Committees.

Recognition and Report of Superintendents.

Introduction of Departmental Chairmen.

W. M. S. Discussion—

Mrs. R. L. Mason, Knoxville—"Why a Missionary Society."

Mrs. W. A. Wilkins, Chattanooga—"The Place of My Society In My Life."

Mrs. Sam P. Harris, Morristown—"How I Became Enlisted In W. M. S."

Music—

Mission Study Discussion—

Mrs. W. A. Atchley, Knoxville—"The Mission Study Cross."

Mrs. Ed Thomas, Sweetwater—"What It Is."

Mrs. B. E. Smith, Knoxville—"What It Will Do."

Mrs. J. Frank Seller, Elizabethton—"Where Place It?"

Music—

Personal Service Discussion—

Mrs. W. L. Stooksbury, Knoxville—"Personal Service."

Mrs. T. E. Moody, Athens—"What Is Personal Service?"

Mrs. Wayne Longmire, LaFollette—"Benefits of Personal Service."

Mrs. J. I. Huggins, Dandridge—"Why Report Personal Service."

White Cross Work—Mrs. F. C. Hewett, Knoxville.

Christian Education—Miss Agnes Whipple, Jefferson City.

Training School—Mrs. R. L. Harris, Fountain City.

Margaret Fund—Mrs. J. H. Anderson, Knoxville.

Music—

12:00—Address: "Co-operation"—Mrs. A. E. Hill, Nashville.

12:30—Recognition of Visitors. Collection—Announcements. Luncheon.

1:30—Devotional—"Consecration"—Mrs. Frank McNeese, Johnson City.

1:40—Report of Vice President—Mrs. J. H. Anderson.

2:25—"75 Million Campaign Conditions"—Miss Margaret Buchanan, Nashville.

Music.

2:45—Election of Officers. Announcements.

Benediction.

W. M. U. Program, Trenton, Tenn., April 11, 1922.

Morning, 10 O'clock.

10:00—Devotional Service, Mrs. W. B. Crenshaw.

10:15—Address of Welcome, Mrs. C. T. Tybass.

10:20—Response, Mrs. Roscoe Meadows.

10:25—Superintendents' Report.

11:10—Business and Appointment of Committees.

11:20—Annual Address of Divisional Vice-Presidents, Mrs. M. G. Bailey.

11:40—Music, Selected.

11:45—Our 75 Million Campaign, Miss Margaret Buchanan.

Prayer.

12:15—W. M. U. Week at Baptist Bible Institute of New Orleans, Mrs. Katherine Bass Cole.

12:30—Adjournment for lunch.

Afternoon, 1:30 O'clock.

1:30—Devotional Service, Mrs. T. L. Martin.

1:45—Report of Committees.

2:00—Sunbeam Demonstration, Mrs. J. M. Hollomon.

2:15—Address, "A Clarion Call to Our Young People," Mrs. W. J. Cox.

Prayer.

2:35—Vocal Solo, Mrs. Katherine Bass Cole.

2:40—Address, "Why Tithe," Mrs. A. S. White.

3:00—Benediction. Program Committee.

WOMAN'S MISSIONARY UNION

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

We are glad to give our space largely to the White Cross work this week. As you will see the number of societies contributing is larger and the total of gifts is a larger amount; more cash is needed for freight charges. Those who have not contributed please respond liberally; other societies send some more, please. Total value of articles, \$1,003.71. Total cash contributed, \$84.09.

ORGANIZATIONS IN ASSOCIATIONS CONTRIBUTING TO WHITE CROSS BOXES

Shipped March 14, 1922.

Beulah, 1; Big Emory, 1; Big Hatchie, 3; Bledsoe, 2; Campbell County, 3; Central, 2; Chilhowie, 2; Clinton, 1; Cumberland, 2; East-anallee, 1; Ebenezer, 1; Hiawassee, 2; Knox County, 1; Nashville, 17; Nolachuckie, 1; Ocoee, 9; Shelby County, 13; Sweetwater, 6; Watauga, 1; Weakley County, 5; Western District, 2; William Carey, 1; Unity, 1.

Beulah Association; Martin W. M. S.—Left over last year; 24 draw sheets; sent this year, 24 draw sheets, 26 small towels.

Big Emory Association; Kingston W. M. S.—1 dozen bath towels; 1 dozen face towels. Cash \$5.00.

Big Hatchie Association; Covington W. M. S.—Left over last year: 12 draw sheets; 2 pairs pillow slips; 10 draw sheets; 12 bath towels; 30 face towels.

Woodlawn W. M. S.—1 pair pillow slips; 5 bath towels; 2 face towels; 2 dozen safety pins.

Ripley W. M. S.—\$20.25.

Bledsoe Association; Friendship W. M. S.—15 dozen towels; one pound absorbent cotton; 5 dozen safety pins; 4 bars soap; 5 yards 4-inch gauze.

Gallatin G. A. 20 towels.

Campbell County Association; La Follette W. M. S.—6 full size sheets; 8 pairs pillow slips.

Central Association; Trezevant W. M. S.—1½ dozen bath towels; 1½ dozen face towels.

Trenton—15 pairs white pajamas. Cash, \$2.15.

Chilhowie Association; Island Home W. M. S.—5 pairs outing pajamas. Kagley's Chapel—Six bath towels; 1 face towel; 1 full size sheet; 2 pairs pillow slips; 3 washcloths.

Island Home—Cash \$3.30.

Clinton Association; Clinton W. M. S.—5 packages absorbent cotton; 1 full size sheet.

Cumberland Association; Erin W. M. S.—20 bath towels.

Clarksville—54 draw sheets, 61 2-inch muslin bandages; 46 wash cloths. Cash \$5.00.

Eastanalle Association; New Friendship W. M. S.—2 full size sheets; 2 draw sheets; 8 bath towels, 14 face towels; 6 nurses caps; 9 wash cloths. Cash, \$5.50.

Ebenezer Association; Columbia W. M. S.—4 full size sheets; 30 bath towels. Cash \$5.50.

Hiawassee Association; Fellowship W. M. S.—6 draw sheets.

Ten Mile W. M. S.—6 full size sheets; 1 dozen bath towels.

Knox County Association; First Knoxville W. M. S.—6 bolts gauze; 54 1-inch muslin bandages, 45 2-inch; 49 3-inch; 138 4x4 gauze packs; 185 2x2 gauze packs. Cash \$2.00.

Nashville Association; Belmont Heights W. M. S.—17 pairs white pajamas. Cash \$1.00.

Belmont Heights Y. W. A.—1 dozen 1½-inch; 2 dozen 2½-inch; 1 dozen 3-inch gauze bandages.

