

# BAPTIST and REFLECTOR

**SPEAKING THE TRUTH IN LOVE**

Volume 88

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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## SUBMISSION

By George Mac Donald

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."  
I said, "But the sky is black;  
There is nothing but noise and din."  
But he wept as he sent me back;  
"There is more he said, "There is sin."  
I said, "But the air is thick  
And fogs are veiling the sun."  
He said, "Yet souls are sick,  
And souls in the dark undone."  
I said, I shall miss the light,  
And friends will miss me, they say."  
He answered, "Choose tonight  
If I am to miss you or they."  
I pleaded that time might be given;  
He said, "Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your  
guide."  
I cast one look at the fields  
And set my face to the town.  
He said, "My child do you yield?  
Will you leave the flowers for the  
Crown?"  
Then into his hands went mine,  
And into my heart came he;  
And I walk in the light divine,  
The path I had feared to see.

## RELIEF WORK

For some time now our Foreign Mission Board has not released for publication all the facts which were available regarding famine conditions, lest the minds of our people should be diverted for the time from the 75 Million campaign round-up in which its support was involved. Editors have withheld publication of much that was in their hands for the same reason. Now let us give attention to the appalling needs which exist in famine areas in China and in Russia still. What tremendous destitution; and what splendid opportunity we have to show the spirit of Christ and win glory for His name among a people who are yet to be won to Him! Let us bear in mind that this is a special object and gifts to this cause should be made direct to the Relief Department of the Foreign Mission Board, but not included in 75 Million campaign payments. Our Foreign Mission Board is the only authorized agency to solicit or collect funds for this purpose. Should individuals make appeals in behalf of starving Russia, Armenia, or China, let Baptists give no heed whatever; but send all their gifts for relief work to the Foreign Mission Board.

## AN APPEAL

The Baptist and Reflector has not asked for itself consideration at the hands of its regular patrons for some time. We appreciate the recent effort so well made by many to increase the circulation. Subscribers whose date has expired are receiving statements from us by mail, and we ask that they consider us kindly. Now that the fiscal year of the Convention is over, we are requesting a humble place at the family table.

## THE FAMILY ALTAR

Worship in the home is one of the most important elements of domestic life and is one of the essentials to its harmony and happiness. All sorts of little annoyances are nipped by the hour of prayer, and household adjustments can be made in an atmosphere of devotion which might otherwise be improbable. A fine remedy for the divorce evil would be the establishment of the family altar, the circle of worshippers in the home, and the voice of prayer, instead of the unkind and thoughtless word.

## THE NEGRO BAPTIST

The white Baptists of the South are doing less for the negroes of the South than is being done for them by any other body of Christians, proportionately to their own numbers and to the extent of the negro's claim upon them. We have not an enviable record for goodness in this respect; but we are beginning to realize an obligation which we owe to the negro and which is becoming greater every day. We casually think and remark that the negroes are naturally Baptists; but such is not the case. The majority of them are Baptists but it is so chiefly because many of the largest and best slave holders of the rural sections of the South before the Civil War were Baptists, and their negroes emulated their religious belief both before and after the Emancipation Proclamation. The negro naturally loves the tinsel and regalia of worship, and unless he is deeply grounded in the simple faith of his Baptist forebears, he is going in great numbers to the churches that exhibit more of the form than of the substance of the Christian faith. We owe him the debt of the stronger to the weaker. In many Southern Baptist churches before the war there were special registers for the names of slaves who were members in good and regular standing; and galleries were constructed for the special purpose of giving them opportunity to attend upon the preaching of the Gospel. What our fathers did for the negro must not be lost in our hands.

## MOHER O' MINE

By Rudyard Kipling

If I were hanged on the highest hill,  
I know whose love would follow me still:  
Mother o' mine.  
If I were drowned in the deepest sea,  
I know whose tears would come down  
to me:  
Mother o' mine.  
If I were damned of body and soul,  
I know whose prayers would make me  
whole:  
Mother o' mine.

## IF EVERYBODY TITHED?

Our church at Portland is among the foremost in loyalty to all our causes, and pastor Huff always receives cordial response to his splendid leadership. Recently he conducted a canvass of his membership in order to ascertain the financial strength of the church on the basis of a tithe. It was ascertained that tenth of the total income of the 97 people who responded to the call for information would be \$9,339.15, whereas the entire membership gives annually to all causes a little less than \$5,000. There are 23 families, out of the 106 composing the church enrollment, the tithe of whom would exceed the total present contributions by the church. Verily, the best developed churches have yet higher stages of development to attain! How little the best actually do! How pitifully small is the work of the majority!

## THE IMMANENCE OF JESUS

The Great Commission is appended with the promise of Christ that He "would be with" his disciples always, "even unto the end of the age." In his address to them the night before His crucifixion, He said, "I am the vine: ye are the branches. Abide in me and I in you." We cannot think of Jesus as absent from his people, even as their King. His coronation before the assembled world is yet to take place; but He is here now, and he is King now—let His coronation day, and the day of our complete redemption, be when it may, according to the "times and season which the Father hath kept within His own power." The glorious doctrine of the Second coming must not be allowed to encourage in us the thought that our Lord is absent in the essence and benedictions of His presence for He is absent only in the outward manifestations of His presence, or the revelation of His visible glory in the earth.



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## EDITORIAL

### THE CLOSE OF THE YEAR.

Elsewhere is published the summary of receipts on the 75 Million Campaign up to the end of the third year, April 30, 1922. Tennessee Baptists have made a good record, and high commendation is given them. The spirit of sacrifice has been shown by many of our people. Nowhere have Baptists been more loyal and devoted than in our own State. In the per cent of pledges paid to the present, Tennessee is in the forefront among the sister States. Our people did not suffer some economic reverses which have visited some others, but still our record would have been less creditable had the Baptists of Tennessee been less consecrated and self-denying. Our pastors deserve great credit for the enthusiastic effort they made to round out the collections in the whirl-wind effort at the last, under the direction and leadership of Drs. Wilson and Burnett.

With gratitude to God and with deep humility of soul, let us now quietly lay the foundations, in a constructive stewardship campaign among our people, for still greater endeavors in the future. The Baptist cause in Tennessee was never in better condition than it is today. The spirit of victory reigns in the hearts of our people; the determination to win for the glory of Christ is dominant in their thinking. Difficulties there are, and will be; but they are not formidable. Delays and readjustments have been occasioned and will perhaps arise, but they are the lull that gives opportunity to accumulate new strength and the pause which is needful to get the better poise.

### TITHERS IN THE KNOXVILLE CHURCHES.

Below are given some interesting figures as to the progress being made by the churches of Knoxville, Tenn., in securing tithers. Let

us have such data from other cities, and other churches. It would not be amiss to make up such a schedule for every Association in the State. We shall be glad to give space to all contributions of this kind.

Churches	Pastors	Member-ship	Tithers	Per cent
Central, Fountain City, J. C. Shipe		250	145	58
Fifth Avenue, J. L. Dance		300	150	50
Bell Ave., James Allen Smith		555	150	27
First, F. F. Brown		1105	283	25 1/2
Broadway, B. A. Bowers		1186	285	24
Smithwood, C. P. Jones		266	61	23
Island Home, R. B. Jones		590	110	18 1/2
Calvary, S. C. Grigsby		100	21	21
Mt. View, W. C. McNeeley		269	50	18 1/2
Gillespie Ave., J. K. Smith		377	60	16
Grove City, D. W. Lindsay		356	58	16
Deaderick Ave., J. M. Roddy		900	138	15 1/2
Central of Bearden, Rt. Humphrey		180	27	15
South Knoxville, M. E. Miller		600	83	14
Lonsdale, W. A. Atchley		699	60	8 1/2
Euclid Ave., J. W. Wood		400	25	6 1/4
Oakwood, R. E. Grimsley		500	20	4

Of the churches reporting it will be observed that 20 per cent of the membership on the average are tithers.

### BIBLE SCHOOL MOVEMENTS.

One phase of the religious revival which is rising among us is the increasing number and variety of Bible Study movements. There is a genuine awakening to the need and value of a better and more wide-spread acquaintance with the Word of God on the part of our people. There is manifestly a distinct tendency to go directly to the Book as the subject of study, and to inaugurate various plans entirely independent of each other. In order to meet particular needs or to fit into conditions which are at least thought to be special sundry Bible study activities have arisen.

The Vacation Bible School, the Mid-week Bible School, and other movements of recent origin, indicate that there is a growing desire for something additional to what we have, either of a general or local character. They are entirely welcome, and whether they live long or not, they will accentuate the importance of the Word of God. They will make a contribution to the tide of popular enthusiasm for Bible study. As a means to an end, they may serve but a temporary purpose and pass away, after having introduced their successors to a larger field than that which they themselves have occupied.

### Home Study of the Bible Fundamental.

In the homes of our people there is opportunity for various, independent methods of Bible study. It should be prayerful, and should be conducted with such freedom from pre-arranged schedules as will provide a suitable range for the devotional spirit. We think that there the Bible should be read and studied chapter by chapter, and book by book. Take it as it comes. Let any comment be spontaneous, and let the Holy Spirit have access to every heart and bring a message to every listening ear.

We must emphasize the necessity for the erection of the family altar in our Christian homes. Neglect of duty in that respect will make it necessary to resort to other and less effective experiments elsewhere in order to supply the universal need for Bible training. The home is the first institution established by the Lord God, and its place is first among the agencies for the spread of the knowledge of His glory. May there be a

general awakening in this respect, and may there be new movements to restore the old Book to its rightful place in the oldest institution in the world!

### The Question of Unification.

Uniformity in the Bible study has its advantages which should not be discounted in the midst of agitation for separate and independent methods of doing it. Uniform Lesson system, inaugurated by the International Sunday School Association, was the greatest single factor in modern times for the promotion of popular Bible study. The Sunday schools of the world had the encouragement of a common, universal fellowship in their studies, and the unenlisted felt the impact of the combined enthusiasm of all Christian denominations for the teaching and the study of God's Word. It accomplished results which the various Christian bodies could not have achieved working separately and each using a curriculum of its own.

The International Uniform Lessons still have their place and value. The fact that the Sunday schools, and the churches in their mission of training, have outgrown that system in some respects, does not set aside its primacy in the history of Modern Sunday school movements. It rather indicates a line of action which each denomination should perhaps follow out, as their enrollment in the Bible schools increase and as the need for distinct denominational training arises. What the Uniform Lessons have been to the cause of Bible study in all Evangelical churches, the separate Lessons are coming to be to each of the denominations.

Of course, unification must allow variations. There will be particular conditions which will make a disregard of all regular plans the most expedient and best. But these will be exceptional, rather than regular cases. In many churches, special classes are held in theatres, or halls, near the churches or in down town sections, where men of all walks of life can be assembled and where some independent course of study might be considered the one most helpful.

### Sunday School Curricula Adopted.

There is, however, very little need to depart from the regular denominational Sunday-school lessons. They can be adapted to meet special needs in nearly every case. Parallel studies can be pursued during week days; it can be studied devotionally at the mid-week prayer service, and from many sides its usefulness can be reinforced and strengthened. As we limit our curricula to its course of study, we concentrate our efforts and get the best results.

An independent lesson would have a tendency to make an independent class. Unless the classes use the lessons promulgated by the churches, there is a line of demarcation between the two, as far as Bible study is concerned: hardly any other sort of alignment could make up for deviations at that point.

In some classes the Bible is read and discussed freely by the members under the leadership of the teacher, with more or less absence of method or system of instruction. Much good is done in that way. It is far better than no class at all. But it can not



get satisfactory results on the whole. It is usually a lazy way of studying the Bible, where no preparation is required and a go-easy procedure is in order. The class or school which uses the Bible only and discards the helps provided by the denomination, does not usually use the Bible rightly. The greatest abuse of the regular Lesson Helps is a persistent disuse of them.

The unity and solidarity of our denominational life can be substantially fostered by a certain uniformity in the subject matter and methods of Bible study. As one is taught, so he thinks; and as he thinks, so he acts. And unless our Bible classes are true to our denominational program and curricula, their members will not be apt to join our churches, nor to be faithful to them should they be won to membership in them.

#### Some Bible School Results.

It is being generally recognized and acknowledged that the regular, systematic study of the Bible is the most important single function of the churches of Christ in the world. It gets more and better results than any other: it is the least expensive activity the churches have; the voluntary free will offerings which it inspires the pupils to make, constitute the Sunday schools as an asset far ahead of their liabilities.

But as soul-winning agencies the Sunday schools are taking first place among all our church activities. Through the instructions given to pupils in the classes, many are led to accept Christ; and through their conversion and union with the churches, many unenlisted and indifferent parents are being brought to recognize their duty to Christ and to the churches.

We welcome the dawn of a new day for Bible study by the people. Every individual soul has free access to the Word, and there is no priest or interpreter to mediate between the individual and God or to translate the Bible in a language all his own. Let there be the utmost freedom in the study of God's book, with an observance of whatever cautions that may be needed to procure to every student that knowledge which will make for his loyalty to Christ and his churches in the world.

#### THE SEMINARY COMMENCEMENT.

By H. C. Wayman.

The Southern Baptist Theological Seminary has closed its greatest year. The enrollment reached 416 men—about seventy more than in any previous session. Including Training School students and wives of married students, there were about seven hundred students doing class-room work in the Seminary.

On Sunday evening, April 30th, we assembled in the 22nd and Walnut Street Baptist Church for the Baccalaureate sermon. Rev. M. E. Dodd, of Shreveport, La., was the preacher. The church auditorium was filled early, and many more came but were unable to get in. The speaker had formerly been pastor of that church, and of course his many friends were eager to hear him again.

Dr. Dodd spoke on "Prayer." It was a wonderful sermon. The discussion of the

prayers of Jesus and Paul was rich and suggestive. The speaker insisted that *public prayers should be short and private prayers should be long*, and that naturally and logically this was so. However, unfortunately, some people reverse the order. The writer overheard a group of students discussing the sermon on Monday morning. Finally, one said, "Well, fellows, we have learned the secret of Dr. Dodd's success." On this—that he is a man of prayer—they all agreed. This, I think, is the highest compliment possible to pay to any sermon or any preacher.

On Monday morning we assembled in Norton Hall Chapel for the Missionary Address. A great treat awaited us. Rev. Dr. Livingston Johnson was at his best. Our hearts were stirred as we listened to his personal experiences as a home missionary and later as a State Secretary. His beautiful tribute to his wife, who was his stay and inspirer in those early trying years, greatly moved the audience.

Dr. Johnson in a most practical and masterly way discussed State Missions, Home Missions, and Foreign Missions. In this we got a glimpse of the speaker's broad vision and the task to which he very early consecrated his life. He paid a tribute to the Seminary when he said, "The Southern Baptist Theological Seminary is the greatest single missionary asset that we have. I have known many graduates of this Seminary, and I thank God I have never found one anti-missionary."

