

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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TRANSFORMED.

BY ELLEN HAMLIN BUTLER.

For centuries a melody, tender, and sweet,
and strong,
Was loved by sturdy mountaineers—a hum-
ble peasant song.
The ploughman trolled it in his field, the
milkmaid in her shed,
And mothers croned it softly over every
cradle-bed.

But one, with ear attuned, perceived the
power of the strain;
He clothed it in great harmonies meet for its
joy and pain,
And forth it went into the world on inspir-
ation's wings,
To stir the hearts of warriors and thrill the
souls of kings.

We share the same dear common life—labor,
and sleep and play;
Its music seems but monotone, repeated day
by day.
So simple is the melody, in every note and
line,
Our souls forget it has a part in harmonies
divine.

Then one among us blends his theme with
chords of love and prayer,
Patience for toll and sacrifice, courage to
hope and dare;
And in the paean of the saint, the hero's clar-
ion-call,
We hear transformed the lowly strain that
God has taught us all.

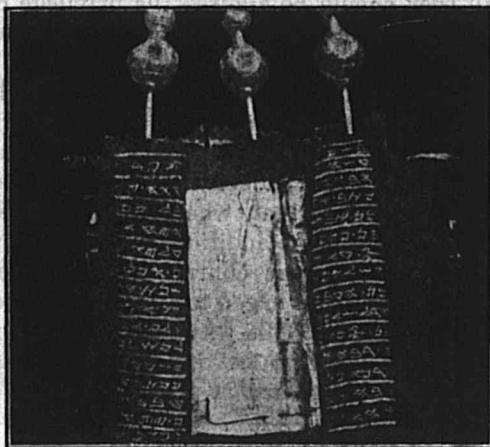
—Selected.

JOYS REALIZED.

Not only in hope of a final exemption from
all worry, disease and sin, are we to find
comfort and solace for our souls, but also
in an experience of those sweets which God
gives His people now and which are fore-
tastes of heaven and eternal blessedness.
There is the joy of being found of Christ
and of being found in Him. There is the de-
light of self-denial for His sake which the
self-indulgent life can never know. There
is the reward of service rendered which is
the richer because it does not consist in a
material, personal return to the doer; but
does consist in the consciousness of a worthy
work well done. "Rejoice always." The
Christian has occasion to be glad all the
time. Oh, that we might live the life of
perfect faith and a complete surrender to
Christ; and thereby have the peace of God
which passeth all understanding.

FOLLOWERS OF FILTHY LUCRE.

The prophet Samuel's sons did not succeed
or follow him because they "followed after
filthy lucre;" they preferred pecuniary pur-
suits above the professional worship of God.
They were not necessarily vicious men, other
than that they made choice of the lesser
rather than the larger life. The mere mak-
ing of money is not a worthy end or aim in
itself. It is an ignoble life that says, "in all
thy gettings, get money." Mammon is a fine
slave but a hard master. The waters of the
sea are fine for travel and commerce as long
as one rides safely on their surface; but his
end comes when they get on top of him.



THE ANCIENT SCROLL, OR BOOK

The form and language in which the first Biblical
literature appeared.

HUGE LOSS OF LIFE BY AUTO ACCIDENTS.

A recent Census Office bulletin at Wash-
ington announced that during the year 1921,
in the thirty-four States reporting, 10,168
persons lost their lives in preventable auto-
mobile accidents. Speeding was perhaps the
most fruitful cause. Many drivers are care-
ful and thoughtful both of their own safety
and that of pedestrians, but the careless,
reckless speed-fiend should be denied the
privilege of driving at all. In our larger
cities many autoists disregard traffic laws in
the face of policemen, and "get by." Every
one who drives a car should be compelled to
get a license and be registered, with the num-
ber of his car, in the court house of each
county. When speeders have killed any one,
let the law be applied with full force; rather
than pass up the occurrence as an incident of
modern life. Let the public, comprised of
autoists who are safe and sane, see that the
reckless driver is apprehended and punished.
The heavy hand of the law must be felt or
else some of them will continue to slaughter
innocent men, women and children, without
serious personal inconvenience or loss them-
selves.

DAILY PAPER PRINTS NEW TESTA- MENT IN MODERN ENGLISH.

The Topeka (Kansas) State Journal is
running the Weymouth edition of the New
Testament serially and reports that a wide-
spread interest in the series has been aroused
among its readers. The Weymouth edition
is not a strict translation but rather gives
the sense of the Biblical narratives in modern
speech. The publication of it by a big daily
shows enterprise, and while it may not aid
in a devotional reading of the Bible, it will
help to popularize the sacred story.

THE TITHING ESSAY PRIZE.

We hope the young people of the State
will respond in great numbers to the offer of
Brother H. D. Blanc, of Knoxville, to give
a reward of \$10.00 for the best essay on
Tithing written by any member of any
B.Y.P.U., under 21 years of age; with a sec-
ond award of \$5.00 for the second best. His
announcement appeared in our columns for
two weeks. Let our young people feel that
it is not only a chance to win a prize but an
opportunity to prepare themselves for bet-
ter service as stewards of the Lord.

SOME MOVIE MOVEMENTS.

Moving picture industries are trying
strenuously to serve the people in a worthy
way, or else they are making a mighty
"smoke screen" and a camouflage that is
timely conceived and tactfully executed.
It is announced that the Ten Commandments
are to be filmed, and it is reported that the
3-million dollar moving picture of the Story
of the Bible is now ready for distribution to
the churches by a "non-theatrical" motion
picture company. These and other "move-
ments" by the movie producers indicate,
what we may believe to be, an honest effort
to make the screen of real value as an educa-
tional force rather than a thing of mere
amusement. We hardly know what to think
about the "non-theatrical" company, except
to suppose that the producers have taken the
actors from elsewhere than the professional
stage. We insist that the personal charac-
ter of players must be taken into account in
the production of a play, whether it is a Bib-
lical scene, an incident in history, or a work
of fiction. Too many professional screen
artists are divorcees, and are living together
in unholy, even if legal, relations. We wel-
come the manifest effort on the part of pro-
ducers to make clean shows, and will welcome
that effort more warmly if they will employ
clean actors. There can not be a clean pic-
ture of an unclean person, even in an as-
sumed role, however expert as an artist the
performer may be.

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(Continuing the Baptist Builder)

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EDITORIAL

ATTITUDE OF RELIGIOUS PRESS TO LABOR UNIONS.

The article by Brother T. W. Calloway, of Chattanooga, brings to our attention a very important and yet a very delicate matter. The Baptist press can not afford to be partisan in any purely political or social differences among people in general or among its own constituency in particular. Yet it can not be silent on any moral question; and it so happens that there are moral issues involved in nearly every social or political question. On the whole: our policy has been to desist from such discussion entirely except where moral phases are clear-cut and outstanding. And even then, comments are to be specific, rather than general; and at the same time devoid of personalities except where persons are involved in the moral issues. For example: Some time ago, we stated the view of Mr. Samuel Gompers, head of the Labor Unions of America, on the liquor question, in which he was reputed to have pledged himself and the Unions to the repeal of the Eighteenth Amendment. We did so, not because he was president of anything, but because he put himself and his organizations of working people on the wrong side of a moral question. He unquestionably spoke for a great many who would not follow him; there are vast numbers of prohibitionists belonging to labor unions, and yet he pledged them to a program of drink. We resent that. Also, we mentioned the fact that in many places labor union meetings are held at 11 o'clock Sunday morning at the time of church services, thus bringing their meetings, whether intentional or not, into conflict with regular divine worship. Here also there are a great many members of unions who are innocent of violating the Sabbath because they do not attend the union meetings but go to church instead. But the thing is wrong in principle. The violation of the Sabbath law is to be charged also against

the railroads for running trains on Sunday. The employer and employee should share alike in the judgment which must be made as to every problem of right and wrong. No discrimination should be made against either one simply because he is this or that, but because wrong is wrong and because all unrighteousness is sin. Let the truth be told, but let it be spoken in love and without partiality and personalities.

YOUNG PEOPLE AND THE TITHE.

In Prof. Clark's article, on page eight, he mentions a most worthy case of unselfish giving to a special object by one of our young men, and suggests that our young people generally follow that example. In many respects it should be emulated, with just a few variations which, perhaps, should be mentioned in connection with the article, and as a safeguard against possible error.

Our young people should give, as others are urged to give, through their churches, and to support the causes fostered by the churches. That is primary. Their denominational loyalty is involved in that method. Still they should be allowed the privilege of making designations and of having some definite objects to which they may have a peculiar attachment and for which they would make offerings that would call forth a maximum liberality at their hands. We suggest that such special objects be considered as extra causes, and that, wherever young men or others, can make additional contributions above their regular church offering, they be encouraged and urged to support such designated causes. This was the spirit of Dr. Clark's article; and lest he should be misunderstood, this word is said.

LIBERAL CHRISTIANITY.

Christianity is essentially an unselfish religion. It seeks to communicate itself—to give itself, as Christ gave Himself, that men might be saved. It is therefore extremely liberal—in the bestowment of itself. But compromise is entirely another matter. It is one thing to share one's faith with other people, and quite another thing for him to sacrifice it, even any part of it, to their caprice or notions. To be liberal in the distribution of a blessing is to increase one's holdings in it; "there is that which scattereth and yet increaseth"; but to be wanton in the surrender of a good thing is to lose the title to it entirely and to actually confer it on nobody. The one is generosity, and the other is prodigality.

Peter's visit to Cornelius, the Roman centurion, at Caesarea, marked the historical beginning of world-wide missions. It was at least a necessary supplement to the start which had been made already by the disciples at Jerusalem on the day of Pentecost. It taught the important lesson that in the Gospel of Jesus, the believing Jew had nothing to lose and the believing Gentile had everything to gain. It was the incident in which Jewish exclusiveness met its death and Gentile devotion found its life. Peter had to lay aside his personal prejudices in order to be a party to the conversion of the Roman centurion; his training was all the

other way, and nothing less than a vision direct from God was sufficient to make him go against his own ideas.

Cornelius was not saved before Peter taught him the way of life in Christ. He was very devout, his prayers and alms had gone up as a memorial before the Lord. He followed "his best light," and the Lord always has more light in store for the man who follows the best he has. The Roman army officer needed definite instruction about Jesus in order to accept Him as his Saviour. He was in condition to be saved, but was not in a saved condition, until Peter came to him with the words of life and he had believed on Jesus.

But it was not entirely for the sake of Cornelius that God's call came to Peter on the house-top at Joppa; but also that the apostle himself might learn an important lesson. And his going to Caesarea was not only necessary to the conversion of Cornelius but it was also necessary to the broader successful ministry of Peter himself. What a brand new truth Peter discovered when he found the Roman ready to accept Jesus! With what self-surrender did he accept the situation which fronted everything he had hitherto maintained, when he gracefully acquiesced and said, "Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness, is accepted of Him." That was true before Peter perceived it, but it did not become a motive or basis of action with him until he did so.

God is No Respector of Persons.

God's estimate of a man is aside from his physical surroundings, his lineage or race, or the accident of his birth and nationality. No man has a special claim upon God's favor merely because he descended from a line of devout ancestors. To the Jews who claimed that to them was to be accorded peculiar merit because they were the "children of Abraham," Jesus said: "If ye were the children of Abraham, ye would do the works of Abraham."

Faith is a personal quality and is not transferable, even from father to son. Physical similarity or relationships do not establish spiritual affinity. There must be likeness in character, before there can be identity in any way, between people. Since God limits His special favors to those who, by faith, are prepared to receive them, he does not confer them on one person simply because he is related, by circumstances, to some other person who is worthy of them. Hence God deals with people personally, and with all on exactly the same basis, and hence discriminates against nobody, and is no "respector of persons."

Social distinctions as they exist among men do not constitute any basis upon which God judges men either favorably or unfavorably, except that the social out-casts are nearer the kingdom than the selfish, social aristocrats. In His reply to John the Baptist, who from his Doubting Castle at Machaerus, sent his disciples to Jesus asking, "Art thou He who should come, or shall we look for another?" the Master said, "Tell John * * * the poor have the Gospel preached unto them." It was a distin-

guishing mark of the Messiah's ministry that the poor were included in it, not that the rich were excluded from it. He did not discriminate either for or against any man either because he was rich or poor. That was the highest evidence that he was the "one who should come."

A conscious need of Christ constitutes one's fitness to receive the Gospel regardless of who he is. Are the heathen ready to accept Jesus? Yes, for the reason that thousands of them have done so already. If they are ready, are they not worthy, to receive it? Are we to judge them unworthy? Shall we call that common or unclean which God has cleansed? Shall we set up our opinions against the judgments of God? The nations of the earth have opened their doors to the heralds of the Christ. In what louder voice could they invite us to come over and help them: they wait in silent readiness to hear the words of everlasting life. Not all of them certainly, but many of them will believe. Shall we desist from sending the Gospel to them because some have rejected it and others will do so? Do we refrain from preaching in our own land solely because men by the thousands turn away from Christ every day? We consider that a good reason for more preaching and more earnest effort to win them.

The Obligation of Christians.

We need to over-ride our prejudices and narrowness. We should remember that in giving the Gospel to all the world, we ourselves do not lose it, but on the other hand perpetuate it, by embodying its principles in our practices, in our own institutions and ideals. Religious self-complacency would be disastrous and suicidal. To enjoy religion for oneself is to miss the virtue of it entirely: we take pleasure in it proportionately to our effort to distribute it.

Our own personal opinions are to be sacrificed wherever God's word states a contrary truth. We must carry the Gospel "to every creature," not to one nation only, nor to one set of people in every nation, but to every sort, kind, variety, color, grade or nationality of folks; for "he that feareth God and worketh righteousness is accepted with Him."

There are two supposedly opposite tenants among us, from the standpoint of both of which, world-wide missions is to be considered obligatory upon Christians. One is the doctrine of "free grace"; that is to say, that one is saved by the unmerited grace of Christ. Then if grace is free, to whom is it free? It must be free to all, or else it can not be free to any. Since grace is unmerited, then who merits it? Nobody. Hence one person is entitled to it as much as any other.

The other doctrine is that of the Primitive Baptists who, in their hyper-Calvinism, affirm that they are not sent to preach "but to the lost sheep of the House of Israel," that is, to gather up the elect. That is good teaching; it is sound in doctrine, and if consistently carried out, our Primitive brethren would be preaching it all over the world! They presume, however, to know the particular pasture in which the sheep are feeding, and go calling only in places where they think the sheep are to be found. The doc-

trine of election is a gracious, Biblical one. If we want to find out who the elect are, let us preach the Gospel to every creature, and then we will find out; because the "sheep will hear his voice," and because "in every nation, he that feareth God and worketh righteousness is accepted with Him."

News and Views

In the newly issued copy of "Who's Who in America," of the six Memphis preachers mentioned, three are Baptists.

