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SPEAKING THE TRUTH IN LOVE

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J. D. MOORE, Editor

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THE MESSAGE AND THE MESSENGER.

God's messenger must be not only the bearer of His Word but must also be its embodiment: he can not carry it except in his own life. The spirit of delivery must correspond to the character of the deliverance. To bear a message of love, one must be a lover. To speak convincingly of the love of God, the speaker must himself be a conspicuous example of it: "Though I speak with the tongue of men and angels and have not love, I am nothing."

WHERE SCIENCE WORSHIPS.

The Wise men from the East were led by the star to the place where the infant King lay in his mother's bosom, and all their scientific quest was ended when they found Him. Science, like the star, stops where Jesus is; it goes no further. It worships there: it ceases its intellectual activity when the object of spiritual veneration is seen. The Wise men recognized nature's Maker and Emperor because they were true students of nature. The scientist whose investigations do not lead him to the Christ is pursuing a specter instead of a star. There is not much harm in any theory of science which brings the inquirer to the feet of Jesus and makes him bend in worship before Him. Let all sciences be subjected to that test.

ELISHA THE MIND READER.

In his war against the king of Israel, the king of Syria discovered that every proposed movement of his against his enemy was by some undiscoverable means, made known to the king of Israel so that his plans were constantly frustrated. Finally, one of his counsellors said to him: "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." Elisha read his mind. But there was no material connection nor psychic medium employed; it was a revelation from God. It was knowledge of the same sort and from the same source as that which Daniel had who told king Nebuchadnezzar the dream which the king himself had forgotten. While the day of direct revelation has passed into the larger era of divine inspiration, yet God has always been, and will always be, the giver of wisdom and foreknowledge. Let us know fully the mind of God, and our vision will extend far enough to read the very thoughts of our enemies, and, as far as is consistent with the will of God, to deliver ourselves from them. God is the only medium of spiritual understanding that is worth having. Let us avail ourselves of the knowledge which can be had from Him alone.

Even lightning cannot fire an unloaded cannon. Get educated and ready for life, young people.

NO NIGHT THERE.

In heaven there is no need of the sun or the moon, for the "Lamb of God is the light thereof." He is the light of this world, and He will be the light of heaven. There will be no need of night, since there will be no need of rest. Oh, blessed hope of endless vitality and health; of freedom from pain and anguish, from care and sin; of the fellowship of just men made perfect! Is this hope yours? If in this life only we have hope, we are miserable, indeed. Jesus can be the everlasting Light of heaven to those only in whom he in this life is formed the hope of eternal glory."

THE R. O. T. C. AGAIN.

We favor the bill now before the legislature which places military training in the Recruiting Officers Training Corps in our High schools on a voluntary basis. We do not want to become a military nation, and to force the boys of the country into military training savors of Prussianism; no loyal American citizen wishes to copy after the old Germany. Citizen soldiers can be relied upon to do whatever fighting in the future which may be necessary for our protection, and there is no need for compulsory military training as far as our national safety is concerned. And as for the health and physical development of the boys; we will put a day in the woods with a good ax against a year of carrying a gun at school!

Sunday, January 14th

Southern Baptist Relief Day

as authorized by the
SOUTHERN BAPTIST CONVENTION

In the Sunday School

From the Church

FOR NEAR EAST---

Russian and European Baptists

Forward all collections through the regular channels, but designate for Relief

Sunday School Board

Foreign Mission Board

Baptist and Reflector

(Continuing the Baptist Builder)

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EDITORIAL

ROUMANIA AND BAPTISTS.

Our readers will be interested in the communication published elsewhere this week from Mr. Frederick C. Nano, Roumanian Minister to the United States, Washington, D. C., concerning the alleged persecution of Baptists in Roumania as reported in the BAPTIST AND REFLECTOR last year. Since the vital principle of religious liberty is involved, even in Mr. Nano's statement concerning the official attitude of the Cultus Ministry toward our Baptist brethren in Roumania, we publish our letter to him in acknowledging receipt of his statement as follows:

Mr. Frederick C. Nano, Roumanian Minister,
Washington, D. C.

Dear Sir:

We are greatly obliged by your letter of December 21, 1922, inclosing a statement in behalf of the Roumanian Government, concerning the persecution of Baptists as alleged in an article which appeared in the BAPTIST AND REFLECTOR of July 13, 1922. We shall be pleased to give it the same publicity which was given to the allegations.

May we assure you of our profound appreciation of the manifest desire on the part of your government to treat our Baptist brethren in Roumania impartially and with proper consideration. We deeply appreciate the fact also that your government must work out within itself the problem of individual soul liberty for its people, and that for any Baptist to raise a voice discriminating against your government for even failing to do so in any case would be not only uncharitable but entirely inconsistent; since Baptists always and everywhere hold that, as the State has no right to dictate to them in matters of conscience, the individual has no right to question the authority of the State in all things not involving their conscience or religious scruples. Obedience to legal

authorities is a cardinal principal of Baptists, and disobedience thereto is justified only where the laws of one's country are understood to contravene the law of God, so that the alternatives are: "Whether we shall obey God or men."

In behalf of our Baptist brethren in Roumania, let us say, in general, that government supervision of worship is a principle which does not allow for that freedom of worship and liberty of conscience for which Baptists stand, not for themselves only but for all creeds and confessions equally with themselves. Doubtless it was for this reason that certain of our brethren in Roumania did not notify the local authorities of the change in their faith from the Greek-orthodox church to that of Baptists. If they had done so, they would have conceded the right of such civil authorities to supervise their religious life, since the power to withhold permission is allowed to inhere in any authority which is accredited with the right to give it.

We make no defence of Baptists, or anyone else, guilty of defamatory attacks upon other confessions and their priests or officials, where such attacks are not provoked by intolerance on the part of such priests; and which are therefore made by Baptists to secure religious liberty for themselves and for others. Baptists suffer persecution, but they cannot inflict it, and still be real Baptists. But they have always raised their voices in protest against any authority, civil or religious, which denied them, and all others equally with them, the privilege of worshiping God according to the dictates of their own conscience and of looking to Jesus Christ rather than to the government under which they live for authority to preach and teach His word.

Religious liberty exists where the State does not authorize the ministry of religion, and where civil authority exercises no religious prerogatives whatsoever over the people. But where any sect or individual abuses the liberty and teaches aught but loyalty to his government, the law then comes in and regards such a one as a criminal, not for his religious faith or for his want of any, but because he believes and teaches what is inimical to the best interests of the commonwealth.

We are profoundly impressed by your utmost sincerity and good intentions, and those of the Cultus Ministry at Bucharest. Our American plan of a complete separation of church and state may be impracticable for Roumania as yet, and we would not be understood to force our ideals of religious liberty on the people of your beloved country; but we merely wish for all nations that freedom of worship which we ourselves enjoy under the Stars and Stripes; and which, we think, will make for the progress of all men everywhere and in every respect.

Very sincerely yours,
J. D. MOORE, EDITOR.

IMPORTANT LEGISLATION.

The legislature which is now in session in Nashville faces some very important and outstanding issues. Law-making bodies should not be expected to provide a panacea

for every civic ailment from which we suffer. It is easy to say that such and such laws should be enacted as safeguards against this and that abuse and crime. It is just as easy to lay the blame for bad conditions on Legislatures, and to allege that they should have prevented certain iniquities by timely legislation. But that is mostly partisan politics.

We have not taken a religious census of the present legislature but from the printed list of the members, we see that Baptists are well represented in the body. We hope they will acquit themselves like men, and like Christians and Baptists. We know that many of them are valiant advocates of the right.

Perhaps the three most important fields of legislation, as far as the moral condition of our people is concerned, are (1) law enforcement as regards the liquor traffic, (2) adequate laws governing the observance of Sunday, and (3) legislation restricting divorce to the only ground which is recognized in the Scriptures. It goes without saying that popular evils will have to be met with laws that have "teeth and claws." Penalties other than fines will have to be affixed thereto. The bootlegger can better afford to pay fines than he could to pay taxes under the saloon law. But when he is sent "on the rocks" his traffic stops: with the sight of stripes on him, the iniquity of his business will appear. He must be regarded as a criminal in the eyes of the law, or else he will laugh at the law and treat it as a joke.

Legislation regarding Sunday may not be so easy. But Tennessee is a Christian commonwealth, and it has a right to enforce such regulations governing Sunday which may be thought needful to the peace and success of the State. No laws can be rightly enacted which provides certain things to be done, but it is assuredly within the province of legislatures to say that certain things shall not be done by the citizens of the State on Sunday.

Divorces are increasing at an apallingly rapid rate. Marriage is often treated as a jest, or as a convenience which, at any time, may be terminated by trival circumstances. Husband and wife "get tired and quit": they parcel out their belongings and map out the bases of financial obligations to each other, and hink they have performed the utmost of propriety and good manners. Divorcees move about in good society as if nothing wrong had happened. The social order is rotten, and while there are good grounds for divorce, let the law restrict it to those grounds. Then the innocent will be differentiated from the guilty; then the marriage vows will mean more; then the home will take its place as the unit and integer of our national life and integrity.

ORPHANS' SACRIFICIAL GIVING.

None are more interested in the completion of the new Administration building at the Orphans' Home than are the children in the institution. Superintendent Stewart relates two recent instances of unselfish giving to this cause by the pupils. One was a ten-year-old boy who received regularly a small amount of money from a friend which he kept on deposit with Brother Stewart whose ad-

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vice was, of course, considered in drawing it out. He had a balance of \$1.50 to his credit and he voluntarily came to Brother Stewart and asked for \$1 of the money that he might give it to the building fund. He could not think of any pleasure greater than to use two-thirds of all his available spending-money in this way. Two little girls, eleven years old, without solicitation or suggestion from anyone, approached the superintendent with the offering of \$1.00 each for the new building. The children do not want the work on the building to stop; they are keenly sensible of the need of it; and out of their small resources they give big amounts to make it possible for other children than themselves to enter into the privileges which they enjoy. These little ones have given more than any of us. Let us emulate them in their spirit of sacrificial service. Let us see to it that the object so dear to their hearts is carried to a splendid and speedy finish.

THE EDITOR AND THE STOCKHOLM TRIP.

The editor greatly appreciates the suggestion made by Dr. Livingston T. Mays, published in our last issue, that he, along with Dr. Lloyd T. Wilson, corresponding secretary, should attend the Baptist Congress at Stockholm, Sweden, at the expense of the Executive Board. He wishes heartily to second the suggestion as applied to Dr. Wilson, and to say, concerning himself, that he hopes he may be able to make the trip without expense to the Board if the delegates from Tennessee will arrange for their transportation through the Baptist and Reflector. We ask therefore that all Tennesseans planning to go to Stockholm do not engage transportation with any agency except through the Baptist and Reflector office. Thus Dr. May's suggestion, as to the editor, can probably be carried out without expense to the Executive Board which should be represented in the person of its corresponding secretary and which should be relieved of other financial obligations in the matter. Instead of the Board sending the editor, the delegates from Tennessee may make it possible for him to go by ALL making their trip arrangements through the Baptist and Reflector, and its co-operating agency, which will guarantee rates as cheap and as good as any.

RESOLUTION PASSED BY FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION, JANUARY 4, 1923.

"The motion was made and passed that the attention of our Baptist pastors and the representatives of the Near East Relief throughout the South be earnestly called to the explicit agreement had with the New York representative of the Near East Relief, Dr. John R. Voris, at the Annual Meeting of the Foreign Mission Board last October to the effect that all appeals for RELIEF to our Southern Baptist pastors, Sunday schools, and churches should be made through the Foreign Mission Board for the present Southern Baptist Convention year 1922-23, that this agreement included the handling by the Foreign Mission Board of all relief con-

tributions by Southern Baptists intended for whatever people or country, and the basis on which the money thus collected should be dispensed for European relief and to the Near East Relief organization.

We would, therefore, request all representatives of the Near East Relief organization to join us as per this agreement in making an effective appeal to Southern Baptists on January 14, 1923, or such date approximate thereto as may better suit our pastors and churches;

That no other appeal by the Near East Relief be made to Southern Baptists pending further instruction from the Southern Baptist Convention;

And that the Near East Relief or its proper representatives be requested to furnish the Foreign Mission Board a report of all money received from Southern Baptist churches, Sunday schools, societies, and individuals between October 18, 1922, and April 30, 1923.

That a copy of this resolution be sent to Southern state and national representatives of the Near East Relief and to our Baptist state mission secretaries and be given to the Baptist papers of the South."

News and Views

His correspondents will note change in Brother J. P. Bilyieu's address from Cookeville to Algood, Tennessee.

The Second South-wide Baptist Organized Class Conference begins at Hot Springs, Ark., next week, January 16. The program is an exceedingly attractive one, and we hope the attendance will be in keeping with the merits of the feast.

The Baptist Sunday School Board's Department's report for the month of December, Tennessee awards, as follows: total educational credits, 25; Intermediate organized classes enrolled, 17 (being second in the entire list of Southern States) Senior classes enrolled, 11 (being fourth in the list).

Let our churches remember the starving people of Russia and the Near East in their worship next Sunday. Those which do not have regular services on that day, are urged to make an offering to this cause as soon after that date as possible. Remember to send the contribution direct to the Foreign Mission Board, Richmond, Va., and state it is for RELIEF. Let it be understood also that this is extra and is not to be charged against the Foreign Mission Board in account of the 75 Million receipts.