Tuesday morning we assembled again in Norton Hall Chapel for the Alumni address, which was delivered by Rev. C. W. Daniel, D.D. of Atlanta. It seemed to those present that only Dr. Daniel could have so beautifully and frankly pictured Seminary life. The speaker reminded us of lessons he learned while in the Seminary, such as loyalty, mastery, accuracy. In this he stirred us that we too might be more loyal sons of our *alma mater*. Dr. Daniel spoke in a very happy vein about the "contribution" he made to the Seminary by permitting the young professors to *practice* on him, adding there was still a like contribution to be made because of the many young professors.

The Seminary is rightly proud of Dr. Daniel, a man of consecration and conviction, a thinker and an orator. His closing words were not only a summary of his address, but a frank and full confession of the place the Seminary has in his life. He said: "The time may come when we must have other Seminaries; I know not, but this I know, the Southern Baptist Theological Seminary at Louisville shall remain first in my heart's love."

Tuesday evening the commencement proper was held in the Fourth Avenue Baptist Church. The large auditorium was filled to its upmost capacity. As is the custom, three of the graduates of the Th. M. class were chosen to speak. Rev. F. O. Criminger, Missouri; Rev. B. H. Duncan, Kentucky; and Rev. O. M. Seigler, Georgia, were the speakers. Their addresses were thoughtful and well delivered. All agreed that these three addresses were the best we had heard at commencement in years.

Then came the happy hour to eighty-sev-

er men when President Mullins delivered to them their "hard-earned" diplomas. President Mullins commented on the large number in the graduating class, reminding us that the Th. M. class, numbering forty-three, was nearly twice as large as any previous class in the history of the Seminary. After the delivery of the diplomas, all was in readiness for the final treat—the President's address. And what a treat it was! (It seems to us that only our President can do it.)

Dr. Mullins outlined to the students the one road to success. "Three bronchos," he said, "must be mastered,—your body, your mind, your spirit." After this matchless and inspiring address, we sang the Seminary hymn, and went out thanking God for the opportunities for work and service our God has given us, and with a renewed determination to more fully yield ourselves to Him.

#### COMPLETE REPORT FOR TENNESSEE ON THE 75 MILLION CAMPAIGN.

LLOYD T. WILSON, CORRESPONDING SECRETARY

Receipts for the first year . . .	\$915,177.77
Receipts for the second year . . .	672,177.93
Special for the Hospital . . .	147,400.00
Receipts for the third year . . .	610,525.25
Special for the Hospital . . .	16,485.65
Special for Hall-Moody Normal . . .	1,467.60
Special for Carson & Newman College . . . . .	27,500.00

Total for the three years \$2,390,734.20

We have collected from the churches forty-nine per cent of the amount pledged to the Campaign. And in addition to this we have received as specials during the three years the sum of \$192,853.25 for three of our Institutions. On the basis of our subscriptions and collections we are leading all the States of the Southern Baptist Convention. I am sure all our people will rejoice over the above showing. Gratitude should go up to Almighty God for what he has helped us to do and for His leadership in the great work we are doing.



MR. AND MRS. FRANK H. LEAVELL,  
Memphis, Tenn.

Mr. Leveall is Secretary Inter-racial Commission.

Rev. C. B. Massey, of Pleasant Shade, Tenn., reports the Wiseman-Enon Fifth Sunday meeting at Friendship Church as one of the best he ever attended.

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Rev. A. R. Bond, of the Education Board of Birmingham, Ala., wires May 8: Receipts subject to distribution three hundred sixty-four thousand eight forty-seven seventy-nine. Tennessee thirty thousand five sixty-one fourteen.



# Contributions

## THE TOMB OF OUR LORD

By B. P. Robertson

The second day of our sojourn in Jerusalem I took with me a few of my friends and went to see the Garden Tomb. This tomb is sometimes called the Gordon's Tomb because a gentleman by the name of Gordon discovered it. This tomb is in a garden at the foot of the rock hill called Golgotha where without doubt Jesus was crucified. We found the keeper of the garden at home and he took us into the tomb and explained it to us. I read the account of the resurrection while we stood in the room adjoining which faces where Jesus was laid. And then after the reading of the scripture we prayed and worshipped our risen Lord. This tomb in its location and its arrangement inside seems to perfectly fit into the scripture picture of the resurrection. There was the pane opposite the window through which many looked where the Lord had lain. There was the groove where the stone rests and in which it was rolled in front of the door. There were the steps down which Peter and John went down into the tomb. There was the garden in front of the tomb where Jesus appeared to Mary while she was looking into the tomb. We all felt that we were standing where the body of the Lord had lain and from which he had risen. It was told us that when the tomb was cleaned out they found no indications that any body had ever decayed there, showing that it was never used for a burial place after the resurrection of our Lord. I tried to imagine myself near the tomb that morning and saw the angels come and roll the stone away from its door. I could see the Lord come forth and appear to Mary and commission her to tell the good news to the disciples. I could see the guard asleep near the place under the divine influence and then rushing to report what had happened to the officers. I could see the rocks rent and the dead walking about in the city that morning. And I could see the disciples bewildered and the meetings of the risen Lord with them that day and the blessed assurance it gave them.

Jerusalem, Palestine. March 26, 1922.

## IS CO-OPERATION A NEW TESTAMENT DOCTRINE?

By L. R. Scarborough

The word "co-operation" means "working together." In the scriptural sense it means working together in carrying out Christ's world-will. It is a triangular doctrine. It has three sides, each supporting the other.

### God's Side

God's side of this triangular doctrine has two sides, inside and outside. The three persons in the Godhead work together with each other proposing, preferring and promoting God's world-program of redemption. The Father gave His son to die. His spirit to administer and apply salvation and put over

His kingdom. The Son "emptied Himself," gave His soul and offering for sin. The Holy Spirit obeying the Father's will took the task at Pentecost and carries it on today and will until the marriage supper of the Lamb and His holy ecclesia—the Bride. These three are one in plan, purpose, and work—a holy symphony of glorious co-operation. Not only do the *Three in One* work with one another in unbroken harmony and fellowship, but they work with saved humanity in carrying out and forward their will in our task committed to us in the Gospel's trusteeship. "I am with you," "in you," "before you," "behind you," "for you," "through you," "by your side," "holding your hand," "even to the end," are words ringing their triumphant and meaningful message of cheer, comfort and victory throughout every page of God's word. God does not want to go alone without us, nor does He want us to go alone without Him in the biggest task of the centuries. His co-operation with us is the stimulating hope of every hour of the way and the guarantee of success in all of our difficulties and tasks. This Divine side constitutes the *base* of our triangular doctrine of co-operation.

### The Church Member's Side

The individual church member in the New Testament is a big somebody. He is God's spiritual unit in His conquering army. He lays much stress on him, his character, his obedience, his pliability, his spirit, his obligations, his duties. He is not a separate, isolated unit. He is a social unit. He is the *basal factor* for God's multiplication table. He has vital means of connection and association and association. He has two spiritual hands, one to reach up for God and one to reach out for his brother church member and thus by this divine and human reinforcement to carry forward the tasks of Christ's Kingdom. This unity of labor in a mutual love and common fellowship, facing Godward and manward is *essential, fundamental and obligatory* upon each church member. This church member has some liberties and large freedom but all of his freedom is bounded and limited by the world-will of Christ. He has no option when he faces Christ's command. He has no option in baptism. Christ does not request us to follow Him in baptism after we trust His grace for salvation. He commands us. All of our liberties as Christians are within the circle of Christ's eternal and sovereign Lordship. Is not *cooperation* one of these "commanded obligations?" Can a church member refuse to join with his fellow church members in a plain command of Christ in carrying the Gospel to all the world and justly plead an alibi and a justifiable defense and exemption on the ground of his freedom and personal liberties? This is anarchy in Christ's Kingdom. It is willful inexcusable disobedience. Our duty to co-operate in Christ's churches in carrying out His world commands is not only a glorious privilege but it is an imperative obligation in which we have no option. The call and credentials of the *twelve*, the *Seventy*, the imperative commands of Christ's commission, all the remarkable precepts and examples of the apostolic history bear impressive testimony to the correctness of this position that

cooperation under the Lordship of Christ is a New Testament doctrine and that our voluntary response in full length service determines the quality and quantity of obedience to Jesus Christ.

### The Local Church Side

Not only is there a divine side, an individual side, but also a church side, a corporate side of this primal and basal doctrine of co-operation. The individual with all of his freedom in Christ, under Christ's world-will, is the *unit* in Christ's churches and His local churches are His spiritual, ecclesiastical units in His universal Kingdom. The hope, power, and efficiency of the local church depend on the willingness of the individual member to cooperate with the other members in carrying out Christ's commands. Every one who halts or balks just that for hinders and blocks the power of the churches. A church whose members will not cooperate in the work of the church is worse than dead—it is a spiritual nuisance and a positive menace to the cause, and has no right to "cumber the ground." Now as the progress and power of the local church depend on the doctrine of cooperation on God's and the church member's side, so the progress and power of the earth-wide Kingdom of Christ depend on the *cooperation* of churches of like faith and power. There is as much necessity for churches to cooperate as there is for church members to cooperate. Here lies the hope of effective success in taking the world for Christ. The so-called "Gospel Mission Plan" has two defects. It is neither *Gospel* nor *Missionary*, neither sound in principle nor efficient in plan. It is essentially selfish and narrow, and positively weak and ineffective in accomplishment. It does not recognize the doctrine of church-cooperation so clearly taught in the New Testament both in the commands of Christ and the example of the apostles as they were led by the Holy Spirit.

Unity in doctrine, in spirit, in faith and practice essentially demand unity in labor and effort. The Commission of Christ, the earthly ministry of Christ, the missionary record of Paul among the churches, the message of the Acts of the Apostles, and the Epistles and the very heart of the ministry of the Holy Spirit, thence all teach mighty power this great doctrine of cooperation between churches and all the agencies of these churches.

This doctrine does not embarrass nor contravene the freedom of the individual nor the sovereignty or independence of the local churches, if we remember that all of our freedom and sovereignty is to function within the circle of Christ's Lordship and under the authority of His world-will. Any Baptist who says an individual church member or a local church has a right to do as he or it pleases in the world-program of Christ has Bolshevism in his thinking. All of our rights are subject to the limitations of Christ's will.

The successful propagation of all the other doctrines of the Scriptures depends on the successful operation of this triangular doctrine of cooperation.

### A New Article of Faith

This doctrine of cooperation is scarcely if at all hinted at in any expression of Baptist



faith this side of the New Testament. I have read 29 different expressions of faith given to the world by Ana-Baptists, Menonites, English Baptists, American Baptists, German, French and Swedish Baptists. This doctrine as such has no clear pronouncement in any of these. It should have. I propose to the committee to be appointed by Northern and Southern Baptists on a new expression of our articles of faith that it put in Article XIX—on cooperation. It should be so worded as to care for and properly guard our "individual freedom" and our "church sovereignty." But it should be so set out as to mark a line of separation between our co-operant and cooperating individuals and churches and those who oppose, hinder, criticize and block the mighty missionary, educational and benevolent programs of our people who feel the pressure on their consciences "to carry on" and "go forward" to the uttermost parts of the world. It is presupposed in all I say in the above that the programs and movements in carrying forward Christ's work that these programs shall be determined on by representations from the great mass of our cooperating churches and on the basis of absolute loyalty to all the other doctrines, principles and policies laid down for Christ's churches in the New Testament. No individual church member or local church has any right to cooperate in any movement that clearly seeks to dethrone Christ, vitiate His teachings, or emasculate His churches. God Himself will not cooperate with the devil nor should we cooperate to put over anything the devil wants done. But we have no option in carrying out Christ's will. His "must" binds us at this point.

The 75 Million Campaign and all of our campaigns stake their all on the successful operation of this doctrine among the churches and people called Baptists.

Let's go Christ's way—on, up, out.

If Southern Baptists join with any other group of Baptists in rewriting our Articles of Faith great care should be exercised to see that these Articles of Faith are as clear as sunlight and that there be no compromise, no camouflaging, no dodging, no mystification, but clear, open, frank statement of the truth. Only this will satisfy the world and glorify Christ.

#### DOES GOD ANSWER PRAYER?

Will be the general subject of the noon meetings to be conducted by Brother Ben Cox of Memphis, during the recess period of the Southern Baptist Convention at Jacksonville. The meeting will be held at 1:30 p.m. Wednesday, Thursday, Friday and Saturday. Opportunity for testimony to answered prayer will be given. Intercessory prayer will be strongly emphasized. Brother Cox invites all who desire to do so to bring or send in requests.

#### EVERY ONE RESPECTS CONVICTIONS

During a city wide financial drive in Richmond for raising endowment for Richmond University, Persident Boatwright was asked whether his was not a denominational college. To this he replied that his was unmistakable a denominational college, uncom-

promisingly a Baptist college. Presbyterian elder rose and said he was glad to give to it for that reason. (1) He admired a college that stood uncompromisingly for some ideal, even if it be denominational. (2) He could not personally see to it that the young men at Richmond University were given religious training and he was glad that one of the national denominations would take over that responsibility. The largest gift received in that campaign came from a Jew.

#### COSBY ACADEMY

That five dollars given through Rev. Pedigo for a member of the Immanuel Baptist Church near Knoxville has been used to aid a young woman, the daughter of a Baptist preacher who is physically unable to work. Our generous hearted Principal R. L. Marshall of Cosby Academy had told the young woman to come on to school any way because he was sure that some road would be opened up, and this is another answer to his faith. It seems that a special providence is over Cosby Academy this year for more remarkable things than can be listed in this article, have been as blessings.

Take your children up a notch and they will be less likely to take you down the hill.

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

#### DISCUSSING EVOLUTION

It is quite important that there should be a satisfactory discussion of Evolution. The question is vital to the interests of education and Christianity. This is not an attempt to canvass the truth or falsity of the doctrine. But it is to make some suggestions concerning the discussion itself. For much time and patience can be ineffectually used unless there shall be practical agreement among us concerning some things.

1. There needs to be a discussion of terms. Unless people agree as to what it is they are discussing, they may pursue a very wide logomachy without coming to any conclusions. I am reading a good deal of what the brethren are saying. And it does not appear to me that they are using words with the same understanding. What are we to understand is the question? According to some of the writers, it appears that they mean by *Evolution* what others mean by *development*. They mean, I suppose, the improvement, or modification that can be achieved within species. And if that is what they mean, I should think there would be perfect agreement.

But others appear to mean either that life began, so far as men know, with a single cell, which somehow had become alive. And that all the forms of life that have been in the world, came from that by extension and that from a limited number of species of living things, and they of a very low order, all the varieties of life have arisen by the individuals of one species passing over into other and different species, by some process which they call *Mutation*, or by *Natural Se-*

lection, or the *Survival of the Fittest*. Or by some other process which they call *Evolution*. Lying back of all this is the original question as to the *Origin of Life*, and the *Origin of Force*, and the *Origin of Matter*. Until there is an agreement as to what one means to teach on these subjects, there does not appear to be much encouragement to expect harmony. Brethren, tell us what you really mean.

2. A second thing should rule in all the discussion, and it is this: *Truth* and not *Triumph* is the real end sought. We cannot afford to play "Hide and Seek" on the question. If we are not ready to accept the truth, whenever and by whomsoever stated, and whether it is what we had supposed it to be or not, we have small contributions to make to the discussion. To some of us, the most tremendous issues are at stake. Let there be nothing but the most searching honesty in all we say. I am not even meaning that such has not always been true. But I can see how one might be tempted to make use of arguments in order to win or escape, which may have known weaknesses, and one not allow it. Too much is at stake to play about it.

