

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 32

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, April 13, 1922

Price \$2.00 per Year

GREATEST LIVING MAN.

The overwhelming vote of confidence which was given Premier Lloyd George by the British House of Commons recently is evidence that his power has not waned and that he stands out as the most conspicuous figure in world politics today. No man living has had to deal with more difficult problems, nor has held the reins of power longer. He is indeed comparable to the Premier of Babylon, who was also president under three succeeding dynasties; and the secret of his usefulness and strength is the same as was that of Daniel, the prophet of Hebrew history.

WOMEN PREACHING.

We think that Dr. Frederick A. Agar summed up the whole matter of women preaching when he replied to the question, "Do you believe in women preaching?" and said, "No, because I do not find it in the Book." That is reason enough; and discussion of the thing on any other grounds would be endless and fruitless. It is not a question of the ability of the women, many of whom could excel their brethren in the delivery of the message. It is not a matter involving the usefulness of our women in the home and in such public services as pertain to conditions fundamental in the life of the churches; but in His wisdom the Lord has not appointed women to be pastors of churches, to assume the tasks and hardships incidental to the care of churches; and the best of our thoughtful women are themselves in perfect sympathy with the Lord's ruling in the matter.

RUSSIAN RELIEF SITUATION.

Secretary Herbert Hoover has issued under date of Feb. 10 his report to President Harding on the Relief work in Russia which is very interesting and encouraging. The various organizations co-operating under the American Relief Association are mentioned, one of which is the Southern Baptist Convention, that is, the Relief Department of our Foreign Mission Board. It is interesting to note that, outside the appropriations by Congress to this cause and gifts from the Soviet Government in Russia distributed by the American Relief Association, the great majority of co-operating organizations are strictly religious bodies, most of which are definitely Christian. All our Baptist people are urged to make gifts to relief work in Russia only through our Foreign Mission Board which is lined up with the responsible administrators to this great need. Beware of individuals soliciting funds which are to be used in any other way.

THE STUFF THAT COUNTS.

The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars.

It isn't the victory, after all,
But the fight that a brother makes:
The man who, driven against the wall,
Still stands up erect and takes
The blows of Fate with his head held high,
Bleeding, and bruised, and pale,
Is the man who will win in the by and by,
For he isn't afraid to fail.

It's the bumps you get, and the jolts you get,
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prize that escapes your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you take on the good old earth
That shows if your stuff is real.

The Three Partners.

WHILE THE DAYS ARE GOING BY.

As you travel on the crowded trains and look into the different faces of people caught in the swirl of modern life, does it not occur to you that, although for the time their interests are identical, each has a peculiar burden and heart-ache; but that, after all, they constitute a community, not as fellow passengers of a common carrier, but as possessors of a common nature and the objects of a common need? One is a naval officer attached to the Mayflower, the president's private yacht whose home has just been broken up by the wife's death and whose sad heart is not cheered by a personal saving faith in Christ and an abiding hope in Him. Another is a wayward boy, broken-hearted, disappointed in love, who has gone to the flowing bowl for relief and has found there only a new sorrow, and who is now groggy and simpering. There you should take the name of Jesus with you, at the mere mention of which tears come in the eyes of the man in the golden braided uniform, and the light of sobriety and hope flashes on the face of the drunken youth. You can witness for Jesus anywhere. Hearts are hungry to hear His name, for He is the Savior of all. Oh, the good we all may do, as we pass each other on our way and while the days are going by!

THE "CAMPAIGN" FOR SUBSCRIBERS.

It has been our object in the Campaign for new subscribers, not only to secure immediate results, but also to inaugurate permanent plans to take care of the interests of the Baptist and Reflector in every church. Like all "Campaigns," it does not get us to the end of a special effort but merely puts us on the road which leads to the larger things. It has been successful in that. Hence the claims of the paper upon our people will be dignified above the plane of the peripatetic asking alms and grace at their hands, and will be honored and received by them as one of the enterprises which make up our general Baptist program. Representatives in each church will be requested to serve permanently. May they be faithful; may they have the hearty co-operation of their pastors and associates in the churches; for then the purpose of the "Campaign" will have been fulfilled, its mission accomplished, its term ended—the need for it will exist no longer.

YOUR REPUTATION ABROAD.

One's reputation is what the people say about him: it may not be always and exactly what they think about him. But his neighbors usually speak well of a man if they are charitable and unless he openly provokes them to do otherwise. The greater test is the name he bears among those who are not his personal acquaintances whose judgment therefore is necessarily free from local considerations and individual bias. One of the leading business men of the State testifies that the New York bankers deal with him on the basis of his moral standing in New York, rather than upon his financial rating, or even his moral reputation at home; for the reason that, if a man's name is good abroad and in those distant circles where trickery could be most easily and safely practiced, it is reasonably sure that he is honest and reliable. While a prophet is often without honor save in his own country, it is entirely possible for one to have honor elsewhere. What is our reputation among the people with whom we deal at long range? whether it be a lineal distance or a social distinction? whether it be impersonal or indirect every-day relations to people who are about us? For example; what does the telephone operator say about us? What is our reputation with the cook?

RESTORE THE ERRING:—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians 6: 1.

Baptist and Reflector

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

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

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

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

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

Budget Price—\$2.00 payable quarterly in advance.

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

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

EDITORIAL

THE COMMUNITY CHURCH.

One of the vagaries which has arisen of late and which may be partly attributed to the aftermath of the world war is the community church. However we must not lay the blame for all our irregularities on the war: it is natural to look for extraordinary phenomena in the wake of unusual happenings and to attribute subsequent evils to a great one that preceded them. But we can not shift our responsibilities for the existence of things which surround us: we may not be wholly at fault neither are we entirely innocent.

While the community church as a cult will certainly not make any considerable advance in our religious life, yet it is unquestionably true that it represents sentiments which have to be reckoned with, the merits of which constitute its claims upon the faith and allegiance of the people. It is itself but the froth from a foaming sea that has been cast upon the shore: it is but a piece of driftwood that has floated in to the beach from out of the boundless deep wherein millions lately went down to untimely deaths—for where there is driftwood on the shore there is a wreck at sea.

The rise of democracy has itself given rise to some of the greatest dangers that threaten us. The possession of power is a menace unless it is beneficially exercised. Where the people have power, the people must be qualified to use it rightly else they become despotic. The worst autocracy is that of the plebeian; it involves the greater number of individuals and the greater part of the common interests. There is no financial trust that can be as great an evil as a "corner" on labor or production. The people are coming into the possession of their liberties the world over, and until conditions

settle and a popular distinction is made between liberty and license, there will be oppression in the name of freedom and there will be the practice of public iniquities under the cloak of personal liberty.

Its democracy is the essential element of the Community Church, according to the claims of its promoters. It takes into its membership all religious faiths represented in the community population, making no distinctions and asking no questions. The Jew and Gentile, the rich and the poor, the learned and illiterate, are associated together and stand on a common level in its communion. And each community church is separate from every other one and is independent and entire within itself. Community residence is the only qualification for membership in it—at least, it is the primary one.

It can be readily seen, therefore, that it is a mixture of modern free-thought and certain popular unionistic ideas: more specifically, it may be defined as a blend of a decadent Unitarianism and a democratized Roman Catholicism. Its Unitarian features stand out in its beliefs (or absence of them), and its Catholic Proclivities appear in the conditions for membership in it whereby the community becomes the "State" in which it is the established church. It embodies the worst elements of Bolshevism in religion, and brings the principle of the State church down to the lowest levels where supervision is limited and where, therefore, there can not be any safeguard against abuses and mal-administration.

But are there no lessons we may learn from this movement? What dangers are in it which we must avoid and against which we must be fortified? Does it present any phase of truth which we have neglected and which we need to begin again to practice consistently and faithfully? The democracy which it exploits is a vital principle in our religious life. It must have full and free expression. Where there is effort to suppress it, it boils over and much that could be retained is lost. Have we been sufficiently democratic and individualistic? Have we respected the rights of the many as carefully as we have courted the favor of the few? Have we deferred to the needs of the masses as much as we have exploited the interests of the classes? If we need to be rebuked, let us take our chastisement as becometh sons.

The religion of Jesus Christ brings all believers to the same plane before Him. There is parity and equality among the members of the church of which He is Head. But their fellowship among themselves is a mere incident in their union with Him. Their democracy is a spiritual one, not a civic matter. Let it become known to all men that each will become properly related to the other only when all have become the bond-slaves of Jesus Christ. Unless He is the center of a community life, He can not be its bond of fellowship; if He is on the Throne in every heart, the people form a spiritual community which transcends any created order or organization among them for community purposes. Where Jesus is Lord the people do not need a community

church; where he is not Lord, such an organization would be destitute of all religious characteristics and would be nothing more than a club.

Baptists have handfulls of the antidote for the "Community church." It is a challenge to us more directly than to any other body of Christians, because of our outstanding loyalty to the principle of religious liberty. We believe in the freedom of the individual; but that he is free only in Jesus Christ. The voluntary basis of religious profession and practice, which recognizes the right of each soul to worship God according to the dictates of his own conscience, should be held out to men who are swept off their feet by false notions of personal liberty.

Our churches should be more democratic in their constituency. Let there be no distinction or differences made between the churches themselves: let there be no church of the "masses" and another for the "classes." Every church should be composed of the saved individuals in every walk or stratum of society in the community in which it is located: but let the condition for membership be strictly observed at the point of an applicant's experience of saving grace; else the church, of whatever name, would not have a spiritual existence and would become per se "community" in its character.

Wherever there is apparent need for a "down-town" church as distinguished from an "up-town" church, it seems to us that the Kingdom of heaven in that locality is divided against itself! The situation of churches should be strategic and with reference to the convenience of the people whom they should most directly serve, but in them there should be all sorts, varieties, conditions and occupations of men, every one of whom is redeemed by the blood of Jesus Christ and who stands on a level around the Cross. That sort of democracy will forever shut out the invasion of any other kind whatever, because it is true and all else is false.

THE "MINUTE MEN."

Baptists do not believe in the appropriation of public funds for the support of religious or sectarian schools. They do not accept for their own institutions money which has been supplied by the public and placed in the public treasury. In rare instances has it occurred that public money has been applied to Baptist institutions even upon the solicitation of the public which gave it and for the reason that the schools under Baptist control would make to the public ample returns on the funds placed in their hands. But the use of public money for sectarian schools is directly opposed to the principle of separation of church and state, and strikes a body-blow at the free institutions in America. Let every religious body in the land support the "Minute Men" in their effort to secure federal statute making such a thing unlawful in the United States.

May 7, there will be special services at Bethel church, Robertson County Association, when pastor Woodward will conduct the ordination of six new deacons.

**TO PASTORS AND CHURCHES OF THE
WEAKLEY COUNTY BAPTIST
ASSOCIATION.**

We, the Executive Board of Weakley County Baptist Association in session find from the records that the churches of our associations are woefully behind in payment on our pledges to 75 Million Campaign. We take this method of urging all our pastors and churches to exert every effort between this and the last day of April to collect every dollar possible on our pledges. We ought to do this because we are well able to do what we promised and much more. God richly deserves it—and more. The work needs it. We ought to pay it now. We want to urge that this be done—NOW.

E. L. Freeman, Chairman Ex. Board of the Association.

T. N. Hale, Sec'y Ex. Board of the Asso.

HOSPITAL REPORT, FIRST QUARTER.

By M. D. Jeffries.

January, February and March were steadily busy months in the Baptist Memorial Hospital. 1,960 patients were received: By states, 1,299 came from Tennessee, 352 from Mississippi, 254 from Arkansas, and 55 from other States.

Baptist had 497, Methodists 415, Presbyterians 203, Episcopalians 95, Christians 87, Catholics 69, Jews 98, other denominations 28, not recorded 61, no religion 407.

In the charity wards 206 patients were cared for free of charge, 135 from Tennessee, 36 from Arkansas, 24 from Mississippi, and 11 from other States.

Complimentary service was given 31 pastors and their dependents, in accordance with the policy of the hospital. The laboratories made 3,600 examinations of blood, tissues secretions, etc., and the X-ray department handled 510 patients, many of these a large number of times during the the quarter. In the operating rooms the number of cases handled frequently has gone to a score or more per day, one day the number reached 34.

The greatest event of the quarter was the opening of the Hughla Dockery Memorial Home for Nurses on the 20th of February and the dedication on the 16th of March. In the dedicatory exercises, with a full house, Messrs. Dockery, Bethea, Boone and Jennings made talks, and music, instrumental and vocal, was furnished by orchestra and voices in the student body of the Training School.

The hospital is equipping and will open soon an up-to-date Hydro and Electro therapeutic department. There are now some 120 pupils in the school but there is room for others.

WITH WHAT MEASURE YE METE.