Dr. J. W. Bruner, former secretary of the New Mexico Baptist Convention, becomes pastor of the First Baptist church, Chickasaw, Okla.

Rev. A. G. Melton, of Boiling Springs, N. C., is open for either supply or evangelistic work. Those interested can reach him at the above address.

Evangelist T. O. Reese writes that he and his singer recently closed a fine meeting with pastor C. G. Carter, North side Church, Mobile, Ala. There were 36 additions to the church.

Brother J. S. Thompson, of Nashville, reports fine outlook for the Pleasant Valley church, Sumner county, of which he is pastor on the fourth Sunday of each month.

Brother Rowland, singer, announces: "A good meeting is in progress at Lexington, Mo., Pastor E. C. Miller has the assistance of Evangelist L. C. Wolfe, of Oklahoma; and Singer P. S. Rowland, of Macon, Ga."

Rev. Baxter McLendon, Evangelist, popularly known as "Cyclone Mack," did not join the First Baptist Church of Fort Worth, Texas, after all; but he has recently joined Calvary Baptist Church of Wilmington, N. C., and was baptized by Pastor J. A. Sullivan.

Brother A. W. Marney, of Oakdale, Tenn., writes December 2, that a very interesting Union Thanksgiving service was held in his town on Thanksgiving Day. Services were held in the Baptist church, with special music and address by Rev. F. R. Branan, pastor of the Methodist church of that place.

From Jackson, Tenn., Evangelist L. O. Vermillion, of the Home Board, and singer: Jesse T. Williams of Atlanta, also with the Board, write they closed a fine meeting at Ponpon, Fla., with 67 accessions to the church; organized Senior Unions, and Sunbeams Band. The church elected several deacons.

Brother Carl M. Cambron writes December 7: "Have returned from my meeting at Wickliffe, Ky., had a fine meeting. Brother Warren of Fulton, Ky., did the preaching I have open dates beginning first of January and those desiring my services write me at once. Address me at Flintville, Tenn."

The B.Y.P.U. Year Book for 1923, by secretary L. P. Leavell, Baptist Sunday School Board, Nashville, Tenn., contains topics for B.Y.P.U. weekly meetings and the Daily Bible readings with devotional comments, during the whole year. It is invaluable to B.Y.P.U. works, and would be serviceable to any others who want a good system of daily Bible reading.

Rev. T. Riley Davis, pastor at Carthage, on his way from a visit to his old pastorate reported—An all day service at Oak Grove Thanksgiving Day. The W.M.U. gave a program in the morning; dinner on grounds, and Brother Davis preached in the afternoon to a congregation of some 500 people. Brother Davis remained over Sunday and Supplied at Oak Grove and Liberty; this being his first visit since leaving there three years ago. Brother Davis also reports stopping off one day in Jackson and purchased new pews and other fixtures for the new chapel at Carthage.

From Dickson, pastor N. S. Jackson writes December 4: "We were pleasantly surprised the night before Thanksgiving when fifty of our people came to the pastor's home bringing bundles and packages of all kinds of good things for the table. The pantry was well supplied indeed. After a few moments all went to the church and had an old-time meeting of rejoicing together. It was a great hour. A more interesting and loyal congregation cannot be found than the faithful members of the Dickson church. The Lord is blessing the work in every way and we are happy"

Secretary H. L. Strickland wishes to announce: "Railroad rates of fare and one-half for the round trip have been granted for the Organized Bible Class Conference to be held in Hot Springs, Ark., January 16-18, 1923. The rates are made on the identification plan instead of the certificate plan. Identification cards will be in the hands of each State Sunday School Secretary, also at the Organized Class Department of the Sunday School Board. This insures the rate regardless of the number attending, but makes it necessary that every person have an identification card when purchasing the ticket. Be certain to get your card in time."

The First Baptist Church Houston, Texas, raised in a cash offering on December 3, \$61,278.00. The amount called for was \$50,000.00. This offering paid for the new Basement-Auditorium which seats 2,000. The main Auditorium will probably be built soon with a seating capacity of 2500, costing \$150,000.00. The Sunday school building has just been completed at a cost of \$217,000.00. This offering in its nature is probably unprecedented. There was no gift larger than \$1,000.00. Probably more than 2500 individual gifts were made. Unity and co-operation of the membership which exceeds 3400 is beautiful, even miraculous. The follow-up campaign proposes to swell the amount to \$75,000.00. Dr. James B. Leavell has just rounded out five years in this pastorate during which time more than 3,000 have joined the church, a net gain of over 2,000.

Contributions

CHRISTIAN WORKERS' CONFERENCE AT THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS, LA.

By G. H. CRUTCHER

Many workers in Tennessee will want to spend a month in a milder climate during the winter; why not make it January and attend the Christian Workers' Conference at the Baptist Bible Institute? During the week beginning January 7, there will be a special Laymen's Conference dealing with the church problems which laymen must solve. Beginning January 14, there will be a special school for W. M. U. workers and our third annual Song Leaders' Conference, the latter will continue for two weeks. Choir leaders, Gospel singers, pianists or organists, etc., will be interested in that special school. A strong faculty has been secured. Beginning January 21, there will be a Sunday-school training school, for which a strong faculty has been secured, and a helpful week is assured. Beginning January 28, there will be a special B.Y.P.U. training school. These schools have been exceedingly helpful for the past several years running throughout the entire four weeks. Professors in the Baptist Bible Institute and others will deliver lectures and inspirational addresses appropriate to the occasion.

Our faculty would be delighted to have a number of friends to come down from Tennessee. We seldom have frost here. Flowers bloom beautifully in our yards during January.

QUESTION ASKED.

By T. W. CALLAWAY

A serious question has been raised in our mind by the following paragraph in the editorials of the *Home and Foreign Fields*, November issue:

"A court decision of great moment is that recently handed down by Judge James H. Wilkerson, granting to the United States Government an injunction against striking railway crafts. It looks as if the outcome will be the breaking of the strike-power among railroad union men—a consummation devoutly to be sought if the country is to enjoy commercial stability."

The question is this: To what extent shall our Baptist churches, denominational papers, and leaders, declare themselves for or against union labor, and the "breaking of the strike power among railroad union men?"

This is not a criticism of our worthy missionary journal editor, as he has a perfect right to his personal opinions, which is accorded every Baptist; but shall it be the policy of our great denomination to take either side of this complex question? Is it not a far better policy to try and show both the employer and employe that the Golden Rule should be practiced in their industrial relationship, and that the church stands for fairness and earnest cooperation between the masses and the classes?

Of course, if the union of labor is a positive sin, then we, as Baptists and Christians

should stand against it with all our might. However, the same would have to apply to the consolidation of wealth, for certainly the ruin of nations in the past can be traced to the discrimination against the masses, oppression, love of material gain, the exploitation of the privileges of the multitude by the strong hand of the few and for the enrichment of the privileged classes.

To some of us who are pastors of churches among the designated "working people," it is hard to keep the churches close to the working masses and that needed sympathetic touch with our denominational work. They are already prone to feel that they are a community class off to themselves, and are not called on for general denominational activities except for the raising of funds. A large per cent of these are "union men." For instance, take the church of which I am pastor, with nearly a thousand members; at least ninety per cent of the members are of the industrial class. About half of the deacons are members of the labor union, some were out on the recent railroad strike; all are tithers and contributors to the 75 Million Campaign fund, and are loyal, cooperating Baptists. These Christian men feel that their labor unions have been the means of giving them a living wage in the past—that if the "strike-power" is broken there is no need of a union. They are very sensitive of their legal and moral rights along this line.

Hence, if there is no moral question involved, is it not far better for our denomination to accord both union and non-union labor the sincerity of their opinions, take neither side as a church or denomination, and use our best efforts in bringing the capitalist and his employe to the practice of the Golden Rule in the settlement of their industrial troubles. Chattanooga.

DENOMINATIONAL SECURITY.

By L. R. SCARBOROUGH

The leadership of Southern Baptists need to face the tremendously important matter of making secure the interests of our causes and institutions. Two states, Virginia and Kentucky, are demonstrating in a fine way their ability to make secure the interests of the Kingdom by their budget system. It is reported that around 75 per cent of their churches have the 75 Million causes in their budgets and are giving systematically and regularly. This is a great achievement and it should greatly encourage all the other states to do the same.

In practically all of our larger churches and many of our smaller churches in all the states, pastors' salaries and local expenses are on the budget plan and are certain and secure. The same churches ought to and can make the denominational and outside interests as certain and secure as they do the local budget. Every church and pastor should not be satisfied to make the local expense safe and secure, regular and systematic, and let the great Kingdom interests go haphazard. If as much attention and organization were given to the 75 Million interests as is given to bringing the local expense account up we would be much further up on our 75 Million objective than we are. I press this

matter upon the consciences of the brotherhood. Between the fall and spring roundups I urge the leadership of the South to seek to make secure the Campaign interests. Our boards and institutions should receive their money as regularly and as certainly as do the pastors receive their salaries.

Another Thing

There is no more reason why we should furnish our Sunday schools with literature from the funds of the churches than that we should furnish the state papers to other members of the churches. We have put Sunday-school literature in our church budgets; let's hasten to put our state papers in the church budgets and see that one goes to every church member. If we had our state papers going to every Baptist family in the South and had our denominational causes as secure as our local church expenses, we would make advances by leaps and bounds.

HERE IS MY PROGRAM FOR SOUTHERN BAPTISTS

1. Every Baptist a tither and more, based on Scriptural stewardship.
2. Every Baptist church on the budget plan with sweeping occasional campaigns of information and inspiration.
3. A Baptist paper in every Baptist home.
4. Every Baptist a soul-winner.

Let's make all of Christ's causes secure in all of our churches. This will please and glorify Him.

LOVE.

By J. F. HAILEY

Every discussion I ever saw or heard on this subject proceeded on the basis that love is a sentiment, an emotion, a feeling. The trouble arises from confusing the love commanded with what we habitually call love. They are as different as day from night.

1. Ordinary love is selfish. It claims everything for itself. Bible love is unselfish. It desires that others shall have their just rights.

2. Ordinary love is exclusive. When a man falls in love with a woman, for instance, he excludes all others. Bible love is inclusive, and excludes nobody.

3. Ordinary love originates in and is drawn out by admiration. Acting on this, a man might fall in love with a dozen women every day. He must exercise his judgment and bring his will into play to restrain his admiration or turn his attention away from the object he admires.

4. We are told to love our enemies, but we do not see anything to be admired, hence love will not be thus developed. How shall we bring ourselves to love them? Shall we put our wills back of the effort and force it? Let one try it. No man who thinks will believe for a moment such a thing can be done. We cannot dictate to our feelings. They must have a cause inhering in the contemplation of some fact or principle.

6. We are told to love our neighbor as ourselves. First, how do you love yourself? You can't tell how you love your neighbor till you decide that. You cannot feel toward yourself. Hence, the command is not to feel toward your neighbor, though this element will

be found to be involved, but as a result of something going before. What shall we do? Find how you love yourself. Try to feel toward yourself and you will discover the absurdity of supposing Bible love to be a mere feeling. You can't feel toward yourself.

We are told that we may have all culture, all knowledge, a sacrificing spirit that goes to the limit, a spirit of martyrdom that gives one's body to be burned—mark that it does not say "submit" to suffer martyrdom, but *gives* the body to be burned, and that it will all profit nothing.

I John 4: 7 explains all this: "He that loves has been born of God." Jesus said that this is the one requisite. Bible love cannot grow out of an ungenerate nature. Feeling is always an effect resulting from a precedent cause. Bible love is a principle at bottom. Principles do not fail; feelings do.

Now to unravel the two commands above. First, loving one's enemies. This demands that we exercise toward them the principle of right, which involves Bible love. This cannot be honestly carried very far without proper feeling; and this is where feeling finds play.

Second, loving one's neighbor. Selfishness may tempt us to claim a little extra for self. The text says love the neighbor as we love self. How do you love self? This must first be determined or we can never tell how to love our neighbor. We claim our rights. The text demands as much for the neighbor. A Christian will grant it. Here, also, appropriate feeling will result from doing what we believe is right, and following the Book, we are are not likely to go far wrong.

This explanation shows why culture, knowledge, self-sacrifice, even a martyr spirit, without love, profits nothing. Also, why love endures when all else fails. Why it is long-suffering, forbearing, kind, humble, considerate, enduring. Why is it greater than either hope or faith? It shows, too, the fatal mistake resulting from running on mere feeling without the one requisite, a renewed nature. Feeling can be stirred by many devices. Where both preacher and sinner are ignorant of the one thing indispensable, a sinner may be led to his own destruction by depending on his emotions.

Let it not be supposed that I discount emotion in religion. Far from it. A religion without emotion is no religion at all, but there may be religion full of feeling but as far from Christianity as the poles.

My contention and caution is, that there must be proper teaching and proper understanding of the thing that brings feeling, or there is a complete failure in one's grasp of the thing we call love, without which nothing is of any worth. Read I Cor. 13th chapter.

ANNOUNCEMENT.

BY J. F. LOVE, Corresponding Secretary

At the Annual Meeting of the Foreign Mission Board in October, Rev. J. Marcus Kester, pastor of the First Baptist church, Shelby, N. C., was invited by the Board to join the home forces in taking care of the great enterprise with which the Board is charged. It gives me great pleasure to announce that Brother Kester has accepted the call of the

Board and will take up his new duties the first of January, 1923.

Rev. J. Marcus Kester was born in 1887. He is a graduate of Mars Hill College, Wake Forest College and Newton Theological Seminary. While a student in Newton, he took some special work in Harvard University, and upon his graduation from Newton in 1915 was given a Fellowship from Newton to study abroad for one year. The fall of 1915 was spent in Glasgow, Scotland, in taking special work under Prof. Milligan of the University of Glasgow, Prof. James Denny, Prof. Moffatt, and Prof. Simpson and others in the United Free Church College. The winter term was spent in Oxford, Eng., taking special work under Prof. W. A. Sanday, Prof. W. B. Selbie and others.

During the period through which Brother Kester pursued his studies as above, he had experiences in evangelistic work as the Home Board District representative in North Carolina and Virginia, and as pastor of the Second Baptist Church of Newton Center while at Newton Theological Seminary. He has



REV. J. MARCUS KESTER.

since filled such pulpits as the Tabernacle church, Raleigh, N. C., (as supply) and as pastor for three years of the First Baptist church, Wilson, N. C., and for the past three years of the First church, Shelby, N. C., in which he has been eminently successful.

In 1915 he was married to Miss Elizabeth Lawson, and to them have been born four children, two boys and two girls.