3. Let it be agreed that accredited facts and not expert opinions are the weighty things that will count. Experts are not omniscient. Experts are not to be discounted. But experts are not infallible.

4. We need to agree that specialists in science or in any other department of human thought and investigation, do not hold any monopoly upon scientific knowledge. Some others may know some things quite as well as the specialist. In fact the specialist is the most in danger of being narrow. Let us remember that many who are not specializing have made important investigation. We shall discount no man's knowledge, whether he be a specialist or not. Welcome every contribution of truth, or knowledge.

5. Let us remember that scientists have been continually changing their own conclusions as they discover new truth. The sneer that "They burned Bruno," then does not prove anything. The acceptance of the views held by scientists then would be readily discounted today, as the conduct of the religious fanatic. The Catholic church has opposed much that was right and true. It is not quite fair for any man to base an argument on the mistakes of the Catholic Church—that proves nothing.

6. Let us, then, remember that Christianity does not undertake to include all truth. There are things which are not proposed to be included in Christianity, which are true. But when any teaching for truth comes into direct conflict with the truths of Christianity, we know that by an unerring judgment that such teaching cannot be according to truth. For all truths harmonize at every point where they touch.

To restate: 1. We need to agree as to definition. 2. Truth and not triumph should be the object of the discussion. 3. Accredited facts and not expert opinion are important. 4. Specialists have no monopoly on truth. 5. Scientists are continually changing their own conclusions. 6. Christianity does not undertake to teach all truth. But no truth contradicts Christianity. —O. L. H.



## News and Views

Let us all be earnest in prayer for God's blessings on the meeting of Southern Baptists in Jacksonville next week.

Rev. J. W. Hickerson and wife of the Southwestern Seminary are in meeting at Tullahoma, Tenn. So far there have been fifteen additions, twelve of whom were by baptism.

Southern Railway announces that the State of Virginia has passed a law that auto drivers must stop before crossing any main line track of the railroads. A good law for all the states to enact.

Read most everything in most every copy of the Baptist and Reflector; for if you don't, you might miss seeing your piece, along with many other things you would like to read!

Mrs. C. D. Creasman, wife of the pastor of Third Church, Nashville, is in demand as a Sunday-school teacher-trainer; and has recently assisted the Board's secretaries in a training school at DuQuoin, Ill.

Dr. B. D. Gray, of the Home Board, Atlanta, Ga., wires May 6: "Total receipts one million forty-three thousand ninety-eight dollars eighty-seven cents. Tennessee, sixty thousand odd dollars."

Testimonies of answered prayer from the 75 Million Campaign, and special prayer for the sessions of the Convention, is the order announced by Brother Ben Cox for the Wednesday recess noon prayer meeting which will be held at 1:30 p. m.

Concord Associational B. Y. P. U. Convention meets at Smith Springs Church, June 10. Something new. Every church to be represented; also a wedding playlet; fine program which will be printed later; don't forget the date, June 10.

Brother J. T. Oakley writes from Memphis that the Lord is wonderfully blessing the simultaneous meetings which have been going on in that city for two weeks. Up to May 1, four or five hundred, he said, had united with our churches there. He has been assisting the Prescott Memorial Church.

The Sunday-School Builder, for May, contains an interesting write-up and pictures of the Sunday school of the Third Baptist Church of Nashville, Rev. C. D. Creasman pastor and Mr. A. J. Saunders, superintendent. The school has had a wonderful growth in recent months.

We are asking our subscribers to remember the Baptist and Reflector in two ways: to send remittance if they are behind; and to get new subscribers; \$2.00 a year in advance. Let every one get one, at least.

It is impossible for us to publish copy which is received after Tuesday morning of

each week. Quite a number of Sunday school attendance reports have been omitted because they did not reach us until Wednesday. Brethren will please mail us reports Sunday afternoon, unless they are included in regular pastors' Conference notes.

Dr. J. F. Love, of the Foreign Board, Richmond, wires, May 5: "Tennessee total one hundred and thirty-four thousand two hundred and seventy-eight dollars and eleven cents. South's total one million seven hundred and fifty-nine thousand four hundred and seventy-eight dollars eighty-two cents small balance."

Raleigh Wright and W. C. Grindle, Home Board evangelists, report having just closed an unusually good meeting at Lebanon, Kentucky, Dr. T. J. Porter, pastor. At times the house did not accommodate more than half of the people. The Sunday school was more than doubled in two weeks. There were 87 additions to the church.

Dr. J. E. Dillard wires from Birmingham, Ala., May 3: Southside Baptist Church was apportioned one hundred thousand dollars in the Seventy-five Million Campaign. She subscribed two hundred and twenty-five thousand. Have just mailed check for full amount due up to date on the subscription. Victory!"

Rev. A. R. Griggs, Dennison, Texas, former corresponding secretary of the Educational Board of the National Baptist Convention of (colored) Baptists, died Sunday morning, May 7, at his home in Dennison. He was prominently associated with Dr. O. L. Hailey in the interests of the Seminary at Nashville for the training of negro candidates for the ministry, and was eminently useful as a preacher of the Gospel and a leader of his people.

Dr. I. J. Van Ness, corresponding secretary announces May 4: "The Sunday-School Board's annual receipts to May 1st amount to \$1,289,489.07. We are able to put \$235,000.00 into denominational work. Our assets are approximately \$1,000,000.00. Our Sunday School enrollment is now 2,201,345, a gain of 234,735 over last year, making us easily the second largest in Sunday school enrollment in America, and that means in the world."

Our next issue, May 18, will be Special Education number. Other matters will give Christian Education the right of way for that date.

The Sunday-School Board's reports for April, Tennessee records, are as follows: In the Organized class department, Intermediate classes enrolled, 18; Senior classes enrolled, 14; In the Education Department, total awards for the month, 256.

Dr. W. M. Wood reports a good meeting at Adairville, Ky., with pastor W. R. Ivey. There were twenty-five conversions who joined for baptism and four additions by letter and fine spirit of co-operation and good fellowship among the church people. Brother Ivey is doing splendid work. His church

paid in full for three years on the 75 Million Campaign.

Brother J. B. Cambron, of Nashville, Tenn., led the singing in the meeting to the satisfaction of all. Mrs. Carl Glenn, of Cadiz, Ky., played the piano and did it well. This was truly a great meeting with a great people.

### AN INTERESTING REPORT.

(The following letter, we are certain, will be read with deep interest by all our people. It gives some light on the character of work and experience of our Roumanian Baptist brethren and will, we hope, provoke many of our people to prayer for them, as well as to thanksgiving for the heroic and devoted spirit which characterizes them. J. F. Love, Corresponding Secretary, Foreign Mission Board, Richmond, Virginia).

Milhoveni, Bucovina, Roumania,  
March 22, 1922.

Dear Brother Andrisan.

We let you know that we had a conference at Patrauti, Sereti, on the 1st of March. In this conference were present Brother C. Adorian, the president of the Roumanian Baptist Convention, Brother Atanasie Pascu and Brother Radu Tasca.

First of all they asked us to give our reports and I gave mine which I am sending to you.

### Mission Report for the Year 1921

1. Sermons preached .....	110
2. Baptisms held .....	43
3. Prayer meetings lead .....	51
4. Bible classes taught .....	32
5. Sunday schools taught .....	28
6. Localities visited .....	66
7. Families visited .....	153
8. Bibles and N. T. distributed ....	22
9. I traveled by foot, miles .....	1,449
10. I traveled by train, miles .....	880
11. I worked at home, days .....	79
12. I was in prison twice, the first time 25 days, and the second time 19 days.	
13. I was called before Courthouse, times .....	11
14. I was called by the Jendarms, times .....	15
15. I was called to Police station, times .....	4
Once they called two physicians and made a thorough examination, because I was accused that I had lost my mind.	
16. I was called to the Assurance bureau, times .....	1
17. I was called to the village Courthouse, times .....	2
18. I was stoned, times .....	2
19. Cast away from home, times ....	1

At the conference we decided to ordain three new deacons, and I and Brother Motrescu to be regular pastors.

We also presented the matter that we have heard that Brother P. Andrisan finished his course in the Southern Baptist Seminary, Louisville, Ky., U. S. A., and that we have a great need for him. Brother Adorian made a resolution that Brother Andrisan would come this year and teach us and organize the churches in a better way.

Silvester Ungurean.



## Christian Education

Harry Clark, Secretary, Nashville

**WANTED**—Seventeen more subscribers to the Hall-Moody Loan Fund in order to complete the hundred subscribers toward which we are aiming. You have read the appealing stories of the boys who are working their way through college. Don't you wish to aid them?

Mr. J. Hardin Jacobs, who was this summer connected with the Baptist & Reflector has been chosen to represent Carson & Newman College in the state oratorical contest at Harrogate April 7. Since leaving the Baptist and Reflector, he has been editor-in-chief of the Orange and Blue, the Carson and Newman semi-weekly student paper, and he has produced a superior college journal. The Orange and Blue has few equals.

### WORKING WAY THROUGH COLLEGE

I came to Jackson a little over five years ago to enter Union University. I was reared in Middle Tennessee, but unfortunately I had never heard of such a school until a few months before I entered. I believe that the Baptists had schools somewhere in Tennessee, but I had never heard a preacher preach about them, nor a Baptist speak of them. I may say here that I will never be guilty of keeping silent about our schools. Young

people need to know about them. But I must continue with my story. I felt the call to preach and wanted to get in touch with a Baptist school. I began to inquire about them. A friend told me about Union University. I wrote for a catalogue which I soon received; also a nice letter from Dr. Savage, who was then president.

I did not have money sufficient to carry me through the first year, but Dr. Savage wrote me to come on and he would give me some work to do. I took his advice and began to make my plans to go. My church licensed me to preach, and gave me a nice check to help me get started. When I first walked upon the campus and admired its beautiful buildings, I could hardly realize that my dream was coming true.

Dr. Savage could not give me a job at first, so I decided to make one. I did this by going out a few hours each afternoon and selling books. I worked all day on Saturdays, and found that it paid me pretty well, so I kept it up. After I had been there about two months Dr. Savage offered me the job of sweeping the conservatory each morning and making fires for them. I took the job and held it the remainder of the school year. I also kept selling books, and with what I had and what I made, I finished the year without going in debt.

I worked through the vacation and made enough to start me in school the next year, but not enough to go very far. I decided to try a different plan this time. Some boys had been doing their own cooking, and in this way cutting down their expenses. I had

never done any cooking, but I decided to try it this time. Dr. Savage occasionally brought us something from the country to cook, which we were always glad to get. I followed this plan throughout the year, and found it meant a considerable decrease in my board bills. In addition to this cheaper plan of living I pressed clothes for the boys; and by cutting off expenses on one end and making a little money on the other, I was able to finish the second year.

I also began pastoring a small country church before my second year ended. The salary was small but the experience was great. By the opening of the third year I was doing full time preaching. Since then I have been enabled to keep going by this means, and to reach this my closing year with no debts hanging about me.

(NOTE BY THE SECRETARY: This is another one of the letters received in response to my request that boys who were working their way through college, should describe how they did it. If you will clip out these articles, which will appear from time to time this spring, you will have fine material to read to high school students and inspiring examples to give to your own children. There are many rich men's sons who need the tonic effect of hearing about courageous poor boys.)

### A GREAT EDUCATIONAL PROGRAM

By Albert R. Bond, Editorial Secretary Education Board, S. B. C.

The tenth mid-winter conference of the Southern Baptist Education Association was held in Birmingham December 3-5. The date was correlated to the meeting of the Association of Colleges and Secondary Schools of the Southern States, December 1-2. A

# NEW ORLEANS

(THE SOUTH'S GREATEST CONVENTION CITY)

INVITES THE SOUTHERN BAPTIST CONVENTION  
IN 1923

The hand of Fellowship and a Cordial Welcome are Extended  
to Your Great Organization.

New Orleans has every Facility for the Convention and for the  
Comfort, Welfare and Entertainment of every Messenger.

Ask any New Orleans Messenger about His own Home Town

**CONVENTION & TOURIST BUREAU**  
NEW ORLEANS ASSOCIATION OF COMMERCE



number of our Baptist school men attended both meetings. The program of our association was grouped around the idea of "Standardization." We consider this one of the most important educational gatherings ever held in the South, as far as Baptist school interests are concerned. We give in this issue two of the addresses delivered at this meeting. We hope to give others later.

For several reasons this meeting will rank as beginning a new era in Southern Baptist schools:

1. *Educational Solidarity*—The Baptist school men of the South accept now as never before the unity of the entire Southern Baptist educational need and program. The day has passed for unwholesome rivalry among the schools. The sense of solidarity of school interests has come to the front. The progress of the denomination in education must be south-wide and continuous rather than individual and sporadic.

2. *Appreciation of Developing Standards*—Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency to any other school. They are not willing to put a premium upon inferior work and yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment.

3. *Recognition of an Educational Conscience*—Our educators are setting themselves, along with the various educational organizations, to the task of creating a vital and vitalizing conscience on education among Southern Baptists.

4. *Standardizing Christian Ideals*—Southern Baptists have no inherent opposition to education under state control, but they believe that Christian ideals of character should enter into the school life in order that the eventuating product might be consonant with Baptist ideals. This is not to present a curriculum or college spirit inferior in quality to those presented by state institutions. It rather means a liberal education plus the Christian impact, impulse and inspiration.

5. *Conference Committee*—By unanimous vote the Southern Baptist Education Association appointed a Conference Committee which should address itself to the task of setting up a standardizing agency among Southern Baptists. The work of this committee is outlined by the following set of resolutions adopted by the Association. These resolutions also look forward to a permanent standardizing agency which will have the approval of the denomination through the official channels and which shall face the worthy task of bringing all of our schools to the measure of efficiency so greatly desired.

"Whereas, the establishing of the Baptist interpretation of Christianity throughout the world depends upon the education of the youth of this generation, fitting them to become the bearers of the Baptist message; and

"Whereas, no constructive program of education in the South today can be outlined without consideration being given to standards, publicity, current support, curriculum and control;

"Therefore, Be it Resolved:

"First—That the Southern Baptist Education Association undertake, in conformity with its constitution and with the approval of the Southern Baptist Convention, to set educational standards in harmony with the national definition of a standard college which is now in process of formulation, giving recognition and rating to those institutions which are approaching said standard.

"Second—That the officers of this association, acting in conjunction with the corresponding secretary of the Education Board of the Southern Baptist Convention, shall make overtures to the education boards and to the educational institutions under the direct control of the evangelical denominations of the South looking toward the adoption of identical standards and to consider the propriety of a joint participation in a publicity campaign which will unite the evangelical forces of the South in the effort so to mould public opinion that the value of Christian education will be made a definite conviction in the thinking of our Southern people, and that the editors of our Baptist papers be urged to promote the popular appreciation of our schools, avoiding whatever tends to divert attention from the important matter of intensifying the loyalty of our entire Baptist constituency to our educational program.