By W. L. PICKARD

Baptists of the South profess much. They stoutly claim to stand for the Bible as their "rule of faith and practice." They preach much on "The great Commission." They also "contend earnestly for the faith once for all delivered to the saints." These are

great professions, and, I believe honest and truthful claims.

But just now we have an almost supreme opportunity to measure our own souls before God and man. Our work throughout the world is in a crisis. Will not our giving prove the measure of our love for Christ and our fellow man? Does not great love greatly sacrifice? Would not supreme love in our souls find a way to meet our pledges? Would not the true spirit of sacrifice show our daily living with the Lord's treasury and fill it to overflowing? And would not the reflex blessings far more than repay us for the sacrifice? I believe so, and am so doing. It is a time to practice what we preach.

Suppose we should retrench before we had brought our tithes into the Lord's storehouse? What could we then expect but the blight and the mildew. The vine to cast its fruit before maturity, and the peoples of the earth to scorn us and our claims? For God's promises of blessings become solemn threats and warnings against the disobedient.

There can be no question as to Southern Baptists having tithes enough in their possession to fill the 75 Million treasury. And to spare. With the most of us it is a question of soul-love for our Lord. There are some, of course, who love much and have but little; but there are thousands who have ability to do much. It is a testing time. The Teacher of all Teachers said: "With what measure ye mete it shall be measured to you again."

Wilson, Gray and Love are standing as a crushed Atlas trying to bear a perishing world on their shoulders, and into their ears come the cries of the perishing millions from all the nations of the earth. What will Tennessee Baptists say and do during the next thirty days? What measure shall we mete? And what receive?

WHOSE AUTOMOBILE?

By B. W. SPILMAN

The pastor was quite popular with his people. He had been with the church five or six years. The membership was scattered; some living several miles in the country. Everybody knew that the pastor needed some means of conveyance; walking was good but it was a slow process. And then it was advisable sometimes to visit in a given day persons who lived miles apart. Mrs. Smith was sick; Mrs. Jones had recently lost her brother in a serious accident; Mrs. Blankenship's mother had come to visit her and could remain only a few days, and Mrs. Blankenship had insisted that pastor should call while she was in the home.

It was perfectly evident that pastor needed an automobile. Then the sisters, blessings on them, got busy. It was an easy task to get the money when some one took it upon himself (and it happened in this case to be herself) to get it. And the automobile was, in due time, brought around to the church door one Sunday morning and a fine presentation speech was made and the pastor duly fitted out with a good automobile.

It was a great joy to him and to his people. His usefulness had been increased many

fold; and his range had been extended many miles. Things were running smoothly, so was the automobile. He was deeply grateful to his people. He was moved with emotion almost equal to the good pastor who had not gotten even the slightest hint that he was to have a car. On Sunday morning it was brought to the church door and the whole congregation marched out with him to receive "the present" which was waiting for him outside. When he saw that it was a Ford he lifted up his voice and wept. But our pastor in this article did not weep—his car was not a Ford.

Things ran smoothly until—the gas gave out. Somebody had to buy some more; and the pastor did it. Then came a puncture and other repairs—and the pastor paid for them.

Then something else happened which was rather a jolt than a smooth glide along the way. Another church wanted said pastor. And he went. He took the automobile with him. He had it in his possession only six months before he departed. The church had paid fifteen hundred dollars for it, current money with the merchant.

And to this good day the question of the League of Nations, the Soldier Bonus and the Income Tax are not in it as compared to the question, "Whose automobile was that anyway?"

Does anybody know?

Kinston, N. C.

THREE KINDS OF GIVERS.

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it. Others are good natured. They yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all. Of these the Bible says, "The Lord loveth a cheerful giver."—*The Christian*.

**75 MILLION CAMPAIGN RECEIPTS FROM
TENNESSEE CHURCHES.**

Lloyd T. Wilson, Treasurer.

May, 1921.....	6,661.91
June, 1921.....	11,787.56
July, 1921.....	18,543.86
August, 1921.....	10,367.28
September, 1921.....	16,635.65
October, 1921.....	94,175.85
November, 1921.....	10,775.39
December, 1921.....	23,722.32
January, 1922.....	38,519.69
February, 1922.....	16,615.87
March, 1922.....	33,613.40
Total.....	\$281,418.78
Receipts to this date last year...	367,631.68
Receipts for April last year...	304,546.25

Contributions

WHY TENNESSEE BAPTISTS SHOULD PAY THEIR PLEDGES BY APRIL 30.

By O. F. Huckaba, Huntingdon.

1. Our pledges to the 75 Million Campaign are honest obligations, and are just as binding as any other obligation. I would consider myself dishonest if I should fail to meet my obligations which I owe my fellow man, and I am sure God will look upon me the same way, if I should fail to meet my pledges to the 75 Million Campaign.

2. The crying needs of a perishing world, with all of its sufferings, and calls for the gospel of Jesus Christ should move us to pay our pledges to the campaign.

3. The fact that our Boards have laid out the work of the denomination on a much larger scale, and that, too, by our orders, should lead us to make any kind of sacrifice to pay our pledges.

4. All the prosperity we have comes as a result of God's gracious blessing upon us, and He is looking down upon us and calling upon us to be loyal in this mighty campaign for the ongoing of His kingdom. God grant that we may throw off the shackles of indifference and covetousness, and be loyal to our blessed Lord in this great movement for His glory.

By E. K. Cox, Jackson.

1. We ought to meet them because it will develop in us the New Testament spirit of sacrifice. It would have been easy if times had continued as they were when the pledges were made; it will call for sacrifice now. I have tried to imagine Paul in such an hour. The old hero would have worn patched clothes and made tents till midnight after preaching every day, but his pledges would have been paid.

2. We ought to pay them at this time because it will give us the spirit of confidence for future victories. If we fail now we will be whipped inside, and will tremble and cower every time we think about undertaking a big thing in the future. If we do this we will not fear big things nor hard things any more.

3. We ought to pay them because the sacrifice that it will take will bring the spiritual blessings we so much need. God will honor the spirit that does the hard self-denying thing for his sake. If we want a great revival let us keep faith with God and pay our pledges.

By W. C. Skinner, Columbia.

We should pay our pledges

1. Because it is the Campaign of the King, and we should "Seek first the kingdom of God," and not the things of earth.

2. Because the work most sacred to the heart of our Lord will be jeopardized if we do not.

3. Because it will be pleasing to God. Certainly we should do at all hazards what He wants us to do.

4. Because we will lose self respect and the respect of others if we do not. Who can respect himself and keep the respect of others,

when he refuses to meet an obligation that he deliberately made?

5. Because we can pay them. I have not seen any who subscribed beyond their ability to pay. We can usually do what we want to do. "Where there is a will, there is always a way."

By J. R. Johnson, Maryville.

I believe most of our Baptists are going to pay their pledges to the 75 Million Campaign. But we ought to try to pay up fully by the end of the Convention year.

Because—

We are already behind, and to continue thus is to endanger our final success.

Every cause being aided by the Campaign is in great and immediate need of every cent promised them to date. Not to receive it will mean to stop work already begun, and probably mean the withdrawal and loss of effort in some instances.

Upon our success at this time much of the spirit of the future will depend, both with the people and our Boards. To fail will mean discouragement among our givers, and uncertainty with the Boards as to their undertakings next year.

To go to the very limit of our ability, even beyond our means (having to borrow) is to be assured of God's help to give us the victory. We must all pull together in this undertaking. Some can help make it possible for others to pay up.

Let us pay, because we have promised. Make first the Kingdom of Heaven. None of us are liable to suffer who do this with a worthy motive.

By John T. Oakley, Hartsville.

We should meet our third payments on the 75 Million Campaign for two or more reasons, namely. 1. They were voluntarily made for the promotion of the several objects fostered by the loyal Baptists of the south—missions at home and abroad, the building up and sustaining our institutions of learning, the education, clothing and feeding of the thousands of fatherless and motherless children in our various Orphan Homes, the welfare of the sick and dying who need and must have the service and help of well-equipped hospitals and the comfort and care of worn out, aged and disabled Baptist ministers. 2. While times are close and money scarce we need to remember where there is a will there is a way, and the phenomenal success of all our Conventional enterprises should inspire us onward to ultimate victory. 3. There are a few non-givers and kickers and splitters, who, with the devil, would rejoice to see the 75 Million Dollar Campaign fail. Fail, never. The good thus far accomplished puts the enterprise beyond failure. Let's push it onward and upward. Never in the history of Southern Baptists were such glorious achievements, along all lines, being accomplished than since the 75 Million Campaign was set on foot and may these successes abound more and more as we back the enterprise with the payments of our volunteer subscriptions.

By A. L. Bates, Clarksville.

May, 1919, there was launched the great set move for the ongoing of the Master's kingdom. What has been done in the past three years? In 1920, there were 107,000 saved

and added to the churches, 1920, 208,000, 1921, 256,000. That alone is enough to lead the Baptists to pay. But we have sent more than 200 missionaries to foreign fields in the past two years. Shall we call them home with Baptists holding God's money? No.

Let us see again: What has been done here at home? Sunday schools have grown until many churches have had to enlarge their houses to take care of the work; once a month churches have gone to half-time; and half-time to full churches.

Last, we made the pledge. Shall we say to the churches and the Lord "I will withdraw my support?" No. Let us be true Baptists and pay.

By S. G. Wells, Knoxville.

There are two reasons, I think, why some of us are slow to meet our obligations. The first is for lack of funds. We are forced to that conclusion by our knowledge of general conditions; the second could be waning interest. Every spiritual impulse is borned of inspiration. For a generation we have been accustomed to having great inspirational meetings and under its power our people were moved to action. But since the Campaign we have depended upon the people paying their debts.

I speak of local conditions because I am more familiar with them. We have a few churches in the Knox County Association that over pledged. Under the spell they pledged beyond their ability to pay, going far beyond their quotas. As organizer of the associations I had a feeling at the time that this was true, but I did not have the courage to stop them from pledging. But some of us make the same mistake at the grocery store or at the bank or at the department store. We pledge too high. Why should I pay this pledge, because of whom it is made to; this is not made to a bank or a store, but to God, and He should be our preferred creditor that year. I went to the bank and borrowed money to pay my pledge. I am paying interest on that yet. I may have the same thing to do this year, but I had rather strain my credit with my bank than to break my pledge with the Lord.

By E. H. Greenwell, Ashland City.

"Why Tennessee Baptists should pay their pledges by April 30th."

This is a very serious thought. We are nearing the close of the third year and far behind with our pledges. What shall we do?

Shall we have God's approval of "Faithfulness" or His disapproval?

We MUST pay our pledges by April the 30th.

AS—

- I. We obligated ourselves to do it.
- II. The pledge is to God and not to man.
- III. The progress of God's kingdom depends upon it. Heathens need to know of Christ, workers must be trained, afflicted need medical and surgical attention, weak churches should be strengthened, old worn out ministers looking to us, orphans with outstretched hands await the payment of our pledges.
- IV. God commends FAITHFULNESS, Faithfulness demands our payment, by April 30th.

By C. H. Cosby, Alcoa

If our work is to go on as planned we must have the money. Our own chosen men have laid out the work and given their promises to help and without the money their hands are tied. The Master's command to witness was just as binding in Judea, Samaria and unto the uttermost parts of the earth as it was in Jerusalem. So our duty to pay our pledge to help those out yonder is just as binding on us as the carrying on the local work.

If we pay our taxes and grocery bills, so should we render unto the Lord the things that are His. We should be as loyal to our Master as we are to our neighbor. Shall we let the field where our brethren labor suffer because we fail to pay our pledges when we promised. Let every one pay up by the 30th of April.

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

BROTHER PRESBYTERIAN COMES BACK.

When our good Presbyterian minister left me, standing on the street, I thought he did not look very well satisfied. I was looking in at the store window, and now and then casting a look after him. He had not gone more than a block away, when I saw that he met his Methodist neighbor. And they stopped and engaged in quite an animated conversation. And I was a little agitated, when I saw them turn and come my way. But I am not quick to run. In fact, if you knew me, you would think I would cut a sorry figure running down the sidewalk. So, I just tried to appear deeply interested in the shop window. They came on, and I saw out of the corner of my eye, that they meant to stop where I was standing. And they did. Brother Presbyterian was the first to speak. He said, "I have just been telling my Methodist brother here, about what you had to say about those early disciples. And he thinks you are quite mistaken, and very unchristian to talk so."

"Well, what is the matter with what I said? I was simply saying that those Bible disciples held and practiced the very views which we Baptists hold and practice, today. And since we hold and practice differently, that either Baptists or Presbyterians were not in harmony with the Bible. For things that are not equal to the same thing, cannot be equal to each other. That is so, is it not?"

He turned to his Methodist brother, and said, "Do you see how this Baptist puts things? It is most trying to have to listen to such talk. Now, what do you say?"