Eastland W. M. S.—10 pairs white pajamas. Cash \$2.00.

Eastland Y. W. A.—1 bolt gauze.

Edgefield W. M. S.—12 dozen 2-inch muslin bandages. Cash \$3.00.

First W. M. S.—273 2½-inch muslin bandages; 41 1½-inch; 17 4-inch bandages.

Grace W. M. S.—70½ dozen 4 x 4 gauze packs. Cash \$2.25.

Grandview W. M. S.—24 draw sheets.

Immanuel W. M. S.—12 operating gowns.

Judson Memorial.—1 dozen nurses aprons, bibs and caps.

St. Elmo W. M. S.—3 dozen towels. Tabernacle Y. W. A.—81 wash cloths; 92 dozen safety pins.

Tabernacle W. M. S.—14 draw sheets.

Tyner W. M. S.—62 towels. Cash \$1.00.

Woodland Park W. M. S.—1 dozen bath towels.

Robertson County Association; Hopewell. Cash \$5.00.

Shelby County Association; Boulevard W. M. S.—7 bath towels; 5½ dozen face towels.

Binghampton W. M. S.—6 draw sheets sent last year too late; 2 draw sheets.

Buntyn—1 bed spread. Cash \$.25.

Collierville W. M. S.—6 dozen towels.

Eudora W. M. S.—3 full size sheets. First Memphis W. M. S.—1 wool blanket.

Forrest Hill—Cash \$2.00.

Labelle W. M. S.—1 bath robe. Cash \$.25.

McLemore Avenue W. M. S.—6 full size sheets.

Prescott Memorial W. M. S.—1 bath robe.

Raleigh W. M. S.—1½ pounds absorbent cotton.

Seventh St. W. M. S.—13½ dozen towels, 60 wash cloths. Cash \$2.75.

White Haven W. M. S.—4 full size sheets.

A NEW ASSOCIATIONAL UNION

The W. M. U. of Polk County Association met with Ocoee Baptist Church at Benton on February 25th and elected the following officers: Superintendent, Mrs. H. W. McClary, Benton; Personal Service Worker, Mrs. H. C. Rymer, Benton, R. No. 1; Secretary, Mrs. J. E. Johnson, Benton; Treasurer, Mrs. Jesse R. Rymer, Benton.

We had as visitors five. Representatives from Reliance Church, one; from Benton Station, one; from Ocoee, seven. We also had with us Mrs. W. F. Robinson from Chattanooga, who gave us many helpful suggestions.

The next meeting will be held with Benton Station Baptist Church the first Saturday in May.

Mrs. Jesse R. Rymer, Treasurer.

SUNDAY SCHOOL NOTES.

We trust that every Sunday school has helped in the campaign for subscriptions to the Baptist and Reflector and that there will be some one elected by each school to press these subscriptions until every family in the church has the Reflector in the home. Don't stop with March 5, nor March 11; keep it up until the paper has access to every reader. It would be all right to have the Librarian to do this special thing if you do not care to add officers to your force.

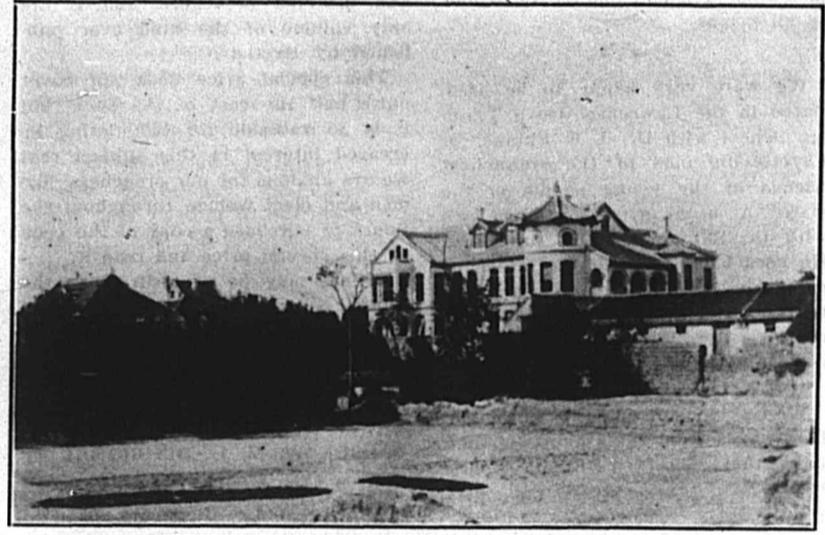
So much has been said about the New Standard that we are printing it again calling especial attention to it and urging that every school that possibly can meet the requirements. It is easily possible now for any school to meet the first standard since it has been changed from the old A-1 Standard. The requirements are not so rigid and the physical equipment is not necessary.

The meeting at Mobile set some standards that are worthy and we tried to include each of these in our Year's Program at Memphis. We are for everything our Denominational Programs include. We are trying to make this office back up every phase of the work. This is hard to do with our limited force. The Office Girl is overworked now and your superintendent carries with him all the time a typewriter and keeps it going every minute he is not busy at other things on the field and still we cannot keep up. We do the best we can.

Awards for February.

Sunday School Awards—Beulah, 10 seals; Big Hatchie, 3 diplomas, 10 seals; Central, 10 diplomas, 97 seals; Duck River, 3 diplomas; Concord, 22 diplomas, 1 seal; Knox County, 2 seals; Nashville, 7 seals; Ocoee, 15 seals; Shelby County, 1 diploma, 17 seals; Little Hatchie, 3 seals; William Carey, 1 seal; Unity, 28 seals, Watauga, 20 seals.

B. Y. P. U. Awards—Beulah, 20 seals; Jefferson County, 6 diplomas; Knox County, 115 diplomas, 74 seals; Ocoee, 92 diplomas, 60 seals; Nashville, 4 diplomas; Robertson County, 16 seals; Sweetwater, 5 diplomas, 1 seal; Unity, 1 diploma, 30 seals, Watauga, 18 diplomas.



Woman's Building of Louella Roach Alexander Memorial Hospital, Pingtu, China.

Lockeland W. M. S.—26 bath towels; 54 face towels; 3 sanitary cloths; 2 gross safety pins.

North Edgefield W. M. S.—1 luncheon cloth; 5 pairs pillow slips; 18 towels; 4 bath towels; 3 wash cloths; 1 dozen safety pins. Cash \$1.25.

Park Avenue W. M. S.—146 dozen 2 x 2 gauze packs.

Seventh W. M. S.—25 blanket covers; 16 face towels.

Third W. M. S.—6 pairs white pajamas. Cash \$1.00 Y. W. A. Cash \$2.65.

Nolachuckie Association; Bull's Gap W. M. S.—3 dozen bath towels.