"Third—That the corresponding secretary of the Education Board be requested to act in conjunction with the educational agencies in the several states looking toward the working out in each state of a permanent program in which, during the period following the \$75,000,000 campaign, sufficient funds shall be secured for our colleges and preparatory schools in the form of current support to enable them to meet the standards which will be adopted.

"Fourth—That adequate emphasis shall be placed upon those courses of study which deal with the intelligent comprehension of the Christian religion.

"Fifth—That the legal control of our educational institutions should be vested in the denomination and that adequate safeguards should be thrown around the institutions so that at no time shall the radical action of a single session of the controlling Baptist body work harm to the institution.

"Sixth—That the corresponding secretary of the Education Board, the officers of this association, the presidents of the colleges, the secretaries of education and other representatives in the several states shall be urged to use every means available immediately to convince our people through articles in our denominational press, through bulletins, through public addresses and through every effective agency whatsoever, that the supreme need of the hour is Christian education and the securing of a generous support of all our Baptist schools.

"Seventh—That in order to make effective the program of standardizing our Baptist schools, as set forth in the first resolution of this paper, the following shall be the procedure:

"That this conference herewith directs the appointment and organization of a Conference Committee of seven men to confer and proceed upon the business of working out a

general scheme for standardization and promotion for all the schools, colleges and universities owned by the Baptists of the South.

"That the lines of procedure suggested to the consideration of this Conference Committee be as follows:

"(a) That it shall do its work under the auspices of the Education Board of the Southern Baptist Convention, which is requested to provide for its meetings and to defray the expenses.

"(b) That the first essential step of the committee be directed to securing co-operation of the state education boards, commissions or departments of each state convention, in the general idea and purpose of such a standardizing and promotion organization for Southern Baptist schools.

"(c) That the organization to be taken into consideration by this Conference Committee should be of the nature of a permanent council or commission, consisting of practical and experienced Baptist educators, which is to be commissioned by the Southern Baptist Convention.

"(d) That the committee shall present at the Southern Baptist Convention in connection with the report of the Education Board a report of its work with recommendations to the Convention for authorization of such a standardizing and promotion council and the recommendation that the Education Board be instructed to address its energies in co-operation with the Baptist state education boards to the end of providing money to enable the schools to meet the requirements laid down for their standardization.

"(e) That it is the mind of this association that the proposed council to be established as above indicated will seek to conform in its standards for schools to the requirements of the state schools system in each state and of the national standardizing and accrediting agencies.

"(f) That in fixing requirements of financial ability credit shall be given to schools for income other than for invested endowments.

"(g) That it is the ideal and purpose of the proposed scheme of standardization and promotion to attain the following ends:

"(a) The elevation of academic and cultural standards in Southern Baptist schools, in their equipment, teaching and curriculum, to the level of genuine efficiency now demanded by the educational world, but to base it all upon the Christian idea of education which is to produce strong and able Christian men and women.

"(b) The corollary of this goal, for which the council will fix the standard of requirements at an advancing rate, is promotion in patience and sympathy of campaigns for money to enable the schools to reach the standard set with a definite plan for increases in their incomes, keeping our Baptist schools in sympathy and practical fellowship with one another and thus maintaining a solid denominational front toward the problem of general education.

"(c) That these resolutions are not meant to give expression one way or the other as to whether individual Baptist institutions shall belong to other standardizing agencies."



**"THE COUNTRY CHURCH, OR GO THOU AND DO LIKEWISE."**

By T. O. Dake

At the present time a great deal is being said, and a great deal is being done; yet there is much more to be said and much more to be done.

By many the country church is censured; by many it is commended, but like the seven blind men who went to see the elephant, after having felt of different parts of the animal, came away telling what he was like. Yet no two of them agreed. The story ended by saying, "they all were in the wrong, they all were in the right."

Just so with the country church. Some features of it may need to be criticized; but there is so much to commend it for.

Having had ten years of experience as pastor in the country, it has given me an opportunity to learn many things, that the mere passerby could not observe. Neither can the one who gets his information from the association records be so well acquainted with the entire situation of things, as the country pastors themselves.

The country church may not be doing its very "dead level best" (very few are either in city or country), but it is doing well for the opportunity it has.

In the first place, it needs encouragement (we all do). As long as it is criticized, knocked, and slashed, just that long it will stay down far beneath its privilege and opportunity.

Talk a thing down, then it goes down: Talk it up. Then up it comes.

In the next place we need more than once a month preaching, and better preaching. Real simplified gospel preaching, by men who have a vision, by men whose faith is strong and realize that this work is permanent. By men who have zeal, also knowledge with it.

But brethren, once a month preaching by men that have worked at some other occupation for five days in the week without any time for study, can't bring these churches up to where they will do their best.

But I do not censure the preacher, I pity him and pray for him. The preacher must live and this is his only chance.

I heard some one say, "Why don't his churches pay him, and loose his hands for this great work?" Here is the answer. Most of his members are in the same boat with him. Most of our wealthy members have moved to the city to educate their children. Renters and hirelings move to the country to take their place. Just a few common folks left to bear all the financial burden. The poor ones can't help in that way.

What can we do under these conditions? What would you do? Here are my suggestions. Instead of the city pastor getting our wealthy members to join his church (and this he does if he can) and turn all his finance and other service, too, for the city, only receive our members under the watchful care of his church, then influence them to turn one half of the offerings back to the country; it would help us so much. Very often our churches report a large membership, we cast a glance at the report, and say, we ought to do anything we want to do. Fine fertile land all around the church, big houses large barns, all well filled, but now look for the

owner of these and he has gone to town.

I find so many of our churches needing whole time, also wanting half time, and half time is coming to many of them soon. But this thing can't be done in a day, for two reasons. The famine of preachers and then no home for the preacher when he gets there.

Before we succeed we must have a little better system of pike roads. Then build high schools all about over the country. Two churches go together, buy five or ten acres of land, build a pastor's home. Then the preacher can have his garden and other truck patches; also cow pasture; raise a few chickens, and can do a great work and not need so much money.

Then, if the city pastor will make some sacrifice of his part, and help us in revivals, also in training for real Christian service, we will see this thing go.

The time has been and to some extent yet, that we were actually afraid to call a man from the city for fear we could not pay him as much as he might expect. Now this may be only imaginary (I hope it is) yet this feeling exists and must be overcome before our churches will cooperate, as we want them to. Brethren, please don't keep us afraid of you that way. We only want to know you love us.

We will do the very best we can for you when you will help us. Won't you put on a campaign for a real revival of religion and learning throughout the country? We will help you plan for it. We will turn our pulpits over to you for ten days.

Plan this for the month of August. All of you give ten days, come to give instead of to receive, and I am sure you will enjoy it.

Just a word now for my own churches. Then make up your minds, say what you please as long as you please, to say something good.

Saturday, April the 8th, was my thirty-fifth birthday. I went that day to my appointment at Shiloh Church, Roane County, Tennessee.

By eleven o'clock a large crowd had gathered. A delegation of three car loads came from Prospect Church, Loudon County, Tenn., bringing with them a minister and a new Ford car. The minister was Rev. J. A. Robertson. He had many good things to say that day, but when he had finished talking, I found to my great joy I was the owner of that new Ford roadster, presented to me by Shiloh, Prospect and Pisgah Churches and some who were members of no church at all. But to all who gave, and to all who felt an interest in the enterprise, I must say, I thank you so much. You broke the alabaster box for my joy.

The bells of love and appreciation will continue to ring in my soul as long as I live.

I love the people that I serve. They have taken care of me financially and all other ways.

May we have your prayers for more efficient service. To all who read this, if you want to make your pastor happy just go and do likewise.

**THE LONSDALE MEETING**

By Claude E. Sprague.

The readers of our paper will be glad to hear of our wonderful meet-

ing at the Lonsdale Baptist Church at Knoxville, Tenn., Rev. W. A. Atchley, pastor.

It was in many ways one of the most successful revivals it has ever been my privilege to conduct. Dr. Atchley knows how to treat an evangelist. He turned the whole field over to him without any strings whatever to preach and work as he pleased. That is certainly a great help; it gives one that liberty and feeling of confidence between pastor, church and evangelist that helps him to do his best. I feel it in my heart to say that this is one of the greatest churches I was ever in, the finest young people I ever saw. They rendered wonderful service in song—under the splendid leadership of Prof. I. C. Petree and personal work in many other ways. The most friendly spirit is felt in every department of the church. They need a new building such as we have in Cleveland, Tenn., and a movement was started to build. They will put up a three-story brick Sunday school building in the rear of the old church, pay for that in three years and then build the rest of the building. You will see one of the greatest churches in Tennessee at Lonsdale when they get a plant to work in. They had seven hundred on the roll and about 80 additions with more to follow, making about eight hundred. Dr. and Mrs. Atchley are great with young people and everybody loves them both.

**BAKER'S GROVE OVER THE TOP**

By E. A. Headden.

While we are not one of the 52 churches to pledge the full payment of our third year, we have done so and more.

We not only paid all the pledges of the living but of the dead also.

A few individuals failed to pay their pledges.

I don't suppose there is another church in the state that has done this.

If there is, I wish they would report it to the Baptist and Reflector.

I want our former pastors, Bros. G. A. Ogle, J. P. Gilliam, John L. Oakley, S. C. Reed, King Kuykendall and others to know that we are doing our bit.

It was not a hardship and I know there are thousands of churches that could do the same if they had the spirit of giving.

Oh, how sad that they should neglect this great privilege of giving to the Lord. "The Lord giveth and the Lord taketh. Blessed be the name of the Lord."

**REVIVAL AT SEVIERVILLE**

By the Pastor

The Baptist church has just concluded one of the greatest revivals ever experienced by the people of Sevierville. God showed His wonderful power in many ways. There were about 150 conversions and a like number of renewals, with over 200 reconsecrations. There were added to the church 95 new members and there are others who will join later. Several united with other churches which beautifully co-operated with the Baptist in their special evangelistic endeavors.

Evangelist Mel G. Leaman did the preaching in a very forceful and appealing manner. He is a real Gos-

pel preacher who presents Christ as the only means of salvation, repentance and faith as the foundations of true regeneration. He deals severely with sin and worldliness. His sermons stirred Sevierville in a remarkable way.

The meeting could not be termed a "sweeping revival," in the usual sense in which evangelistic services are considered. It was more than sweeping, it was straightforward, quiet, and spiritually powerful. Every day of the thirty days spent in the special endeavors, bore visible fruits of conversions, renewals and reconsecrations, except two days. On the other hand, no day of the meeting stood out better than another, except to those who were the happy recipients of God's special favors. The house was crowded at each service and on Sunday nights the attendance reached the proportions of about 1,000 people. While effort was made to accommodate the crowds that come many could not gain admittance, and the brethren realized, more than ever, the pressing need of a new church building.

The music of the meeting was under the direction of Mr. Earl S. Rogers, of Nashville, who is now with Rev. Leaman and wife in the evangelistic work. Of Mr. Rogers we wish to say that he is a wonder in his ability to manage people and present appropriate music for every sermon and service. His solo work was appreciated by everyone.

Mr. Rogers gathered a choir of about 50 voices, every person a consecrated Christian. The pure Christian choir was one of the greatest assets of the meeting.

Mrs. Leaman did excellent work at the piano the first two weeks of the meeting, then when she was taken sick with the influenza, local talent was used.

Plans are going forward for the erection of our new church building with renewed interest since the meeting. The church now owns one of the most centrally located blocks in the town and work of clearing the block for the new location will be pressed during the next few weeks.

## JAS. B. CAMBRON

### EVANGELISTIC SINGER

MUSIC DIRECTOR AND SOLOIST  
ADDRESS: 1209 FOREST AVE., NASHVILLE, TENN.

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## SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent  
Tallahassee

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

### COMPARATIVE ATTENDANCE FOR MAY 7.

Nashville, First .....	1,235
Knoxville, Bell Ave. ....	1,004
Memphis, First .....	805
Knoxville, First .....	800
Johnson City, Central .....	752
Chattanooga, First .....	730
Memphis, Central .....	700
Knoxville, Fifth Ave. ....	676
Knoxville, Broadway .....	630
Maryville, First .....	599
Memphis, Bellview .....	575
Etowah, First .....	565
Jackson, Second .....	525
Memphis, Union Ave. ....	521
Clarksville, First .....	485
Murfreesboro, First .....	478
Chattanooga, Tabernacle .....	476
Knoxville, Lonsdale .....	474
Nashville, Third .....	456
Nashville, Edgefield .....	441
Chattanooga, Avondale .....	408
Erwin .....	394
Nashville, Immanuel .....	383
Nashville, Eastland .....	383
Nashville, Belmont Heights .....	371
Dyersburg .....	359
Knoxville, Oakwood .....	354
Elizabethton .....	350
Chattanooga, Central .....	348
Knoxville, Euclid Ave. ....	347
Jefferson City, First .....	344
Rossville .....	335
Knoxville, South .....	332
Memphis, La Belle Place .....	331
Humboldt .....	330
Knoxville, Island Home .....	329
Lafayette .....	328
Nashville, Lockeland .....	317
Sevierville .....	309
Chattanooga, East .....	308
Chattanooga, St. Elmo .....	308
Nashville, Seventh .....	307
Nashville, Judson Memorial .....	304

### SUNDAY SCHOOL NOTES

The Training School at Clarksville was not very largely attended this week but some real work was done. The Class in the Intermediate Department taught by Mr. W. C. Milton was very helpful as Mrs. Smith had seven out of eight teachers in that department present and taking the work. She had interested her teachers in this book and they are very enthusiastic in the work in the Intermediate Department. Possible, Mrs. Smith has one of the very best Intermediate Departments in the state with a full corps of teachers and officers. The class in the Seven Laws was also fairly well attended and the members of this class all brag on Miss Acree as a teacher. It is satisfying to see the people rally to a home teacher like they have to Miss Acree in this her first training school. She will likely be elected to the Elementary Work of the State. The class taught by the writer in the Normal Manual was very small but 6 diplomas will be the result. This school followed immediately upon the close of a two week's meeting and the people were all worn and tired, having been attending regularly for the two weeks.

It has been our privilege and pleasure to be kept again in the home of

Mr. Austin Peay during the week of the Clarksville Training School. We have never stayed in any other home since we have been coming to Clarksville. Before we knew Mr. Peay and family we were misled like thousands of others have been by newspaper articles concerning Mr. Peay and his activities in Tennessee politics. It gives me great pleasure to say that I have never been in a home where every evidence of culture and refinement as well as Religion is manifest. I have never seen a man more devoted to his home and family and more interested in things that are right and uplifting than Mr. Peay. He may not be called an active Religious Worker but he is interested and a regular attendant, and clean, sober, honest and high-minded. It would be a real joy to see him in the governor's chair. I think it would be a fine thing to have a Baptist Governor, a Baptist President and a Baptist Secretary of State in this great country of ours where everybody believes in Religious Liberty. No people stand for Religious Liberty like Baptists.

The Second Church, Jackson, Tenn., has already qualified for the AA-1 Award. This school has always been one of the very first to meet this unusually high standard. There are four other schools in West Tennessee far on the way to this high mark: Union Ave., Memphis; West Jackson, Jackson and First Church, Humboldt. West Jackson will soon be ready to qualify.

