

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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The widow of Zarephath shared her scanty food with Elijah, the distressed prophet of God; and her cruse of oil failed not till the day the Lord sent rain on the earth. The spirit of sacrifice is the never-ending source of plenty. Shall we make the cake for God's messengers first; and afterwards make for ourselves? How much self-denial are we enduring that the Cause of Christ may not suffer?

THE HOME OVER THERE.

On the eve of His departure Jesus said to His disciples: "I go to prepare a place for you." How often is it the case that men have to die soon after they have provided themselves a competency and comfortable surroundings! How long, on the other hand, can the home in heaven be occupied! The Christian who tithes can transfer his entire income from earth to heaven every ten years. If he takes a life-time to provide a home for himself here, which he must shortly leave, how much more wisely should he lay up riches in heaven and make an investment in a home there which can be his forever! Are you to leave your home or to go to it, when the summons comes?

PETER'S CONVERSION.

A correspondent states that members of his Sunday school class argue that Peter was unregenerate until Pentecost, and asks our opinion. While it is frequently a difficult matter for a historian to state exactly when the subject of a biography had this or that personal spiritual experience, it is safe to say that Peter was a saved (regenerate) man before Pentecost. His conversion must have taken place about the time he left his nets to become a fisher of men, according to the Master's invitation. He sinned and blundered often and grievously after that; but

he was not the only follower of Jesus who has slipped. On the day of Pentecost, Peter was among the disciples who were earnestly engaged in prayer; and an unconverted man will not join with Christians in prayer for spiritual power and in an anxious waiting upon God for light on a dark situation. Had Peter been somewhere else than in that prayer meeting, it might be possible to imagine that he was, on that occasion, arrested by the Holy Spirit and given a genuine experience of grace for the first time. But his presence there can not be explained upon any other ground than that his heart was in sympathy with the occasion.

DAVIDSON COUNTY DIVORCES.

It is reported by the Tennessean of Nashville, February 28, evening edition, that during the month of February, the county of Davidson had half as many applications for divorces as for marriage licenses. At that rate, half of the marriages would be destined to be undone. But it is sincerely hoped that either marriages were below the average or divorces were above. But at the best, that record reveals a startling condition of affairs. Marriage must be more highly respected or else our home-life will be doomed. If our homes lose their sanctity, there are no other elements of civilization that can keep us from going the way that all dead nations have gone.

GOOD CHASERS.

Many good people can join in the chase of a fleeing enemy of righteousness who have not the courage to face the foe single-handed and alone. The army of Saul comfortably pursued the Philistines who fled when they saw that Goliath, their champion, was dead. It takes just legs to do that much! People of that sort are needed to supplement the achievements of the few who have initiative and bravery enough to tackle a big job and knock it down. The value of being a good chaser is conditioned on being on the right side and having the wrong things on the run.

COURAGE OF CONVICTIONS.

One of Tennessee's sons, now preaching in one of the Northwestern States, writes that he finds a great deal of orthodoxy among his people, and a love for it on the part of everybody. He relates how he was at first warned by a well-meaning but weak "leader" in the state against preaching fundamental, doctrinal sermons, but that he disregarded the warning and is still in the state while his adviser has gone to other parts! Folks want to hear men who have convictions and who have the courage of their convictions. Baptists love the old faith, just as they have always done, and will always do. Let no prophet crouch under a wilderness-juniper and imagine that all the faithful are dead but himself! We recommend that the complainer go looking for the orthodox multitude rather than exert himself making a doleful noise over the discovery of a few heretical individuals; for there are "seven thousand who have never bowed the knee to the Baal" of modernism among us.

THE TWO SEAS.

(A Parable of Giving and Hoarding.)

There is a sea which, day by day,
Receives the rippling rills
And streams that spring from wells of God,
Or fall from cedared hills;
But what it thus receives it gives
With glad, unsparing hand,
And a stream more wide with a deeper tide
Pours out to a lower land—
But doth it lose by giving? Nay,
Its shores and beauty see
The life and health and fruitful wealth
Of Galilee!

There is a sea which day by day
Receives a fuller tide,
And all its stores it keeps, nor gives
To shore nor sea besides;
What gains its grasping greed! Behold
Barrenness round its shore,
Its fruits of lust, but apples of dust,
Rotten from rind to core;
Its Jordan water turned to brine,
Lies heavy as molten lead,
And its dreadful name doth ever proclaim—
That sea is—Dead!

—Selected.

Baptist and Reflector

(Continuing the Baptist Builder)

Published by the

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Lloyd T. Wilson, Corresponding Secretary and Treasurer
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EDITORIAL

EXECUTIVE BOARD MEETING.

The semi-annual session of the Executive Board of the Tennessee Baptist State Convention was held at Nashville, March 13, 1923. The attendance of members was good and the work done was constructive and forward-looking in every way.

Pursuant to the organization perfected at the annual meeting, the various sub-committees presented brief reports on the phases of work assigned to each of them. For the most part these committees held a brief session just before the general Board met, and thus formulated their statements and recommendations to the full body in session. The plan works admirably and gives promise of great advantage in the dispatch of business.

Appropriations made by the Board were: \$1,850.00 for the support of missionary pastors, and \$9,500.00 for church buildings, some of which is to be taken out of the budget for next year, allowing the churches to go ahead with their building programs.

It was heartily agreed that Dr. Lloyd T. Wilson, the esteemed corresponding secretary, should have a vacation for the purpose of attending the Baptist World Alliance at Stockholm, Sweden, next July; although he was not named as an official representative of the Board at that meeting. The following were appointed a committee authorized to solicit \$1,000.00 to defray Secretary Wilson's expenses to Stockholm: Ryland Knight, C. F. Clark and Mrs. C. D. Creasman, all of Nashville, Tenn. It is earnestly hoped that this committee will receive a ready and adequate response by individuals or churches for this purpose.

One of the most important steps taken by the Board at this time was the election of Brother Theo. W. Gayer, of Orlinda, Tenn., as Stewardship Secretary, as authorized by

the last State Convention and approved by the Board at its annual meeting. Brother Gayer is eminently suited for this vastly important field, and it is with pleasure we announce that he has accepted the position and will begin his new duties April 15. His location will be left with him.

The committee on Publications and Literature recommended that churches which put the BAPTIST AND REFLECTOR in their budget should be credited with half of the subscription on their 75 Million account and credited directly to State Missions as department to which the paper is financially related. This applies to churches which carry a full budget, and does not apply to half-budgets or to individuals. Where churches have the paper sent to every home in their membership, one-half of the amount paid for the paper is credited to them on State Missions. This, we hope, will mean that a hundred or more churches will put the BAPTIST AND REFLECTOR in their budgets.

The representatives of our schools and colleges were present and presented their budget of expenses for the year 1922-1923. The Board ordered that the treasurer be instructed to pay monthly to each school its proportionate part of appropriations for current expenses. This puts the schools on the same basis as the missionaries of the Board. They do not have to wait till the end of the term to get their appropriations.

Brother S. E. Tull, who has recently accepted the call of the First Church of Pine Bluff, Ark., resigned and his successor is to be nominated by a special committee, consisting of one member from each of the three main divisions of the State, to report at the next session of the Board.

Realizing the great importance of special activity on the part of our churches just now, in view of the approaching close of the Southern Baptist Convention fiscal year, the following resolutions were presented, enthusiastically discussed and heartily adopted:

To the Baptists of Tennessee.

At the meeting of the State Executive Board just held in Nashville, the undersigned were appointed to make this appeal to you.

In the years since we projected the 75 Million Campaign God has wonderfully blessed all our work. Reports come from all parts of our mission fields at home and abroad of the marvelous things which God is doing for us in response to what we have been attempting to do for him. We have abundant cause for rejoicing and thanksgiving.

But we must not forget that the mighty task to which we set our hands for a five-year program has not been finished. We have projected our work in keeping with our faith in God and one another. We ask that all our brethren in Tennessee will do their utmost now to meet the proportion of their Campaign pledges that is due to date. If our churches and individuals will do their best to bring up this percentage of their pledges our boards would be relieved of great financial embarrassment and our Lord would be honored in the sacrifice made by his people.

God is doing wonderful things for our Baptist cause everywhere. Is it not an hour in which every one of us should do his very best in the large program which we are now try-

ing to carry out for Christ and our Baptist cause?

- | | |
|------------------|-----------------|
| W. L. PICKARD, | J. F. BROWNLOW, |
| RYLAND KNIGHT, | G. T. MAYO, |
| LLOYD T. WILSON, | D. A. ELLIS, |
| W. M. WOOD, | FLEETWOOD BALL, |
| L. M. ROPER, | H. C. SANDERS, |
| J. R. JOHNSON, | C. H. BYRN, |
| A. U. BOONE. | |

THE PROPOSED LAW TO TAX DENOMINATIONAL ORPHANAGES, HOSPITALS, COLLEGES, MISSION SCHOOLS, CHURCHES AND PUBLISHING HOUSES.

Editorials by Harry Clark and J. D. Moore.

Since there has been such a heated discussion pro and con on this bill which is now before the Senate, having passed the Lower House, it seems best to give the full details to the brethren in order that they may be informed. No man has a right in our democratically organized denomination to commit the denomination to any policy, and so this is written in order that individual Baptists may determine for themselves what they ought to say to their legislators about this bill. In 1907, a law was passed exempting the following from taxation:

"All property belonging to any religious, charitable scientific, or educational institutions when used exclusively for the purposes for which said institution was created or is unimproved and yields no income. All property belonging to such institutions used in secular business and competing with a like business that pays taxes to the State shall be taxed on its whole or partial value in proportion as the same may be used in competition with secular business."

Several law suits have been tried and the Supreme Court has rendered decisions under this law of 1907. Therefore, independently of whether the law proposed below is right in principle, there may have to be law suits and interpretations of the new law in case it is enacted. When we think of the back tax penalties, this becomes no light matter. The proposed bill is as follows in its exemptions from taxation:

"All that real property or any portion thereof belonging to any religious, charitable, scientific, literary or educational institution (incorporated or unincorporated) when both the title and the use thereof are held for and applied to the purposes for which such institution is organized; and also said property must be exclusively, actually and physically occupied and used by such institution for the purposes for which said institution was organized, and not for private profit, dividends or division, or for any kind of secular business.

And all that personal property tangible or intangible, which is owned by any religious, charitable, scientific, literary or educational institution (incorporated or unincorporated) when said personal property or the income derived therefrom is used and applied to the purposes of such institution. The fact that the rents or income from any real estate may be applied purely to the purposes of such institution, or that such real estate may be held for future improvement does not render such real estate exempt from taxation. These exemptions shall be strictly construed against relieving any property from taxation."

To this there were added, in the Lower House, certain amendments which exempted the University of the South at Sewanee and Goodwyn Institute at Memphis. There was also a special amendment specifically exempting college dormitories from taxation.

It will be noted that this bill does not exempt from taxation any property which may be bought for future building purposes. Often a hospital, orphanage, college, church, or mission school needs to buy adjoining prop-

erty in order to have it ready for building purposes at some later date, although at the present time, it may be impossible to secure donations for the necessary buildings: but unless such property is bought at once, it may be impossible to secure it later. We respectfully submit to the Senate and to the Governor that such property merits special consideration.

The Educational Secretary feels personally that it is unwise from the standpoint of public policy for the state to interfere by taxation with our admirable private schools like Duncan, McCallie, Ward-Belmont and Memphis University School, which are privately owned, because (1) they draw large numbers of students from outside the state and therefore increase the income of our citizenship, and (2) they save the state the expense for additional teachers and additional buildings in taking care of many of our local Tennessee students. If the private schools of Nashville were closed, for example, it would cost the city of Nashville far more for new public school teachers and new public school buildings than the city would get out of the taxation. Other states offer special inducements to private schools to locate in their borders. We have many privately owned preparatory schools which are of service to the state of Tennessee, and they should be encouraged. Baptists have no schools of this character and accordingly we are not affected as a denomination. The Educational Secretary feels that where any of these schools own property that is rented for profit, they should be taxed on that real estate; but that they should be relieved from taxation on their school buildings, campus, playgrounds, and equipments.

There are many churches in the state where the women's societies run "Tea Rooms" or Women's Exchanges in the Sunday-school annex in order to secure funds to be used for charity. This would almost certainly cause all or part of such church buildings to become subject to taxation. "Rummage sales" might render a church building subject to taxation if they were held inside the church building. Country churches which rent an upstairs to a lodge will be taxed according to the statements of legislators.

In view of the Baptist position against receiving subsidies from the state, I have asked Editor J. D. Moore to add below his comments from the denominational standpoint. Carson-Newman and Union University have some investments in land which might become subject to taxation. The new building of the Baptist Sunday School Board, which is to be occupied in part by Messrs. Marshall & Bruce, printers, may also be taxed.

HARRY CLARK.

Principle of Tax Exemption.

A bill was recently introduced in the Tennessee legislature, which was later modified, which imposes a tax upon certain charitable and religious institutions which have hitherto enjoyed immunity therefrom. It is evident that the purpose of the original bill was good, although in form it was perhaps too drastic and comprehensive; and the modifications have doubtless eliminated the objectionable features that it had.

In this connection, it would be well to ask: Does exemption from public taxes make religious or charitable organizations the beneficiaries of the state? And if so, are these benefits of the nature of a gratuity, and do they, in accepting such exemption, violate the principle of "separation of church and state"? Are not such enterprises protected by the means of common defense, and do they not share in the privileges of the community? And if so, to what extent, or for what reason, should they be relieved of defraying their proportionate part of the public expense? Such questions do not answer themselves easily.

No doubt some institutions are free from taxation which ought to be subject thereto. But they should be designated and classified so that such legislation can be prescribed for them as will differentiate them from others and which would place upon them their share of responsibility to the community.

We think the principle which should govern in this matter is whether or not private interests are involved. It is this rather than the peculiar eleemosynary or educational or religious character of the work done. The state does not tax its own institutions and yet, it must, and does, tax its own citizens: there is a difference between the state's attitude toward its citizenship collectively and its relations to its citizens individually and separately.

But where no private gain is forthcoming or expected, and the work and purpose of an institution are to serve the entire state, and not to make money even for itself, but it depends upon the voluntary contributions of public spirited people to support it, the state can afford to make a contribution to it by remitting its taxes. Otherwise its income which was given for the support of its service to the state would be confiscated by the state. It should not be held responsible for monetary returns to the state along with corporations organized by individuals to transact a purely lucrative business.

However, a privately owned institution may not be privately remunerative by reason of the character under which it is controlled, and hence it would not come within the area of responsibility, as we see it, to share with private concerns in the support of the state. Furthermore, the state should often grant privileges where institutions can not afford to ask for them. The most unselfish people are least vociferous in their appeal for their rights and will often submit in silence to hardships rather than protest at the price of their own usefulness. What is the duty of the State to those institutions which serve the state without cost to the state whether they are under the management of a few or of many individuals where private gains are constitutionally or practically impossible?

J. D. MOORE.

Rev. W. C. Tallent, pastor of the Oak Grove Church, Chattanooga, has just returned from a two weeks' trip to Grand Island, Florida. Brother Tallent took his vacation at this time in preference to the summer months, and was accompanied by his wife and baby.