The Methodist brother looked sober, and stroked his chin, and after some deliberation, replied, "His logic is all right. Things are not equal to the same thing, unless they are equal to each other. But I do not admit that just because we do not agree with our Baptist brethren, that we are necessarily wrong."

"No," I said, "it does not follow that we

are right, just because we do not agree with either of you. There are several ways to be wrong, you know. And it is possible for any man to be wrong. Now, how can we know who is right?"

M. "Oh, I don't think we need to be such sticklers for minor matters."

P. "And you know that we have our authorities, such as the Shorter Catechism, and the Thirty-nine Articles, and the writings of the fathers."

"Now, you Methodists would accept the Shorter Catechism and the Declaration of Faith, as set forth by the Presbyterians, would you?" I asked.

My Methodist brother seemed a little disappointed at the turn the conversation had taken. So, he replied, "Perhaps we could not quite agree with our dear Presbyterian brethren, for they are mighty good people, and they have some very fine scholars among them."

While the Presbyterian was clearing his throat and getting ready to reply, I thought I might just as well put them to take care of each other. So, I said "How would you Methodist people like to accept the Presbyterian doctrine of Election, and Foreordination, and Effectual Calling, and Final Perseverance of the Saints, and Baptism, representing the outpouring of the Holy Spirit? And what would you say as to Total Depravity?"

He was not ready to give the Presbyterian any advantage, even to down the Baptists. So, he said, "According to our Articles of Religion and Discipline, we could not accept the Presbyterian views of these matters."

And the Presbyterian brother broke in with, "Doesn't the word of God speak of Eternal election from before the foundation of the world, and does it not say that whom he foreknew, them he also called? And does it not say that there is now no condemnation to those who are in Christ Jesus? And does it not say that those whom the Father has given to the Son shall never perish?"

I do not know how much further he would have gone, if he had not been interrupted. But I thought I saw a good place to inject a word, so I asked "Does it not say that those who gladly received the word were baptized, and that they continued in the Apostles' doctrine? And does it not say that as many as were baptized into Christ were baptized into his death, and that we are therefore buried with him in Baptism?"

P. "Oh, there you go, again. Why can't you leave baptism alone for a little while?"

"You were claiming that the Bible says what you contend for. And I say that what I said is in the Bible. Now, if the Bible is authority, why not accept what the Bible says?"

M. "I just do not believe there is any way for us to agree. We might as well agree to agree. Let us each worship God according to the dictates of our own consciences. It does seem too bad that Christian people cannot all agree. As for myself, I am deeply grieved over the situation."

"And yet, you are constantly accusing us Baptists as being the real hindrance to Chris-

tian Union. You could not be a Baptist, could you?"

"What would it take to make one a Baptist?" he asked very earnestly. "Now, that is very easily answered," I said. "Just accept the word of God as the only rule of faith and practice. Repent of sin, and believe on Jesus Christ as your personal Savior, and obey His will as made known in the Bible. Is that a reasonable program? What objection can you have to that?"

"But I am a Methodist preacher, and am pastor of my church, and I have a family to support, and I hold important positions in our church. How could I ever look my Bishop in the face, and how would my brethren think of me, and what would the people say?"

You have left out one thing," I said. "There is one more whose voice ought to be considered. What would God say? Have you considered that? How can you hope to succeed, if you do not have God's approval?"

"There you have touched my heart, and my conscience accuses me. I have known, all the while, that you Baptists have the right of it, in your contention."

"Brother, I believe you are a child of God. Your heart responds to his call for service. You are not altogether happy as you are. If you were free from your Methodist associations and could give yourself wholeheartedly to service, as we Baptists are trying humbly to do, would you not be happier?"

"I really believe I would. And brother," he said to the Presbyterian, "these Baptists are right. They have the Bible on their side. We do wrong to interfere with them. And you know very well that all our opposition to the Baptist position is because we do not feel free from the fault of trying to improve on the Bible plan."

He replied, "I cannot gainsay what you are saying. And as for myself, I mean to quit this opposition to the Baptists. They can hold their ground against all comers. We have known that all the time. If everybody would do as they beg them, the world would be free from all this unseemly division among Christians. It is too bad. Let us ask our Baptist friend here what Christians should do, according to his deepest convictions. He has shown us that he is sincere. We all believe him to be a genuine Christian. He ought to be able to tell us what course to pursue. For it is evident that we are in a very bad way."

M. "Yes, we have tried all sorts of schemes to get them to forsake their contention and unite with us. We thought when we planned the great 'Interchurch World Movement,' we would certainly capture them. It made such an appeal to the imagination, and promised to capture all the world for our Lord. But they showed us that the whole scheme would have been a calamity. Now, some of the Baptists, especially at the North, did go into it."

"Yes, and we got them to pay a large part of the expense. But it will not work. We see that now. We must find some other way. Everybody else has offered his plan, and it does not work. Let us ask the Baptists to lead, and see if we cannot follow. What would you say Adelpheos?"

A. Delphos.

News and Views

Bro. J. B. Williams, superintendent of the Mission of Broadway church, Knoxville, writes that the addition of a Primary Department has been completed and a formal dedication will take place Easter.

The Sunday School Board's Department of organized classes reports for March, Tennessee classes enrolled during the month, Intermediate 12, Senior 10.

Dr. G. H. Crutcher, Professor of Evangelism, of the Baptist Bible Institute, New Orleans, just closed a meeting with Rev. T. J. Furniss, Burkburnett, Texas, in which there were sixty-six additions; fifty-one of them for baptism.

The Wm. Carey Association is advancing splendidly in the Campaign, both for subscriptions to the paper and in the progress of 75 Million Campaign interests. Bro. J. E. Skinner is a great leader—a great servant.

Pastor John T. Oakley, Hartsville, Tenn., writes April 4, that he crossed his 71 milestone on the previous Thursday. Felicitations, and especially since the years sit so lightly on him!

Contributors will please be patient with us. We have matter for publication on our files sufficient to make an extra copy of the paper. This is the rush season for news matter, and friends will understand if their articles are delayed.

We have received an attractive program of the Tenth Annual Bible Conference which is being held this week at Orlinda, Tenn. Pastor T. W. Gayer and his people have provided a splendid feast of good things.

March 31 was the 25th anniversary of Dr. B. W. Spilman's connection with the Sunday School Board. Although still in the prime of life, he is the nestor of Sunday School specialists of the South and one of the foremost anywhere. Long life to him!

The First Baptist Church of Salisbury, N. C., of which Rev. R. L. Lemons is the esteemed pastor, enjoyed a fire on March 26 when every evidence of indebtedness against the church was publicly burned. Congratulations to pastor and people.

Under the enthusiastic leadership of President George J. Burnett, of Tennessee College, there is being put on in the Concord Association a church-to-church canvass in the interest of the 75 Million Campaign. Speakers will tour the district in a thorough effort to reach all the churches.

Dr. O. L. Hailey, Chairman of the Southern Baptist Convention Committee on Order of Business, has suggested a fine hour for

the discussion of the Denominational Paper at the Jacksonville convention next month. Now let the brethren of the press provide such program for the occasion as will be in keeping with the importance of the subject, and may the entire brotherhood experience a genuine revival of interest in this cause.

Dr. Chas. Fox Anderson, the noted physician of Lexington, Ky., who gave up his profession to give himself to the ministry, has entered exangelistic work and has as his singer Mr. Howard Mastin of Niagara Falls, New York. Mr. Martin is a brother of Evangelist T. T. Martin. These two business men have consecrated their lives to this work. They can be reached by addressing them at Blue Mountain, Miss., care Evangelist T. T. Martin. They are open now for engagements for the summer and fall.

From Winchester, Tenn., Pastor Frank Moore writes April 5. "At Cowan where I go twice per month in the afternoons, we will begin revival May 24. I will preach and Mr. and Mrs. Harry Bockman of the Home Board will lead in the music. Had them here last year and they are a fine help. In the month of June we will have meeting here with Dr. Powell of Nashville as the preacher. We expect a great time. Dr. E. C. Thompson of the Bridgeport Baptist College will preach here next Sunday. I will be away to preach commencement sermon of Elora High School. We expect soon to do extensive repairs on both the parsonage and the church. The spiritual condition of our church is good. We are having good congregations and Sunday school is double what it was a year ago."

JACKSONVILLE AND THE CONVENTION.

BY FRANK E. BURKHALTER

With 25 first class hotels at which no Southern Baptist need to be ashamed to register at the disposal of the local entertainment committee at Jacksonville, in which to house the messengers to the approaching session of the Southern Baptist Convention, and scores of good restaurants and cafes, in addition to the hotel dining rooms, there seems to be no doubt but that the convention city will have no problem in caring for all the thousands of Baptists who are expected to attend the convention in May.

The writer enjoyed the privilege of meeting the local committee a few days ago, heard each chairman report on the progress that has been made to date, and was gratified to find all arrangements so complete so far in advance of the meeting of the convention. Some of the members of the committee saw duty in the entertainment of the convention in 1911 and are familiar with what is expected of them, while the city is used to caring for big bodies and knows what needs to be provided on such an occasion. The Baptists have in their membership a number of big business men as well as efficient pastors and capable women, and all of them are co-operating in the task of seeing that the convention messengers are adequately provided for.

Before the messengers leave their homes for Jacksonville they will be sent a room assignment blank, showing the hotel to which they have been assigned, the number and equipment of the room and what the rate is, so there will be no misunderstanding or overcharging. The restaurants and cafes have entered a strict agreement that there will be no overcharging, and the operators of the service cars have signed a contract giving an exceedingly reasonable rate during the convention. The cars will carry printed notices of points of interest about the city and a schedule of rates to and from those points, from which there will be no deviation upwards. Each messenger will be provided with a booklet containing complete information on every point he will need to acquaint himself with.

Through the influence of railway men on the general committee it is hoped to secure an extension of the time limit on the railway tickets by means of which the visitors who care to do so may be able to visit other points of interest in Florida after the convention has adjourned, reduced rates for such trips having been arranged for.

The committees are planning several courtesies for the visitors that have not been provided by other entertaining cities and the indications are that Jacksonville will not only provide ample hotel, restaurant home facilities, an auditorium with a seating capacity of 8,000 and good acoustics and plenty of attractions on the side, but a lot of old-fashioned hospitality of which warm-hearted Baptists are very fond. The city has grown immensely since the Convention met there in 1914, but so have the Baptists. There were about 1,500 Baptists in Jacksonville in 1911, today there are nearly 5,000. Trebling membership in 11 years is not a bad showing.

1922 CONFERENCE ON EVANGELISM AND ENLISTMENT AT FIRST BAPTIST CHURCH, JACKSONVILLE, FLORIDA.

Thursday Morning, May 18th.

- 8:00—Devotional—In charge of Home Board Quartet.
- 8:10—Relation of Evangelism to Stewardship and Missions. Dr. Fred A. Agar.
- 8:35—The Relation of Enlistment to the Missionary Program. Dr. Geo. W. McDaniel.
- 9:00—Announcements.

Friday Morning, May 19th.

- 8:00—Devotional—In charge of Home Board Quartet.
- 8:10—Denominational Evangelism. Dr. L. R. Scarborough.
- 8:35—Church Efficiency. Dr. G. S. Dobbins.

Saturday Morning, May 20th.

- 8:00—Devotional—In charge of Home Board Quartet.
- 8:10—Experiences in Evangelism. Dr. W. W. Hamilton.
- 8:35—Enlisting the Laymen. Dr. J. T. Henderson.

106301

Must Missionaries Come Home?

Can our conscience endure having to live with them if they are recalled? Would not their presence torment us with the recollection that we failed them at a time of crisis, that in an hour of the most dire and universal need everywhere for a Savior, we actually reversed the flow of the evangelizing stream?

In apostolic days, as now missionaries sometimes came home from the field for various reasons—to report progress and declare how graciously God had owned their work, to secure new recruits to meet the enlarging demands of the task, to confirm the faith of the churches which had sent them out. But never did they return at the behest of churches which had wearied of the burden of their support.

What if, in an economic situation similar to ours, the early Christians had recalled their representatives? It is difficult to imagine, but suppose such a passage as Acts 11:27-30, quoted in the left hand column below, read instead like the right hand column:

“And in these days came prophets.***And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world.

“Then the disciples, every man according to his ability, determined to send relief unto the brethren . . . which also they did.”

Then the disciples took counsel together concerning this matter and sent messengers to them that labored in the gospel at Joppa and in Tarsus and in the region of Tyre and Sidon, saying, “Because of the famine that is come upon the world it is too great a burden that we should longer give you sustenance; we therefore give it as our judgment that ye shall no longer proclaim the gospel among the Gentiles, but return to the places whence ye went out.”

