

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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REVOLUTION A REVELATION.

When Athaliah, the usurping queen, heard the noise of the captains shouting allegiance to Joash, the rightful king of Judah, she came forth shouting, "Treason!" But her yells fell on deaf ears, and the captains formed a line through which she passed to her own execution. The revolution among the people was a revelation to her. Iniquity is blind to its own end; its conceit leads its victim to suppose all is well when the vortex is opening to receive the deluded soul. As is true of an individual so also is it true of people collectively: the despot is unconscious of the silent sentiments of the masses which accumulate strength and volume to the bursting point and finally he finds himself on the apex of an active volcano.

TWO MILLION GIFT OF WEALTHY ARMENIAN.

The American Board of Commissioners for Foreign Missions has recently had placed in its hands the largest single gift for the cause that it has ever received. The donor is an Armenian, Garabed Melkonian, a very wealthy resident of Alexandria, Egypt. He has given \$2,000,000, the sum to be used in founding and maintaining two schools for Armenian girls and one school for Armenian boys, and also for the establishment of a press. All are to be in Cilicia. For a period of from thirty to fifty years the work is to be under the control of the American Board. The only limitation upon the gift is that no socialistic teachings are to be permitted.—*The Presbyterian.*

THE COMMUNITY CHEST.

For the sake of convenience the spirit of local liberality is seeking to pool its beneficence so as to avoid the consideration of a multitude of claims and appeals. Cities are establishing a "Community Chest" to which donors make contributions for civic and social interests locally. It is similar in its purpose to the "Community Foundation" which obtains in several localities. It is all an effort to cope with the problem of community betterment. It will require close supervision, however, to get results which will make for the glory of Christ and the progress of His cause in the hearts of the people, since the auspices are "Community" and are "Christian" only indirectly and only so far as the community is Christian. We insist the churches are the proper agencies for welfare work by Christians who should say to the cripple and helpless exactly what Peter and John said to the lame man at the Temple gate: "In the name of Jesus Christ get up and walk." Let others do it in the name of the community if they so desire.

BAPTISTS AND EASTER.

It is not customary among Baptists to make special observance of Easter as a religious festival. This does not mean that the resurrection of Christ which it celebrates receives less consideration at their hands than it does at the hands of those Christians who do observe it. Every Lord's Day commemorates His resurrection and ought to be so regarded. It is a doctrine so vital that it can not be sufficiently emphasized by one observance a year; and should be strictly and properly set forth every week. For our own part, we could wish that all Christians who make much of Easter would make more of Sunday, the Lord's Day. Let us have an Easter every week.

SUNDAY AFTERNOON.

There's a Something that maketh a palace
Out of four little walls and a prayer;
A Something that seeth a garden
In one little flower that is fair;
That tuneth two hearts to one purpose
And maketh one heart of two;
That smiles when the sky is a gray one
And smiles when the sky is blue.

Without it no garden hath fragrance,
Tho' it holdeth the wide world's blooms;
Without it a palace a prison
With cells for banqueting rooms;
This Something that halloweth sorrow
And stealeth the sting from care;
This Something that maketh a palace
Out of four little walls and a prayer.

British Weekly.

A CHRISTLESS PRAYER

Considerable discussion has arisen regarding the opening prayer by Dr. Abernethy, pastor Calvary Baptist church of Washington, D. C., at the Peace Conference in our Capitol, in which the speaker omitted the name of Christ. It may be that it was thought best by all parties to the prayer that the spirit of Jesus should be shown without the mention of His name; but even that would be plagiarism pure and simple since it meant to withhold credit to whom credit is due. No doubt it belonged to that class of utterances which was attributed by one of the "Hub" dailies to a new preacher who came to town, as the most eloquent prayer ever delivered to a Boston audience. We think the Confucius delegates to the Conference would have had more respect for us if we had been more specific in our prayer; they would have given us credit for being loyal to our God. In the mouth of a Christian a Christless prayer is an essay of what ever value the hearers may place upon it.

LORD IS IT I?

How much ahead is the Kingdom of God because you earn money?

The tithe is not the full expression of stewardship, but its minimum.

Pray and Pay—"Thy Kingdom come, Thy will be done on earth as it is in heaven"—or it won't.

Honest, now are you doing your best?

ARE YOU GIVING THE LORD A TIP? OR A TITHE?—*Selected.*

RELIEF BOARD SITUATION

Our old preachers are involved in the shortage of campaign receipts. Already Tennessee beneficiaries of the Board of Relief and Annuities have receive appropriations in excess of the share for this State, and it will therefore be impossible for the Board to make other appropriations; and it will become necessary to cut some that have been already made. This cause should appeal to us strongly; and the situation should be appreciated by the brethren generally in their application to the Board for relief of a worthy brother, and due allowance made for the Board's inability to comply with requests.

THE VALUE OF A CREED.

The religion of Jesus Christ is life; it is not a matter of creed. It is more than a thing of faith, since it is not faith, but Jesus, that saves. However faith is the condition upon which Jesus saves, and it is fundamental and necessary. Religious belief in all its forms is a vital matter. But the statement of one's beliefs may not be so vital, however needful it may be to him and to others who see as he sees and think as he thinks. To have no creed is to approach the borders of free thought; to be a slave to one is to be ritualistic in the extreme. Both errors should be avoided. The creed is of value as a convenient declaration of faith, as a statement of belief which interprets the doctrines of the Bible in terms which are in common use, which phrases them agreeably to a general understanding. It often serves to clarify the atmosphere from uncertainty as to what a people stand for, both in their own minds and before the eyes of others. It constitutes a common ground for fellowship among God's people, and is a battle cry with which they go forth enthusiastically and unitedly to conquest in His name. The chief caution to be observed is that we distinguish always between the Scriptures and our own statement of what the Scriptures state. While we must be positive in our beliefs, let us never claim infallibility for our understanding and utterance.

Baptist and Reflector

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

EDITORIAL**CHURCH TREASURERS HOLDING MONEY.**

The treasurers of churches are urged to send money contributed for the general causes to Dr. Lloyd T. Wilson, Nashville, Tenn., every month. There are doubtless thousands of dollars in the hands of local church treasurers which ought to have been forwarded before now to the State treasurer so that the money might have been applied at once to the causes for which it was given. Our people are urged to give regularly and systematically and unless treasurers remit regularly and systematically, the givers had as well wait until the treasurer gets ready to remit before they give; since they had better have the use of the money than for the banks to have it, and since the Lord does not receive it until it is applied to his work. Let there be no church treasurer in the land who will assume the responsibility for holding back the Lord's money from the needs of His Kingdom which are pressing harder and which become more regular every day.

AN INQUIRY INTO OUR PRESENT STATUS.

That we are in the midst of a crisis, no one can dispute. And that it has been brought about by our progress is also indisputable. There is evidence of the Lord's hand leading us. There is no room to question His providence nor to lodge any sort of complaint against His administration.

However, as we face a serious shortage of funds with which to meet the issues of the larger development, we wonder if there is not some explanation which lies upon the surface and which involves us in direct responsibility. It can not be amiss for us to inquire, "Why have these things come upon

us?" Why are we not measuring up to the duty of the hour?

It is not because we went forward too rapidly in the Campaign; for the greatest speed attained then was not half fast enough. Nobody was hurt paying or promising. It came as a crest of a wave, to be sure, after which there follows naturally the trough of the sea; but there is too much difference between the present low tide and the normal stage of a legitimate reaction to be accounted for on that ground.

There is a lack of ready money among our people. When the Campaign was on, money was plentiful and people gave it to the Lord with that same ease with which they spent it for themselves. It was not a test of our liberality; as much as we prided ourselves on raising huge sums of money; the fact is we did nothing of the sort. The liberal spirit is one that is visible when money is hard to find, and we can rightly base our kingdom plans on no other sort.

But there are many resources in the hands of our people. They have an abundance of that which gets money, though they may not be able to command cash in large quantities just now. When Gipsy Smith held his meetings in Nashville, the people poured their money into his purse until even he had to call on them to stop. It is mostly a question of a sufficient interest in the thing; how much of deep concern there is for it, and how much of love there is in the heart toward it.

We had as well face the truth; better do so now than later when it will be worse off with us if we do not. We are lacking in a soul-deep consecration to the Lord. There has been too much of what "We have done" and too little of what the Lord can do. We must feel the throb of his Spirit pulsating in our souls, else we will not give to His causes according to our promises. We may appeal to a pledger's loyalty, honesty, fidelity, honor, and all the rest; but unless his heart is warm with the love of God, his purse-strings automatically close up under the pressure of the appeal. It behooves us to fall flat on our faces before the Lord, and wait for the endowment of power, both to do our own duty and to press home to others a sense of their responsibility in this hour. Until the power comes from God, we may work till our hands are palsied and our voices are silent, and we will merely swap one debt for another, and squirm out of one predicament into another.

This increased spirituality must be heaven-born rather than man-made. Perhaps we have sought to increase it for pecuniary or Campaign purposes and advantage. But if so, it has been mechanical, and nothing permanent has been accomplished by it. It is for His sake that we have sought to bring ourselves and our people into closer fellowship with him? Let the matter of getting money from them be a secondary consideration, even in the minds of all our leaders. We have thought too much in terms of finance and not enough in the language of the Spirit who takes the things of Christ and reveals them to men. We must get up to that experience. When power has been given, then will have been settled all questions relative

to "the restoration of the Kingdom," and of the agencies involved in its advancement.

GOD'S PENALTY FOR SIN.

The annihilation of the wicked, a doctrine which holds that "death eternal" means everlasting non-existence after physical death, is dear to its advocates because they recoil from the thought of pain for any cause. It is not meant to magnify the mercy of God which might be thought to consist in providing exemption from suffering for the wicked; since it is uncertain whether annihilation, if it were true, would not be worse punishment than that which is regularly understood to be included in "eternal death."

God said to Adam and Eve, "In the day thou eatest thereof" (the forbidden tree) "thou shalt surely die." They ate, and they died that very day. But death consisted not in immediate extinction but in the immediate processes of decline which would inevitably produce death. It was both physical and moral. It was the sentence of death with execution set for a later date. It involved an unalterable tendency in the body leading to the separation of the soul from the body; and it likewise involved an inherent proclivity of the soul to sin leading to the separation of the soul from God. That was, and is, death: another thing than non-existence.

When the tendency to decay in the body is arrested, as was the case with Enoch and Elijah, the body becomes immortal, translation takes place and the customary death process does not occur although the same result is achieved. In like manner, when the proclivity of the soul to sin is arrested by the Spirit of God, in regenerating power, the soul enters into the life everlasting, a spiritual translation takes place: the death sentence is annulled. In the case of neither the soul nor the body, has any one power to stop the downward tendency: there must be the direct and immediate application of Power outside and above the life that is involved in the sentence of death; else no change can occur.

Eternal life and eternal death are antipodal: one stands over against the other. Any wrong notion about one entails erroneous ideas of the other. Those who believe in total annihilation of the wicked must necessarily think that the saints in heaven will be little more than alive. The Scriptures use the same term in speaking of the duration of both, and hence the eternity of one is exactly the same as that of the other.

But as to the nature and experience of eternal death, no one knows more than what is taught concerning it in the Bible. Even the Scriptures must speak of it in terms with which the minds of men are not familiar and hence can be very easily misunderstood. But it is clear that it is the logical end and fixed result of living in this world in sin which is unchecked, unatoned by the grace of God.

The figure of "hell fire" which is revolting to many is descriptive of a condition in which the lost soul falls at last. It is a figure of speech, but its imagery is not stronger than its meaning. The "gehenna" of the Scriptures sets forth the separation of the

outcast soul from all holy conditions, as of-fal, garbage and refuse of every kind are taken away and burnt. There is evidently the idea of the complete and final separation of the unredeemed soul from the presence of God and His people. But there is nothing in the imagery which teaches total extinction of the soul cast out from the presence of God. Even where refuse is burnt up, ashes are left! But the immaterial spirit, the immortal nature of man, can not be extinguished.

God is love and yet He is a consuming fire. Whether He is the one or the other depends on the attitude of the individual life toward Him. The plant which stands upright before the sun receives life and health from its rays; but if it should be inverted, and its roots become exposed to the sun's heat, it perishes: opposite results being due to different attitudes, not to change in character or nature of the Cause. Judas "went to his own place:" the force of gravity in His own life brought him to his own level finally: it will do that in every case: eternal death is the fruition of an unsaved and hence depraved life: it is the state to which a soul gravitates in accordance with the laws of its own being. Life, like water, seeks its level and will find it soon or late.

God is not austere. He does not will that any should perish but that all should come to Him and live. There is no desire on His part to inflict suffering on his creatures: on the contrary His infinite compassion for lost men moved Him to give His only begotten son to die in man's stead. But God is holy: and those souls which are unholy would be wholly uncomfortable in His presence: the blaze of His glory would be worse on them than the literal fires of hell. "He that is filthy" cannot meet with a more deplorable condition than to be allowed to "be filthy still." But God's mercy is offered; his hands are outstretched; His love is proclaimed: against which men can but hurt themselves by their own indifference and disdain.

Let the doctrine of punishment for sins be sounded out. The wages of sin is death. There is no compromise with sin on God's part. His judgments are swift and sure. His sovereignty is indisputable; let all the world be humble before Him. His plan of salvation is free and effective: let no man disregard it and let none imagine that a disregard of it will be fraught with light penalties.

TENNESSEE COLLEGE NOTES.

The glee club of Tennessee College plans a concert at the First Baptist church of Nashville on Friday night, April 21.

We compliment the faculty of Tennessee College on the large number who attended the meeting of the State College Association, of which President George Burnett was the president. We are glad to see our college recognized by his selection for that honor, and after seeing him preside, we can congratulate him on the excellent way in which he did it. Union University was represented at that meeting by Dean Prince, Hall-Moody by Dr. A. T. Barrett, Carson and Newman by Dean Reece.

DR. SCARBOROUGH IN TENNESSEE

By F. E. Burkhalter.