A SQUARE DEAL FOR THE ORPHAN.

By A. T. Jamison, Superintendent Connie Maxwell Orphanage, Greenwood, S. C.

I raise the question: Have Southern Baptists given due consideration to the dependent child? In some of the states we are doing a fairly decent business in the care of orphan and destitute children. In other states the work is incipient or else inadequately supported, and certainly it is not standardized. On the floor of the Southern Baptist Convention there is annual discussion of missions, education, the denominational press, hospitals, in fact all of the causes for which we as Baptists stand, with the alone exception of Child Welfare.

Shall we not hereafter have presentation of this great subject? No orphanage man wants a new Board. There is no need for one. But surely there should be a place on our annual program for a dignified discussion of so important a topic as the care and training of the helpless child. Let us hope that at Kansas City there may be a unanimous vote to allow this topic to be included henceforth in our order of business.

APPEAL TO TENNESSEE LAYMEN.

By H. D. Blanc, Chairman State Layman's Committee, Knoxville, Tenn.

No doubt it is the plan of Dr. Wilson, secretary, to secure a rally in every Tennessee church possible between now and May 1st in the interest of the 75 Million Campaign. This is a crisis in our history and every Tennessee Baptist should be brought to realize the gravity of the situation. The association is the unit for such organization and there should be one or more capable laymen in every association that will help to put over such a Campaign. Following the rally, when all should be encouraged to make the most generous offering possible, there should be a checking up of results and a personal canvass conducted to enlist those not reached on rally day. Here is a great opportunity for us laymen to render a valuable service; who will offer himself?

SEND MISSIONARIES TO STOCKHOLM.

By E. Y. Mullins.

Some time ago I made a suggestion that churches send their pastors to the World Alliance meeting in Stockholm. Since then a suggestion has come to me from a source of which I think highly that I also call attention to the importance of sending missionaries from some of the foreign fields to the Stockholm meeting. It was suggested that possibly individuals or churches might be found who would be willing to send some of the missionaries, of their own choosing. Undoubtedly, it would be a great experience for many missionaries, and my opinion is that the Alliance meeting is going to be very stimulating from the standpoint of financial returns. Every pastor who goes is going to get new inspiration for carrying out our 75-Million Campaign, and no doubt contact with missionaries from all parts of the world will be one of the great means to this end.

Contributions

MISSIONARY DAY IN THE SUNDAY SCHOOLS.

By B. D. Gray, Corresponding Secretary,
Home Mission Board.

A great program has been arranged for Missionary Day in the Sunday-schools this year. We ought to have great results to follow. The information given is fine and it is put in excellent form.

Typographical Error.

My attention has been called to a typographical error in a statement made by myself concerning some results of the Home Board's work last year in the number of Sunday schools organized. It would have been 786 instead of 7,086. I greatly regret the mistake and had not noticed it until my attention was called to it.

A NEW FORWARD MOVEMENT.

By L. T. Wallace, Sec.-Treas.

Representatives from several Southern Baptist institutions met at Memphis, Tennessee, Feb. 21-23, and organized the "American Research Society." This organization is the result of many months of praying and planning on the part of many of our young students and school men who have a deep conviction as to its needs and the place it ought to fill in our denominational life. They believe that too long we have tacitly granted the palm of scholarship to radicals and modernists; that the time has come when a safe, and thoroughly orthodox scholarship for the South must be obtained. The need is everywhere felt among our conservative college presidents for men who are undoubted scholars and at the same time can be fully depended upon as to their theological beliefs. The dearth of conservative text-books backed by genuine scholarship is so great in almost every line of study that they are all but impossible to obtain.

To fill these long felt needs the American Research Society has been organized. It is not the intention of the Society to cover up truth, but to bring truth to light. The organizers have a deep conviction that there is absolutely no conflict between the facts of science and the truths of the Bible, and that when the facts (not theories) of science and the truths (properly interpreted) of the Bible are all brought to light and correlated they will agree in every particular.

The qualifications for membership in the Society has been set at a high standard and the membership is to be limited to those men who are willing to go to the highest limit in scholarship in some one field of learning. The membership is divided into three grades; Active, Associate and Honorary. The Active membership is the most important. Those becoming Active members must possess the following qualifications. Any person who has attained (1) the Bachelor's degree in Arts or Sciences, or its equivalent, and the

Master's degree in Arts, Sciences or Theology, with a minimum grade of 90% (average) or the equivalent of such degree; (2) who shows an aptitude for scholarship; (3) who is effective in the expression of that scholarship; (4) who has declared his purpose to pursue further studies; (5) who is in hearty sympathy with the "Purpose" of this Society; (6) who shall subscribe to the "Declaration of Faith;" (7) and whose Christian character is commended by clean habits, consecrated life and sound judgment, shall be eligible to Active membership in this Society.

The Associate Members must hold the Bachelor's degree in Arts, Sciences, or its equivalent, plus the other qualifications named above for the Active membership.

Men of outstanding scholarship may be elected to Honorary membership. A member who has made some outstanding contribution to scholarship in line with the work of the organization may be elected a "Fellow" as a mark or honor.

It shall also be the purpose of the organization to provide funds which worthy members may borrow for the completion of their education, and in some cases members may be endowed for a year's study at home or aboard in certain needy fields of learning. The Society is also to encourage by financial grants when necessary the publication of meritorious text-books in the fields where there is the greatest need.

The American Research Society was not organized for the purpose of hunting heresy. Nor does it purpose to limit any man's academic freedom when it sets up "Articles of Faith" for its members to sign. Those who cannot sign the "Articles of Faith" are left free to pursue their own course as they see best but they must do so on the outside of this organization.

The charter members of the Society number twenty-two. The membership is to be enlarged to cover every state in the South and perhaps many in the North. The next meeting will be held at the time of the Southern Baptist Convention in Kansas City in May. Dr. Julius R. Mantey, professor in the Bible Department of Union University, Jackson, Tenn., is President; Dr. Harvey E. Dana, head of the Department of New Testament Interpretation, Southwestern Baptist Theological Seminary, Seminary Hill, Texas, is Vice-president; and Lowell T. Wallace, graduate of the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, is Secretary-Treasurer.

Members are to be received into the Society only on the initiative of the Society itself. Correspondence is solicited from all who commend the Society in its purposes and aims.

OUR NEXT PROGRAM ITEM NO. 2.

By William Lunsford, D.D., Cor. Secretary.

Doctor J. F. Love has already named Item No. 1, in our next program. He says it is Foreign Missions, and no one will say nay. Foreign Missions must ever be our great primal benevolence.

Now, as to Item No. 2, Atlanta Convention granted to The Relief and Annuity Board the right of appeal, to Southern Bap-

tists, for five million of dollars for its work. When the 75 million Campaign was put on, only half of this sum, two and a half millions, was allocated to our Board in the Campaign.

Item No. 2 has to do with the other two and a half millions. With regard to this item, the Convention has already spoken clearly and distinctly on two occasions. On Page, 112, Convention Annual, 1920, under Paragraph II, we find the following:

"And it was specified that the remaining half of the five million which the Convention decided to raise for ministerial relief within seven years, shall be raised at the end of the present five year Campaign, and within the succeeding two years."

That is very clear.

In the same Convention Annual, on Page 113, under Paragraph IV, speaking of the two million awarded to our two seminaries and to the Baptist Bible Institute, to be paid out of the proceeds of the Foreign, Home, and Education Boards, we find the following:

"That each of these Boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000.00, and that in case the requisite \$2,000,000.00 is not available, under this arrangement, these advances by the three Boards shall be sufficiently guaranteed to them in any new plans for funds that the Convention shall project at the close of this five year period, without prejudice to the needs of the three boards, or to the relief and annuity board, owing to previous action of the convention."

Our Board regards this provision as a sacred obligation, which the Convention will carry out to the fullest measure.

An Imperative Need.

The immediate and imperative need of The Relief and Annuity Board, at this time, is a fixed income of \$100,000.00 per year, on the relief side of the work alone, in addition to what the board is now receiving and will continue to receive from the states, whatever the plan may be. This will take an interest bearing fund, for relief alone, at least one and a half million dollars, of which we have now about five hundred thousand. Mark you, I am speaking of the general relief and not of the annuity department of the board. By the relief fund, we mean that fund which is used to pay the monthly stipends of our old preachers, their widows, and orphans; preachers who will never become members of the Annuity Fund.

From the best estimate that we can find, Southern Baptists, in all the states put together, paid to their old preachers in the three years pre-ceeding the 75 Million Campaign, in round numbers, \$116,000.00. In the past three years, since the beginning of the Campaign, \$300,173.31. Thus we have increased the yearly allowance paid to our beneficiaries over the three years immediately preceding the Campaign, \$184,173.31, an average of more than \$61,000.00 per year. While this increase is gratifying, we are by no means doing what we should do. With the fixed income above referred to, in addition to current receipts, we shall be enabled to increase the stipends of our beneficiaries

at least 60%, which will bring us to a point in our work where we shall have made great strides in solving our relief problems.

The task, however, will be by no means finished, and cannot be so regarded until we have an interest bearing fund for relief alone of four or five millions.

What is the Plan?

The Convention has provided that our Board shall raise the two and a half millions not allocated to us in the 75 Million Campaign, but authorized by the Atlanta Convention, in two years, after the Campaign has closed. Our Board is laying its plans to that end. We shall ask and expect the Convention to carry out the program, and shall ask and expect the cordial co-operation of the brotherhood at large. We shall have suggestions to make about how the money shall be raised, but are not wedded to any plan of procedure, and shall gladly co-operate with the Convention in any plan which may be devised.

Of course, we cannot increase the interest bearing fund on the relief side of our work, without increasing it proportionately on the annuity side, and this is just as it should be.

After the close of this Convention year, the Board will likely divide the fund as it comes in to the office from the pledges of the present Campaign, and afterwards, on a basis of sixty to relief and forty to annuities, instead of fifty-fifty, as heretofore. This will give the relief side of the work a decided advantage in the distribution of funds.

If we can, therefore, succeed in raising our two and a half millions, in addition to what we shall have at the close of the Campaign, in the next two years following the Campaign, we shall have come to a great place in our work. We shall have an interest bearing fund of a million and a half, and more, for relief, and enough for the Annuity Fund to be raised to maximum.

Our obligations to these two funds are the most sacred that Southern Baptists have ever undertaken.

On the relief side of the work, the cries of need from our old preachers, constantly arise in our ears, and must be met.

The membership in the Annuity Fund is growing fast, and will likely reach twelve hundred by the coming Convention, and our preachers have joined this fund with the understanding that the denomination would come up with its part of the fund, on the plan of co-operation outlined in the terms of the fund. For us to fail, would bring on us everlasting disgrace.

Naturally, when a man is asked to invest his money, he at once thinks about the safety of the investment. Every member of the Annuity Fund has had that thought in his mind at the time of joining. Let him rest assured that his money is safe.

The time must never come in the history of the Annuity Fund, when it could not liquidate, by paying every member every cent of money that he has put into it, with compound interest at 6%, and have all of the endowment and the greater part of the interest reserve left.

That is a strong and challenging statement. Read it again.

SOME NUTS FOR UNION MEETING MEN TO CRACK.

By Rev. James Allen Smith.

I count myself happy to have had the privilege of making a study of the above subject, for I have found it both refreshing and inspiring, and I have come to see the truth more clearly, and I hope to be able to stimulate thought and meditation in others.

In the preparation of this paper I have had access to the oldest authentic library in existence. It is not large in the number of books, there being only 66 and they are all bound in one volume—it is called the Bible. Certainly no man of God would desire to know anything but the truth, and then counted his greatest privilege to be able to contend for this truth and to keep all the enemies of the truth informed that no entangling alliances will ever be entered into where there is the least possibility of compromise. It is the mission of every servant of the Lord to boldly declare the whole council, realizing that the curse of God is upon all who add to or subtract from his book. Without presuming to trespass on the valuable time of you busy men, and having a desire to give you an opportunity to have your say, I am simply coming to furnish the Union Meeting men with a basket of nuts to crack.

(1) What is the one basis for Christian Union? Is it not obedience of all Christians to the teachings of the New Testament in all matters of doctrine, polity, worship and life?

(2) The Bible being the one source for final and authoritative truth, and the Baptists being the only people on earth holding this teaching, how can Baptist Unionize with any other denomination, realizing that all such union is an effort to up-root the fundamental principle of evangelistical Christianity, namely, refinality and reauthoritive the Bible?

(3) The doctrine of the Baptists as to the Bible salvation, the church, baptism and the Lord's Supper is completely different from every other denomination on earth. For our scriptural interpretation and earnest contention we have suffered persecution and ridicule through all the centuries, not from the world but from all other so called Christians. Now then can we unite with the enemies of the truth in what is called a great soul winning Campaign? The Union says to the world, "All the things taught by all the cooperating churches is the truth."

(4) If in going into a Union meeting Baptists render the fundamentals and come out with all of their members weakened in their morale for our distinctive doctrines, what have we as Baptists gained?

(5) Will Union Meetings be conducive to the proclamation of all the truth, or is its tendency to do away with doctrine?

(6) Will a Baptist preacher that goes into a Union meeting not find himself under certain social obligations to the members and pastors of Pedo Churches that will tie his hands along the line of teaching our distinctive doctrines?

(7) What have we united on in a Union

meeting? If on Christ then on all he teaches. Who then is to interpret his teachings. If the preacher in the meeting be a Pedo all the people have to agree that he correctly interprets the teachings of Christ.

(8) Will not all the people who go into a Union Meeting come to believe that it does not make any difference what Church one belongs to, as one Church is as good as another?

(9) Have the Baptists a peculiar message that all the world needs, and without which the race will never know the freedom of the truth? Is the Union meeting a liability or an asset to the truth?

(10) On what do Christian people unite in a so-called Union meeting? Do you say on soul winning? But all the people co-operating do not have the same idea of the atonement, each giving his own interpretation, then whose interpretation is the sinner to accept?

(11) When the sinner is saved he is urged to Unite with the Church. But whose Church? You say the Church of Christ, but all the co-operating Churches claim to be that Church?

(12) Is not the truth that must be sacrificed in a Union meeting worth more than the good fellowship gained by the Union?

(13) Does not the Union meeting impress the world that there is power in numbers more than in the Lord? Does it not impress the world that local Churches and Pastors are a kind of a make shift and do not mean much only when they are all united in a soul winning campaign?

(14) Will not the tendency of every great Union revival be toward the community church?

(15) Have Baptists won more by minifying their peculiar doctrines or by magnifying them?

(16) Do not Baptists in going into a Union meeting say to all the co-operating Churches that our peculiar doctrines are narrow and are worth nothing in winning a soul?

(17) Has the liberality of the Northern Baptists been an asset or a Liability?

(18) What has been the secret of the growth of the Southern Baptists? Has it not been their uncompromising contention for the truth?

(19) Would it not be better to abandon Baptism than to mutilate it? Does not a true man rejoice to contend and endure rather than to look for ease and rest?