Somehow it doesn't sound quite right. It simply wasn't done in the apostolic churches! The recall of missionaries for want of support is a strictly modern procedure, difficult to buttress with scripture.

Must they come home? We are in council now, more than three millions of us Southern Baptists, in these fateful spring days, to reach a conclusion. Shall we write a new and strange chapter for the Acts of the Apostles? Or shall we not rather rewrite the old record:

“ . . . Great dearth throughout all the world. Then the disciples, every man according to his ability, determined to send relief unto the brethren, which also they did.”

Let us learn again the Word of the Lord,
“GO FORWARD.”

THE EXECUTIVE BOARD, TENNESSEE BAPTIST CONVENTION

LLOYD T. WILSON, Corresponding Secretary

Christian Education

Harry Clark, Secretary, Nashville

REPORT OF HARRY CLARK, EDUCATIONAL SECRETARY, TO STATE BAPTIST EXECUTIVE COMMITTEE, MARCH 28, 1922.

Supplementing the report to the State Baptist Convention in November, activities for November include: Pastors' Conferences 1, Schools visited 12, Colleges visited 1, Talks 10, Public School Teachers' Associations 4, Sunday talks 8, Attendance on the Southern Commission on Accredited Schools, Attendance at the Conference of Private Colleges of the State called by Hon. J. B. Brown, State Superintendent of Public Instruction. I wish to call your attention to the new policy of friendliness of the State Department of Education toward denominational colleges. It has sent out circulars asking county school men to get in touch with the privately controlled colleges, to use their professors in county institutes, and to send public school teachers to their summer schools. In thinking over Carson and Newman's summer school plans, I anticipated a difficulty that would have kept work done there from being counted for the renewal of a teacher's certificate. When I took this matter up with Supt. Brown, he construed the ruling of the State Board of Education so as to include Carson and Newman. He has shown a degree of fairness to our schools and colleges for which we should be grateful. Other officials of his staff have favored our mountain mission school at Helena in their efforts to establish vocational training and to get recognition therefor.

For December, only about three weeks could be put in the field owing to the closing of the public schools, but the rest of the time was spent on needed office work, sending out circulars to county high schools and to county superintendents of public instruction and in writing up my page for the Baptist and Reflector for six weeks in advance. I attended the Association of Colleges and Secondary Schools of the Southern States, attended and spoke at the Southern Baptist Education Association, took part in one B. Y. P. U. Training School, 3 Pastors' Conferences, 1 Public School Teachers' Association, visited 2 colleges, 3 schools and made 8 talks on Sunday and 12 other talks.

For January I took part in 1 B. Y. P. U. Training School, 1 Pastors' Conference, spoke at the State Y. M. C. A. Conference for School and College students, spoke 8 times on Sundays and 30 other times, visited 15 schools, 5 colleges, 4 Teachers' Associations, spoke before a Kiwanis Club at Columbia, met with the trustees of Smoky Mountain Academy, spoke at the inauguration of the new president of the University of Chattanooga, went to Birmingham for the organization of the proposed Baptist Accrediting Academy.

For February, I visited the National Junior College Association which met this year at Memphis, spoke in behalf of a bond issue

for a public school, took part in two training schools, 2 Pastors' Conferences, spoke 5 times on Sunday and 33 other times, visited 12 schools and 5 colleges, spoke before a Kiwanis Club, the Southwide Conference of Organized Bible Classes at Mobile, the Memphis meeting of the Sunday School Superintendents of the State, and aided Dr. Zook, the U. S. Bureau of Education Expert on Higher Education in making a survey of the Baptist colleges of Tennessee. His visits at Jefferson City, Murfreesboro, Martin and Jackson were most stimulating and helpful. He made useful suggestions and criticisms.

Counting as accomplished the remaining engagements which I have for March, my work for March will be 9 talks on Sundays, 23 other talks, 2 Public School Teachers' Associations, 2 training schools, 2 colleges visited and 13 schools, 1 Kiwanis Club address, attendance on the Conference of the County Superintendents of Tennessee at the University of Tennessee. We have just had a helpful conference of the four presidents of the Tennessee Baptist colleges and some members of their Boards of Trustees in my office yesterday in which we discussed sympathetically our educational and administrative problems, methods of co-operating, advertising, securing of loan funds, our tuition rates, how to secure aid from the General Education Board (Rockefeller Board), and the report of Dr. Zook. This meeting proved so beneficial that plans have been made for future meetings about four times a year.

I have continued my book review work and the Educational page for the Baptist and Reflector. About 150 invitations for commencement addresses have been received, and I have turned as many of these as possible to apply to our Baptist educators where I found I could not accept the invitations. My full program for April has already been printed in the Baptist and Reflector; and that for May will soon follow.

A BEAUTIFUL LIFE AND A BEAUTIFUL DEED.

BY BEN COX

I refer to the beautiful life of Mrs. Hughla Dockery, and the beautiful and convenient building erected to her memory, by her affectionate husband, for the use of the nurses of the Baptist Memorial Hospital. It was my good fortune to be Mrs. Dockery's pastor for a number of years, and I found her always the same self-sacrificing and kindly disposed Christian woman, always looking for an opportunity to help someone else. I am sure she found in an unusual way the reality of the words of Jesus, "It is more blessed to give than to receive." Hers was a *giving* and therefore a *living* experience.

From the very beginning of the noon prayer meeting at Central church on January 19, 1914 she was an ardent supporter of the movement, and it was mainly through her influence that her husband erected the dining room where free meals are served. Up to this time about 200,000 lunches have been given.

Seven years ago Mrs. Dockery's dear mother was lying at what appeared to be the

point of death. Doctors and others had given her up. Special prayer was made a number of times for her at the meeting and she rallied and then recovered at the age of eighty-three years of age. It was our pleasure to have this mother present at the dedication of the Hughla Dockery Home.

When I visited Mrs. Dockery not long before her death, she told me of her deep interest in the noon prayer meeting, and expressed the wish that the same spirit would be manifest upstairs at the church.

I can think of no more fitting monument that Brother Dockery could have chosen. In the years to come very many will thank God for this practical benevolence.

STUDENTS IN THE LOUISVILLE SEMINARY.

BY SHERWOOD C. BAIN

The majority of Tennesseans in the Southern Baptist Theological Seminary are pastors of churches located in Kentucky, Tennessee, and Indiana. Those doing full-time work are: L. S. Sedberry, in Lewisburg, W. C. Raines, W. R. Seat, G. L. Ridenour, at Kingston, and J. C. Pitt. A. E. Cate is pastor of both a half-time, and a quarter-time church; W. Q. Maer, of a half-time church; and Richard N. Owen of a quarter-time church. Isham L. Wilson, J. W. Moffat, James Neil, C. N. Atchley, W. C. Younce, and S. C. Bain occasionally supply pulpits as the occasion demands. During the summer, some of these men shall replace the vacancies in the pulpits of those who are graduating from the Seminary, and going to other fields. Most of them will be glad to be called upon for work in the home state, for supply preaching, holding revivals, during the summer months, or for regular pastorates in points that are within reach of the Seminary, as many are. Those desiring to communicate with any of the preachers here may do so through Dr. Mullins, or directly, in care of the Seminary.

It is reported that next fall, if present intentions are fulfilled, William R. Hamilton, Jr., of Knoxville, and J. A. McCaleb, of Carson and Newman College, will enter the Seminary.

From 1910 to 1920 the appropriations by the forty-eight states for higher education increased 176 per cent. In addition, many state universities charge tuition. In fact 22.5 per cent of the income received by state universities in 1920 came from student fees. In Tennessee, it was only 6 per cent.

In order that our readers may appreciate how thriftily our Baptist colleges are maintained, compare their carefully handled finances with the average annual expenditure by American colleges of \$365 for each student. Our four Baptist presidents are masters of finance.

WENT ABOUT DOING GOOD:—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4. 23.

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Reflect on These Facts:

- FACT 1.** The Foreign Mission Board was instructed by the Southern Baptist Convention greatly to enlarge its work. It has acted on this instruction, and not without it.
- FACT 2.** The larger program is a glorious success.
- FACT 3.** Notwithstanding the larger program and the extraordinary world conditions, the Foreign Mission Board has kept out of debt.
- FACT 4.** In order to keep out of debt, it has been necessary for the Board to conduct this great enterprise with an exceptionally small office force, practice the severest administrative economy, cut the estimates of the missionaries in amounts which total this year \$1,205,394.00, and leave many of the missionaries discouraged and dissatisfied because the Board did not give what they needed and what they expected.
- FACT 5.** God has given us for the fields a young army of consecrated men and women who cannot do their work without houses to live in and equipment for service. There are fifty more who want to go to the fields, but the Board cannot afford to send them with its present receipts, and they cannot afford to go unless the Board can supply them with homes and implements of service.
- FACT 6.** The 75 Million Campaign was expected to yield 4 Million Dollars a year to Foreign Missions.
- FACT 7.** Last year this Board received \$2,399,392.43, which was \$1,600,607.57 short of the 4 Millions.
- FACT 8.** To date the Board has received 68 8-10% of the amount received for the same period last year.
- FACT 9.** This creates a crisis. Unless Campaign pledges are paid and the Foreign Mission Board receives its share of them, it will, in spite of all economies and cutting of estimates from the fields, be forced into a great debt and great disaster for the work, and this just at the time when God is giving Southern Baptists their greatest opportunity, when their work is most prosperous, and when the things for which they stand and the work which they love will suffer most if their Foreign Mission program is allowed to fail.

Think on These Things

Pray for the heroic courage to do your duty at whatever sacrifice

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tulahoma

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

SUNDAY SCHOOL ATTENDANCE

April 9	
Nashville, First	984
Knoxville, Belle Ave.	901
Memphis, First	875
Chattanooga, First	775
Johnson City, Central	754
Etowah, First	711
Maryville, First	674
Knoxville, Broadway	649
Memphis, Central	639
Memphis, Belleview	596
Jackson, Second	555
Clarksville, First	509
Chattanooga, Tabernacle	506
Memphis, Union Ave.	475
Memphis, Temple	446
Morristown, First	445
Chattanooga, St. Elmo	445
Cleveland, First	427
Knoxville, Lonsdale	425
Chattanooga, Central	418
Knoxville, Euclid Ave.	401
Nashville, Third	395
Erwin, First	373
Rossville	362
Island Home	360
Jefferson City, First	342
Humboldt, First	339
Memphis, La Belle	337
Nashville, Edgefield	333
Nashville, Eastland	325
Chattanooga, East	322
Dyersburg	318
Knoxville, Oakwood	318
Nashville, Immanuel	316
Lenoir City, First	316
Knoxville, Gillespie Ave.	309
Sweetwater	305
Elizabethton	301

Shelby Co.	31	59	90
Sweetwater	5	59	90
Unity	9	61	70
Weakly Co.	1	..	1
Wilson Co.	1	..	1
Total	272	400	672

Total of all awards sent out from the office during the month of March is 1073. This is nearly half as many as we sent out year before last the entire year. This means that we have already sent out this year more than 3,500 awards. Our goal is 10,000 this year and it looks like we will go more than that number.

Humboldt is now at work on the AA-1 Requirements. Mr. Dodson has ordered standards for all departments and classes and everything is being done to meet every requirement in every department. They hope to reach this high goal by January 1, 1923.

West Jackson hopes to reach the AA-1 Standard by the end of the second Quarter of this year. They are a long way toward the goal now and are sending in a lot of awards each week.

A fine class has come in from Dr. Atchley, Lonsdale church. They have had two splendid classes going there during the last month.

The School at Sweetwater reports some results. Mr. Livingston does good work where he goes.

We call especial attention to the announcement of Mr. Westall, Shelbyville, in this issue of the paper calling attention to the Middle Tennessee Convention and urging that those who are coming write to Mr. J. B. Marsh, Shelbyville, telling him when you will arrive so they may be ready with places for entertainment. This is very necessary. In fact they have asked by their directions since they are to entertain us while there. Be sure to come and write ahead telling them when.

The Tullahoma church has so far failed to secure a pastor but they are not idle. Three weeks ago, the men organized a Men's League composed of the men of the Baptist church. They first had a banquet and invited all the men to attend. This was provided by the ladies of the church. At this first meeting they became very much enthused and really organized for active service. They are at work on the finances and also taking care of the regular services in the absence of a pastor. Two laymen hold the services each talking for 10 minutes on a certain subject the two topics being kindred topics. Some of the very best services ever held in the church have been these services conducted by laymen. They are also caring for the prayer meeting. Last Tuesday night Prof. Myers conducted the prayer meeting and those who were present claim that it was the most interesting and helpful they have ever attended in the church. He had several men talk on connected topics and clinched each short message with a song chosen to fit. Prayers were inter-

persed touching upon definite requests or demands for prayer.

The first copy of the little book written by Miss Lucy Cooper, now Mrs. Johnson, has just come to our desk and it is a very helpful study. We are to teach it in the Nashville Training School next week.