It will thus be seen that Brother Kester, while yet a young man, has had fine educational advantages and practical experiences in Christian work which give him exceptional qualifications for the service to which he has been called. We commend him to the brotherhood and confidently anticipate that he will contribute much to the success of this constantly growing enterprise of Foreign Missions. He is highly commended to the Board and denomination by such men as Drs. Livingston, Johnson and T. W. O'Kelley. His duties will include the strengthening of the mission study work of the Foreign Mission Board, and a closer personal contact of a representative of the Board with volunteers for foreign mission work and candidates for foreign mission appointment. We are hoping that Brother Kester may be able to develop among the men of our churches a well organ-

ized, comprehensive, and practical mission study work comparable to that which is being conducted by the women. In this one line of duty there are great possibilities for the Kingdom of Christ. He will also serve pastors, churches, Sunday schools, etc., by selecting for them and recommending to them the best missionary libraries obtainable, and in other ways help to strengthen the Literature Department of the Board's work.

In 1916, by order of the Southern Baptist Convention, the Foreign Mission Board greatly reduced its home force. Since that time the work has grown to vast magnitude and the receipts of the Board has increased substantially. The Board has, however, with the increase of work and resources held its office force down to two secretaries, although the Convention later, without suggestion from the Board gave the Board permission to increase its office force. The work has not been light, but administrative expenses have been kept at the low level at which they were maintained before the 75 Million Campaign was started and far below the expenses of every equally large foreign mission board in the land. It is now found, however, that those features of our work with which Brother Kester will deal especially must have larger attention in order to meet efficiently the increasing demands which are made upon them in the ongoing of our work, and in the increasing call of Southern Baptists for a larger intelligence concerning this world-wide Christian enterprise. The Board has after much prayer and long searching found in Brother Kester the man whom we feel the Lord would have us associate with this work and commend to the denomination as a fellow-helper in the Kingdom of Christ.

It is appropriate that in this connection I should say that Miss Mary Hunter has since the retirement of Brother Frank Purser, carried the larger burden of the Literature and Educational Department of our work, and that she has done this with rare faithfulness. This Department of the work has been maintained at a high degree of usefulness by Miss Hunter to whom all who are the friends of Foreign Missions are indebted. She will welcome the new secretary and the relief from overburden which he will bring.

NOON PRAYER MEETING AT CONVENTION.

BY BEN COX

I am very much encouraged at the widespread interest being shown in the noon prayer meetings we hope to have daily during the recess periods of the Southern Baptist Convention, in Kansas City next May.

Saturday will be devoted to special prayer for the women's work, and short addresses will be given by Mrs. W. C. James and others.

Other speakers arranged for different days are Hon. W. J. Bryan, Dr. L. R. Scarborough, Dr. W. B. Bailey, and Joshua Levinger.

Education must begin even before birth, with the parents themselves; must constitute a rule of action during the entire life.—Plato.

Man becomes what he is, principally by education.—Plato.

Have You Adopted an Orphan to Whom You Will Play Santa Claus?

POINTERS ON THE BAPTIST WORLD ALLIANCE.

By FRANK E. BURKHALTER

Dr. Marinus James of Virginia, himself a native of Europe and familiar with ocean travel and European conditions, estimates that it will be possible for one of moderate means to attend the meeting of the Baptist World Alliance at Stockholm, Sweden, the last week in July, 1923, stay three weeks in Europe, do considerable sight seeing in the continent before or after attending the Alliance, and return to America for \$450 or less. Such a trip to Europe and return, allowing three weeks for sight seeing in addition to the week at the Alliance, can be made in considerably less than two months, even if a slow steamer is taken, Dr. James advises.

Dr. W. A. Cameron, pastor of the Bloor Street Baptist Church of Toronto, has been chosen to preach the official sermon at Stockholm, the message to be delivered in English, German and Russian.

The general topic of the Alliance will be "Baptists Facing the Future," with provision made for the large discussion of this topic as it relates to the various phases of Baptist work in all parts of the world.

The British delegation to the Alliance has chartered the S. S. Corsican on which the journey to and from Stockholm will be made. This vessel will be anchored in the Stockholm harbor during the sessions of the Alliance as a floating hotel for the convenience of those making the journey on it. After the Alliance adjourns the British delegates will spend nine days visiting four or five of the loveliest fjords of Norway on this same vessel, which has a capacity of 572 passengers.

Six flourishing Baptist churches and a thriving Baptist theological seminary are located in Stockholm, which has a population in excess of 400,000. The Baptist population of Sweden is in excess of 60,000.

GOING THE SECOND MILE.

By J. L. DANCE

Introduction: To go the second mile is to do more than is required. It was a law of old time that any citizen of the Roman Empire, or soldier, could compel anyone to go with him a mile. Jesus said not only fulfill the law and go with him a mile but go beyond the law and go with him two.

1. Therefore, to go to the second mile means to do more than is required. If one does only what is required he lives back in the law age, the stone age. Grace goes far beyond that.

2. It means to do more than is absolutely necessary. The bare necessities of life are neither much to give nor to have. Jesus

would that we should have more grace.

3. It means do more than is customary. Custom says you must do so much, grace says there is no place to stop so long as there is need.

4. It means to go out into the realm where there is no law: where you do not have to go; where no one expects you to go; where no one is expected to go; go out there into down-and-out homes and stay and live and die.

5. Describe the field out here. This is the land of giants; this is no-man's land; this is the land of heroes and monuments and heaven.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 5 TO DECEMBER 1.

	1922	1921
Alabama	26,308.11	34,632.33
Arkansas	125.00	736.50
Dist. Columbia ..	1,173.33	9,365.38
Florida	7,283.63	8,619.09
Georgia	42,983.42	50,508.70
Illinois	100.00	2,720.00
Kentucky	55,032.73	72,656.68
Maryland	15,860.00	15,610.00
Louisiana	6,270.08	7,026.79
Mississippi	30,237.31	38,298.05
Missouri	16,682.14	6,570.21
New Mexico	3,100.00	3,510.00
North Carolina ..	43,899.28	51,370.70
Oklahoma	4,988.53	1,760.49
South Carolina ..	35,225.00	37,284.38
Tennessee	12,974.50	32,764.75
Texas	216.25	382.53
Virginia	80,816.17	93,730.75
	\$383,275.48	\$467,547.34

THE TASK BEFORE EVOLUTIONISTS.

By J. J. TAYLOR, D. D., LL. D., JASPER, ALA.

In simple justice every man has the right to define his own terms and to explain the application of his own theories. In case of question his right becomes his duty both to himself and to those whose esteem he covets.

There are points that trouble not merely the modest brethren who confess themselves too ignorant to discuss the subject of Evolution intelligently, but also those who are reasonably endowed and have recognition from creditable institutions of learning. Some of these points are indicated under the following numerals.

1. Creation. The first verb in the Bible is "created": "God created the heavens and the earth." The original Hebrew term as here used, always records a divine act such making of a new primary idea in creating. In harmony with this notion the Epistle to Hebrews says: "By faith we understand that the worlds were framed by the Word of God, so that things that are seen were not made of things that do appear." By faith who believe understand, but where rational-

ism destroys faith there is no such understanding.

How do our evolutionists harmonize this Bible teaching with the doctrine that creation evolved out of something that went before?

2. Species. The Bible gives the law of reproduction for herb, tree, worm, reptile, bird, beast, every living thing in water, on land, in air—and it is to bring forth after its kind. The Bible further teaches that the kinds are different: "There is one kind of flesh of men, another of beasts, another of fishes, another of birds."

How do our evolutionists harmonize this Bible teaching with the doctrine that these kinds are essentially the same, and that the creeping thing brings forth the reptile, and the reptile brings forth the bird, and the bird brings forth the beast, and the beast brings forth the man?

3. Man. The Bible clearly indicates that there was something special in the creation of man. It is said that God breathed into his nostrils the breath of life, and man became a living soul. It is further said that man was created in the image of God. Luke says Adam was the son of God. In a thoughtful article on Darwin the late John Burroughs says: "He made the long road of evolution easy, and he placed upon permanent foundations the animal origin of man."

How do our evolutionists reconcile the Bible doctrine of the divine origin of man with the Darwinian doctrine?

4. The Fall. The Scriptures sanely interpreted teach that God made man upright, good and very good; that man by disobedience incurred God's disapproval, and was thrust out of Eden. Through the centuries the event has been mentioned as the Fall of Man. Paul is supposed to refer to it in the saying: "By one man sin entered into the world, and death by sin;" also in the words: "In Adam all die."

How do our evolutionists harmonize the Bible doctrine of the Fall with the Darwinian doctrine of a continual evolution into higher forms?

5. Depravity. The Bible teaches that all have sinned and come short of the glory of God and are by nature children of wrath, who are already condemned and are the subjects of divine anger every day.

How do our evolutionists harmonize the Bible doctrine of sin with the doctrine of evolving into higher things? Is God displeased because the evolution has been so slow? Does his displeasure extend also to the beasts and the birds, the reptiles and the worms?

6. Atonement. The Scriptures teach the doctrine of Vicarious Atonement. "This is my blood of the new covenant, which is shed for many for the remission of sins." "When we were yet without strength, Christ died for the ungodly." "While we were yet sinners, Christ died for us." "Ye were not redeemed with corruptible things, silver and

: Take a Silver Offering for The Orphans' Home :

Copies of the Play: "Somebody Else's Christmas" free, W. H. Preston, Sec., Knoxville, Tenn.

gold, but with the precious blood of Christ." In this matter the Bible teaching is clear; noting the difficulty involved one of our evolution brethren has opened said the doctrine must be revised.

Where does the Bible doctrine of the atonement find place in the evolution theory?

7. Repentance. God commands all men everywhere to repent. The teaching is clear, the duty imperative.

What place can repentance be made to hold in the evolution theory?

8. The Divinity of Jesus. The Bible calls Jesus the only begotten son of God, the one Mediator between God and man. It makes his divinity the source of his ability to save: "This man, because he continueth ever, hath an unchangeable priesthood, wherefore, he is able also to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them."

What use has the evolutionist for a divine Saviour?

9. The resurrection of the dead. Paul makes this essential to the Christian system: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then preaching is vain, and your faith is also vain."

What place do our evolutionists find in their system for the Bible doctrine of the resurrection of the dead?

10. Self-sacrifice. The Gentiles exercise dominion, and their great ones sit in places of authority; but Jesus teaches a new doctrine. "The Son of man came not to be ministered unto, but to minister." Paul says: "Ye that are strong ought to bear the infirmities of the weak." The doctrine of evolution flatly contradicts this gospel teaching; its ruling principle is the survival of the fittest, and by fittest it means the fittest to survive, the fittest to struggle up over the wasted forms of the weak and ascend to a higher place.

How do brethren who want us to sustain them in their positions harmonize these two antagonistic doctrines, the Bible doctrine of self-sacrifice and the evolution doctrine of self-aggrandizement?

These questions touch things that are fundamental in the Christian system. Our evolution brethren and their apologists must meet them in the spirit of love and candor, else they become disturbers in Zion. Plain Baptists, and for such the writer speaks, are very patient, very loyal to those who hold positions of leadership; but they are more loyal to the Saviour who loved them and redeemed them with his own precious blood. They will not forsake Him for the love of any man or set of men.—*Western Recorder*.

Brother Earl S. Rogers, secretary reports: "The M. F. Ham evangelistic party, of Anchorage, Ky., have just closed a very successful five weeks' campaign in Neosho, Missouri. The meeting was conducted in a large tabernacle which had been constructed

for the purpose and all the churches were united in the effort. A great spiritual blessing resulted. The party is now leading all the churches of Marlow, Oklahoma, in a union tabernacle campaign which is starting off with splendid spirit. The following is the schedule of Mr. Ham and his party: January—Macon, Georgia, February—Henrietta, Oklahoma, March—Fayetteville, North Carolina"

UNION'S WONDERFUL RECORD.

BY BEN COX

The many friends of Union University, are greatly rejoiced at the wonderful record made by this institution. After investigation, President Waters tells us:

"One out of 180 college graduates throughout the country, is listed in 'Who's Who in America.' In looking over the edition which has just come from the press, we find that a much larger per cent of the graduates of Union have achieved this distinction. By counting from the class in which the first name appears (there are few alive from former classes) and closing with the last class in which names appear (presumably those later have not been out of school long enough to reach their zenith) there are 15 names out of 200 graduates, or as can be seen nearly 15 times the average for the colleges of the country."

As one of the trustees of Union, and as a member of the Education Committee of our State Convention, I am greatly encouraged at this wonderful showing. Money put into Union University proves to be a wonderful investment.

SAMUEL.

BY E. W. WINFREY

I Samuel, 25: 1: "And Samuel died—and all Israel gathered themselves together, and lamented him, and they buried him in his house at Ramah."

His childhood and youth were spent at Shiloh—the center of religious instruction and influence. One may say that as a rule the men who have helpfully and inspiringly impressed and guided civilization have been early and profoundly shaped and molded by spiritual influences. Take your boy to the Sunday school and to the church, and keep him under the shadow of these institutions as long as you can, if he is to be a man wholly worth while—a man who shall "make his mark" in the world—a broad, high mark. It is well to suppose that Samuel learned at Shiloh the vitality and worth of prayer and of holy meditation and of devout aspirations—the worth of all religious exercises. And even at Shiloh, messages from Jehovah came to Samuel. The people became persuaded that Samuel—early—in life—was a prophet of the Lord.

His young manhood and middle life—even unto old age—were devoted to judging. He

had a regular circuit of courts, Bethel, Gilgal, and Mizpah—in all of which places he judged Israel, 7:16. As a judge he was absolutely incorruptible. Late in life, and when he had been set aside as a judge, he could bravely challenge the people to testify as to what manner of bribe or reward he had ever received, and the people bore testimony that his administration of the office had been on that high plane of honor in which nothing of the mercenary could be charged against him. It is indeed grand to have so conducted yourself as to be able to close the record with such testimony.

In his old age he made his sons, Joel and Abijah, judges. These appointments, were they a mistake? If our president appoints, or nominates, unworthy men for office, his decision is not confirmed or if confirmed—he and the Senate suffer reproach. The sons of Samuel were unworthy men, and their appointment so inflamed the elders that they protested, and carried their protest so far as to demand a king.

This demand greatly depressed Samuel, and he vigorously protested, with prayer to God. Perhaps he felt that he was personally cast aside and his long administration was condemned in the public mind. And he knew that Jehovah, as the King was discredited.

But Jehovah instructed Samuel to do as the people demanded—to give them a king. He selected and anointed Saul, who was welcomed by the people and endorsed by Jehovah.

Saul began well and for a time he wrought well and successfully. But, he went wrong—badly wrong. He developed such sordid selfishness, such narrowmindedness, such ambition, and such disobedience that God withdrew himself from him. Samuel, though he grieved for Saul, came to denounce him, and anointed David to be his successor. With joy and hopefulness—with a confidence born of faith—he sent David forth to take the crown.

Samuel was a man of prayer. This fact should be emphasized. For, always a man of prayer is a man of power. He may be long in coming to his dominion, or the time may be short; but in God's own time, the man who cultivates and persists in prayer takes hold of the arm of Jehovah's power and becomes a man of great influence and of power.