(20) Do not Baptists when they enter a scheme of union by a process of compromise and cancellation negotiate for a casket and a lot in the cemetery?

(21) Is there such a thing as Union meeting only in name? Is it not a kind of a religious camouflage? "How can two walk together unless they be agreed?"

(22) How can Christian men who have deep and gripping convictions for which they would give their lives sacrifice these convictions or temporarily abandon them without becoming hypocrits?

(23) With Methodists, Presbyterians, Campbellites, Holly Rollers and Baptists united or engaged in a pretended Union meeting, what offsprings could be expected?

If such a Union were capable of producing offsprings would not the offsprings be monstrosities?

(24) If exaggeration is a preacher's besetting sin, is not the union meeting the Devil's Paramount Opportunity for emphasizing the spirit of exaggeration? Is this not a violation of the Master's command who said "Shun the very appearance of evil?"

(25) Would it not be better to suffer the steam roller to pass over you for principle's sake than to take a short ride on the Band Wagon for policy sake?

(26) What the world would have lost by compromise or union. Moses would have been buried in the Valley of the Kings and his ashes would have been in the adjoining tomb to that of Tut. The Pentateuch would have not been written, and the children of Israel would have died in bondage. But Moses rather suffered persecution for the truth than be crowned King by compromise. Elijah would have been a Baalite and all the world be heathens. Mordicai would have died on Haaman's Ladder and the Jewish race would have been massacred. Daniel would have been unknown and the fiery furnace would not have been. John the Baptist would have been a Judaizer and Jesus would not have had a fore-runner. Paul would have remained a Pharisee and the gentile world would not have known the truth. John the Apostle would have stayed in Asia and Revelation would not have been in the Bible. What they did lose by compromise. Adam and Eve lost Eden. Cain slew Able, Lot lost his family, Saul lost his crown, and the children of Israel lost the promised land, Peter cursed his Lord and Judas sold him to be crucified.

And what shall I more say for time would fail me to tell the story of the Martyrs for the truth who have been beheaded, imprisoned, crucified, burned at the stake and banished from civilization because they obeyed the divine injunction to earnestly contend for the faith once delivered to the saints.

THE DOCTRINE OF CHRISTIAN FELLOWSHIP.

Heading Up in the Church.

By M. D. Jeffries.

Fellowship may be defined as comradeship based on Doctrine, Experience, or Service, one or all of these.

Fellowship, is, to a degree, an involuntary relation. Men who believe, experience or do the same things are naturally drawn together, and so are in fellowship. Fellowship is not always uniform in extent; it varies with the extent of the agreement in belief, experience or service. The twelve and Paul were in fellowship with the Jews in the matters of the law, but fellowship ceased when it came to the teaching of Jesus.

Today the Christian is in fellowship with all peoples who have been saved by the blood of Christ. This is elementary; it is disciple or kingdom fellowship. It may or may not go further. In this Baptists are in fellowship with all the saved. This fellowship would be more easily recognized if two Christians, very far apart in Church fellowship,

should meet in some heathen land, far from home. They would recognize that they had much in common, though citizens of different lands.

But this is not sufficient for church fellowship. In the days of the apostles Christians agreed as to the teaching, they had the same experiences of Grace, they were enlisted in the common service. They very readily entered into church fellowship.

This, it seems to me, explains the origin of the church. We have no direction for the organization of a church, nor account of its organization. Christ tells Peter that he will build his church on him, and later directs that the offended brother take certain matters to the church. He speaks as if the church then existed, certainly it was in sight. Later, in the accounts of the apostolic activities, numbers of churches are mentioned. In other words, when people were converted, they found themselves in fellowship, in holding and teaching the doctrines, and in promoting the kingdom of the Christ.

The church is, or should be, the New Testament form of fellowship among the saved, not only in the way of salvation, but likewise in doctrine, obedience and Christian service. Early Christians were in such fellowship, but soon began to drift. Today the saved are very much out of fellowship, so there are many organizations working as churches. They will be one when they come together on the way of salvation, scripture teaching, and Christian service. There cannot be oneness in church relationship until there is oneness in fellowship.

The term church is used in three senses in the New Testament: (1) The universal church, composed of all the saved in all the ages, in heaven and on earth. Hebrews 12: 23, "The general assembly and church of the first-born who are enrolled in heaven." This sense is equivalent to the kingdom. It is sometimes called the invisible church, though I am afraid I will excite the brethren if I use that term. I am sure there are those who are able to explain away the above and other passages which may be quoted in defense of the universal church theory. (2) The term church is used in a generic sense, the one word standing for the class of local churches. Acts 9: 3, "The church throughout Judea, Galilee, and Samaria had peace" or, "The church is the pillar and ground of the truth." (3) The term church standing for the local church; with that use all are familiar.

The meaning of the word church. Dr. J. M. Pendleton, in his "Church Manuel," says, "A church is a congregation of Christ's baptized disciples united in the belief of what he has said and covenanting to do what he has commanded." Dr. E. C. Dargan's definition, in "Doctrines of our Faith" is "A particular assembly or society of believers in Christ meeting commonly in one place for worship, for mutual instruction, for observing the Christian rites, for work in the name of the Lord, and generally for Christian service." Dr. A. H. Strong's definition, in his "Systematic Theology," is, "That smaller company of regenerate persons, who, in any given community, unite themselves voluntarily together, in accordance with Christ's laws, for the purpose of securing the complete estab-

lishment of his kingdom in themselves and in the world." Dr. Dargan says there are about 110 places in the New Testament, where the word church is used in the local sense and five where it is used in the broader sense.

Dr. Strong sums up "Christ's Laws," referred to above, as follows: "The sufficiency and sole authority of the Scripture as the rule both of doctrine and polity; (2) credible evidence of regeneration and conversion as prerequisite to church membership; (3) immersion only, as answering to Christ's command of baptism, and to the symbolic meaning of the ordinance; (4) the order of the ordinances, Baptism and the Lord's Supper, as of divine appointment, as well as the ordinances themselves; (5) the right of each member of the church to a voice in its government and discipline; (6) each church while holding fellowship with other churches, solely responsible to Christ; (7) the freedom of the individual conscience, and the total independence of church and state." We might add the competency of the individual to approach God without intermediary, save the Christ.

In New Testament churches there were the signs of organization, though we have no account of the act of organization. Officers named, church authority described, disciples enjoined, and contributions made.

The officers of the New Testament church are named as Elders, Bishops, or Pastors, and Deacons. There was in some churches a plurality of elders, as well as deacons, Philipians 1: 1 "Paul to the saints, with bishops and deacons," Acts 20: 17, Paul sent to Ephesus and "called the elders of the church."

The duties of the elder, bishop, or pastor were, 1. As spiritual teacher. 2. To administer to the ordinances, though that is not altogether definite, since the great commission was given to the 500 in Galilee. The administrator seems to have been given a somewhat secondary place, in New Testament times, as when Paul says he baptized the household of Stephanus and knows not that he baptized others. We infer that the matter was in the hands of the church. 3. As Ruler, 1 Timothy 5: 17 "Elders that rule well." 4. As Shepherd, 1 Peter 5: 2 "Feed the flock of God."

The terms elder, bishop and pastor are used synonymously. Paul called the elders of the church at Ephesus to Miletus; later he exhorts them to "Take heed to all the flock in which the Holy Ghost hath made you bishops to feed (literally to shepherd, to be pastor over) the church of God." So Titus 1: 5, 7.

The Deacons, the other God appointed officer of the church, were chosen first in the church at Jerusalem, Acts sixth chapter; perhaps if deacons had not been mentioned later these in Acts sixth might have been so styled though the word "diakonien" is used in Acts 6: 2 "It is not reason that we should leave the word of God to serve (to deacon) tables. Deacons are mentioned in Phil. 1: 1 and their qualifications given in 1 Timothy 3.

We get our authority for the ordination of pastors, elders, bishops, from Acts 13: 3 where the church at Antioch was directed to set apart Barnabas and Saul; for the ordination of deacons from what was done in

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the case of the seven, in Acts sixth chapter. The ordination was at the hands of the local church in both cases. Since the elder may be called upon to serve not only his own but other churches, it has become customary to ask the representatives of other churches to participate in his ordination. In the ordination of deacons the church may act alone, or call assistance, as many seem best.

The New Testament church is democratic in its government. Note, the command to baptize was given to the assembly of 500, in Galilee; deacons, if they were deacons, were chosen by the Jerusalem church; the church of Corinth was to exercise discipline, 1 Corinthians 5; Paul directs the church at Corinth as to the proper observance of the Lord's Supper.

The New Testament church is directed of the Spirit to exercise discipline. In the case of private offenses, or offenses between brethren, instruction is given in Matthew 5: 23-24, as to one bringing his gift to the altar, and Matthew 18: 15-17, "if thy brother offend against thee." For public offenses Paul directs 1 Corinthians 5: 13 "Put away the wicked man from among you." It seems as if no hearing was given in this case. In 2 Thess. 3: 6 Paul says "Withdraw yourselves from every brother that walketh disorderly." This is not a dropping of names as is done now.

Notice some errors as to the church among people of today: There is the world theory, held by the church of Rome: All local churches are subject to the bishop of Rome who is successor of Peter.

The national theory: The churches in a province or nation are subject to some religious power in that nation.

The church theory: All local churches are under the authority of an organized church government, with a bishop at its head, in district, State or nation; such as the Episcopal, Methodist, and some other churches. Or the local churches are governed by elders, and the general body by representatives; such is the Presbyterian form of church government. These are in contrast with the New Testament democratic church government.

TO STOCKHOLM TOURISTS!

If you are planning to go to the Baptist World Alliance at Stockholm next July, write editor J. D. Moore, BAPTIST AND REFLECTOR, Nashville, Tenn. The Thos. Cook and Son, through Dr. J. H. Eager of Baltimore, are proposing to make it possible for the editor to attend provided all Tennesseans who go will adopt their itineraries which are as good and as cheap as any reliable travel agency offers. Write for information, and booklet.

The highest compact we can make with our fellow is—Let there be truth between us two forevermore. * * * It is sublime to feel and say of another, I need never meet, or speak, or write to him; we need not reinforce ourselves or send tokens of remembrance; I rely on him as on myself; if he did thus or thus, I know it was right. —Emerson.

News and Views

The editor and his brother are visiting their mother, Mrs. N. A. Moore at Ridgecrest, N. C., this week. For a few days it will be just "Hight and Dan!"

Evangelist R. D. Cecil says: "Whoever wrote 'A Word of Warning to Leaders' found in S.S. and B.Y.P.U. page of March 8, hit the keynote. Read it." It was written by Brother W. D. Hudgins.

The Moody Bible Institute of Chicago announces that Rev. Solomon Birnbaum, director of the Emmanuel Neighborhood House, Baltimore, Md., has accepted a call to its Chair of Jewish Missions.

Mr. W. B. Muse, 1810 Perry Ave., Wilmington, N. C., is prepared to aid organized classes who want to use the "Post Card Pep" of which he has been writing in the Class Magazine, by furnishing the cards at small cost. Classes interested should write to him.

"Points at Issue between Fundamentalists and Modernists" by Editor Jas. E. Clark, is a reprint from the *Presbyterian Advance*, of Nashville, Tenn., and is an able presentation of the conservative faith as against the views of liberalists.

The committee on Order of Business for the Southern Baptist Convention at Kansas City, Mo., will meet in the office of the chairman, Dr. O. L. Hailey, in Nashville, Tenn., March 27 and 28. It will be an open meeting and representatives of all interests are invited to be present who can attend without expense to the committee, of course.

Rev. A. M. Overton of Bolivar, Tennessee, will be glad to fill engagements with churches desiring evangelistic work during the spring and summer. He is particularly anxious to help church in country communities that are pastorless and we hope that his time may be all taken up as he is a fine young preacher and a good evangelist.

"Over the Circumstances" is the subject of a lecture by Dr. William Coltharp Reeves, pastor of the First Baptist church of Clarksville, Tenn., which has been most favorably received by eminent critics. His platform work is evidently on a level with his pulpit ability. During January he made a little tour of Texas and Oklahoma in connection with a visit to his father and mother in Athens, Teas.

Dr. M. O. Carpenter who took his M.A. degree at Peabody College, Nashville, last year, is meeting with splendid success in the chair of Latin at Bluefield College, West Virginia.

President Oscar E. Sams writes from Jefferson City, March 18: We are in the beginning of a series of meeting which we hope will prove to be a genuine revival. After being disappointed in the securing of an evangelist the Church asked me to conduct

the meeting. Mr. and Mrs. H. Evan McKinley have charge of the music. From the very first, the houses have been packed, notwithstanding the fact that our electric light plant has been broken down for two days and we have literally been meeting by candle light."

An attractive program is offered at the Bible Institute to be held at the McKenzie Baptist church, April 1 to 6, 1923; Brother Lum H. Hall, pastor.

From Meridian, Miss., Singer Carl M. Cambron writes March 12: "I am here in meetings at First Baptist church, with Pastor L. R. Christie, and W. M. Seay of West End Church, Atlanta, doing the preaching. We had a great day yesterday. Have already received a number for baptism. We will continue here through Sunday, 18th. I go from here to First Church Martin, Tenn., and April 1, I go to the West End Church, Atlanta, with pastor Seay. Brother Bryan of the Home Board will do the preaching. Brother Christie has a great church here and we are enjoying the stay here."

We are glad Brother W. C. McPherson, Home Board Evangelist, of Gallatin Road, Nashville, is able to report: "The St. Louis Baptist Simultaneous Campaign" is on. Nearly all the churches, white and colored, are engaged. The results of the first week are more than 600 additions, with nearly 400 professions of faith besides. It is my privilege to be with the Fourth Church, Brother Oliver Shanks, pastor. I go from here to Northside church, Kansas City, Mo., Brother W. A. Sharp, pastor. I am glad to be in the work again, after four months of serious illness.

New Wealth
The production and marketing of commodities and materials on a profitable basis creates new wealth.
Cotton and tobacco as well as other products of the fields, mines and forests are adding much to the wealth of the Central South.
Both directly and through our extensive list of correspondents, it is our privilege to assist in financing the production of this new wealth.

THE AMERICAN NATIONAL BANK
NASHVILLE
"A Greater Bank for Greater Nashville"

Christian Education

Harry Clark, Secretary, Nashville

HURRAH FOR THE STATE B.Y.P.U.

If you want anything done that is progressive, call on the B.Y.P.U. From securing subscriptions to the Baptist and Reflector to securing students for our college, it is the young people's organization that we need to enlist. State President Willett D. Anderson of Knoxville has sent letters to every one of the local B.Y.P.U. groups in the state to ask the secretaries to send in lists of the high school graduates in order that our colleges may be able to send them catalogs and circulars.

A PAMPHLET THAT YOU NEED.

Write to the Committee on Social and Religious Surveys, 111 Fifth Avenue, New York City, for the report of the Indiana Survey of Religious Education which was made by Director Walter S. Athearn, the famous writer and teacher of religious education. It is the last word in the effort to raise Sunday school work to as high standard as possible. The survey recommends teacher-training courses; close, sympathetic and continuous supervision of the voluntary Sunday school teacher by experts; the unification of the education agencies of the local church; a reorganization of the present denominational and interdenominational supervisory agencies; and an active campaign for "BETTER CHURCH SCHOOLS" not only in Indiana but in other States.