Ocoee Association; First Chattanooga W. M. S.—14 yards bed ticking; 1 blanket; 3 bed spreads; 10 dozen face towels; 6 bath towels; 6 full size sheets; 38 wash cloths; 12 pairs pillow slips; 3 pairs outing pajamas; 10 pairs white pajamas. Cash \$1.00.

Highland Park W. M. S.—56 face towels; 5 bath towels. Cash \$1.00.

Ridgedale W. M. S.—5 dozen 3-inch bandages.

Sweetwater Association; Athens W. M. S.—1 dozen pairs outing pajamas.

Loudon W. M. S.—4 operating gowns.

Madisonville W. M. S.—1 dozen bath towels.

Niota W. M. S.—6 operating gowns.

Philadelphia W. M. S.—8 pairs outing pajamas.

Sweetwater W. M. S.—20 yards rubber sheeting. Cash \$1.00.

Watauga Association; Sugar Grove W. M. S.—6 operating gowns.

Weakley County Association; Dresden, Greenfield, McKenzie, Public Wells and Ralston, 52 towels.

Western District Association; Cottage Grove W. M. S.—1 dozen towels.

First Paris W. M. S.—4 pairs pillow slips; 16 dozen safety pins; 20 bath towels; 25 face towels; 158 wash cloths; 6 bars soap.

William Carey Association; Flintville W. M. S.—25 towels.

Fayetteville—Cash \$10.00.

Unity Association; Selmer W. M. S.—5 draw sheets; 10 bath towels.

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Obituaries

"One by one the dear ones are gathering home." The last of those to leave us for His eternal happy home was our honorable, worthy brother James Whaley, who was born in the year 1853, died October 2, 1921, was married to Sarah Story in the year 1873, was baptized into the fellowship of the Baptist Church by Elder G. W. N. Baxter September, 1879.

Brother Whaley died in the midst of his family, friends, neighbors, all of whom join fully in mourning his death, and are much grieved in the great loss sustained in his death.

Your committee does not hesitate to say that he was among the best male members of the Cherokee Baptist Church. Gentle and kind in his family, true and faithful to his pastor and church. As neighbor he had no rival and few equals.

Your committee asks that this paper, a copy of which be sent to the Baptist and Reflector, and written in the records of the church, and a copy sent to the family.

Respectfully submitted,
E. D. Cox,
R. B. Taylor,
S. E. Hunter,
Committee.

G. W. Prewitt was born May 14, 1842, died March 3, 1922. Age 79 years, 10 months and 19 days.

Brother Prewitt was converted and united with the VanBuren Baptist church in Unity Association at the age of 16.

Was ordained as a deacon by the VanBuren church, where he served well until he moved to Grand Junction, uniting with the church at Grand Junction, he was true as a member and deacon until death. Brother Prewitt was a deacon his pastor could go and counsel with him and was helped. He used the office of deacon well.

He was married three times and the father of ten children, all dead, only two, one daughter, Mrs. T. B. Dunbar, of Grand Junction, and son W. E. Prewitt, of Mobile, Ala.

He was a member of the A. F. and A. M. lodge, and was one of the charter members of Grand Junction lodge.

He was a devoted Christian, always in attendance at the place of worship, if he was able to get there. He was true to his church, a lover of the Sunday school and prayer meeting. His humble and true life was an inspiration to all who met him.

He stood ready at all times to support the programme of the church. He was a subscriber to the 75 Million fund and his widow, who is a Presbyterian, has already finished paying his pledge in full for the five years.

He leaves to mourn their loss the son and daughter, two brothers, of Whiteville, Tenn., grand children and wife, who has been so loyal and true to him in his last days.

He is missed by the church, Sunday school and town, but we bow to the will of our heavenly Father, Who doeth all things well.

J. W. Cunningham,
Pastor, Grand Junction Baptist Church.

Ray Connor was born April 4, 1866, in the State of Illinois, and came to Tennessee while a small boy. His father settled in Loudon County near Blue Springs, where J. A. Connor grew up to manhood and professed faith in Christ at 22 years of age.

In the year 1890 he was married to Harriet Tennessee Pardue, a sister of twenty-four children. To them were born three children, Lillie, Cattie and Ernest.

Brother Connor was ordained by J. M. Whaley, H. C. Pardue, S. G. Grubb, S. S. Walker, James Pardue, pastor at Sheltons Grove church in Loudon County, Tenn., the third Sunday in July, 1905.

On the 20th day of February, 1921, God called him home to his reward. Brother Connor was full of faith, and preached the old time repentance; condemned sin everywhere he found it. He served as pastor at a number of churches in this country and one in Georgia. A few years ago he held a revival in a brush arbor in North Athens. Just after the meeting the North Athens Baptist church was organized.

Brother Connor served as Moderator for several years in North Athens, and every where he went he left a host of friends. He is greatly missed by all who knew him and especially by the writer. We had been together so much. I always found him unselfish in all of his ways, ready to serve in every way for the advancement of his Lord's kingdom. He preached and prayed in the spirit. He was a humble man. He has many sheaves to gather in. We loved him. He was kind to all at home and abroad.

May God give us more such men. He loved his family and how his family will miss him is untold. May God bless them and help them to follow in his footsteps till heaven is won. Labor on dear wife and children, you will meet him again.

—Written by a Friend.

Mrs. Sam. J. Sullivan, age 60 years, was buried at Mt. Olivet church (Leeville), of which she was a life member, services conducted by S. N. Fitzpatrick of Lebanon, February 20, 1922.

She was a good neighbor, wife, mother and Christian. She leaves her husband, a son, a daughter, many relatives and friends.

An usually large congregation attended the services.

S. N. Fitzpatrick.

Rev. Layett Smith was born April 13, 1856, was married to Catherine E. Moyers, February 22, 1880. To this union were born four sons and four daughters, all of whom, with his wife, survive him. He was converted and united with the Baptist Church in 1881. He was ordained October, 1884, since which time he has held many responsible positions in his church and Associations.

For more than thirty-five years he has been actively engaged in the ministry and no man in Baptist ranks has done more heroic work than did Brother Smith. He gave his entire life from early manhood for the salvation of the people in the mountain country: departed this life March 11, 1922, at Crossville, Tenn., and his body laid to rest at Pleasant Hill, Tenn., his home town.

Brother Smith has been in St.

Thomas Hospital since August up until December. He left the hospital and was never able to go to his home from Crossville.

Funeral services were conducted in Pleasant Hill Academy March 12th by the writer and W. N. Selby, of Cookeville, Tenn. Appropriate talks were also made by Revs. R. C. Newton, J. W. Crayon, and principal of Pleasant Hill High School. The large auditorium was packed with sorrowing friends. Brother Smith was greatly loved by the mountain people. He was indeed a leader among men.