Sunday December 3, was the third anniversary of Dr. Jno. W. Inzer's pastorate at First Church, Chattanooga. On the occasion the Board of Deacons announced: "While we do not glory in it, we are proud of the things done under our beloved Inzer. We have paid off an old debt of the Church, approximately \$8000.00. We have bought a long needed home for our pastor, and our rally to the great Mission, or 75 Million Fund, has been a source of satisfaction to us all. We are now spending \$30,000.00 to increase our Sunday school facilities. But the best of all the spiritual work of the Church has always had first place in the hearts of all."

: Tennessee BYPU. Orphanage Week, December 10th to 17th :

Christian Education

Harry Clark, Secretary, Nashville

"To a man who believes in the Christian religion the Christian college is not a duplication of what the state is doing, but an essential addition. It covers the whole personality of man, instead of limiting itself to a part of his faculties."

—President J. A. Marquis.

THE NEED FOR ACCREDITING.

Last year there was a discussion in some of our Baptist papers about the matter of "accrediting"; and many things were said about the Southern Association of Colleges and Secondary Schools because it was requiring some of our colleges and schools to meet its standards if they wanted to have the advantages of being accredited. Your secretary feels that we should set ourselves to improving our schools and colleges to where more of them could meet the standards of that Association. Admittedly the lists issued by that Association contain the schools and colleges that have improved their equipment and faculty. We were delighted to see such a large number of Baptist institutions added to the list at the last meeting. We need to get other schools and colleges accredited. Here on my desk is a letter from one of our Baptist secondary schools lamenting that students are leaving it and going to a nearby public high school that is accredited. It would not take much money to make this (our mission school) an accredited school; but if the school is not improved, it will not be able to hold its students. There is only one solution: *Baptists must move up or move out!* We must make our schools and colleges the equal of any in the land! Some mothers resent any one criticizing their children. "Because that child is mine, it is perfect. That woman who criticized my child is wrong!" In the same way, some Baptists think that because a school or college is Baptist, it needs no improvement. When the institution is criticized, they want to criticize the accrediting agency that does it. The proper course is to make our schools and colleges meet every requirement of the accrediting agencies. Now, brethren, that requires money. We need large endowments for every one of our colleges! Some day we shall have them.

AN INSPIRING EXAMPLE.

Young men of the B.Y.P.U., it is inspiring as one travels around this state to see how the Baptist Young People's Union is waking the young manhood of this state to broader visions of stewardship of both life and property. Walter Lewis was led through the B.Y.P.U. of the First Baptist Church at Knoxville to begin tithing and after careful consideration of many needy fields decided to place all of his tithes into one cause; that of establishing a laboratory at Cosby Academy at Cosby, near Newport, in Cocke Coun-

ty. He has given in all \$260, and in spite of Mr. Lewis's modesty, Principal R. L. Marshall has named this laboratory "The Lewis Laboratory." I had the privilege of visiting Cosby the last of November and of inspecting this new laboratory which has been admirably selected by an unusually able teacher who has turned her back on public school positions which would pay her twice the salary that Cosby can give. Miss Mary Blitch, a University of Chicago woman, is a consecrated and self-sacrificing servant of our mountain schools, whom all Baptists should honor.

Mr. Walter Lewis is personally known to me, because I had the privilege of having him as a student when I taught at the University, and I wish to pay a tribute to him as one of the finest spirits it has been my privilege to know. May his example inspire other young men to tithe and to select with equal judicial care the object which they will establish. Every one of our mountain



WALTER LEWIS,
Kingston, Tenn.

schools needs a laboratory, and the secretary would like to correspond with any young tither who would like to place his or her gifts in some needy field. Other objects which might appeal to donors and which are in the reach of the average young tither are: a special magazine fund for any one of our colleges or schools, and we would ask the privilege of naming that for the class or individual who gave the funds; (2) a loan fund for one college student each year; (3) a college departmental library in the field that especially appeals to the donor; (4) equipment of one dormitory room and we would ask the privilege of putting the donor's name above the door. (5) a loan library of textbooks, where college students could rent textbooks and pay a small annual rental enough to replace worn out books and keep the fund permanent; (6) silverware for the dining room or for one table. May God stir the hearts of some young people to start this year tithing for some one definite cause to which they can dedicate their gifts for 1923 and which they can love with a personal interest. May 1923 see many more noble young men like Mr. Walter Lewis of Kingston, Tenn.

Adoniram Judson, the great missionary, after more than a third of a century in Burma, said, "If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

DOCTRINAL PRACTICAL AND QUERY DEPARTMENT

A QUESTION OF DISCIPLINE.

L. A. L., asks, "When a member of a Baptist church gets drunk on bootleg whiskey in his home county and comes and makes acknowledgment to the church, should the church forgive him before he has answered to the civil authorities? Or, should the church ask him to answer to the courts, first; then, come to the church for forgiveness?"

Answer: While every Baptist church should show all due respect for civil authorities, there is no necessary connection between the church exercising discipline over its own members and the state punishing offenders against the state. So, it thus becomes a matter of discreet or prudent procedure, so far as the church and its members are concerned. The case, as stated, leaves but one course open to the church. The offending member must be dealt with. But "justice should always be tempered with mercy." If the action of the church would be to the detriment of the member so offending; if discipline on the part of the church would be to the civil disadvantage of the man, the church, might delay its action until the court had time to deal with the offender. But if the church believes the confession sincere and sufficient, it should forgive the offender, and help him to avoid falling into temptation. Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one, considering thine ownself, lest thou also be tempted.—O. L. H.

REWARD!

A reward of \$10.00 will be given to anyone member of a B.Y.P.U. in the State under the age of 21 who will write the best Essay of not over 200 words on Tithing. Also a reward of \$5.00 will be awarded to the second best. The only string to this offer is that the winners must pay the tenth through the church to which they belong, one-half of the tenth to current expenses and the other half to missions. The judges in this contest are J. T. Henderson, secretary of the Laymen's work of the Southern Baptist Convention and J. H. Anderson, chairman of Laymen's committee.

Mail all correspondence to H. D. Blanc, state chairman, Knoxville, Tennessee, before January 1, 1923.

REVIVAL AT SMITH FORK

By W. A. Barger

Smith Fork Baptist Church held her revival meeting in August, beginning on Saturday before the third Sunday. Rev. W. F. Jagers, of Murfreesboro, did the preaching twice a day, 11 o'clock a. m., and 7 o'clock p. m. Brother Jagers is our earnest and faithful pastor, a Christian gentleman, worthy of praise and a minister of more than ordinary gifts; his messages were forcible and scriptural, and the same old story so often told yet it was presented in such a way that it reached the hearts of his hearers in power and love that was convincing, and apparently the effects are still felt. Some of our most resisting sinner friends were stricken with terrible conviction, and were converted and made to rejoice. There were thirteen conversions during the meeting and some since the close of the services. Brother Jagers did more work in the homes of his membership and community than is customary with most pastors who serve churches in the country and tried to enforce the duty of continuous prayers on the minds and hearts of the people. The church was built up to a higher degree of spirituality, apparently than for several years past. Our church called Brother Jagers unanimously as pastor for the next year. We closed the protracted meeting with seventeen additions and a strong hope for more uniting soon. Brother Jagers is now engaged in preaching a series of sermons for the Central Baptist Church in Indianapolis, Indiana.

KNOXVILLE JUNIOR AND INTERMEDIATE B. Y. P. U.'S

By Hattie Potts.

The big Monthly Rally of the Knox County Junior and Intermediate B.Y. P.U.'S was held at the Lonsdale Church Sunday afternoon with the record breaking crowd of the year present and with thirty-eight unions represented.

The program was A-1 demonstration by the Intermediates of Lonsdale. It was very interesting and especially so since this is A-1 Quarter. None of us felt entirely at home during the presentation for everything was just like it ought to be and everyone present, on time, etc. What a wonderful lesson for us all!

The reports showed fifteen A-1 unions and many unions did not get their report in. We put on a big drive to have twenty-five A-1 by our next meeting.

Our next meeting will be at Bell Ave. and every Junior and Intermediate will bring a book to be sent to one of our schools. The program will be a "Christmas Playlet."

Attendance Banner to Bearden Intermediates and Juniors and Efficiency Banners to Euclid Ave. Intermediates and Calvary Juniors.

Number present 503.

B. Y. P. U. ORGANIZED AT CHARLESTON

By Louise McKnight.

On the night of Sunday, October 15, 1922, the young people of Rice-

ent and assisted in the organization. ville Church visited the Baptist Church at this place and rendered, for us their regular weekly B.Y.P.U. program, which was interesting and helpful; after which an organization of our young people was effected. The following officers were elected: J. E. Quisenberry, president; Charles Clementson, vice-president; Kathleen Hill, secretary; Robert Hambricht, treasurer.

Our pastor, Rev. T. R. Wagoner, and Rev. D. N. Livingston, one of the Field workers of the Board, were pres-

HIGHLAND PARK, CHATTA-NOOGA

Sunday, November 26, closed the tenth month of Dr. J. B. Phillips' pastorate at the Highland Park Baptist Church. He was very enthusiastic Saturday morning in speaking of the work that has been accomplished.

Before coming to this church, Dr. Phillips was engaged exclusively in evangelistic work, and he will still devote a part of his time to special revival meetings.

When he preached his initial sermon as pastor on the first Sunday in February, the new church home was only in the first stages of completion, work having been discontinued for about two years. Plans were at once launched to resume construction, and, in his words, he never found a more willing body of workers.

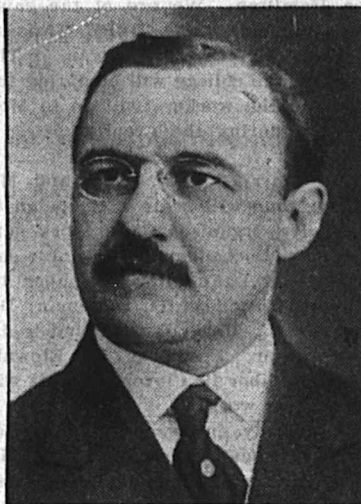
The women of the church formed into \$10, \$8, \$5, \$2.50 and \$1 per month clubs. They also planned other ways for raising extra money and for months served dinner each day. The men formed \$50, \$40, \$30, \$25, \$10 and \$5 per month clubs and began work in earnest. A remarkable thing regarding these clubs is that all amounts were paid in full, with the exception of a few dollars.

The beautiful new building, as has

Also Brother Livingston conducted in our Church during the next few days a lecture course for B.Y.P.U. workers. This course was taken by the following persons who had diplomas awarded to them: Louise Hill, Philip Quisenberry, Allie Palmer, Harriet McKnight, Kathleen Hill, Ruth Carr, and Louise McKnight.

Our people are manifesting quite an interest in this work and we hope to accomplish great things for the Master through these efforts.

been stated, was completed and the opening service held on Sunday afternoon, November 5, with the Rev. Dr.



DR. J. O. PHILLIPS.

W. S. Keese, former pastor, preaching the consecration sermon. The eight-room house on the lot adjoining the church was recently purchased from the Rev. Mr. Keese for a consideration of \$7,800. The sum of \$2,500 was spent in improvements, thus bringing the total cost of church property to \$113,000.

LA FOLLETTE BYPU'S "ADOPT" ORPHANS FOR CHRISTMAS.

The three BYPU's of the LaFollette Church have asked for the names of three orphans to be Santa Claus to at Christmas time. These names will be sent with pictures of each at an early date.

You can bring Christmas to an orphan this year. December 10-17 is Tennessee's BYPU Orphanage week. Write to your State Secretary for the name and picture of "one of these little ones."

The revival campaign which began in the church on November 6, with Dr. William Russell Owen, of Macon, Ga., doing the preaching, resulted in many additions. Eighty-two new members were received during the meeting, previous to which 170 had become members, making a total of 252 new members received since February 1. At 7:15 o'clock Sunday night twenty men and boys will be baptized by Pastor Phillips.

Another feature of the work of this church was the meeting a few days ago at which the women formed ten circles, covering the entire park. The purpose of these circles is to serve along lines of missionary activity and thus help build up the congregation in every way possible. G. F. Browning, superintendent of the Sunday school, and John V. Tarver, associate superintendent, with an efficient band of officers and teachers, are laying plans for a live, up-to-date Sunday school, which is to be organized according to the latest methods and plans of Sunday school work. Miss Louise Herndon, of Americus, Ga., was recently called as city missionary and is doing a fine work. A scout troop has been formed by the boys of the church. Plans are on foot to organize the girls for active work.—Chattanooga News.



SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

COMPARATIVE ATTENDANCE DECEMBER 10

Knoxville, Bell Ave.	908
Chattanooga, First	698
Knoxville, Fifth Ave.	678
Knoxville, First	665
Memphis, First	639
Knoxville, Broadway	520
Maryville, First	504
Memphis, Bellevue	501
Memphis, Central	485
Chattanooga, Tabernacle	435
Nashville, Eastland	425
Nashville, Immanuel	432
Etowah, First	408
Chattanooga, Avondale	404
Jackson, West	403
Nashville, Third	393
Nashville, Edgefield	391
Knoxville, Lonsdale	391
Chattanooga, Highland Park	378
Chattanooga, East	359
Rossville	358
Harriman, Trenton St.	333
Martin, First	315
Humboldt, First	315
Chattanooga, Central	311
Knoxville, South	309
Nashville, Grace	301

B.Y.P.U. Study Course Awards

Assoc- iations	Diplo- mas	Other Awards	Total for month
Beulah	18	5	13
Big Hatchie	1	...	1
Chilhowie	14	11	25
Cumberland	5	5	10
Duck River	10	...	10
Holston	16	...	16
Knox Co.	22	5	27
Ocoee	19	1	20
Shelby Co.	151	103	254
Total B. Y. P. U.			386

Sunday School Normal Awards

Beulah	3	3
Big Hatchie	9	9
Central	3	3
Chilhowie	7	7
Cumberland	13	13
Duck River	1	1
Eastenalle	1	1
Holston	25	33
Knox Co.	13	69
Nashville	14	14
Ocoee	3	3
Shelby Co.	9	43
Union	1	3
Total S. S. Awards		257
Total of all Awards for month		643

Do not forget the Southwide Organized Class Conference at Hot Springs, January 16, 17 and 18. Get ready now to make that trip. Pullman will run from Nashville for the Middle Tennessee party. Send us your name for reservation.

The State-wide Superintendents' Conference, Chattanooga, February 11 to 13. Five hundred superintendents and officers at this conference.

This week we have had schools on at Clarksville with Dr. A. T. Robertson, Dr. R. E. Guy and Mr. C. S. Leavell. Miss Acree also helped, being at her

home, Lexington, Mr. Livingstone and Mr. Milton, together with Mrs. C. L. Canaday, of Martin. They also report a fine school. The B.Y.P.U. School at Chattanooga will be reported by the local workers to the B.Y.P.U. Notes. Mr. Preston writes that they are having good attendance.