Cornell University reports that men having more than a high school education received \$225 more a year than farmers with a high school education only and \$529 a year more than farmers with a common school education. A high school education is worth as much to the farmer as \$6,000 worth of five per cent bonds. A college education is worth nearly twice as much. Education increases the average person's earning power \$40,000 during his lifetime. This is the estimate of Alice Lahey, editor of Insurance Magazine.

Admitting that the estimate is correct, parents are giving their child a mortgage on \$40,000 when they send them through grammar school, high school and college, or \$2,500 for each year spent in school. Tell this to the child who wants to quit school to go to work. On top of the \$40,000 is the far greater value of education to the intellect and soul.

In Rhode Island a high school education is required for admittance into forty of its best paying vocations.

ROBT. E. LEE AND CHRISTIAN EDUCATION.

After Appomattox, General Robert E. Lee was offered large salaries by commercial organizations which wished the prestige of his name. He also received offers from state educational institutions, but he refused all

these larger emoluments in order to accept the presidency of a Christian college at Lexington, Va. When he took the leadership of Washington College, it had been wrecked by war ravages, but he built it up to an attendance of 800 students; and, after his death, his name was added to that of Washington in the title of the college, which became Washington and Lee University. In this college he devoted his earnest attention to making Christians of his students. Four years after the war, a great revival broke out in another educational institution in the same section, the Virginia Military Institute, when more than 100 students professed faith. General Lee said to his old army chaplain, Dr. Jones, "That is the best news I have heard since I have been in Lexington. Would that we could have such a revival in our college, and in all the colleges."

IMMORTALITY ON EARTH.

Of course, there is no such thing as immortality on earth, but Senator Hoar, in an eloquent address, said that those who gave money to endow denominational colleges were winning earthly immortality because their influences would live on after their death. We have many Baptists, in this state who will leave \$10,000 to \$20,000 to his child. If that parent could be led to give that same amount of money on annuity to one of our colleges, that child could receive the interest throughout his lifetime, but would not be able to squander the principal. More than that, at the child's death, this money could go into a special fund which would bear the name of the donor or of the child throughout the centuries to come. One's name would, in Senator Hoar's sense, therefore, have almost an earthly immortality. At Oxford University there are such funds which have been preserved for 800 years and have kept alive the names of men who would otherwise have been long ago forgotten. Is not this better than leaving money to your boy to make a prodigal spend-thrift of him or leaving it to your daughter to make her the possible prey of designing adventurers?

OUR EDUCATIONAL PROGRAM AT HOME AND ABROAD.

As evidence of the value of Christian education in evangelizing the world, it is interesting to read that our foreign mission board is maintaining over five times as many schools on the foreign mission field as we are maintaining in the United States, 694 schools compared with 120. In their schools, however, they have only 26,507 students compared with 31,956 students in the schools of this country. Both foreign missions and home education are largely a problem of religious education leading students up to conversion. One college president in this country has led over a thousand of his students to the Cross. Some of the greatest victories on the foreign mission field are likewise due to the denominational schools. On our mission fields, young men and women from the ruling classes are led to attend our mission schools, and we thus get in touch with possibly converts, who could not be reached by preaching services alone.

AN APPEAL TO ALUMNI.

If our Baptist colleges are ever to have large endowments it must come from the concerted work of their alumni. They can lead wealthy people to give endowments, but, more than that, they should give as largely as possible themselves. Thirty-two years ago, a few Yale men conceived the idea of greater progress and a finer Yale through small gifts from thousands of Yale men year after year. This fund has grown until last year 9493 Yale men gave \$309,806.86, exclusive of bequests. Some of the students will give as low as \$5.00 a year. Others will give thousands of dollars annually. Some of these wealthy givers have not inherited wealth, but had to work their own way through Yale in order to get an education. Recognizing that their success is due to their education, they are now making generous return to the college that was their foster-mother. We have alumni of our colleges who have become wealthy, and we earnestly lay on their hearts the problems of our college.

TENNESSEE COLLEGE NEWS

The Business and Professional Women's Club of Murfreesboro has paid in full for a Tennessee College scholarship. We appreciate this greatly as an evidence of the pride which this city takes in its great institution. Since this is not a denominational club, it has especial significance. Remember that Tennessee College is the only four-year college for women in this state, and you will then wonder whether it will not be fitting for other women's organizations in other parts of this state, which are not Baptists, to imitate this example of the Murfreesboro Business and Professional Women's Club.

The Glee Club continues its progress in popularity and efficiency. If any of our Middle Tennessee churches wish a worth while program, they would do well to secure a concert from these gifted young women.

We propose to Americanize the alien before he alienizes America. We propose to make him a citizen if he proves worthy of citizenship, and to send him whence he came if he proves unworthy.—*Jas. J. Davis.*

The war has shown us that progress in knowledge, in intellect, in science, which is not attended by a corresponding progress in character and conscience, in heart and soul, is bound sooner or later to end in a catastrophe, not only for individuals but for an entire nation.—*Dr. De Hovre, "German and English," 1917, page 106.*

"One day at the close of the Civil War an old farmer, bereft of his sons, sat down in a certain college chapel. He saw the students come in and had a vision of the long procession of students through the years. He said to himself, "These will go and others will take their places. My farm would just about endow a chair. I will go home and deed it to this college. Then by the grace of God I shall be here while the world stands."—*Muskingum College Bulletin.*

SERMON

THE TWO WAYS

By Homer F. Smith, First Baptist Church, Western Nebraska.

In the year of 1910-11, I was employed by the Southern Pacific railroad as fireman out of Bakersfield, California. My runs were in two directions, northwest to Fresno and southeast to Tehachapi Pass. While making these runs I often thought of the striking illustration which they presented of the Two Ways mentioned in the Bible. Being in the opposite direction made the fact all the more impressive.

The Broad Way

The course of human action is called a way. The Broad Way is referred to as the one which the Unbeliever is traveling. The Master spoke of this way as being wide, and widening as the traveler proceeds on his journey. There seems to be little or no impediment in the way. The other end of the road is lower than the starting place, morally speaking.

The San Joaquin Valley, through which the railroad runs from Bakersfield to Fresno, has these characteristics. Since Bakersfield is in the southern part of this valley, one notices while traveling to Fresno that the valley becomes wider and wider. It is practically level, or somewhat on the decline with no hills to be climbed. An engine can pull as many cars over this road as the conductor cares to couple on to it. The longest train I saw pulled by one engine consisted of one hundred thirty-three cars.

The Narrow Way.

This is contrasted with the other way by being called "straight," or difficult. Straight, as used by the Sacred writes, did not always mean the shortest distance between two points, but most generally meant "hard to be attained." As the road out of Bakersfield to Fresno is through a broad valley and could have been built on other tracts of land, the opposite is true of the road to Tehachapi Pass. This road goes over the Sierrita Nevada Mountains and there is only one way to go, which is the way the builders went. As proof of its being a difficult road, the long train which I spoke of being brought into the city by one engine required nine engines to take it over the mountain road. The summit is more than 3,500 feet higher than Bakersfield. The distance between the two places by rail being only forty-eight miles, and this elevation is on the last half of the road. In a train of forty or sixty cars there were used four or five engines, arranged as follows: A double-header, then back about twenty cars the third engine was put in, the fourth one about twenty cars more, and the fifth one just in front of the caboose.

On this road for nearly twenty miles the country is practically level. But rather suddenly it makes a curve and goes downgrade into a gorge. Then the mountains begin to pile high on both sides and soon you plunge into a tunnel. This tunnel is not very long; neither are the nineteen which will be gone through in the next eighteen miles. As the train winds in

and out along this beautiful gorge you soon dash into another tunnel, for the steep ascent has not yet been reached, neither has the direction varied much. Near the head of this gorge nestles Callente in its mountain fastness where the road makes a sharp curve which is nearly semi-circular, then begins to climb up the mountain side. After winding around for about six miles and going through more tunnels, the road comes back near this station, but has reached much higher grounds. Then on it goes, winding in and out through short tunnels, going higher and higher until about half way up the mountain where a cone-shaped hill is reached and around which it makes a loop. Just above the loop you can see, looking backward, the road at six different places. Then on and on, up and up, in and out until the twentieth tunnel has been passed through. It is only a short distance until the last curve is rounded and then a straight track to the summit. What a wonderful panorama greets the eye!

The Narrow Way is the road which the Believer travels. I shall think of him as being one who has started out early in life. The first part of the journey is usually easy traveling. Generally speaking, there are not many things to detract or hinder him from making progress at the first. But, at an unguarded moment as he journeys, he is plunged into a gorge and the mountains of trouble begin to pile high about him. Then when he has gone through a tunnel or two of doubts or disappointments, he will begin to climb, and that more slowly. There are more tunnels of grief and woe through which he must pass, but the road will bring him back in sight of some of his former travels while at the same time he will be above them and still climbing higher and higher. At some time in his long journey of life he is likely to reach "the loop" where he will be turned completely around, but will find himself nearer the end of his pilgrimage and upon higher ground. As he journeys onward his song is:

"I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I upward bound,
Lord plant my feet on higher ground."

The summit has not yet been reached nor the goal attained. There are yet tunnels of difficulties and heart-tunnels must represent unpleasant aches, and—shall I say that all of the conditions of life? No! For, while firing up that mountain side, there were some of the tunnels which I found to be real refreshing. Some were cool, while others were hot. Some brought moments of pleasure, while others were looked forward to with fear. Then there are the beautiful mountain streams, the wonderful scenery to cheer the traveler; for as he gazes upon those eternal hills he feels that he is in the very presence of the Omnipotent One. As the road is so meandering, he cannot see very far ahead which makes the new scenes and experiences all the more interesting.

Finally, the last tunnel has been passed through and the end of the journey is not far distant. The trees, the flowers, the birds, and all nature seem to welcome the traveler to this higher realm as he completes the last stage of that difficult road up which

he has so long been traveling. Triumphant he makes the last few miles, for he knows that the dangers have all been passed and he is now above and beyond them forever.

The following lines have a more profound significance to me now, as the poet sings:

"Life is like a mountain railroad
With an engineer that's brave;
You must make the run successful
From the cradle to the grave.
Watch the curves, the fills, the tunnels—
Never falter, never fail—
Keep your hand upon the throttle
And your eye upon the rail."

TENNESSEE COLLEGE FACULTY APPRECIATES DR. BURNETT

The Faculty of Tennessee College, deeply shocked and grieved by the resignation of President Burnett, wish to make to him and to the Board of Trustees some expression, inadequate though it must be, of what their experience has taught them of his relation to the college and to them:

President Burnett, from the opening of the college, has represented in his own character and has instilled into the college the ideals for which we believe it should stand:

1. A type of education which is honest and clear-cut in accordance with recognized standards.

When, on the organization of the college, Mr. Burnett was called to the presidency, certain principles were laid down by the trustees directed toward the development of a thoroughly standard college. President Burnett has unswervingly worked for the carrying out of these principles and, keeping them constantly before him, and before the faculty and students as well, has been building the true college without which money and costly buildings would be of little worth. In spite of financial limitations, he has been so successful that the work done by Tennessee College students has from the first been accredited hour for hour at full value by the best colleges and universities in the country; and wherever the college is known among educators its high standard of work is recognized and respected.

2. A whole-hearted devotion to the cause of Christ and the church, and a loyal and earnest co-operation with the denomination to which the college belongs.

Not only has this been felt in Tennessee, where for three years he was president of the State Baptist Convention, but among the Baptists throughout the South. His spirit has so impressed itself upon the students that it is said that wherever a Tennessee College graduate is found, there is found one of the leading workers in her local church.

3. A democratic spirit among students and faculty; and an opportunity for an education open to every young woman who is thoroughly desirous of it and willing to sacrifice and work to obtain it.

The student who is working her way through Tennessee College realizes that she is not on that account held in any less esteem by fellow-students or faculty. The story can never be told of the young women for whom an education has been made possible through the personal efforts of President Burnett.

4. A rare sincerity and genuineness in character and in all personal relations such as to call out the best there is in true men and women.

Those who have been associated with him on the faculty will always be inspired to nobler Christian living and will always feel a deep loyalty toward the great leader in whom they have found a steadfast friend.

President Burnett possesses in a very rare degree many of the finest qualities of leadership,—a far-sighted and constructive vision of needs, initiative in planning, a quick and clear grasp of the principles and consequences involved in plans presented by others, an unfaltering and contagious courage, a convincing power that is often irresistible, and a remarkable executive ability.

His untiring service and his unstinted and self-sacrificing consecration of time, thoughts and plans to the interests of the college are best known to us who have worked most closely with him. Our abiding love and friendship he will always have.

We realize that it will be exceedingly difficult to find a successor who can so embody within himself the principles upon which Tennessee College is built. We long to have the one who, more than any other single person, has made Tennessee College what it is, rewarded by seeing it come, under his own guidance to the fruition of his hopes for it. His connection with the college seems to us so vital that we cannot think of its severance without the deepest sorrow. We would gladly make great personal sacrifice if it were within our power to give to the institution the endowment it so sorely needs and so to influence the conditions that President Burnett could feel it right to alter his decision and continue his relation to the college which he deeply loves and which still needs his splendid leadership.

J. K. MARSHALL, Jr.
EMILY H. DUTTON,
HENRY H. NAST,
VIOLET GROSS,
Committee of the Faculty.

EVOLUTION AND CERVICAL RIBS

By H. F. Vermillion.

A cervical rib is an extra rib attached to the lowest neck joint in some human beings. It is unusual. An extra toe or finger is sometimes found on a human body and occasionally an extra leg or arm. Oddly shaped and misplaced teeth are not infrequent. The X-ray frequently reveals a freak bone or tooth. A tooth was removed recently from behind the ear of a wealthy lady.

It is to be presumed that our ancestors had as many freak bones and teeth as we have in our day. If so the scientists who undertake to "reconstruct" ancient beings on the basis of a single tooth or bone or other single members are liable to go far astray in regard to the particular body so reconstructed. How much more are they liable to err when they assume that a race of such beings once existed? The finding of a complete specimen is not conclusive proof of the existence of a race conforming to that specimen since the specimen found might himself be a freak. Reasoning by induction requires more than one instance before a rule can be established or a conclusion reached.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

ATTENDANCE MARCH 18

Chattanooga, First	918
Knoxville, Belle Ave.	916
Knoxville, First	827
Knoxville, 5th Ave.	718
Memphis, First	673
Knoxville, Broadway	580
Knoxville, Deadrick Ave	572
Memphis, Belleview	559
Memphis, Central	556
Maryville, First	536
Memphis, Temple	525
Jackson, West	492
Etowah, First	475
Nashville, Immanuel	443
Irwin	442
Cleveland	430
Knoxville, Lonsdale	408
Jefferson City, First	402
Harriman, Trenton St.	396
Knoxville, Euclid Ave.	381
Lenoir City, First	377
Nashville, Eastland	374
Knoxville, South	354
Memphis, La Belle	351
Humboldt	347
Elizabethton	340
Knoxville, Oakwood	311
Martin, First	309
Knoxville, Immanuel	302
Nashville, Judson Memorial	302
Fountain City, Central	300

SUNDAY SCHOOL NOTES

The management of the Baptist and Reflector thinks that the departments should use only two columns each in the paper and we will, therefore, have to condense our notes to this space. We would like to have a full page for each but are always willing to co-operate in the thing the majority want. The workers will make their notes short and spicy.