E. W. Stone.

Parrott: Whereas, God in His infinite wisdom has seen fit to remove from our midst our dear friend and co-worker, Mrs. Annie Gore Parrott, wife of Dr. S. E. Parrott, of Cordova, Tennessee,

And, Whereas, We, as a church, bow in humble submission to the will of Him who maketh no mistake

Be it Resolved: That in the death of Mrs. Parrott our church has lost a true and loyal member, and the community a noble Christian, whose life was worthy of emulation.

Be it Resolved, That we especially appreciate her kind and helpful attitude toward every phase of church life and community enterprise.

Be it Resolved also, That we extend our heartfelt sympathy to the bereaved ones in this time of sorrow, and express our hope that even so great a loss may be overruled for good by Him who loves and guards us all.

Be it further Resolved: That these resolutions be recorded in the church minutes, that one copy be sent to the husband of the deceased, that one copy be sent to her parents at Shelbyville, and that one copy be sent to the Baptist and Reflector for publication.

Miss Rosa Ellis,
Miss Mamie Burrows,
Mrs. E. E. McLeary,
Committee.

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PASTORS' CONFERENCES

NASHVILLE

Una: F. P. Dodson, pastor; "Elements in the making a Man" and "Stewardship;" 57 in SS, 20 in BYPU.

Greenbrier: Melvine W. Crump, pastor; "The Challenge to the Church" and no service at night; 100 in SS; Morristown First: E. F. Wright, pastor; "Some Great Promises;" 3 received for baptism, 21 baptized, 1 by letter, 461 in SS; the church has had a fruitful meeting, Dr. Fred Brown assisting during seven days. There were just fifty addition for the week—ninety additions since January first.

Calvary: W. H. Vaughn, pastor; "A Revival from on High" and "The Judgment Day;" 92 in SS; 20 in BYPU.

Third: C. D. Creasman, pastor; Missionary program; evening Dr. Harry Clark spoke on the "Choice of a Life;" 3 received for baptism, 1 by letter, 3 profession, 417 in SS, 33 in BYPU, 40 in Jr. BYPU; good day.

State Prison: Eli Wright, supply; "The High Cast of Law Abiding;" great service, about 900 present.

Grandview: Don Q. Smith, pastor; Rev. S. C. Reed preached morning and night service, pastor sick; 186 in SS, 22 in BYPU, 30 in Jr. BYPU; observed Mission Day in SS.

Eastman: O. L. Halley, pastor; "Anniversary," the eleventh anniversary of the church; "Fearing God;" 309 in SS; good BYPU's.

Seventh: Edgar W. Barnett, pastor; "Home and Foreign Mission" and "God's Description of the Sinner;" 172 in SS, 24 in BYPU.

Lockeland: J. C. Miles, pastor; special Mission Program rendered by SS; "Personal Soul Winning;" 285 in SS, 60 in BYPU.

First: W. F. Powell, pastor; "Unconscious Influence" and "Graven Images;" 1011 in SS; 11 additions, 10 baptised.

North Edgefield: A. W. Duncan, pastor; "How the Church Shall Confront Sinners of Sin" and "The Power of Consecrated Manhood;" 2 baptized, 3 by letter, 243 in SS, 62 in BYPU's.

Centennial: J. H. Hubbard, pastor; "Patience" and "Memory of Home;" 120 in SS; Pastor Royer will be home from a meeting in Missouri this week.

Belmont Heights: Geo. L. Hale, pastor; "Our Social Creed" and "Elements of Retribution in the Human Soul;" 1 for baptism, 1 by letter, 257 in SS; pastor Hale is lecturing this week at The Liberty Bible Conference, on "Evangelism."

Judson Memorial: Clarence F. Clark, pastor; "The Visible and the Invisible" and "The Final State of the Righteous;" 233 in SS, 33 in BYPU, 18 in Jr. BYPU, 14 in Immediate BYPU.

Central: H. B. Colter, pastor. "A Great Church and a Great People" and "Christ, the Power of God;" 125 in SS, 35 in BYPU; 2 good congregations; pastor preached his last sermon at evening hour; he goes to First Church, Jackson, Mo.

Park Ave.: A. M. Nicholson, pastor; "Why We Are Missionary" and "Peace;" 1 for baptism, 1 baptized,

179 in SS; delivered one diploma, and nine seals at SS hour. Sunday School observed missionary program.

Grace: T. C. Singleton, pastor; "How Jesus Spent a Sabbath" and "Lovers of Darkness;" 279 in SS, 20 in BYPU, 32 in No. 1, 15 in No. 2.

Edgefield: W. M. Wood, pastor; "The Sons of God" and "Hindrances;" 351 in SS, 55 in Sr. BYPU, 20 in Jr., 1 for baptism, 5 baptized, 1 by profession, 4 by letter.

Immanuel: Ryland Knight, pastor; "Open Door" and "Surrendered Life;" 318 in SS, 1 by letter, 1 by baptism, 1 baptized.

MEMPHIS.

First: Pastor Boone, preached. 3 baptized. In SS, 687.

Central Ave.: Pastor W. L. Smith preached both hours. In SS, 73.

Charleston: O. A. Utley, pastor. "They Loved the Praise of Men More Than the Praise of God" and "Fear Him." Good services.

Central: Pastor preached both services. In SS, 502; 1 for baptism; 2 weddings.

Binghamton: Carl M. O'Neal, pastor. Good day with excellent crowds. At eleven o'clock hour the Special Missionary program was rendered by the Sunday school. An offering was made for the campaign. In SS, 200; 3 excellent BYPU's. Many of our young people took book training for Christian service. "By Their Fruits Ye Shall Know Them" was pastor's evening theme.

Boulevard: J. H. Wright, pastor. "Honesty in New Testament" and "Faith and Obedience—Twin Sisters." In SS, 186; 3 good BYPU's.

Prescott Memorial: Jas. H. Oakley, pastor. "Missions" and "Soul-Winning." In SS, 132; in 3 unions, 83. Good crowds for a rainy day.

Seventh St.: I. N. Strother, pastor. "Covenant Keeping" and "Receiving and Working." In SS, 163; 1 addition by letter. BYPU held an excellent program.

Temple: J. Carl McCoy, pastor. "David's Sacrifice" and "Democracy in Religion." In SS, 339; 1 by letter; 1 for baptism. Fair BYPU's. Congregations only fair account of rain.

McLemore Ave.: Pastor Furr preached at morning hour and Intermediate BYPU gave missionary program at night. In SS, 214.

Neshoba: J. W. Joyner, pastor, preached both services. Good congregations considering the rain.