It is interesting to note the usual growth in the West Jackson Sunday school during the last six weeks. On March 26th they had 355, April 2nd, 354; April 9th, 373; April 16th, 407; April 23rd, 420; April 30th, 436 and all without any high pressure. Not a single special day observed during this time. The work was done by finding the people out who ought to belong and organizing the classes and sending people out after them. This will build a school anywhere. Much of this is due to the earnest work of the pastor, Rev. R. E. Guy, who is always at the task.

It was our pleasure to attend the Holston Valley Sunday School Convention which met at Persia, last Saturday and Sunday. We were there only Saturday but had a fine day. Many splendid talks were made on Sunday school work and most all the schools were either represented by delegates or by written reports. Much improvement has been made in the work since this convention was organized two years ago. The old officers were elected and plans laid to group the churches and bring about a more effective organization. We expected to get to the Jefferson County Convention also, but the rain and mud made it impossible for us to drive to Bulls Gap in time to catch the noon train for Jefferson City. Have not had a report from that convention yet.

Programs have just been completed for the Tennessee Encampment, the

two large Bible Conferences and the Summer Schools to be held at the various Mountain Schools. A great program ahead of us for the Spring and Summer.

Professor C. G. Truett, Martin, writes: "We had a very good convention at Union City and a splendid program. Mr. Milton did us some good work as well as many of the local men. The churches were grouped and leaders for both Sunday School and BYPU Work were appointed. We hope to do some real definite work here this coming year."

Mr. Livingston reports the organization of a Sunday School and BYPU Convention at Dayton, last week for Tennessee Valley Association. Professor W. F. Ferguson, Dayton, was elected Associational Superintendent; Groups Superintendents as follows: Group No. 1, J. M. Torblitt; Group No. 2, J. E. Atkinson and Group No. 3, J. L. Jones. Elementary and BYPU Leader, Miss Annie Crosby, Rhea Springs. We expect a real organization to grow out of this beginning.

We have been away from the office constantly for more than two weeks and for this reason we are not ready to give the report on Teacher Training, but will have this in next week. We have a big month and everybody will be glad to see this report. West Jackson Church alone sent in 128 awards in one week of this month.

Clarksville had more than 500 last Sunday. It is a joy to watch the Sunday schools grow. The most satisfactory thing about the schools now is the character of work done. I have never heard a finer discussion on the lesson than the one I heard by George Fort, our Middle Tennessee President, before a class of 187 men at the First Church, Clarksville last Sunday. I hung around on the outside to see if the things I hear about men's classes are really true. I find that half the things we hear are not true. This class does not meet with the main school at either opening or closing session. I think this is wrong but nevertheless, I watched to see if all these men left the preaching service and I am sure 60 per cent of them heard the sermon and had this class not brought these men to the building that morning I judge that less than 10 per cent of them would have been in the regular services. Many more of them could have been held if they had been meeting with the main school in a short happy closing and urged to stay for preaching, according to our judgment.

Send in your notes. Other people enjoy what you have done if it amounted to anything.

The greatest possibility that we have found in the South anywhere is at 5th Avenue, Knoxville. This is the most wonderful outlook we have seen. Nearly 8000 possibilities for this one school. They have more than 700 in regular attendance in spite of the fact they have not finished their building nor have they tried to get anyone. They see already that their present building will not hold the people and have purchased a lot to build a Sunday school plant in addition to the new \$90,000 building, not yet finished.

The Seventh Annual B. Y. P. U. Convention of Baptist Young People of Tennessee, June 14-17, 1922, at Chattanooga.

Remember the B. Y. P. U. Convention, special for May 25th. Send your news by May 16th. Address, W. H. Preston, Baptist Sunday School Board, Nashville, Tenn.

### B. Y. P. U. CONVENTION

#### Four Minute Speakers

From now on until the convention time, we are trying to reach every B. Y. P. U. in the State through four minute speakers. May we not count you to be one of who will boost the B. Y. P. U. Convention in at least one church service every Sunday for the next five weeks? In this way, we will create enthusiasm and at the same time promote our denominational work.

### THE B. Y. P. U. CONVENTION IS SUE OF THE BAPTIST AND REFLECTOR, MAY 25

The May 25th issue of the Baptist and Reflector will be THE B. Y. P. U. SPECIAL. The editor has been very generous to us in every way and especially in this particular. We must make this number—our number—the best number that has been issued by the Young People in the South. We will have almost the entire paper for the presentation of the work of the B. Y. P. U. The material must be in hand Tuesday night, the 16th of May. That gives us just ten days. If you have any items for this issue, especially relating to the B. Y. P. U. Convention, please send them to W. H. Preston, Baptist Sunday School Board, Nashville, Tenn.

### B. Y. P. U. CONVENTION NEWS

Rev. David N. Livingstone, of Sweetwater, our Sunday School Field Worker for East Tennessee, writes that he plans to be with us at the Convention, to conduct the Conference for Christian Workers on Friday, June 16th.

The President of the Mt. Carmel B. Y. P. U., Miss Alma Strother, writes, "We are expecting to have our union well represented at the State B. Y. P. U. Convention."

The State B. Y. P. U. Constitution will appear in the Convention Special of May 25th. Look forward to that issue and be sure you get a copy of it.

### Harrison-Chilhowie Institute Has a Large B. Y. P. U. Class

Professor O. M. Drinnen, of Harrison-Chilhowie Institute at Seymour, Tenn., sends in a list of 47 awards in BYPU Work. We are glad to hear about the fine BYPU work that they are doing at Seymour and regret our inability to visit the school this spring. We wish to thank Brother Drinnen and the others for their splendid spirit of cooperation.

### We Want 100% B. Y. P. U's

The Central Baptist Church of Memphis reports not only an A-1 Senior BYPU for the first quarter but a Union



100 per cent in giving. The Belmont Heights Juniors of Nashville are 100 per cent in Study Course and also A-1. Other unions over the State are 100 per cent and should report it, so that we may get on the honor roll in BYPU Quarterly.

The State BYPU Convention of Alabama will meet at Mentone, June 11-16, 1922. This will be just 40 miles from Chattanooga. As Mr. Lambdin writes: "It will be a great inspiration to know that two great meetings for young people are being held so close together." Both Mr. and Mrs. Lambin, State Senior and Junior Secretaries for Alabama, are from Tennessee.

From Knoxville comes the news that the Gillespie Avenue Intermediates completed the study of the Intermediate Manual last week. The Calvary Seniors are carrying on a Training School this week.

Rev. T. C. Singleton, pastor of the Grace Baptist Church of Nashville, has the following in the Church Bulletin, for April 23rd:

**BEGIN YOUR PLANS EARLY**  
To Go To  
**CHATTANOOGA**  
Seventh Annual Convention  
JUNE 14-15-16-17  
Inspirational, Educational,  
Dedicational

Mr. Frank H. Leavell, Secretary of the Inter-Board Commission, with headquarters at 330 Madison Ave. Building, Memphis, Tenn. Mr. Leavell is to be one of our chief speakers on Thursday, June 15th, at the State Convention, speaking on "The Associational BYPU," and "The Inter-Board Commission and Christian Education." Mr. Leavell's great success as State Secretary for the BYPU Work in Georgia ranks him as one of the leading BYPU men of the South.

Mrs. Frank H. Leavell, formerly Miss Martha Boone of Memphis, has come back to Tennessee and will be one of our State BYPU Convention Speakers on Thursday, June 15th. Mrs. Leavell will conduct a conference on Junior and Intermediate work and will also address the Convention on "A Call for Leaders." We remember with pleasure the splendid impression made by Mrs. Leavell last year at our State Convention in Nashville and as teacher in the Knoxville City BYPU Training School this past winter.

**S. S. CONVENTION AT PERSIA.**

By Mayme Arnott, Sec.

The Sunday School Convention convened with the Persia Baptist church April 28-29, 1922.

Rev. J. R. Chiles delivered the sermon, taking his text from the first chapter of John, Friday night, April 28.

The Convention was opened Saturday morning by Rev. B. A. Smith, reading for the devotional services, third chapter Matthew, and prayer by Rev. J. R. Chiles.

Rev. N. F. Phillips was elected as chairman and Miss Mayme Arnott, secretary and treasurer.

The general subject was: "Jesus, the great teacher, an example for all teachers."

The first subject: "The call of Jesus to work of teaching," was discussed

by Elbert Brooks, E. S. Clifton, J. R. Kite and W. D. Hudgins.

The second subject, "The authority of Jesus," was discussed by B. A. Smith.

The third subject, "The content of His teaching" was discussed by E. S. Clifton, B. A. Smith and J. R. Chiles.

The fourth subject, "The method of His teaching," was discussed by W. D. Hudgins. Song: "Loyalty to Christ."

An offering was taken for the printing and posting of programs.

Adjourned one hour for dinner.

In the afternoon the convention was continued by singing, "Higher Ground" and prayer by H. L. Walker.

On motion of B. A. Smith the reports from the different Sunday schools were given.

The fifth subject, "The object of His teaching," was discussed by J. R. Chiles, W. D. Hudgins and B. A. Smith.

The sixth subject, "The relation of preaching and teaching," was discussed by N. F. Phillips and J. F. Arnott.

On motion of B. A. Smith, it was resolved that the convention tender their thanks to the Persia church for the hospitality shown them during the convention and for the nice dinner.

After announcement and on motion of J. R. Chiles the convention adjourned until next year.

**FOR A CHURCH NEEDING A PASTOR**

By Ryland Knight.

I am hoping that one of our strong churches in Tennessee will call Dr. A. Y. Napier to be its pastor. He would be a fine addition to the forces in this state.

Dr. Napier is a graduate of Mercer University and of the Southern Baptist Theological Seminary. Later he was pastor of the Baptist church in Auburn, Ala., and of the Southside Baptist church in Montgomery. He resigned there and went to China for fourteen years of mission work, where he rendered excellent service. His wife developed a type of Chinese fever and he has been compelled to return to this country. The doctors say that Mrs. Napier's health is excellent, but to return to China might cause a recurrence of the fever, and have advised him not to go back.

During the past year Dr. Napier has taken a post graduate course in the Louisville Seminary and has just received his doctor's degree. As a preacher and pastor and Christian gentleman he would be a blessing to the church and community to which he came. His address is 305 West Broadway, Louisville, Ky.

FROM ST. ELMO.

Contributed.

A most successful series of evangelistic services has just come to a close at the St. Elmo Baptist church.

Dr. U. S. Thomas has been pastor of the church one year and has conducted three revivals, doing the preaching each time, with most wonderful success.

Mr. J. P. Carter, of the Home Board, assisted in the last campaign. Mr. Carter is a fine young man—consecrated and well equipped for the work he is doing. He is a fine song leader,

chorist, and personal worker, and greatly endeared himself to the people of the community.

On the last night of the meeting Mr. Carter made a special appeal to the young people for definite Christian work—more than fifty came forward and pledged themselves to work for the Master—whenever He might call them.

The whole church was revived, and thirty-four baptized, and a number yet to be baptized as a result of the meeting.

Since the coming of Bro. Thomas to the St. Elmo church, the work has grown beyond all expectations. More than two hundred additions during the year. Every department has grown in interest and numbers. The first Sunday after the arrival of Dr. Thomas, the attendance at Sunday school was 240, just one year from that date there were present 508.

The people of this church feel that God has been good indeed to send such splendid leaders as Bro. and Mrs. Thomas to them. They also feel that their coming was a direct answer to prayer.

On the anniversary of their coming to be the leaders of this church, a flower shower was given them by the Sunday school. Every department was represented from the youngest beginner to the oldest member of the church. As the pastor and his wife stood in showers of beautiful flowers they very graciously thanked the Sunday school for the manifestation of genuine love and appreciation.

Bro. Thomas is a real pastor and also a good preacher. He visits the sick and carries sunshine and joy wherever he goes.

Through the influence of this great, good man the church has caught a vision of greater and bigger things for the Master and the membership of the church feel that with this wise, consecrated man as their leader that great and wonderful things await them.

The Christian church has fallen below even the Jewish low watermark of a single tithe. George Sherwood Eddy. We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.

—William H. Salmon.

"Culture without character is a curse."

"What doth the Lord require of thee (America) but to do justly, to love mercy and to walk humbly with thy God?" These words from the prophet Micah are blazoned in the dome of our Congressional library. Let us all help America to walk humbly with God, for with Him we can safely disarm and lead the world aright.

—Noah W. Cooper.

**FIFTH SUNDAY MEETING HELD WITH CEDAR CREEK CHURCH, APRIL 29-30, 1922.**

**SATURDAY**

Duties of Deacons:

J. B. Phillips.

Baptism:

J. F. Speck.

Noon.

A most beautiful feast on table at the church.

**Afternoon**

Three deacons were ordained by representatives from the following churches, Lebanon, Barton's Creek, Cedar Grove, Big Springs, Cedar Creek, Athens, Shop Springs, Gallatin, and the following ministers, A. D. Robertson, J. H. Grime, W. J. Watson, J. A. Kurtley and S. N. Fitzpatrick.

**SUNDAY**

Brother J. F. Speck was ordained to the full work of the gospel ministry.

The above mentioned messengers with but little exception constituted both presbyteries.

Following the ordination the splendid new building was dedicated, in the following order opening prayer, Deacon J. O. Walker, reading of Solomon's prayer in dedication of temple by Elder J. F. Speck. A strong address on the history of Cedar Creek church by Elder J. H. Grime. Sermon by S. N. Fitzpatrick, text Worship of God. An address by Brother A. D. Robertson, dedication prayer by Elder W. J. Watson, pastor.

Large attendance at each service. Also on Saturday night Elder S. N. Fitzpatrick preached text, "Ye are the body of Christ." Splendid interest through the meeting.

W. J. Watson, Moderator.

S. N. Fitzpatrick, Clerk.

**REDUCED FARES**

TO

**JACKSONVILLE**

ACCOUNT

**SOUTHERN BAPTIST CONVENTION**

**MAY 17th to 22nd**

To holders of Identification Certificates, tickets will be sold to Jacksonville, Fla., May 13th to 19th, at fare and one-half for the round trip, limited to return until June 10th.

Side trips to all stations in Florida will be sold at Jacksonville at reduced fares to holders of Convention tickets.

Through Pullman sleeping cars from Cincinnati, Kansas City, Memphis, Birmingham, Chattanooga, Atlanta, Knoxville and Macon.

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For full particulars and reservations, call on Ticket Agents or Passenger Representatives.



## WOMAN'S MISSIONARY UNION

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

Dear co-workers do let us resolve to start this new year right by bringing regularly into God's storehouse the tithes and offerings, then the stress and anxiety of these closing days will be a thing of the past, and will come to the close of the year with happy hearts.

M. B.

Immediately after my arrival home from Washington, being a delegate to the D. A. R. Continental Congress, one of my first pleasures and duties in looking over my mail was reading a beautiful description of our Divisional Meeting at Cleveland. Finding one of the most important features of the day left out, I quickly surmised that the writer of this article was our beloved President. Her modesty was charming and delightful, but we assure her we cannot stand for this omission.