We hope each week to have a few suggestions that may prove helpful to the readers of our page. If our writers will tell us what they want in these columns we shall be delighted to give them what they want. If the notes are not worth while let them be left out entirely.

We would like to have reports from all regularly organized departments in the Sunday schools of the state. If you have a department working let us know it. Especially do we want some material for display at the Southern Baptist Convention from the Intermediate Departments of the state. Send us in anything you have worth displaying, handwork, written work, display cards, suggestions, etc.

Two Important Announcements

The Middle Tennessee Sunday School Convention meets at Murfreesboro, April 17, 18 and 19. A splendid program is being printed for the occasion and some of the best speakers will be on the schedule. Let everybody get ready for this great convention. It meets in a central place and easily accessible. Let the people come in their cars and on the train, get there some way and stay through the entire two days. Among other speak-

ers of prominence are Dr. E. C. Dargan, Nashville; Dr. L. T. Wilson, Nashville; Dr. Harry Clark, Mr. Arthur Flake, Mrs. Wright, Mrs. Northington, Mr. Harry L. Strickland, Dr. John L. Hill of all the field force of our various Boards. With these we will have a number of the leading pastors and laymen from over Middle Tennessee. The program will be printed and in the mail next week. Get ready for this meeting.

The other meeting that we wish to stress specially is the East Tennessee Sunday School Convention which meets at Jefferson City April 24 to 26. Let every East Tennessean get ready to attend this meeting. A large list of prominent speakers will be heard on this program also. The convention meeting at Jefferson City guarantees that we will have a fine meeting and a good time.

Caring for the Social Life

We are stressing on every hand through Organized Class and BYPU the need of caring for the social life of our people. This is very necessary and should not be confined to young people, as the older men and women enjoy a good social time under right kind of influences. There never was a time when our young people, especially, should be directed in their social activities by older and more religious people than now. The homes should be made the center of social interest to the children in the homes. No place should be more attractive and happy than the home. Then the church should be made the center of the social life of the church people. It has been my privilege to enjoy many such evenings and no one gets more real joy out of a good social evening than I. I have just returned from a church where it was my pleasure and privilege to speak to a bunch of men who were being entertained by the ladies of the church with a splendid banquet and musical program. We all thought more of the church, more of one another and went home happy in the consciousness that life is after all, worth living. It is my candid opinion, however, that we should look well to the character of social entertainment that is being given our people in these church socials. The training of the people to enjoy and appreciate a higher type of social activities than the ones given by the outside people is the thing we are set to do. If we entertain our people under church influences with the same character of social life as that given them, by the world, we have not made progress. The BYPU and the Sunday school is not set to furnish social activities to the people but to teach them to appreciate a higher plane of social living by the kinds of entertainment we furnish. It is my judgment that many of the social functions pulled off under the name of religion these days are no better than the ones the young people attend on the outside. When this is true we have failed utterly in our aim. The way to get a person to quit eating a rotten apple is to give him a good ripe sound one, but should

the one you give him be of the same kind he will wonder why you asked him to throw down the other. When we ask our young people to stop doing certain things and then plan for them the same thing under a different name or give them the same thing in a different way we have not only failed to help them but have caused them to lose respect for the very thing we are trying to interest them in. Let's take seriously these matters, and stop distorting the standards by placing over-emphasis on things of little importance when we give much credit to things of no consequence. The social every quarter should be stressed, but of far more importance is the kind of entertainment that is given. In fact, I think we are stressing too much these requirements and not putting enough pressure on the weightier things. I do not believe, in other words, that it is a test of the work done by a BYPU nor an Organized Class to say that they had a social once per quarter or once a month. It may be that the people would have been better off without it. Let us put this matter where it belongs and speak of it as a means to an end. First, to teach our people, to enjoy better things and to give up things dangerous. Second, let's train our people to judge a church by the Spiritual fruit that it bears instead of the number of social stunts pulled off. It is as certain as truth that the social life engaged in will either build up the spiritual life of the church or it will tear it down.

BYPU NOTES

A big special train from Bristol to Memphis, will carry the BYPU delegates to the State BYPU Convention, June 12-16.

DO YOU WANT TO HEAR?

The finest religious music, the greatest Southern Speakers, the stirring recitation, The enthusiastic Planning for a greater 1923.

THEN

COME TO THE STATE BYPU CONVENTION, MEMPHIS, JUNE 12-16, 1923.

SOME FACTS ABOUT THE STATE BYPU CONVENTION—1923.

- Place—Memphis, Tennessee.
- Date—June 12-16, 1923.
- Entertainment—On the Harvard plan—lodging and breakfast free.
- Rate—One and one-half fare assured on the certificate plan for the round trip.
- Program—The best yet—run on time. No useless moments.
- Speakers.—Dr. M. E. Dodd, Secretary Frank H. Leavell, Secretary T. C. Gardner, Dr. Harry Clary, Mrs. Frank H. Leavell, Miss Jessie Burrell, Dr. John L. Hill, Rev. D. N. Livingston, Dr. W. F. Powell, Dr. F. F. Brown, Dr. T. W. Gayer and others and many of our leading young people.
- Music—A band is being organized. An orchestra will be on hand—special music from all over Tennessee.
- Recreation—One entire day, Friday, has been set aside for recreation. A boat ride, picnic and wholesome fes-

tivities of all kinds will be scheduled. Remember—The Convention begins on Tuesday afternoon, June 12, which is a day earlier than in past years. Watch the "Radio" for further announcements.

THE BYPU'S HELPING OUR COLLEGES

Under the leadership of our State Convention president, Willett Anderson and State reporter, Douglas Hudgins, a campaign has been carried on among out BYPU'S to secure the names of 5,000 high school graduates as prospects for our Baptist colleges. Between 1,000 and 2,000 names have already been sent in by the young people. It is hoped that the others may be mailed in to Douglas Hudgins at Jefferson City as soon as possible.

ANOTHER CALL

A letter is being mailed out from the Tullahoma office this week, calling our young people to service in the last few weeks of this year's 75 Million Campaign round-ups. Here is an opportunity to prove our worth.

What We Can Do

1. Pay up our pledges to date.
2. Get our union 100 per cent in regular, systematic giving.
3. Study the Campaign literature—write to Dr. Lloyd T. Wilson, 161 8th Avenue North, Nashville, Tenn., and he will gladly supply your needs.
4. Have four-minute speakers in all the church services on the causes fostered—missions, hospitals, orphanages, etc.
5. Speak in other Baptist churches when an invitation can be secured.
6. Make and display attractive posters on the mission of each dollar in the campaign.

THE RADIO

Watch for the next copy of BYPU "Radio!" Did you read the last copy to your BYPU? Send request for copies to the BYPU Department at Tullahoma. It's Free.

100 PER CENT IN GIVING!

This means every active member of the BYPU giving each Sunday regularly and systematically to the church—Not how much but the regularity of the giving is what counts in reaching this aim.

THE KNOX COUNTY BYPU TRAINING SCHOOL APRIL 1-6

THE NASHVILLE JUNIOR AND INTERMEDIATE BYPU TRAINING SCHOOL APRIL 22-27.

The faculty will be Dr. John L. Hill, Miss Hattie Potts, Mrs. C. D. Creasman, W. H. Preston and Mrs. Eleanor Gardner Bedon.

COMPLETES FIFTY YEARS AS SUNDAY SCHOOL SUPERINTENDENT.

An event which is almost unique in Sunday school history was celebrated recently at the North Baptist Sunday school, Camden, N. J., when Mr. F. Wayland Ayer completed fifty years of service as superintendent of the

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school. The great auditorium of the church was crowded to overflowing. One of the most impressive features of the service was the singing by fifty children from the primary department. As the little tots filed past the veteran superintendent, each placed a pink rose in his hand. A gold paper-weight inscribed with a message of appreciation and bearing in relief the dome of the church was presented to Mr. Ayer by the school. Notwithstanding an absorbingly busy life as head of the largest and oldest advertising firm in the world, as bank president, director of various companies, president for twenty-five years of the New Jersey State Baptist convention and for one term of the Northern Baptist Convention, Mr. Ayer has given to the school continually the same careful and exacting attention that he has given to his business. Some one remarked to him one day that his church took considerable time from his business to which he replied, "The church is an important part of my business."

TO THE BAPTISTS OF TENNESSEE

My Dear Brethren:

In accepting the position of Stewardship and Tithing Secretary, I want to express my appreciation to the Executive Board for their confidence. I have never wanted to be a secretary. My heart has clung to the pastorate. But the opportunity this affords to supply a long felt need of the churches, the unanimous choice of the Committee and Board, and my own conviction of duty led me to accept this call. We realize that the brethren are assigning me a most difficult task. I am assuming it feeling that the pastors and churches will pray for me and the work I am to do.

Yours for service,
THEO. W. GAYER.



T. W. Gayer.

Born October 12, 1880, on a farm in Louisiana. He was converted at the age of 14 and began to preach before he was 20. He received his high school and college education in the public and state schools of Louisiana, was in the Southern Baptist Theological Seminary four years taking three degrees from that institution and took graduate work in the University of Oklahoma.

He has held the following pastorates: First Baptist Church, Girdletree, Md.; First Baptist Church, Aberdeen, Miss.; First Baptist Church, Bartlesville, Okla.; Orinda Baptist Church,

Orinda, Tenn. Did evangelistic work under the State Mission Board of Florida for eighteen months.

He has placed every church to which he has ministered on such a financial basis that he has never left a church in debt. All pastorates have been happy and successful.

FIRST CHURCH HUMBOLDT

By E. H. Marriner, Pastor.

Dr. Lloyd T. Wilson spent Sunday and Monday, March 11 and 12, with us at Humboldt. The occasion was the formal opening of our new Sunday-school Annex and our remodeled auditorium. Dr. Wilson was pastor here for five years, and we invited him both as state secretary and former pastor. He thrilled us Sunday with majestic messages, and at the close of the banquet Monday evening he gave reminiscences of his pastorate here twenty years ago. The humorous and pathetic, the ridiculous and sublime, were mingled so freely and skilfully by him that the throng was swayed continually between laughter and tears. His was a profoundly impressive ministry here on this momentous occasion.

The three-story annex, the one-story addition, and the improvements to the church building aggregate \$31,153.15 in cost. We are equipped in every way now to "carry on." Our Bible School is thoroughly departmentalized, with forty-five classrooms, manned and womaned by teachers in training. Five and a half points of the AA-1 Standard have been reached, and we are busy on the remaining ones. The building project has been a rich experience of grace to our folks and has strengthened our work all along the line.

Humboldt Church held its fifth semi-annual Religious Institute during the week of March 4. Our greatly-loved W. D. Hudgins spoke both morning and evening on Sunday, and his addresses were well chosen and effectively delivered. On Monday, in spite of a storm, the attendance was 72, which increased to a maximum of 107, later in the week. W. D. Hudgins taught "The Seven Laws of Teaching," W. C. Milton the Normal Manual, Divisions I and II, and C. S. Leavell "Training in the Baptist Spirit." That was a faculty indeed. About 90 took the exams, and now numbers are urging the pastor to conduct another class immediately after the completion of "The Doctrines of Our Faith" at the end of this month. These Training Schools solve many of the perplexing problems of enlistment and development in a church. Hurrah for Hudgins and his helpers!

RIDGELY REVIVAL

By H. W. Stigler

I wish to report a real revival—Ridgely was the place. Dr. S. E. Tull was the preacher, and Brother Aaron Boston was the singer. Dr. Tull brought us some of the greatest messages we ever heard. Now that sounds rather strong doesn't it? But we have never been better pleased than with Tull's messages and methods. In spite of the bad weather and the fact that Brother Tull could stay only one week we had a great meeting. The church was greatly revived and about

the same number united with the church that were converted—eighteen. I like the idea of preaching enough truth to cause those who profess faith in Christ to become obedient to His commands. Don't you?

Brother Boston is a young fellow, but if he can regain his health, we will hear from him in the future. He goes to Texhoma, Okla., this week for his health. He is consecrated and enthusiastic. Let's pray for him that he may become strong and be used in a great way of God.

Ridgely church is growing better day by day in every way. We covet an interest in your prayers that she may reach the place the Father would have her reach, and accomplish His will.

AMONG THE BRETHREN

At a recent conference of the church at Brownsville, Tenn., it was decided definitely to build this year a new \$60,000 structure on the site of the present church, which was erected in 1871. Rev. Wilson Woodcock is the aggressive pastor and the building committee consists of R. M. Chambliss, J. T. Davis, C. E. Lay, J. G. Pittman, Roy E. Moore and Albert G. Thomas. Another committee will at once carry out the work of razing the old building. The church is nearly 100 years old, and has built in that time three houses of worship. The first was built one and a half miles of Brownsville and was known as Russell Springs Church. It was built in 1825 and Hosea Lanier was the first pastor. The other two were built in Brownsville. We congratulate Brother Woodcock on his superb leadership in kingdom-building.

Evangelist M. G. Leaman, of Nashville, Tenn., has just closed a meeting of three weeks with Rev. C. H. Cosby and Calvary Church, Alcoa, Tenn., resulting in perhaps the greatest revival ever held there, the visible results being over 200 conversions and reclamations. Brother Leaman began a meeting last Wednesday night at Lonsdale church, Knoxville, being joined by singer R. W. Halley, son of Dr. O. L. Halley, of Eastland Church, Nashville, Tenn., and grandson of the lamented Dr. J. R. Graves.

You Cannot Afford to be without the Old Familiar Songs of the Gospel. Millions now in use. 63 songs, words and music, 12c. each in 100 lots, 161 songs, words and music 15c. each in 100 lots. Send 25c. for sample copies. We do not pay express charges of 50 or more books. Send cash with order. E. A. K. HACKETT, Publisher, Fort Wayne, Indiana

Paul Montgomery

EVANGELIST

SINGING AND PREACHING THE GOSPEL

A Genuine Revival and more than 500 Conversions and Additions are some results of last six meetings held since Christmas in Ohio and W. Va. Conducted by Mr. Montgomery.

TERMS—Traveling Expenses, Entertainment and Envelope offering.

If interested write

Paul Montgomery

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CHURCH SCHOOL OBJECTIVES

Edited by W. E. CHALMERS, D. D.

A manual designed to furnish a year's program of study and work for the workers' conference of the Sunday School. Adequate attention is given to membership and attendance, enlisting and training workers, building and equipment, evangelism, preparation for church-membership, and other matters of fundamental importance in every school. Each chapter has been written by a specialist in the field with which the chapter deals.