From Vildo, Tenn., Superintendent Chas. A. Powell writes January 2: We wish to tell you how proud we are of our Sunday school at old Harmony Church, away over here in West Tennessee. Last Sunday our crowd was small owing to unsettled weather. We made known to the faithful few, we wanted \$60.00 for the Orphans Home. We collected \$51.11 and the other will follow next Sunday. Our hearts were so happy because we were

aiding God's cause. May God's blessing attend our offering is our prayer.

We welcome Brother J. L. Shinn to Tennessee. He comes to the pastorate at Monterey. His churches express their appreciation in formal resolutions, and the *Biblical Recorder*, of Raleigh, N. C., says concerning him: Dr. J. L. Shinn has accepted a call to the First Baptist Church, Monterey, Tennessee. For several years Brother Shinn has been pastor at Southmont, in the Liberty Association, and has done a fine work. He was leader of the Reinforcement Campaign in his association, and has always taken an active part in the work of the denomination. We wish for Brother Shinn the highest measure of success in his new field. We can commend him to his Tennessee flock as a good preacher and an earnest, consecrated Christian gentleman.

Dr. W. James Robinson, a Tennessean by birth, rearing and education, will soon close his work as pastor of the First Baptist Church, Bentonville, Arkansas. During his pastorate of a little more than two years the church has paid off a burdensome debt, greatly improved the pastor's home, increased in membership about fifty per cent; the Sunday school has also greatly increased. Financially, the church has prospered very greatly having doubled the current expense budget, given largely to missions and other benevolences. Dr. Robinson was for several years pastor in Kansas City, Missouri, and has for about ten years written the book reviews and Southern BYPU lessons for the *Word and Way*. Although a very busy and faithful pastor he has found time to contribute manuscripts to the Sunday School Board. Naturally his heart longs for his native state.

Dr. I. N. Penick writes from Jackson, Tenn., concerning Union University: "School is exceeding fine, just full up, all seats and all rooms in Boarding Halls filled. We are in great need of more funds to loan to worthy students who must borrow or have to leave school."

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4, 1922 TO JAN. 1, 1923.

	1923	1922
Alabama	\$29,872.67	\$ 37,378.77
Arkansas	27,680.43	736.50
Dist. Columbia	9,837.30	13,985.60
Florida	11,358.94	13,676.27
Georgia	59,942.40	83,130.77
Illinois	100.00	2,720.00
Kentucky	55,032.73	81,196.89
Louisiana	11,239.29	10,586.54
Maryland	17,040.00	15,790.00
Mississippi	34,029.88	39,666.67
Missouri	19,641.32	6,570.21
New Mexico	3,100.00	3,510.00
North Carolina	94,508.05	54,506.53
Oklahoma	4,997.17	1,860.49
South Carolina	95,225.00	76,834.88
Tennessee	18,974.50	40,264.75
Texas	231.25	482.53
Virginia	85,816.17	105,716.92
Total	\$578,627.10	\$588,613.32

Contributions

CONCERNING ALLEGED PERSECUTION OF BAPTISTS IN ROUMANIA.

By Frederick C. Nano, Roumanian Minister to the United States, Washington, D. C.

Art. 21 of the Roumanian Constitution reads: "The liberty of all religious confessions is guaranteed inasmuch as their principles and practices are not contrary to public order or morals."

This principle has always been respected by all Governments and applied to all confessions of the country. Toward the Baptists, who were not known in the Old Kingdom, before the War, the post-war Governments have had the same attitude endeavoring to apply strictly Act. 21 of the Constitution.

In 1919, when the Baptists began to be known through their propaganda, and when groups of Adventists, Sabbathists and Nazarethians, at about that time, first appeared, the Cultus and Art Ministry, whose duty is was to insure the enforcement of Act 21, granted full liberty for the practice of: Baptism and Adventism.

By the circular order No. 15831, of April 1, 1921, the practice of the Baptist confession was authorized in prayer houses, especially arranged for this purpose, and burial services also in the open air. It was called to the attention of the missionaries that they were not allowed to preach without authorization. This was done with the object of ascertaining whether they had the moral qualifications and whether the public order was not endangered.

Later, the Cultus Ministry, by the circular order No. 32950/1921, called the attention of all the Prefects to the fact that the circular order No. 15831/1921, should be carried out in a way to insure that:

- (a) Baptist worship should be free.
- (b) Religious propaganda should avoid defamatory attacks against other confessions and their priests.
- (c) Preachers should only be Roumanian citizens, but exception to be made for those foreigners recognized by the Cultus Ministry.

On the 17th of January, 1922, the Cultus Ministry issued to the authorities the circular order No. 2143/1922, by which absolute freedom was given to the Baptist creed with the sole condition that Government safety and public morals should not be endangered, and by which the formalities prescribed by the circular order No. 15831, of April 1, 1921 were cancelled. This last order shows clearly the sincere intention of the Government not to prevent the Baptists from practicing their faith. Where the Baptist communities have acted according to the law, the Ministry and the authorities have given full satisfaction in cases where the complaints were well founded. But the Ministry cannot be held responsible for the hardships endured by the Baptists, if they do not bring them to the notice of the Rouma-

nian authorities who, alone, are competent to take action.

Considering the large publicity given in the British and American press on the subject of alleged persecution of Baptists in Roumania, the fact is surprising that the Baptist communities appealed to the Cultus Ministry only in fifty-three cases. In thirty-six cases, the Baptist obtained full satisfaction, in seventeen cases, the investigations are still proceeding. But it must be pointed out that in four of them, the events complained of occurred in the military zones on the Hungarian and Russian borders, where military necessities make a certain restriction of rights otherwise granted, imperative.

Of the twenty-one cases of supposed persecution of the Baptists in Roumania, quoted by the BAPTIST AND REFLECTOR, in its issue of July 13, 1922, nine cases have never been brought to the notice of the Cultus Ministry. Of these nine cases, six cannot, under any circumstances, be considered as acts of persecution by the non-Baptist population and still less by the authorities. Teodor Benda, of Buteni (case No. 14) was fined because of the fact that his son, of school age, not only did not attend the Orthodox Church services, but even the Bible classes at the school. The laws in force in Transylvania and the Banat, especially Law No. XXXVIII/1868, provide that every child shall receive religious education according to his or her confession. Teodor Benda had become a Baptist, without making the necessary declaration prescribed by Law No. LIII/1868 and consequently, according to that law, he and his children were still considered as Greek-Orthodox. By not permitting his son to attend the Bible classes he violated the Educational Law.

The other cases (No. 15, 16, 17, 19 and 20) are as simple as the one above: the children of a number of Baptists of Misoa, Cermei, Dud, Nadab ("Noroda") Jermitea (District of Arab), were refused admittance to the schools in those localities. The fact is correct. But those schools are confession-al schools, supported by the Greek-Orthodox Church. According to the laws in force, every church of whatever confession, has the right to receive in its confessional schools and institutions, only those scholars and students whom it wants to accept and to exclude those who are incompatible with the spirit of its own confession. The Greek-Orthodox or Catholic Church were within their rights, rights guaranteed by the law establishing the autonomy of the Churches, when they exclude from their schools the children of parents who had abandoned their confession and are now conducting a campaign against the Greek-Orthodox and Catholic Churches. From the Government schools, which protect equally all religions, no child has ever been excluded or expelled on account of its religious beliefs. The Government even sees to it that each child receives religious education according to its faith, from Bible teachers duly authorized by the respective confessional authorities. Consequently, the Baptist children, excluded from the Greek-Orthodox and Catholic schools, can attend without any difficulty the

Government schools of their neighborhood. The Baptists can also build and maintain their own schools.

The cases quoted under No. 6, 18 and 21 are being investigated. It may as well be pointed out that a Baptist can come into conflict with the laws and regulations of the land, without its always being necessary to take it for granted that he is being persecuted on account of his faith and that the authorities are always wrong.

As for the twelve remaining cases (No. 1, 2, 3, 4, 5, 7, 8, 9, 10, 11, 12 and 13) the complaints addressed to the authorities have been solved as shown below:

1. Mr. C. Adorian, by his petition registered under No. 30335/1922, complained that the police authorities of Perifalau, district of Sibiu, arrested the Baptist leaders, Ioan Dan and Ilie Curban. An inquiry has been ordered.

2. Mr. Schuller, Baptist preacher, in his petition registered under No. 8520/1922, complained that the Baptist preacher Alexa Isbasha, of Birchis, district of Carash-Severin, was beaten by a policeman. Information has been requested from the District authorities.

3. Mr. Schuller, in his petition No. 8962/1922, complained to the Cultus Ministry that the Baptist preacher Ioan Unger, of Des. had been arrested in Negrilesti. The District authorities replied under No. 22996/1922, that the charge was absolutely groundless.

4. Mr. C. Adorian in his petition No. 18880/1922, complained that the Baptist chapel of Izoare, district of Orhei, had been closed and the preacher arrested. Under No. 18880/1922, the local authorities were ordered to make an inquiry and to take the necessary steps for the liberation of the preacher. The chapel was reopened and the preacher released. The Baptist community had been guilty of violating regulations made by the Military Commandant.

5. The District authorities of Bihor, under No. 33195/1922, replied to the Cultus Ministry's letter of inquiry, No. 18884/1922, that the Baptist Lazar Zaharia, of Forau, in the course of his religious propaganda had insulted the other churches and attacked the army.

6. Mr. C. Adorian, in his petitions No. 11469/1922, and 17833/22, complained that the police confiscated the Baptist books and that the authorities had closed the chapel of Vidra de Sus, district Alba-Inferioara. Under No. 11469/1922, the local authorities were instructed to make an inquiry. The result is not yet known.

7. Mr. C. Adorian, in his petition No. 18882/1922, complained that the remains of the child of Simeon Popovici, of Forighiaz, district of Timishoara, was not allowed to be buried according to the Baptist rites. Information was requested from the local authorities. In his report No. 32559/1922, the prefect explained that inasmuch as Simon Popovici did not observe the legal forms prescribed in cases of change of religion, according to the laws in force, the father and the child were still considered as belonging to the Greek-Orthodox Church.

8. Mr. Schuller, in his petition No. 16689/

1922, complained that the Baptist preacher Tihol Hijniakow, was arrested and sent to a prison camp in the district of Hotin. Under No. 16681/1922, a report was demanded from the army headquarters of Bassarabia.

9. Mr. C. Adorian in his petition No. 5819/1922, complained that some of the Baptists of Aiud, district of Alba-Inferioara, were beaten by the police. Under No. 5819/1922, and investigation was ordered.

10. Mr. C. Adorian, in his petition No. 12434/1922, complained that in the district of Storoinetz, the prefect had prohibited the holding of Baptist services in Patrauzi and Iordanesti. The Ministry of the Interior was requested under No. 12434/1922 to allow the Baptists complete freedom of worship.

11. Mr. C. Adorian, in the petition No. 11154/1922, 11153/1922 and 11152/1922, of Capalnas and Birchish, were beaten by the police. Under No. 11154/1922, a report on the case was demanded from the local authorities, who replied under No. 16969/1922, that no Baptist had been beaten by the police.

12. The Under-Secretary of State, attached to the Ministry of the Interior, by letter No. 29074/1922, forwarded a memorandum drawn up by the Baptist of Moldova Noua, complaining that they were persecuted and that their chapel had been closed. The Ministry of Cults immediately instructed the authorities of the District of Carash Severin to give them satisfaction, but the chapel had already been opened before the receipt of those instructions.

13. Mr. C. Adorian, under No. 30337/1922, complained that the inhabitants of the counties of Birchis, Valea Mare, Capalnas and Caprioara were prevented by the police from worshipping according to their faith. The Prefect of the district, upon inquiry, replied that Mr. Adorian was misinformed, as the Baptists enjoyed complete freedom of worship in the district.

In connection with the above, it may be interesting to point out that a great number of complaints are also received against Baptists. Three of them are perhaps worth quoting:

1. The Greek-Orthodox Bishop Ioani Pap, of Arad, in his report registered under No. 32083/1921, complained that in Curtici and other places, the Baptists insulted the Greek-Orthodox religions and disregarded the provisions of the Law LIII/1868, concerning the conversion from one creed to another, thus causing serious disturbances in the life of the communities.

2. The General Director of the Internal Affairs of Kishinief, in his report No. 34094/1921, complained that the Baptists of Cisemele, district of Ismail, had refused to celebrate the Roumanian national holiday on the 10th of May, by officiating the usual "Te Deum."

3. The Director of Internal Affairs of Bessarabia, by his report No. 25677/1922, complained that the Baptists of the districts of Hotin and Ismail had repeatedly disregarded the order of the Military Headquarters of Bessarabia, calling meetings without authorization, had openly insulted the Greek-Orthodox Church and its priests.

and made fun of the Holy Cross, calling it a "gallows," causing by their behavior, serious trouble in the community.

We are far from denying that no mistakes had ever been committed by the local authorities in their attitude toward Baptists, or excesses by members of other churches. But the causes of these happenings can be found in the following:

(a) Those converted to the Baptist Church almost invariably disregard the Law LIII, of 1868, which is still in force in Transylvania and the Banat, and do not declare their change of religion to the heads of the churches they leave. Hence, their conversion is not recognized as legal, by the authorities of their former religion, or by the Government.

(b) In many communities the church service is held in private residences, a practice which was prohibited by the Roumanian Government by its ordinance No. 15831, of 1921, because it made its rights of supervision, inapplicable.