The Training School begins at Morristown, Sunday, December 10, with Dr. Beauchamp, Dallas, Texas; W. D. Hudgins, Mr. Preston and Miss Clarice Hamilton. We are at the same time carrying on a BYPU Training School at Carson-Newman. The work at the college will be during the day and the workers will go to Morristown during the evening.

Mr. Harry L. Strickland and Mr. Livingstone will begin a campaign of Intensive Organized Class Work next Tuesday, December 12. The first day will be at LaFollette; December 13, Clinton; December 14, Harriman; December 15, Maryville; December 16, Sweetwater; December 17, Etowah, and December 18, Cleveland. This will be a great work.

Everybody in reach of either of these places should attend. Mr. Strickland made the principal address on the Sunday school and BYPU program at the State Convention and captured the people. He will be heard with great interest on this campaign. Come and bring your friends to these full days of INTENSIVE TRAINING.

One hundred Standard Sunday schools for first quarter next year. Who will be the first one to qualify for the new year?

Central Church, Martin, has qualified as a Standard Sunday school and we are expecting great things of them for the new year.

There ought to be, at least, ten Standard schools in each of our four larger cities. Why cannot one of these cities challenge the other three to see which city will reach this high aim first?

There are a half hundred county town churches that ought to qualify as a Standard school at once. Any of them can meet the requirements if they will use the Six-Point Record and push it.

We are getting hearty response from the Orphanage Program, December 31. It is hoped that we may raise enough on that day to finish this building. The program will be worth the having as an educational agency.

The New Year will soon be on us and we should have our plans already laid for an enlarged program for the New Year. We offer some few things that will help wonderfully to make the schools what they ought to be.

First, a religious census. Nothing will make a school like taking a census and finding out definitely who ought to be in it. This should be so planned that when the returns come in the names will be graded and

copies given to every teacher and class of its possibilities and a well planned follow-up visitation until every one is won for the class and school.

Second, if the school is not already graded, grade it at once. Nothing makes possible teaching like having the school graded with teachers to fit and using the graded lessons. Nothing makes perfect organization possible like grading on the age basis. Nothing makes definite responsibility like assigning to each teacher a certain age.

Third, installation of the Six-Point Record System. If you are not using this system of records, order samples at once and see what you have missed. This system if well used will correct most of the troubles in the school.

Fourth, a good teachers' meeting. Get your teachers together and organize a real teachers' meeting. Launch it upon the assignment basis and keep it filled with interest.

Fifth, a well attended and well planned council meeting. Nothing will do for a school what a regular council meeting, where reports are made and recommendations considered. Have something doing and the workers will attend with enthusiasm.

Sixth, make a house-to-house visitation each month for new pupils and for absentees. This will build any school that will follow it up.

Seventh, have a regular time each year for a Training School and then follow this annual meeting with classes going all the year. Keep your teachers and officers up with the times.

Eighth, order a set of tracts on various problems on the Sunday school and put them in the hands of your officers and teachers as well as the student body. We have on hand tracts on every phase of Sunday school work and they cost you absolutely nothing. One school ordered not many days ago more than 500 tracts for the workers.

Ninth, organize your classes and register them with the Sunday School Department. This will divide responsibility and get into active service hundreds of our men and women who never did anything in the Sunday school before. It will also give the names of these officers and teachers to us so we may send them helpful literature from time to time that will interest them.

Tenth, vary your programs before the school. Use your people. Let different departments have the program and give them two or three weeks to prepare. Use classes the same way. Keep the people guessing what will happen next. Then hold every one to regular preaching service. Do not let any one go. The combined service will help this along.

BYPU NOTES

THE KNOXVILLE CITY-WIDE JUNIOR AND INTERMEDIATE TRAINING SCHOOL CHRISTMAS WEEK

One of the largest training schools of the State this year will be the one put on by the Knox County Junior and

Intermediate B.Y.P.U. Federation, December 26-30. A faculty of visiting and local talent has been secured and B.Y.P.U. enthusiasm is running high.

THE SILVER OFFERING

The silver offering for the orphans which we will make after the program December 17, will go to our Orphanage at Franklin, Tennessee, to provide necessities for our Baptist children in our home at that place. All offerings should be sent promptly to the Superintendent, Dr. W. J. Stewart, Franklin, Tenn. It is hoped that the pastor will make the appeal for this offering at the conclusion of the playlet, "Somebody Else's Christmas."

THE CHRISTMAS PROGRAM

Grateful acknowledgment is made to those who helped in the preparation of the Christmas Orphanage Program and to those volunteer workers in Nashville and elsewhere who have assisted in distributing our Orphanage Week literature.

If you cannot put the Christmas program the night of December 17 choose December 24 or some week-night. Don't fail to put it on.

OUR CHRISTMAS GUEST

An orphan child to play Santa to at Christmas time, and the coming year and then to write letters to during the coming year—what a happy privilege! A large number of our B.Y.P.U.'s are putting on the playlet December 17 and sending a box to their orphan December 18.

JANUARY 7—DIPLOMA DAY LOOK UP YOUR AWARDS AND GET THEM READY TO DISPLAY THAT DAY

DO YOU LIKE TO RECEIVE YOUR CHRISTMAS PRESENT LATE?

Remember to send the box to your orphan and the Silver Offering in time! Send both to Dr. W. J. Stewart, Franklin, Tenn., on Monday, December 18.

A VERY ENCOURAGING LETTER

The B.Y.P.U. of Hannah Gap church, Duck River Association, of which I am a member has forty members enrolled. The Union has been doing some splendid work during this quarter and will be one among the A-1 Unions reported in January.

Six of our members are Seniors in Morgan School, four of whom have been wide-awake Captains over the four groups, Truett, Love, Judson and the Preston Group.

We are going to adopt one of the orphans for Christmas. Please send the name and picture of one of the orphans, also quarterly report blanks.

A Union has been organized at Petersburg, William Carey Association. Mr. Lonnie Wagster is president and Miss Bessie D. Morton is secretary.

Minta Lambert.

ANOTHER B.Y.P.U. RALLY

On Sunday evening, November 19, Concord B.Y.P.U. had as their guests Brown Spring and Fairview B.Y.P.U.'s. At about five o'clock the cars began to

arrive and kept coming until most all the three Unions were there.

After a social hour, light refreshments were served to about one hundred and twenty.

A program was then given by the Concord Union which was enjoyed very much, especially, "Why We Know What We Know," given by the youngest members.

Short talks by representatives from each Union were made. The Brown Spring male quartette sang.

A talk by Mr. Hull of Brown Spring was much appreciated.

Then Rev. C. L. Morgan, who is pastor of all three churches, held the close attention of the large crowd for about thirty minutes, with one of his splendid addresses.

All felt that it was good to meet together, having one common interest—that was and is, to teach and train the young, so they may be more useful in the Lord's work.

200 A-1 UNIONS BY JANUARY 1, 1923

We are gratified with the response from the Orphanage Week appeal. It should be a great Christmas for us all.

THE MCKENZIE B.Y.P.U.

Mr. R. A. Simmons writes from McKenzle. "Our B.Y.P.U. has about forty members, and we have a program every Sunday night. We went out to a lake near this place last Friday night on a 'possum hunt' but didn't find any. Everyone had a big time, however, and ready for another social time soon. We are planning to build up a larger membership during the next few weeks."

THE CHATTANOOGA JUNIOR AND INTERMEDIATE TRAINING SCHOOL PROGRAM

The program for the Chattanooga School, December 3-8, calls for five classes. "The Junior Manual," taught by Miss Hattie Potts, City Junior and Intermediate leader of Knoxville. "Studying for Service" was led by Miss Katie Harrison, of Ridgedale. Miss Leola McDonald, of Chattanooga, taught "Training in Christian Service." Dr. T. W. Calhoun, pastor of the Tabernacle Baptist church, is the leader of the class in "Pilgrim's Progress," while the "Intermediate Manual" was taught by your State Secretary.

The Training School Work began at five o'clock in the afternoon and continued until 7:15 in the evening. Lunch was served between classes.

Have you chosen a name for your B.Y.P.U. yet? Since you are backing V. P., your pastor, why not name it for him? Do this before you send in your A-1 Report on January 1, and write on the report the name chosen for your Union.

Do you know of a B.Y.P.U. that has been organized within the past six months? If so, please send the name of it and the address of its president and secretary to the B.Y.P.U. Department at Tullahoma.

THE HALL-MOODY SPIRIT

It was our recent pleasure to be in a Training School in connection with

Hall-Moody College. It is a joy to mingle with the students and faculty in this splendid institution for the building of character. The Hall-Moody spirit is much in evidence. President J. T. Warren and his associates are doing a great work.

There will be around 500 awards from the Memphis Junior and Intermediate School. There were at least 725 present the last night of the school, 688 of these taking the regular class work.

A BIBLE READERS CONTEST

Mrs. Carroll White, of Memphis, who is in charge of the A-1 Campaign for Daily Bible Readers, has inaugurated a Bible Reading Contest in every Senior Union in that city. Each of the groups chooses a car and they all start from New York in a race. If a person reads his Bible daily during the week, it counts for 10 miles, for his group. If he reads it all at one time, it's a puncture and only counts for 7 miles. If he fails to read, it's a Blowout and his group loses 5 miles. Other features are added. When the group reaches New York, they take a steamer for London and so the contest may be carried on for several months. By this contest several of the Unions have been 100 per cent for several Sundays. (Try this in your Union.)

A NEW UNION AT BARTLETT

Mr. Clifford Davis, secretary to the Mayor of Memphis, in charge of the organization of Senior Unions in that city, recently organized a Union at Bartlett. We hope to be able to spend a day or two with this Union in January.

The Knoxville Junior and Intermediate Training School will be held December 26-30.

HAVE YOU "ADOPTED" YOUR ORPHAN YET?

Our BYPU's are planning in this way to have someone to play Santa Claus to at Christmas time.

SUGGESTED GIFTS FOR YOUR ORPHAN'S CHRISTMAS

- 1 Books that have helped you
- 2 Magazines and pictures
- 3 Toilet articles.
- 4 A cup—a saucer—a plate
- 5 A knife—a fork—a spoon
- 6 Napkins and handkerchiefs
- 7 Playground supplies

Bring these to the BYPU Sunday night, the 17th.

Write at once to your State Secretary, 205 Caswell St, Knoxville, for the name of an orphan to play Santa Claus to.

The Calvary Church, Memphis, is going to give the Orphanage a "White Shower" for Christmas—consisting of pillow slips, sheets, and all kinds of linens. This would also be a splendid thing for some other churches to do.

One BYPU already has over \$18 for the Silver offering on December 17. One young lady asked to support an orphan for a year.

The BYPU Secretaries of the South will meet in Nashville, December 18 to 20.

ANOTHER DEMONSTRATION PROGRAM

The Senior BYPU of Judson Memorial Church, of Nashville, gave a demonstration program at the Bakers Grove Church, Sunday night, November 26.

After the program was given, talks were made on the Standard of Excellence. Miss Kathleen Penyal explained the requirements necessary to become an A-1 Union. Miss Vivian Baker talked on some of the advantages of an A-1 Union. We also had with us Mr. Shea, from China, who talked on "Our Duty as a Christian."

We enjoyed being with the Bakers Grove BYPU very much, and hope we will have the opportunity of visiting them again.

THE JUDSON UNION A-1

Hurrah! for Judson. We were the first Union in the city of Nashville to attain the Standard of Excellence. We finished up with the Study Course. Bunyan's "Pilgrim's Progress" taught by Mr. C. B. Baker. Twenty-three took the course and passed a satisfactory examination. This puts us above the A-1 Requirements.

THE FALL BRANCH REVIVAL

By A. F. Morgan, Pastor

We have just closed one of the greatest revival meetings that this place has seen in a number of years.

The meeting began the 12th of November and closed on Thanksgiving morning. We had 55 conversions and a number of renewals. We have had, so far, 18 additions. On Thanksgiving evening, the pastor baptized 17 and we have a number approved for baptism and there are many more yet to come in.

Brother Ernest Cox, of Telford, a former student of Carson-Newman College, did the preaching and we cannot say too much about his work. Brother Cox is only a young man of 25 years and only in the ministry two years, but we have never heard such helpful sermons from any man. Brother Cox is a Baptist and he has the courage to speak his convictions, to uphold right and to condemn wrong. He is not fishing for members, uses no clap-trap methods, but with zeal and with all the strength there is in him he goes about the Master's business.

It has been said by some that Fall Branch was a hard place, and it would be impossible to have a revival meeting, but Brother Cox came, depending on the Lord and we all know now that the Lord is abundantly able to save. We had many mountain peaks during the meeting, but especially one we want to mention. One evening, a traveling salesman came in with one of our local merchants and took a front seat. Brother Cox preached on love, or the Lord preached through him. The salesman sat with his eyes fastened on the speaker, as he for more than 45 minutes pictured God's love for lost man. When the invitation was given, he came forward and told Brother Cox that he was much affected by the sermon, and wanted to be remembered in

prayer. After prayer at the altar, he made the surrender and at the close of the meeting, got up and testified that he came in a lost sinner, but by the grace of God he was going away a saved man.

Brother Cox's wife was with us part of the time during the meeting and we owe much to her for the valuable service rendered. She is a lovable woman and won a place in the hearts of all the people.

Mrs. T. L. Cate, widow of the Rev. T. L. Cate, was also with us and did efficient work. She is a devout personal worker, has the interest of the Kingdom at heart and a passionate zeal for lost souls. We heartily recommend her as a personal worker and trust that more pastors will use her in their meetings.

Our church has been greatly strengthened by the meeting and we think that the cords will be lengthened enough to go to half-time preaching.

We want to say that the pastor or church that is able to secure the services of Brother Cox is indeed fortunate. He is one of the sanest, soundest and best young preachers in the state.

This was indeed a happy Thanksgiving for the pastor and his family. Just at the time of the morning service, the good people of the church and town gave us a big surprise pounding. We are beginning our third year here as pastor and feel that we are growing nearer and dearer to one another. Some of the best people in East Tennessee live at Fall Branch and we are expecting to do much more the coming year than we have in the past.

POLK COUNTY FIFTH SUNDAY MEETING

The fifth Sunday meeting of the Polk County Association met with Mt. Zion Baptist Church, Friday morning, October 27, 1922.

Introductory sermon was preached by Rev. J. E. Johnson. From Rom. 1: 14 at 11 a. m. Friday evening the subjects of church discipline and Sabbath Observance were ably discussed. Friday night at 7 o'clock, Rev. Austin preached an able sermon from Gal. 5: 7. "Ye did run well; who did hinder you that ye should not obey the truth!"

9 a. m. Saturday morning discussed the subject of tithing.