Cloth, 75 cents net

The Judson Training Manuals for the School of the Church

Church Work With Juniors.	Brockway.	\$1.00 net
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Our B. Y. P. U.	White.	75c. net

Order from our nearest house
Send for a copy of our "Spring Bulletin"

SOUTHERN RAILWAY SYSTEM ANNOUNCES

REDUCED ROUND TRIP FARES TO NEW ORLEANS, LA. ACCOUNT

ANNUAL UNITED CONFEDERATE VETERANS REUNION

APRIL 10-13, 1923

FARES

For Veterans and members of their families accompanying them, one cent per mile for distance traveled in each direction.

For Sons and Daughters, Members of Southern Memorial Association, Sponsors, Matrons and Maids of Honor, one fare for round trip.

DATES of SALES - APRIL 6-7-8-9, 1923.

FINAL LIMIT - APRIL 30, 1923.

STOP-OVERS PERMITTED WITHIN FINAL LIMIT.

For additional information ask Southern Railway Ticket Agents OR WRITE TO

J. L. MEEK, A. G. P. A., CHATTANOOGA, TENN.

A. R. GOULD, T. P. A., NASHVILLE, TENN.

WOMAN'S MISSIONARY UNION OFFICERS

GENERAL OFFICERS

Mrs. C. D. Creasman, President, 906 Monroe Street,.....Nashville
 Mrs. J. T. Altman, Treasurer, 1534 McGavock Street,.....Nashville
 Mrs. H. E. Mullins, Recording Secretary, Peachtree Street,.....Nashville

Miss Margaret Buchanan, Corresponding Secretary and Editor
 161 8th Avenue North, Nashville

DIVISIONAL VICE-PRESIDENTS

Mrs. J. H. Anderson, 1105 Circle Park,.....Knoxville
 Mrs. A. F. Burnley,.....Columbia
 Mrs. M. G. Bailey, 1217 Overton Park Avenue,.....Memphis

Miss Julia Allen, Young People's Secretary

THE DIVISIONAL MEETINGS

The first of the April Convention meets at Brownsville, April 10-13 in West Division.

East Division W. M. U. Convention meets at Morristown, April 12.

Middle Division S.S. and W.M.U., at Murfreesboro, April 17 for W.M.U., S.S. Convention to follow.

These meetings should be largely attended. We need rallies just at this time to stir our people on the round-up of our Campaign.

The Missionary Organizations should remember that all reports should be in by the close of the quarter, April 30. Please work to this end.—M. B.

DELEGATION TO THE W.M.U. ANNUAL MEETING IN MAY IN KANSAS CITY

Please bear in mind that the delegates to the W. M. U. Annual meeting in May are to be elected at the Divisional meeting, ten from each division. The ten representatives from the Executive Board will be elected at the April meeting.

Those who expect to attend please let it be known at the meeting of your Division in April.—M.B.

YOUNG PEOPLE'S NOTES

A REAL COLLEGE Y. W. A. AT CARSON-NEWMAN

One of the most enthusiastic College Y. W. A.'s is at Carson-Newman College and they are doing a great work this year. Your Secretary was a guest at Carson-Newman for the week-end of February 11 and found the girls truly Young-Willing-and-Able thoroughly spiritual and missionary.

Arriving Sunday afternoon in time to find two of the students happily engaged in leading G. A.'s and R. A.'s at Second Church, Jefferson, the time soon rolled around for B.Y.P.U. at the First Church, Jefferson City. It was inspiring to visit the various college Unions meeting in different departments of the church and the earnest, prayerful and enthusiastic work done.

Monday A. M., a period was spent in Dr. Campbell's Old Testament class and during the day several conferences with students and leaders of G. A.'s and R. A.'s and those interested in our Baptist Student Conference soon to be held in Chattanooga.

Monday afternoon, Miss Agnes Whipple and the Y. W. A.'s gave a valentine tea to introduce the visitors to all the girls and members of the Jefferson City Y. W. A. and church friends. The decorations featuring hearts and flowers were beautiful, soft music was rendered during the afternoon and presiding at the tea tables

were two charming Y. W. A.'s, Miss Sharp from Harriman and Miss Roberts from Kingstown.

Monday evening a splendid meeting of the Y. W. A. was held in the Sarah Swann Home when it was the privilege of the visitor to award ten Y. W. A. certificates for a recent Foreign Mission Study Course, and speak to the girls. It was satisfying to find this Auxillary nearing the A-1 mark and planning enthusiastic co-operation in all our student religious activity. The Y. W. A. is honored to have a large percent of its membership student volunteers, Miss Clarice Hamilton, a recent graduate of the W. M. U. Training School as a member, and Miss Agnes Whipple, former college correspondent for Tennessee as Counsellor.

CAMPBELL COUNTY QUARTERLY MEETING

The regular quarterly meeting of Campbell County Association W. M. U. was held Friday February 9, with the La Follette W. M. S. It was one of thanksgiving for the restored health of the Superintendent, Mrs. Henry Herron, and of enthusiastic plans for the new year's work.

A splendid program was given emphasizing various fundamentals of W. M. U. work presented by women from La Follette, Jacksboro and other churches.

Splendid emphasis was given to Young People's Work and your Secretary was present to represent this department. During the morning session a beautiful demonstration advertising "World Comrades" was given by the Jacksboro Sunbeams who charmed every one with their bright colored costumes and attractive songs.

The features of the P. M. program was a presentation of "Aunt Tillie's Tithing Band" by the La Follette Church. It made a deep and lasting impression on all the women.

One of the most delightful experiences of the meeting was the stay in the home of the Superintendent at Jacksboro and knowing their attractive children. Mrs. Herron has a "Y. P.'s Department" in her own home.

Y. W. A. work was given great impetus there and we shall expect great things from Campbell County young people. They have the leadership and co-operation of some loyal women and pastors.

Y. W. A. AT HARRIMAN

A recent visit to Big Emory Association gave opportunity to meet with the Y.W.A.'s at Harriman on the night before the quarterly meeting. Mrs. H. T. Mitchell is the Counsellor of these wide-awake girls and at this particular meeting the program was a playlet taken from the College Y. W. A. Bulletin. It was well given and the girls enjoyed every minute of the meeting. Splendid plans were made

to reach the Standard of Excellence by May 1. A Mission Study Class was planned for in the near future and the report tabulated for the quarterly meeting. These girls are doing personal service in a great way. They have taken a part in an associational fund to buy furniture for Stockton Valley Institute. The needs of our mountain schools are great and offer many openings for definite work by the Y. W. A.'s.

After the meeting which was held in one of the homes, refreshments were served and the girls had a glad social time before an approaching storm scattered them home in every direction.

BIG EMORY QUARTERLY MEETING

Trenton St. Harriman was the place and Wednesday, February 14, the time for the regular meeting of Big Emory W.M.U. Again it was the Young People's Secretary who attended this meeting and her delight to have a real visit in the home of the Superintendent, Miss Ada Robinson.

The program of the day was in charge of Mrs. McKenney of Trenton St. Harriman Church. After a sermon on Missions by Rev. J. H. Sharp, in which he outlined the great doctrines of the Baptist Denomination making Missions the supreme but long neglected Doctrine of our Faith, the day was filled with interesting talks, demonstrations of W.M.U. meetings and readings by Miss Grace McKinney.

During the business session a new W.M.S. from Kingston Church with Mrs. Roberts as president was reported and welcomed and plans made to use the spring months for associational organizing. A fund was pledged for the purpose of buying chairs for the dining room at Stockton Valley Institute. A demonstration business meeting was very helpful.

A splendid paper was read on Young People's Work by Mrs. J. S. Fritz, which we hope to publish in these columns soon. There was no dull moment in the entire day and we feel that Miss Ada Robinson has every reason to expect fine reports next quarter.

WORLD COMRADES DEMONSTRATION

By Miss Fannie Traylor, Young People's Secretary for Mississippi W.M.U.

Note—Have a poster made representing "World Comrades." Take a large piece of cardboard, draw a hemisphere and paste around that pictures of children of all nationalities. At the top print "World Comrades" in large letters. The representatives should have a copy of "World Comrades" in her hand, and this poster around her neck. Have six or eight children dressed as Chinese, Japanese, Italian, American, Mexican, Immigrant, etc., come in holding hands singing:

"We've a Story to Tell to the Nations," led by representative.

Representative

"My name is World Comrades." I am only about five months old but I belong to the children of the mother society and I could not miss coming to visit you today and get better acquainted with each of you. I have met many of the R. A.'s—G. A.'s and Sunbeams of our State and we have already had good times together but I have heard the cry for "program helps" from so many of the Young People's Leaders and Counsellors whom I have met. Won't you introduce me to them? I bring programs for R.A.'s, G.A.'s and Sunbeams and lots of material to help get them up. I want to get into the homes of every boy and girl too (turning through the magazine) and I tell lots of interesting stories about little children in foreign lands as well as about our homeland children. I keep up with the new books that boys and girls will want to read, and study in their mission study classes too.

Now, I will come to your homes once a quarter the entire year if you will only send fifty cents to 1111 Jefferson County Bank Building, Birmingham, Ala.

All Sing (Tune "The King's Business.")

I bring a messenger from friends the world around:

From every land and sea where children sweet abound;

Comrades we all should be, in Jesus' liberty,

For we have business for the King.

Chorus.

This is the messenger that I bring; "World Comrades" for the Lord and King.

Oh, won't you each subscribe, and join our happy band,

Subscribe and visit every land.

TO HELP ADVERTISE WORLD COMRADES

Miss Fannie Taylor of Mississippi has prepared the following demonstration to be used in securing subscribers to World Comrades. We publish it here with the hope that many local societies will give it before the W.M.S.—S.S. or any meeting where information about the Comrade is wanted.

A copy of a similar demonstration is mailed from the office to each superintendent for the Quarterly Meetings. We hope that this may help you to help us make it 10,000 by May 1.

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Obituaries

RESOLUTIONS BY RIDGEDALE SENIOR B.Y.P.U.

Whereas: It has pleased Almighty God to take to His bosom the respected mother of our beloved Brother R. G. Smith and,

Whereas: We have known her as a kind and devoted mother and a devout Christian, therefore be it,

Resolved. That we extend to Brother Smith our condolence and sincere sympathy in this the hour of his great bereavement, and urge him to bow to the will of Him who doeth all things well, giving heed to the prayer of our Beloved Jesus in the garden of Gethsemane.

"Not my will but thine be done."

J. O. McSPADDEN, President.
LOIS DAVIS, Secretary.

PATE

Brother John Pate departed this life December 6, 1922 and passed on to his reward. He was born at Cane River, N. C., and first united with the church at Elk Shoals, in 1892. He became a member of Flag Pond, Tenn., Baptist church in 1912, of which he was a faithful, consistent member, honored and respected by all who knew him, until the time of his death.

He was a kind father, and a true and faithful companion; a good neighbor, excelling in kindness to the sick and suffering.—Mrs. Ella F. Sams, for Committee.

SHOUN

Whereas, the allwise Heavenly Father has seen fit to remove from us, our beloved sister, Mary E. Shoun, we, the members of the W.M.S., Jacksboro, Tennessee, church desire to offer the following resolutions:

That, we extend to the husband and precious little ones, our sincere regrets in the loss of this dear wife and mother

That, we extend our deepest sympathies to the bereaved father and mother, brothers and sisters, to the church, and to the whole community where she lived such an earnest, consecrated life Ever keeping sacred to our memory these precious thoughts.—Mrs. P. L. Stiles for committee.

A TRIBUTE TO BROTHER THOMAS MALANEE MORRELL BY LITTLE MOUNTAIN BAPTIST CHURCH AND SUNDAY SCHOOL, HOPSON, TENN.

A Christian, true and sincere, crossed the river to rest under the shade of the trees, when on September 27, 1922, Brother Thomas Malanee Morrell was summoned away to be forever with his Lord.

Brother Morrell was born May 1, 1850, on the banks of Holston River in Sullivan County. Most of his boyhood days were spent along the beautiful Watauga River, near Watauga Valley, Tennessee.

In 1872 he married Miss Esther P. Lacey, daughter of John W. Lacey of Hopson, Tennessee, who survives him. From this union nine children were born, eight of whom are living: John

L. Morrell, Toulon, Illinois; Mrs. Will Leonard, Lewiston, Illinois; Mrs. Edward Raker, Liverpool, Illinois; Mrs. Sam O'Brien, Pontiac, Illinois; Dayton Morrell, Unicoi, Tennessee; Mrs. L. C. Lacey, Johnson City, Tennessee; James A. Morrell and Mrs. R. S. Lacey of Hopson, Tennessee.

In the year 1869, which was in the days of his early manhood, Brother Morrell settled the old account and united with the Missionary Baptist Church at Watauga Valley, Tennessee.

After marriage he moved his membership to this church, where he has ever been faithful in the discharge of his duties as a Christian.

The funeral service, which was attended by a host of grief stricken relatives and friends, was conducted by the Rev. E. M. Johnson, of Johnson City, Tennessee, for many years pastor of the Baptist church here and a man whom Brother Morrell held in high esteem.

Then the remains, in a casket decked with bouquets and wreaths of flowers brought by friends and relatives, were laid to rest in the Lacey cemetery, which is located on a little knoll overlooking the Rive Doe just opposite the home of the deceased.

He was a husband thoughtful and loving, he was a father affectionate and considerate, he was a neighbor after the manner of a good Samaritan. Yes, he gave meat to the hungry, he took in the stranger, he clothed the naked, and he visited the sick.

He was courageous in his convictions of that which he believed to be the right, but he would yield with a smile when convinced of being in the wrong.

He was a deacon in the Baptist church here for many years and when any movement for the uplift and betterment of the community was started "Uncle Tom," as we all called him, was at the fore with his counsel, his labor and his means.

Be it therefore resolved:

1. That we bow our heads and hearts in the most humble submission of that which we are capable to our Heavenly Father's will, realizing that He doeth all things well.

2. That we are grateful to our Father above for the Christian influence of this noble man of God for so many years, which will continue "forever and a day" to elevate and stimulate the lives of countless others through the years which are to come.

3. That our hearts, individually and collectively, go out in tender and loving sympathy to the godly wife, his devoted companion for more than fifty years, and to all other members of the bereaved family, in the irreparable loss of pious husband and father.

4. That a copy of these resolutions be given to the family, that they be recorded on the church records and a copy be sent to the "Baptist and Reflector" and "Carter County Banner."—A. S. Lacey, J. L. Lacey, Nannie Blevins, Committee.

THE CATHOLIC CONTROVERSY IN THE NEW TESTAMENT LIGHT

By J. E. McManaway, Evangelist Home Mission Board

I have read this new book by Dr. J. H. Boldridge and want to recommend it in the highest terms. Dr. Boldridge has been a conspicuous

figure among Baptists for many years, his pastorates were in South Carolina until the last few years when he has been teaching philosophy in a college in Atlanta, Ga. His is a man of large caliber—a great scholar, a deep thinker and a man of spotless character. He is greatly beloved wherever he goes. He married in Tennessee. He has put the work of a life time in his little book and when he turns the light of the New Testament on the Catholic controversy you see it before your eyes as it really is and you understand it as never before. The author is fair and honest in all his statements and states his facts in a beautiful spirit but he states them and they go straight to the spot.