Keep in mind the dates for your Sunday school convention and do not fail to go.

The minutes of the State Wide Supts Conference is in our hands but we have been so pressed for space for the last few weeks we have not had room for the minutes in the paper. We hope to print some articles from these minutes sometime real soon.

The East Tennessee Sunday School Convention held its annual session with the Cleveland Baptist church Thursday and Friday of last week. A very fine program and considerable enthusiasm but small attendance. The convention voted to hold its session hereafter in connection with the Blue Conference, at Jefferson City. A full report of this convention will be made next week.

One of the best associational conventions we have attended so far was held at Petersburg Thursday and Friday, April 6-7th. A full report will be given as soon as we can get details.

Don't forget the Middle Tennessee Sunday School Convention, Shelbyville, April 18, 19, 20th. A large delegation is expected. Write the committee if you are coming, so they may be ready for you.

Awards are coming in at the rate of 50 to 60 each day.

The B. Y. P. U.'ers at Spring Creek are observing "Smile" week, April 2-9. They are going to "Pack all their troubles in an old kit bag and Smile, Smile, Smile."

On account of rain and bad roads the attendance is not as large as it might be, but they are doing very good work.

SUGGESTIONS.

Are you working as hard to please the Great Senior Partner in the B. Y. P. U. work as you are working to please the "boss" from whom you draw your salary?

Have groups sit together. Group leading, facing others; keep groups even as to talents and number. Group getting new members does not necessarily keep them but they are put where needed.

Don't Read Parts. One thought spoken is better than a dozen read. Get the message in your heart, then give it to others.

Don't use over seven minutes on quiz and don't always confine that to key verses; have them memorized if you want to, though it is not necessary. Select about seven questions covering entire readings of the week and put snap into it.

START ON TIME, RUN ON TIME, and CLOSE ON TIME.—Miss Alice Biby in the Illinois Baptist.

THE TENNESSEE COLLEGE GLEE CLUB TO SING IN NASHVILLE.

On Friday April the 21st, the Girls' Glee Club, of Tennessee College comes to Nashville under the auspices of the Nashville City B. Y. P. U. This

will be their first appearance in Nashville this season and a real treat is in store for those who attend. The concert will be given at the First Baptist church. Dr. Harry Clark will also speak.

THE SUNDAY SCHOOL BOARD'S VOCATIONAL TRAINING SCHOOL.

The Third Annual Session of the Sunday School Board's Vocational School will begin June 5th, and continue through July 5th, 1922. The school will conduct its work this year as last, at Ward-Belmont school in Nashville, Tenn. The faculty will consist of more than twenty capable, expert and interesting teachers. Among them will be Dr. John R. Sampey and Dr. A. T. Robertson, of Louisville, Ky. The course of instruction will cover Bible Study, Sunday school Psychology, Sunday school Management, Methods of Teaching, B. Y. P. U. Work, and other practical and important subjects for workers in the Sunday school and B. Y. P. U.

We urge all of our young people who feel the need of special training to fit them for better service in their own churches to attend this school, especially if they feel the call of God to dedicate their lives to whole-time service. There will be no tuition charges. Board is very reasonable. Write Dr. P. E. Burroughs, 161 Eighth Avenue, North, Nashville, Tenn.

BACK YOUR PAPER UP.

The Young People and the Baptist and Reflector.

What are you going to do about your paper, young people? To be sure, it needs you: it can live without you but it cannot do well without you. You are the material out of which it must build its ministry to our churches a-down the years. You are the arms with which it reaches a constituency which is as yet undiscovered. You are the silent forces which must be tapped by the information it gives lest you never come into your own nor attain the highest usefulness in the churches. Your enthusiasm and loyalty to Baptists principles and policies will be measured largely by the extent of your information along lines of Baptist faith and achievements. You can help put the paper into homes where it has never gone but where it would be welcomed. You can serve the present generation by your activities and interest in behalf of the paper. Your associates in the Unions will need to be buttressed in their co-operation with you by the doctrinal illumination and educational influences of the Baptist and Reflector. Take it, read it spread it, boost it: and you will serve a worthy cause and acquit yourselves as becometh loyal Baptist young people.

MR. HARRY STRICKLAND'S BROTHER WANTED

Mr. Strickland, of Tunica, Mississippi, was elected president of the Mississippi, State S.S. and BYPU Convention. Mr. Strickland is a brother of Mr. Harry Strickland.

The Baptist Record says of the Mississippi State S.S. and BYPU Convention held recently at Meridian, Miss.—One of the best addresses was by Dr. Harry Clark, Educational

Sunday School Notes

Bollivar leads in Study Course Work. Their Senior Union has 51 members. 51 took the study course and 51 made 100 per cent on examination. How is that for efficiency? Is there a better record in the entire Southern Baptist Convention? If so I would like to hear from them.

The Teacher Training Record for March is as follows:

	Diplomas	Awards	Total
Beulah Asson.	21	5	26
Big Hatchie	7	7	14
Campbell Co.	4	11	15
Central	11	77	88
Concord	2	2	4
Duck River	1	1	2
Ebenezer	12	12	24
Jefferson Co.	1	1	2
Knox Co.	2	2	4
Nashville	21	39	60
Ocoee	35	35	70
Robertson Co.	19	11	30
Salem	2	2	4
Shelby Co.	6	66	72
Sweetwater	1	1	2
Unity	17	17	34
Weakly Co.	26	26	52
Wilson Co.	1	1	2
Total	85	316	401

BYPU Study Course Awards			
	Diplomas	Awards Total	
Beulah	34	24	58
Campbell Co.	26	..	26
Central	12	44	56
Holston	11	..	11
Jefferson Co.	7	..	7
Knox Co.	64	124	190
Ocoee	59	88	147
Robertson Co.	12	..	12

105

Secretary of Tennessee." They had over 900 in attendance this year.

CHATTANOOGA IS LOOKING FORWARD TO THE CONVENTION.

Chattanooga, April 1, 1922.

Chattanooga is looking forward to the State B. Y. P. U. Convention June 14-15-16. We are asking you to think of it, talk of it, and above all pray for it. Let it be the best yet—best in fellowship, best in joy, best in crowning the work for the Master during the next year in the state.

May it so glorify our work and the service rendered by the young people in our state be such, that it will permeate into every home, every church and every community. Chattanooga can do little without your prayers and co-operation. It will take much thinking, much talking and more praying to make it a success. We therefore count on you.

OVER THE STATE.

We are glad to note that the

CROP FIGURES AND THE RUSSIAN FAMINE

By Hoyt R. Porter, Southern Baptist Representative in Russia.....

"If they will only get the seed to me, I will get it into the ground—if I have to scratch it in with these," declared one German colonist, an elderly man, holding up his fingers, to one of the other representatives who was out on a sleigh trip from Saratov, visiting in the interior. And verily it was almost a case of scratching the seed in with his fingers: for he had no animal left to plow with. Out in the famine districts one passes house after house, farm after farm, with never an animal to start the spring plowing—not even a milk cow left. In some cases they have died of starvation; in others, they have been slaughtered for food, or sold to buy "bread"—any sort of grain. And mind you, that does not mean improvidence: it is merely part of the hand-to-hand fight with stalking death. A splendid young Baptist brother, who has come up from Samara reports that in his city soup made from horse's skin is in favor, and whoever finds a dog or a cat is in luck. And whether the animal is alive when found does not matter. But I shall not begin to tell gruesome stories. You are probably reading them in the American dailies by now—perhaps, some that are not true. But when you read one that is hard to believe, you may as well assure yourself that even if it is not true it might be, and that there are things happening that are almost if not quite as bad. It so happens that I have not, up to this time, been to one of the great refugee camps or centers, though I have been almost within walking distance. But I see almost any day people who have seen strange things at their worst, or that occasionally come to one's door begging in the provincial cities, are reminders enough.

But to make concrete to us what has actually happened, let us take a specimen village—typical of thousands all over this vast territory. In Russia, as in most of Europe, the farmers live not on the land they cultivate, but in villages, which may be small or large. To begin with, this particular village had a population of 3,798 "souls." I shall give first the total crop figures for three years, with the amount requisitioned by the Soviet Government. All weights are in pounds (40 "foonts," about 36 pounds), and acreage is in desiatines (2.7 acres).

Year	GRAINS		ALL BREADSTUFFS		REQUISITIONED
	Area Planted	Harvest	Area	Harvest	
1919	1,355	28,000	1,490	37,570	12,000
1920	1,555	8,345	1,734	40,503	5,000
1919	1,0557	213	1,255	2,351	9

It will be interesting to analyze the figures given under "all Breadstuffs" for 1921:

Crop	Area Planted	Area Harvested	Av. Yield Per. Des. Harvested	Total Crop
*Poond's sunflower seed.				
Rye	875	50	3	150
Wheat	167	15 1-2	3 1-2	55
Oats	15	2	4	8
Harsen	53	22	4	88
Sunflowers (for seed)	133	60	10	600
Potatoes	12	9 3-4	150	1,450
Totals	1,255	159 1-4	174 1-2	2,351

Note that less than 13 per cent of the acreage planted was worth harvesting.

Besides crops, let us notice what has happened to the livestock in the meantime. But in studying the figures below, remember that the 1921 figures must still be reduced because of the slaughtering during the winter months by the starving population.

	1919	1920	1921
Horses	1,228	891	437
Cows	582	461	313
Sheep	1,354	1,156	424
Hogs	871	246	58

In addition to the loss of animal motive-power for farming operations, the problem of cultivation is further complicated by the fact that in many cases a large proportion of the farming implements were even sold or bartered for bread. Along with the old-model Singer sewing machines, which one sees everywhere on the "bazaars" or markets, I saw on the bazaar in Pokorvsk, just across the river from Saratov, small steel harrows, etc. The gentleman who related the incident mentioned in the beginning of this article tells of seeing people fashioning rude plows of sticks, for which they had not even an iron plowpoint, and to draw which they had not a single animal left. The motive power? There is but one answer, of course.

Moscow.

Bearden Intermediates are A-1. Miss Ella Cornelia Greene is the Intermediate president.

Mr. John F. Parnell, of the Millington BYPU sends in a list of 16 names of young people finishing the Senior Manual.

The Gillespie Avenue BYPU, of Knoxville, sends in an A-1 report with 100 per cent in giving. Rev. J. K. Smith is the pastor.

Our State President, Mr. Sibley Burnett, spoke before the First church BYPU of Lenor City last Sunday. Mr. Burnett also attended the East Tennessee Sunday School Convention at Cleveland last week.

The Fairview, South Knoxville and Fifth Ave. Unions of Knoxville held Training Schools during this past week.

The Orlinda Tenth Annual Bible Conference program for April 9th to 13th looks very tempting. Some of the speakers on the program are Dr. V. I. Masters, Dr. P. E. Burroughs, Dr. J. E. Hampton and Dr. Harry Clark

NASHVILL CITY B.Y.P.U. TRAINING SCHOOL.

By Lillian Phillips.

The seventh annual City BYPU training school, which was held at the First Baptist church, April 2-7, was the most successful we have ever had. The spirit of cooperation manifested throughout the entire week was such as we have never seen before. There was an average attendance during the week of three hundred. Over two hundred took the examinations.

The Senior BYPU Manual was taught by Mr. O. K. Armstrong, formerly BYPU Secretary for Florida. He is an "O. K." teacher.

The new Intermediate Manual was taught by Miss Eleanor Gardner.

The new Junior Manual was taught by Mr. W. H. Preston.

Dr. W. F. Powell taught "Training in Christian Service." He had the honor of having the largest class in the training school. Heretofore the Senior Manual class has always been the largest.

Rev. J. D. Moore, editor of the B. & R., taught "Training in Church Membership."

Rev. T. W. Gayer, of Orlinda Tenn., had a splendid class in "Training in Bible Study."

The five-minute "Pop" talks each evening by the different members of the faculty were very entertaining and instructive.

Dr. Harry Clark spoke each evening from 7:45 to 8:15 on the theme, "reparing for Life's Work." His addresses were soul-inspiring and uplifting. A large number of the older church members of the city came especially to hear him. Dr. Clark is rendering a great service to the young people of Tennessee, and we were fortunate indeed in being able to secure his services.

The consecration service on Thursday night was the most important of all. This was conducted by Drs. Clark and Powell. At least one hundred young people gave themselves to definite service.

The school closed on Friday night with a delightful social after the most successful session ever held.

Rev. J. A. Riser of Swainsboro, Ga., declines the call to Douglasville, Ga., owing to the earnest insistence of his flock at Swainsboro.

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."

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This beautiful ladies' bar pin is made of Platinum on Green Gold. This makes a wonderfully beautiful combination. It has safety fastener and is in every detail a high class bar pin.