Did you have biscuit or other white bread for breakfast at your house every morning in the week?

Do you wear good clothes?

Are you able to afford gasoline for your automobile?

Do you eat candy, chew gum, visit the "movies," buy perfume, face paint, silk stockings and jewelry?

Are you still able to smoke and chew your tobacco?

Then you are able to pay your pledge to the Baptist 75 Million Campaign.

This was a vital part of the pungent, stimulating, hopeful and inspiring message which Dr. L. R. Scarborough, chairman of the Conservation Commission, brought the Baptists of Tennessee last week on the occasion of his hurried visit to each section of the state in the interest of the cash round-up for the Campaign.

Indicating the manner in which the Campaign has made good, Dr. Scarborough pointed out that it has made possible the sending out of approximately 200 new missionaries by the Foreign Mission Board, doubling the equipment on the foreign fields, and entering many new countries with the gospel; the enlargement of the Home Mission Board and the various state mission boards through the addition of 700 new workers in the homeland; the strengthening in every way of the majority of the 120 Baptist schools in the South; increased efficiency for the Baptist orphanages and of the hospitals and increasing the number of hospitals from 11 to 23; and doubling both the number of beneficiaries and the amount of the stipends allowed them by the Relief and Annuity Board. In 1918 and 1919, the two most prosperous years in the nation's history, Southern Baptists gave a little more than \$11,000,000 to their general missionary, educational and benevolent work and baptized slightly more than 200,000 people, while in 1920 and 1921, about the most stringent years, economically, the nation has known, Southern Baptists, as a result of the Campaign, gave more than \$30,000,000 to their general missionary, educational and benevolent work and baptized 440,000 new members, establishing a record that has never been equalled by any other denomination.

Carrying out Christ's word will is the immediate duty of Southern Baptists, Dr. Scarborough said, and he appealed to the churches of this state to do all in their power to help extend this program into all the world by making the largest possible cash contributions to the Campaign at this time. Illustrating how people can pay their pledges, if they really have a mind to do so, Dr. Scarborough told of a little country church in the mountains of Arkansas where the members had practically no cash, but they contributed their chickens and when three wagon-loads of fine young chickens were taken into town and sold enough money was realized to pay up the pledge of that church.

Dr. Scarborough entered the state at Memphis, Tuesday, and spoke three times there that day. Wednesday he spent in Nashville, conducting three Campaign meetings. Thursday morning he spoke at Knoxville and Thursday night at Chattanooga. At each service there were representatives of the churches of the surrounding territory as well as in the cities visited by Dr. Scarborough.

The Campaign has made good in both financial and spiritual results, Dr. Scarborough declared, and his visit served to strengthen the spirit of the Baptists of Tennessee and put forward the interests of the Campaign in this state.

READ WHAT THEY SAY.

By J. F. Love, Cor. Secy.

We cannot refrain from passing on to our people three brief quotations from three letters which lie before us as we write. They are but samples of many such letters.

Rev. G. P. Bostick of Pochow, Anhwei, Interior China, writes:

"From now till June we shall have to be cursed and abused on every side because we have to select a certain definite number to help and let thousands of others just as needy starve. So if you have for us the total of \$30,000 or if you can in any way make it so, please wire me the word yes or else wire Treasurer Harris the total amount we may use soon as you receive this, which should be early in April. We can easily then take on an additional number and use up all the money before June most effectively to most needy people. I am rather tired in body and mind, but am going to try to trust Him for daily strength to get me through these next 90 days of stress and strain."

Rev. Hoyt E. Porter of Moscow, Russia, gives the following in a letter:

"The situation is beyond the powers of the human imagination to grasp without seeing a lot of it, much less to describe to others. Even after the acute famine situation is relieved, the work of rebuilding will be colossal."

Rev. Jno. W. Lowe of Tsinan, North China, known and loved by great numbers of Southern Baptists, writes in his distress:

"You have doubtless received our message re Flood Relief. The distress is great and the need for immediate relief is great. Our mission has responded nobly. Moore, Ayers, E. Lide, Jacob, Larson and Connelly have given out most of the \$5,000 which was only a beginning. The people call from their housetops for food and shelter. I know of one missionary, Payne, Eng. Bapt. who is now wading in water and mud up to his neck to get relief to some villages! Payne is certainly God's man for this work. I think Drs. Glass and Bryan will come along soon, also Leonard. Could you not cable us out more money immediately? I know you will do so if possible. You may say to our people that relief work and Washington Conference has convinced all the Chinese that America loves China. There is a marked change of attitude on the part of people already. Thank God!"

Contributions

WHY TENNESSEE BAPTISTS SHOULD PAY THEIR PLEDGES BY APRIL 30.

By W. M. Griffitt, Dayton.

I will pay my 75 Million Campaign pledges, because it is a contract between the Lord and myself, and should I fail to pay it, His cause will be injured to that extent, and I would be a traitor to this trust.

I will pay it because it is right to do so. I made it in good faith, and to dishonor it and refuse to pay it, could not be different from the violation of any other business transaction with a fellow being. I had just as well fleece my groceryman or banker.

In truth it is already paid, for I divided the amount of my annual pledge by 48 Sundays, (not including 5th Sundays) and I ascertained the amount to be paid each Sunday by tithing my salary, whether I get it or not, therefore my tithe is paid just the same, and my pledge as well. I must deal just as fairly with the Lord as with my fellow men. Brethren, where there is a will there is a way. Try it.

By N. S. Jackson, Dickson.

The measure of our love is indicated by our gifts. It is useless for us to say that we love God and the souls of men and not give money, time and service. If we pay into the treasury as He directs in his word we shall have all the funds we need to carry on His work, and we shall have for ourselves great prosperity, material and spiritual.

We can lay no claim to being obedient to our heavenly Father unless we give ourselves, first of all and then all that we have unto Him. If we are not obedient we need not expect His blessing. We shall receive chastening and correction if we yield not ourselves unto His will. Furthermore, if we refuse to hear His word on this matter and turn our ears away from hearing, our prayers will be an abomination unto Him.

We must give the gospel to the world. It is our only hope. The only remedy for the widespread restlessness and strife of today is the gospel. We must keep ourselves free from the deadly pervasive poison of materialism, and give ourselves wholly and zealously to preaching the gospel in all the inhabited earth; otherwise we shall go down eventually.

By John W. Inzer, Chattanooga.

Tennessee is a great state. Ours are a great people. We may be "hard hit"—as we say—but we will not always be—especially if we have faith enough to honor God—in times like these. As certain as God lives He will bless the people who make sacrifices for His cause. With this thought in mind we challenge every pledger—to trust God and make his payments.

Whether it was too much or too little—opportune—or inopportune—"Fat or Lean"—times—we pledged—and we should pay if we possibly can. God has blessed our spirit of zeal and co-operation—our work advances—and our denomination never so challenged

us as now—because of the mighty program we have on. Let us pay now.

After a recent survey, at the request of large financial interests in America—Roger Babson made this brief but astounding report—The Greatest Factor in the Business World is—Religion. The Greatest Security in the Business World is—Religion. The Greatest Danger Sign Ahead in the Business World—is the LACK OF RELIGION—I honestly feel that hundreds of our men—if they could see ten years ahead—would be putting into religion the largest amounts of money that they have ever put before. God is giving them the hint—by opening the doors at home and abroad—as never before—by calling more young men and women to work than can get into the walls of our colleges and schools.—There are world problems—tremendous—just ahead of us—only the Christian religion can overcome. Men you will repent this day—if you do not now put into God's Kingdom the—tithe—and more than the tithe. May God open our eyes and hearts and bank accounts this month—for a mighty victory in Tennessee.

By J. N. Irwin, Missionary.

I. We signed these pledges for the purpose of carrying out a great program and as we believe in answer to a call of God to go forward. If it were the call of God in 1919 it is the call of God today and we should pay, lest we be found fighting against God. The crying needs of the different fields all over the world and the gratifying results that are coming each year we take as evidence that it is God's call.

II. We certainly should be loyal to our Lord who has done everything for us. We must realize that we must meet God and give an account of our stewardship. If we should fail all our work will suffer and the fine impression that we have made upon the world as a great people will be gone.

III. We should be willing out of hearts of love for the causes that are dear to our Lord, Foreign Missions, Home Missions, State Missions, Hospitals, Orphanages, Christian Education and Old Ministers' Relief, to sacrifice in order to pay that all these causes be well supported.

By L. R. Riley, Trezevant.

Brethren, we are being "weighed in the balances," let us not be found wanting. Some say they are in debt, but the first debt we owe is to our Lord. Some say they must provide for their families, but let us give the Lord a chance to help us in taking care of our families.

Some have pledged liberally and are paying what they pledged. This we should do because now is a time for testing our loyalty and for giving him a chance to pour out his blessings upon us.

Others have pledged some but should give more. Many are able at this time to increase their gifts which will help make up for some who cannot do what they would like to do.

Still some have not given or pledged notwithstanding the many open doors and the crying needs of the hour. Thousands of this kind have plenty of money and good homes, automobiles and the pleasures of this life, but are blind to the teachings of Jesus when

he said, "If you love me keep my commandments." He had no reference to the Ten Commandments or Words, but to the carrying his message to the ends of the earth. And the people are not altogether to blame for this condition, for a good layman told me the other day that their pastor preached for three years without saying one word about missions. All that class of Baptists ought to join the "hardshells" where they belong.

By W. G. Mahaffey, Murfreesboro.

Tennessee Baptists should pay their pledges by April 30th.

1. Because our Lord is counting on us. He is expecting that each individual shall do their best. And we have not done our duty until we have done our best. We can not afford to disappoint Him, who owns all that we have and are.

2. Our Brethren are counting on us. I feel for Tennessee to fail, spells failure for the Baptist Denomination. It would also mean that every phase of our work would suffer.

3. Our heroic missionaries, on the foreign fields, are expecting Tennessee Baptists to pay their vows. For to fail to do so would mean for some one to face us at Judgment, and ask why we did not do our best, so they might have known the Christ. Will the blood of the lost be upon you.

By T. Riley Davis, Carthage.

Which is better for Southern Baptists, to make a worthy sacrifice for the work of the Lord and meet our pledges to the 75 Million Campaign, or to fail to do so and thereby sacrifice the Lord's work, and the Lord's workers, and let immortal souls perish because of our failures?

If we make the sacrifice we save the work, and the workers, and multitudes of the lost; we care for more orphans; we minister to more sick and dying; we will educate more young people in our schools; we will care for more old worn out ministers; we will keep all our missionaries on the field, and be able to send out others; and in turn every one who makes this sacrifice will be blessed in his deed.

If we fail all these causes will suffer; the world will suffer; and we will miss and opportunity that we may never have again. Tennessee Baptists must fail. *For every Baptist to make the sacrifice and do heroic giving is the better way.* We will then keep faith with the lost, with the orphan, with the sick, with our young people, with the workers, with ourselves and with the Lord.

By P. W. Carney, Alexandria.

First we ought to pay our pledges as a question of honor, we owe it to our integrity, to our church of our membership and above all to our God.

We should be as conscientious about paying our pledges to God for the 75 Million Campaign as we would be to pay any other obligation, if any thing, more so.

If necessary, we should go to the bank or some where and borrow the money.

We should pay our pledges because the work of the Lord will suffer if we don't.

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I presume that you have seen the notice from Dr. Wm. Lunsford where he has been forced to lessen or reduce the amount which our Relief Board has been giving to our disabled veterans of the Cross.

This was brought about by some one failing to pay their pledges. What is true of the old ministers and their fund will be and is true of every worthy cause which we support.

By failing to pay our pledges we shame ourselves before the world.

By a failure to pay we are likely to invite the chastising hand of God upon us.

One of the most concrete solutions of our entire financial obligations is to adopt tithing as the minimum of our gifts.

Since I expect to write one more article for the present it is sufficient to say that if we couldn't prove (which we can) that tithing is taught in the New Testament, no Christian should let a Jew under law surpass one who enjoys all the benefits of Boundless Grace.

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

IN PROPER PERSON.

A. Delphos bids adieu. He is returning his "magic glasses" and his "audiphone." He does not like to stand in the shadows. While things said do have their individual and intrinsic values, there goes with a personality something that lends distinction to thought. For this reason and others, the Editor of the B. & R. and the Board of Directors have decided that the writers for this "Department" may sign their own proper names to their communications. "A. Delphos" is a diaphonous veil for "A Brother," and so need not be worn any longer. There was no desire to escape the responsibility for what was said, but just to pique curiosity a little, and to allow thoughts to make their own impression. That was the reason for our "pen names. Peter Straightshoulder" is just our good brother C. D. Creasman, and he will continue to write, as I shall. He will sign his name or just his initials as he may wish. I shall sign "O. L. H." and we will go out for service. Send communications intended for this department to the B. & R. marked for "P. D. & Q." Send questions to the one whom you wish to answer. So, dear reader, for I hope that there may be some readers, I greet you and am glad to stand among you in proper person.

O. L. HAILEY.

A CURIOUS QUESTION.

You have often heard it, no doubt. And unless we are able to get people to understand better than we have, so far, you will hear it again. It is this: "Do Baptists believe that a person cannot be saved unless he is immersed?" Or they may change the phraseology, and say that "Baptist believe that no one can be saved without baptism." Just the other day, a very excellent lady, a member of another denomination, and a grad-

uate of one of the most noted colleges of the South, with great sincerity, and manifestly deep earnestness asked that very question. People are constantly making that declaration. And they are good and intelligent people too.

Answer: Baptists do not believe that, and never did. Baptists hold to exactly the opposite view about the matter. They hold the scriptural view, that no one can be properly baptized before he is saved. Baptism is an ordinance commanded to be observed and obeyed by people who are saved. Baptism is not a matter for an unsaved person to have anything to do with, until they have exercised saving faith in Jesus Christ, as a personal Savior. Nor does baptism add anything to salvation for the believer. Baptism is an ordinance commanded by Jesus Christ and the Holy Spirit. But it was not designed as a "saving ordinance." Salvation is bestowed upon a believer, in response to his faith. Baptism is the proper scriptural profession of that faith. Ample scriptures can be readily quoted to show this. "Believe on the Lord Jesus Christ and thou shalt be saved."