Rowan Memorial: A. H. Smith, pastor. In SS, 167; received by letter, 2; for baptism, 1.

Speedway Terrace: In the morning a missionary program was given followed by a missionary sermon by Dr. M. D. Jeffries. Pastor J. O. Hill preached at night on "The Supreme Test of Christ." In SS, 162.

Mt. Mona: J. C. Schultz, pastor, preached both hours. Word doing well.

Endora: J. C. Schultz, pastor, The ladies of our church met on the Pageant Christ in America. Home Mission day observed. In SS, 52.

Highland Heights: E. F. Curle, pastor, preached. Small congregations

account of rain. In SS, 96; BYPU, fair.

Baptist Hospital: Pastor M. D. Jeffries spoke at Speedway Terrace church in connection with excellent Missionary Day exercise, on 75-Million Campaign.

New South Memphis: Rev. W. L. Norris preached both hours. "Grasshoppers and Giants" and "What is Man?" In SS, 61; good BYPU's.

LaBelle: Dr. D. A. Ellis preached to fair congregations. In SS, 218.

Bellevue: W. M. Bostick, pastor. "Faith" and "Reasons Why Christians are Happiest People in the World." In SS, 469; 1 received by letter. Plans for a new \$100,000 church house approved.

KNOXVILLE

Valley Grove: Jas. C. Davis, pastor; "Behold I Stand at the Door" and "Today Thou Shalt be with Me."

Island Home: R. B. Jones, pastor; "The Sin of Omission." BYPU had charge of evening service. SS, 325.

Mascot: S. G. Wells, pastor; SS program on collection of pledges. "Dwelling Together in Unity." SS, 208; BYPU 229.

Townsend: W. A. Masterson, pastor; "Counterfeits in Service" and "The Believer at the Judgment." SS, 105.

New Era, Sevier: W. Stuart Rule, pastor; "The Ministry of Suffering" and "The Mind of Christ."

Inskip: W. M. Thomas, pastor; "Spiritual Power," "Ezk. 9: 4 and Luke 16: 29-31; SS, 104; BYPU 24.

Bell Ave.: J. Allen Smith, pastor; "A Clinic for the Tongue," and "Jesus is Coming." SS, 905; Baptized 8.

Grove City: D. W. Lindsay, pastor; "A Sad Departure From Christ." and "Where is He?" SS, 200; received by letter 1; BYPU 18; Two conversions.

Central of Fountain City: J. C. Shipe, pastor; "Life's Voyage" and "The Call of the Spirit." SS, 319; Meeting continues with 46 additions to date.

Lonsdale: W. A. Atchly, pastor; "A Mind to Work," and "The Gospel a Redemption Force." SS, 470; BYPU 179.

Central of Bearden: Robt. Humphrey, pastor; "The Evils of a Small Community," and "Is there a Difference in Denominations? or Does it Matter to What Church a Christian Belongs."

Smithwood: Chas. P. Jones, pastor; "A Conference to be Avoided," and "Barriers in Sinner's Way to Hell;" SS, 152.

New Hopewell: R. E. Rule, pastor; Two sermons; good BYPU.

Deaderick Ave.: J. M. Roddy, pastor; Preaching by Dr. B. P. Roach: "God Guiding the Way." and "The Part of the Hand that Wrote."

Mountain View: W. C. McNeely, pastor; "Fixedness of Heart" and "Learning of Jesus." SS, 217.

Washington Pike: J. A. Lockhart, pastor; "God's Unspeakable Gift," and "God's Way." SS, 106; BYPU 45.

Immanuel: A. R. Pedigo, pastor; "The Prayer Habit of Daniel," and "The Test of Fire," SS, 207; BYPU 35.

Oakwood: R. E. Grimely, pastor; "Knowing and Trusting," and "God's Sacrifice." SS, 310; BYPU 89. 146 Bibles in SS. Revival closed with a goodly number of professions and additions.

Dameron Ave.: C. J. Burnett, pastor; John 2-19 and St. John 12-24. SS, 35.

Lincoln Park: L. W. Clark, pastor;

"The Christian's Charter for the Conquest of the World." and "The True Method of Uplifting the World." SS, 247. Received by letter 2; BYPU 53.

Gillespie Ave.: J. K. Smith, pastor; "The Sin and Trespass Offerings," and "The Way, Knowledge, and Joy of Salvation." SS, 310 for baptism 1; received by letter 1; BYPU 69 present.

Fifth Avenue: J. L. Dance, pastor; "Program of Jesus vs. Program" and Abraham and Isaac," preaching by J. D. Moore, SS, 148.

Euclid Ave.: J. W. Wood, pastor; Preaching in morning by Rev. Bert Richardson, "Thou are Weighed" Preaching in the evening by Mr. Busbee, "Christ Our Only Hope." SS, 365; baptized 1; BYPU 45.

South Knoxville: M. E. Miller, pastor; Prov. 3:17 and "Forgiveness of Sins," SS, 420; BYPU 147.

CHATTANOOGA

Bartlebaugh: Special Sunday school program in afternoon. Special BYPU program by group from city BYFU; SS 39.

North Chattanooga: W. S. Keese, pastor; "Where is Abel, thy Brother" and "Getting out of Egypt;" SS, 217; received by letter 6; for baptism 3; Services have grown in interest each evening. Will continue this week.

East Chattanooga: J. N. Bull, pastor; "Temptation," and "The Conversion of Cornelius." SS, 312; received by letter 2; 1 profession, 1 for baptism.

Baptist Tabernacle: T. W. Calloway pastor; preached both services, "Religion of Satan" and "Zacheas." Special mission program in SS, 601 present, offering \$222.52; baptized 2; 1 received by letter.

Central: W. L. Pickard, pastor; "From Death to Life" and "Wages of Sin." SS, 391; baptized 2; received 28; 48 in BYPU.

St. Elmo: U. S. Thomas, pastor; preaching both services by pastor; SS, 391; One conversion; one addition; 1 for baptism.

First Baptist: John W. Inzer, pastor; "Traveling Incognito," "How to Hold Out." SS, 658; baptized 15; received by letter 21. 46 additions to our church Wednesday and Sunday. Pastor Inzer held 5-day meeting at Cedartown, Ga. More than 50 additions.

Burning Brush: Geo. W. McClure, pastor; "My Redeemer Liveth." "Behold the Lamb of God." SS, 85;

Red Bank: J. A. Maples, pastor; "Paul's Admonition to Ephesus." "A King's Son Coming Home," SS, 307; received by letter 2.

Highland Park: J. B. Phillips, pastor; "Peter and His Mother-in-law" and "So Great Salvation." SS, 268; received by letter 5; received for baptism 13.