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Let us figure with you on your stained and art glass windows for the new church you are building. By all means you must have the Baptist Emblem on some of your church windows. Think of those beautiful colors of the Baptist Emblem (the World in black; the Cross in red; and the Open Bible in white) on some of the windows of your church. Beautiful. Think of the significance of these colors.

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WOMAN'S MISSIONARY UNION

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

**WOMAN'S MISSIONARY UNION
MIDDLE TENNESSEE
ANNUAL CONVENTION**

First Baptist Church, Shelbyville,
Tennessee, April 17-18, 1922.

Mrs. A. F. Burnley, Columbia, Vice-President; Miss Lucile Inlow, Murfreesboro, Secretary.

Monday Evening, April 17th.

7:30 Devotional—Mrs. W. J. Mahaffey, Superintendent Concord Association.

Council of Workers

Superintendents—Society of officers and other workers. Conducted by Mrs. L. A. McMurray, Superintendent, Nashville Association.

Suggested topics—

1. Co-operation between the Superintendent, Society President and Society Treasurer. Why?
2. The Superintendent in "Woman's Hour" of her Association.
3. To whom should a Superintendent tender her resignation when she can no longer serve?
4. How may the Society Treasurer obtain record of all money contributed by the women of her church?
5. Importance of the Society Treasurer sending quarterly reports to the State Treasurer.
6. On what is the State Corresponding Secretary dependent for record of Associational work? These and other topics relative to W. M. U. work will be opened for discussion.

Tuesday Morning April 18th

- 9:30 Our Hymn.
- 9:35 Devotional—Mrs. Robert Curtis, Superintendent Duck River Association.
- 9:50 Words of Greeting—Mrs. M. L. Allison, President Shelbyville W. M. S. Response.
- 10:00 Recognition of Superintendents—Two minute talk from each. Recognition of Visitors.
- 10:20 Vice-President's Message. Music by local talent.
- 10:35 Round Table—Conducted by Mrs. W. F. Powell, First church, Nashville. Five minute talks by each leader, followed by general discussion. Mission Study in Circles—Led by Mrs. J. E. Winn, Belmont Heights church, Nashville. Personal Service in Circles—Led by Mrs. Tandy Smith, Clarksville. Mission Programs in Circles—Mrs. Roy Holman, Springfield. Bible study in Circles—Led by Mrs. A. J. Casey, Immanuel Church, Nashville. Our Problems—General discussion.

Song—"You"—Words on program.

Imperative Calls of the Hour.

- 11:00 Tithing—Mrs. A. E. Hill, State W. M. U. President.
- 11:30 Evangelism—"Every One, Win One," Miss Ethel Jones, Springfield.
- 11:50 The Past, Present and Future of the \$75,000,000 Campaign—Miss Margaret Buchanan, State W. M. U., Corresponding Secretary.
- 12:15 Appointment of delegates to Southern Baptist Convention. Appointment of committees. Adjournment.

Afternoon Session, April 18th.

- 1:30 Song.
- 1:35 Devotional—Mrs. Lee Robinson, Mt. Pleasant.
- 1:50 Message from our Orphan's Home—Mrs. J. G. Estes.
- 2:10 The preparatory school in the young girl's education—Mrs. A. P. Johnson, Doyle Academy.
- 2:30 The college girl in Y. W. A. and church work—Miss Lucile Inlow, Tennessee College.
- 2:50 The Church's opportunity to train the uneducated—Mrs. C. D. Creasman, Third church, Nashville.
- 3:10 Reports of Committees. Intermission. Exercise by Sunbeam Band, Shelbyville. Song—G. A's, Shelbyville. Playlet—Y. W. A's, Shelbyville. Adjournment.

In the Executive Board meeting for April, Misses Grace Weaver and Cora Moore were elected to do field work during the summer months. These capable young women will be placed on the field as wisely as possible, strengthening the weaker places. The Corresponding Secretary who is to arrange the itineraries for these workers begs for the help of the Vice-Presidents and Associational Superintendents. Please let your requests be known and together we will do our best. The Superintendents especially know the needs of their fields, and plans must be made so as to utilize multiplied that meditation may be every day possible, as waste of time, for it is limited and precious. Write the office please. M. B.

Another correction in White Cross, North Edgefield, Nashville. Six full sheets, one draw sheet. McLemore, Memphis, cash \$1.00; Selmer, cash \$1.00. Total received \$97.34. Some more is needed for freight charges. Please respond, societies that have had no part.

REPORT OF CORRESPONDING SECRETARY, MARCH, 1922

Field Work

Society meetings attended, 3; Talks made 2.

Office Work

News articles prepared, 9; Letters received, 151; Cards received, 31; Letters written, 148; Cards written, 23; Mimeograph letters mailed, 1,113;

Standard of Excellence blanks 991; Certificates issued, 83; Monogram seals for mission study, 117; Post graduate seals, 2; First official seals, 7; Second official seals, 1; Packages mailed, 67.

Containing 16 copies Royal Service; 7 H. and F. Fields; 20 W. M. U. Year books; 11 Treasurer's Record books; 4 Y. W. A. Manuals; 2 R. A.; 6 S. B.; 1 Personal Service; 41 Mission Banks; 98 Fish for S. B.; 1 State and 2 S. B. C. Minutes; 25 Tithing cards; 4 Shipping tags; 100 Year books to Birmingham headquarters; 754 envelopes; 100 campaign blanks; 115 Service cards to colleges and schools; 3,635 Leaflets on Campaign. New societies reported, 1 W. M. S.; 1 R. A.; 1 S. B. B.

YOU

Somebody signed a mission pledge, Testing his purse to utmost edge, Somebody paid it through the year, Brightening the world with Christian cheer, Was that somebody you? Was that somebody you?

Somebody handed cheerfully in Money to help God's cause to win, Somebody kept his promise to pay, Writing each check on schedule day, Was that somebody you? Was that somebody you?

Somebody let the year slip by Heedless of payments piling high, Somebody said, "No more delay, Quickly I'll settle that debt today," Was that somebody you? Was that somebody you?

Somebody's pledge was only a scrap, Paper that had no value, mayhap, Somebody's soul grew shriveled and small,

Falling, he grieved the Lord of all, Was that somebody you? Was that somebody you?

—Anonymous.

Sing to tune of "Somebody Did a Golden Deed."

THE DIXON'S CREEK CHURCH TO BE CONGRATULATED

By John T. Oakley.

The suit filed by the Gospel Mission faction in the Dixon's Creek church some two years ago to get possession of the old brick building against the brethren co-operating with the regular Baptists in their organized work and deny them the use of the house for Sunday School purposes for their children, has been decided in their favor. The church and Sunday School being thus driven out by order of Chancellor R. W. Officer, and sustained by the Court of Civil Appeals have cheerfully submitted to the powers that be, and have resolved to erect immediately a beautiful and commodious church building in a more convenient location. A building committee has been appointed and work will begin at once and pushed to an early completion. These brethren are undismayed and undisturbed and have sympathy of all loyal Baptists and of the public. The Flag and C. B. Massey, prime movers in the suit for the possession of the old church, are now begging and pleading that the regular Baptists come back to them and make acknowledgments and let all be one. That is an

absolute impossibility since the brethren co-operating with the regular organized work of the Baptist brotherhood have been recognized as the true and real Dixon's Creek church, and the faction bringing suit denied a seat in the association to which the church belonged prior to the division. Both factions presented letters to the association and after an investigation the association unanimously seated the regular brethren. The Gospel Mission faction proclaims that they oppose the Baptist Orphan Homes, the Old Ministers Funds, the Sunday School literature of S. B. Convention, the denominational schools, Hospitals, the Baptist papers, Home and Foreign Missions and all work conducted in all the State Baptist Conventions of America and the Southern and Northern Baptist Conventions. Baptists who thus denounce our organized work as fostered by the Baptist Conventions ought not to expect or wish any sort of connection with us but seek their own company and work in harmony with themselves and do some constructive work instead of destructive work.

Brother A. D. Robertson, of Gallatin, is the beloved pastor of the Dixon's Creek Church, and is known and recognized by all true Baptists churches to be a true and loyal minister of the gospel. The brethren and sisters composing the membership are as true and loyal Baptists as can be found anywhere. They are recognized by all regular Baptist churches as orthodox and a true Baptist church which to them is better than ten thousand decisions from civil courts. Civil courts have burned, imprisoned, tortured, banished and drowned thousands of loyal Baptists. This is why Paul said: "Dare any of you, having a matter against another, go to the law before the unjust, and not before the saints" (1 Cor. 6: 1). The winners in the suit have won before the civil courts while the regular brethren rejoice that they have won before the brotherhood. Soon the good brethren will have a house of their own and rejoice to know they are in hearty co-operation with the great Baptist brotherhood and the great Baptist brotherhood will stand by them; and Jesus says: "Fear not little flock" and "I am with thee to the end." God's blessings abide with them and lead the others back to the brotherhood from which they have departed!

JAS. B. CAMBRON
EVANGELISTIC SINGER
MUSIC DIRECTOR AND SOLOIST
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DEACON DUTCHMAN AND GOD'S TITHE.

Vun lone tater out of ten! Vy goatness me, how can a man be mean enough to gif less?



owe him do much, I pelieve I give him 'nother.

ORDINATION SERVICE

By Evangelist R. D. Cecil.

Pastor T. F. Hendon of Dola, Ala. church, well known in Tennessee, has a commodious church building and an excellent people and on Wednesday evening, March 15, the writer and Dr. J. A. Dickinson assisted the pastor in the ordination of Bros. T. H. Payne and W. C. Davis as deacons. Dr. Dickinson preached a unique sermon on, "A Colt Tied Out" Mark 11: 4 and the pastor prayed the prayer and the writer delivered the charge to church and the church gave new deacons their hands pledging support.

Good Service

Rev. Spurgeon Wingo, well known in Tennessee was pastor some eight or ten years ago of one of the churches of Dola and the writer assisted them in a meeting. At that time there were two churches in Dola but they have been united and located in the center of town and have a splendid tarish house and pastorium and doing a fine work.

BOXING THE BOYS

J. F. Halley

Allow me to say that anything sent me for the preachers in Union University will be most thankfully received. Laneview sent a bounteous box sometime ago, which made the boys smile, and I smiled with them. Just now I have a nice box unopened from Milan, also a neat package. If those who contribute to these things could see the joy it brings, they would feel doubly repaid, I'm sure. At one time it seemed that some of the young men would be compelled to leave school. Prof. Savage is responsible for at least one this term and another

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BELMONT HEIGHTS BAPTIST CHURCH

Geo. L. Hale, Pastor

Plans for the Erection of the Building Were Enthusiastically Adopted by the Church in Conference April 5, 1922.

the term before. The S. S. class to which I belong has a fund that has enabled me to tide several over, Brother I. B. Tigret contributing liberally to the fund.

If you have anything for the boys, please send it to 235 East Deaderick, in my care, and I will take great joy in seeing that it is distributed according to individual need, so far as I can find out. I have to go on a "still-hunt" sometimes. Some don't like to make their needs known, but I usually manage to find them out.

THE DOYLE SUNDAY SCHOOL

By G. M. Bussell, Supt.

Doyle Sunday School is growing. We wind up the first quarter with 139 in attendance. The Sunday School seems to have the form of worship not the form of meeting. The classes are getting so large it is necessary to divide them, but we have the teachers that are willing to take the classes and capable of doing the work. I have the largest class of married men and women I have known of to the size of the Sunday School. They come and bring their children instead of saying—Children, run along to Sunday School we don't feel like going this morning. Yet we can beat at what we are doing. We cannot be satisfied until we have done our best.

We are praying that among the ministers we are in touch with the Lord has the right man at the right place and at the right time.

NEW ORLEANS BAPTIST HOSPITAL

By W. W. Hamilton, St. Charles Ave. Baptist Church.

Wonderful things are taking place in New Orleans. Eighty-five thousand dollars have just been contributed by citizens here to purchase the two squares on Napoleon Ave. for a Baptist hospital, and on March 28th formal offer of the site, free of all encumbrances, has been made to our Home Mission Board.

Along with this goes the certified copy of Ordinance No. 6476, which permits the building and operation of the Baptist hospital on the Napoleon Ave. site. This is the location asked for by our Board, and on which agree-

ment was made to build, if donated.

Surely Baptists are about to realize their hopes for this great and important city. We rejoice with our Dr. Gray and our Home Board and the Baptists of the South, that this day has come. It is marvelous that such a subscription and such a site could be secured, and just as much so that a building permit was granted for a Baptist Hospital on Napoleon Ave.

This only adds another great reason why we must do our best for the Home Mission Board. The Board is now about to realize that for which it has been sowing and praying and working and waiting. A Jewish citizen here predicts that we will live to see New Orleans a Baptist city.