There are two necessary conclusions from what has been said. One is that "Baptism does not procure for the individual, any part of his salvation." Unless he is already saved, he has no business with baptism. When he is saved, it becomes his solemn duty to be baptized, according to the commandment of Jesus Christ.

The other is; that no one can properly receive baptism until that one is able to exercise faith and has already done so. Hence it is wholly improper to "Baptize infants." And it is unscriptural to do so. There is not a single scripture that indicates that any body is to baptize infants. The practice is a relic of Romanism, and no people who have not had ecclesiastical connection with Romanism practice infant baptism. And more; there can be shown no reason for infant baptism apart from the theory, or doctrine of baptismal regeneration. If any one thinks otherwise, we shall be glad to hear his reason. Now, if infant baptism is not proper and scriptural it is a great sin to practice it.

O. L. H.

Why the D. P. and Q. Department Said That Martin Luther Played the Fool?

That is a mighty big question to try to answer. It would take a long article to answer it fully. Let me say first that we owe much to him, and fully appreciate his greatness. His fine courage which led him to face the religious bigots of the day, who had power to kill him, and denounce their foolish ecclesiasticism was a thing which was as great as it was rare. It would be difficult to overestimate the blessings of his life to the world.

I cannot write a long article, so I shall say briefly that he simply played the fool in not going all the way from the Catholic organization to the Bible. His principle of reform was: "Retain the customs now in the church which the Scriptures do not condemn." His practice was to retain many doctrines of the Catholics which the Scriptures do condemn. For instance: infant bap-

tism, sprinkling, consubstantiation, candles, vestments, liturgies, baptismal regeneration, etc. How any man who has any degree of intelligence can risk his life to fight for the great doctrine of salvation by grace and then say that salvation is by baptism is a thing that cannot be explained on the basis of intelligence. In other words, Luther, great as he was, just played the fool.

Let me add that perhaps the most foolish thing he ever did was in contending for the union of church and state.

Would it be good for Missionary Baptist churches to practice, as far as possible, the teachings of Dr. Gillon's tract?

Dr. Gillon says, in the tract in question, that Baptists as a rule ought to belong to the church nearest them. I think he is right, but there are many exceptions. If the rule were followed it would be almost impossible to maintain a strong down-town church.

This question gives me an opportunity to state what I think is a good plan for anyone to follow in deciding what church to belong to. It involves three things.

1. Join the church nearest you unless one or the other of the things I am going to state gives you a reason for doing otherwise.

2. Join the church where you can get the most good for your own soul. That sounds selfish, but I seriously believe each one of us has a right to go where we can get the best food for our souls. I don't blame any man for walking past the door of my church if he can find more spirituality somewhere else. We all need all the spirituality we can get, and people are going where it is; and if my church doesn't furnish it we have no right to ask that people come to us when spiritual food is being served some where else.

3. Join the church where you are needed the most and can do the most good. That is the highest motive and perhaps should be the prime motive for joining any church.

The other question on the same line, asked by the same person, involves the question of Baptists going out from the mother church organizing a mission. Indoubtedly that is a wise thing. There is only one difficulty about it, and that is the fact that so often the mission is unwisely located or perhaps not needed at all.

The same brother asks if it is possible for any church under the sun to organize and work 1,000 members.

Two or three things ought to be said in reply. First, it would be a great misfortune if there were no large churches in the Southern Baptist Convention. It is a well-known fact that much of our work is done by large churches, and I do not think it likely that we shall soon find a better way to do our work.

Again, many men, who now belong to large churches, could greatly bless the smaller churches if they would join them. This might be a more effective way to do our work. I don't know.

Again I think it possible for any church to organize and work 1,000 members. It depends upon the pastor and the folks.

I have heretofore written over the nom de plume of Peter Straightshoulder. Since it seems wise to the brethren I hereafter gladly sign my own name or initials.

C. D. CREASMAN.

News and Views

The Thirty-first Anniversary Convention of the Baptist Young People's Union of America will be held in St. Paul, Minnesota, June 28-July 2.

Bro. T. W. Callaway announces the eighth annual Bible Conference to convene in Chattanooga April 23 to May 7. Speakers who are eminent in different denominations will speak.

Bro. T. F. Evans, pastor, states that the Fifth Sunday meeting of the Little Hatchie Association will be held with the Bethlehem church, April 29, 30, with dinner on the ground both days.

Brethren N. T. Smith and C. C. Ferguson were ordained to the deaconate at Macedonia church, near Red Boiling Springs, Tenn., on Friday before the third Lord's day in March, by presbytery of which Bro. M. B. Ramsey was moderator and Bro. V. M. Whitley, secretary.

The Fifth Sunday meeting of the Weakley County Association will be held with the Ralston church, April 29 to 30, Rev. C. H. Felts, pastor. Sunday will be "Home Coming" day for Ralston church.

The Boys Weekly, the Girls Weekly and the Intermediate Counselor are late excellent publications of the Sunday School Board, the first two taking the place of Baptist Boys and Girls, and the latter being a new publication. Every Intermediate teacher should take the Intermediate Counselor.

Bro. J. H. Padfield, pastor, announces that the Fifth Sunday meeting of the Robertson County Association will meet with the Hope-well Baptist church beginning Friday night, April 28 and will continue through Saturday and Sunday.

All who plan to attend the Southern Baptist Convention as delegates from Tennessee should write to Dr. Lloyd T. Wilson, Nashville, for credentials and identification cards by means of which they can get reduced rates over railways and also be enrolled at the convention.

Bro. E. L. Freeman, president, and Bro. T. N. Hale, secretary, announce the sessions of the Weakley County Sunday School Convention which meets with the Bethel church, near Greenfield, Tenn., April 20 to 21. We regret our space does not allow room for the detailed program.

We have very few who ask us to discontinue their subscription to the Baptist and Reflector. Perhaps most of the people who do so are under a financial necessity of doing so. Hence we modestly suggest that brethren who wish to do a good deed can send us any amount of money to be awarded to needy and

worthy cases on subscriptions to the paper. We let the beneficiary know who the benefactor is, and vice versa; with that publicity ceases.

Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, and Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board, announce that the books of their Boards will be open till the night of May 3. This corresponds to the time when Dr. Wilson's books close. Now let us swell the receipts by all the Boards.

The Third Annual Meeting of the Tennessee College Association was held in Nashville, April 13, 14 and 15, attended by representatives of the various colleges in the state. Bro. Geo. J. Burnett was president. There is a fitness of things in his presiding over the "Tennessee College" Association.

Bro. Harry Head writes from Chattanooga, April 10: "Evangelist W. L. Head of the Home Board, has just closed a most successful revival with pastor A. C. Pettitt at Eastdale Baptist church. There were forty conversions, and forty additions to the church, twenty-eight by baptism. Bro. Pettitt has been with us for eight months and he is now beginning to reap a harvest from his fruitful ministry."

Dr. Lloyd T. Wilson desires to say: "The Rev. Edward M. Jeffers of Lake Helen, Fla., will be touring through Tennessee in May and is anxious to get supply work for two Sundays. Pastors who are expecting to attend the Southern Baptist Convention and are desirous of securing a good supply for May 21st or May 28th will do well to correspond with this good brother and engage him for such services."

Bro. J. E. Skinner, who has been making the rounds of the churches in the William Carey Association, reports that he has placed the Baptist and Reflector in every church which he visited; and there were several churches in which there had not been a single subscription. What he has so splendidly done in the William Carey should be done in every Association in the State. A fine example. Who will follow?

Personally the Baptist and Reflector is not party to any controversy between brethren of other States, and we think they are quite competent to manage their own affairs. But since the matter has been mentioned by Bro. Fleetwood Ball, in his notes last week, we wish to say that between Dr. L. R. Scarborough and Dr. J. Frank Norris there is no question in our mind who is "honestly mistaken" and it is not Dr. Scarborough.

Dr. W. M. Wood, pastor of Edgefield church, Nashville, reports a delightful meeting with Brother J. T. Dougherty of Walnut Street Baptist church, Owensboro, Ky. There were 30 additions to the church, 20 backsliders reclaimed and 12 others converted who will unite with the church. Dr. Wood says

the Walnut St. church is a great spiritual power, united in love with her pastor and thoroughly awake to her opportunities.

Southern Railway reports: "Through systematic efforts and whole-hearted co-operation on the part of railway officers and employees, casualties among employees on Southern Railway System have shown a constant decrease month after month, and the result of this effort is reflected in that during February, 1922, there was not a single fatality among employees of the entire system and less than two hundred injuries."

Dr. W. J. Stewart, Box 3, Nashville, Tenn., announces the following side-trip to Cuba following the Southern Baptist Convention: Leave Jacksonville early Monday afternoon, May 22, arrive Havana, Cuba, Tuesday afternoon; two nights and part of three days spent seeing the Island, with an auto trip to Mantanzas giving a fine outlook upon life in the interior of the Island; returning leave Havana, Thursday and arrive Jacksonville Friday afternoon, May 26. Fares on trains, Pullmans, autos, steamship, first-class hotels, all meals, transfers and all trip incidentals amount to \$95.00, two in one Pullman berth; single berths would be \$6.50 more. This is less by nearly half than any previous rate for the same trip. It will be a great opportunity to see many of the Baptist stations on the Island. Inquiries should be addressed to Dr. Stewart.

From Chattanooga, Miss Myrtle Alexander, secretary of the First Baptist church, writes April 14: "Rev. John W. Inzer recently closed a seven days' revival with the Fifth Avenue Baptist church, Knoxville, Tennessee. There were fifty-eight additions. He also conducted a revival of ten days with the First Baptist church, Cedartown, Georgia, and had 128 additions. Dr. Inzer preached the first week and Rev. J. B. Tallent, Rossville, Georgia, closed the meeting.

During the month of March we had eighty-three additions to the First Baptist church, Chattanooga. This week Dr. Inzer is in a five days' meeting with the First Baptist church, Scottsboro, Alabama. He will be with the East Chattanooga Baptist church next week, of which Rev. J. N. Bull is pastor.

Besides several hundred additions to other churches where Dr. Inzer has conducted revivals, we have had more than seven hundred addition to the First Baptist church in the two and a half years of his pastorate."

SUMMER SCHOOL PLANNED AT DOYLE.

It is now time for a lot of our young people to be making their summer school plans, because it would be better for them to go to school in the summer at a cool place than to be idle all of that time. We are therefore interested to know that one of our mountain schools, Doyle Academy, of which Prof. J. L. Muskelley is the efficient principal, will plan to give a summer session in case enough students apply. City boys and girls ought to get out of the city and into the cool highlands. Bad habits are quickly formed in idleness.

An Open Letter to Tennessee Baptists

LLOYD T. WILSON, Corresponding Secretary

In the hope of providing the largest possible cash offerings to the 75 Million Campaign in Tennessee between now and May 3rd, the close of the third year of the Campaign, a program has been projected in this state which looks to the enlistment of 114 key churches in the state to bring the payments on their pledges to 60% of the total amount subscribed by that time. The plan is to induce these churches to put on the best campaign they are capable of to bring their payments up to date, and after everything possible has been done, borrow whatever funds are needed to take care of the pledges of those members who can not bring up their subscriptions at this time, due to the present economic conditions.

One layman in the state has agreed to advance \$10,000 personally to take care of the subscriptions of the brethren and sisters of his congregation who are unable to pay up fully at the present time, and other brethren of smaller means are agreeing gladly to advance smaller amounts. In addition, there are scores of Baptists in Tennessee who can pay more on their subscriptions than is due just now and they are challenged to make advance payments so as to help provide the funds for meeting the emergencies now confronting every department of the organized work of Southern Baptists.

Teams of pastors and laymen are being organized in every section of Tennessee to call on the working forces of the 114 key churches which subscribed the largest amounts to the Campaign at the outset, which have since paid in the largest amounts, and which owe the largest amounts today, and lay the matter before them. It is believed many of the churches visited will not only guarantee the payment of their own subscriptions up to May 1st, but will in turn send representatives to visit other smaller churches in their sections and help them push the interests of the Campaign in their congregations.

President George J. Burnett of Tennessee College, Murfreesboro, is sponsor for such a program of enlistment and when he laid the matter before the administrative committee of the Executive Board he was named a member of a committee, along with Dr. Harry Clark, educational secretary, and the writer, to inaugurate the plan in the various sections of the state.

East Tennessee, by reason of its largest subscription to the Campaign, was visited first and enthusiastically adopted the program and has it well under way. On Thursday of last week about 50 pastors and laymen of Middle Tennessee met the committee in Nashville, to organize the work in that section, and the first churches were visited Friday night, while the program was projected in West Tennessee in a visit to the churches at Jackson Saturday night and at a conference with pastors and laymen of that section of the state at Memphis Monday morning.

This offers an unexcelled opportunity for our Baptist churches of Tennessee to not only do their own duty to the general missionary, educational and benevolent work of our organized Baptist forces in their time of need by providing the largest possible sum of cash, but to go out to other churches around them and assist them in putting over the program in their congregations also. Our men and women of means can render a large Kingdom service and find genuine joy as well in making advance payments on their own subscriptions and then advancing or helping borrow sums to take care of the subscriptions of their less fortunate brethren and sisters until such time as the financial condition has improved and all have had opportunity to pay up.

MEETING OF THE BOARD OF TRUSTEES OF CARSON-NEWMAN COLLEGE.

O. E. Sams, President.

On April 6 the Board of Trustees of Carson-Newman College met in annual session. Twenty-four of the members were present and spent the entire day in listening to reports and planning for another year. President Sam's report disclosed some interesting information. 374 students have been enrolled, with the largest attendance in the College Department of any year in the history of the institution. It showed that the debt of \$127,000.00 had been reduced to \$72,000.00 in two years. Another interesting disclosure was in regard to current expenses. Two years ago there was a deficit of \$16,000.00, while last year it ran something over \$12,000.00. President Sams is hoping that the fiscal year will close June 30, this year without any deficit.