(c) Religious propaganda for getting new adepts is not always a serious, positive preaching of Christian principles, but in many cases, it consists of violent and biased attacks against the Greek-Orthodox or Catholic churches and their priests, a fact which arouses strong resentment among the non-Baptists, and often violent reactions which cannot always be prevented in time by the authorities.

The Roumanian Government has always taken and will continue to take all the necessary steps to assure the freedom of all religious beliefs, and to insure the punishment of those guilty of disturbing the public order. But the Roumanian Government requires from all the confessions an unconditional respects of the laws and regulations of the country.

In this connection, the Roumanian Government points with regret to the fact that a great many of the Baptist preachers now active in Roumania are far from approaching the high intellectual and moral standards of the Baptist leaders in Great Britain and the United States. However, their complaints will be impartially investigated by the authorities and they will receive satisfaction whenever their complaints are justified. But this will only be possible if they approach the competent authorities in Roumania, instead of, as has often been the case in the past, appealing first to organizations abroad.

RELIEF DAY, JANUARY 14, 1923.

We earnestly hope that our churches and Sunday schools will heed the call of the Southern Baptist Convention through the Sunday School and Foreign Mission Boards to observe January 14, 1923 as Relief Day. The cry of the war sufferers in Europe, the starving in famine stricken Russia and the refugees and orphans in the Near East must appear to every heart. We must do our part towards keeping these millions of stricken fellowmen from death.

Literature has been sent out to the pastors and Sunday school superintendents to be used in presenting this matter on Jan-

uary 14. The time of preparation is short, and it will be necessary for everyone to act promptly. The program is simple and it will be easy enough to make preparations if we are alert to the necessity of taking prompt action.

The suggestion is made that country churches which cannot present this cause on January 14, select a Sunday in January that will be convenient to them.

The money collected should be sent through the regular channel, care being taken to mark it "For Relief." This money is to be sent abroad by the Foreign Mission Board, but it is not money for foreign missions. It cannot be counted as a part of the 75 Million Campaign. It is a relief measure pure and simple. This relief day, January 14, gives Southern Baptists an opportunity to help save the lives of millions who will certainly die this winter if the Christian world does not give aid.

OUR NEXT GREAT CAMPAIGN: THE FIRST ITEM IN IT.

J. F. Love, Corresponding Secretary.

The following earnest word is sent to the Baptist weeklies in the South, and to the *Home and Foreign Fields* in the interest of perfect understanding and cordial co-operation by all our people:

There is going on a good deal of discussion as to what Southern Baptists will do at the end of the present 75 Million Campaign. I think it is well enough for us all to take this matter under consideration, but I believe that we ought to take it under consideration with certain facts clearly in mind. One of these facts is the obligation assumed by the Southern Baptist Convention and all the states co-operating with it to reimburse the Home, Foreign and Education Boards the loans which these boards are making to theological institutions out of these boards' receipts from the 75 Million Campaign. I quote the following action by which the Southern Baptist Convention authorized these loans and promised to pay them back to the boards:

"On report of a sub-committee appointed at the previous meeting suggestion was made to provide from the Southwide funds \$1,000,000 for the Southern Baptist Theological Seminary and \$500,000 each for the Southern Baptist Theological Seminary and the Baptist Bible Institute, all to be used for building purposes and not to include appropriations formerly made to these institutions. It was agreed that these funds shall be provided as a loan pro rata from amounts appropriated to the Foreign Mission Board, the Home Mission Board, and the Education Board; that each of these boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000, and that in case the requisite \$2,000,000 is not available under this arrangement these advances by the three Boards shall be sufficiently guaranteed to them in any new plan for funds that the Convention shall project at the close of this five-year period without prejudice to the pro rata apportionment of the three Boards, or to

the Relief and Annuity Board owing to previous action of the Convention|"

Speaking for the Foreign Mission Board, this loan to the theological institutions out of receipts which are less than half what they were expected to be when the loan was authorized, is greatly embarrassing it in the face of the greatest missionary opportunities and the largest missionary responsibilities that have ever been presented to it. Unless the denomination as a whole takes seriously the promise of the Convention to reimburse this Board, inevitable disaster will befall our Foreign Mission Program. Even should the full 75 Million Dollars be collected during the five year period, there have been such readjustments of 75 Million funds throughout the Convention, for one thing or another, that the Foreign Mission Board will not by several million dollars receive the 20 Million which was apportioned to it as its part of the 75 Million fund, and out of which the Convention contemplated that these loans should be made. We are not in this statement, let me say emphatically, making any charge against Campaign management. The Foreign Mission Board is enthusiastic for the Campaign and is in it with all its strength. We are simply stating at this time, when the post-Campaign program is being discussed, the fact that on the promise of Southern Baptists the general boards which have made these loans have a first claim on the denomination, and that neither the Southern Baptist Convention nor any state co-operating with it should make any large financial plans of any sort, or for the care of anything, without taking into account this pledge of the Convention and which is the pledge of the states co-operating with it.

Let us press the Campaign to the limit, let all of us pay our pledges, and in doing so make our contribution to all the needful enterprises in the Southern Baptist Convention and in every state co-operating with it; let all enterprises of the Southern Convention and State Conventions keep their operations within their part of the 75 Million receipts; and then let us keep our word and pay back to the general boards these loans before any other campaign is attempted for anything. The Foreign Mission Board is, notwithstanding readjustments in favor of education and other objects, holding its plans and appeals within the 75 Million Campaign and using all its forces and influence for the Campaign, and asks only that other interests shall do the same. Certainly, no interest of the denomination has necessities which are more imperative than are the interests of this Board.

I would reassure my brethren everywhere of the Foreign Board's commitment to the 75 Million Campaign and of its purpose to see this denominational effort through to complete success, but I would, at the same time, faithfully and seriously warn the denomination that the redemption of this promise by the Convention to the Foreign Mission Board is absolutely necessary if this Board is not to see its great world-Campaign collapse; and we would with these facts before us solemnly admonish the brotherhood everywhere not to project a campaign either state or Southwide which can in the slightest degree impair the chances of the Con-

vention to keep this promise to this Board whose work is so seriously imperiled by the shortening of its receipts.

HARRISON-CHILHOWEE'S CONTRIBUTION TO THE DENOMINATION.

By Frank E. Burkhalter.

Probably no more interesting or productive phase of home mission work is fostered by Southern Baptists than their system of mountain mission schools, and desiring some first-hand information on what some typical institutions of this system are accomplishing, the writer had the privilege recently of visiting some of the schools in Tennessee and other nearby states.



J. E. BARTON, Principal

draws its more than 200 students principally from the counties of Knox, Sevier and Blount. Inasmuch as the school has arrangements with the public school authorities whereby it does the public school work for that community, only between 75 and 100 students are usually found boarding in the dormitories, the remainder living at home. In addition to the regular common and high school courses, the school offers work in manual training, expression and art, while a special course is offered in teacher training for the more advanced pupils in order that they may be enabled to prepare themselves for teaching. Many of the pupils teach in the short-term public schools in the fall and attend the Institute for further training in the winter and spring.

In the way of a plant Chilhowee Institute has three good structures, a main administration building and a dormitory each for boys and girls, and these buildings with the grounds and other equipment are valued at \$50,000. The faculty includes nine members, five of whom are graduates of standard colleges and all of whom have attended college. Prof. J. E. Barton has been the efficient principal for ten years and has just recently concluded his first vacation in that time.

While the general courses in the school are very efficient, it is probably the instruction in the Bible and the general religious atmosphere of the school (this atmosphere is characteristic of all the mountain mission schools, the writer is informed) which give to Chilhowee much of its distinctiveness and its great value to the denomination. Courses in the Bible are compulsory, while indicative of the general religious life of the school devotional exercises are held in connection with the daily chapel hour and each evening there are prayer services in

each dormitory conducted by the pupils and which all boarding pupils attend.

Although the resources of the school are not large for offering means of self-help to ambitious but struggling boys and girls, the largest possible use is made of such resources as are available. Twenty-four boys and girls of this year's student body are working their way by one means or another. One boy is an excellent barber and makes from \$4 to \$6 a day working in a Knoxville shop on Saturday. Another boy is a good printer and likewise spends his Saturdays profitably in a Knoxville print shop. Firing furnaces, waiting on tables, cooking, special laundry work and several other lines of effort provide other boys and girls with means for making a part of their expenses. The school could greatly extend its usefulness if it had larger facilities for aiding these struggling students. It is also greatly in need of more equipment in the way of laboratory apparatus, first-class reference books for the library, and equipment for manual training.

Indicating something of the spirit of the students they are raising a fund for the erection of a gymnasium and are appealing to the many alumni of the institution to assist them in this undertaking. And probably none of the mountain schools can boast of a more distinguished body of alumni. If "by their fruits ye shall know them," Harrison-Chilhowee has more than made good.

While it is impossible in the space allotted for this article to mention all the alumni of the school who have made good in the world, a few names are set forth as indicative of the type of the graduates sent forth into the world. In this partial list may be included Prof. J. E. Barton, principal of the school, Prof. R. L. Marshall, principal of Cosby Academy, Cosby, Tenn., Prof. O. M. Drinnen, vice-principal of the school and pastor of the local church, Rev. J. H. Sharp, well known Harriman pastor and enlistment worker, S. R. Rambo, Judge R. A. Brown, Ben A. Morton, Dr. A. L. Rule, B. L. Johnson and Ben C. Ogle, prominent business and professional men at Knoxville, Edgar Cowan, prominent educator in Oklahoma, C. C. Duggan, instructor in Georgia Tech, J. A. Cox banker at Marysville, George Davis, Arkansas banker, J. W. Shelley, Florida educator, A. G. Cusick, Alabama banker, Major B. Foster, of Alexander Hamilton Institute, New York City, John B. Cox, famous electrical engineer who designed the electrical display at the Paris World Exposition and has installed important electrical equipment on all sides of the globe, and Dr. Carroll C. Bull, of the Rockefeller Foundation, whose greatest claim to fame is his discovery of an anti-toxin for trench fever that played an important part in winning the World War for the Allies. The school has likewise furnished a number of young ministers, ministers' wives, public school teachers and other Christian men and women who have made their lives count for God wherever they have gone. An increasing number of students are going on to college after graduating here. Included in the student body at the time of the writer's visit were three ministerial students and three girls in training for missionary services.

SABBATH OBSERVANCE.

By G. M. Savage.

The Sabbath day must be religiously observed by every country that expects the blessings of Providence, and hopes to escape His punishments.

The Sabbath was instituted at the end of creation week; and its observance is enjoined in the fourth commandment. It is, therefore, a law perpetually binding. It is one of the moral laws, bearing directly on man's relation to God and to his fellowman. As long as the prohibition of stealing and killing is binding, so long will Sabbath observance be binding. It is to be as strictly observed today as when Moses was leading the Hebrews through the wilderness. A moral law is immutable.

Numbers 15: 32-36 records the trial of a man who was found gathering sticks on the Sabbath day; and Moses as an inspired judge with the court pronounced the death sentence upon him, which was immediately executed. The Sabbath is a world, and not strictly a Jewish, institution; and those who believe in the ruling providence of God, who is the same yesterday, today and forever, will fear dire punishment for allowing His Sabbaths to be violated without an earnest protest. Here I enter my protest against our city's allowing baseball, shows and irreligious assemblies on the Sabbath, as well as the regular work followed the six days.

The law of Sabbath observance is sanctioned by the extreme penalty: "Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth work therein, that soul shall be cut off from among his people." Ex. 31: 14.

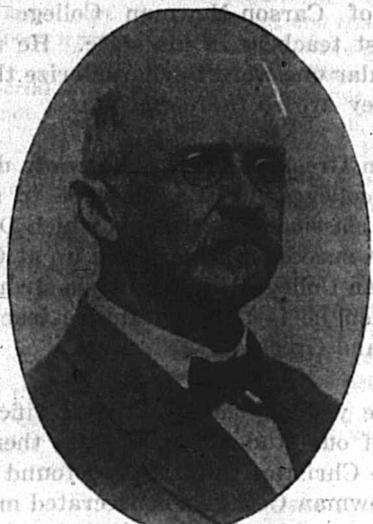
It seems to me that the importance of the Sabbath institution is to be seen also in the form in which it is given in the Decalogue. There are more words used in expressing it than in any other of the commandments. In this respect, it resembles the law, the second commandment, enjoining worship of the Lord God and prohibiting all connection with idolatry. These two commandments were written with nearly twice as many words as are employed in expressing all the remaining eight laws. In the Hebrew Bible the fourth commandment is a little longer than the second, but in the English Bible the reverse is true.

It is in good taste to show respect for churches. Think of what the churches of Jackson have done for this city. Some of the most costly and imposing edifices are church buildings. The First Presbyterian church is an imposing structure, put up at great cost. The First Baptist Church building is one of the best of its kind in the South. The First Methodist Church is one that equals in cost and beauty any of the other churches. There are nearly a score of other church buildings in the city, many of them handsome structures. Without church people there would be no Y.M.C.A. buildings. Church people, particularly the First Methodist Church, built the M. C. F. I., which has operated three-quarters of a century, and during that time has brought to this city thousands of girls and young women from the best families in

the south. Church people, and particularly the First Baptist church, moved Union University from Murfreesboro here in 1874, forty-eight years ago. The attendance on this school during the current year, 1922-23, will be perhaps over a thousand, about nine hundred now, and it is yet a month until Christmas. The churches of the city are to be credited with the good cultural and moral conditions prevailing. Where do their constructive works end?