Surely the sainted pastors, Isaac Taylor Hinton and N. W. Wilson and D. I. Purser who died of yellow fever here, and the others who have lived and wrought just as nobly, are rejoicing that the Kingdom is coming in New Orleans.

RESOLUTIONS BY LAWRENCE GROVE CHURCH

March 28, 1922.—We the members of Lawrence Grove Baptist Church extend our appreciation and gratitude toward Dr. J. E. Skinner, Dr. Barber, and Mr. Preston for their efficient work with us during the training school at Lawrence Grove Church. (Ebenezer Association.) Sorry our pastor, W. C. Skinner could not be with us on account of illness in the home.

HAM-RAMSEY MEETINGS AT OAKDALE, LA.

By W. H. Horton.

Great revival meetings led by Ham and Ramsay, just closed. More than

1,000 professions and reclamations. There were 434 who united with the Baptist Church and more than 200 others to follow. There will be over 200 additions to the Methodist Church.

M. F. Ham is one of the sanest evangelists in the United States today and brings a message that touches and grips the hearts of the people and no man can describe Ramsay as a song leader. He is in a class all by himself.

All southwest Louisiana feels grateful to God for their coming to Oakdale. During the meeting, the Baptist Sunday School has gone from 600 in membership to 1,042. The latter number being present yesterday.

WARTRACE CHURCH

G. A. Ogle, Pastor.

At our service Sunday we made an appeal for a payment on the seventy-five million pledges, and arranged for a report and offering on Easter Sunday. On that day we arranged for a rally service. W. D. Hudgins and the Educational Secretary, Dr. Clark, will be with us for the day. We also appointed a committee of six good men to have charge of the building of Sunday school rooms, and modernizing the interior of the church building and re-seating with new pews. The work is to be done at once. This is a sweet spirited and live and active body of great men and women.

Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Stuffed or Sunk Drums, Thickened Drums, Hoarseness and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums

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PASTORS' CONFERENCES

NASHVILLE

Grandview: Don Q. Smith, pastor; "Seeking the Individual" and "Is Baptism Essential to Salvation;" 164 in SS, 1 by letter; good BYPU; fine congregations.

Seventh: Edgar W. Barnett, pastor; Dr. J. D. Moore preached morning; evening, "God's Call;" 176 in SS, 24 in BYPU.

Eastland: O. L. Hailey, pastor; Psalm 104 and "Birthrights;" 325 in SS, good BYPU's, 1 by letter.

Belmont Heights: Geo. L. Hale, pastor; "Redemption Through Jesus" and "Time Enough Yet;" 239 in SS, 50 in BYPU, good audiences and splendid interest.

Lockeland: J. C. Milles, pastor; "The Candlepower of Calvary" and "A Backslidden Church;" 227 in SS, 29 in BYPU, 23 in Jr., 15 in Int.

Third: C. D. Creasman, pastor; "Baptist Amplification" and "Myself and Me;" 4 for baptism, 6 baptized, 4 professions, 395 in SS, 35 in BYPU, 56 in Jr., good day.

North Edgefield: A. W. Duncan, pastor; "The Law of the Testimony" and "What is Christianity?" 5 additions, 247 in SS, 71 in BYPU's; revival begins Monday; Rev. James Allen Smith of Bell Ave., Knoxville, Tenn., doing the preaching.

First: W. F. Powell, pastor; "The Battle of the Ages" and "Work and Worship;" 984 in SS, 15 additions, 3 baptized.

Edgefield: W. M. Wood, pastor; "The Baptist Program" and "The Choice of Moses;" 333 in SS, 55 in BYPU, 42 in Jr. BYPU, SS collection \$122.50.

Immanuel: Ryland Knight, pastor; "The Friendly Helper" and "An Eternal Salvation;" 316 in SS, 1 for baptism, 3 by letter.

Centennial: L. P. Royer, pastor; "Our Testimony" and "Covering Sin;" 2 for baptism, 1 by letter, 1 profession, SS and BYPU's good.

Calvary: W. H. Vaughn, pastor; "A Seeking God" and "Consider Our Apostle and High Priest;" 85 in SS, 30 in BYPU.

Park Ave.: A. M. Nicholson, pastor; "75 Million Campaign" and "The Three-fold Deity of Man;" 210 in SS, in BYPU, No. 1, 20; No. 2, 23; Intermediate, 24, Junior, 33.

Grace: T. C. Singleton, pastor; "The Sins of the Disposition" and "Three Nights With Jesus in the Wilderness;" 271 in SS; 16 in BYPU, Jr. No. 1 16, No. 215; 3 conversions at the Florence Crittenden Home.

CHATTANOOGA

East Chattanooga: J. N. Bull, pastor. Morning theme "Separation or Compromise, Which?" Evening Matt. 19:13-30. In SS 322, baptized 1, by letter 1, restored 1, 1 for baptism.

Eastdale: Mr. Pettis, pastor; Morning theme, "Why Join a Church." Evening, "Causes for Backsliding." Just closed a two weeks revival with 50 conversions, 38 additions, 28 candidates for baptism.

Silverdale: J. A. Maples, pastor. Morning theme "The Best Offering

One Can Make." In SS, 87. Good spiritual service.

Rossville: J. B. Tallant, pastor. Morning theme "I Am Ready." Evening "The Christian Standard." In SS, 362.

Central: W. L. Pickard, pastor. Morning theme "The Pleading Christ." Evening "Christ the Only Savior." 418 in SS, 3 baptized, 3 by letter, 43 in BYPU.

Ridgedale: Davis, pastor. Morning theme "God's Call," evening "Judgment for All." Fine BYPU's.

Chamberlain Ave.: Rev. G. T. King, pastor. Morning theme "God's Care and Protection for His Children," evening "Whose Man Am I?" 121 in SS, 4 baptized. One approved for baptism.

Tabernacle: T. W. Calloway, pastor. Morning: "Mission of the Church," evening: "Life." 506 in SS, 73 in Mission SE.

St. Elmo: U. S. Thomas, pastor. splendid day, 445 in SS.

Highland Park: J. B. Phillips, pastor. Morning subject "Christ in the Bethany Home"; evening, "Satan's Stumbling Block in the Road to Heaven." 289 in SS. 4 united with the church by letter. New building now going up rapidly.

North Chattanooga: W. S. Keese, pastor. Pastor preached at both hours. House crowded. Subjects: "How to Have a Strong Church," and "What Wait I For." 12 additions, 22 in SS. Three BYPU's, Senior, Intermediate and Junior.

First Baptist: Jno. W. Inzer, pastor. Morning theme "Your Church and My Church," Evening "Head and Heart." 775 in SS, 4 baptized, 4 by letter. Unusually fine day. Chattanooga Rotary Club attended night services. Pastor in meeting this week at Scottsboro, Ala.

Burning Bush: G. W. McClure, pastor. Morning subject, "Our Indebtedness." Evening "Christian Experiences on Earth." 86 in SS. Excellent unions.

East Lake: W. A. Moffitt, pastor. Pastor preached at both services. "The Baptist Position and the 75 Million Campaign," and "An Unhappy Ending of a Useful Life." Good congregation. One addition, 187 in SS.

Tyner: J. N. Monroe, pastor. Morning subject "Bible Doctrine on Stealing" Ex. 20:18. Evening "A Spring Fountain" John 4:14. 120 in SS. Good BYPU's.

KNOXVILLE

Fountain City: Rev. Neill Acuff, pastor, "Ingratitude" and "The Influence and Power of the Church." In SS, 176.

Third Creek: W. E. Conner, pastor. Preached from Luke 4:18. In SS. 106. No services at night.

Dameron Ave.: C. J. Burnett, pastor, themes Job 17:9, Luke 15 "Lost Sheep." In SS, 50.

Calvary: S. C. Grigsby, pastor. Preaching at both hours by pastor. 139 in SS.

Washington Pike: Preaching by pastor, J. A. Lockhart. "Harvest Men Wanted," and "Humility." 107 in SS. 35 in BYPU.

Inskip: W. M. Thomas, pastor "Open Praise and Public Confession." and

"Satan an Angel of Light." 111 in SS. 25 in BYPU.

Grove City: D. W. Lindsay, pastor. Rev. Tom Sexton preached at the morning hour. pastor preached at night. Subject "A Momentous Question." 245 in SS. Baptized 5, received 3 by letter. Seven approved for baptism, in the past week.

Immanuel: A. R. Pedigo, pastor, "75 Million." and "The Work of Jesus." 237 in SS. one by letter.

Mascot: S. G. Wells, pastor, "Obedience," and "God's Foundation." 225 in SS. 191 in BYPU.

Central of Fountain City: J. C. Shipe, pastor "How to Interest the People in the Lord's Work," and "The Joy of Salvation." 252 in SS. Baptized 3. Splendid congregation.

Lonsdale: W. A. Atchley, pastor. Morning service topic "Preparedness for the Work of the Lord." Preaching at night by Rev. Claud E. Sprague. Special services conducted by Bro. Sprague. A very hopeful opening. 425 in SS. 173 in BYPU.

Gillespie Ave.: J. K. Smith, pastor. "The Design of Baptism," and "An Invitation to Journey to the Land of Promise." 309 in SS. 2 baptized, 78 in BYPU.

Central of Bearden: Robert Humphreys, pastor. Theme "The Prayer Life of the Christian" and "The Condition of Prayer." 48 in BYPU.

Smithwood: Chas. P. Jones, pastor. Theme "The Greatness of John the Baptist," and "Rejecting the Council of God." 154 in SS.

Euclid Ave.: J. W. Wood, pastor. "Requirements to a Happy Life," and "The Greatness of God's Love." 401 in SS. 40 in BYPU. Good day.

Lincoln ark: L. W. Clark, pastor. "Soul Winning," and God Saves and Satisfies." 247 in SS. 42 in BYPU.

Bell Ave: James Allen Smith, pastor. "Paul's Great Committal," and "Are You All In?" 901 in SS. 8 for baptism.

Oakwood: R. E. Grimsley, pastor. "A Changed Character," and "Spectators at the Cross." 318 in SS, 2 by letter, 11 by baptism, 101 in BYPU. 169 Bibles in SS.

MEMPHIS

Rowan Memorial: A. H. Smith, pastor; 188 in SS, 3 good BYPU's; 2 conversions, 2 for baptism, 1 by letter.

Speedway Terrace: Pastor J. O. Hill preached; good attendance; 136 in SS.

Charleston: Pastor O. A. Utley preached at 11 a.m. on "I Sought for a Man," Bro. Tom Hicks spoke at afternoon service.

McLemore Ave: Pastor Furr preached at both hours; 287 in SS.

Prescott Memorial: Pastor Jas. H. Oakley, preached at 11 a.m. on "Business of our King;" no service at night. 151 in SS; 83 in BUPU.

First: Pastor Boone preached; the Lord's Supper observed; 3 by letter; 875 in SS.

Seventh Street: I. N. Strother, pastor; "Choosing a Leader;" splendid musical program at night; 245 in SS; good meeting of young people.

Greenland Heights: Pastor Lovejoy spoke at both hours; good attendance; 33 in SS; 1 by letter, 1 by profession of faith.

Temple: J. Carl McCoy, pastor; "Launch Out Into the Deep" and "The Only Way Out;" 446 in SS; 3 by letter, 2 for baptism; good congregations.

Boulevard: Pastor J. H. Wright

preached at morning hour; Bro. Forwinkle preached night; 1 received by letter, 178 in SS, 3 good BYPU's; pastor began a meeting at Lewisburg.

Highland Heights: Splendid day Sunday, pastor E. F. Curle preached; good congregation; 178 in SS, 3 good BYPU's.

Central Ave.; Pastor W. L. Smith preached both hours; 86 in SS; Bro. W. C. Milton will be with us this week in a training school.

Baptist Hospital: Pastor Jeffries supplied at Oxford, Miss., on Sunday morning.

Merton Ave.: Carl Monroe O'Neal, pastor; "Believe In the Lord your God and so shall ye be established: Believe his prophets so shall ye prosper" and "Resist the Devil and He Will Flee From You;" 196 in SS; about 100 in our three BYPU's; good crowds, great day.

Union Ave.: Pastor H. P. Hurt spoke at both hours; 3 baptized, 1 by letter, 475 in SS.

Bellevue: W. M. Bostick, pastor; "Love of Christ Constraineth Us" and "An Anxious Soul's Inquiry of the Way of Life;" pledges for new church building \$80,000, assuring \$100,000; 596 in SS, 1 baptized, 2 by letter.

La Belle Place: Pastor D. A. Ellis spoke at both hours to very large congregations; 9 additions since last report, 8 by letter, 1 for baptism, 337 in SS, 3 fine BYPU's; begin meeting next Sunday; Bro. O. E. Bryan assisting.