Dr. J. Pike Powers, the cultured, consecrated Nestor of East Tennessee Baptist preachers, resigned as president of the Board of Trustees after serving faithfully and efficiently for nearly 33 years. Mr. Cecil H. Baker, of Knoxville, himself an educator and financier was elected in his place. Mr. Baker's interest in the institution will lead him to give a great deal of time to the carrying out of plans already inaugurated.

The Executive Committee was authorized to go forward in the work of building the home for the president made possible by the generous gift of \$5,000.00 from Dr. J. Pike Powers.

The Trustees have a vision of the possibilities before Carson-Newman College. The strategic location and large constituency lead members of the Board to feel that there is a unique work to be done by this school and it seems to be the sentiment of all present to throw their entire efforts into the realization of their ideal just as soon as the financial condition of the country has improved.

With practically the entire faculty of old teachers, Carson-Newman faces the next school year with bright prospects and buoyant hopes.

RIDGECREST CONFERENCES.

June 11-September 10, 1922.

The following conferences will be held at the Southern Baptist Assembly, at Ridgecrest, N. C., and in addition to these conferences many prominent speakers will deliver special addresses:

1. Summer School of Theology, June 11-August 6.
 - (1) First Term, June 11-July 8.
 - (2) Second Term, July 9-August 6.
2. Mountain School Faculties, June 14- June 16.
3. Stewardship of Life, June 18-June 24.
4. Training School for Christian workers, July 11-August 18.
 - (1) First Term, July 11-July 21.
 - (2) Second Term, July 25-August 4.
 - (3) Third Term, August 8-August 18.
5. Southern Baptist Bible Conference, Au-

gust 1-August 15.

- (1) First Term, August 1-August 7.
- (2) Second Term, August 8-August 15.
6. Denominational Ministries, August 16-August 28.
7. Rural Life Problems, August 29-August 31.
8. Song Leaders Conference, September 1-September 10.

SELLING DATES.

Special rates of 11-2 fare for the round trip have been secured on the identification certificate plan. Those who desire this rate must secure before purchase of ticket a card from the undersigned secretary. This may be had for the asking. The following are the dates for the selling of these tickets:

June 8, 9, 13, 14, 16, 17.

July 6, 7, 8, 10, 12, 21, 22, 24, 31.

August 1, 5, 7, 8, 14, 15, 16, 28, 29, 30, 31.

September 1st.

For information address the secretary at 1214 Jefferson County Bldg., Birmingham, Ala., until June 1st, after that at Ridgecrest, N. C.

ALBERT R. BOND,
Secretary.

THE FUNDAMENTALS IN BIG THINGS FOR GOD.

By L. R. Scarborough.

Christ says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the father." This is John 14:12. Isaiah says, "Concerning the work of my hands command ye me," Isaiah 45:11. God says in Jeremiah 33:3, "Call unto me and I am answering thee, and will show thee great and difficult things, things which thou knowest not."

These scriptures are God's challenge to the highest and biggest in His people to perform the largest possible tasks for Him. In John the 14th chapter Christ clearly sets out the fundamentals involved in accomplishing the greatest things for God.

Some Observations.

A study of the history of God's Kingdom will bring out the following facts:

1. *The nature of a Christian being a child of God demands the extraordinary in character and performance.*
2. *Miraculous things have marked God's people in all ages and their heroes have been men and women of extraordinary performances.*
3. *History shows that the miraculous is most evident when God's people are nearest to God and closest under His leadership.*
4. *Attempting and accomplishing great tasks and difficult feats have always greatly united and strengthened God's people.*
5. *God's plan has always been to attach His wonderful power to the weakness of men to show forth His majesty.*
6. *God's loudest calls have been to hardships, difficulties, and great tasks.* He called Abraham to build a nation, Moses to break the shackles of slavery and lead an impossible expedition, and so on.
7. *God's promises are challenging to faith and to the miraculous, Isaiah 45:11, Jeremiah 33:3, Daniel 11:32.* The word

"great" is used a thousand times in the Bible.

8. *God's richest rewards are given to the heroic and miracle-working; and His severest chastisements are put on the shrinking, the delinquent, and the cowardly.*

With these outstanding facts developed in the history of God's people and revealed in His Word, God's people should not hesitate to undertake the impossible for His glory.

Fundamentals in Great Performances.

The following are some of the great primal, basal fundamentals necessary for the accomplishment of large things for Christ and His Kingdom, and they will all be found in the 14th chapter of John, set out by our Savior.

1. *A dauntless faith.* "They that believe in me shall do greater things." Faith gives boldness in initiation and courage in launching out and persistent patience in continuing in the service of God.

2. *Conquering prayer.* I am not speaking of a mild petition, but of important beseechments, soul-moving prayer that prays the difficulty through and conquers through God's power.

3. *An unshakeable love-loyalty.* Christ says, "If you love me you will keep my commandments." This means a love-loyalty for His person, for His word, and for His work.

4. *Self-surrendering obedience, issuing out of this love-loyalty.* This means obedience to all Christ's commands and to the slightest intimation of His divine will wrought through His word, the indwelling Spirit, and the sensitive conscience.

5. *An uncritical co-operancy, based on the New Testament principle of voluntariness.* Men can not do their best in big things for Jesus Christ if they have a critical mind or live in a critical atmosphere; and down to the bottom of their souls they must have a co-operant spirit, easily pliable to the will of God and adjustable to His program.

6. *An unselfish spirit of costly sacrifice.* Self must be in the back-ground if any great work for God is permanently constructive. A mushroom work may be built around self, but not a durable, constructive work of God. And it must be based on a willingness to endure costly sacrifices—I am not speaking of mere slight inconveniences, but I am speaking in terms of Gethsemanes and Calvaries—these costly sacrifices. I mean the principle that puts Christ's affairs first and takes care of His work at any cost.

7. *An abounding spirit of evangelism.* At the bottom of God's big tasks lies compassion for a lost world.

8. *A divine enduing fulfillment by the Holy Spirit.* A man mastered by God's Spirit, filled with His power, endued with His heavenly dynamic, can do "exploits" marvelous and wondrous for God.

These principles and fundamentals in the hearts of Southern Baptists at this crucial time in the progress of their great forward movement will guarantee a continued success. May all Southern Baptists at this time accept Christ's challenging promises in John 14:12, Jeremiah 33:3, Isaiah 45:11, Daniel 11:32, and put into practice the above mentioned fundamentals in the accomplishment of the great task to which we are called at this season.

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 16

Nashville, First	1158
Knoxville, Bell Ave.	1108
Memphis, First	832
Memphis, Central	817
Clarksville, First	815
Johnson City, Central	801
Etowah, First	716
Chattanooga, First	703
Maryville, First	675
Knoxville, Fifth Ave.	649
Knoxville, Dederick Ave.	612
Jackson, Second	603
Knoxville, Broadway	578
Memphis, Bellview	550
Chattanooga, St. Elmo	503
Chattanooga, Tabernacle	475
Nashville, Third	454
Memphis, Temple	452
Nashville, Immanuel	418
Morristown, First	410
Nashville, Edgefield	408
Chattanooga, Avondale	400
Knoxville, Island Home	380
Erwin, First	375
Nashville, Eastland	371
Chattanooga, Central	368
Rossville	356
Sweetwater	351
Chattanooga, Red Bank	350
Knoxville, Oakwood	333
Humboldt, First	329
Nashville, Lockland	324
Elizabethton	315
Knoxville, South	315
Nashville, Belmont Heights	315
Memphis, LaBelle Place	310
Memphis, McLemore Ave.	310
Chattanooga, East	306
Lafollette	304
Dyersburg	302
Athens, First	302

SUNDAY SCHOOL NOTES

The West Tennessee Sunday School Convention held its regular annual session with the Trenton Baptist Church, April 12 to 14th. More than 300 out of town delegates were present and the house crowded with the interested listeners all the time from the start to the finish.

Altogether this has been the greatest session ever held of this convention and no indication of alet up anywhere along the line. The associational superintendents all reported definite work done and some of them were real reports. Most of the associations are being organized and regular conventions being held. Weakley county especially showed great growth during the past year as did Central and others.

The addresses were the very best and everybody on the program were present with three exceptions. The message of Miss Williams and Mr. Byrd were especially appreciated by those present. Mr. Boyd came from a sick bed where he had been confined for fifteen days with flu, direct to this convention and while he was hardly able to stand on his feet he made two of the outstanding addresses of the convention and his faithfulness to keep his engagement was a real lesson to all.

Mr. J. T. Warren was re-elected president with Rev. G. T. Mayo, vice.

Mr. Ball, of course, was elected secretary and it is he that has done so much to make this a great success.

This convention refused to combine its sessions with the Bible Conference as did East Tennessee. Too much is being done to experiment with the other plan.

The schools are growing all over the state now in numbers and interest. Many are at work on the New Standard and soon we hope to have 100 Standard schools in Tennessee.

The Tennessee State Encampment to be held again at Murfreesboro is the great meeting for the entire year. Let everybody get ready to spend their vacation at this encampment. It is hoped that the BYPU State Convention will take this encampment over as their activity and foster the work done there as they do in other states. This will be presented to the convention in their regular session at Chattanooga in June. The program has been partly arranged and some of the best workers in the state and other states will be on this program. No one can afford to miss this ten days of training and good time.

The encampment will begin on July 11th and close July 21st. Running ten days and giving ten hours to all the studies and only one hour each day.

The mornings will be given over to Study Classes and Bible Study. The first hour each morning will be Sunday School Hour, the second BYPU and the third will be given to WMU, Men's League and Bible Conferences. The noon hour will be led by Dr. W. J. McGlothlin in a series of Bible studies. The afternoons will be given to recreation and a general good time. The devotional hour will be held on the campus at sunset and the evenings to a great inspirational song service and lecture. Some of our best men will have these evening hours. We name a few who will appear on this program as follows: Dr. McGlothlin, Dr. W. F. Powell, Dr. F. F. Brown, Dr. J. W. Inzer, Dr. W. L. Pickard, Dr. E. F. Wright, Dr. L. M. Roper, Dr. O. E. Sams, D. N. Livingston, Miss Bess Acree, C. S. Leavell, W. C. Milton, E. A. Cox, Harry Clark, L. T. Wilson, W. D. Hudgins, Dr. A. U. Boone and others.

Beulah Association has just held a successful convention and has grouped the churches for real Sunday school and BYPU work over, the association. We hope to see something done in Beulah now since we are getting down to business.

We are depending upon our Sunday school workers to do their part in the round up of the 75 Million Campaign. Be sure that you pay your own pledge and then help to get others to do the same thing. Do not delay this matter and miss no one. This is the time to get everybody busy. A fine time for the vice presidents and treasures of the organized classes to show what can be done by the Sen-

iors and Adults through class organization.

Many are asking about the Associational Organization and we print below the Standard of Excellence for an Associational Organization which sets forth the work of the Associational organization.

Standard of Excellence for a Baptist Sunday School Association. Requirements

1. Membership. Representatives from Baptist churches of a particular association.
2. Officers. A Superintendent for the entire association, a Secretary, Treasurer, and as many Group Superintendents as there are groups of churches.
3. Constitution. Setting forth the plan and purpose of the organization.
4. Attendance. At least one-half the churches sending messengers to the Institute.
5. Co-operation. The association with the larger convention or state organization and following the general plan of work.
6. Meetings. One annual Institute for the entire association, and at least one meeting for each group every year.
7. Schools. One in every Baptist Church in the association.
8. Literature. Every school using Baptist literature.
9. Giving. Each school giving to the support of our Baptist State Sunday School work.
10. Reports. Each school reporting through the associational officers each year, using the blank sent out from the state office.

Bringing About the Organization

Probably the best way to bring about this organization would be to distribute literature setting forth the plan and purpose of the organization in all the schools, and then call a meeting of all the superintendents, pastors and others especially interested for an all day conference, at a central place and at a convenient time for most of them, where the entire matter will be gone over and where plans may be laid for the first Convention and where a program will be outlined for the year's work. At this meeting a place and time should be selected, a program outlined and the Convention of all the workers over the association called. At this first Convention, permanent officers should be elected, churches grouped, group superintendents selected and plans laid for the Associational Training School, and other institutes and rally meetings held within the bounds of the Association during the year.

Reasons for the Organization

Many reasons might be given for such an organization but we deem it sufficient to say that such an organization is necessary in order that we may conserve our Baptist money, our Baptist forces, our Baptist standards to our own work. It will also help us to reach all the churches in the state with the best work and workers, otherwise impossible with the limited number of helpers that will be possible for many years to

Tennessee College Glee Club

The young ladies of the Tennessee College Glee Club are to present a musical program in the First Baptist Church of Nashville, Friday

night, April 21st. This will be a sacred concert to which all music lovers and friends of Tennessee College are invited. Dr. Harry Clark will speak that night. The Glee Club comes under the auspices of the Nashville City B Y P U.

THE CONCORD ASSOCIATIONAL SUNDAY SCHOOL AND BYPU CONVENTION

On Saturday April 8th, the associational Sunday School and B. Y. P. U. Convention of Concord Association met in Murfreesboro.

The meeting was called to order by the president, Mr. B. O. Carter. A short devotional was conducted by Mr. Paul Burton of Middle Tennessee Normal. Mr. O. K. Armstrong spoke on the subject, "The Sunday School and B. Y. P. U. as Allies in Kingdom Building." Mr. Armstrong took Mr. Hudgins' place on the program and gave a splendid practical talk.

Dr. E. L. Atwood spoke on, "The Church as a Steward of its Young People." The Murfreesboro young people furnished special music which was followed by an address by Dr. Harry Clark. Dr. T. W. Gayer concluded the program of the morning, speaking on the 75 Million Campaign.