Good taste and grateful appreciation on the part of Jackson people require regard for the sentiments of church people and a removal of all the obstructions or practices that interfere with their Sabbath worship and Wednesday night prayer-meetings. Everything that interferes with church worship is a Sabbath desecration.

Isaiah 58: 13, 14 shows clearly what is Sabbath observance and what are the rewards for the same. This is the way it reads: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor



him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places in the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." It will be well to ponder carefully what the Lord God says about His holy day.

In this quotation from Isaiah, you may particularize some of the ways in which the Sabbath day is desecrated. One way is doing one's own pleasure. This may be in taking an auto ride on the Sabbath day for pleasure, or any one of a thousand other ways in which people find their pleasure. It may be visiting. It may be reading fiction, etc., etc., Secondly, speaking thine own words. This may be writing and reading business letters, or letters of mere friendship, or spending the time in light conversation. And so forth; and so forth. If one feels like the hours of the Sabbath day hang heavy and do not bring him Sabbath delights, he is desecrating the Sabbath in this particular way. Can a person find delight in reading the Bible, missionary literature, going to Sabbath school, going to church services, and such like employment? I know he can, and when the holy day has passed, he will be much happier for having passed its sacred hours in such way.

I feel that I should not close this article on Sabbath observance without saying that though I observe the same day with Baptists and protestants, yet I call it the seventh day instead of the first day, and throw the burden of proof on those who say that it is the first day of the week to show where and by whom it was changed. There are two things to be said: first, it is called the seventh day of the week throughout the Bible; second, God instituted it and claims it as His holy day, and He alone can change it. However much we may differ as regards the question whether it is the first day of the week or the last day of the week, we are all agreed on keeping the Sabbath day once in seven; that is, we all observe the seventh and not the sixth or eighth day. This seems to meet the demand of the law to observe one day out of seven, and we should all observe the same day.

It seems reasonable that the rest day should follow the work days. The French people observe the same day with the Americans while their week begins with Monday.

Baptists and protestants alike claim that in regarding the first day of the week as the Sabbath day we thus commemorate the resurrection of our Savior. But every baptism into the name of the Father, the Son, and the Holy Ghost pictures the burial and resurrection of Christ. This honors that great event more than a conventional day which in itself has no resemblance.

THE HALL-MOODY LOAN FUND.

Our readers may remember that there was an effort made a year ago to raise \$15,000 for a Loan Fund for Hall-Moody College. The Immanuel Baptist Church at Nashville is very proud that it was the first church to send contribution through one of its members. The First Baptist church at Martin has always done more for Hall-Moody Normal School than any other church in the State; and the rest of us should be challenged at the way this church has surprised any ten others churches in the State in helping our needy preacher boys. From unexpected sources, we ever now and then get a check for this college; and we yet hope to see this sum raised to \$15,000.—Harry Clark.

BIRMINGHAM CHURCH LIBERAL GIVER.

Treasurer E. B. Teague, of the Southside Baptist church, Birmingham, Ala., Dr. J. E. Dillard, pastor, says the contribution of that church after taking care of all local expenses, support twenty missionaries on the foreign fields, twenty orphans in the Orphans' Home and six students in college, in addition to the amount that goes to home missions, state missions, and ministerial relief.—Clipsheet

BAPTIST WORK IN SPAIN GROWING RAPIDLY

The number of Baptists in Spain has doubled since the beginning of active work there by the Foreign Mission Board of the Baptist Convention, two years ago, it is announced, and a theological seminary and Baptist paper have been projected there.

Christian Education

Harry Clark, Secretary, Nashville

ANOTHER AMBITIOUS BOY.

Here is a letter from an earnest young man: "Will you please write me where there is a Baptist school that I may work my way through? At your suggestion, I wrote toin reference to working my way through school there. I received a letter from Professor in which he said his school wasn't in position to furnish me any work to do so that I might work my way through school. Please write me again and advise me." And to such students we have to say that too many Baptists have not paid their pledges and hence our schools and colleges have not received out of the \$75,000,000 campaign sufficient funds to open the doors to all needy and deserving boys. We are receiving a few students but we are so limited in the work that we want to do!

STUDENT VOLUNTEERS IN TENNESSEE LAST YEAR.

School	Ministry	Other	Special Service	Total
Carson Newman College	53	20		73
Union University	81	13		94
Hall Moody	35	0		35
Harrison Chilhowee Inst.	3	0		3
Cosby Academy	1	0		1
	173	33		206

There are over 2,500 ministerial students enrolled in all the Southern Baptist Schools, the largest number possessed by any denomination in America. There are probably nearly as many volunteers for other lines of Christian service. More than 16,000 Baptist young people of the South have dedicated their lives to special Christian service since the campaign began, though many of them are not yet ready for college.

UNION UNIVERSITY.

Although Union University is run over with students in the most successful year it has ever known, students are still coming and enthusiasm is at high pitch. Baptists do not realize what an opportunity they have in West Tennessee. Against the thirteen colleges in East Tennessee and the eleven in Middle Tennessee, a total of twenty-four there are in West Tennessee only three colleges and the Baptists have two of those! Sufficient money should be put into these two institutions so that other denominations will not try to enter the field. Two years from now the Presbyterians plan to put at Memphis a two million dollar university, and so our supremacy will not go long unchallenged. Bethel College at McKenzie is the third West Tennessee college, and it has already \$200,000 paid in out of \$500,000 pledged. Efforts are being made to raise a half million

dollars among the Cumberland Presbyterians for Bethel and tuition is to be entirely free to all students! Two wills have just been probated, giving Bethel College \$33,000. We warmly congratulate our Cumberland Presbyterian friends on this generosity, for remember that they have only 65,000 members in the whole world. To show what a strong force a college is in building up a denomination, 55,000 of these Cumberland Presbyterians are within a radius of about 200 miles from Bethel College. Outside of that radius which was reached by its alumni, by its faculty, and by its ministerial students who went out on Sunday to preach, most Cumberland Presbyterians united with the Presbyterian U. S. A. A Christian college is one of the best Home Mission enterprises, and the money spent for it means the denomination which maintains it.

CARSON-NEWMAN NEWS.

Prof. R. H. Wilson, the State Superintendent of Public Instruction in Oklahoma, has authorized me to say that he finds the graduates of Carson-Newman College among the best teachers in his state. He used in particular one word to characterize them, "I find they are so thorough."

* * *

When Greek is dying, or already dead, at many colleges, it is a pleasure to see the strong classical departments which Dr. Hutton has succeeded in building up at Carson-Newman College. He also has a strong class in which he is training future teachers of Latin and Greek.

* * *

Have you any idea of the sacrifices that some of our students make to fit themselves for the Christian ministry? I found at Carson-Newman College a consecrated man who had been making \$10.00 a day when he heard the call of the ministry. With his wife and children, he came to college, obeying the call of God. When you are asked to make some little sacrifices for Jesus Christ, stop a moment and think whether you have given up as much as this young man has done. I found another young man who was having to spend nearly all that he received for preaching in paying his transportation between the college and the church. However, he was perfectly happy and was rejoicing that he was able to serve his Master.

We were gratified to hear it said that Carson-Newman College has the best piano equipment of any of the near-by institutions. Any young woman who is seeking advantages in musical training would do well to go to Carson-Newman College.

PAGEANTRY AT TENNESSEE COLLEGE.

One of the interesting developments of recent years is the great growth in little plays, dramatizations, and pageants given by schools, Sunday schools, clubs, and communities. A young woman who is trained in this work is a valuable addition to any Baptist Young People's Union. The writer has just witnessed a most creditable pageant given at the Nashville Immanuel Baptist Church at Christmas by the teachers and students of

the Sunday school. That pageant brought us a message that was more vivid than the greatest pulpit orators could possibly present. Many came away from the church saying that it was a pity that every church could not have similar religious pageants presented as reverently as this one was. For years, young women have been trained at Tennessee College in giving pageants. One of the most notable pageants ever presented at Tennessee College was entitled "Christ in America." Columbia was depicted by one of the young women as holding the light of the world up for mankind. Immigrants from various nations, dressed to show their nationality, including Chinese immigrants with queer robes, came one after another before Columbia and said that they had not been able to find Christ in the United States except in the oaths which they heard from profane men. At the close, the young lady representing Columbia turned to the church and appealed to the church of God to do its duty by home missions. One can imagine the beautiful effect produced by forty of the charming daughters of the Tennessee College in this pageant.

RELIEF DAY, JANUARY 14, 1923.

The time for Relief Day, January 14, 1923, is near at hand. It will be necessary for our people to act promptly if they observe this day as they should observe it in our Sunday schools and churches.

Literature has been prepared and sent out by the Sunday School and Foreign Mission Boards for use on that day. The program can be prepared easily. The main object is to get our people to give generously out of their abundance to save the lives of millions of starving people in Russia, and that great army of orphans and refugees being cared for in the Near East. Suffering from the war in Europe still bears heavily upon multitudes. Five million people are on the verge of starvation in Russia. Two million refugees from Asia Minor must be fed, and more than one hundred thousand orphans being cared for now by the Near East Relief must have provision made for them.

Remember, a dollar will keep alive a child in Russia thirty days. Twenty dollars will keep alive a family in Russia until next harvest. Sixty dollars will provide for an orphan in the Near East for one year.

In the face of the awful distress in Europe and the Near East, Southern Baptists should take a very vigorous action. We must give generously and do our part toward relieving this suffering.

The offering cannot be a part of the 75 Million Campaign. While the money is sent in through the regular channels to the Foreign Mission Board for Relief, and passes through the Foreign Mission Board's hands, it is not a mission matter. It is over and above our regular mission work. This relief is a great humanitarian measure. It is an effort to help save the lives of multitudes of starving.

Columbia Record—The dogs of war will always find nourishment while there are so many boneheads in the world.

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SERMON

"WHAT THINK YE OF CHRIST?"

By R. S. McArthur, D.D., LL.D.
(Continued from last week.)

Still More Witnesses

I summon thee, O execrable Judas. Behold him flinging down the thirty pieces of silver before the chief priests and elders. Hear him speak in his agony of soul: "I have sinned in that I have betrayed the innocent blood." I summon thee, O Pontius Pilate, with thy immorality of shame in the creeds of the ages. The Roman Procurator washes his hands. Strange sight! He speaks: "I am innocent of the blood of this just person." He speaks again: "I find no fault in this man." I summon John, the heroic Baptist. Hear his testimony: "Behold the Lamb of God, who taketh away the sin of the world." O loving and divine John, the Evangelist, what thinkest thou of the Christ? The Evangelist John speaks: "He is the vine, the Way, the Truth, the Life, the Light and the Word, and the Word was God." I summon thee, O matchless Paul. What is thy testimony? "He is the image of the invisible God, the blessed and only Potentate, the King of kings, and the Lord of lords." I summon thee, apostle Peter, once confessor, then denier, but afterward penitent witness and heroic martyr. What is thy testimony? "He is the Christ, the son of the living God." I summon thee, O once doubting but always brave Thomas. Hear the testimony of this witness as he falls at the Master's feet and exclaims, "My Lord and my God."

I summon thee, O John Bunyan, immortal tinker; thy glorious pilgrim marching through the ages, telling the story of redeeming love, is thy testimony to the character of thy Lord. I summon thee, O Charles H. Spurgeon, and the testimony of all thy volumes, of thy glorious life and of thy peerless ministry is that "Jesus Christ is the chiefest among ten thousand and and the one altogether lovely." I summon thee, O De Wette, great biblical critic of Germany. De Wette testifies: "This only I know, that there is salvation in no other name than in the name of Jesus Christ, the crucified." I might summon thousands, who from the Grassmarket in Edinburgh, and from many racks and stakes went up to glory and to God, and their testimony would be, "None, but Jesus, none but Jesus." I summon thee, Toplady, sublime hymnist, and hear thee sing, "Rock of ages, cleft for me." I summon thee, Charles Wesley, and with thee sing myself, "Thou, O Christ, art all I want." I summon thee, O Joseph Parker, after thy immortal ministry in London, and hear thee say, as that ministry nears its triumphant close: "I have companied with him of Nazareth and Calvary, in all holiness and tenderest love, love passing the love of woman, ardent like an altar flame." I summon thee, Joseph Ernest Renan, famous French writer, theologian and Orientalist, and I hear thee say: "Whatever the surprises of the future, Jesus never will be surpassed. His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

I summon thee, John Stuart Mill, logician and economist. This witness answers: "Whatever else may be taken Christ is still left—a unique figure. He stands in the very first rank of men the sublimest genius whom our species can boast." I summon thee, David Friedrich Strauss, theological and biblical critic. He speaks: "Jesus remains the highest model of religion within reach of our thought." No perfect piety is possible without His presence in the heart." I summon thee, Thomas Jefferson, American statesman and president. He speaks: "Jesus remains the highest model of religion within the reach of our thought. No perfect piety is possible without His presence in the heart."

I summon thee, Robert Browning, one of the two greatest poets in the Victorian era. Browning speaks:

"I say, the acknowledgement of God in Christ, Accepted by reason, solves for thee All questions in the world, and out of it, And hath so far advanced thee to be wise."

I summon thee, Alfred Tennyson, scholar, and the other great poet of the Victorian era, and poet laureate. Tennyson sings:

"Strong son of God, immortal love, Whom we, that hath not seen Thy face,

By faith, and faith alone, embrace, Believing where we cannot prove.

Thou seemest human and divine, The highest, holiest manhood Thou; Our will are ours, we know not how; Our wills are ours, to make them Thine.

Our little systems have their day; They have their day and cease to be; They are but broken lights of Thee, And, Thou, O Lord, are more than they."