New South Memphis: Pastor Morris. "Things to Think About" and "No Man Careth for My Soul;" good crowds; 4 additions by letter, 81 in SS, fine BYPU's.

Calvary: Pastor conducted services both hours, good audiences and fine interest; 3 by letter and 3 by baptism; 220 in SS; 92 in all the Unions; the City Junior and Intermediate Unions met with Calvary Unions, attendance 382; new officers for the ensuing six months were installed.

Central: Dr. Cox, pastor, preached morning and evening; 3 by letter and 639 in SS.

CLARKSVILLE

Clarksville First: W. C. Reeves, pastor; stirring campaign sermon at morning hour to large congregation; the First Workers, a preparatory sermon for the revival which begins Easter. The pastor will do the preaching in revival. Harry D. Clark of Moody Institute will direct music; 509 in SS. with 151 in Baraca class; 3 BYPU's well attended and growing.

New Providence: A. L. Bates, pastor; "Value of 75 Million Campaign" and "God's Last Pay Day;" good SS and BYPU.

West Fork: G. C. Graber, pastor; "Worship" and "God's Promises;" good BYPU and SS.

Kenwood: Pastor A. L. Bates preached in afternoon on "How to Win Souls;" WMS organized.

Pleasant View: 75 Million rally held in afternoon by Henry Whitfield; Dr. W. C. Reeves, of Clarksville, and G. G. Graber.

Cumberland City: Services both morning and evening.

MISCELLANEOUS.

Brierfield, Ala.—Evangelist R. D. Cecil preached three times Saturday and Sunday to fine congregations.

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Crossville: Pastor W. C. Creasman preached three times. Revival continues with good interest and great congregations; 24 conversions; in SS, 123; BYPU, 58.

Jackson, Second: E. K. Cox, pastor. "Omnipotent Through Christ" and Mt. Sinai, the Mount of Repentance." By letter 1; splendid congregations. In SS, 555.

Smith Springs: C. B. Baker, pastor. "The Model Home" and "The Blind Beggar." Mothers' Day Rally. In Jr. BYPU, 15; Sr. BYPU, 30; by letter, 2. Quarterly meeting of BYPU Assembly of Concord Association will meet with Smith Springs June 10.

Humboldt: E. H. Marriner, pastor. In SS, 337; in BYPU, 73; in prayer meeting, 80.

Elizabethton: J. K. Haynes, pastor, preached at both hours to good crowds. In SS, 301.

Piney Grove, Johnson City: C. C.

L. Ray, pastor. "John 9: 4" and "Phil. 2: 12, 13."

Athens, First: J. Herschel Ponder, pastor. "Church Business" and "Set Your House in Order." In SS, 321; by letter, 5; for baptism, 2.

Etowah: Three great services; revival in progress. Pastor A. F. Mahan preached three times. A great men's meeting in afternoon, about 15 professions and about same at night service. Meeting continues this week. The town seems to be greatly moved. Largest Sunday school we ever had, 711 present; 41 additions to church. by letter, 11; by statement, 1; by baptism, 29; baptized, 11.

Dyersburg: F. J. Harrell, pastor. "Our Opportunity and Responsibility" and "Jesus' Message to the Woman Taken in Adultery." In SS, 318; in BYPU, 96; in Jr. BYPU, 50; by letter, 2; T. E. L. Class, 67; Men's Bible Class, 72.

at Union in the same cause and fairly captivated the folks. Eternity alone will reveal the good these brethren have accomplished.

Kansas City, Mo., is going after the meeting of the Southern Baptist Convention in 1923 with a vim. Invitations are in the hands of the Executive Committee from the ministerial alliance, the chamber of commerce and the Mayor of Kansas City and it is said that the Governor of Missouri will also join the effort. What about the Memphis invitation?

Allen Hill Autry says: "I am proud of my ancestors, and, although some of them in the past might have been hung for their crimes, one thing I can boast of, none of my ancestors were ever hung by the tall. My forefathers were men, not monkeys."

Rev. J. F. Black of Albemarle, N. C. has accepted the call to the care of the church at Berryville, Ark., effective November 1. He entered the ministry at the latter place 35 years ago, along with Dr. F. M. McConnell.

The church at Valliant, Okla., has succeeded in securing the consent of Rev. J. B. Perry of Gilbert, La., to serve them as pastor and he is happy over the prospect.

Dr. W. A. McComb of Baton Rouge, La., is to supply for the First church, New York City, Dr. I. M. Haldeman pastor, the last two Sundays in August and the first two Sundays in September.

The First church, Jackson, Tenn., and Dr. S. E. Tull, the pastor, had last Sunday as their guest Dr. Oscar Haywood of New York City, a former pastor. He preached to throngs of people morning and night and lectured Monday night.

The final outcome of the revival at Oakdale, La., in which Evangelist M. F. Ham of Anchorage, Ky., and singer W. J. Ramsey assisted Rev. W. H. Horton. There was 1,000 conversions and 500 additions to the Baptist church. The pastor says: "Outside of preaching twice yesterday and baptizing 315 people, the pastor had a quiet day. In the baptizing there were 105 women and girls and 210 men and boys." Ham and Ramsey are now in Florence, Ala. in a similar engagement.

Rev. Luther V. Fortenberry was lately ordained to the full work of the ministry by the First church, Baton Rouge, La., Rev. E. Stubblefield preaching the sermon. Bro. Fortenberry has become pastor at Lena, La.

Rev. C. R. Hairfield of Oklahoma City, Okla., has accepted the care of the Manchester church, Los Angeles, Calif., and is now on the field, though his family will remain in Oklahoma City until the close of school.

Dr. D. B. Ray author, editor, debator and fearless gospel preacher, is dead, in addition to physical invalidism his mind has of late years failed. He expired Sunday morning, April 2, and funeral services were held in Trinity church, Oklahoma City. His great books are a perpetual memorial to him.

Evangelist R. L. Estes has just closed a meeting with Dr. J. B. Lawrence of the First church, Shawnee, Okla., and 109 additions have resulted. The church and pastor are happy.

Rev. C. C. Kizer of Aberdeen, Miss., has accepted the care of the First church, Fort Paine, Ala.

Rev. G. B. Smalley, formerly pastor McLemore Avenue church, Memphis, Tenn., has lately accepted the call to Carthage, Miss. He will serve Walnut Grove and Good Hope churches in connection with Carthage.

Davis Memorial church, Jackson, Miss., has called as pastor, for full time, Rev. B. W. Hudson, a student in Mississippi College, Clinton, Miss. He is compelled to give up the pastorate at Learned, Miss.

Rev. J. C. Richardson, student in the Seminary at Louisville, Ky., has been called to the care of the church at Forest, Miss., and accepts.

Dr. W. L. Ball of the First church, Spartanburg, S. C., baptized more than 300 as a result of the recent Billy Sunday revival in that city.

The First church, Waycross, Ga., secures as pastor, Dr. W. H. Rich, who has resigned at Elberton, Ga., to accept the call to the new field.

KNOXVILLE B.Y.P.U.

By Hattie Potts.

Seniors:
The Knox County Senior B.Y.P.U. met at Burlington Tuesday evening. The devotionals were conducted by Burlington B.Y.P.U. and consisted of much special music including a splendid chorus choir. Reports were read from twenty unions out of the membership of twenty-five. Nine A-1 unions were reported. The treasurer read a splendid report showing a goodly balance and all Training schools bills paid.

Mr. Clarence Hammond former vice-president of the Knox County unions and now a student in Carson & Newman college brought the message of the evening on the subject of "Prayer."

Efficiency banner awarded to leadrick avenue No. 1, and the attendance banner to Bearden. "On to Chattanooga" is our slogan until June.

Juniors:
The Junior B.Y.P.U.'s. of Knoxville met at Calvary church on Sunday afternoon. This was one of the greatest meetings of the year and the weather played an important part in making it thus. The devotionals consisted of a play "Carey, the Cobbler" presented by the Juniors of Calvary. This was indeed a treat to us all and prepared our hearts for the message to follow.

Lonsdale Junior Union No. 3 and South Knoxville Intermediate Union were received into the Knox County B. Y. P. U.

The message of the afternoon was given by Rev. W. A. Atchley pastor of Lonsdale on "The Worm at the Core." This was good and was pictured to the Juniors in a beautiful manner using the apples as examples.

Efficiency banner awarded to Calvary B. Y. P. U. attendance banner to Bearden B. Y. P. U.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Evangelist D. P. Montgomery of Greenville, S. C., has been lately holding a revival with the church at Marshfield, Mo., in which there have been 22 additions. He has an open date at present and would be glad to come to Tennessee if the way is open.

A neat, ten-page folder with an attractive cover, is on our desk. It is a prospectus of the Inter-boards Student commission, setting forth the personnel, purpose and plans of that commission. It is the child of the brain of Frank H. Leavell, secretary of the commission, with headquarters in Memphis, Tenn. The commission is interpreted as a combined effort of Southern Baptists to meet adequately the needs of the demonination and of the students in the schools of the south. Frankly, we thought the Baptist education Board of Birmingham was to function in that regard. At least, Bro. Leavell's capably performed duties might well be listed as a department of that Board's work, without extracting funds from the Foreign, Home and Sunday School Boards to maintain a new commissioner.

Rev. O. F. Huckaba of Huntingdon, Tenn., is holding a revival at Dexter, Ky., where he formerly held successful meetings and was the popular pastor.

Western District Association will hold a Fifth Sunday meeting at McDavid's Grove church near Big Sandy, Tenn., beginning April 28. The introductory sermon will be delivered by Rev. J. F. Powers of Paris and the sermon Sunday morning by Rev. Martin Ball of Paris.

Evangelist Paul Montgomery and wife of Williamston, S. C., are closing a month's campaign in West Virginia, and Ohio in which they have been over 300 additions to the churches. Bro. Montgomery has been preaching in most of the meetings. He has just closed at Ironton, Ohio, to go to Irvine Ky.

It will be of great interest to his his friends in Tennessee to know that

under the ministry of Dr. A. E. Booth as pastor of the First Church, Beaumont, Texas, there have been 268 additions since the first of December.

The Fifth Sunday meeting of Beech River Association will meet with Piney Creek church, six miles southeast of Lexington, Tenn., Friday night, April 28, the introductory sermon to be preached by Rev. L. T. Carrington of Darden and the missionary sermon on Sunday by Rev. J. G. Cooper of Buena Vista. Those attending by rail will be met at Lexington and conveyed to the church.

Sad to say, the issue between Drs. L. R. Scarborough and J. Frank Norris, both of Fort Worth, Texas, resolves itself into one of veracity between these two estimable gentlemen. Dr. Scarborough says Norris has been in opposition to the campaign, receiving pedo-baptists without baptism, licensing young preachers and issuing church letters without a vote of his church." Dr. Norris says: "I gave my own personal check for \$1,500 last fall to the Board and we have another check ready. Some people received into the First Baptist church have not been baptized and they are not members until they are, I will deposit in the bank in Fort Worth \$1,000 to his credit, the day he will show me the chapter and verse in the Bible for granting church letters to members in any form, and flatly and unequivocally The First Baptist church does not stand for alien immersion." Miss Jane Hartwell, associate worker in the First church corroborates Dr. Norris, while Dr. Forrest Smith, of Broadway church, Fort Worth, constituted mostly of members deflected from the First church corroborates Dr. Scarborough. Somebody is honestly mistaken.

W. D. Hudgins of Tullahoma made three of his pungent, pithy, powerful addresses in Beech River Association, two at Union Church Saturday and one at Rock Hill Church Sunday in the interest of collections on the campaign. Dr. E. K. Cox of Jackson, made six forceful addresses, one at Darden, two at New Hope, one at Parsons and two

Some Things to Think About

FIRST —

The Relief and Annuity Board has received to March 1st, net, \$139,422.06.

SECOND —

In the same period the year before, the sum collected was \$326,083.59.

THIRD —

The sum collected to March 1st is \$196,661.53 less than what was collected in the same period last year. That is, we lack \$27,619.73 of collecting half of what was collected last year to this time.

FOURTH —

The sum collected to date is only 41% of the amount received for the same period last year, while the Foreign Mission Board has collected, in the same period, 68 8-10% of what was collected last year to March 1st.

FIFTH —

The decrease in collections has compelled the Relief and Annuity Board to retrench in the allowances to her aged and retired preachers, rather than take from the list any already on, or to decline to add new ones whose worth and need made them eligible.

SIXTH —

There is a difference between retrenchment with our Board and with the other Boards. Retrenchment of the other Boards does not entail suffering, privation and want. With us, it means to take bread from the mouths, clothing from the bodies and shoes from the feet of men who have worn themselves out in service.

SEVENTH —

Oh brethren of the states, will you not hear our plea in behalf of those who have finished their course, who are now the helpless wards of the denomination, and who, in their poverty and dependence, are patiently awaiting their day of release?