A clever sword drill was presented by the Murfreesboro Juniors which was followed by a talk by Mr. T. S. Williams of Eagleville on "The Call for Junior Leaders." Miss Irene Bartlett of Tennessee College spoke on the subject, "Why I Should Tithe?" Dr. Clark and Dr. Gayer brought the last two messages of the afternoon. A business session brought the meeting to a close.

Several new B. Y. P. U.'s have been organized and an effort is to be made to have a B. Y. P. U. study class in each church of the Association.

JACKSON NOTES

The Senior BYPU of the First Church are placing "Pamphlet Cases" in the R. R. Depots of the city. These Pamphlet or Tract Cases are about three feet long and about one and a half feet high. They have five or six compartments for tracts on Personal Soul-winning, How to be Saved, and the like. There is written above the compartments the words, "Take One." Underneath we have SENIOR BYPU FIRST BAPTIST CHURCH. The case is fastened on the wall in the waiting room in a conspicuous place. This Union is also to give "The Trial of the Robbers" Sunday night, March the 26th, at the preaching hour.

The BYPU's of the West Jackson Church may well be proud of their new BYPU emblem, which one of the members painted on plate glass. It is a beauty. Other Unions need to have one like it. President Frey has a great band of working young people.

One of the Union University students writes of the recent revival conducted by our great State Secretary, Dr. Lloyd T. Wilson:

"I have been in several great revivals, but never before was I ever in such a meeting as the one that has just closed here in the University and at the Second Baptist church.

Dr. Wilson has made a lasting impression upon our minds and I believe that every student in the College loves the man very much. We had a great meeting in the parlors of Adams Hall between the hours of 10 P.M. and 2:30 A.M. Friday night, the 3rd of March.

The Second Church BYPU's are still doing great things. The Seniors are all one hundred per cent Bible readers and are very close to the one hundred per cent mark along several other lines. You should see what a great service they rendered in personal work during the great revival.

Mr. W. E. Walker, president of the Jackson City BYPU, writes of the State Convention in June:

"I am looking forward to the BIG 1922 BYPU Convention with a great deal of enthusiasm. Heretofore I have never had the opportunity to attend this Convention, but I sure intend to be there next June."

SHALL WE SCRAP ALL THE CREEDS?

By O. L. Hailey.

Suppose we take a sober look at the religious world, today. And let us ask ourselves the question as to whether it is important for people to believe anything in particular. Is the matter of a proper understanding of God, and his mind, and especially in regard to the eternal verities deserving of serious attention? Does it matter whether immortal beings who are responsible to God for their lives and conduct, and who are to have an eternal experience after this life, have any serious and sober convictions about these matters? When eternal joy or eternal misery are ineradicably wrapped up in the moral and spiritual attitude of the soul towards God, in this world, and profoundly affected by the conduct and the motives which prevail in the lives and hearts of people while they live in this world, is a matter of light concern whether we have any understanding and convictions regarding these things or not? Are we to regard God as if he was entitled to little or no consideration when human preferences would dominate us here? Is God to be trifled with? Have we been so hypnotized and narcotized that we are incapable of thinking strongly or clearly about spiritual things? You have doubtless heard people say that "it does not matter what people believe, just so the heart is right, or just so they live right."

Now, it is a fact that a man cannot have his heart right, who maintains such an attitude, nor will his life be right, until his heart is right. It is nonsense to talk about people believing one way and acting another. One's moral conduct is determined by what he believes and seeks. And if he is indifferent about truth and spiritual relations, his conduct will be characterized by instability and moral insipidity, that is if the devil does not rule in him and make him positively bad. A man is a moral invertebrate who has no creed. He is a weakling, and an imbecile. It is absurd to speak as if real live purposeful people do not believe anything specific. He that believes nothing is nothing, and will do nothing but something ignoble and degrading. Solomon said "As a man

thinketh in his heart, so is he." Paul charges Timothy to "Hold fast the form of sound words." It is a time for Baptists to enter their protests against all this slush and latitudinarianism. Other people may not believe anything in particular, but we do. And we have ample reason for believing it. Our God has spoken from heaven and laid heavy responsibility on us. We are what we are, and have done what we have done in the world because we really believe something with all our souls. We have through the ages, consistently delivered our message to the world, and God has honored it, and put his approval upon us whenever, and wherever we have stood faithfully for the teaching of his word. A manly spirit and attitude and conduct has always commended themselves to men as well as to God. The world has never followed a weakling very far. Jesus put the stamp of his disapproval on the character that "lacked depth." How can anybody for a moment put such dishonor upon a crucified Christ as to make it appear that he has all the while been trifling with the souls of men for whom he voluntarily underwent such humiliation, shame, suffering, disgrace and death? He came to earth with the mightiest purpose that ever actuated the great and glorious God. The people who dishonor him by saying that it does not matter what one believes, would frolic at his grave. Let us have done with all this sentimentalism which would make the world believe that sin is not much of a fault, and that righteousness may be regulated by popular applause, and exemplified in a sweet ignoring of the moral responsibilities. Just let people run along according to the popular drifts, and if the crowd goes that way, it is all right. Let them not forget that the glorified but everliving Son of God said "Because ye are neither cold nor hot, I will spew thou out of my mouth."

But some one is thinking, that what we should understand by all this clamor to break down creeds, is a skilful effort to return to the Bible as the source of authority for faith and conduct. To this, I wish a word of reflection. When I heard it, it did not appear to me to be what was meant. And besides, he who goes to the Bible and accepts it as authority and rule will be compelled to hold the most pronounced creed.

The Bible is a book of creed. It is as dogmatic as human speech can express it. And to talk about dismissing all dogmas, is to wholly misconceive the Bible and the religion of Jesus Christ.

Baptists believe something. And that something is as positive as God's word, and as unequivocal. Jesus Christ, and his inspired interpreters make eternal life to depend upon what a man believes. And the Book lays out a line of conduct that is altogether based on creed. What are we about, I should like to know, that we consent for people to be so imposed upon and misled about such eternally important things? The man who is ready to obscure all lines that mark out truth and duty would do well to remember God's words by the mouth of his prophets. "If you do not speak and warn the wicked of his wicked way, and he be taken away in his iniquity, his blood will I require at thy

HONOR CHURCHES

Campaign For New Subscriptions

Churches	Associations	Representatives
French Broad	East Tennessee	H. C. Blazer, Parrottsville
Jefferson City, First	Jefferson Co.	J. C. Thomas, Jefferson City
Jefferson City, Second	Jefferson Co.	Miss Beulah Miller, Jefferson City
Clinton	Clinton	J. H. Underwood, Clinton
Ashland City	Cumberland	Mrs. R. E. Morris, Ashland City
Eastland	Nashville	Mrs. G. H. Briggs, Nashville
Centennial	Nashville	V. S. Phillips, Nashville
Belmont Heights	Nashville	Rev. Geo. L. Hale, Nashville
Dodson Branch	Stone	J. B. Hawkins, Cookeville
Knoxville, Belle Ave.	Knox Co.	Rev. James Allen Smith, Knoxville
Florence	Concord	R. L. Davis, Murfreesboro, R. 7
Huntingdon	S. Western Dist.	Rev. O. F. Huckaba, Huntingdon
Elora	Wm. Carey	J. A. Rich, Elora
Selmer	Unity	N. E. Goodrum, Selmer
Head of Barren	Northern	Jas. Cupp, New Tazewell, R. 1
Little West Fork	Cumberland	A. S. Hammons, Clarksville
Rockwood	Big Emory	Rev. D. F. Bowers, Rockwood
Cash Point	Wm. Carey	G. N. Merrill, Ardmore
New Prospect	New River	W. R. Jeffries, Pioneer, R. 1
Parkers Creek	Judson	Mrs. P. J. White, Burns, R. 1

Quite a number of others are nearing the "top," and we hope to enlarge this list soon.

hands." Let some one rise up and state again some of the cardinal things for which God's people are called on to stand.

"A HISTORY MAKING DAY FOR ENGLEWOOD"

Contributed.

We people of Englewood feel that we are blessed in a special way to have Brother and Sister H. E. McKinley to sing for us in a meeting that is promising to be the greatest in the history of the town.

The meeting began March 27. During one week there had been 66 conversions and 37 additions to the church.

Yesterday was the greatest Sunday I have seen, there were 25 conversions, and one of the peculiar features of the meeting is that men by large numbers are being saved.

The crowds were so large that it was impossible to take care of them. Every inch of standing room was taken last night.

We do most earnestly thank God for Brother and Sister McKinley.

Our most beloved pastor, Rev. C. A. Johnson is doing the preaching, and we most earnestly ask that the Brotherhood pray for God's work to continue with him and us.

UNITY ASSOCIATION WORKERS

By A. M. Overton.

A call meeting of the pastors and workers of Unity Association was held at the First Baptist church Jackson, Tennessee on April 4, for the purpose of devising some plan by which the people might be reached and persuaded to respond promptly and full to their campaign pledges.

Rev. T. R. Hammons was elected chairman of the meeting and Rev. A. M. Overton as secretary.

After much earnest and enthusiastic discussion it was decided that the churches of the Association should be divided into six groups with a chairman over each division to see after the few churches in his group. It was decided that a church-to-church campaign should be put on during the week of

April 16 to 23, in order that the people may be re-reminded of their vows, with an exhortation to be as true and as prompt with God as with man.

It was also decided that more people might be effectually reached by a general letter setting forth all the important facts and preparing the way for the campaign. Brethren D. L. Sturgis and A. M. Overton were appointed to do this correspondence.

Special speakers chosen locally will assist the chairman in going before each church sometime during the week above stated. It is hoped that Unity Association will go over the top gloriously. So pray we all.

FROM QUANAH, TEXAS

By J. G. Hughes.

Will you allow a native son of Tennessee just a word? Since coming to the First Church of Quanah six months ago I have had many fine experiences. We have received twenty-five members in the regular services and the work has gone on well in every department. Our Sunday school has been awarded the A-1 banner for the seventh consecutive year and three out of our five B. Y. P. U.'s have reached the A-1 standard. We have just conducted a B. Y. P. U. training school running two classes with a combined attendance of near fifty. A newly organized orchestra of eight pieces is also adding greatly to the interest of our Sunday school and preaching services.

Dr. L. R. Scarborough spoke to our folks on the night of April 6 and truly it was a great hour. What a blessing it would be if every Southern Baptist could hear this great servant of the Lord at this particular hour! Dr. J. C. Hardy, President of Baylor College, will visit our church on the night of Sunday, April 9. We look forward to another great hour at that time.

I watch with eager interest the movements of Tennessee Baptists as they are so splendidly set forth in the Baptist and Reflector. I subscribed for that paper just a week after my conversion fifteen years ago and my name has been on the list ever since.

WOMAN'S MISSIONARY UNION

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

Due end of third year of Campaign April 30, \$146,655.08. Will you do your best to give and report as near this amount as is possible. The Master is counting on you. Report on time then wire any additional amounts worth a telegram.—M. B.

We still lack money to pay freight on White Cross boxes sent March 14th. Send in your part please at once, it is Kingdom work.—M. B.

On Monday evening, April 10, 1922, there met in the spacious dining hall of Immanuel church, Nashville, 300 of the choicest young women and girls of the churches of the city, in their annual banquet, with the ladies of Immanuel as hostesses. The affair was the annual gathering of the Young Woman's and Girls' Auxiliaries and it was by far the most successful meeting yet held. The menu was delicious the service unsurpassed and the program in every way a pronounced success.

Preceding the banquet, a business session was held at which time the annual election of officers was held resulting in the re-election of Miss Ruby Rives as president, Miss Roxie Jacobs as secretary and Miss Corinne Owings as treasurer.

Miss Rives, in a most gracious manner, presided, introducing each of the speakers in a happy little style. The Y. W. A. motto was the theme of discussion with Miss Katherine Burnett of Central Baptist church discussing "They That Be Wise," Miss Margaret Alexander, a G. A. from Third Baptist church, on "Shall Shine As the Brightness of the Firmament," Miss Blanche Goldson of Immanuel Baptist church on "They That Turn Many to Righteousness," and Miss Roxie Jacobs of Belmont Heights Baptist church closed with "As the Stars Forever and Ever." Mrs. W. F. Powell, leader of the Business Girls' League of First Baptist church, made a very inspiring address on "What a Girl Has, What a Girl Wants and What a Girl Needs." Vocal numbers were rendered by Miss Robbie Ballard, Miss Cornelia Rollow and by the Girls' Quartette of Third Baptist church. The banners for attendance were awarded to Eastland Y. W. A. and G. A.

EAST TENNESSEE DIVISIONAL MEETING

The divisional meeting of the East Tennessee W. M. U. held at Cleveland April 4th and 5th, was a most inspiring one. The meeting opened with a dinner for the officers of the state and division at the Aragon Hotel given by East Tennessee's gracious and beloved vice-president, Mrs. J. H. Anderson. Thirty superintendents and other officers were present. Each superintendent was asked to speak briefly on "My Problem."

As a token of the love and esteem in which she is held, Mrs. Anderson was presented with a lovely corsage bouquet by her fellow workers. The sweet spirit of love and fellowship engendered at this meeting was felt throughout the succeeding sessions.

On Tuesday evening at the First Baptist church, Mr. Anderson spoke in his own inimitable way on "How Women Can Tithe." He made it quite plain that women can tithe and benefit from so doing.

Dr. F. F. Brown of Knoxville made a most eloquent missionary address based on the commands of our Lord, "To look on the fields;" "Pray ye," and "Go."

The business session was held at the church Wednesday. Mrs. A. L. Wilhite of Chattanooga led an earnest spiritual devotional service based on various scriptures exemplifying Christian virtues. Mrs. C. L. Sprague of Cleveland extended the welcome of her church and city in a most hearty and spontaneous manner which was charmingly responded to on behalf of the visitors by Mrs. J. W. Inzer of Chattanooga.

After the routine business, the superintendents present, fifteen in number, were introduced and made brief informal reports. The other ten sent in written reports which were read. This is a splendid record for East Tennessee.