Cleveland: Claude E. Sprague, pastor; "Trusteeship" and "Cornelius." SS, 424.

East Dale: A. C. Pettitt, pastor; Preaching in the morning by Evangelist W. L. Head; "Fishers of Men." Preaching in the evening by W. L. Head, "A Man's Darling Sin," SS, 225; baptized 5; received by letter 3. Revival in progress.

East Chattanooga: W. A. Moffitt, pastor; "Showing Forth the Excellencies of Jesus Christ," and "Esau's Bad Bargain," SS, 205; two additions. Ridgedale: W. E. Davis, pastor;

"The Few that Saved the Day," and "Lessons from Story of Naaman," SS, 169:

Chamberlain Ave.: G. T. King, pastor; "Discontentment of the Right Sort," "A question that Must be Settled," SS, 142; baptized 3; received by letter 1, 3 professions. Meeting continues with fine interest.

Avondale: W. R. Hamic, pastor; "The Christian's Hell," and "The Sinner's Heaven," SS, 384; baptized 1; received by letter 3; 2 conversions.

The John Brown Evangelistic meetings closed last Tuesday night, (Mar. 21.) All churches in the city have been greatly benefited by the fine work of the party. The Baptist churches of Chattanooga and suburbs reported a total of 127 additions since the campaign closed. Many signed cards are in hands of pastors for follow up work.

Reported by Charles E. Buttorf, Jr.

MISCELLANEOUS

Jefferson City: W. L. Patton, pastor; attendance at First Baptist SS today, 383, collection for 75-Million SS pledge, \$113.81; it was the best program that I ever saw presented in SS.

New Hope: W. M. Kuykendall, pastor; good SS, no preaching at night; I hope soon to be able to report great progress along all lines at New Hope.

Crossville: W. C. Creasman, pastor; pastor preaches in morning on "God's Fellow-Workers." Chaplain Miller, from Panama, preached in the evening on "Reflecting Christ." In SS, 101, in BYPU, 36; revival begins next Sunday, and we ask the brethren to pray for us.

Mine City, Ducktown: D. A. Webb, pastor; "Crowning Christ King" and "The More Abundant Life;" 180 in SS.

C. C. L. Ray filled my regular appointment at Piney Grove, Johnson City. Preached in the morning on John 17: 18, evening on Luke 3: 8.

Niota: J. H. O. Clevenger, pastor; "The White Harvest Fields" and "New Testament Baptism;" 179 in SS, 14 additions, 11 baptized at the evening service; great overflow congregation at each service; one of the great days for this church.

Madisonville: S. M. McCarter, pastor; "Unity of Laborers" and "The Christian's Three Enemies;" the church voted to begin a new church building; a building and financial committee was appointed; 227 in SS, 55 in BYPU, 35 in Jr. BYPU.

Tabernacle, Lenoir City: A. B. Johnson, pastor; "Moses' Request and God's Answer;" Rev. Robert Cox preached at evening hour, on "Everlasting Life and Eternal Death;" 115 in SS, 23 in Jr. BYPU, 16 in Sr., good crowds, 1 addition by letter.

Elizabethton: Pastor J. K. Haynes preached both hours; 310 in SS, large BYPU's.

Jackson Second: Pastor Cox spoke at both hours; "Why Pay Our 75-Million Pledges?" and "Moses;" great day, fine crowds, 530 in SS, Missionary Day offering in SS, \$326.17.

Maryville First: J. R. Johnson, pastor, preached at both services; 1 received for baptism and 1 for letter, 642 in SS.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. C. E. Wauford of the First church, Cleburne, Texas, formerly pastor at Covington, Tenn., is to inaugurate a revival with his church next Sunday. Mr. E. John Myers of Fort Worth, Texas, is to lead the music. May this be a gracious gathering of souls.

Evangelist R. J. Williams of Newbern, Tenn., has just closed a meeting at Texhoma, Okla., resulting in 20 additions, 11 by baptism and 9 by letter. He is in a meeting now at Hooker, Okla., with Rev. W. A. Strickland as pastor. The work has started off well.

From many quarters the name of Evangelist T. O. Reese of Marbury, Ala., is being urged as Superintendent of Evangelism of the Home Mission Board to succeed Dr. W. W. Hamilton. He has had experience of 14 years in evangelistic work and is uniquely qualified for the position. Tennesseans can vouch for him in that connection, from his successful career as evangelist in this state.

Rev. J. E. McClurkin has resigned at Kingfisher, Okla., to accept a call to Shamrock, Texas. He formerly labored in Texas.

Since Rev. T. B. Rouse, formerly of Paducah, Ky., went to Westville, Okla., last October, there have been 16 additions in the regular services. A new parsonage is nearing completion.

Rev. R. C. Miller has resigned the pastorate at Hugo, Okla., after a lengthy term of service in which the church has had great growth. It is not known where he will locate.

Evangelist R. L. Estes and singer are to assist Dr. J. B. Lawrence of the First Church, Shawnee, Okla., in a revival beginning next Sunday. Extensive preparations have been made.

Harold Ward, assistant pastor to Rev. W. M. Bostick of Bellevue Church, Memphis, Tenn., was lately called to Forth Worth, Texas, by the illness of his brother, Victor. By the way, under the militant leadership of Bro. Bostick, Bellevue Church is planning to construct a new church to cost not less than \$100,000.

The sudden death of Dr. W. A. Whittle, aged 62, pastor of the First Church, Stuttgart, Ark., on Saturday night, March 18th, brought sorrow to many hearts. He was a prince of preachers, having held important pastorates in several Southern states. His extensive travels in the Orient had been made the basis of several brilliant lectures.

Rev. Frank Tripp of the First Church, Monroe, La., is to be assisted in a revival beginning April 16th by Rev. Louis Entzminger of the First Church, New Orleans, La., and Singer Charlie Butler.

During the few weeks since Rev.

J. T. Early became pastor at Blackwell, Okla., there have been 24 additions, 19 by baptism. He does his own preaching in a revival to begin April 15. The Sunday-school numbers 650 and is steadily growing.

Miss Leita Hill in charge of the circulation and advertising departments of the Christian Index, Atlanta, Ga., fell asleep last week. Louie D. Newton, the present editor, and Dr. B. J. W. Graham, the former editor, each pay beautiful tribute to her great life in the paper of last week.

The First Church, Paris, Tenn., is happy over the beginning of the work of construction of the new house. The old structure has been completely torn down and the excavation for the basement of the new building is about finished. The pastor, Rev. J. H. Buchanan, is busy every minute. The new building will cost \$100,000.