11 a. m. Sermon by E. D. Cole, subject: "Salvation and How Obtained."

1 p. m., discussion: "Layman's Missionary Movement."

2: 30 p. m. Sermon, Rev. D. A. Webb. Subject: "Can the Saved be Lost?"

7 p. m. General discussion on following questions: "Should the pastor receive a salary?" "Young People's work," "Womens' Missionary Work."

9 a. m. Sunday morning, Sunday school mass meeting.

11 a. m. Sermon by Rev. G. W. Passmore, subject: "The Office Work of the Holy Spirit." The services were educational, inspirational and uplifting both mentally and spiritually and our Baptist people who fail to attend these meetings miss many blessings that our Lord has in store for those who love and fear him.

Brethren, let all our churches urge their membership to attend our fifth Sunday meetings.—J. E. Johnson, Moderator; T. W. Davis, Clerk.

WOMAN'S MISSIONARY UNION

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

The monthly meeting of the Executive Board was held Tuesday morning, the new president, Mrs. C. D. Creasman, in the chair. Not a full attendance.

A message received from Miss Julia Allen stated that she had reached her home and was steadily improving. She will be expected to return to the work January 1, we trust well and strong.

We will give our space next week to our White Cross work, watch for it. Articles needed will be listed and other matters of interest on this important work.—M. B.

ON THE FIELD WITH MISS WHITE

The coming of Miss Blanche Sydnor White into Tennessee for field work was timely, as we are in the midst of what Southern Baptists are pleased to call "Victory Week." Shall it be such a week in Tennessee?

I fear not; for in our travels when we talk about it we hear expressions like this: "Why I did not know that—it has not been mentioned in my church." On other faces a look of perplexity where there is not indifference or apathy. And that, too, after we who are working at it have written and written and talked and talked. But some are thinking, praying, talking enlisting and paying.

Every meeting we have had since beginning in Memphis, November 17, at First Church, with a representative crowd from the different churches of Shelby County, has been gratifying; the friends have been so kind and cordial. All have been delighted with Miss White, her personality and ability, and the wonderful messages. We congratulate our Union and ourselves that we have such a woman as our field worker.

After Memphis, Jackson was our next engagement; the churches of the city were represented and several country churches. The social hour, when we met in the church parlors for a cup of tea, was a joy.

Sunday, at Trenton, was a full day. We had part of the Sunday school hour; heard a good sermon by the pastor; a splendid gathering of the women; a good number from the nearby country churches.

At Humboldt, where we spent the night, we heard a splendid sermon by the pastor. Brownsville gave us a fine Monday crowd; here, too, the women came in from the country for an all-day meeting.

Tuesday, an Associational gathering at Dyersburg was largely attended; fourteen churches represented. Wednesday brings us into Nashville, and Thursday afternoon, women of this city gather at Immanuel Church, and after hearing Miss White, a social hour was enjoyed.

Friday, Mrs. Creasman accompanied Miss White to Clarksville for an Associational meeting; a splendid day, they report. Saturday, a meeting at Murfreesboro, while a local meeting was very well attended.

Sunday we are in Chattanooga, with Mrs. Landress' class at Central Church for the Sunday school hour; hear a

good message from Dr. Pickard, and a good gathering of the women at First Church in the afternoon; at night we hear Dr. Inzer at First Church.

I looked in on Miss Julia Allen, in Riverside hospital, at Knoxville; find her rapidly recovering from an operation for appendicitis. We are to have a meeting here at Morristown today, tomorrow at Jonesboro for the Holston Quarterly meeting. We confidently expect as good days as these we have had. This will close Miss White's work for this time in Tennessee.

We are indeed grateful for the courtesy shown us by friends everywhere. At Memphis we were guests at a luncheon with Mrs. A. B. Newman. Mrs. J. E. Edenton made a home for us with her in Jackson. Miss Anna Hale and Mrs. E. M. Hicks were so good to us at Trenton. Mrs. Spencer Thomas made good her reputation for hospitality, an hour with Mrs. L. M. Short was another pleasure at Brownsville. We flew into Dyersburg in the morning and out in the afternoon, but the hospitality was just as cordial. At Murfreesboro a real "homey" visit with Mrs. Mahaffey. Lunch with Mrs. Beene, at Chattanooga, the evening meal with Mrs. Robinson; a good time everywhere. "Oh, if only the indifferent ones could have been here and heard"—Friends, that is our task—get them there.—M. B.

THE YOUNG PEOPLE'S EVENING

Mrs. R. L. Harris

On Tuesday evening, November 14, at the Deaderick Ave. Baptist Church, the Young People's Program of the W. M. U. Convention was given.

This evening was in charge of Miss Laura Powers, and we knew beforehand that success was sure to crown her efforts. We, who have had the pleasure of working with Miss Laura, know that her middle name is "efficiency." Whenever she undertakes anything, you may feel assured it will be done and well done. I am sure that I voice the sentiments of the entire audience—I calculate we had near two thousand—that it was one of the most delightful evenings ever given.

The Carson-Newman Glee Club showed such excellent training under their able director, Mrs. Foster. They were good to "look at" and better to hear. We East Tennessee folks are mighty proud of Carson-Newman.

Miss Agnes Whipple, our former beloved Young People's Secretary, now Dean of Women, spoke in her usual charming manner, and brought a message full of food thought. Then our dear little twin girls, and their song!

Miss Julia Allen, our new State Young People's Leader, made her debut. Her message was forceful and finished, just what you would expect from a graduate of our W. M. U. Training School, at Louisville.

Following this was a missionary play bringing out the life of the Mofats—their struggles between love and duty, ending by both going to Africa for life service.

The characters were taken by Knox-

ville young people; each was well taken, showing time, thought and hard work. Robert Moffat was especially fine. Mary, his sweetheart, made our dearly loved Hattie Potts a perfect picture. Miss Frances Powers and Swann Haworth, as mother and father of Mary, were fine.

We all came away deeply impressed with the lesson brought out by the decision of these two young people to give their lives for foreign service.

No doubt many who saw it will be influenced to do likewise. Let us resolve to make this year a "Praying Year." We fully realize the harvest is white, but the laborers are few.

"We can do" all things through Christ which strengtheneth us" and with this hope let us continue steadfast in prayer, knowing full well that "God is able."

OUR MARY BELL WHEELER MEMORIAL

When in 1918 we began our campaign for the Church Building Loan Fund soliciting Memorials from individuals, societies and associational Unions, our State W. M. U. voted to give the sum of \$3,000 in appreciation of our faithful president.

Deferring to her feeling that a memorial carried the idea of death or disability the sum named was called The Mary Bell Wheeler Church Building Loan Fund. A little more than a year passed and Mrs. Wheeler had gone from us, so in the last issue of the "Baptist Hall of Fame" is found "The Mary Bell Wheeler Memorial," given by societies and individuals over the State. A few weeks ago there came to our office a beautiful certificate with the picture of our beautiful, gracious former president on it.

This was framed and exhibited at our State Meeting in Knoxville, and will be a cherished memento of one who served the Tennessee W. M. U. so faithfully and so well for twelve and one-half years.

We gladly do her honor.—M. B.

BOOK REVIEWS, Harry Clark

The Book of Books. Philip Wendell Crannell, 75c plus postage, one of the excellent Judson Training Manuals from the Judson Press, 107 pages, by the excellent author of "Pocket Lessons." This excellent book on the Bible is cordially recommended to young people, because the writer stands for the orthodox view. Those preparing an address for young people, Sunday school teachers, B.Y.P.U. workers, would find this helpful. The author treats of the Bible as literature, as soul food, as a book that has influenced all ages and nations, as a book that is "timely and at the same time timeless." Helpful methods of Bible study are indicated.

A Worthy Christmas Gift

The reader may be looking at these columns for a suggestion as to the new books suitable for Christmas presents. You cannot buy for a Sunday school teacher any more acceptable books than the three great standard handbooks on the International Lesson and the following are so different in their treatment and are each so excellent that one would be fortunate to possess all three. **Snowden's Sunday**

School Lessons, 390 pages, \$1.25, is in its second year, and much superior to its first volume of 1922. It is notable for careful analysis and homiletical arrangement, but does not use pictures or stories to illustrate the lesson as do Tarbell and Peloubet. The book would furnish fine sermon outlines for a young preacher's guidance. It is published by MacMillan. **Tarbell's Teacher's Guide to the International Sunday School Lessons**, 432 pages, \$2, published by Fleming H. Revell Co., is in its eighteenth year. This carries more extra Biblical stories from secular literature and secular history and is therefore helpful to ministers seeking interesting illustrations for sermons. Its especial value is that it is worked out for the various grades of the Sunday school with much detail.

Peloubet's Select Notes will be found equal to any of its 48 preceding volumes. After Dr. Peloubet's death, this has been edited worthily by his colleague, Dr. Amos Wells. It is the best illustrated of all these three Sunday school helps with useful maps, pictures, and charts. It seems to the reviewer to be less filled with extra-Biblical stories than the volumes of the last ten years. An especially valuable feature is the index. It has 376 pages, and costs \$2. All three of these can be ordered through the Baptist Sunday School Board, Nashville. They should be preserved from year to year for help in preparing prayer-meeting talks. Since these books usually appear about three months before the New Year, many young preachers buy these as soon as printed and use them for help in preparing sermons.

BOOK REVIEWS

By J. R. Johnson

"The Road of the Star," by Walter Russell Bowie, D.D. Fleming H. Revell Company. \$1.50.

Dr. Bowie is one of our newer and most forceful writers. He is highly cultured and deeply pious, and has given us in this extraordinary volume a series of encouraging messages. Old texts are clothed in new thought wrought out by a highly poetic imagination. His subjects are practical and the highways discussed open to every Christian. "The Road of the Common Day" is worth the price of the book. His sermons are models in homiletics and should be read by the preacher as well as the layman. You will not be disappointed in it.

"The Seven Seals of the Apocalypse," by C. F. Wimberly, D.D. Fleming H. Revell Company. \$1.25.

The author has given us an interesting and helpful discussion of the Book of Revelation from a new and original viewpoint. There are seven divisions of thirty-one chapters interpreting the book from the prophetic meaning of the seven seals. The author is a premillennialist, but an optimist. The style is simple and attractive and the book is worth reading by all Bible students. Its review of history is highly commendable.

"The Daughter of Titus," by Ella Hutchinson Ellwanger, Fleming H. Revell Company. \$1.00.

This is a beautiful and pleasing story for old as well as young, but is especially suited to boys and girls. It ought to be in every Sunday school library. It deals with the life and

customs of the days of the Christ and in such a way as to appeal to young people. It is highly instructive and well worth the price and the time to read it.

SUNDAY SCHOOL INSTITUTE, BROADWAY, KNOXVILLE

By W. H. Stapleton

The Sunday School Teachers' Institute, conducted by the Broadway Baptist Bible School of Knoxville, under the direction of Mr. A. W. Mattox, educational secretary, has been a great success.

The graduating exercises were held Sunday morning, December 3, in the church auditorium, when seventy-four awards were made, as follows:

King Teacher Diplomas for completion of the N. C. N. Manual taught by Mr. A. W. Mattox..... 14
Certificates for completion of first and second sections of the N. C. N. Manual 13
Seals for completion of "Plans and Programs," taught by Mrs. B. A. Bowers 19
Seals for completion of the book "Winning to Christ," taught by Dr. B. A. Bowers..... 17
Seals for completion of "The Seven Laws of Teaching," taught by Mrs. Lucy Cooper Johnson..... 11
This exercise blended into the church service and a very stirring address on Christian Education was delivered by the Pastor, Dr. B. A. Bowers.

Rev. E. H. Peacock, superintendent of the Bible school, also contributed largely to the success of the institute.

A special feature of the institute was the addresses of Dr. Walter Johnson at 7:15 to officers of the Church, and at 8 o'clock to the mass meetings in the auditorium.

Obituaries

Willson: The gentle voice of dear Mrs. Sarah R. Willson with its sweet chords of sympathy and love will be heard no more in the activities of our sacred church and Sunday school work.

The life of the deceased shone with unbounded brilliancy along the various paths that duty called—yet she speaks to us today in the sweet memories of the past.

Mrs. Willson was converted in early life and united with the Baptist Church in which denomination she was a faithful and devout Christian worker, coming into the Mouse Creek Church as a charter member.

She strengthened many a thirsty soul by her never-tiring, love-abiding influence, and hundreds of lives have gone out into the world bettered by her having lived in the church, and teaching in the Sunday school.

There is no balm in this life for a bereaved heart like human sympathy. By her never failing love and sympathy for others she was a mother to the orphan, a comforter to the bereaved, and a strength to the weary by the wayside—yea, her influence from her youth has reached as it were from sea to sea.

Her life was beautiful, her death glorious and triumphant.

A lofty soul has gone to its reward.

May we ever keep her memory green, not with tears for her going, but by taking her life for our example.

Time will assuage the anguish of missing her, but it can never dim the remembrance of her strong personality.

Therefore: Be it resolved that we take her life as a guiding star to all who have known her until they again meet her in "That Perfect Day."

Resolved, second: That a copy of these resolutions be entered on the minutes of church, a copy given the family and a copy sent the Baptist and Reflector for publication.

"Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown now won—

God giveth thee rest.

Rest from all sorrows, and watching and fears,

Rest from all sorrows, and watching years—

At home with the blest.

Mrs. McCorkle, Chairman, Mrs. Lewis, Jno. J. Forrest, Committee.

Curry: Lelia Hundley was born August 31, 1888. In early life she was converted and was a member of Madison Baptist Church. For several years she was a teacher in the county schools, and was greatly beloved by all of her pupils.

She was gentle and unobtrusive in her manner, very sincere and always faithful and loyal to her duties. She was married to Dr. J. M. Curry, October 5, 1921. To him, she was a kind and loving companion.

God in his infinite wisdom called her home August 7, 1922. She was laid to rest in Maple Spring Cemetery under a mound of lovely flowers which seemed to reflect the purity and sweetness of her life.—A Friend.

Kingston: On the morning of October 3, 1922, the angel of death visited our midst and took from us one of our most pious and devoted Christians, Miss Margie Kingston. She professed faith in Christ in early life, joined the Elbethel Baptist Church and lived a beautiful Christian life, always gentle and kind, meeting every one with a smile. A mother, father, three sisters and two brothers are left to mourn their loss. To them heaven is nearer than ever before.

'Tis a blessed thought that 'ere long they shall all be a reunited family in a home where there are no separations and heartaches, where all is peace and joy. If we could part the curtain or push aside the veil that separates time from eternity, and all God's workings see, we could interpret all this sorrow and sadness and for each mystery could find a key. God knows best. Thy will be done. Miss Cassie Trafus, Mrs. Jennings, Mrs. Dunaway, Mrs. Landers, Mrs. Williams.