Mrs. R. S. Mason of Knoxville, assisted by Mrs. W. A. Wilkins of Chattanooga and Mrs. Sam P. Harris of Morristown conducted a most able discussion of the purposes of the W. M. S.

Mrs. W. A. Atchley of Knoxville led a round table discussion of the Mission Study Class. Mrs. Ed. Thomas of Sweetwater speaking on "What it Is." Mrs. B. E. Smith, Knoxville, on "What It Will Do;" Mrs. Frank J. Suler, Elizabethton, "Where Place It."

The Personal Service Discussion was led by Mrs. W. L. Stooksbury of Knoxville, assisted by Mrs. T. E. Moody of Athens and Mrs. Wayne Longmire of LaFollette brought out most effectively the true definition of personal service, its benefits and the need of making reports; "love in action," and stressing the importance of the individual in all our work.

Miss Buchanan, corresponding secretary, who has endeared herself to her co-workers over the state through her long period of faithful service spoke on the 75 Million Campaign—It: past, its present, its future. As usual she based her talk on the scriptures and made her hearers feel their duty.

In her address Mrs. Anderson gave a resume of a years successful work showing the many charts and maps by which she has so effectively organized her divisions.

Mrs. J. H. Anderson was unanimously re-elected vice-president and Mrs. H. E. Christenberry secretary-treasurer of the division.

A FORECAST OF THE FLORIDA CONVENTION

By W. A. Hobson

Florida is jubilant over the coming of the Southern Baptist Convention to the Jacksonville metropolis next month for the second time in the history of our great convention. It af-

fords pastor and people of the old First Church real pleasure to be host of the Southern Baptist Convention a second time in the same pastorate. We entertained the convention in 1911; just midway in a pastorate of twenty-two years.

From all indications we will have a good attendance. The Headquarters Hotel, the Seminole, was filled by the end of January. On visiting the hotels I find they are all filling up rapidly, and requests for accommodations in private homes are beginning to come in with every mail. Judging from the demand for private rooms with bath one would judge that Southern Baptists are prosperous as well as numerous. We ought to have a great convention this year in view of the fact that compilation of statistics by the Federal Council of Churches in America has put Baptists first among Protestant denomination in America. This is the first time that Baptists have gone up to the head of the class, and if they should celebrate at the Jacksonville Convention by having the greatest convention in their history it would be in keeping with their spirit of progress. Southern Baptists have made greater gains than Northern Baptists. This place of first honor gives no occasion for boasting, but it emphasizes the strength and opportunity of Southern Baptists, and calls upon them to "lengthen their cords and strengthen their stakes."

This is the third year in our 75 Million campaign. All the states and all the churches are looking to the Jacksonville Convention to see how we make the third year hill. Once at the top on this noon stretch and final victory is assured. The third is the charm.

We are expecting between five and six thousand messengers and three to four thousand visitors. Side trips are being arranged for both visitors and messengers, so that all may see the tropic beauties and resources of this Paradise of health and romance of America's pioneer history. We have been entertaining distinguished guests this winter, and in the coming of the Southern Baptists at the close of the season we are to have the best for the last. President Harding, John D. Rockefeller, Richard H. Edmonds, R. S. McArthur, and other distinguished Baptists with a long list of celebrities, such as Henry Ford, John Wanemaker, Mars Henry Watterson, who died in this city a few months ago, and many of the famous of this and other lands have made Florida a visit this season.

Had it occurred to you how near the center of the territory of the Southern Baptist Convention Jacksonville is? Cuba, Canal Zone, Texas, New Mexico, Oklahoma, Missouri, Illinois, Kentucky, Tennessee, North Carolina, Virginia and Maryland. Everybody ought to come because we meet at the center.

Dixie Baptists, Florida is looking for your. Come right in, sit right down and make yourself at home! We will greet you with a gracious smile and a good hand and give you the best we've got. You shall drink from Ponce de Leon's fabled fountain and eat of the fruits of Paradise. The "Land of Flowers" wafts you a welcome on every ocean breeze fragrant with the breath of orange blossoms and as refreshing as our golden fruits.

AN IMPORTANT RESOLUTION PASSED BY THE STATE SECRETARIES' ASSOCIATION

By Arch C. Cree

After a most serious discussion of the value and need of a full rounded, well balanced Kingdom program and the imperative claims and rights of the churches, as set forth in the Word of God, the following resolution was unanimously passed and the secretary was instructed to send it to the Baptist papers in all of the Southern States for publication.

Whereas, the church is the Bride of Christ, the only organization constituted by the expressed command of God and to which He definitely committed the great tasks of His Kingdom, and

Whereas, there appears to be in some places a tendency to magnify some subsidiary organizations and their programs rather than to magnify the church of the Christ and the whole Kingdom program of the church therefore,

Be it resolved, that the State Secretaries' Association, with deep concern for the integrity of the churches and with a high estimate of the value of the whole program of the Kingdom on the one hand, and, on the other hand, in the most fraternal spirit and with a genuine appreciation of the splendid work of the several subsidiary organizations recognized and fostered by Southern Baptists, do hereby call upon the leaders of our Sunday School, Baptist Young Peoples' Union, Woman's Missionary Union, Layman's Organizations, and other auxiliaries,

1st. To join with the State Secretaries and with all others of similar mind and purpose in recognizing and magnifying the primacy of the Christ;

2nd. To faithfully and fully set forth the claims of the whole work and the whole program of the church and the Kingdom in making their plans and programs for their several organizations;

3rd. To lead and to challenge their several constituencies, above all else, to earnestly strive for the attainment of the highest standard of efficiency in the whole work of the local church and the Kingdom.

FROM RIO DE JANEIRO, BRAZIL.

By S. L. Ginsburg, Missionary.

A New Church. Last Saturday we organized a new Baptist church in this great metropolis, this being the sixteenth. It was organized with forty members and next day ten more were received for baptism and about twenty decided for Christ. This church is entirely self-supporting.

Brazilian Convention: We are preparing for a great convention. Over 500 messengers are expected. Dr. J. F. Love has promised to be present. Many important questions are to be decided. Please pray for its success.

Progress: From reports that reach us from all over Brazil the work of the Lord is moving forward by leaps and bounds. Our schools and colleges are crowded; churches are being organized everywhere and converts are being baptized by the thousand. The Lord is with us and we praise His holy name.

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AN APPRECIATION OF W. N. ROSE

That God doeth all things best, we know full well, yet often times it is hard to be reconciled to the Father's will. We cannot understand why God took from our midst our beloved friend and brother, Rev. W. N. Rose, yet we are conscious that our loss is his eternal gain. Bro. Rose by his Godly life and genial disposition, endeared himself to all those with whom he came in contact.

As a minister of the gospel he was consecrated, forceful, zealous and gifted with those qualities which made him a winner of souls. As a pastor he was kind and sympathetic, always willing to lend a helping hand to those in need of aid. His work as pastor in different sections of the state bears silent yet eloquent testimony to his efficiency as both pastor and preacher.

Bro. Rose esteemed it a great privilege and pleasure to befriend the young ministerial students of Carson and Newman college. Especially was he interested in two young preachers, one of whom later became assistant pastor at Jonesboro and Boone's Creek churches. The other young preacher he aided in securing pastoral work which enabled him to continue his studies in college. It was the privilege of the writer to labor with Bro. Rose in a number of revival meetings during the past summer and during those meetings he learned to love this devoted man of God. His fatherly advice, his kind words of sympathy and encouragement will linger with me until the end of life. Such was the character and disposition of Bro. Rose. He always gave himself in unstinted service for the helping of others. No one outside of my immediate family, has exercised the goodly influence as did Bro. Rose. Not only will those who knew him and loved him best miss him, but all East Tennessee will miss Bro. Rose. As moderator of the Halston Association he proved an efficient and capable leader. As an organizer and leader, few could equal him, for God had richly endowed him with these powers. Often in conversation with him concerning kingdom affairs he remarked that if it was the Fathers' will, he wanted "his two preacher boys" as he affectionately called these two young preachers before referred to, to labor in East Tennessee. To build up and forward the Lord's cause was his one aim in life.

Although his work on earth is done and his voice forever stilled, we are sure that in the lives of many he still lives on. Free from pain and death he is at rest in the presence of his Savior whom he loved and served. Let us not weep as those who have no hope, but rather inspired by the life he lived, press forward toward the completion of those things for which he lived and died. May God's richest blessings rest upon his true companions during these trying days. —One Who Loved Him.

TRIBUTE TO DEACON, F. L. SMITH

By Ryland Knight.

The death of Deacon Fred L. Smith in Clarksville on March fourteenth deserves more than a passing notice in the pages of the Baptist and Reflector. For in his death his own church lost

one of its noblest and most faithful members, our denomination lost a true and loyal supporter, and the Baptist and Reflector one of its oldest and most devoted friends.

For forty-five years Brother Smith was a member and a deacon of the Clarksville church. He had joined the church of his boyhood a number of years before and had already served as deacon in that church. When he moved to Clarksville in 1867 he found the Baptist church weak. It had been reorganized the year before after the ravages of war with twenty-five members. He immediately joined this church and was made a deacon. From that day on he was one of its stalwart burden-bearers. He never asked for or sought the easy places. He stood in the forefront of all its tasks. One of the beautiful tributes to his memory came from a Baptist minister in another state, telling of how he was led to Christ as a lad by his Sunday school teacher, F. L. Smith. And he is only one of many who could bear this testimony.

An unusual testimony to his Christian influence in his own home is borne by the fact that before his death he, one of his sons, and one of his grandsons were all deacons in the Clarksville church an unusual occurrence especially in a church with as many strong men as that church has. He was one of those sturdy Christians who could say with Joshua, "As for me and my house we will serve the Lord."

Deacon Smith was always deeply interested in everything which concerned the welfare of his denomination. His heart rejoiced in the success of the Seventy-five Million Campaign. He gave gladly to every good cause. He was a generous supporter and a leader in the erection of two houses of worship for the Clarksville church, the first in 1867 and the second just fifty years later. He had been a subscriber to the Baptist and Reflector for over fifty years, and each week he read everything in its columns. He was a friend of his pastor and better still he was a friend of God. Clarksville will be poorer and Tennessee Baptists will be poorer because this stalwart servant of God has been called home.

MEETING AT PIKEVILLE

By Carl M. Cambron.

Our meeting at Pikeville, Tenn., closed on last Sunday night with fine interest to the very last service and owing to engagements here beginning last Sunday it was impossible to prolong the meeting further. Bro. T. P. Stanfield did the preaching and I led the music. Bro. Stanfield in my estimation is among our strongest men in Tennessee and is especially good in revival work. I have never listened to a man who presented the Gospel in such a simple way, yet impressive manner, and he holds the attention of his hearers to the last. Bro. Stanfield is safe, sound in the doctrines and does not fail to present to his hearers the old time Gospel in the old time way. I congratulate Sesquatchie Valley on having such a man in their midst and I am sure you will hear of great things in the valley while he remains in their midst.

The meeting there as expressed by older men of the town is that this has

been the greatest spiritual awakening the town has had in many years. We are invited back in the fall for another meeting.

I am now in Crossville, Tenn., in meetings with pastor doing the preaching, Rev. W. C. Creasman. The meeting starts off well, good crowds and fine interest on part of the unsaved. The most unusual thing exists here almost half the population are unsaved and we are looking forward to one of the greatest meetings the town has ever known. I go from here to Covington, Tenn., where I will assist Bro. Edward Stubblefield, beginning April 16, anyone desiring my service may address me at these places or at my home address Flintville, Tenn. I am also to assist Paul R. Hodge at South Pittsburg, Tenn., beginning third Sunday in July and following this date I will assist Bro. Stanfield again at Dunlap, Tenn.

CONCERNING RAILROAD RATES TO THE JACKSONVILLE CONVENTION

By Publicity Committee

The Jacksonville Publicity Committee of the Southern Baptist Convention takes great pleasure in announcing the following complete arrangements with the Transportation Companies relative to rates to the next convention session which is to be held beginning May 17th in this city.

Excursion tickets will be sold on the basis of one and one half fares for the round trip to Jacksonville from all points in the Southeast; selling dates May 13th to 19th inclusive, with final limit to reach original starting point not later than midnight of June 10th, 1922. The extension of the original final return limit to June 10th has been granted by the railroad companies in order to enable the delegates attending this meeting to make side trips in Florida after the Convention adjourns, if they so desire. It will be noted that they now have over two weeks' latitude for this purpose after the adjournment of the convention.

In connection with the side trips we are authorized to announce that the Florida East Coast and the P. &

O. S. S. Co., will put on a special excursion rate of \$37.84 from Jacksonville to Havana and return for this occasion. This is the regular one way fare for this trip, and is a most attractive rate. The Transportation Committee is in correspondence with railroad officials regarding other special inducements for visitors to make special trips into Florida after the adjournment of the Convention. These arrangements will be published as they are completed. Every effort is being made to give ample opportunity for all messengers and visitors to see the beauties of the Land of Flowers.

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."



How to Conduct A Church Vacation School
By ALBERT H. GAGE

HERE is a practical handbook on the organization and conduct of such a school. In regard to every feature of the work in these schools the needed practical information is given by a specialist, for the author has brought together the counsel of other men and women who, like himself, have been much more than onlookers; they have been workers, and have succeeded with the boys and girls.

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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.

Address THE BAPTIST EMBLEM, Danville, Ky.

PASTORS' CONFERENCES

NASHVILLE.

Eastland: O. L. Halley, pastor. "Son of God With Power" and "Successful Cooperation." In SS, 37; in BYPU, 60; in Jr. BYPU, 20.

Calvary: W. H. Vaughan, pastor. "Baptist Great Opportunity" and "Consecrated Reserves." In SS, 135; in BYPU, 30.

Park Ave.: A. M. Nicholson, pastor. Brother J. H. Buchanan spoke three times to fine audiences. Meeting continues with good interest. In SS, 274. Received for baptism, 1; professions, 9.

Macadonia: C. C. Ramsey, pastor. "Seven Wonders of Heaven." Good SS. Church house and grounds badly damaged by Friday night storms.