I was riding in a railway carriage out from Benares. This city is known as the most sacred city of the Hindus. With me in the carriage was a Hindu gentleman of high caste. We two were alone in the carriage. Conversation on history, philosophy, literature, art and religion took place. I answered more truthfully than wisely, that I thought it was in the native quarter, the vilest city I had ever visited. His eyes flashed; his face flushed. He was a city official. He made some very disparaging remarks, and for the most part true, regarding New York. The sights sounds and smells of Benares justified my severest criticisms. One needs no stronger argument for foreign missions than to go from the native quarter with its filth, its sacred cows, its worship of monkeys in the Durga Temple, its fanatical pilgrims in the streets, and the burning of bodies on the banks of the Ganges, to the Christian quarter, with its clean streets, its quiet, and all the evidences of Christian civilization.

This gentleman told me that he was a graduate of Queen's College in Benares, that he studied in a Christian atmosphere, and that his whole attitude toward Christianity had been modified. But he showed me the yellow threads which proved he had been initiated into the inner circles of Brahminism. If he should remove those threads his wife and children would run away from him as if he were a leper. I dared, finally, to ask him this

question: "Who is the ideal man of the race? Is it Brahma assuming that there was such a man; Buddha, Confucius, Zoroaster, or Mohammed?" His eyes moistened and his lips quivered as he said: "The ideal man of the race is Jesus Christ." My emotions were tender as I said: "Jesus Christ is my Saviour. Would that He were your Saviour also." So I bade him good-bye at his station. This was his testimony to Christ.

I dare summon Jesus Christ. O, thou Christ of God what thinkest thou of thyself? Jesus Christ speaks: "Before Abraham was I am." "I and my Father are one." "He that hath seen me, hath seen the Father."

May I dare summon God the Father? With deepest reverence we say, O God, Eternal, Immortal, invisible One, glorious in Holiness, fearful in Praises, still doing Wonders; What thinkest thou of Jesus Christ? We are standing on the banks of the Jordan. Jesus has just been baptized by John, the heroic Baptist, to fulfill all righteousness, the voice of God is heard: "This is my beloved Son in whom I am well pleased." We are on the Mount of Transfiguration. Christ's face shone as the sun, and His raiment was white as the light. The cloud overshadowed Moses and Elias. Out of the cloud came the voice of God saying: "This is my beloved Son, in whom I am well pleased; hear ye Him."

O men and women in this audience, I ask you all in his glorious Name, and in His own solemn words, "What think ye of Christ?" I beseech you, in the name of Him before whose bar we must all stand, that each one of you now in heart fall down at Jesus' feet and utter with Thomas, out of penitent and believing hearts, this confession of faith and love, "My Lord and my God."

PASTOR GEO. L. HALE'S PASTORATE AT BELMONT HEIGHTS, NASHVILLE

The pastorate began August 15, 1920, the church worshipping in a tent across the street from where the present tabernacle stands.

The Sunday school has gone from



98 to an enrollment of 350, with an average attendance of about 300.

The present beautiful location has been purchased and the tabernacle erected at a cost of about \$13,000. Plans for a \$100,000 church house have been adopted and the church is ready, under the leadership of the

incoming pastor, to proceed with the erection of the same. About 230 have been received into the fellowship of the church. Nearly half of this number by baptism.

Pastor Hale, closed his work with this splendid church December 31 and went immediately to Kirksville, Mo., to begin a series of evangelistic meetings.

THE CHALLENGE

By E. W. Winfrey.

Matthew 27: 40:—"If thou art the Son of God, come down from the cross."

It was a new test. They thought they had conquered, and that He was fast and firmly held by strong nails to the cross. That new test proposed something which would have been physically possible, but was morally impossible. He could have plucked away the nails, and have come down unharmed from the cross—but, morally it was not possible for Him to do this.

You have read the Farewell Address of Washington to the American people—sent forth on September 17, 1796—an able paper, in which he pleads for the Union, and for the Union under one government, against party spirit, for religion and morality, against risking our credit, for peace and harmony and against all permanent alliances with European powers. And you have read the account of his death—when not quite sixty-eight years old—December 14, 1799. It often happens, that we keep superior men, by election, by urging too long in office. It eats away their powers of resistance consumes their vital forces. Why do we do this? And, the same thing is true as to fathers and mothers. Why do they not sooner come down from their crosses, for more of rest and ease and comfort? Physically, they could; morally they cannot.

Jesus could not come down from the cross, because—

1. "He could not then have triumphed and won the victory." Death had to work its worst and its utmost. Jesus needed to go down into the valley of deepest humiliation and of suffering that He might ascend the hill of success. If He had refused to die, that would have been to avoid the last and worst enemy. By remaining upon the cross His victory was complete.

2. He was identified with man. As representing men—all men—He faced the worst, that He might bring in the best. As representing man, He knew the worst that could befall man—thus, He brought in the best and highest experiences.

3. He was identified with God. In Him—God—God Himself—was doing His utmost to save. In His nature, and in His views—His views, for instance, of sin, of righteousness, and of man's duty to his fellowman—and in all the impulses of His being, He was Divine. In His Godhood, His Divine nature and views and impulses, He hung upon the cruel cross—because, thus morally, it was inevitable.

He hung there, bled there, died there—that He might save everyone who believes in Him as the Son of God and as the Saviour.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

**COMPARATIVE ATTENDANCE
JANUARY 7.**

Memphis, First	700
Knoxville, Bell Ave.	789
Chattanooga, First	650
Knoxville, Fifth Ave.	586
Memphis, Bellevue	516
Memphis, Central	506
Maryville, First	434
Nashville, Edgefield	424
Etowah, First	424
Nashville, Eastland	412
Nashville, Emmanuel	408
Jackson, West	402
Knoxville, Deaderick Ave.	400
Memphis, Temple	394
Chattanooga, Tabernacle	388
Murfreesboro, First	378
Clarksville, First	378
Chattanooga, Avondale	369
Chattanooga, East	354
Humboldt	350
Nashville, Euclid Ave.	321
Knoxville, South	319
Nashville, N. Edgefield	312
Nashville, Grace	310
Memphis, LaBelle Place	304
Chattanooga Central	303
Harriman, Trenton St.	302

SUNDAY SCHOOL NOTES

Classes registering for December, 1922, are as follows:

Senior and Adult—Willing Workers, First church, Martin, J. B. Bolin, teacher; Dorcas, First church, Martin, J. T. Warren, teacher; Fidells, Love Joy, Monterey, Grady M. Bowman, teacher; T. E. L., West Jackson, Mrs. J. G. Gardiner, teacher; Royal Service, First, Sevierville, Mrs. LeRoy Davis, teacher; Philathea, Central, Memphis, E. Porter, teacher; Amoma, Auburn, Auburntown, Mrs. Lemma Groom, teacher; Senior, Walnut Grove, Risley, Mrs. Cora Harrison, teacher; Men's, Alexanderis, W. A. Huggins, teacher; T. E. L. Central, Memphis, Mrs. Mary Frost, teacher; Mothers, Central, Bearden, Mrs. C. A. Lonas, teacher.

Intermediates— True Blue Girls, First, Covington, Mrs. Herman Fleming, teacher; Gideons, Second, Jackson, Roy McCollum, teacher; Agoga Cadets, Second, Jackson, F. L. Ricketts, teacher; Obedient Servants, Second, Jackson, Miriam Dexter, teacher; Daughters of Ruth, Second, Jackson, Mrs. W. L. Howse, teacher; Overcomers, Second, Jackson, Howard Easley, teacher; Queen Esthers, Second, Jackson, Mrs. D. T. Coppedge, teacher; True Blue Girls, Second, Jackson, Mrs. Roy Jones, teacher; Hy Shy Ny, Second, Jackson, Mr. Couch, teacher; Queen Esthers, Broadway, Knoxville, Mrs. J. Luther Sherrill, teacher; Obedient Servants, First, Knoxville, Mrs. W. H. Deweese, teacher; Daughters of Ruth, Temple, Memphis, Mrs. Charles A. Davis, teacher; Serving Others Royally, Judson Memorial, Nashville, Mrs. L. A. Miller, teacher; Queen Esthers, Judson Memorial, Nashville, Minnie Mosley, teacher; S. O. L., Park Ave., Nashville, C. L. Farmer, teacher; Daughters of Ruth, Judson Memorial, Nashville, Mrs.

George Burnett, teacher; True Blue Girls, Judson Memorial, Nashville, Mrs. C. C. Hessey, teacher.

Teacher Training for December, 1922.

Sunday School Awards

Dip. Seals	
Beech River Association	14 22
Beulah	18 13
Central	5 12
Chilhowie	8
Cumberland	31
Duck River	1
Knox Co.	8 14
Nolachucky	4
Shelby Co.	59 9
Union	3
Wm. Carey	3
Wilson Co.	1

Total 115 130
Total of all awards 245

B.Y.P.U. Study Course Awards

Dip. Seals	
Beech River	7 6
Beulah	24 16
Big Hatchie	1
Cumberland	9
Jefferson Co.	16 71
Knox Co.	100 34
Nashville	4 51
Nolachucky	16 1
Ocoee	107 72
Shelby Co.	92 110
Wilson Co.	22

Total B.Y.P.U. 398 361
Total all B.Y.P.U. awards 759

Total all awards both Sunday school and B.Y.P.U. for December, 1922. This is the biggest month we have ever had and Christmas came in to cut out most of the work for a week.

CHATTANOOGA TRAINING SCHOOL

The city-wide Training school has just closed at Chattanooga with splendid results. This is the first school Chattanooga has had for three years. For ten years they had a splendid training school each year but the Billy Sunday Meeting came just at the time for the training school some years ago and it was called off. Since that time we have had no city union to foster it and nothing has been done to revive it. This year it was put up by mutual agreement among the churches and held at the First church. Only nine churches participated but we had something more than 100 in attendance. Classes were taught in The Normal Manual, Winning to Christ, Primary Plans and Programs, Juniors—How to Teach and Train, Building the Bible Class and New Testament Studies. The faculty was composed of Miss Lillian Forbes, Miss Annie Boyd, Prof. Harry Clark, Dr. T. W. Calloway, Mr. W. C. Milton, and the writer. Much enthusiasm was manifested all during the week and on Friday some definite steps were taken to enlarge the school for next year.

The writer met with the pastors on Monday and they voted asking the superintendent of the city to organize a city-wide union and to foster this training school as an annual affair.

On Friday noon we had the superintendents with us at lunch at the Park Hotel and there organized for a county-wide campaign of Sunday-school activities. The superintendents were all of one accord and voted heartily to ask the City Training School to approve of the plan for a county-wide Association of Baptist Sunday-school workers. Mr. D. A. Landress, superintendent Central church was elected associational superintendent. Mr. C. P. Morphew, assistant superintendent; Mr. Barr, secretary, and Miss Annie Boyd, elementary leader. This was presented to the city-wide Training School at the evening session and heartily approved. The city school will be held at the Central church immediately following the State Convention next fall.

It is also planned to put on a real effective organization to carry the work into the surrounding churches over Hamilton county.

Have you ever set your aim for the Standard this year? If not, why not begin now to check up your standard and organize your forces to meet the various requirements? It will make your school over. The very effort to meet the various requirements will challenge your workers to do their best.

A little more than a week now until the Hot Springs Conference, and we have had only a few requests for railroad certificates. If you are going, please let us know so we may furnish you with the necessary credentials for the reduced rates offered by the railroads.

The superintendents' of Chattanooga are getting ready to entertain the state-wide Superintendents' Conference which meets there on February 11, 12 and 13. We hope to have 400 superintendents at this meeting. Among the speakers are Dr. I. J. Van Ness, Mr. Arthur Flake, Mr. Harry L. Strickland, Dr. P. E. Burroughs, Miss Lillian S. Forbes, Dr. L. T. Wilson, Mr. Harry Clark, Mr. W. C. Milton, Mr. D. N. Livingston, Mr. W. H. Preston, and we hope to have Dr. John R. Sampey, for four lectures on the Sunday school lessons for this year.

We are glad to have reports from the Orphanage Day. Many have reported splendid gifts.

The office is being flooded with mail now and should you not get an answer at once remember that there is a limit to the amount of work one stenographer can do in a day. Records by the hundreds are coming and letters for all kinds of information and helps. We are glad to serve and will do our best to answer all promptly. Be patient with us.

SOME OF OUR A-1 UNIONS FOR THE FOURTH QUARTER 1922

Gillespie Seniors, Knoxville; Lebanon Seniors; "Roscoe Smith" Intermediates, Calvary church, Knoxville; Lascassas "Bessie Owen" Seniors, Washington Pike Seniors, Knoxville; Jefferson City, Second church Seniors; Euclid Ave. Intermediates, Knoxville; Jackson, Second church Seniors Number One; Clarksville Juniors; Jackson, Second church Seniors, Number Two; Judson Seniors, Nashville; Cen-

tral Intermediates, Fountain City; Central Seniors, "Victory," Memphis; Central Seniors "Chimbers," Memphis; Forest Hill Seniors; Prescott Memorial Seniors, Memphis; Valley Grove Seniors, Knoxville; Rowan Seniors, Memphis; Smith Woods Seniors, Knoxville; Seventh St. Seniors, Memphis; Speedway Seniors, Memphis; Island Home Seniors, Knoxville; Bell Ave Seniors, Knoxville; Mt. Olivet Seniors; Mt. Olivet Juniors; Lonsdal Seniors Number One, Knoxville; Bearden Seniors; and other to follow.