Baker: In White County Mr. Richard Flemon Baker was born, reared and lived. His residence and his interests were always in his native community. In early life he started at the bottom and, by frugality, industry, economy and good business management he became one of the county's substantial and prosperous citizens.

Deceased was a member of the Baptist church, being one of the strongest supporters of the Bear Cove Church.

The funeral was held at the resi-

dence, by Rev. R. J. Craig, after which the body was laid to rest in Highland cemetery with Masonic honors.

Brock: Our hearts have been saddened by the death of Mrs. Mary Fonville Brock, loving daughter of Mrs. Frank Fonville, and sister of Mrs. C. P. Nowlin and Mrs. S. H. Hall, honored members of the W. M. S. of the First Baptist Church of Martin, Tenn.

We, the members of this society, extend to them and the many loved ones our deepest sympathy, and pray that they may be fully reconciled, knowing that for a life well spent here, death is only the beginning of better things, and we commit them into the loving care of "Him who doeth all things well."

Gillespie: In the death of our beloved friend and brother, W. A. Gillespie, the First Baptist Church of Nashville, has sustained a very great loss. He was of an unassuming disposition; he loved his church, his pastor and his brethren; he rarely missed an opportunity to attend church service.

His bereaved family has been deprived of the one whose greatest pleasure was, not only to supply the necessities of life, but to add the comforts and pleasures thereto.

The community has lost one of its best citizens; a man whose ideals of morality and citizenship were of the highest type.—R. L. Wright, J. M. McWilliams, W. A. Caldwell, Committee.

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PASTORS' CONFERENCES

NASHVILLE

Immanuel: Ryland Knight, pastor; "A Challenge and an Opportunity (Isa. 54:2) and "The Reward of Victory" (Rev. 3: 21). 423 in SS.

Lancaster: T. Riley Davis, pastor; "Reasoning with God" (Isa. 1: 18) and "The Conversion of Saul of Tarsus." 80 in SS, 40 in BYPU. M. R. Cooper, supply. Fine congregation.

Seventh: Edgar W. Barnett, pastor; 1 for baptism, 235 in SS, 2 baptized, 86 in all young people's meetings. Brother C. C. Ramsey preached at both hours.

Grace: J. A. Carmack, pastor; Rev. M. G. Leaman preached on "Prepare to Meet Thy God" and "Ghosts of Opportunity." 301 in SS, large BYPU attendance. Revival meeting closed. Results: about 125 conversions and reclamations, 85 additions. A great meeting.

North Edgefield: A. W. Duncan, pastor; "Two Suggested Methods of Dealing with a Difficulty" and "The First Home." 2 additions, 250 in SS, 85 in BYPU's.

Whitsett's Chapel: Eli Wright, pastor; "Knowing God Better" and "The Church." 44 in SS, 31 in BYPU. Good day.

Park Avenue: A. M. Nicholson, pastor; "Our Approach to God" and "Crime and Capital Punishment." 207 in SS, 1 baptized, 105 in BYPU's. Spoke at State Prison Sunday afternoon.

Edgefield: W. M. Wood, pastor; "The Gospel of the Kingdom" and "The Day of Salvation." 1 for baptism, 391 in SS, 79 in BYPU, 23 in Int. BYPU, 22 in Jr. BYPU, 1 profession.

Third: C. D. Creasman, pastor; "Our Ever Present Need of Prayer" and "The Old Time Conversion." 393 in SS, 35 in BYPU, 27 in Int. 29 in Jr. BYPU.

New Bethel: H. F. Burns, pastor; "Importance of Earnest Prayer" and "Rejoice That Your Names Are Written in Heaven."

Central: Felix W. Muse, pastor; "Jesus, Our Leader" and "For or Against Him." 155 in SS, 80 in BYPU, 48 in Jr. BYPU. 23 new Sunday-school pupils. Intermediate BYPU organized; leader to be elected. Splendid audiences and good interest. Church will have Christmas program.

Belmont Heights: E. P. Alldredge, supply; "Building a Great Church" and "What God Can Do with a Great Wicked Man." 1 for baptism, 3 by letter, 209 in SS, 38 in BYPU, 13 in Jr. BYPU. Pastor away supplying for Dr. Hampton at Murfreesboro.

Judson Memorial: Clarence F. Clark, pastor; "The Christian's Wardrobe" and "Room for All." 1 for baptism, 5 baptized, 296 in SS, 58 in BYPU, 19 in Int. BYPU, 24 in Jr. BYPU.

Eastland: O. L. Halley, pastor; "Perfect Love" and "Long Suffering of God." 2 for baptism, 2 by letter, 1 profession, 423 in SS, 24 in BYPU, 18 in Int. BYPU, 16 in Jr. BYPU. SS will make Christmas donation to Orphan's Home.

Centennial: L. P. Royer, pastor; "Motives in Service" and "A New

Heart." 135 in SS. BYPU's good. Special service at 11:00 a.m. for the graduating class in Embalming.

Calvary: W. H. Vaughn, pastor; "They Need Not Depart" and "Rest Is Given and Rest Found." 110 in SS, 20 in BYPU.

First: W. F. Powell, pastor; "Loyalty" and "Getting Ready for Christmas." 3 by letter, 1 by statement, additions 4, 1 profession, 5 baptized from 17th Avenue Mission.

Lockeland: Rev. J. C. Miles, pastor; "What the Old Testament Says About Giving" and "The Man Who Walked to Heaven." 1 by letter, 295 in SS. Good BYPU's.

CHATTANOOGA

North: Wm. S. Keese, pastor. "A Religion of Fear and Compromise" and "How to Be Saved and Know It." In SS, 200. Excellent congregations.

Rossville: J. Bernard Tallant, pastor. "Danger of Drifting" and "A Disciple of Christ." In SS, 358. One conversion.

Chamberlain Ave.: G. T. King, pastor. "The Cost of Discipleship" and "The Way Home." In SS, 149.

Post Chapel: H. N. Blanchard, chaplain. "The Three Great Lights of Masonry." In SS, 73.

Chickamauga: Geo. W. McClure, pastor. In SS, 144; for baptism, 1.

Oak Grove Tabernacle: W. C. Tallant, pastor. "Pressing Toward the Mark" and "Worse Things." In SS, 130; good BYPU spirit.

Ridgedale: W. E. Davis, pastor. "Fear Not" and "Proofs of Christ's Power to Save." In SS, 163.

Tabernacle: T. W. Callaway, pastor. "Roman Catholic Doctrines vs. Christianity" and "How We May Know We Are Saved." In SS, 435; by letter, 1; for baptism, 3.

St. Elmo: U. S. Thomas, pastor. John 8:8 and Heb. 11: 9, 10. In SS, 232; baptized, 1; by letter, 9.

East: J. N. Buell, pastor. "Man In Authority Over the Earth" and "Love Covering Sins." In SS, 359.

Avondale: W. R. Hamic, pastor. "Cheap" and "Our Father." In SS, 404; by letter, 1.

Silverdale: J. A. Maples, pastor. "Answering the Call to Duty" and "Christ With Us in Time of All Our Needs." In SS, 101; baptized, 4; by letter, 1.

East Lake: T. N. Hale, supply. "Peter, the Man With a Message" and "The Deluge." In SS, 161.

Highland Park: J. B. Phillips, pastor. "Bible Teaching As to a Deacon" and "Can a Man Know His Is Saved; Can a Saved Soul Ever Be Lost?" In SS, 378; additions, 10.

First: John W. Inzer, pastor. "The Golden Rule in Every Day Life" and "Bootleggers and Lawlessness in Chattanooga." In SS, 698; baptized, 3; by letter, 1. Two wonderful sermons yesterday, with packed houses at both hours.

Riverside: Morning by D. Quinn, pastor, "Love;" evening by Tony Lewis, "Cooperation." In SS, 77.

Big Spring: A. T. Hayes, pastor. "The Intercession of Christ" and "We Preach Christ Crucified" and "Heaven." In SS, 100; statement, 1; SBB,

25; BYPU, 30. Much interest manifested on part of unsaved.

Central: W. L. Pickard, pastor. "Heroes of Faith" and "A Hard Test." In SS, 311. Jr. BYPU Training School last week a great success.

MEMPHIS.

Speedway Terrace: Hospital pastor, M. D. Jeffries, supplied at both hours. In SS, 89. Pastor Hill absent in Mississippi on account of the death of his mother which occurred last week.

First: Pastor Boone preached in the morning; Dr. Parker Shields preached at night. In SS, 639; by letter, 6.

Seventh Street: I. N. Strother, pastor, pastor. Rev. Parker Shields, superintendent of Tennessee Anti-Saloon League, spoke at morning hour; Rev. W. T. Jackson at night. In SS, 178; good reports from BYPU. Morning hours from 10 to 12 will be given to the Baptist Orphanage with a collection for the home, December 24.

Calvary: Pastor spoke both hours to good audiences. In SS, 158. Fine interest in BYPU's.

Highland Heights: Pastor E. F. Curle preached to good congregations. In SS, 145; three good BYPU's. Rev. J. R. Rush baptized his little son at evening hour.

New South: W. L. Norris, pastor, preached both hours to fine crowds. In SS, 106; Sr. BYPU, 52; Int. BYPU, 54; Jr. BYPU, 29. New life and interest growing in all departments. Will take religious census fourth Sunday afternoon this month. Will put on play for Orphans' Home.

Central: Pastor Cox preached. Received, 7; baptized, 1. In SS, 475.

Joseph Papp Italian Mission: In SS, 16; visits made, 37; tracts distributed, 30; sermons, 2; families prayed with, 12.

Greenland Heights: Pastor Gregory spoke at both hours. Good congregations. In SS, 50; good BYPU; for baptism, 2.

Temple: J. Carl McCoy, pastor. "Planning Our Progress" and "Sin Crouching at the Door." In SS, 373; by relations 1; funerals, 1.

Bellevue: W. M. Bostick, pastor, preached at morning hour; Mr. Austin Taylor, of Little Rock, spoke at evening hour in interest of Anti-Saloon League. In SS, 501; by letter, 4; by baptism 1.

Prescott Memorial: Jas. H. Oakley, pastor. "The Spirit Filled Life" and "The Valley of Rest." In SS, 171; and good unions. At 2 p.m. conducted the funeral of Eugene Hensley, who was killed in Alabama.

McLemore Ave.: Pastor Furr preached at both hours. In SS, 210.

Boulevard: J. H. Wright, pastor, preached morning and evening. Good congregations. In SS, 197; good BYPU's. Preached at Mary Oliver Home.

KNOXVILLE.

First: F. F. Brown, pastor. "The Re-consecration of Life." Evening sermon carried by radio to inmates of Knox County jail. In SS, 665.

Deaderick Ave.: G. W. McCall, pastor. "The Winning Church" and "Baptism." Revival closed; 66 additions, 36 by baptism.

Washington Pike: J. A. Lockhart, pastor. "Christian Race" and "Jesus the Greater." In SS, 103; BYPU, 50.

Elm Street: E. A. Freels, pastor.

John 3: 16 and "There Shall Not An Hoof Be Left Behind." In SS, 120; BYPU, 35.

Calvary: Stephen C. Grigsby, pastor. 2 Thess. 3: 1-4 and "Self-mastery." In SS, 160.

Island Home: R. B. Jones, pastor. Rev. Neill Acuff at both hours, "Hornets and Angels" and "Why Is God Mindful of Us?" Pastor in meeting at Fountain City.

Lincoln Park: J. H. O. Clevenger, pastor. "The Wing of a Dove" and "The Man Who Said He Could, But He Couldn't." In SS, 245; BYPU, 39. Large congregation at both hours.

Clinton, First: L. W. Clark, pastor. "The Redeeming Vision" and "Bearing Christ's Cross." In SS, 206; by letter, 2; in BYPU, 62. Splendid day.

Immanuel: A. R. Pedigo, pastor, preached at both hours. In SS, 225; BYPU's, 46. Every-Member canvass put on and carried out successfully.

Belle Ave.: J. Allen Smith, pastor. "Wisdom's Seven Pillars" and "Prepare to Meet Thy God." In SS, 908; baptized, 2; by letter, 1.

Central of Fountain City: 1 John 3: 2 and Acts 2: 47. In SS, 268; BYPU, 100. Fine services.

Euclid Ave.: J. W. Wood, pastor. "The Master is Come" and "Scenes of the Cross." In SS, 278; BYPU, 90.

Etowah: A. F. Mahan, pastor. "Christ Exalted" and "Christ, the Way, the Truth, the Life." In SS, 408.

Oakwood: R. E. Grimsley, pastor. Preaching in morning by R. H. Underwood, "Duties of New Members." In evening by pastor on "Follow Me." Received by letter 10, by baptism 22 in SS 281. Other approved for baptism.

Grove City: D. W. Lindsay, pastor. Preaching in morning by Rev. Wright, theme "Sunday Schools." In evening by pastor on, "Christ, the Door." No. in BYPU, 30. Closed a revival at Whitesburg. Rev. W. E. McGregor is the beloved pastor.

Fountain City: Neil Acuff, pastor. Preaching by R. B. Jones on "The Program of Redemption," and "Happy People." Meeting still in progress, good crowds and interest.

Fifth Ave.: J. L. Dance, pastor. "Second Mile," and "Song Helps to Christian Living." 676 in SS, 2 received by letter, 19 by baptism.

South Knoxville: M. E. Miller, pastor. Themes both services, "A New Testament Church." 309 in SS.

Smithwood: Chas. P. Jones, pastor. "Christ's Knowledge of Us," and "Vicarious Healing." 155 in SS. Began fifth year. Church in fine condition. Substantial increase in salary.

Lonsdale: W. A. Athley, pastor. "The Cords of Sin," and "Resisting Conviction." 391 in SS, 180 in BYPU.

CLARKSVILLE

New Providence: A. L. Bates, pastor. "The Christian Beholding the Face of the Lord," and "The Sinner-Nature." Good SS. Studying BYPU Manual.

Kirkwood: Donal Deheart supplied morning and evening. Good day.

First: W. C. Reeves, pastor. "Conviction of Sin," and "Strive to Enter." Large SS, good BYPU. Large attendance. Fine day.

Hominy: C. R. Wydick, pastor. "Choosing Life's Calling," and "New Birth." Organized BYPU, good SS. Preaching at Sadlersville in afternoon. Spring Creek: T. H. Roark, pastor.

"Good Samaritan," and "The Worst Thing in the World." Good SS and BYPU.

Little West Fork: G. G. Grabber, pastor. Preached at both hours. Good SS and BYPU.

Kenwood: A. L. Bates, pastor. Afternoon "Stewardship of Money." Good SS and BYPU.

MISCELLANEOUS.

Crossville: W. C. Creasman, pastor. "The Blessing of Righteousness" and "A Man Up a Tree." Fine congregations for both services. By letter, 2; for baptism, 2.