Third: C. D. Creasman, pastor. "Baptist and the Resurrection" and "Why Christ was Resurrected." In SS, 454; in BYPU, 40; in Jr. 53. Received for baptism, 4; baptized, 3; by letter, 1; professions, 4. Two great audiences.

Grace: T. C. Singleton, pastor. Dr. G. C. Savage preached in morning and Rev. J. D. Moore preached in evening. In SS, 274.

Grandview: Don Q. Smith, pastor, preached at both hours. Revival growth congregations. In SS, 232; in BYPU, 30; in Jr. 40.

First: W. F. Powell, pastor. "A Seven-Fold Challenge" and "Can Our Children Claim the Promise?" In SS, 1,158. Additions, 6; baptized, 6; professions, 3.

North Edgefield: A. W. Duncan, pastor. Rev. James Allen Smith preached at both hours Revival going in interest. Additions, 28. In SS, 281.

Edgefield: W. M. Wood, pastor. "The significance of the Resurrection" and "The Master is Come." In SS, 408; in BYPU, 55; in Jr. 25; in Intermediate, 20. Received for baptism, 2; baptized, 3; by letter, 2; professions, 2. A good day.

Lockeland: J. C. Miles, pastor. "The Redeemed of the Revelation" and "Special Song service." In SS, 324; in BYPU, 21; in Jr. 21; in Intermediate, 14. Begin revival next Sunday.

Seventh: Edgar W. Barnett, pastor. "A Revival" and "An Exchange." In SS, 203; in BYPU, 21. We began our revival services.

Belmont Heights: Geo. L. Hale, pastor. "Redemption" and "The Man in the Tomb." In SS, 315; in BYPU, 40; baptized, 1; by letter, 1. Largest audiences in the history of the church. Building plans progressing nicely.

Immanuel: Ryland Knight, pastor. "The Power of His Resurrection" and Easter Service of song. In SS, 418; by letter, 1; for baptism, 1; baptized, 4.

Centennial: L. P. Royer, pastor. "Considering Our Blessings From the Lord" and "Remission Through the Blood." In SS, 130; in BYPU, 22. Good congregations and fine spirit.

CHATTANOOGA

Chamberlain Ave.: G. T. King, pastor; "Stolen or Risen—Which?" and "Soul Winning;" 149 in SS, 1 by letter.

Tabernacle: T. W. Callaway, pastor; "Resurrection" and "Sin and The Sav-

our;" 475 in SS, 2 baptized, 2 by letter.

Ridgedale: W. E. Davis, pastor; "The Resurrection" and "Christ's Question and Peter's Answer;" 227 in SS.

Avondale: W. R. Hamic, pastor; "The Risen Christ" and "Marriage;" 400 in SS.

First: Jno. W. Inzer, pastor; "Woman Why Weepest Thou" and "All Hath Been Heard;" 703 in SS, 6 baptized; crowds turned away; fine unions; good meeting at Scottsboro, Ala. Pastor Inzer in revival with East Chattanooga church.

St. Elmo: U. S. Thomas, pastor; 503 in SS, 24 baptized, 3 by letter. First anniversary; pastor and wife showered with flowers; great day.

Eastdale: Pettis, pastor; "Making the Home Fires Brighter" and "Hell and Some Ways People are Going There;" 109 in SS.

Springcreek: L. H. Sylar, pastor; "Answer to Prayer" and "God Building and Planting His People;" 84 in SS.

Daisy: J. A. Maples, pastor; "The Resurrected Lord" and "Jesus Passing By;" 74 in SS; full house at both hours.

Rossville: J. B. Talant, pastor; "Going Forward" and "Service;" 356 in SS.

Chickamauga: G. W. McClure, pastor; "Life," no services at night; 187 in SS, excellent union.

E. Chattanooga: J. N. Bull, pastor; "In the Beginning" and "Practicing What We Preach;" 306 in SS.

N. Chattanooga: W. S. Keese, pastor; "Why Join the Church" and special musical program; 198 in SS, 9 baptized good morning congregation—overflow congregation at evening hour.

Central: W. L. Pickard, pastor; "Jesus Conqueror of Death" and "The Image of the Heavenly;" 368 in SS, 10 baptized, 39 in BYPU.

East Lake: W. A. Moffit, pastor; "The Resurrection of Jesus, and the Commission" and "Jesus as Lord;" 198 in SS, 3 baptized, 1 by letter, 2 by profession of faith.

MEMPHIS

Rowan Memorial: A. H. Smith, pastor; 200 in SS, 1 for baptism, good BYPU, 1 conversion.

Central: Ben Cox, pastor, in morning. Rev. J. Burnett at night, 2 received, 817 in SS, 3 weddings.

Brunswick: Pastor Shultz preached Thursday evening. Bro. J. R. Mount supplied Sunday; will begin building May 1, lot secured and paid for.

Bellview: W. M. Bostick, pastor; "The Empty Tomb," evening Dr. Lloyd T. Wilson brought great message on 75 Million Campaign; 550 in SS.

Central Ave.: W. L. Smith, pastor; 122 in SS.

McLemore Ave.: Pastor Furr preached both hours; 1 for baptism, 310 in SS.

Temple: J. Carl McCoy, pastor; "Winning the Lost" and "Repent or Perish;" 452 in SS, 3 by letter, 1 for baptism, 1 baptized.

First: Pastor Boone preached; church voted unanimously to erect

an additional building for educational purposes; 10 by letter, 5 baptized, 832 in SS; gracious day.

New South Memphis: Pastor Norris preached; "Resurrection" and "Christ's World Love;" good BYPU, 98 in SS.

La Belle Place: D. A. Ellis, pastor; 3 by letter, 310 in SS, fine BYPU's; meeting in progress, Bro. O. E. Bryan will come 18th to preach.

Boulevard: J. H. Wright, pastor; "Cooperation," Bro. Brown preached at night, 1 by letter, 240 in SS; good meeting at Lewisburg, Miss. Our meeting begins next Lord's Day, Bro. Marriner, of Humboldt, will be with us.

Calvary: Pastor Dorris spoke; 1 by letter, 1 for baptism, 220 in SS, 81 in Unions. A revival spirit seems to pervade the congregation.

Highland Heights: E. F. Curley, pastor; good congregation at morning hour; 2 additions, SS 189, 3 good BYPU's.

Speedway Terrace: J. O. Hill, pastor; "The Message of Resurrection of Christ" and "The Call of Matthew;" for baptism 1, by letter 2, SS 125.

Bartlett: Rev. O. A. Utey, pastor; "I Sought for a Man" and "How Shall We Escape, If;" will have preaching every night this week; for baptism 2, by letter 2.

Hollywood: J. P. Neel, pastor; SS 129, 2 good BYPU's, by letter 1.

Binghampton: Carl M. O'Neal, pastor; Prof. A. J. Brandon, of Murfreesboro, delivered two great addresses. SS 210, pastor spoke concerning "Bringing Others to Jesus Christ" at evening hour; for baptism 1; Dr. J. B. De Garmo and daughter Hennel are to aid us in revival which begins next Sunday.

Eadora: J. C. Schultz, pastor, by baptism in SS 44.

Prescott Memorial: Jas. H. Oakley, pastor; "The Empty Tomb" and "Revival;" by baptism 1, by letter 1, SS 191. Will have 27 prayer meetings during the week preceding revival which begins next Sunday with Rev. John T. Oakley, of Hartsville, Tenn., doing the preaching. 91 in BYPU's.

Seventh St.: I. N. Strother, pastor; "Religion in the Home" and "How to Treat Jesus;" SS 232, 1 received by statement, BYPU very good.

KNOXVILLE

Fountain City: Neill Acuff, pastor. Lord's supper observed in morning, evening, "Assurance of After Life." In SS, 156; by letter, 1.

Washington Pike: J. A. Lockhart, pastor. "God's Holy Tithe" and "Indwelling of the Holy Spirit." In SS, 114; in BYPU, 48.

Gillespie Avenue: J. K. Smith, pastor. "The Baptist Emblem" and "The Greatest Thing in the World." In BYPU, 83.

Smithwood: Chas. P. Jones, pastor. "The Work of an Ungifted Worker" and "The Risen Christ." In SS, 172; by letter, 2.

Central of Bearden: Robert Humphreys, pastor. "The First and Greatest Easter Service" and "The Way Out." In SS, 108; in BYPU, 48; in prayer meeting, 105.

Deadrick Avenue: J. M. Roddy, pastor. Pastor still absent on account of illness. J. H. Sharp preached at morning hour, Easter Cantata at night. In SS, 612.

South Knoxville: M. E. Miller, pastor. "An Empty Tomb" and "The Claims of Jesus." In SS, 315; BYPU, 140.

Mt. Olive: T. G. Davis, pastor. "God's Care for His Own" and "A Three Fold Vision." SS, 178; BYPU, 32.

Mountain View: W. C. McNeel, pastor. "A Dedicated Life." "The Judgment" in evening by J. H. Sharp. SS, 198.

Lincoln Park: L. W. Clark, pastor. "The Resurrection and the Life" and "Almost Persuaded." SS, 235; BYPU, 63; baptized, 1.

Grove City: D. W. Lindsay, pastor. God's Presence and Rest" and "Christ Receiveth Sinners." SS, 185; baptized, 3; by letter, 2.

Bell Avenue: J. Allen Smith, pastor. Preaching by Dr. Campbell "The Risen Christ." Easter Cantata in evening. SS, 1108; baptized, 1; by letter, 1. Pastor away in Nashville in meeting at North Edgefield.

New Hopewell: R. E. Rule, pastor. Preaching at both hours by pastor. Good BYPU.

Oakwood: R. E. Grimsley, pastor. "Meaning of the Resurrection" and "The Returning Spirit and the Vacant House." SS, 333; BYPU, 91; conversions in SS, 1. 155 Bibles in SS.

Concord: S. G. Wells, pastor. "Resurrection" and "Excuses."

Dameron Avenue: C. J. Burnett, pastor. Morning by Rev. Sams "What Is in Your Hand." In evening by pastor "Going to Church." SS, 50.

Fifth Avenue: J. L. Dance, pastor. "Remember" and "What Must I Do." SS, 649; by letter, 1.

Immanuel: A. R. Pedigo, pastor. "The Power of the Lord" and "Buying and Selling." SS, 196; BYPU, 45. Finish new addition this week.

Inskip: W. M. Thomas, pastor. Rev. W. H. Watlington and Rev. F. M. Dowell preached. In SS, 115; BYPU, 30; by letter, 1.

Grassy Creek: F. M. Dowell, pastor. Rev. W. M. Thomas preached on "Scenes Around the Cross" and "The Disowned." In BYPU, 50.

CLARKSVILLE

First: W. C. Reeves, pastor. "The Resurrection of Christ" and "The New Heart." SS, 815; Baraca Class, 271. First day of meeting, house packed. The third year pledge underwritten.

New Providence: Alvin L. Bates, pastor; G. C. Graber spoke at 11 o'clock. "Creation." Pastor at night. "The Resurrection of Christ and Purpose." Good SS and BYPU. We bring up the third year pledge.

Spring Creek: Donald DeHeart supplied morning and evening. Good day with SS, BYPU. Third year pledge underwritten.

West Fork: G. C. Graber, pastor. A. L. Bates spoke at 11 o'clock on "Stewardship and \$75,000,000." Pastor spoke at night. Good SS and BYPU. We pay the third year.

Kenwood: A. L. Bates, pastor; preached in afternoon; "Set for the Defense of the Gospel." Good SS and BYPU.

Little Hope: W. D. Wyckett, pastor; Preached morning and evening. Dr. Reeves spoke in afternoon on \$75,000,000. They underwrite third year.

Erin: B. McNatt, pastor. Service morning and evening. Good day.

MISCELLANEOUS.

Maryville: First: J. R. Johnson, pastor. Preached at both services. Received by letter, 1; SS, 675. Men's Class had sunrise prayer meeting.

Baptist Tabernacle, Lenoir City: A. B. Johnson, pastor. "Resurrection" and "Ananias and Saphira of Today."

Athens, First: J. Herschel Ponder, pastor. "The Climax of Revealed Truth" and preaching by Dr. W. A. Shipman of Des Moines, Iowa. In SS, 302; for baptism, 1; baptized, 5.

Jackson, Second: Dr. Lloyd T. Wilson spoke in morning on 75 Million Campaign. Pastor preached at night. "Mt. Calvary the Mount of Pardon." By letter, 3. SS, 603. Mass meeting in evening in interest of the Campaign. Great enthusiasm.

Crossville: W. C. Creasman, pastor. "The Christian's Promise" and "Preaching Christ." By letter, 1; for baptism, 2, baptized, 6.

Brownsville: Wilson Woodcock, pastor. "Why Seek Ye the Living Among the Dead?" and "Lord's Supper" Senior BYPU, 22 The Junior BYPU gave a missionary play before a good audience SS, 176, conversion, 1, approved for baptism, 1, by letter, 2.

Springdale, Ala.: R. D. Cecil, Evangelist. Supplied.

Etowah, First: A. F. Mahan, pastor: Three great services; meeting still in progress. Town never has been stirred so before; had an all night prayer service Friday; a number of professions. 716 in Sunday school, 68 additions to the church and 69 baptized.

Johnson City, Central: SS., 801. The revival going splendidly. Fifty-six professions today at Sunday school.

Dyersburg: F. J. Harrell, pastor. "Heart Burdens" and "Sins Must Be Suffered For" SS., 302, BYPU, 35, by letter, 2; Jr. BYPU, 50, T. E. L. class, 57; Men's Bible Class, 60. The pastor begins revival 4th Sunday May. Paul Montgomery and wife will have charge of music.

Orlinda: T. W. Gayer. "Poverty and Riches" and "Seven Classes of Fools." Bible conference closed Wednesday night; a great conference.

Mt. View: F. P. Dodson, pastor. "The New Things" and "The Power of the Cross."