NOTICE: B.Y.P.U. CORRESPONDING SECRETARIES.

Please Send in Your Report to the B.Y.P.U. Department at Tullahoma at Once.

Report also if 100 Per Cent in:

- ATTENDANCE
- BIBLE READINGS
- GIVING
- STUDY COURSE
- TITHING

Please Report the A-1 Unions at once!

UNIONS A-1 FOR TWO MONTHS

Deaderick Ave., Seniors, Number Two, Knoxville.

UNIONS 100 PER CENT IN GIVING

Deaderick Seniors Number Two.

"HATS OFF TO THE JUNIORS AND INTERMEDIATES"
(Contributed)

Who would believe you could have a B.Y.P.U. Training school during the Christmas holidays. Well, we have tried it and it just went off fine.

The Knox County Junior and Intermediate B.Y.P.U. City Training School was held each evening that week from 5 p.m. to 7:30 p.m. at the First church.

The attendance was not as large as it was hoped but the interest and enthusiasm was great. The average Unions represented.

Six classes were conducted as follows: "Studying for Service" by Miss Clarice Hamilton a member of Carson and Newman's faculty; "Training for Christian Service," by Mr. O. E. Turner, Young People's Secretary of the First church; "The Junior Manual," by Mr. Edwin Preston, president of the Knox county Senior B.Y.P.U.; "The Pilgrims' Progress," by Mr. Willette Anderson, president of the State B.Y.P.U. Convention and the Intermediate Manual," by our State B.Y.P.U. secretary.

The evening program was divided into first: a devotional period led by an Intermediate. Then the first class period followed by stunts; second class period, Count and lastly closing thoughts by our pastors.

The week was one which the young people will never forget and one which they hope to duplicate next year. We all feel that we can start the New Year with a greater zeal and desire to really do things for our Master than ever before and that's the way we are going to do.

DECEMBER A BIG MONTH FOR AWARDS

During the month of December there was a total of 759 B.Y.P.U.

awards sent out from the Tullahoma office. Of this number, 398 were diplomas and 361 Seals. The total number of awards in Sunday school and B.Y.P.U. work for December was 1,004 the best record thus far.

B Y P U NOTES

DECEMBER B.Y.P.U. AWARDS BY ASSOCIATIONS

Beech River, 13; Beulah, 40; Big Hatchie, 1; Cumberland, 9; Jefferson County, 88; Knox County, 134; Nola-chucky, 17; Ocoee, 179; Shelby County, 202; Wilson County, 22; Nashville, 55—Total 759.

ELECTION OF NEW OFFICERS IN MARYVILLE B.Y.P.U.

As the official pilots for the B.Y.P.U. of the Maryville Baptist church during the first half of the New Year, the following were recommended by the nominating committee and received a vote of acceptance from the Union last Saturday evening at the weekly meeting: Paul Everett, president; Julian Johnson, vice-president; Burr Bassel, secretary; James Rule, chorister; Nellie Collins, corresponding secretary; Ruth Ellis, pianist; Myrtle Williams, treasurer; Helen Irwin, quiz leader.

The group captains are: Lyla Chapman, group 1; Vincent Merton, group 2; Imogene Irwin, group 3; Mr. Manley, group 4.

A meeting of the new officers was called, for Thursday, the 28 of December. In this meeting plans were formulated and cooperation urged for the attainment of the Standard of Excellence in order that we may have an A-1 Union.

SPECIAL HELP FOR B.Y.P.U. PROGRAMS

There is always a demand for "something new," or "something different," or "a new way," to carry out the B.Y.P.U. programs. Live presidents and wide awake group leaders know what this means.

There is a new magazine that is published for the Baptist Students of the South that carries each month splendid suggestions about how to render the B.Y.P.U. programs in a new and unique way. The programs are, of course, the regular ones given in our "Senior B.Y.P.U. Quarterly." The name of the Magazine is "The Baptist Student." It is published by the Baptist Sunday School Board, Nashville, Tennessee, and the subscription price is only 60 cents for the year. Those who subscribe now will get the December number. We heartily recommend this magazine to B.Y.P.U. workers, at home as well as at school. It is edited by Mr. Frank H. Leavell, who was for nine years B.Y.P.U. Secretary in Georgia. Send your subscription in immediately and get the benefits.

GENEROUS SILVER OFFERINGS

The South Knoxville B.Y.P.U. silver offering amounted to \$23; Fifth Ave., B.Y.P.U. of that city with 56 members present put on the playlet

and contributed \$19.25. A fuller report will appear later.

Every Orphan in the home was "adopted" and given a sure 'nuff Christmas.

SEND IN A-1 REPORTS NOW

A GLORIOUS CHRISTMAS

The Matron at the Orphanage, Miss Oma Savage, writes:

"The children have had a glorious Christmas. Boxes continued to come. Will get a report to you as soon as possible."

Everybody at the Orphanage is bubbling over with gratitude for the happy Christmas given them.

SEND YOUR B.Y.P.U. ADDRESS

The Orphans want to write to you. If you did not send the address of your Union (as many failed to do), please send the address to your orphan at once—at Franklin, Tenn.

KNOXVILLE SENIOR B.Y.P.U. (Contributed)

The first annual meeting of the Knox County Senior Union was held at the Euclid Ave., church with Mr. Edwin Preston, president, presiding. The attendance was not as large as usual due to the many interests of the holiday season but the enthusiasm was in keeping with the New Year spirit.

The reports show ten A-1 unions for the past quarter with several reaching A-1 for the past month. The Bearden Union won both the attendance banner and the efficiency banner having an average for the month of 99 per cent. This splendid report thrilled all with renewed interest and next month we are expecting to have some 100 per cent Unions.

Mr. Hollis Loveday, our new vice-president, made a splendid talk on "Our Extension Plans for This Year."

One of the aims adopted being to have 40 Unions in our Organization by January, 1924.

Our state secretary was present with us and outlined the State B.Y.P.U. Work for this year and in his own wonderful way brought before us our opportunities and at the same time our responsibilities. If the young people throughout the state will back him up with such plans as he has for them surely this year will be the "Banner Year for B.Y.P.U. Work." first Monday in next month instead of the first Tuesday because of the Billy Sunday meetings which will then be in progress.

1000 Unions by January 1, 1924!

A UNION THAT IS PUSHING AHEAD

Jan. 8, 1923, Knoxville, Tenn. Dear Fellow Baptists:

In order to boost our B.Y.P.U. and let the people of Knoxville and the people all over the state know what we are doing in our B.Y.P.U. I am taking this means to let them know. I also wish to impress the necessity of service on my own B.Y.P.U. Please publish this in the next issue of the Baptist and Reflector.

I hope we can. I think we can. I know we can. Can what? We can become A-1.

All over the state, B.Y.P.U.'s have been and are still striving to become A-1. Knoxville is going to place herself on the map in this campaign as she did in the Baptist and Reflector drive. The road seems hard at times but we can see the goal drawing nearer.

One of the B.Y.P.U.'s of Knoxville is not only forged ahead, but is slowly and surely mounting upward. That one is Immanuel.

On the night of December 11, a study was begun. The Senior Manual was the book of discussion. The course continued throughout the week ending on Friday night December 15, with an examination which eighteen Seniors, one Intermediate and one Junior succeeded in passing. Since then one more Senior has taken the examination and several more are going to take it. The following have taken the Manual a second time: Misses, Nena Bracken, Georgia Shepherd, Maude Davis, Hazel Richmond, Messrs, Francis Anderson, Fred Anderson, Wiley L. King, Richard A. Bodenhiemer, and Curtis L. Bracken. The remainder have studied it only once. Misses Jessie Lee Nicholson, Emma Nicholson, Clara Smith, Dorothy Hightower, Bertha Nicholson, Lucile Nicholson, William Lee Thomas, John Howard, Intermediate, and Mildred Goforth, Junior, studied the Manual for the first time.

Immanuel has bright prospects for an excellent B.Y.P.U. as good as any in the state, for there is fine material in the Union and a great number of young people to work for.

Through the study course and many other efforts, that were put forth we reached the A-1 standard on December 29. We intend to make our rating high in the Knox County Union and also in the state.

On Saturday night before Christmas the B.Y.P.U. rendered an excellent interesting program. Plans are being laid for the coming year.

Your prayers are needed if Immanuel is to succeed.

W. L. King.

CHILHOWEE YOUNG PEOPLE HELPING MOUNTAIN SCHOOL

The young people of the Chilhowee Association have taken it upon themselves to send some cows to our mountain school at Seymour, Tenn.—the Harrison-Chilhowee Institute. Already nearly \$75 has been handed in toward this fund. The young people like all the others of our Tennessee young people, are getting more deeply interested in our denominational enterprises.

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

We are giving our page, this week, to our Superintendents, asking each of them to send us a brief message of their work and greetings for the new year. A number have responded, and like the stories in our magazines, we must say "continued in our next." We wished to give the schedules as arranged by the Vice Presidents and a suggested program for the first quarterly meeting; but our space is so limited we will have to wait for that. When your editor came in from a vacation she found the printers had been pushed for the copy.

With every good wish for the best year of Tennessee W. M. U. history.
—M. B.

NEW YEAR'S GREETING FROM THE YOUNG PEOPLE'S SECRETARY

Happy New Year! dear readers of our W.M.U. page. And the old, old greeting has a new ring and a deeper meaning than ever before as I send it out to you from a heart overflowing with joy and thanksgiving for the many blessings 1923 has ushered in.

How I love "New Beginnings" at any time but to begin a New Year in the Master's work with restored health, the joy of returning to Tennessee friends and the very great privilege of helping the women of our W. M. U. to lead the most of promising Young People into paths of larger service and closer living with Him, is a happiness too great to keep.

So I am sending the surplus to you all with good wishes, high hopes and earnest prayers for each co-worker, all our Young People and our 1923 Task!

A NEW YEAR'S MESSAGE

By Mrs. W. G. Mahaffey, Murfreesboro, Tenn.

"Rich gift of God, a year of time" is past with its golden possibilities, its lost opportunities, and we find ourselves on the threshold of the new year with hearts filled with gratitude to the Giver of every "good and perfect gift," for the part Tennessee Baptist women have had in giving the gospel to a weary waiting world, but I wonder how many of us can say, we have really done our best.

Has the work been hindered because you have failed to give of your best to the Master, or has it gone forward because realizing our "God is able," you have placed your hand in His and gone forth to conquer in His name.

Tennessee Baptist women, the past year has been full of glorious achievements, but the New Year rings out the call for greater service for our Lord so magnificent in all His glory and transcendent beauty, all glorious because of His long suffering and great mercy, saving to the uttermost all that come to God by Him.

And to you, my beloved co-workers in Concord Association, may we not redouble our energies and prayers, that, "He will send forth laborers into His harvest," and as we work together may our vision be enlarged and our faith increased. Our "God is able." Shall we trust Him?

WE SEND A NEW YEAR'S GREETING

From the Best Association in All Tennessee—The Best Association—Of Course That's Ocoee.

New Year's Greetings from Ocoee, the association of fifty-four churches, seventy-six missionary organizations, and the first Good Will Center in the State of Tennessee. The superintendent of Ocoee is sometimes called the "Boosting Superintendent." Why should she not both boost and brag when she has such a loyal band of women to work with her to accomplish great things for the Master's cause. As we stand at the beginning of the New Year and look back on the things which we have done in the past our hearts are filled with both joy and regret—joy because of the things which we have done to advance the kingdom of our Lord; regret because of the many things which have been left undone. We feel joyful indeed as we think of the increased number of organizations, the advance in the amount of our gifts, the great work which we have done for White Cross and personal service, the large increase in missionary study classes which have been held, and best of all, the beautiful new Good Will Center building, which has been planned and built by Ocoee women and in which is now being conducted a wonderful work for lifting the lowly, helping the needy and strengthening the weak.

On the other hand we feel regretful when we think of the things left undone—the large number of churches with no missionary organizations, the great host of women who have not yet enlisted in any service for the Master, the number of things which we might have done if we had only been more loyal and worked a little harder at the work.

It is not the things you do, dear,

It is the things you have left undone

That brings regrets to the heart, dear, At the setting of the sun.

However, it is not the part of a booster to look long at the past and to spend time in regretting the things which have been left undone. We, of Ocoee, are looking forward to a great future. We have a vision of great work before us and go on with increasing faith in Him who is able to crown our efforts with success. At the close of 1923 may it be said of every woman, not only of Ocoee Association, but of all Tennessee, "She hath done what she could."

—Mrs. W. F. Robinson.

SALEM ASSOCIATION

New Year's Greetings to each officer and member of our W.M.U.! May the New Year, with its God-given opportunities and blessings, ever find prayerful and receptive hearts. Hearts that can sing and pray with the Psalmist when he says "O give thanks unto the Lord; call upon His name: Make known His deeds among the people."

Mrs. H. M. Evans, Supt.

FRIENDSHIP

In sending greetings to the Tennessee W.M.U. threshold of the New Year with an almost solemn thrill because of the possibilities which seem to open for us with the coming year, 1923. I feel that we stand facing the greatest opportunity in the W.M.U. in the Friendship Association we have ever had. I know that the success of the State, Association, and local organizations depends on each individual member being courageous, persevering and prayerful.

Mrs. Ira D. Park.

NOLACHUCKY ASSOCIATION

Nolachucky Association has eleven wide-awake W.M.S. and four S.B.B. with very efficient leaders. Three W.M.S. and two S.B.B. have been organized and two W.M.S. reorganized since last April.