Her talk on co-operation was just what was needed to make a perfect day. It was so unique, so sweet and tender and instructive, just the linking together that was needed and we wish to say that the day indeed would have been incomplete without her address and her own personality.

We say without a blush it was a delightful meeting. We are proud of Tennessee and her women. Our vision, our dreams are coming true and the outline for the coming year is dazzling with its opportunities. Each of us knows there is no greater field for work and no nobler women to help to "Carry On."

Mrs. J. H. Anderson.  
Vice-President, East Tennessee.

### FIELD NOTES

It was a pleasure to be in the Cumberland Quarterly meeting at Little West Fork Church. The hospitality of the women was genuine and gracious. The day was rainy which made the attendance small. Mrs. Ed McDaniel and Mrs. Lewis Buckner conducted the devotional periods. An address on Soul Winning, by Mr. Clark, an evangelistic singer was the chief feature of the morning. After the superintendent's message and the business, Mrs. Walter Warfield made a good talk on Personal Service and Mrs. Acree spoke on "What the W. M. U. Is." Brother Pettigrew talked at length on Brazil where he was a missionary for many years. Your secretary said something of the Campaign. Dr. Reeves also spoke briefly of our obligations just now. It was a profitable day. I am indebted to Mrs. Sterling Fort for conveyance from Clarksville to the church and return.

Wednesday was spent with the Duck River workers at Tullahoma. It is always a pleasure to attend the meetings in this association. Mrs. Curtis knows how to keep things moving with no dull moments. Here, too, many were hindered from attending by rain, but a very good representation from nine churches. Mrs. Ladd and Mrs. Sanders led our devotions morning and afternoon. The local society president, Mrs. Osborne, made us welcome, Mrs. Ladd responding. Mrs. Womack

read a splendid paper on Personal Service, an open discussion followed when many took part. Mrs. Frank Moore of Winchester, a recent acquisition from Georgia brought a splendid report of "Campaign Results." Mission study was presented by your secretary, questions from those present helping to make the work clear to many. Special music was greatly enjoyed. This last week in April was quarterly meeting time. We hope to have good reports from many of them that your servant was unable to reach. Pressure of office work demanded some time at headquarters.

M. B.

### Field Work

Miles travelled by R. R., 1,325; Miles traveled by auto, 15; divisional conventions, 3; quarterly meetings, 4; talks made, 10.

### Office Work

New articles, 8; letters received, 135; cards received, 9; letters written, 393; cards written, 51; mimeograph letters, 60; blanks to supts, 57; mimeo letters to treasurers, 972; packages, 81.

Royal Service, 21; Home and Foreign Fields, 5; W. M. U. year books, 29 record books, 27; leaflets, 860; Y. W. A. manuals, 2; G. A., 4; R. A., 2; S. B. B., 8; personal service manuals, 2; 140 certificates, 393 monogram seals; 8 blue, 5 red post graduate seals; 31 first official; 3 second official; 50 titling cards; 3 second official; 44 service cards; 4 Y. W. A. bulletins; 2 training school catalogs.

New societies: 8 W. M. S.; 1 Y. W. A.; 1 G. A.; 3 S. B. B. Total 13.

## Obituaries

**Paty:** James H. Paty, was born August 8, 1852. Died Sept. 28, 1920. Brother Paty was married three times, to which unions seven children were born, two girls and five boys. Three boys and last wife survive him. Brother Paty left a worthy example to all, having heard the call of the Lord about thirty-one years ago. He united with Milton Baptist Church in 1907, and lived a consistent Christian life, always anxious to see the church prosper and the kingdom advance.

He was true and patriotic as a citizen; he loved peace and pursued it; his counsel was right and pointed to righteousness.

That in his death the community and church has lost a most consistent friend and useful member.

We extend to his relatives our deepest sympathy in his death.

Resolved: That a copy of these resolutions be spread on the minutes of the Church, a copy be sent to the Baptist and Reflector, and a copy be given to the family.

Done by order of Church, Saturday, March 25, 1922.—B. E. Willard. Mrs. R. M. Elrod, Mrs. R. A. Williamson, Committee.

**Rutledge:** Longview Baptist Church in Duck River Association has suffered a great loss in the death of Deacon Rutledge. He was not only one of the best men in the church, but he was generally recognized as one of the best citizens of Bedford County. He was converted early in life, uniting with the church and thereafter demonstrated that the highest degree of Christian efficiency can be attained only in sacrificial service.

A large crowd of dependable citizens gathered with the church to express to the widow, children, and grandchildren, words of sympathy in their great loss. We submit, yet we pray. Oh, our Heavenly Father, give us we pray another to take the place of him who was fallen, and bless thou, our Father, the widow and children by the supply of thy sustaining grace, Amen.—F. M. Jackson, Pastor.

**Burns:** In the going of Brother Burns, Friendship Baptist Church, Bledsoe Association, has lost one of its most beloved members. Brother Burns had held membership in the Baptist Church for more than forty years. His brethren had great faith in him as touching every good work. He was a true husband in every way providing for his household; a loving and indulgent father. He was a true neighbor and a dependable citizen.

He leaves a widow, five sons and one daughter, together with a large number of grandchildren. His friends were numbered by his acquaintances. A great and good man has fallen.

Our prayers go out in behalf of the bereaved family and we shall ever be conscious of our loss as a pastor. Farewell, but not forever.

The funeral was conducted by the writer at the home church, with burial in the beautiful resting place for the dead nearby.—F. M. Jackson, Pastor.

**Temple:** D. M. Temple was born Oct. 7, 1849. Died March 19, 1922, age 72 years. He was converted early in life and united himself with the Elbethel Baptist Church with which church he held membership until his death. Brother Temple was a great and good man. A good husband and father, a good citizen and neighbor. He was indeed a friend to the poor, loyal to his convictions, and faithful to his church.

He leaves a widow, two sons and one daughter to moan the loss of a true husband and father. May the God of Grace sustain those that have suffered loss. Funeral at the residence by the writer.—F. M. Jackson.

**Briggs:** Alma, the only child of Mr. and Mrs. M. E. Briggs, of Nashville, Tenn., died Sunday morning, April 23, 1922, after an illness of several weeks, and was buried in Spring Hill cemetery on the following day. She was born August 3, 1902, and was therefore in the bloom of young womanhood. During the Ham-Ramsey meetings in Nashville last fall she gave her heart to Christ and was happily converted. She was in the employ of the Baptist and Reflector when she was taken with her last illness. She was faithful, considerate, diligent and efficient, and her presence is sadly missed from our offices. To the bereaved parents we extend deep, personal sympathy.—Editor.

**Doran:** Whereas: Its has pleased God in the last few months to take

away from us our beloved Brother and Sister Doran, Brother Doran died July 3, 1921 and Sister Doran followed him Feb. 27, 1922.

The church recognizes a great loss with their departure, both as workers in the church and their Christian influence at large.

Resolved, therefore, that this church express their gratitude to God for their lives of service and that the spirit of sacrifice rest upon the six children who remain to tell the story of life and that they also may be ready to join them in the home land. Done by order of the Church. Mr. T. M. King, Mrs. J. R. Taylor, Mrs. P. H. Keathley, Committee. Mrs. W. L. Smith, Church Clerk.

### In Memory of Mrs. C. B. Havely

It seems befitting that the passing away of Mrs. C. B. Havely should be recorded in the Baptist and Reflector, because it has surely never had a more loyal subscriber than she was. So often she had been heard to say, "I cannot get along without the Baptist and Reflector because I am not able to go to church and I could not keep up with the work of our denomination if I did not read our paper." No doubt many of us would be more loyal Baptists and more consecrated Christians if we would read the religious papers as ardently as did Mrs. Havely.

Mrs. C. B. Havely, formerly Mary Elizabeth Maine, was born March 7, 1841 and died March 7, 1922. She was married to C. B. Havely Nov. 8, 1866. To this union seven children were born, six of them, with her aged husband survive her. Her life has been spent in and near Morristown, Tenn. At the time of her death she was the oldest member of the First Baptist Church of Morristown, Tenn., having joined that church when quite a young woman. Throughout her life she has been a consecrated Christian woman. It is not a wonder that one of her favorite hymns was "Brighten the Corner Where You Are" because that seemed to be her motto all through life. Although she lived to be old in years she was never old in ways. She was always bright and cheerful. Ever ready to smile and sacrifice for the benefit of others. No doubt the angels smiled with her when God called her home to heaven.

Few people, at her age, love life and the beauty of Nature as she did. Through cares and afflictions mingled with age, she still loved to live.

Not only her children but her grandchildren can "rise up and call her blessed," for "to know her was to love her."

It is said that the evil that men do lives after them but the good is oft interred with their bones. Surely the good that she has done has not

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been interred with her. Such a life as she has lived must have its influence for good on those with whom she has been associated and the world must be better by her having lived in it.

To the grief-stricken family there is consolation in knowing that her faith never failed her and she has only been called from earth to heaven. There is no doubt that early in the morning of her eighty-first birthday she heard the welcome words, "Enter into the joys of thy Lord."—A Friend.

**Underwood:** Mamie Ethel Fielden was born in Jefferson county, May 11, 1882. When six years of age her parents, Mr. and Mrs. E. F. Fielden moved to Knoxville. They located near Bell Ave. Baptist Church. Age and opportunity had prevented Mamie from attending Sunday School in her former county, but on arriving in Knoxville, she made her choice and united with the Bell Ave. Sunday

School. Though young and tender in age, she at once manifested great interest in this work. At ten years of age she heard and obeyed the call of her Master, when he said, "Suffer little children to come unto me and forbid them not." Mamie heard and accepted this call and gave her heart as well as her life to him. At the age of ten she united with the Bell Ave. Church and was baptized by Rev. J. Pike Powers. She attended the Bellview school for some time and made a faithful and persevering student. She graduated at the age of 18 with highest honors. At no time did she allow her physical and mental training to interfere with her Church and Sunday school interest. Her first official work in the Sunday school was connected with the Primary Department. So faithfully and successfully did she perform these duties until the officials and members of the School recognized her usefulness and ability until she was chosen and unanimously elected as teacher for the young ladies class. In this undertaking, new and greater responsibilities were placed upon her. So, after consulting her Leader and Heavenly guide, and relying upon his promises, she accepted the task. For 20 years she sought to lead her associates and companions, and to open the door of Heaven, where they might get a greater vision of what was in store for them over yonder. As a result about 200 young ladies accepted her Savior as theirs, and marched with her on the same journey. Some have preceded her and welcome her coming, others waiting to join her again later. But the light of Mamie's life and her influences has not gone out or ended in the Sunday School room. The duties and obligations she owed to her church or its auxiliaries were not neglected. For many years she was a faithful member of the Woman's Missionary Union and at the time of her death, (though many members having had more experience, and older than she, looked upon her as their leader) was elected President of this organization. Realizing the burden, but with visions of Victory ahead, she accepted this position, sought her Master's hand for guidance. She lovingly and successfully led this organization until called to her reward. God had been mindful of her, and bestowed upon her a sweet voice and for 25 years, being a member of the Bell Ave. Choir, she with but few exceptions was there to use it in his praise. She was also a member of a quartet, and during these 25 years, attended and sang at 500 funeral occasions.

On Dec. 19, 1906 she was united in marriage to J. T. Underwood and for 15 years their doors have stood open to their many friends. Their home life has been as an open book and all who came in touch with them could read and gain inspiration. But these years of usefulness here, were only years of preparedness for her home and happiness over yonder. It is not ours to understand why one so young and useful should be called away so soon. But on Nov. 19, 1921 there was a vacancy in Heaven to be filled by one of His chosen ones, and looking over his large family he selected Mamie Fielden Underwood. He sent a hurried Messenger without warning, and she was borne on Angel's wings to her Father's home. On Sunday as the body only, lay quietly sleeping in

her home, we attended the church where her presence had gladdened, and inspired its many members so often, we saw no crape hanging on the door to remind us of the terrible accident of only a day ago. But pictured and imprinted on the hearts and faces of that large audience, we could read the message that it bore, conveying the news of the sad tragedy that separated them from their friend and co-worker. On Monday, loving, tender hands bore her body back to her beloved Church, while hundreds of sympathizing friends and acquaintances followed on to get a glimpse of their friend and co-worker for many years. The large auditorium was not

sufficient to accommodate the large and sympathetic crowd, each one eager to get one more look at the sweet face that smiled at them so often. Services were over and hundreds of friends followed the precious remains to its resting place. As the precious body, though hidden with flowers, was conveyed back to Mother Earth, her quartet sang as she had sung with them before, "Good Night. Good Night." But with bowed heads and aching hearts we could almost hear response from over yonder. "Safe in the arms of Jesus, safe on his gentle breast. There by his Love O'er Shaded Sweetly my soul shall rest." L. R. Fielden.

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# PASTORS' CONFERENCES

## NASHVILLE

Immanuel: Ryland Knight, pastor. "My Witness" and "Life's True Foundation." In SS, 383; by letter, 1; by baptism, 1.

First: W. F. Powell, pastor. "The Greatest Problem of the Present Age" and "Excuses." In SS, 1235; by baptism, 40; by profession, 72. Revival continues this week with interest.

Lockeland: J. C. Miles, pastor. "I Am not Ashamed of the Gospel of Christ" and "How to be Saved." In SS, 317; in Intermediate BYPU, 15; in Jr. BYPU, 26; professions, 16. The meeting continues this week, with much interest being shown. Forty decisions have been made.

Linwood and Saulsberry: C. C. Ramsey, pastor. "A Quest of Happiness" and "Heaven's Wonders."

Judson Memorial: Clarence F. Clark, pastor. "God's Promises to Those That Keep His Covenant" and "Christ Revealing Man." In SS, 304; in BYPU, 86.

Greenbrier: Melvyn W. Crump, pastor. No service in morning on account of ordination of six deacons at Bethel. Theme at night: "The Question of the Day." In SS, 182; in BYPU, 23; in Intermediate BYPU, 16; in Jr. BYPU, 25.

Grandview: Dan Q. Smith, pastor. "God's Call to Abraham." No evening service. In SS, 293; by letter, 2. Good BYPU's Three young women and three young men announced their call from God to special service—some to the ministry and some to missionary work. We moved into our new Senior and Primary Departments.

Park Avenue: A. M. Nicholson, pastor. "Fields White Unto Harvest" and "A Lord's Gift." In SS, 280; in BYPU No. 1, 15; in BYPU No. 2, 19; in Intermediate BYPU, 15; in Junior BYPU, 40. Awarded 22 seals on studies in New Testament and 2 Normal course diplomas at Sunday school.

Edgefield: W. M. Wood, pastor. "The Heavenly Vision" and "Christ Knocking at the Door." In SS, 441; in BYPU, 71; in Intermediate BYPU, 22; in Jr. BYPU, 20; by letter, 8. Preached at Orphans' Home at 3 p.m.

North Edgefield: A. W. Duncan, pastor. "Some Reasons for the Existence of the Church" and "The Blood of the Covenant." In SS, 261; in BYPU's, 64; baptized, 4; approved for baptism, 1.

Third: C. D. Creasman, pastor. "Our Eternal Refuge" and "What is a Boy in North Nashville Worth?" In SS, 458; in Sr. BYPU, 25; in Jr. BYPU, 77; baptized, 3.