Mr. H. Lewis Batts, a graduate of Mercer University and a post-graduate of Harvard, becomes secretary of the Baptist Young People's Union in Georgia, succeeding Mr. Frank H. Leavell. Bro. Batts has been field worker for three years.

Rev. R. L. Austin has resigned at Cohutta, Ga., and it is understood that he will move to Tennessee. The more, the merrier.

Col. O. C. Barton, of Paris, Tenn., was given a dinner on March 18th at the home of his daughter, Mrs. J. H. McSwain, in Paris, Tenn., in honor of his seventy-second birthday. Five courses were served. Nine close friends sat with him at the table, including his pastor, Rev. J. H. Buchanan. The Lord never made a truer man to his church, pastor and the Lord's cause in general than Bro. Barton. He attests this by life and purse. May he live yet many years! His illustrious forbear, J. Wade Barton, was the same sort.

Dr. C. F. J. Tate, formerly of Hot Springs, Ark., who has accepted the call to be supply pastor of the Gordon Street Church, Atlanta, Ga., indefinitely, is to be assisted in a meeting by Dr. Spencer Tunnell of La Grange, Ga., beginning next Sunday. Tennesseans know full well what great

Rev. D. A. McCall of the Seminary at Louisville, Ky., has accepted a call to the care of the church at Lyon, Miss., effective April 1st.

Evangelist L. C. Wolfe, of Muskogee, Okla., is to assist Rev. S. G. Posey in a revival at Durant, Miss., beginning the fifth Sunday in May. A rich treat is in store for the Durant saints.

The church at Bradford, Tenn., will have a revival the first week in August in which the pastor, Rev. W. H. Williams of Clinton, Ky., will have the assistance of Dr. Ben Cox of Central Church, Memphis, Tenn. We expect to hear of gracious results.

The congregation of Calvary church Memphis, Tenn., honors their new pastor, Dr. W. F. Dorris and wife, with a reception Friday night, March 24th. Dr. A. U. Boone welcomed Dr. Dorris in behalf of the Baptist Pastors' Association. Music and other addresses were rendered. Bro. Dorris was formerly pastor in Memphis, serving Trinity Church, now La Belle Place. Calvary Church has 298 members.

During the simultaneous evangelistic campaign with the churches of Memphis, Tenn., beginning April 23, Evangelist J. A. Scott of Oklahoma City and Singer C. C. Eusey of Aurora, Mo., will assist Rev. J. Carl McCoy and Temple Church, Memphis, Tenn.

In commenting on the withdrawal of the South Carolina State Mission Board from co-operative work with the Home Mission Board in that state, the Baptist Record says the Home Board "is undertaking certain lines of work that do not properly belong to it." Careful SI!

Rev. J. T. Riddick remains with Park Avenue Church, Norfolk, Va., declining to accept the call to Grace Church, Durham, N. C.

MISCELLANEOUS (Continued)

New Bethel, Ala.: Evangelist R. D. Cecil preaches three times Saturday and Sunday for Pastor W. B. Goodin and Pastor Goodin baptized 1 and 1 by statement, making 2 additions; the SS had the review and a mission program and the congregations large and services good.

Dickson: Preaching morning and evening by pastor N. S. Jackson; 88 in SS, 3 for baptism.

Fayetteville: Great day here yesterday; observed Missionary Day in SS, offering \$754.33; campaign in William Carey Association moving nicely. J. E. Skinner, pastor.

Lexington: Fleetwood Hall, pastor; "Tidings from the West!" A collection in SS yesterday for Home and Foreign Missions amounting to \$539.42. The downpour of rain all the morning reduced the attendance to 97, but seems to stimulate the collection; the church collection follows on April 16. Pray for us that we may give hilariously.

Etowah: A. F. Mahan, pastor; greatest day of church today; 661 in SS, 19 additions to the church, 11 by baptism, 9 by letter, 4 baptized, at the close of the service; our revival begins next Sunday; we are expecting great things.

Calvary: C. H. Cosby, pastor; 205 in SS; the missionary program was carried out; the pastor spoke on the 75-Million Campaign in the morning and on "My Brother's Keeper" in the evening; BYPU work in excellent shape; 4 addition by letter; SS offering \$27.40.

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

Home Circle

AMERICA TO HER BOYS

Where are my great men coming from
The men to rule the State—
When this old century left behind,
We've passed the Twentieth's gate—
Be brave, broad-hearted citizens,
The strong, the good, the true?
You're drifting now—rouse up, my boys!

They all must come from you.
Don't let past glories be forgot,
Or patriotism die;
Let every boy upon my roll
Shout, "Ready; here am I!"
—Selected.

"Mine eyes have seen the glory of the
coming of the Lord;
He has sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men be-
fore the judgment seat;
Oh, be swift, my soul, to answer him!
be jubilant, my feet.
God is marching on.

"In the beauty of the lilies Christ was
born across the sea,
With a glory in his bosom that trans-
figures you and me;
And he died to make men holy, let us
die to make men free,
While God is marching on."
—Julia Ward Howe.

WHY?

The storm that washed his field away
Watered my field for the harvest day:
Lightnings that burned his proud abode
Lighted my feet on a dangerous
road;
Gales that hurled his ship to the
deep,
Drove mine home to the harbor
sleep.
—Edwin Markham, in *The Independent*.

HOW A MOTHER SUCCEEDED WITH HER CHILDREN

In the American Magazine is the story of a modest mother, Nell Cutter, who on a trip to the near-by city heard an expert, Mrs. Peabody-Mills, on child training. She condemned corporal punishment, and insisted that children could be properly trained by using moral suasion methods altogether. The little mother heard the speech, went back home and tried it with her youngsters. She was greatly distressed at the results. Later this expert lecturer came to her own town and gave the same address. There was one grandmother, who when the opportunity was given for remarks told about her experiences in pioneer days and the way the children were disciplined. She said: "The children worked hard and played hard when there was time left over, and when they disobeyed they were punished. Some way I never looked upon punishment as breaking the self-reliance of a child. I thought of it as our first lesson in law and order and justice." When she was asked by the speaker of the occasion if the children turned out well, she replied:

"Yes, I can say honestly that they're real good boys. Eddie, now, he's a

lawyer." Unconsciously she was using the old childish names as she began the roll. "Sammie's on the old home place and got the best equipped farm for miles around. Joey's pastor of one of the largest churches in Minneapolis. Johnnie's on the faculty of the State University. He's studied at Oxford and written some textbooks. Davy's on the staff of one of the Chicago hospitals. He specializes in orthopedic surgery. And Bobbie, the rascaliest one of all, Bobbie's the new governor of the state where he was paddled."