Evangelist Cecil ready to make engagements to help hold meetings or to supply. Has preached every Sunday in year 1922 and hopes to preach every Sunday in 1923. Let him hear from you if you can use him. Address R. D. Cecil, Cleveland, Tenn.

Maryville, First: J. B. Johnson, pastor, preached at both services. In SS, 504; good attendance at BYPU.

Trenton St., Harriman: J. H. Sharp, pastor. "Do With Thy Might" and "The Sleeping Jonah." In SS, 333; by letter, 1.

Mine City: D. A. Webb, pastor. "Isaac a Type of Jesus" and "The Up-and-Down Life." In SS, 212.

Rockwood: D. B. Brooks, pastor. In SS, 280. Baptized 10 since last report. Large congregations at all services.

FROM PASTOR T. RILEY DAVIS

We are now back on our field feeling fresh and fine for a new year's work, after the great uplift of the convention at Knoxville.

My churches have all called me for an indefinite time and the outlook is hopeful. I have Lancaster for one-fourth time. The Lancaster church is small in numbers, but large in sacrificial service. They are united and the spirit of good fellowship is manifest. Brother D. Q. Smith, of Nashville, assisted us in our meeting in September. It was a very successful meeting in every way. Our cause was greatly strengthened. Brother Smith is a fine helper.

Peyton's Creek church celebrated her 100th-anniversary in 1905. This great old church now has over 300 members. Three of the members of this church have been members of this same church about 77 years. The Lord gave us a great meeting at Peyton's Creek. Seventeen were added by baptism. The pastor did the preaching. I have this church for one-fourth time.

The work at Carthage is moving along nicely. Our people are getting anxious to get into their new home. We have been using the Court House since our house burned over a year ago. We are now under roof. The windows are in. The plasterer is busy. We hope to be ready to enter our new home by February at least. When we can announce ourselves at home, then we want our friends to come to see us. I have Carthage for one-half time.

Rev. E. Floyd Olive, of Iron City, Tenn., constantly grows in favor with the church at Parsons, Tenn., of which he recently became pastor. He is planning to move soon to Jackson, Tenn., to take advantage of school facilities.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Rev. Harry Leland Martin, of Indianola, Miss., a product of Tennessee, assisted Rev. J. M. McCool in a meeting at Istrouma church, Baton Rouge, La., resulting in 23 additions. Brother McCool says Brother Martin has marvelous command of English.

A most extraordinary young layman, W. J. McLaney, of Emmanuel church, New Orleans, La., said to be a veritable bundle of energy, was recently licensed to preach.

The First church, Brownwood, Texas, has called Dr. S. J. Porter, of the First church, Oklahoma City, Okla. We cannot believe he will leave his present field of almost limitless opportunity.

Tennessee friends note with interest the announcement of the marriage of Rev. F. H. Farrington, of the First church, Moultrie, Ga., to Miss Margaret Rhodes of that city. He was at one time pastor of the First church, Jackson, Tenn.

The Christian Index, of Atlanta, Ga., did herself proud in the issue of December 7, by coming out in beautiful and abundantly illustrated Convention dress in honor of the 101st annual session of the Georgia Baptist Convention in Atlanta.

Dr. Daniel J. Blocker, late of William and Mary College in Virginia, has accepted the presidency of Shorter College, Rome, Ga., effective January 1.

Dr. H. A. Porter, of the Second church, Atlanta, Ga., has led his great church to provide \$1,200 with which to put the Christian Index, the state paper, into the 800 homes of that great church. Now, if the people will only read it, the plan will work wonders.

Dr. J. C. Solomon has resigned as pastor at Calhoun Falls, S. C., and the saints in Georgia are hoping that he will return to that state.

The church at Phoenix City, Ala., secures as pastor Rev. A. V. Pickern, of Cochran, Ga., who has done a great work at the latter place.

The First church, Ozark, Ala., calls Rev. J. A. Relser, of Swainsboro, Ga., but strong effort is being made to retain him in the latter pastorate.

Rev. J. Marcus Kester resigns the care of the First church, Shelby, N. C., to become associated with the Foreign Mission Board of Richmond, Va., to promote mission study among the churches.

Dr. J. W. Gillon, of the First church, Winchester, Ky., did his own preaching in a revival with that church, resulting in 61 additions. Joe Canzoneri led the music.

During the first year of the pastorate of Dr. H. A. Smoot with the First church, Parson, Kans., 102 new members have been received, 53 by bap-

tism. Dr. Smoot was once pastor at Humboldt, Tenn.

December 3, a revival closed in the First church, Johnston City, Ill., Rev. J. M. Dameron, pastor. The preaching was done by Dr. J. W. Gillon, of Winchester, Ky. There were twenty-five professions and thirteen additions.

Dr. W. M. Vines, of the First church, Norfolk, Va., lately preached in a revival with the First church, Norfolk, Va., resulting in fifty additions.

The church at El Dorado, Ark., has been led through the labors of its aggressive pastor, Dr. T. D. Brown, to erect a magnificent new house at a cost of \$175,000. It is said to be the greatest church building in Arkansas.

It would be difficult to commend too highly the great work being done by Rev. D. N. Livingstone, of Sweetwater, Sunday School Field Worker for East Tennessee, and Mr. W. C. Milton, of Jackson, Field Worker for West Tennessee. They know their job and do it efficiently.

Rev. J. W. Joyner, of Bemis, Tenn., is to preach at Union Hill church near Reagan, Tenn., on each second Sunday instead of the third Sunday. The church cheerfully made the change rather than lose the services of this good man.

Rev. A. T. Hayes, of Cleveland, Tenn., is a very happy pastor. A member of Big Spring church recently drove him to Chattanooga and presented him with a new suit of clothes and pair of shoes. Brother Hayes is having capacity crowds and the work is going well at Big Spring church.

Rev. C. P. Roney, formerly pastor at Milan, Tenn., has just closed a meeting at Spring Hill, La., resulting in the organization of a church of thirty-six members and a nice sum raised for a new church building. It is contemplated to build at once a \$5,000 church house.

Dr. M. E. Dodd, of the First church, Shreveport, La., preached the annual sermon before the Louisiana Baptist Convention in Bogaloussa, his subject being "The Church." Tennessee Baptists who heard his superb address at Knoxville know what a great discourse it was.

Rev. C. E. Azbill, of Lexington, Tenn., missionary pastor in Beech River Association, was recently given a horse by Deacon W. B. Bishop, of Enville, Tenn., and a hearty pounding by the members of the Second church, Lexington, Tenn. Brother Azbill is in great favor wherever he goes.

Helen Keller, the world's most famous deaf and blind woman, says: "The Bible is the book of all books I love." John, the ninth chapter is her favorite chapter.

REVIVAL AT PULASKI

By Rev. H. S. Hill.

The First Baptist Church at Pulaski has just closed a successful revival conducted by the pastor, Rev. M. J. Taylor, assisted by Rev. I. B. Coggins. The church was greatly revived, unified, strengthened and built up.

Six have been received by baptism, and eight by letter. A splendid B. Y. P. U. is being conducted at the church.

Brother Taylor is receiving the hearty support of the church and community as is witnessed by the large crowds and earnest attention.

The pastors and leaders of the churches in the Giles county association are lining up with out chairman, Brother Taylor, for our reinforcement campaign.

The Executive Board of the New Giles County Association, under the leadership of the efficient chairman, Rev. L. A. Hattfield, is getting the work well in hand.

Diana, Tenn.

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Home Circle

DAWN

By James A. McCaleb

Night's curtain slowly lifted
 Pushed back by tiny fingers of the dawn
 Until the golden glow
 Had topped the eastern rim,
 Flooding hill and plain
 With a glory all its own.
 Then gratefully in gardens
 The flower flags unfurled,
 Making pageant after pageant
 Brilliant, laughing, joyous
 At the rebirth of the world.
 For me, too, it was the dawning
 I, another flower, had sprung
 From the dust into His garden
 There to bloom from sun to sun.

THE SCIENTIFIC WONDERS OF THE GREAT PYRAMID

As to the Great Pyramid of Gizeh, volumes have been written about it, and dozens more could be written. There is not one single stone or measurement in the whole titanic edifice that does not seem to point to a scientific purpose, although that purpose continues a dispute.

This much is certain: whoever built the pyramid knew a lot more in many ways than do our modern scientists. Here are a few facts. It is the only building in the world that is oriented exactly to the four points of the compass. Its measurements, extended, give the weight of the world in tons and the mean distance between the earth and sun in miles. Its base is an exact fraction of the diameter of the earth from pole to pole—to be exact, the ten millionth part of the earth's semi-axis. It stands within a few feet of the exact center of the earth's habitable area, and in all likelihood is only those few feet out of place because the rock on which it stands is necessary to its foundation. Its descending passage points upward exactly toward the Pole Star. Its inside temperature is exactly the mean between the boiling and freezing points of water at that level. Its dimensions are said to solve the problem of the squaring of the circle; and, strangely enough, it appears to establish the scientific basis of the English gallon measure and the English inch, as against the so-called metric measure.

The great coffer, which was the only thing ever found inside the pyramid, has exactly the same dimensions as those of the Jewish Ark of the Covenant.—From Adventure Magazine.

THERE WERE NO LOST "TEN TRIBES"

According to the Word of the Lord by the mouth of Ezekiel, His prophet, chapter 37: 15-28, Israel, the Ten Tribes, cannot be said to be "lost."

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another

into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Will thou now shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

ORDINATION OF REV. B. H. HILLARD

By C. H. Cosby, Pastor.

The Calvary Baptist Church of Alcoa, Tennessee, called a council to meet Sunday afternoon, November 5, to ordain Mr. B. H. Hillard for the Christian Ministry. The council composed of the Executive Committee of the Chilhowee Baptist Association. The members of the Ministers and Laymen's Conference of the Chilhowee Association, the Deacons and Ordained Ministers of the Calvary Church and Dr. James Allen Smith, Pastor of the Bell Avenue Baptist Church of Knoxville, organized by electing Rev. J. R. Johnson, Pastor of the First Baptist Church, Maryville, moderator and Horace L. Ellis, secretary.

The examination was conducted by Rev. J. R. Johnson, after a most thorough and satisfactory examination, the church unanimously instructed the council to proceed with the ordination. The prayer of consecration was offered by Rev. C. H. Cosby, Pastor of the Calvary Baptist Church, after

which the ordained ministers of the council, namely, Rev. C. H. Cosby, Rev. J. R. Clabough, Rev. Baker, Rev. T. G. Davis, Rev. J. R. Dykes, Rev. James Allen Smith, and Rev. J. R. Johnson laid their hands on Brother Hillard, thus formally consecrating him to the full work of the ministry. And earnest charge was delivered by Rev. James Allen Smith and the Bible was presented by Rev. T. G. Davis after which the benediction was pronounced by Rev. B. H. Hillard.

The Calvary Baptist Church, Alcoa, Tennessee, accord with advice of council set Brother B. H. Hillard apart to the full work of the ministry, Sunday afternoon, Nov. 5th. Bro. Hillard gave himself to the ministry about the first of the year and entered the seminary at Louisville. Since the close of the spring term he has had a very successful season in evangelistic work under the State Board of Kentucky with headquarters at Mt. Vernon. He plans to return to the seminary next week to continue his course there. We commend him most highly to the brotherhood.

Story For Children

THE OTHER NEW BOY

Dannie had come to his new home one evening after it was dark, and he was so sleepy from the long train ride that he didn't want to look around to see what sort of a place the town was. But the next morning he was up bright and early to find out what sort of things he could see.

"I'll get you ready for Bible school, because I'm sure someone will ask you to go this morning," said mother, bringing the new brown suit for Dannie to put on. "You'll like to begin to get acquainted with the boys there."

"I won't be a new boy here very long," said Dannie, happily. "I'm sure there are lots of boys I'm going to like to play with."

Right after breakfast Dannie put on his heavy coat and his cap, and went out into the house yard. He was sure it was time for him to be asked to go to Bible school, so he went down the front walk to wait.

"I'll walk around the yard as if I wasn't waiting for anything," said Dannie to himself.

The yard was rather small, and at the back he found a high board fence. Dannie always wanted to know what was on the other side of fences, so he promptly climbed to look over the top of this one.

"Hello, that's a fine dog!" he said politely, seeing a boy playing with a dog in the next yard.

"Hello!" said the boy, catching his top and jumping up. "I haven't seen you before!"

"I came here only last night when it was dark," explained Dannie.

"Then you're another one. I'm a new boy myself around here. Came this week to stay with my aunt while my folks take a long trip off. Say, I'll be glad to have you to play with, because I don't like the boys here."

Dannie thought hard a minute.

"Then can't we go to Bible school together?" he asked.

"Huh! Have they asked you?"

"They may have forgotten me," said Dannie slowly.

"I guess every boy on these streets has been after me this week, and I told them I wasn't going a step that way."

"Then you haven't any right to find fault if they don't want you in their plays," said Dannie briskly. "And that's why none of them have asked me to go this morning. They think I might act like you."

"That isn't fair."

"And you know you're lonesome," went on Dannie. "Let's go to Bible school together, and see if it isn't a nice place to be with the boys."

"I can get over that fence easy, and we can go from your house," said Marc, showing Dannie just how he could pass the fence.

At the corner of the house they nearly ran into another boy, who looked rather frightened when he saw Marc.

"I've come to ask you to go to Bible school with me," he said to Dannie.

"Marc and I were starting alone, but we'd be glad to go with someone who knows the way," said Dannie. "Marc wants to know the boys around here, and I told him we'd find Bible school a nice place to start getting acquainted."

And when Marc stopped being disagreeable, he found there were lots of boys he liked to play with, just as Dannie did when he was ready to be friends.—Ruby Martyn, in the "Child's Hour."

SMILES SELECTED

"Have you an opening for a bright, energetic college graduate?"

"Yes, and don't slam it on your way out."—Medley.

...

Conductor: "This train is making forty miles an hour, madam."

Old Lady: "Now don't try to fool me, young man. We've only been gone twenty minutes."—Life.

...

Mother: "Johnny, why in the world are you feeding the baby yeast?"

Johnny: "Boo Hoo! She swallowed my quarter and I'm trying to raise the dough."—Ex.

...

Fair Customer: "Is this color fast and really genuine?"

Gallant Shop Assistant: "As genuine as the roses on your cheeks, madam."

Fair Customer: "H'm! Er—show me something else."

...

Newsboy (on railroad car, to gentleman occupant): "Buy Edgar Guest's latest work, sir?"

Gentleman: "No! I am Edgar Guest himself."

Newsboy: "Well, buy 'Man in Lower Ten.' You ain't Mary Roberts Rinehart, are you?"—Writer's Monthly.

...

An inquisitive old lady was always asking her minister questions. One day the persistent lady asked, "Mr. —, can you please tell me the difference between Cherubim and Seraphim?" The minister thought deeply for a minute or two and then quietly replied, "Well, they had a difference, madam, but they have made it up."