Seventh: Edgar W. Barnett, pastor. "Giving" and "Four Hindrances to Baptism." In SS, 307; in BYPU, 25; for baptism, 6; baptized, 20; by letter, 2; professions, 8. Meeting closed with 28 additions—22 by baptism. Brother McPherson did us great good. He is a faithful preacher of the word.

Calvary: W. H. Vaughn, pastor. "The Condescension of Christ" and "Two Talents." In SS, 139; in BYPU, 27.

Belmont Heights: Geo. L. Hale, pastor. "See Naples and Die, and See Jesus and Live" and "The Judgment."

In SS, 371; in BYPU, 48; by letter, 9. The two largest audiences in the history of the church celebrated its second anniversary.

Eastland: O. L. Halley, pastor. "Joy of Mt. Zion" and "Baptism." In SS, 383. Good BYPU's.

Centennial: L. P. Royer, pastor. "Gifts from the King Enthroned" and "A Look—Its Effect." In SS, 153; in BYPU, 22; in Jr. BYPU, 20; by letter, 1. Had a fine SS Teachers' Institute last week. Presented 21 awards and two diplomas.

## CHATTANOOGA

Big Springs and Oak Grove: J. N. Monroe, Association Missionary. In the morning at Big Springs, "Making God First;" evening at Oak Grove, "The Ten Virgins."

Woodland Park: James N. Poe, pastor. "The Profit of Sowing One's Life." In SS, 147; baptized, 1.

Daisy: J. A. Maples, pastor. "The Old Paths" and "The Coming Judgment." In SS, 64. Rev. Chas. E. Bortol addressed Sunday school.

Rossville: J. B. Tallant, pastor. "Power, Wisdom and Love of Jesus" and in evening by Rev. Summerville, of Cedartown, Ga., "Christian Standard." In SS, 335.

Chickamauga: Geo. W. McClure, pastor. "Motherhood" and "Christ Our Shepherd." In SS, 208. Pastor has just returned from fine meeting with Pastor H. C. Whitener, Hickory, N. C.

Avondale: W. R. Hamic, pastor. "The World and the Kingdom" and "The Christian's Hope." In SS, 408; received by letter, 2; converted and joined for baptism, 5.

Ridgedale: W. E. Davis, pastor. "The Gift of Self" and "Death in the Pot." In SS, 177; received for baptism, 3; received by letter, 5.

Spring Creek: L. H. Bylor, pastor. "Need and Supply" and BYPU in charge of night service. In SS, 115; SS rooms ready for use.

East Dale: Rev. Pettit, pastor. "The Mission of the Church" and "God's Call to Young Men." In SS, 84.

Alton Park: F. B. Ricketts, pastor. "Withering Fig Tree" and "The Love of Christ for the Church." In SS, 235. Pastor closed meeting at Tracy City, 65 conversions.

First: John W. Inzer, pastor. "The Security of the Believer" and "Thou Shalt Not Kill." In SS, 730; baptized, 5; fine BYPU's.

East Chattanooga: J. N. Bull, pastor. "The Inner Circle" and "Not Conforming to the World." In SS, 308; restored, 1.

North Chattanooga: W. S. Keese, pastor. Morning hour given to observance of Memorial Supper. Evening, "Baptists and Close Communion." In SS, 208.

St. Elmo: U. S. Thomas, pastor. In SS, 308.

Central: W. L. Pickard, pastor. "Wheat and Tares" and "The Sanctity of Human Life." In SS, 348; in BYPU, 34.

Tabernacle: T. W. Calloway, pastor. Missionary Emmett Stephens, "Baptist Work in China;" pastor, "Vision

or Revelation." In SS, 476; baptized, 1.

East Lake: W. A. Moffit, pastor. "Christ's Ideal for His Church;" evening, J. W. Moffit, son of pastor, "Patience." In SS, 186.

Chamberlain Ave.: G. T. King, pastor. "Paying Our Vows," and "Let Your Light Shine." In SS, 122.

## KNOXVILLE

Thirdcreek: W. E. Conner, pastor. "Jesus, Our Example" and prayer service in evening.

Bell Ave.: James Allen Smith, pastor. "Every Creature" and "The Price of Salvation;" 1,004 in SS, 1 for baptism.

Damon Ave.: C. J. Burnett, pastor. "Phil. 4: 89" and "Gal. 6: 7;" 30 in SS.

Central of Fountain City: J. C. Shipe, pastor. "The Season of Joy" and "The Sin of Unbelief;" 277 in SS; 3 additions. Church sends pastor and wife to convention.

Mountain View: W. C. McNeely, pastor. "Cost of Discipleship" and evening, the Lord's Supper observed; 246 in SS.

Washington Pike: J. A. Lockhart, pastor. "The Recurrent Church Ordinance" and "The Joy of Devout Saints;" SS 109, BYPU 35.

Fifth Ave.: J. L. Dance, pastor. 2 additions, 2 conversions, 676 in SS. Oakwood: R. E. Grimsley, pastor. "Home" and "The Way of Salvation;" in SS 254, in BYPU 84, 147 Bibles in SS.

Smithwood: Chas. P. Jones, pastor. "The Church Compared to a Body," and "The Year of Jubilee." SS 183. Over top in Seventy-Five Million.

Inskip: Preaching by the pastor. "The Lord's Supper" and "Saul's Unpardonable Sin;" SS 117, BYPU 40.

Central of Bearden: Robt. Humphreys, pastor. "Acts 17: 30" and "Love of God for the Sinner;" 113 SS; 2 by letter; received 2 by letter and 5 for baptism.

Fountain City: Neill Acuff, pastor. "A New Life in Christ" and "Fear and Faith of Moses;" SS 160.

First: F. F. Brown, pastor; morning service, Home coming of membership; pastor's anniversary. Overflow service necessary. Pastor preached from I Sam. 7: 12; 8 for baptism, 4 by letter; evening, Bro. A. M. Smith, Louisville, Ky., preached; SS 800.

Gillespie Ave.: J. K. Smith, pastor. "The Bible Teaching on the Coming World Peace" and "Repentance;" SS 297, BYPU 83, 1 baptized.

Island Home: R. B. Jones, pastor. "Faith, The Principle of Life" and "Self or Christ?" SS 329. Have begun grading for new building, worshipping in a tent during spring and summer.

Euclid Ave.: Lord's Supper at morning hour; 347 in SS, 42 in BYPU, 4 additions by letter. Evening subject, "The Three Loyalties." Good congregation.

Deaderick Ave.: J. M. Roddy, pastor. Preaching at both hours by A. F. Mahan; meeting in progress; 9 additions.

South Knoxville: M. E. Miller, pastor, preached morning and evening; In SS 332.

Lincoln Park: L. W. Clark, pastor. "The Constraining Love of Christ" and "The Two Ways;" 248 in SS, 1 baptized, 3 by letter, 42 in BYPU;

splendid day, church sends pastor to convention.

Lonsdale: W. A. Atchley, pastor. "The Scriptural Plan of Giving" and "Who Win the Crown of Eternal Life." 474 in SS, 165 in BYPU; a great tithing campaign on.

Mt. Olive: T. G. Davis, pastor. "John Mark" and "The Christian's Privilege;" SS 169, BYPU 32.

## MEMPHIS

Bartlett: O. A. Utley, pastor. "And They Sang a New Song of Moses and the Lamb." Participated in the high school commencement at the evening hour. Baptized 2.

Speedway Terrace: J. O. Hill, pastor. 1 approved for baptism, 3 received by letter, 147 in SS. Large congregations.

Eudora: Pastor Schultz, preached at 11:00 a.m. Bro. Brinkley preached at 8:00 p.m. 50 in SS.

Brunswick: Pastor J. C. Schultz preached Thursday at 8:00 p.m. and Sunday at 2:00 p.m. Good congregations.

Temple: J. Carl McCoy, pastor, just closed the greatest meeting in our history. Evangelists J. A. Scott and C. C. Elsey were in charge of the services. Received 78, 49 for baptism, 27 by letter, 2 restored. Seventeen young men and women surrendered for definite service. Good SS. and excellent BYPU's. One wedding. 46 subscriptions to the Home and Foreign Fields.

Hollywood: J. P. Neel, pastor. 161 in SS. J. A. Maples preached. Fine congregations, 10 approved for baptism, 1 baptized, 3 by letter. 2 good BYPU's.

Bellevue: W. M. Bostick, pastor. Dr. Austin Crouch led in our revival campaign. 30 additions. 20 for baptism. 8 baptized, 4 for baptism, 575 in SS.

Prescott Memorial: Rev. John T. Oakley, preached at both hours to overflowing congregations, 40 additions during the meeting. Baptized 25. Greatest crowds in the history of the church. 214 in SS. and large unions.

First: A. U. Boone, pastor. Dr. Wm. Russell Owen preached. Mr. J. W. Jells conducted music. Received by letter and on the promise of letter, 33. Baptized 57. Approved for baptism 20 or more. Great meeting. This report is for two weeks.

McLemore Avenue: Willis C. Furr, pastor. Large congregations. Received 5 by letter, 2 for baptism during revival period. 293 in SS.

Rowan Memorial: A. H. Smith, pastor. 214 in SS. Received into the church during the week 48, for baptism 32, by letter 16.

Seventh Street: I. N. Strother, pastor. M. E. Ward preached through the week. Received by letter 11, for baptism 4. In SS, 254. In BYPU 40.

La Belle Place: O. E. Bryan preached at both hours to great congregations. 43 received since last Sunday. 83 to date in meeting. Pastor will continue meeting. 331 in SS. Great interest.

Highland Heights: Meeting closed with 21 additions. 207 in SS. Three good BYPU's.

Central: Pastor Cox preached on "My flesh is meat indeed and my blood is drink indeed." and "Why I am a Baptist." 8 received, 5 baptized. 700 in SS.

Boulevard Church: Great day. Dr. Mariner of Humboldt preached to the SS. at 11:00 and at 7:30. 10 ad-



ditions. Total up to date 61. 286 in SS. Union Avenue: H. P. Hurt, pastor. Protracted meeting closed Sunday evening with 101 additions. More than 50 by baptism. 521 in SS.

New South Memphis W. L. Norris, pastor. "Receive Thy Slight" and "Our Recoronation." In 23 minutes cement for the basement of our new church was subscribed for, to be paid in 30 days. Never saw such hilarious giving in my life. Hope to build the basement nearly 100 by 114 feet without debt.

Calvary: Pastor Dorris spoke both hours. Fine congregations, and good interest. 208 in SS, 83 in all the Unions. Meeting closed. Ten additions, 4 by baptism, and 6 by letter.

Central Avenue: Pastor W. L. Smith preached both hours. 133 in SS, 1 addition for baptism since last report.

Greenland Heights: Pastor Lovejoy spoke both hours. Good services. 30 in SS. Revival will commence next Sunday.

#### CLARKSVILLE

Little West Fork: S. S. Graber, pastor. "The Church the Pillar Ground of the Truth" and "The Danger of Mistakes." Good SS. and BYPU.

New Providence: A. L. Bates, pastor. "Second coming of Christ" and "Christian Education." One addition by letter. Good BYPU. and SS. Extra large attendance. Baptism at night.

Erin: B. McNott, pastor. Services morning and evening.

Kenwood: S. S. Graber spoke at Kenwood conducting a revival meeting there. Large crowds are attending and splendid interest is being shown.

Pleasant View: A. L. Bates preached in afternoon.

First Church: W. C. Reeves, pastor. "God's Kindly Provision for the In-kingdoming of the World." and "Evidences of our Lord's Return in Glory." Preached to a packed house. Three additions by letter. Eleven baptized with more to follow. 485 in SS. Mother's Day quota is 825.

#### MISCELLANEOUS

Unaka Ave., Johnson City: C. C. L. Ray, pastor; changed the name of Piney Grove Baptist Church to Unaka Ave. Baptist Church. Preached in morning on Acts 19: 2. Evening on I Cor. 6: 20. Will begin revival next Sunday in the tent opposite base ball park on our fine new lot that we acquired from the 75 Million Campaign. Rev. Mel G. Leamon will do the preaching, Earl S. Rogers will direct the singing. We hope to have the new church building well under way by the time the meeting closes.

Gallatin: T. C. Singleton, pastor; "Jesus Weeping Over Jerusalem" and "Making a New Start;" 176 in SS; pastor will supply during May. Plan for Mother's day program next Sunday. Paid full amount on 3rd year campaign.

Antioch: Two good congregations, a fine BYPU. Protracted meeting will begin the first Sunday in Aug. We are praying for a great revival.—W. M. Kuykendall, pastor.

Murfreesboro, First: J. E. Hampton, pastor; morning girl's meeting, evening "Common Honesty;" SS 478; by baptism 4; unusually large congregation. Pastor and number of members will attend convention at Jack-

sonville. Pastor will preach Baccalaureate sermon, May 28, at Middle Tennessee State Normal, Murfreesboro.

Crossville: W. C. Creasman, pastor; "A Lean Soul" and "The Two Builders;" SS 110, BYPU 15. Good day. Fine crowds for both services.

Dyersburg: F. J. Harrel, pastor; "The Alabaster Box" and "Justified by Faith;" 2 for baptism, 2 by letter. SS 359, T. E. L. class 76, BYPU 40, Men's class 77; meeting closed with 49 additions. The church greatly revived. Baptism Saturday night.

Brownsville: Wilson Woodcock, pastor; "What is a Christian?" and "2 Tim. 2: 15." Good Senior and Junior BYPU's; 1 for baptism and 1 by letter since last report; 218 in SS. This is a growth of over 100 per cent in four months and the largest school in the history of the church. Revival begins May 28. The pastor will do the preaching and Chas. U. Butler will lead the singing. May 4, Harry L. Strickland spoke to 75 men, gathered at a banquet given in honor of the Young Men's Bible class.

Maryville First: J. R. Johnson, pastor; Preached at both services, 599 in SS.

Elizabethton: J. K. Haynes, pastor, preached at morning hour on, "The Lord's Jewels." Prof. Sherman Grindstaff spoke at night. 350 in SS. fine BYPU's. 4 baptisms.

Tabernacle, Lenoir City: A. B. Johnson, pastor; "Our Lord's Golden

Silence" and "Religion in Simplest Form;" good congregation. Pastor resigned after three years and eight months on this pastorate, to take effect May 21.

Loudon: J. H. O. Clevenger, pastor; "I Can" and "What We Owe Our Young People Socially;" "Splendid congregations, military funeral in afternoon. Greatest congregation ever assembled in Loudon. One by letter. A great day.

Dunlap: T. P. Stanfield, pastor; A splendid sermon at the morning hour for Mother's Day; 16 for baptism; 1 by letter; 3 p. m. 42 were baptized. This is a total of 48 received from the recent meeting at M. E. church. SS 222, and now the mark is set at 300. Good attendance at BYPU's.

First, Etowah: Bro. Grisby of Calvary Baptist Church, Knoxville, Tenn., preached at the morning service and Brother J. H. Sharp of Knoxville, Tenn., at evening service. Brother Mahan at Deadrick Ave. Baptist Church in a Revival. 565 in SS.