Mission Study is increasing in interest, 279 written tests were taken last year. We have an Associational library and our aim is to have a mission study class in every association. We had a splendid quarterly meeting in October, at Russellville. This is one of our new societies.

In January our next quarterly meeting will be at Whitesburg, another new society.

We are delighted with the work of our new organization. Our daily prayer is that the Lord will help us to get the W.M.U. work on the hearts of every Baptist woman in Nolachucky Association.

Mrs. J. B. Carter, Supt.

JEFFERSON COUNTY

Jefferson County sends "New Year Greetings" to the W.M.U. of Tennessee.

The Lord greatly blessed our work in 1922 causing us to advance and move forward in His name.

May He be with us this year, "1923," and enlarge our vision, increase our zeal, deepen our spirituality, and may we abound in liberality and this be our best year in the work of His Kingdom, and "may we press toward the mark for the prize of the high calling of God in Christ Jesus."

Mrs. J. I. Huggins, Supt.

WILLIAM CAREY ASSOCIATION

To my Co-workers: "Happy New Year to you!"

The old year 1922 has gone, we realize that we have not done our best in our work for the Master, so let us try to make the New Year 1923 the best in the history of our work.

Fraternally yours,

Irene Sanders, Supt.

FROM NEW PASTOR, LENOIR CITY, FIRST

E. G. Johnson

We have just closed a great revival meeting. Dr. E. S. P'Pool of Hattiesburg, Miss., did the preaching. Dr. P'Pool is a member of the evangelistic staff of the Home Mission Board, and is a safe and sane evangelist. There were only twenty-one additions to the church, but the membership of our church was greatly blessed by Dr. P'Pool's preaching, and we feel sure that the work will be

improved in every department of our church.

At the last service of our meeting, on Sunday night December 17, there were a number of the Ku Klux Klan, attired in full regalia, entered the church during the service and left a note in which they praised the work of the evangelist and pastor. Enclosed in the letter was \$50 to be divided between the two of us. A small American flag was pinned to the note also, and as the evangelist opened the letter and pulled the flag out, the congregation rose and joined in the singing of America.

ORDINATION OF ALTON FARMER

On the fifth Sunday night in December, 1922, Ralston church ordained Brother Alton Farmer to the work of the ministry. The ordaining presbytery was composed of Brothers Robert Bell, N. E. Chadwick, C. H. Felts and T. H. Farmer. The ordination sermon was delivered by Brother Bell—text 2 Tim. 2: 15.

Brother T. H. Farmer presented the candidate for examination. Candidate related his Christian experience and call to the ministry. The candidate was examined by Brother C. H. Felts. The ordination prayer was led by Brother T. H. Farmer and Brother W. E. Chadwick delivered the charge to the church.

The church feels proud of this young brother as he seems very much in earnest about his work; he has just passed his seventeenth year, was converted and joined our church at fourteen years of age. May God's richest blessings be upon him.

TWO GREAT MEETINGS CONDUCTED BY EVANGELIST W. L. HEAD

By T. W. Stone

Rev. W. L. Head, evangelist with the Baptist Home Mission Board, who recently closed a great revival at Berryton, Ga., is now conducting a revival at the McDonald Memorial Baptist Church of Rome, to which great congregations are coming and which has already resulted in many being saved besides a spiritual revival among the membership.

Brother Head is not that kind of evangelist whose only object is many additions to the church but he gets under the burdens of the pastor, the result of which is that the weak places are strengthened and the church left in a better working condition.

Over forty were added to the church at Berryton, the majority of whom were by baptism, besides many others who were saved but will unite with churches of other denominations. It is apparent at this time that the meeting at Rome will at least equal that of Berryton in every respect.

School Desks

- Opera Chairs.
- Folding Chairs.
- Kindergarten Chairs.
- School Supplies.
- Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

713

THE FLORIDA BAPTIST CONVENTION

By A. J. Holt.

The sixty-eighth session of this body met with the First Baptist Church of Gainesville, Fla., December 5, 1922, Dr. C. W. Duke, the former president, called the body to order. An unwritten law makes the president unlikely to succeed himself but once, and Dr. J. L. White, of Miami, nominated Dr. A. A. Murphree, the president of the Florida State University, to be the president of this convention, and he was unanimously elected. In fact, every motion made in the body was unanimously carried. Not that there was lacking perfect liberty, or that the body was managed by any sort of a machine. But that the brethren seemed to be of one mind.

Certainly Dr. S. B. Rogers was re-elected as corresponding secretary and treasurer. He is a marvel of executive ability. His report was very gratifying in that it disclosed the fact that Florida Baptists had made good their campaign pledges and all our work was in good condition. We did this without any flourish of trumpets but just went at it and did it.

Florida has her own problems, too. The great swarms of tourists that come to Florida every season to escape the cold weather of the northern states taxes us to take care of them. Free tourists camps are established in most cities and towns and free lights and sometimes free wood is furnished to them. Thousands of campers come to Florida every winter and live in tents all winter without inconvenience. Among these are many hundreds of Baptist preachers who seek to help pay expenses by preaching. Being unacquainted with Florida conditions they are at a disadvantage rather than otherwise. There are, of course, some honorable exceptions, but as a rule this is true. Then some, many remain in Florida to reap the benefit of our wonderful climate. Many of these are old preachers, and they frequently become helpless. Being sick when they came, they soon expend all their means and call on Florida Baptists to supply them. Well, we have about all we can well do to take care of our own aged and helpless ministers, but when we are called on to take care of hundreds of aged and helpless ministers who have never worked in Florida a day, we feel that those states where they have spent their working days should take care of them. The Convention so expressed itself in a set of resolutions.

The next session of this body will meet with the First Baptist Church of De Land, the home of our State University, Stetson.

De Land also is the meeting place of our State BYPU forces in July. You should see the crowds that flock to Stetson's halls in July.

An erroneous idea seems to prevail that in the summer time it is excessively hot in Florida. Let this be corrected. We have delightful sea breezes here all summer. Winter and summer the climate is fine.

Arcadia, Fla.

Toledo Blade—It's coming to be a question of how many pedestrians can be run down per gallon.

BOOK REVIEWS

By Harry Clark.

"The Art of Preaching in the Light of Its History," by Edwin Charles Dargan, D.D., LL.D. \$1.75. Sunday School Board, Nashville, Tenn.

Dr. Dargan has the happy faculty of presenting historical facts in an interesting and instructive way. This is one of his best books, written especially for preachers and one in which they will be greatly interested. It is unique in its subject matter and treatment and covers a field not heretofore much traversed. It traces the historical development of preaching from its origin to the present time, noting the elements influencing both the practice and theory of preaching.

It is made up of eight lectures given, on the Holland Foundation, at the Southwestern Baptist Theological Seminary, in 1921. It is worthy the study of every preacher.

"A Child's Rambles Through the Bible," by Robert C. Falconer. \$1.25. Fleming H. Revell Company.

We have here thirty-nine chapters, covering as many Old Testament stories, in clear and beautiful language. It is a book suitable for the home, Sunday school, or Vacation Bible school. All who are interested in Bible story telling should own this book. It would make a suitable gift for teachers or young people.

Jesus' Ideals of Living. \$1.50 net, postage extra. G. Walter Fiske, 284 pages, The Abingdon Press. This is a text book for the week day school series issued by this company. It is designed for young people in the later teens, and therefore it lays great stress on Jesus as the ideal of youth. It deals with Jesus' ideals of personal growth, personal righteousness, social justice, service, sacrifice and friendship. Like all the books of this series, this would be valuable for anyone who has to make addresses to young people. It is a splendid example of book making. It is in line with modern scholarship, because he illustrates his points from the "Sayings" of Jesus which were discovered in Egypt about 20 years ago. In the Temptation of Jesus, the reviewer objects to the way the writer makes the Devil, in his appearance to Jesus, not a personal Devil, but the thoughts on the inside of Jesus' mind. It seems that the book presents Jesus a little too much as the man and not enough as the God. In his desire to present Jesus as a youth who experienced the same temptations and same experiences that a youth does, the author seems to the reviewer to go a little too far in presenting Jesus at imaginary parties. In general I like the book, but there are a few passages that seem a little too modern in their theology.

Nerves and Personal Power, by D. McDougall King, price \$2.00, plus postage, pages 311, Fleming H. Revell Company. This book applies the principles of psychology to conduct and health. It is not technical and therefore can be read with pleasure by the average man or woman. We have so many men and women who are suffering from delusions that a book like this should be welcomed by a phys-

cian or by a minister to help nervous sufferers.

The Easter Pilgrims, A Pageant, by Madeleine Sweeny Miller, price 20c net, The Abingdon Press. 37 pages. This is a program that is recommended for the next Easter program of your Sunday school. There are full directions as to making of the costumes and the presentation of the play. All the music that is necessary is printed inside this little booklet.

Deafness



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

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"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices which the wearer easily fits into the ears where they are invisible, soft, safe and comfortable. Write today for our 128 page FIBER book on DEAFNESS, giving you full particulars and testimonials. WILSON EAR DRUM CO., Incorporated, Louisville, Ky. Inter-Southern Bldg.

This is the time when you must positively use care in selecting foods—when you must use care in selecting articles of food, to be sure that you get the real food values that help build up good health.

You must have the vital elements in foods if you want to keep well. These vital elements cause the food you eat to assimilate—it means health and growth in children—also in grown-ups. It means replacement of worn out tissue, the building of lost bodily vigor. In fact, it is absolutely necessary to life itself.

Many food authorities agree that pure baking powder and good plain flour are much better for food value and health than many self-rising flours.

For the best of health—for the most economical results—use only plain flour and good baking powder.

YOU, AS A GOOD HOUSEWIFE know that the time to add anything to flour is just before you begin your baking, not months before and you also know that no prepared mixtures such as the self-rising flour can be as fresh—can be as certain in results—as the good old fashioned straight flour and pure baking powder.

For best results use—Calumet Baking Powder and a good plain flour.

PASTORS' CONFERENCES

NASHVILLE

Centennial: L. P. Royer, pastor; "Set Free and Sent Forth;" "Christ Died in Due Time." S.S. 144; B.Y.P.U. fifty-three.

Murfreesboro First: E. R. Alldredge, supply; "Baptist World Opportunity;" "The First Wonders of the Love of God." SS, 78.

Eastland: O. L. Hailey, pastor; Royal Arch of the Kingdom; The Judgment. By letter 2; in S.S. 412, 25 in B.Y.P.U.; 23 Int.; 16 Jr.

Judson Memorial: C. F. Clark, pastor; "Unsuspected Resources;" "The Untrodden Path." In S.S. 275; B.Y.P.U. 54; Int. 21; Jr. 18.

Third: C. D. Creasman, pastor; Our Present Kingdom; The Obedience of Jesus. In S.S. 330; B.Y.P.U. 31; Int. 27; Jr. 28. Good day.

Seventh: Edgar W. Barnett, pastor; "Walking Before the Lord;" "Fighting Against God." By letter 2; S.S. 217; in all Young People's meetings sixty-five.

Grace: J. T. Carmack, pastor; "The Barren Fig Tree;" "Sin, a Boomerang." S.S. 310; Int. 60. \$84.03 for Orphans Home Administration Building. Good day.

Immanuel; Ryland Knight, pastor; "The Eternal Factor," Psalm 46: 10; "A Call to Courage," Joshua 1: 9. S.S. 408; by letter 1.

Lockeland; J. C. Miles, pastor; In Remembrance, 1 Cor. 11: 24; By Faith Noah, Heb. 11: 7. By letter 5; S.S. 257; B.Y.P.U.'s good. Good congregations and a fine spirit.

Bakers Grove: Eli Wright, pastor; The Sunday School. S.S. 40; B.Y.P.U. 40. Fine day.

Calvary: W. H. Vaugh, pastor; The Antidote for Weariness; Sowing and Reaping. S.S. 108; B.Y.P.U. 30.

North Edgefield: A. W. Duncan, pastor; Observed the Lord's Supper at the morning hour; The pastor spoke at the evening hour on "Teaching Conductive to Christian Character." 312 in S.S.; 76 in B.Y.P.U.'s.

Central: Felix W. Muse, pastor; "Winning Souls, Our Responsibility;" "Sin." S.S. 125; B.Y.P.U. 75; Int. 75; Jr. 16. Splendid interest and good day. Unusual sickness.

Goodletsville: H. F. Burns, pastor; Christians on the Right Hand; Sinners on the Left Hand. Good services.

Edgefield: W. M. Wood, pastor; "The Resurrection Challenge;" "The Question of the Ages." S.S. 424; B.Y.P.U. 55; Int. 15; Jr. 20.

Park Ave.: A. M. Nicholson, pastor; "The Passover;" "One Step to Victory." Baptism 1; baptized 1; by letter 1; profession 1; S.S. 210; B.Y.P.U. Sec. No. 1 15 No. 2 26; Int. 29; Jr. 35.

—Just a visitor. I went to worship at Judson in the morning. Immanuel at night. C. A. Baker, Mis. Rio de Janeiro, Brazil.

Centerville: M. R. Cooper, supply; "The Preachers' Business" 2 Cor. 12: 14; "The Conversion of Saul of Tarsus." Church without a pastor. New officers elected for the new year.

Gordonsville: M. R. Cooper, pastor; "The Mission of the Church;" "Jesus Our High Priest." This church was organized with 16 adult members

present. Rev. T. Riley Davis and deacons of the Carthage, and neighboring churches aided in the organization. The church begins with bright prospects.