The book is published by the Stratford Publishing Co., Boston, Mass., and sells for one dollar, net. Every preacher and public worker of any kind, and every one who wants to understand what Catholicism really is, should have this book. Greenville, S. C.

PEOPLE LIVE LONGER NOW—DAYS

Five years have been added to our expectation of life since 1901, according to the life-tables for 1920, which have just been compiled. A child born in 1901 was likely to live to be only 49.2 years old; a child born in 1910 could expect to live to be 51.5. Today the new-born baby will probably live to be at least 54.3 years.

Without a doubt, American housewives are responsible for much of this improvement. They have agitated for pure milk and have given more and more of it to their children; they have taught their families to eat more vegetables, salads and fruits; they have seen that the children slept with the windows open and have kept the houses clean and sanitary. In every movement to wipe out disease they have given active and practical help.

American home-makers are not only producers of life—they are its conservers and strengtheners.—From the February Dellneator.

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The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded upon request.

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

Nashville, Tennessee.

SALE—SALE ARMY SHOES

We have just bought a tremendous stock of Army Munson Last Shoes to be sold to the public direct. Price \$2.75. These shoes are 100% solid leather with heavy double soles sewed and nailed. The uppers are of heavy tan chrome leather with bellows tongue, thereby making them waterproof. These shoes are selling very fast and we advise you to order at once to insure your order being filled.

The sizes are 6 to 11, all widths; Pay Postman on receipt of goods or send money order. Money refunded if shoes are not satisfactory.



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PASTORS' CONFERENCES

NASHVILLE

Eastland: O. L. Hailey, pastor. "Baptists Like Locusts," and "Where We Got Our English Bible." 734 in SS. Good BYPU. Intermediate BYPU rendered a program at the evening hour on "The English Bible."

Judson Memorial: C. F. Clark, pastor. "God is Love," and "Christ's Redeeming Love." 302 in SS, 52 in BYPU, 20 in Intermediate BYPU and 18 in Jr. BYPU. Received 1 for baptism, 1 by profession.

Seventh: Edgar W. Barnett, pastor. "Corrective Discipline," and "The Trial of Jesus," 187 in SS, 1 for baptism, 1 by profession, 64 in all young peoples meetings.

Franklin: W. J. Stewart, pastor. "Personality and Deity of the Holy Spirit," and "The Christ Revealed in the Breaking of Bread." H. Hubbard, supply. Pastor Stewart in Texas.

Grace: J. A. Carmack, pastor. "The Fruit of the Spirit is Peace," and "My God, My God, Why Hast Thou Forsaken Me?" 269 in SS. Good BYPU.

Central: Felix W. Muse, pastor. "Real and Sham Religion," and "What Jesus Saw From the Cross." 140 in SS, 55 in BYPU, 29 in Intermediate BYPU, 20 in Junior BYPU.

Calvary: W. H. Vaughan, pastor. 100 in SS, 22 in BYPU, 15 in Intermediate BYPU. Revival meeting still in progress. Evang. Wadge. House is preaching with great power. Interest increasing.

North Edgefield: A. W. Duncan, pastor. "The Open Door, and the Many Adversaries," and "Zeal Inspired By Love." 241 in SS, 73 in BYPU's 1 baptized.

Park Avenue: A. M. Nicholson, pastor. "The Christian Citizen," and "The Power of Jesus." 217 in SS, 20 in BYPU No. 1, 14 in BYPU No. 2 29 in Intermediate and 30 in Junior BYPU. 1 for baptism, 1 by letter, and 1 by profession.

Immanuel: Ryland Knight, pastor. "Discipline of Grace," and Important Instruction." 443 in SS, 1 by letter.

Grandview: Don Q. Smith, pastor. "Pure Religion," and "Hell and Damnation." 214 in SS 20 in BYPU. 18 in Intermediate and 23 in Junior BYPU's. Training School in progress this week, with Dr. J. C. Miles teaching the third division of the Manual and Dr. J. L. Hill teaching "What Baptists Believe."

Third: C. D. Creasman, pastor. "The World's Greatest Crisis," and "Is Heaven a Place?" 295 in SS, 29 in BYPU, 19 in Intermediate and 20 in Junior BYPU's.

Centennial: L. P. Royer, pastor. "A Good Desire For a Great Cause," and "Wise Answers to Foolish Questions." 135 in SS, 20 in BYPU, 18 in Junior BYPU. Excellent crowds at all services.

Bakers Grove: Ell Wright, pastor. "Foundation," and "Surrounded by Difficulties." 35 in SS. 40 in BYPU. Fine day, good crowd. Fine services at 3 p.m.

Lockland: Rev. J. C. Miles, pastor. "Consider Jesus Christ," and "Getting Along With Your Neighbors." 245 in SS, good BYPU's. The BYPU's observed Study Course Week. "The Junior Manual," "The Intermediate Manual," "Pilgrim's Progress," and "Training in

the Baptist Spirit," were taught. Some sixty-five young people took examinations.

Mission: S. E. Loxley, pastor. "The Three Greatest Events in the Spiritual History," 78 in SS, 46 in BYPU.

MEMPHIS

Belleview: W. M. Bostick, pastor. "The Spiritual Life," and "God's Light-house." In S. S., 559; by letter, 6; 4 good Unions.

Temple: J. Carl McCoy, pastor. Preaching both hours by assistant pastor. In S. S., 525; by letter, 2; B.Y. P. U.'s good.

McLemore Ave: Pastor Furr preached at both hours. By letter, 2; In S. S., 237.

Calvary: Preaching by pastor. "Paul's Vision on Storm Tossed Ship," and "Jesus Crucified." In S. S., 160; good training school last week.

Central Ave: W. L. Smith, pastor, spoke at both hours. In S. S., 60.

Boulevard: Pastor Wright preached at both hours. 186 in S. S.; 2 good B.Y.P.U.'s; 2 by letter; good outlook for meeting.

Colliersville: Pastor preached at both hours. Good congregation, and S. S.

Brunswick: Pastor preached at both hours. In S. S., 34.

Italian Mission: Joseph Papia, pastor. In S. S., 17; visits, 33; preached twice; families prayed with, 9; tracts distributed, 25.

Seventh St.: I. N. Strother, pastor. A real revival and a great supper. In S. S., 207; B.Y.P.U., 51.

First: A. U. Boone, pastor. By letter, 1; baptized, 1; 2 for baptism. Gracious day.

Highland Heights: Pastor preached both hours. Good services.

La Belle Place: Pastor, D. A. Ellis spoke at both hours to fine congregation. By letter, 1; in S. S., 351; fine interest in B.Y.P.U.

Speedway Terrace: Pastor preached; good attendance; deep interest; 130 in S. S.

Central: Ben Cox, pastor. "Ten-fold Kinship of Jesus," and "Was St. Patrick a Baptist?" Letter, 1; baptism, 1; in S. S., 556.

Greenland Heights: Pastor Lovejoy spoke at both hours. Good congregation, 1; in SS, 556.

Prescott Memorial: Pastor, Jas. H. Oakley, preached at both hours. Large congregations; 228 in S. S.; good Unions.

Bartlett: Rev. O. A. Utley, pastor. Dr. Ballard, of Kansas City, spoke at morning hour on "Lukewarm State of Churches." Pastor at night, "Doing the Will of God." In S. S., 80.

CHATTANOOGA

Ridgedale: W. E. Davis, pastor. "Some Things We Should Pray For," and "The Source of a Great Revival." 176 in SS.

Alton Park: T. J. Smith, pastor. "Go Forward," and "Who May Abide in the Tabernacle?" 164 in SS.

Spring Creek: L. H. Syler, pastor. 104 in SS.

East Lake: W. R. Hamic, pastor.

"The Baptism of Jesus." 190 in SS, 7 baptized, 6 by letter. Many saved in cottage prayer meeting.

Cleveland: Claude E. Sprague, pastor. "Home Mission Sermon," and "Wisdom." In SS, 430.

East Chattanooga: J. N. Bull, pastor. "The Law Is For Our Learning," and "The Seven Sayings on the Cross." 281 in SS, 1 baptized, 1 by letter.

Woodland Park: J. N. Poe, pastor. "The Master is Come," and "The Sayings of Jesus on the Cross." 140 in SS, 3 received by letter, 1 for baptism.

Daisy: J. A. Maples, pastor. "Prevailing Prayer," and "Why God's People Must Suffer." 108 in SS.

North Chattanooga: Wm. S. Keese, pastor. "The Superscription on the Cross." Rev. Gaub of Anti-Saloon League in evening on "Need of Law Enforcement Campaign." 194 in SS, 2 by letter, 2 by experience 65 in SS, 18 took Daily Bible Reading.

Eastdale: J. A. Huddow, pastor. "Let Us Alone," and "Is the Young Man Safe?" 90 in SS, 5 by letter.

Chamberlain: G. T. King, pastor. Preaching by R. C. Huston. 122 in SS. Revival in progress, 1 conversion.

First: John W. Inzer, pastor. "God Will Have Victory." In evening by Col. Dan Morgan Smith on "The World's War and the Fields of France." 918 in SS; 2 by letter.

Oak Grove Tabernacle: W. C. Talant, pastor. "A Mighty Famine," and "The Lord is Not Slack Concerning His Promises." 108 in SS. Good BYPU work.

KNOXVILLE

Mt. Olive: T. G. Davis, pastor. Preaching by Rev. J. H. Snow, "The Church, and "Thinking." In SS., 153; good BYPU. 3 deacons ordained.

Euclid Ave.: J. W. Wood, pastor. In SS, 381; by baptism, 32. Meeting closed. 77 additions.

Oakwood: R. E. Grimsley, pastor. "Angels," and "The Wonderful." In SS, 311; by letter, 1.

Gillespie Ave.: J. K. Smith, pastor. "Jesus Takes Note of the Individual" and "The Christian's Standing and State." In SS, 257.

Washington Pike: J. A. Lockhart, pastor. "The Day of the Cross" and "The Words From the Cross." In SS, 722; in BYPU, 60.

Stock Creek: A. B. Johnson spoke "Isiah 2:5-22" and "Holy Spirit and Its Mission." In SS, 81. Splendid day.

Lonsdale: C. J. Burnett spoke, "2 Peter 1-8." In SS, 85.

Lincoln Park: J. H. O. Clevenger, pastor. "The Cross of Christ" and "The High Green Tree, and the Low Dry Tree." In SS, 289; in BYPU, 31; by baptism, 2. Church full; splendid music.

Island Home: R. B. Jones, pastor. "Attending Public Worship" and "My Gospel." In SS, 273.

Bell Ave.: J. Allen Smith, pastor. "A Summons to Prayer" and "The Choice a Master." In SS, 916; by letter, 4; by baptism, 9; for baptism, 5.

Burlington: H. B. Woodward, pastor. "The Household of God" and "Ways That Lead to Death." In SS, 178; in BYPU's, 43. Had a good day.

Central of Fountain City: J. C. Shipe, pastor. "A Good Man Vindicated" and "Drifting." In SS, 300; in BYPU, 121; by letter, 3. Splendid congregations.

Beaumont: A. D. Langston, pastor. Preaching by Rev. D. A. Webb, "The Folks That God Can't Use" and "Hell and Punishment." In SS, 165; by letter, 2; by baptism, 1. A very good day. Pastor still sick. Revival in progress at this time with good interest.

Deaderick Ave.: G. W. McCall, pastor. "Tithing" and "The Deity of Christ." In SS, 572; by letter, 4. Good day. Night service broadcasted by radio.

Mt. View: J. R. Sykes, pastor. "God's Test of Discipleship" and "The Soul-Salvation." In SS, 180.

Central of Bearden: Robt Humphrey, pastor. "The Atonement" and "The Lord's Portion is His People." In SS, 141; 1 conversion.

South Knoxville: M. E. Miller, pastor. "It is Christ That Died" and "Walking With oGd." In SS, 354; by letter, 2.

Immanuel: A. R. Pedigo, pastor. "Cleansing the Temple" and "The Wedding Supper." SS, 302; in BYPU's, 83. Held services at the Mt. Rest Home in the afternoon.

Grove City: D. W. Lindsay, pastor. "Consecration" and "So Great Salvation." In SS, 180; in BYPU, 25; by letter, 2; 4 conversions; 8 approved for baptism. Good day.

Lonsdale: W. A. Atchley, pastor. Preaching by Lem P. Leamon, "The Great Neglect" and "The Unpardonable Sin" In SS, 408; in BYPU, 164; 24 approved for baptism; 58 professions.

First: F. F. Brown, pastor. Preaching by Dr. J. L. Campbell, "The Heavenly Family" and "How to Become Effective Soul Winners." In SS, 827; by baptism, 1.

Smithwood: Chas. P. Jones, pastor. "Arrested Development" and "Greatness of John the Baptist." In SS, 192. Pastor just closed a very successful revival at Chilhowee Institute.

Fifth Ave.: J. L. Dance, pastor. "Four Epochs of a Spiritual Awakening" and "Heaven." In SS, 718; in BYPU, 44. 10 additions to church Sunday.

MISCELLANEOUS

Dayton: W. M. Griffith, pastor. "The Greatest Transaction Witnessed on Earth by Men" and "Baptism." Jr. SS, 183; by letter, 3; for baptism, 8. Work progressing nicely since the Waters revival at M. E. Church.

Smith Springs: C. B. Baker, pastor. "Christian Walk" and "See the Word of God." In S. S., 65; Sr. BYPU, 15; Jr., 12.

Monterey: J. L. Shinn, pastor. "Church Increase and Decrease" and "Belshazzar's Feast and Fate." Fine congregation and interest, by letter, 4; in SS, 193; BYPU'S and WMU'S doing good work. Sr. BYPU completed Manual.

Kingston: W. C. Creasman, pastor. "The Open Door" and "Four Steps in Life." In SS, 154. Good congregation and BYPU'S.

Dresden: T. N. Hale, pastor. "God's Deliverance" and "The New Birth." Good Sunday school and BPU'S; 34 taking course during BYPU study course week.

Humboldt: E. H. Marriner, pastor. "Going Forward in the Church." In SS, 347; BPU, 81; prayer meeting, 63. Readers of Exodus 5-12 during week, 92; by letter 3.

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AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. George Whitfield, aged 92, died at his home in Clinton, Miss., on Thursday, March 15. He was the oldest minister in that state, and was for many years prominent as a minister and educator. For more than 30 years he was a member of the Board of Trustees of Mississippi College at Clinton, of which his father was one of the founders.

Dr. W. F. Powell, of the First Church, Nashville, Tenn., filled a list of appointments last week in Florida in the interest of the 75 Million Campaign. His great church cheerfully released him in the interest of the Kingdom. He is said to have mightily stirred the Floridians, having an ovation practically everywhere.

Texas Baptists are to borrow from Tennessee this week, Dr. Lloyd T. Wilson of Nashville, corresponding secretary of the State Executive Board, who will make a whirl-wind campaign of some of the largest cities of the Lone Star State in the 75 Million round-up campaign. Being familiar with matchless speeches, they will be prepared for Dr. Wilson's sweeping addresses.