Humboldt: E. H. Marriner, pastor. "Forward and Eternal Life." Four by letter. SS, 329; BYPU, 80; in prayer meeting, 71.

Gallatin: SS, 187; for baptism, 1; baptized, 3. Preaching both hours. Field offers great opportunity.

Greenbrier: M. W. Crump, pastor; "Builders with God" and "The Changeless Christ." SS, 166; BYPU, 36, Inter. BYPU, 12; Junior BYPU, 20.

Sweetwater: O. D. Flanning, pastor; "The Triumph of the Cross." Special music. SS, 351.

Elizabethton: J. K. Haynes, pastor. "The Apostles Supreme Desire." Preached in the afternoon at Morrell's chapel. BYPU has charge of evening hour. SS, 315. Offering for missions, \$270.38.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Bunyan.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Clay I. Hudson of Cullman, Ala., is to be assisted in a meeting beginning Sunday, April 23rd, by Dr. J. E. Dillard of Birmingham, Ala. The Sunday school has passed the 400 mark in attendance.

Dr. Ben Cox of Central Church, Memphis, Tenn., is encouraged at the interest being taken in the Noon Prayer meetings he is to conduct at the Southern Baptist Convention at the recess period. It will be my purpose to use some of our time in telling of instances of answered prayer during the more than eight years since the meeting started in Memphis, Jan. 19, 1914. He hopes that many others will come with testimonies of God's goodness in hearing and answering prayer.

Rev. J. H. Pennock, a Tennessee exile, is pastor at Portageville, Mo., and is reported to be having fine crowds and is giving the people strong gospel meat. The church has unanimously voted that he shall hold his own meeting in July.

A revival in the First Church, Lufkin, Texas, in which the pastor, Rev. J. R. Nutt, was assisted by Mr. and Mrs. J. L. Blankenship, singers, resulted in 66 additions and at the close of the engagement 22 fine young people surrendered their lives for definite service. The meeting influenced the whole county for miles around.

Evangelist W. J. Cambron of Fort Thomas, Ky., will return to Tennessee in the early summer to remain until in the fall. He lately held a successful engagement with the First Church North Vernon, Ind.

After a successful pastorate with the First Church, Blytheville, Ark., Rev. Terry Martin has returned to Tennessee and located at Martin, Tenn., intending to again give his time exclusively to the work of an evangelist.

Dr. F. H. Farrington of the First Church, Moultrie, Ga., formerly pastor of the First Church, Jackson, Tenn., lately held a meeting at Riverside, a suburb of Moultrie, and there were 102 additions.

Rev. G. W. Light of MacGregor, Texas, has been called to the care of the church at Douglasville, Ga., and has accepted. It is a case of homecoming.

Rev. H. W. Stigler of Jackson, Tenn., who completes his course at Union University this session, has accepted a call to the care of the church at Texhoma, Texas, and will go to the new field early in June. He made one of the best addresses at the recent Sunday School Convention in Trenton.

Dr. R. E. Guy of West Jackson church, Jackson, Tenn., is happy over the gift to him by his church of a Ford automobile. His church work

will be enhanced by that great convenience.

Dr. J. A. Tolman, president of Oklahoma Baptist University, Shawnee, Okla., has presented his resignation to the trustees that he might enter the gospel ministry. He is a man of ripe scholarship, deep convictions and unusual ability as a speaker.

Dr. F. M. McConnell, in closing his tenure of services as corresponding secretary of missions in Oklahoma, is relaxing no activity. He is to hold a revival with Rev. H. W. Shirley and the First Church, Frederick, Okla., beginning the fifth Sunday in April.

Rev. Andrew Potter of the First church, Enid, Okla., a former Tennessean, is rejoicing in the splendid progress of the work there. On a recent Sunday there were 1514 in Sunday school. He began a meeting with Evangelist J. W. Kramer assisting and there were five additions at the first service.

Rev. Elmer Ridgway has resigned the care of Trenton Street Church, Harriman, Tenn., and has accepted the care of the First Church, Duncan, Okla., where he was formerly pastor. It was our understanding that he returned to Tennessee, the state of his nativity, to spend the remainder of his life. Wise men change, they say.

A great Baptist Hospital in New Orleans, La., seems now a certainty. The citizens of the city contributed \$85,000 to purchase two city squares as a location and on March 28th formal offer of the site, free of all encumbrances, was made to the Home Mission Board. Praise the Lord!

Dr. George Green of the First Church, Brownwood, Texas, formerly of Johnson City, Tenn., is assisting Rev. S. H. Campbell in a revival in the First Church, Tyler, Texas, which is resulting most gloriously.

At last it has some! Rev. S. Fraser Langford and the First Church Redlands, Calif., were recently assisted in a revival by Evangelist (Miss) Amy Lee Stockton in which there were 62 additions. Put over against that Paul's statement: "Let your women keep silent in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

Rev. A. A. Dulaney has resigned at Plumerville, Ark., to accept the care of the Second Church, Conway, Ark.

The church at Huntingdon, Tenn., of which Rev. O. F. Huckaba is the aggressive pastor, is enjoying gratifying growth. Just now the congregation is in a struggle to buy a \$3,000 parsonage. They will succeed.

Rev. Theo. Whitfield is being assisted in a great revival in the First Church, Gulfport, Miss., by Evangelist

Raleigh Wright. There have been 66 additions, 54 occurring on Sunday.

The Baptist Message urges that the Southern Baptist Convention of 1923 meet in New Orleans, La. What about the Memphis invitation?

Rev. R. L. Leavell of Oxford, Miss., and singer R. L. Cooper, are assisting Rev. W. H. Morgan in a great meeting at Leland, Miss. Mrs. J. B. Collier, the oldest member of the church in point of membership and the first person baptized into its membership, recently turned the first shovel of dirt in laying the foundation for a new \$63,000 building. It is to be of pressed brick and stone trimmings.

The First Church, Forth Worth, Texas, has bought the Protestant Hospital of that city for \$250,000 and it is the purpose of Dr. J. Frank Norris and his church to double its capacity and maintain it.

Dr. Charles L. Greaves of Bowling Green, Ky., lately assisted Rev. J. R. Scruggs in a revival at Franklin, Ky., resulting in 39 additions, 27 for baptism.

SEASON ENOUGH

Spring has suddenly come again— Ahustle are all the haunts of men; Now Tommys late for Sunday school— The sun has warmed the stream and pool.

"Why are you late," the teacher said,— All Tom could do was hang his head. Then he answered, not very bold, "I was goin' fishin', as of old, Down in the clear and sparklin' stream;

But dad said that it was a dream And I to Sunday School must go." "How excellent, my little man! Your dad knows how to rear a man! But why, Tommy, I'd like to know, Didn't your dad come with you too?" "Dear teacher, I will now tell you;" He said, "I must be wise as a Jew, Since there isn't bait enough for two."

—H. H. Fuson.

Member of the Men's Class, First Baptist Church, Covington, Ky.

JAS. B. CAMBRON
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Home Circle

JUST FOR TODAY

By Emmeline Stone.

Just for today Lord, O let me lean
Hard on thy promises to sustain.
Just for today let mine eyes clearly
see
The pathway of wisdom left open for
me
Let my heart be atune to thy voice by
the way
Thy council of love, let me hear and
obey.

Good resolutions I oftimes have made
To live wholly for Jesus and oft' been
dismayed.
My conscience so weak and my faith
was so small
Ere a week had passed by I had
broken them all.
Then, just for today let me evil es-
chew
And do with my might what my hands
find to do.

"THE MYSTERY OF MUSIC"

By Judge Leon McCord

Lecturer Before Big Brother's Bible
Class of Montgomery, Ala.
(Copyright Pending)

Strike, O musician, thy golden
strings, and with their magic harmony
bring back the dreams of long ago;
turn backward the pages of time, and
make me a child again at mother's
knee; with a stroke of thy bow, O
musician, let me live again the days
before the sunset of life cast its shad-
ows toward the great beyond, for thou
hast the power to lull the cry of the
lame and soothe the fevered brow of
the suffering; with one stroke thou
canst snatch from the depths of de-
spair the weary and disconsolate and
raise them to the heights of celestial
joy; Yea, with thy silvery lutes canst
thou sing, even as the stars of the
morning sing to the King of Day.

The great singer, the mocking-bird,
is wonderful in a tree-top, we point to
him as the master singer and yet he
never really sings until we break his
heart by caging him.

I listened one night to a master of
the mystic violin; he was little, weazen
and ugly. This story had filtered in
with his coming: It was said that he
had, in youth, only been a fiddler the
one woman that ever appealed to that
little man refused him and twitted him
with his abilities, saying she could
never live out her life with a common
fiddler. He put away his fiddle and
wandered a common vagabond over
the world until one night he wandered
into a resort and found in a corner of
the dimly lighted place a fiddle and
commenced to play. His was the
hand of the master; he did not see
the gathering crowd; he did not see
it increasing and did not see the flash-
ing eyes and eager faces; he was tel-
ling them his story and it came from
under the bridge of what had been
until that night a fiddle, then a won-
derful violin, and that little man had
grasped and understood its myster-
ies—he was a master and the world so
acclaimed him.

I sat up in the gallery and it seemed

to me that his hand trembled as it
tried to make the bow of that violin do
his bidding, and then as it found its
place it seemed that he forgot that vast
audience; he was like some mighty
fire-horse that had heard the fire gong;
one forgot the little man as he played.

First, he led me away to a little
home that nestled among the pines.
Honeysuckle was climbing the walls
and the creepers hugged and kissed
the chimneys and the sunlight filtered
softly through the window on a cradle
where a child slept as its mother
watched; it was tender and peaceful;
and then his music seemed to get be-
tween me and the picture of that
happy home and with the next flash

of the bow it came back, and the set-
ting was so different; that mother
knelt by the cradle of her dying child,
big baby eyes were fixed on her won-
derful face and she crooned to him
to hush the death rattle in his little
throat—crooned to him one of those
mother songs that only her child
could understand and then he went
away with a smile upon his little face
and a word of welcome on his lips.

Then he led me through fields ripe
with the harvest; wild grapes hung
by the way and the apples were ripe
in the orchard and the work of the
reaper was done, and the golden wood-
land reddened in the light of the dying
sun, the shadows crept up from the

river and fell against the old home
place on the hill. I walked with him
in the shadows to the window of that
home and watched the happy family
kneel in the evening worship and
I wanted so much to go in and linger
but he called me away with a flash of
the bow.

Then it was a home splendid in its
setting, the lights flashed from every
window and warmed the street-way
outside, the pictures of the masters
adorned the walls of that splendid ed-
fice. In the nursery a man was watch-
ing as his children went to bed. His
was a strong, sad face. "The mother
of those children forgot them one
night," whispered the violin, "forgot
her home, forgot her husband, forgot
her children and forgot her God and
went away." I looked on that man's
face and I wanted so much to be led
away, it was a picture of cold gray
ashes and his face haunts me still.
Then the lightning flashed and the
storm clouds gathered and the rains
beat upon me, and I was all cold and
wet; and then came that woman and
begged to come into her babies, "just
to see them, just to kiss them, just
to kneel with them in the lights and
shadows of that grand home for a mi-
nute," wailed the violin. Then she
turned from the door and went back
into the night.

Then the master led me to the old
home place—it was Thanksgiving and
my mother greeted me in the doorway
—I can feel the picture even yet, the
hallway, the table, the food, the prayer
of thanksgiving, the familiar faces,
how I kissed them and heartened
them with my presence. It was won-
derful! It was glorious! Their faces
beamed on me, the tea-kettle sang
from its old familiar place and called
back the old trundle-bed days; and
then, with one flash of that bow he
blotted it out, and I stood alone in the
room with all the curtains drawn, and
looked into the face of my mother, so
quiet and still—so peaceful, and I
thought of how many, many times I
had hurt her; I tried to shut it out
by closing my eyes but she was there
still—peaceful, oh! so peaceful; I
stooped and kissed her cold brow and
the violin whispered "Why didn't you
do that when she was with you
and when her heart could have thrilled
with it?" My face was wet and I
wanted, more than I can tell you, to
be worthy of her—to be the man she
prayed for me to be—and as he flashed
away to another scene a thousand
men with sad faces in that vast audi-
ence had stood at the bier of their
mothers and wanted to be the sons
their mothers had prayed for them to
be.

Oh, music, thou hast the power to
lift the veil and let the soul look and
listen; thou hast power to waft a mes-
sage to the soul of the poor old down-
and-out and conjure back the forms
and faces of our mothers and their
prayers and their God, and give us
courage and hope in remembering
that though our sins be as scarlet
their God can wash them white as
snow.

Oh, music, you are proof positive of
the soul of man and the Divinity of
God.

Hotel Guest—"Has Mike Howe
registered here?"

Clerk—"What do you think this
is, a stable?"



HELEN KELLER READING HER BIBLE

(Taken Especially for the American Bible Society.)

By A. Wesley Mell.

"The Bible is the Book of all books I love," said Helen Keller, the world's
most famous deaf and blind woman, in a recent interview which I had with her
in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued.
But her Bible is not like yours, for she reads not with her eyes, but with her
sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter
and swiftly and with tender and caressing touch, her trained fingers traced
the raised dots until she reached the fourth verse: "I must work the works
of Him that sent me, while it is day: the night cometh, when no man can
work." Her face grew serious and tense as she slowly repeated these words,
but it lighted as she read on—"As long as I am in the world, I am the light
of the world."

Miss Keller then turned to the first chapter, and with radiant illumination
of expression she read aloud: "In him was life; and the life was the light of
men." "That was the true Light which lighteth every man that cometh into
the world."

And when I gave her one of the Army and Navy Testaments with a word
concerning Bible distribution during the war, Miss Keller clasped the little
testament and confidently and eagerly exclaimed: "I am so glad that the Bible
is being distributed everywhere. When Christianity has spread throughout
the world, then brotherhood will come to the nations. I rejoice in the American
Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in
the sunlight before the open window, and saw in her face "the light that never
was on sea or land," I thought how true it is that "His Life is the light of men."