There were a few more perfunctory remarks, and the meeting adjourned. Nell edged her way to Gramma to whisper "Good for you!" And immediately, in the vague fear that Mrs. Peabody-Mills (the lecturer) would notice a change in her own manner, she went to her and urged her to come and see her before leaving town. Then, without waiting for the punch and wafers, she slipped out and walked hurriedly home.

Head high and mind clear, she walked determinedly. In fact, she went as one called to the foreign field. As she went up the walk toward the house she saw the boys lolling under an apple tree. They were still dirty, tangled of hair, and engaged in that most pernicious, mischief-engendering occupation of boyhood—doing nothing. As she went to her bedroom and got out of her pretty foulard dress into a gingham, she could still hear their aimless pushings and slappings and arguments.

Out again to the yard she walked. "Get your cobs in and your grass cut, boys," she said cheerfully, emphatically.

"No," Craig said. "I don't wantta. Nick's gotta. 'Taint my business!"

"Well, I guess you crazy-Ike—"

"Boys," said their mother firmly. "Will you start this minute for your cobs and grass?"

"No. I don't wantta. Nick's the one."

"No sir-ee, I ain't. Craig—"

With the same hands that had rocked the cradle and ruled their baby world, Nell Cutter took her two boys by the hindmost seams of their collars. They tried to shake away, but by a strategic move as carefully planned as one of General Foch's she clutched them tightly. Straight to the cob house she marched them. There are people who dislike to hear ghastly details. There are censors who cut out grewsome particulars. These people of delicate sensibilities this account is going to offend.

By the simple process of slipping down the civilized garments which covered nature in her primitive garb, this mother began the lurid proceedings. Mrs. Peabody-Mills would have contended that it humiliated the boys' embryonic manhood. Maybe so. Nell Cutter did not stop to debate the psychological effect on futurity. Then, friction being the resistance to motion caused by the clashing of two bodies one against the other, this educated, well-read, club-woman mother, with the flat of her good right hand, made friction.

Mrs. Peabody-Mills had said spankings only made children mad. It merely roused their anger. Right she was. The boys were mad. They were madder than hatters and wet hens

combined. They ran around and bumped their heads and fought and kicked and said saucy things. And ever and anon as they did so, their mother casually manufactured a little more friction. Physically she was hot. Mentally she was as cool as a cucumber. And as she worked she soliloquized: "I'm not a cruel monster. I'm a sensible mother. I'm not angry. But, I'm in earnest. And I'm not lazy. I'm the spirit of Eve and Sarah and Rebecca. I'm Columbus' mother and John Wesley's. I'm a Pilgrim mother and Nancy Hanks and Gramma Cutter. I'm Law and Order and Justice."

At the conclusion of the program Nick had his arms around his mother, clinging tightly to her and crying humble tears. Craig was off in one corner sobbing quietly. Almost the mother was sobbing, too. But not all the brave mothers lived in Sparta. "Now," she said, "get in your cobs, then out your grass, and then clean up good and thoroughly."

They ran for the cob basket. They gathered cobs as though a flood were coming to cut off the entire supply. They fed and watered the chickens. They cut grass, great heaping basketfuls. Nay, more, they painstakingly swept the walks where they had spilled a few blades.

"Anything more you want, mamma?" they inquired solicitously. Uriah Heep was not more humble. They entered the bathroom dirty and unkempt. They came out scrubbed and combed, with clean waists and trousers.

While they had been performing their ablutions, Nell announced to her daughter: "Josephine, set your table. And I might as well tell you that if you argue about it, as big as you are, I'll paddle you, too."

Supper was a pleasant meal. The children were unargumentative and they were carefully polite.

After supper the entire family gathered on the porch. It was here that Mrs. Ramsey and Mrs. Peabody-Mills found them. Mrs. Mills talked pleasantly and animatedly. She referred to the darling grandmother and her quaint little speech.

"And your own lovely family," she indicated. "Your children are charming. What methods are you employing?"

Nell looked at the boys, playing catch now in the side yard, playing noisily but without dissension. In her mind's eye she could see dull red patches on their posteriors, anatomically speaking. She knew that by means of the Bertillon system a detective would be able to match those spots with the contour of her own right hand.

Then, carefully avoiding Ed's eye, which she sensed would be twinkling, she answered blithely: "I make it a point to choose the best from various systems, so I rather expect it would be called an electric method."—*Baptist Standard*.

TANNING ANIMAL SKINS

Ques. How can skins and hides be tanned with the hair on?—Ans. First wash the skin and remove all fleshy matter. Then clean the hair with warm soap and water and rinse well. Take one-fourth pound each common salt and ground alum and one-half ounce borax; add rye meal to make

thick paste and spread on inside of skin. Fold lengthwise, flesh side in, skin quite moist. Let it remain 10 days or two weeks in an airy, shady place. Shake out, remove paste, wash and dry. Heavy skin may require second application of the solution. Pull and stretch the skin with the hands or over a beam. Work flesh side with blunt knife.—*Pathfinder*.

SMILES

SELECTED

Mr. Beham: "Why did that woman keep you standing at the door for half an hour?"

His Talkative Wife: "She said she hadn't time to come in."

NEW MEMORY SYSTEM

"How is it you have such a good memory, Norah?" her mistress inquired.

"Well, mum, I'll tell ye. Since me childhood never a lie have I told, and when ye dont have to be taxin' yer memory to be rememberin' what ye told this one or that, or how ye explained this or that, shure ye don't overwork it an' it lasts ye, good as new, till ye die."

A BIFURCATED HONEYMOON

"Honey," said the colored suitor, "when we gits married you ain't gwine to give up dat good job you has workin' for de white folks, is you?"

"But ain't we gwine to have no hon-eymoon an' take a trip on de train somewhere?"

"One of us might go, honey. Dey ain't a thing holdin' me, but you's got 'sponsibilities."

HARSH SENTENCES

Abe Cory brought the following story over from New York the other day:

A negro charged with stealing a watch had been arraigned before the court. The judge was not convinced that he was guilty and said:

"You are acquitted, Sam."

"Acquitted," repeated Sam doubtfully. "What do you mean, judge?"

"That's the sentence; you are acquitted."

Still looking somewhat confused, Sam said: "Judge, does dat mean I have to give the watch back."

A Kansas editor announced that he would try for one week to print the truth and he is still in the hospital. He did not get by the first day. The following item appeared in Monday's issue, and now the boys are getting out the paper. This is what he said. "Married, Miss Sylvia Rhodes to James Cannaham, last Sunday evening at the Baptist church. The bride was an ordinary town girl, who didn't know any more than a rabbit about cooking and never helped her mother three days in her life. She is not a beauty by any means, and has a gait like a duck. The groom is an up-to-date has-been loafer, living off the old folks all his life and don't amount to shucks. They will have a hard life while they live together."