Rev. G. M. Ford, of Dardanelle, Ark., has accepted the care of the church at Waldron, Ark., effective at once. They will move fast with that Ford without fear of tire trouble.

Rev. Lemuel Hall, a student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been called as pastor of the First Church, Hope, Ark., and has accepted.

In the terrific wind storm of Sunday night, March 11, which swept through much of Tennessee, two Baptist churches suffered damage. The church at Pinson, Tenn., was totally demolished and the Second Church, Lexington, Tenn., was blown off its pillars, but has been replaced.

Rev. A. J. Dickinson, Jr., of the First Church, Tupelo, Miss., preached with great acceptability recently for the First church, Jonesboro, Ark., which is pastorless. On a recent Wednesday night, Rev. Ellery Hinson, acting pastor, baptized 15, as a result of the recent meeting held with the church by Rev. L. D. Summers.

Rev. E. Floyd Olive, of Iron City, Tenn., has resigned as pastor at Parsons, Tenn., and the church, not to be outdone by losing such a good pastor, has decided to call their next pastor for full time instead of half time. It is a church of remarkable faith, pluck and liberality.

In a revival at the First church, Quanah, Texas, in which the pastor, Rev. J. G. Hughes, did the preaching, assisted by H. Virgil Reynolds and wife, singers, there were 36 additions, 23 by baptism. The musicians used a marimba, a very sweet Central American instrument.

Rev. R. M. Boone has resigned as

pastor at Huttig, Ark., effective April 1. It is understood he will return to Mississippi where he labored so long and effectively.

Following entrance upon his duties as pastor at Greenfield, Tenn., Rev. W. F. Carlton and family were on a recent night given a heavy pounding by his members, possibly 50 invading his kitchen and dining room and leaving valuables.

At last account the revival in the First Church, Mayfield, Ky., in which the pastor, Rev. Arthur Fox, was doing the preaching, had resulted in more than 110 conversions and about that many additions. Brother Fox preached two and three times daily for nearly three weeks.

Hon. A. W. Chamblis, a Baptist, was elected Mayor of Chattanooga Tuesday of last week. He is said to be the very highest type of man and the city is to be congratulated.

Rev. Leon W. Sloan has resigned as pastor at Bastrop, La. He is a native of Tennessee, a graduate of Union University, Jackson, and ought to be brought back to the state by one of our good churches. He is to enter his son in Union University next fall.

Rev. W. F. Boren, of Darden, Tenn., announces a Bible Institute at that place, March 27-29. Speakers on the program are Drs. E. K. Cox, I. N. Penick and G. G. Joyner, of Jackson; A. U. Nunnery, W. L. King, Joe Jennings and John W. Barnett, of Parsons; R. L. Rogers, of Huron, and C. E. Azbill and the writer of Lexington. A pleasant and profitable meeting is expected.

Rev. Leland J. Powell, of Pine Street Church, Richmond, Va., lately preached in a revival at Kenova, W. Va., resulting in 160 additions to the church in two weeks. It was possibly the greatest revival ever held by the church.

The folks in Richmond, Va., know there is a "man person" in the pulpit of Grove Avenue church, that city, in the person of Dr. Len G. Broughton. On a recent Sunday night his subject was "The Boxing Prize Fight Bill Before the Legislature" and they say he everlastingly slaughtered the advocates of prize fighting, linguistically speaking.

Evangelist Charles Forbes Taylor, and party will hold a meeting with Dr. M. E. Dodd, and the First Church, Shreveport, La., April 1-23. A great ingathering is confidently expected.

Dr. Austin Crouch, of the Home Mission Board, Atlanta, Ga., is assisting Dr. W. W. Hamilton in a revival with St. Charles Avenue Church, New Orleans, La.

Rev. J. E. McPeake, of Warrens Bluff, Tenn., a full graduate of Union University, Jackson, Tenn., is visiting churches in the vicinity of Enid and other points in Oklahoma. It would be a fine thing for some Tennessee

church to keep this good man in the state of his nativity.

Dr. John E. Briggs, of Washington, D. C., is to assist Rev. Martin A. Wood in a revival with Vineville Church, Macon, Ga., beginning April 1.

Dr. J. E. Hampton, of the First Church, Murfreesboro, Tenn., is being assisted in a revival, which began last Sunday, by Dr. Ray Palmer of St. Louis, Mo., an evangelist. We will await with eager expectancy the news of the results, which we sincerely hope will be most gracious.

DR. SCARBOROUGH SPENDS THIS WEEK-END IN TENNESSEE

Dr. L. R. Scarborough, general director of the 75 Million Campaign, who is making a tour of the several states of the Southern Baptist Convention in the interest of the Campaign, and who has been heard by large crowds wherever he has appeared, will spend the latter part of this week in Tennessee.

Reaching Memphis Friday morning, March 23, he will address a conference of the pastors, laymen and others workers of that city and surrounding territory at the First Baptist church at 10 a.m., and a mass meeting of the Baptists of that city and section at the Central Baptist Church that night at 7:30.

On Saturday, March 24, Dr. Scarborough will address a similar conference at the First Baptist Church at

Jackson and a similar mass meeting then that night.



Coming to Nashville for Sunday, Dr. Scarborough will speak at Immanuel Baptist church at 11 o'clock, address a mass meeting for the Baptists of Nashville and surrounding territory at 3 o'clock in the afternoon, and then speak at Eastland church at 7:30 at night, prior to leaving for Virginia, where he will spend three days next week.

It is the earnest hope of Secretary Wilson and others identified with pushing the Campaign in Tennessee that all our Baptist people accessible to these various conferences and meetings will attend these gatherings. Dr. Scarborough has an inspiring message as to what the Campaign has already accomplished in various departments of our Southern Baptist work and of the many outstanding opportunities both at home and abroad that can be seized if our Southern Baptist forces co-operate in carrying the movement to a successful conclusion. The campaign task in Tennessee will be made easier if many of our people hear Dr. Scarborough's message.

WILL YOU MAKE YOUR WILL?

NINE HUNDRED MILLION PEOPLE, the most destitute in all that constitute destitution—destitute of money, physical comforts and necessities; destitute of real doctors, nurses, hospitals and healing medicines; destitute of education, schools and teachers; destitute of sympathy, food, clothes and shelter for millions of orphans; and above all, destitute of the Gospel, its comforts, help and the eternal life which it offers. These nine hundred millions of destitute men, women and children and their needs compose the call of the Southern Baptist Foreign Mission Fields. There is no other call like it for bigness, for urgency and for pathos.

YOU CAN HELP

relieve this awful distress by generous gifts to Foreign Missions while you live, and

all the above departments of work with which we are familiar at home.

IF YOU WILL

by making your will and in it giving to the Foreign Mission Board of the Southern Baptist Convention such a part of your estate as is a just proportion to these vast numbers of destitute people and their incomparable need.

IF YOU WISH

you may specify in your will that the money or property which you give to Foreign Missions shall be used as soon as it is available; or you may specify that it shall be made a permanent fund, the annual interest only to be used; and, if you wish, you may designate the use of your bequests for any of the following objects on the foreign fields:

1. Evangelistic Work by missionaries and native Christians.
2. Education, including academic and theological.
3. Missionary residences and church buildings.
4. Hospitals, doctors, nurses and medicines.
5. The printing and circulating of Bibles, Testaments and other Christian literature.
6. Orphanages and the care of the millions of homeless and hungry children;
7. Or, your will may specify that your bequest shall be used for Foreign Missions simply and leave the Board free to use it where it is most needed and will do most good. Foreign Missions includes

AN AUTHORIZED AND COMPETENT AGENCY

The Southern Baptist Convention has constituted the Foreign Mission Board and qualified it to be the agency to receive and administer the gifts and bequests of Southern Baptists for Foreign Missions. The Board's Five Million Dollar Charter, issued and guaranteed under the laws of Virginia, makes it as safe as any five million dollar bank or trust company in America, and it is administered by a capable and representative body of men and women who are familiar with Foreign Mission matters, who make no charge for their services, and who are subject to the denomination at all times.

THEREFORE,

make your will without delay and give a just proportion of your estate to the greatest and neediest religious work in the world.

If, in addition to making your will, you have money upon which you wish to draw interest for your support while you live, without paying commissions, invest in the Foreign Mission Board's Annuity Bonds.

In writing your will remember that the legal title of the Board is the **Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.**

Correspondence solicited.

J. F. LOVE,
Corresponding Secretary,
Richmond, Va.

Home Circle

THE CREATURE, MAN

(Author Withholds Name)

The God who made the grass to grow
And change in turn to tasty meat;
The God who made the blossoms blow
And change to fruits both fair and sweet,

The God who made the bees to hive
The honey of the flowers;
The God who made the birds to thrive
And nest in shady bowers;

The God who made the lightning's flash
Precede the thunder's mighty roar;
The God who made the rains to dash
On heather brown, wild fen and moor:

The God who made the twinkling stars
To dissipate the night's dark gloom,
Who made the planets near and far
And fixed for Earth the pleasing moon;

The God who made the Sun to burn
And warm the Earth for its delight;
The God who made the Earth to turn,
The light make day, the darkness night;

The God who fixed all plants' wise fate,
And sends the pollen on the wind;
The God who made the brutes to mate,
Each kind to reproduce its kind;

Is surely such a God as might
Have gathered dust at will,
And fashioned Him an image bright,
All lifeless first, and still;

And breathed on it the breath of life,
To animate the lifeless clay,
And thus, without long stress and strife,
Create within a single day

The creature He called "man."

THE PARABLES OF SAFED THE SAGE

The Parable of Keturah and Coue

There was a day when it rained.
And I said, On this day no one will call;
and it is so wet not many will telephone.
I have a Book which I desire to read
Consecutively. This is my Opportunity.

And just as I was nicely started
there came Keturah, and she inquired
of me, saying, What does thou think
of this man Coue?

And I said, Hour by hour, this gentle
shower, is getting wetter and wetter.

And she said, I have a task for thee,
which I have been reserving for a day
like this. There is a shade that is
off its roller, and it needeth to be nailed.
Come thou with me, and let us attend to it.

And I said, day by day, in very way,
thou art more and more a bother.

And she said, It is well for thee that
I bother thee. Wherefore shouldst
thou wear thy life out among musty
books, when thou hast a wife, and curtains,
and other matters of interest?

And I said, Keturah, when thou
seest thy husband settled with a book,

and perfectly happy, then thou comest,
as Eve came into Eden. And thou sayest,
It is not good for a man that he be so well
content with himself. Go to, let me discover
if there be not a Rug to be beaten, or a
Picture to be hanged, or something that
hath a Screw loose.

And Keturah said, Oh, my lord, I know,
and every woman doth know, that it is not
easy for men to get along with us, but it
is harder to get along without us.

And I said, Yea, and that knowledge hath
been mighty useful unto the more interesting
half of the Human Race.

And she said, Come, and let us mend
that Window Shade.

So I laid down my book and went with
Keturah. For there be three women for
whom I will lay down a book at any time.
One of them is Keturah, and another is
the daughter of Keturah, and third is
the daughter of the daughter of Keturah.

And as we wrought together, Keturah
said,

Now tell me what thou thinkest
about Coue.

And I said, Day by day, in every way
the body is affected by the mind. And no
man knoweth the limits of the power of
the one upon the other. But this we know,
that many folk are sick chiefly because
they think they are; and some folk are
well, not because they have no Infirmities,
but because they have courage and faith
enough to rise above them, and trust God
and act as if they were well. Now, the
devil doth make us of this fact, to fill
the mind of folk with Vain Imaginations
and Foolish Fears, and with Self-pitying
confessions that they are sick. It were
well, therefore, for sensible

folk to use the same power, and to be as
well as they may.

And she said, Then mayest thou say,
Day by day, in every way, I love my
wife's work better than play.

And I said, Keturah, thou art invaluable,
and so is my Conscience, and both thee
and my Conscience keep me from becoming
too indolent or complacent. But having
to live with both thee and my Conscience
maket me almost a Bigamist.—Watchman
Exaniper.

THE HUMBLENESS OF LOUIS PASTEUR

Few men have saved so many lives and
so much suffering as Louis Pasteur. This
year is the one-hundredth anniversary
of his birth. Scientists are commemorating
it. But each one of us can learn a little
from the life of this truly great man.

His contributions to science we all know.
He found a cure for the blight of the
silkworm so that the work of the spinners
could go on and the world enjoy the
softest and loveliest of all materials.

He unraveled the mystery of the causes
of putrefaction and fermentation. He
found a cure for anthrax, the most
dreaded disease of cattle communicable
to man. He found a cure for hog cholera
and chicken cholera. His genius robbed
rabies of its terrors.

He served man and beast—and especially
he helped the children of the world.
Millions of babies would die had he
not given us the theory of pasteurization.

But Pasteur was not only one of the
greatest scientists the world ever

knew—he was also a devout Christian.
He left behind him two great bits of
wisdom: the first his reply to one who
asked for the secret of success, "Opportunity
comes to him who is prepared"; the other
embodied in this story which is told by
Madame Curie:

"One day a fellow scientist who was an
atheist asked Professor Pasteur how he
reconciled his belief in God with his
knowledge of science.

"There are two chambers in my brain,"
Pasteur replied. "In one are the few
things I know; in the other are the things
I believe. There is no door between. In
comparison with the Infinite, I am but
man who is here a brief time."

So humble was this most knowing of
the men of our time.—From the March
Delineator.



"All who want to go to heaven please
rise," said the Sunday school superintendent.

All arose except Johnny.
"Don't you want to go, Johnny?" she
asked in surprise.

"Not yet."

A red-haired boy applied for a job in
a butcher shop. "How much will you
give me?"

"Three dollars a week; but what can
you do to make yourself useful?"

"Anything."

"Well, be specific. Can you dress a
chicken?"

"Not on three dollars a week," said
the boy.

KEEPING UP TO DATE

A somewhat rapid city man, according
to a story that is going the rounds,
remarked to a farmer friend:

"Thursday we autoed to the country
club and golfed till dark, then trolleyed
back to town and danced till morning."

The farmer "got back" in this language:

"I've been having some time myself.
Wednesday I muled to the cornfield
and gee-hawed till sundown. Then I
suppered till dark and piped till nine.
Then I bedsted till 5 o'clock, then
breakfasted till it was time to go
mulin' again."

"The complaint of the farmer is proverbial,"
remarked a traveling man recently,
"and a season in which he would not
be able to find cause for it would be
extremely rare.

"I have just come from an extensive
trip through the midwest, where I
visited a large number of farming
districts. Never have I seen such a
crop as they are having this year. One
farmer was showing me the results
of a fine growing weather and superior
skill in cultivating, when I said to him:

"Well, you surely ought to be satisfied
with such crops as these. There is
certainly nothing lacking. You have
no cause for complaint this year."

The old farmer scratched his head
dubiously and stood for a moment in
a meditative mood before he replied:

"I dunno about that. Crops like
these is pecky hard on the soil."



Little Moses under the watchful eye of his sister Miriam.
Am I my brother's keeper?