Jackson Second: Pastor Cox preached at both hours, "Jesus Praying for his People" and "Mount Carmel, the Mount of Power;" good congregations, 1 by letter; 525 in SS. Lots of sickness among children.

Humboldt, Tenn: E. H. Marriner, pastor. Morning, S. M. Ellis, Memphis, Tenn., spoke on "God's Book"; evening service, Commencement sermon of Humboldt High School, "Work Your Own Garden"; prayer meeting attendance 57; SS 330, BYPU 67.

## AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. Luther D. Mitchell has been called to the care of the church at Edmond, Okla., and it is thought he will accept. He leaves a successful pastorate at Salida, S. C.

Evangelist R. L. Estes, who has done such efficient work under the State Mission Board of Oklahoma, has accepted similar work under the State Board of Arkansas and will begin June 1st.

Rev. W. O. Taylor, student in the Seminary at Fort Worth, Texas, has accepted the work at Emerson, Okla., and has taken charge. The name Taylor among Baptist preachers has loomed large in Baptist annals.

Dr. J. B. Lawrence of the First Church, Shawnee, Okla., formerly pastor at Humboldt and Brownsville, Tenn., has been invited by the American Educational Foundation to assist in a nation-wide lecture program in behalf of the high ideals and principles of the true American. These lectures will cover the largest cities of the United States during the months of June and July.

Rev. J. R. Barnett of Cabot, Ark., accepts the care of West Helena Church, Helena, Ark., succeeding Rev. Otto Mathis, who goes to Hamburg, Ark.

Rev. Perry F. Webb, student in the Seminary at Louisville, Ky., accepts the care of the First Church, Malvern, Ark., succeeding Rev. M. L. Voyles,

who resigned to become evangelist of the State Mission Board.

Rev. Forest Smith of the Broadway Church, Fort Worth, Texas, was lately assisted in a meeting by Rev. A. Fox of Paris, Ky., resulting in 126 additions 92 by baptism. Bro. Fox spoke in the Seminary while in Fort Worth and was invited back to speak on evangelism to the class in evangelism.

Evangelist Baxter McLendon, a Methodist, lately held a meeting with the First Baptist Church, Fort Worth, Texas, resulting in over 400 additions, among them the Methodist Evangelist himself, who was baptized into the fellowship of the church. How is that for a union meeting.

S. E. Kirby, evangelistic singer, employed by the State Mission Board of Arkansas for three years, has resigned on account of his health. He has been associated with Evangelist F. M. Masters.

That is said to have been a great address delivered by Dr. Chas. W. Daniels of the First Church, Atlanta, Ga., before the alumni of the Southern Baptist Theological Seminary in Louisville on Tuesday, May 2nd. An immense crowd hung on his words.

The church at Pinson, Tenn., is pastorless. They want a man for two Sundays in a month. Write W. B. Price, Pinson, Tenn., about the matter.

The Executive Board of Beech River Association desires to put on a stren-

uous evangelistic campaign in Henderson, Decatur and Perry Counties during the Summer and asks for the names of ministers who will give one or two weeks in that territory for such work. The Board guarantees expenses to and from field. Write Box 244, Lexington, Tenn.

His hosts of Tennessee friends rejoice with Rev. W. H. Major of Capitol Avenue Church, Atlanta, Ga., on entering the spacious new meeting house. The first service was held April 30th, the pastor preaching. There were 1,047 in Sunday school.

Rev. R. A. Lansdell, formerly Director for West Tennessee in the 75 Million Campaign, is president of Bluefield College, Bluefield, Va., a junior college in the Old Dominion. It is one of the State's Baptist schools.

Calvary Church, Alexandria, La., of which Dr. A. J. Barton is pastor, is only a little over a year old, but now has a membership of 428. In a recent meeting when Rev. G. W. Clarke of Lake Charles, La., preached there were 71 additions, 41 by baptism.

His hosts of Tennessee friends have joy in the success attending the ministry of Dr. L. G. Broughton, at Grove Avenue church, Richmond, Va. At a recent meeting the church added \$1,200 to his salary making it \$7,500. A pastor's assistant was employed at a salary of \$1,800. The whole budget adopted amounts to \$21,351. Dr. Broughton's purpose, by the help of the Lord, is to add 500 members next year, bringing the membership up to 1,500. Then during the next two years to add another 500. He is striving for a Sunday school of 2,000.

Rev. H. D. Wilson, of Centerville, Ala., has been called to the care of the church at Wiggins, Miss., and has accepted.

Rev. A. W. Hill, of Guthrie, Ky., plans to go to Palestine the last of May or June to be gone about three months. He is advertising for somebody to go with him. We would like to go, but have never paid income tax, and our ship hasn't ever come in yet.

Rev. Louis Entzminger has resigned as pastor of the First church, New Orleans, La., after serving 18 months. The membership in that time grew from 374 to 800. Brother Entzminger goes into evangelistic work.

Dr. E. K. Cox, of the Second church, Jackson, Tenn., read a great paper recently before the Pastors' Association of his city on "Evils of the Modern Dance." It made the folks sit up and take notice. We covet it for Baptist and Reflector.

Dr. S. E. Tull, of the First church, Jackson, Tenn., has returned from a gracious meeting with the First church, Hattiesburg, Miss., and has taken hold with fresh vigor of his great work in Jackson.

Rev. C. C. Morris, of the First church, Ada, Okla., will deliver the sermon before the J. R. G. Society of Religious Inquiry during the commencement of Union University, Jackson, at the Second Baptist church.



## Home Circle

### TIRED MOTHERS

A little elbow leans upon your knee,  
Your tired knee, that has so much to  
bear;  
A child's dear eyes are looking lov-  
ingly  
From underneath a thatch of tangled  
hair.  
Perhaps you do not heed the velvet  
touch  
Of warm, moist fingers holding yours  
so tight;  
You do not prize this blessing over-  
much,  
You almost are too tired to pray to-  
night.

But it is blessedness! A year ago  
I did not see it as I do today.  
We are so dull and thankless; and too  
slow  
To catch the sunshine till it slips  
away.  
And now it seems surpassing strange  
to me,  
That, while I wore the badge of mo-  
therhood,  
I did not kiss more oft and tenderly  
The little child that brought me only  
good.

And if, some night, when you sit down  
to rest,  
You miss this elbow from your tired  
knee;  
This restless, curling head from off  
your breast,  
This lisping tongue that chatters con-  
stantly;  
If from your own the dimpled hands  
had slipped,  
I could not blame you for your heart-  
ache then;

I wonder so that mothers ever fret  
At little children clinging to their  
gown;  
Or that the footprints, when the days  
are wet,  
Are ever black enough to make them  
frown.  
If I could find a little muddy boot,  
Or cap, or jacket, on my chamber floor;  
If I could kiss a rosy, restless foot,  
And hear its patter in my home once  
more;

If I could mend a broken cart today  
Tomorrow make a kite to reach the  
sky—  
There is no woman in God's world  
could say  
She was more blissfully content than  
I.  
But ah! the dainty pillow next my own  
Is never rumpled by a shining head;  
My singing birdling from its nest is  
flown;  
The little boy I used to kiss is dead!

—The Oldine.

### THE CAUSE OF HAPPY AND UNHAPPY MARRIAGES

By E. Y. Mullins, President Southern Baptist Theological Seminary in Christian Index

It would be difficult to state in the compass of one brief article all the causes of happy and unhappy marriages. I may mention a few of these

causes, which are well worth consid-  
ering by those who are prospective  
brides and grooms and by married  
people themselves.

Some one has said that marriage  
is like a new birth to those who enter  
into it in the right spirit. It opens  
to them a new world and brings new  
experiences of life and of God where  
certain roads to marriage which make  
it impossible as a means to such up-  
lifting and joyous experiences. One  
of these is the gross way of sensual-  
ity and lust. This of course degrades  
marriage to the mere animal level  
and makes it impossible for those  
who enter into it to reach the heights  
of enjoyment and of fruitful service  
which belongs to those who carry into  
marriage the higher motive.

#### Some Roads Lead to Sorrow.

Another road is the base road of  
desire for money. Marriages for  
money are, no doubt, in the great ma-  
jority of instances unhappy marriages.  
The fortune hunter in this department  
is justly one of the most despised  
of men, and it is very difficult to see  
how with such a motive marriage can  
ever be an elevating experience.

Still another road to unhappy mar-  
riages is the giddy road of the thought-  
less and frivolous. No doubt, a great  
many people become engaged without  
adequate knowledge of each other.  
They meet a few times and perhaps  
are impressed favorably with each  
other, and without any thought of  
the solemnity or the seriousness of  
the step they are about to take, they  
enter into the bonds of marriage and  
have all the succeeding years to re-  
pent. It is this thoughtless and frivo-  
lous type of marriage which, in our  
opinion, is the cause of more divorce  
court proceedings than perhaps any  
other one cause.

I would say, therefore, that the  
above are among the chief causes of  
unhappy marriages. There are others,  
of course, which might be mentioned  
—marriage where the health of either  
of the parties does not justify it,  
where incurable disease of some kind  
has laid hold of one of the parties,  
and where temperaments are so lack-  
ing in capacity for adaptation that  
only friction and discord follow the  
union.

Coming now to the cause of unhappy  
marriages on the side of married peo-  
ple, one need not add many to the  
above enumerated causes, because, as  
they were operative before marriage  
they continue to be operative after  
marriage. But stress may be put upon  
a few points. One condition of success-  
ful marriage is universal, and that  
is capacity and willingness of each  
of the parties to adapt themselves to  
the other. No man and no woman will  
ever find a mate who has not faults  
that will need to be tolerated cheer-  
fully. And when one is tempted to  
criticize the other for peculiar faults  
or weaknesses, the best cure one can  
mention is to take a good long look  
in a mirror and study his own faults  
and weaknesses. It is a proverb that  
marriage calls for the disposition to  
bear and forbear. Married people  
must endure many things, and they  
must forbear from expressing and do-  
ing many things to which their nat-  
ural impulses incline them. And while  
the husband is called upon to act in  
this way toward the wife, the wife,  
to a probably two or three-fold de-  
gree, is called upon to exercise the  
same virtues toward the husband.

#### The Spirit of Service.

One of the most fruitful sources of  
unhappiness in married life is the  
spirit of demanding rather than the  
spirit of serving. Many people enter  
into marriage with a view to their  
own pleasure and convenience. Very  
frequently the sole question which is  
raised and settled before marriage  
is whether or not the other party is  
one who will bring happiness. Where  
a man and woman enter into the holy  
bonds of wedlock demanding happi-  
ness from each other, it is a foregone  
conclusion that neither one of them  
will find it. Marriage, above all  
human relations, calls for the empha-  
sis of duties rather than of rights  
—of the spirit of service rather than  
of the spirit of being served. Here  
the law of Christ, which is the law  
of service, finds its most impressive  
and striking application. The man  
ought to ask what he can do to make  
the woman happy, and the woman  
ought to ask what she can do to make  
the man happy. This mutual attitude  
of service will solve a thousand prob-  
lems which will otherwise prove for-  
midable. But where each party enters  
into the relationship demanding cer-  
tain things of the other there is in-  
troduced at once a fruitful source  
of all kinds of problems and difficul-  
ties, and so long as this attitude is  
maintained there is no solution in  
sight.

#### The Relation Should be Christian.

The key, then, to happy marriage  
is the fear of God and the imitation  
of Jesus Christ. The Scriptures com-  
mand husbands to love their wives in  
the same connection in which they  
command the wives to obey the hus-  
bands. Human experience goes to  
show that where the husband truly  
loves the wife there is little difficulty  
in obtaining the proper kind of obe-  
dience by the wife. The relation be-  
tween the husband and the wife is  
compared to that between Christ and  
the church. The husband is the head  
of the house, and yet the dutiful wife  
in the home of a loving husband will  
perhaps do more to mold and shape  
the life of the home than the husband  
himself. It is a spiritual union, sanc-  
tified on both sides by faith in Christ.  
The love which Christ inspires be-  
tween men and women generally is  
intensified a thousand fold in the re-  
lation between husband and wife. A  
marriage entered into in this spirit  
will be, not only happy in its earlier  
stages, but as the couple grow older  
and learn to love each other better,  
the love which they bear to each other  
will become intensified and purified  
and strengthened.

#### TUBERCULOSIS IS COSTLY

By H. F. Vermillion, D.D.

All disease is expensive. Sick peo-  
ple cannot earn money as a rule. It  
costs money to feed them, pay doc-  
tor's bills and buy medicine even at  
home. In a general hospital there is  
the hospital bill, the doctor's bill,  
nurse's bill and the cost of medicines.  
But patients do not usually stay very  
long in general hospitals.

Tuberculosis usually requires a long  
time to cure. The longer the begin-  
ning of treatment is delayed the  
longer it requires to cure it. It re-  
quires a careful study and special  
treatment under constant observation.  
A tuberculosis Sanatorium usually em-

ploy high salaried specialists and  
physicians and nurses and includes  
their daily services to patients in its  
charges except that in very advanced  
cases where a nurse is in constant at-  
tendance upon one case an extra  
charge is made. Ordinary medicines  
are usually furnished without extra  
charge. Considering all that a Sana-  
torium does for its patients its charges  
are usually more reasonable than  
those of general hospital. The charges  
at the Baptist Sanatorium at El Paso,  
Texas are lower than in other sana-  
toriums offering similar services and  
accommodations.

## SMILES SELECTED

Too Much.—Personally we think it  
is nice for a man to be always cheerful,  
but it gets on our nerves for a dentist  
to sing at his work.

"Help, help," screamed the terri-  
fied young man who had just fallen  
off the wharf. "I can't swim!"

"Wot of it?" asked the stevedore  
mildly, taking his pipe out of his  
mouth and glancing carelessly over  
the edge of the wharf. "I can't  
neither, but I ain't yellin' my head  
off about it."

Little Jane's mother brought home  
a box of candy given to her by an  
Episcopal friend shortly before Easter,  
and passed around some of its con-  
tents to her children, explaining that  
Mrs. Cox's children had given up eat-  
ing candy until after Easter, "so they  
cannot eat any now as it is Lent."

Little Jane's brothers promptly ate  
their pieces, but she stood looking  
at the candy in her hand with a puz-  
zled air.

"Why don't you eat it, Jane?" her  
mother asked.

"Because," she explained, "then how  
could I give it back if it's just lent?"

#### NO RULE TO BE AFRAID OF

The grammar has a rule absurd

Which I would call an outworn myth

"A preposition is a word

You mustn't end a sentence with!"

That rule I very often flout

Because it makes me far from calm.

It's one I do not care about.

I wonder where they get it from.

I'll make a preposition do

The thing I want to use it for.

Why should that be objected to?

There's nothing in it to abhor.

For since my school-days first com-  
menced,

It is a practice which I've found

No reason to protest against

And amid the folks I've been around.

And, though to purists it's a sin.

And one that's largely frowned upon.

It's one that I've persisted in.

Whatever spot I'm dwelling on

For if to any sentence pat

A preposition adds more pith,

And adds what I am driving at,

Why, that's what I'll end it with!

—Berton Braley, in St. Nicholas.