CHATTANOOGA

Summerville: W. C. Golden (supply) pastor; "The Glories of the Gospel" and "Selling Out to Satan." In SS, 133; by letter, 2. Good BYPU.

Rossville: J. Bernard Tallant, pastor; "Persons Fit to Belong to a Church." Mr. Simmerville of Cedarland, Ga. preached at night on "The Church." In SS, 354.

Birchwood: J. N. Monroe, pastor; "New Year's Vows" and "The Secret of Fruit-bearing." In SS, 80. Good BYPU's.

E. Chattanooga: J. N. Bull, pastor; "Concerning the Collection" and "Our Fellowship with God." In SS, 354.

Spring Creek: L. H. Sylar, pastor; "A Waiting World." In SS, 116. Good BYPU.

Daisy: J. A. Maples, pastor; Dr. B. M. Martin preached in morning "The Uplifted Christ." Pastor in evening "Paul Before Felix." In SS, 96; by restoration, 1.

Oak Grove Tabernacle: W. C. Tallant, pastor; "Live Worthy of Your Calling" and "Live Worthy of Your Calling." In SS, 120. Good BYPU spirit.

N. Chattanooga: Wm. S. Keese, pastor; "Inconspicuous Discipleship" and "Barrabas or Jesus." In SS, 167. Good congregations and Good BYPU's.

Woodland Park: J. N. Poe, pastor; C. S. Pettit preached in the morning. Pastor at night "The Lord's Supper." In SS, 130.

Central: W. L. Pickard, pastor; "Success in 1923" and "Witnessing for Christ." In SS, 303; baptized, 1; Senior BYPU, 34; Intermediate, 15; Junior, 6.

Avondale: W. R. Hamic, pastor; "Fellowship with God." In SS, 369.

East Lake: A. Robbardsen preached in the morning. W. R. Hamic in evening on "Home." In SS, 186; for baptism, 15. Second week of revival begun. 25 public confessions.

Tabernacle: T. W. Calloway, pastor; "Home Missions" and "The Saviour of the World." In SS, 388; by letter, 1.

First: John W. Inzer, pastor; "The Battle of Life" and "Condemnation and Compassion, the Companion Elements of a Christian Ministry." In SS, 650; by letter, 3.

KNOXVILLE

Bell Avenue: J. Allen Smith, pastor; "The Other Elde" and "Half Baked Cakes." In SS, 789; baptized, 1; by letter, 1.

Gillespie Ave.: J. K. Smith, pastor; "The Lord's Supper" and "The Valley of Dried Bones." In SS, 228; in BYPU, 82.

Euclid Ave.: J. W. Wood, pastor. Preaching in evening by pastor on "The Anointing at Bethany." In SS, 321; in BYPU, 75.

Oakwood: R. E. Grimsley, pastor; "The Lord's Supper" and "The Anointing at Bethany." In SS, 238.

Lincoln Park: J. H. O. Clevenger, pastor; "Infatuated Delusion" and "A Loving Father and a Rebellious Son." In SS, 255; by letter, 2. A splendid day.

Fifth Ave.: J. L. Dance, pastor; "Cost of a Life of Sin." In SS, 586. Billy Sunday meeting on.

Smithwood: Chas. P. Jones, pastor; "Expecting Great Things" and "Forward."

Lenior City Bap. Tabernacle: G. C. Hinton, pastor; "Spiritual Food" and "A Life Submissive to God." In SS, 68.

Concord: S. G. Wells, pastor; "Stewardship" and "A Tree Planted." Island Home: R. B. Jones, pastor; "The Lord's Supper" and "Babel."

Central of Fountain City: J. C. Shipe, pastor; Rev. 3: 8 and "The Magnetic Christ." In SS, 254; in BYPU, 88. Fine congregations.

Fountain City: Neill Acuff, pastor; "The Frivolity of Excuses" and "The Oil of Salvation." In SS, 170.

Washington Pike: J. A. Lockhart, pastor; "Right Use of the Sabbath" and "Old Paths." In SS, 86; in BYPU, 50.

Immanuel: A. R. Pedigo, pastor; "Be not Weary." In SS, 222.

Grove City: D. W. Lindsay, pastor; "Second Persecution" and "The Cross and the Crown." In SS, 173; in BYPU, 30. One conversion and 3 renewals.

South Knoxville: M. E. Miller, pastor; "Lord's Supper" and Heb. 10: 25. In SS, 319; by letter, 1.

Deaderick Ave.: G. W. McCall, pastor; "Anti-Missions, Church Suicide" and "The Twenty-third Psalm." In SS, 400.

Burlington: H. B. Woodward, pastor; "Going on to Perfection" and "The Touch of Jesus." Attendance good at SS and preaching.

Calvary: Stephen C. Grigsby, pastor; "Created Anew in Christ" and "A Sinner in the Hands of an Angry God." In SS, 148; by letter, 1.

MEMPHIS

McLemore Ave.: Pastor Furr preached at both hours. In SS, 232; by baptism, 1.

Central: Pastor Cox preached. In SS, 506; by letter, 4.

First: Pastor A. U. Boone preached at 11 a.m. Installation exercises of BYPU officers at night. Mr. Frank H. Leavell making principal address. In SS, 700. Three letters.

Speedway Terrace: Recognition of new officers in morning. Pastor J. O. Hill preached at night. In SS, 137; by letter, 2; approved for baptism, 1. Work on building progressing.

Prescott Memorial: Pastor Jas. H. Oakley, conducted the service at 11 a.m. when we observed the Lord's Supper and laid our marble slab in church wall. After an interesting program we deposited several interesting papers, etc. Preached at night to a very large congregation. In SS, 181. Three good unions. Outlook bright. A big new year's pounding.

Highland Heights: Pastor E. F. Curle preached at both hours to fine congregations. In SS, 168; additions, 3. Three good BYPU's.

Seventh Street: I. N. Strother, pastor; "Memorial Supper" and "The Royal Law of Love." In SS, 204. Good meetings of the BYPU's.

Calvary: Pastor M. D. Jeffries of the

Hospital, supplied. In SS, 180. Pastor Dorris is sick but improving.

Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. Good congregation. In SS, 49. Good BYPU. Received one by letter.

Temple: J. Carl McCoy, pastor; "Steadfastness" and "Standing at the Door." In SS, 393. Fine BYPU's.

Bartlett: O. A. Utley, pastor; "As Long as He sought the Lord, God Caused Him to Prosper" and "The Tongue." In SS, 68; in BYPU, 50. Many of our people are sick. Four are in the hospital.

La Belle Place: Pastor D. A. Ellis spoke at both hours. In SS, 304; by letter, 4. Four fine unions. Great congregations.

Bellvue: W. M. Bostick, pastor; "Lord's Supper" and "Peter's Shadow." In SS, 516; by baptism, 3.

New South Memphis: W. L. Norris, pastor; In SS, 128; in Unions, 100; by letter, 3. Preached at Capleville in the afternoon.

Joseph Papia Italian Missionary: Days actually labored, 6; visits made, 34; present in SS, 14; preaching services conducted, 2; families prayed with, 11; preached sermon att., 1; tracts distributed, 23.

Merton Ave.: Carl Monroe O'Neal, pastor. Great revival in progress. Evangelist DeGarmo preaching. Fourteen additions thus far. Many conversions. Great interest and growing each service. In SS, 190. Three excellent BYPU's.

CLARKSVILLE

First: W. C. Reeves, pastor. "Filling the Golden Bowls" and "The Pestilence That Walketh in the Darkness." In SS, 378. Good BYPU; one by letter; one by baptism; one by restoration.

Spring Creek: T. H. Roark, pastor. "Leaving Behind the Things That Hinder" and "Paul's Experience." Extra good day. Good BYPU and SS.

Little Hope: C. R. Widick, pastor. "Love to God." This is the beginning of a series of sermons on love and "BYPU." Increase in SS.

Hickory Grove: J. T. Jenkins, pastor. "The Model Church as Found in the New Testament" and "The Sin of Unbelief." Good SS and BYPU.

Fern Valley: J. J. Thomas, pastor. "The Great Shepherd" and "Consenting."

Little West Fork: G. G. Graber pastor. "A Mind to Work" and "His Name Shall Be Called Jesus." Good SS and BYPU.

New Providence: A. L. Bates, pastor. Pastor preached both hours. Good SS and BYPU.

Pleasant View: G. G. Graber pastor. Afternoon, "Completing the Task."

Kenwood: A. L. Bates, pastor; Preached in afternoon. Good SS and BYPU.

Kirkwood: D. P. DeHart preached both hours.

MISCELLANEOUS

Trenton St. Harriman: J. H. Sharp, pastor. "Forgetting and Going On" and "The Master's Way." In SS, 302; in BYPU, 66. Stormy day.

Clinton First: L. W. Clark, pastor. Preaching by Dr. J. H. Snow, "Deaconship" and "Church Covenant." Four deacons were ordained: P. L.

715

Gentry, Dr. J. S. Hall, W. L. Foster, Chas. Gillam. Outlook for the new year encouraging.

BAPTIST WORK AT BOONE, N. C.

By F. M. Huggins, Pastor.

The Boone Baptist church has made splendid progress during 1922. There have been 90 additions, 35 by baptism, 45 by letter, 8 by watchcare, and 2 by restoration.

The Sunday school is now graded and has been greatly increased in efficiency. The attendance has grown until the capacity of our plant is taxed to meet our actual needs. There are 150 Baptist students in the Appalachian Training School. There are 9 Baptist professors on the faculty. Mr. E. S. Coffey, a prominent lawyer of the town, teaches the class of young ladies, and Professor I. G. Greer, of the Training School, teaches a class of young men. These two classes are made up largely of students from the Training School, though not altogether for a number attend from the community.

An Intermediate BYPU has been organized during the year. This gives us three unions, as we already had the Senior and the Junior unions.

The finances of the church are in fine shape, all bills being paid monthly. The church has overpaid on her pledge, the part now due, to the 75 Million campaign.

During the year the pastor has delivered 177 sermons and addresses; held three revival meetings; organized one BYPU at the close of a meeting; baptized 37; visited 22 churches in April, in the interest of the 75 Million campaign, and served as director of the reinforcement campaign in the Three Forks association. The people have shown me every kindness possible, and joy unspeakable has been mine in trying to serve them.

NEWS OF MORRISTOWN FIRST

By E. F. Wright, Pastor.

The First Church rejoices in a good year. The heavy budget for 1923 was promptly subscribed, 100 men in 50 teams doing the work in about three hours. Every man reported a good time. The Sunday school and BYPU Institute held in December, enrolled about 100. We joyfully thank God and go forward.

Rev. W. C. Hale, of this church, is doing post-graduate work at Louisville. Brother Hale has arranged to

give full time to the work of the ministry. He has rich gifts and will do faithful service. He could supply from Louisville until May.

We are fortunate in having Dr. J. M. Anderson, Rev. C. L. Morgan, and Rev. J. D. Quinton as efficient pastors holding membership with us. Their fellowship is a blessing to us all.

Here at Morristown we feel the might of good influences centering at Carson & Newman. The college is going from strength to strength.

FROM ROCKWOOD BAPTIST CHURCH

By Dudley S. Tanner.

Some months ago it was my pleasure to write about my old home church at Rockwood, to this paper. It again becomes my privilege to tell of the spiritual and material progress of the same church.

To one who has not kept in touch with the church during the two and one-half years that Rev. D. B. Bowers has been pastor it would be difficult to believe that it is the same church that it was at the beginning of that pastorate.

Many improvements, including the installation of a furnace have been made to the church building.

All departments of the church have been strengthened and built up. Especially is this true in the Sunday school where the record attendance of 301 was noted last Sunday.

One feels a fine spirit pervading the services, whenever he attends the Rockwood Baptist Church.

As an evidence of their love for Brother Bowers, the members of the church, last Sunday morning, presented to him a Ford touring car. The donors were practically all the members of the church and the congregation.

The presentation speech was made by the writer immediately after the close of the morning service. It was accepted by Brother Bowers in a feeling talk in which he reiterated his love for the Master and his desire for the oncoming of His Kingdom. He said that he would delight to use the car for the service of the Master.

Brother Bowers was then escorted to the front of the lawn of the church by the ushers, J. C. Smith and Dr. C. O. Johnson, where the car was duly inspected. It was then filled by the pastor's happy family and started on its career of usefulness.

Mt. Pleasant, Tenn.

at once elected acting president of Limestone College.

The eighth anniversary of the David Hills church, Atlanta, Ga., and of the pastorate of Dr. F. C. McConnell will be celebrated on January 12. Dr. McConnell is a mighty preacher.

His many friends in Tennessee are pleased to note that Rev. E. L. Wesson, of Holly Springs, Miss., who some time ago went to Florida for his health, has sufficiently recovered to be able to return to his field of labor and plunge anew into his life work.

Evangelist T. T. Martin, of Blue Mountain, Miss., is just recovering from a severe attack of influenza. He was confined in Baylor Hospital of Texas.

Dr. Geo. W. Riley, has resigned as pastor at Griffith Memorial church, Jackson, Miss., after having twice served the church.

Dr. Webb Brame resigns at Drew, Miss., to accept a call to Yazoo City, Miss. He has constructed an elegant new house at Drew.

Kingston church, Laurel, Miss., has called Rev. J. C. Parker, of Gallman, Miss., and it is believed he will accept. He was once one of the editors of the "Baptist Record."

Dr. B. M. McKoin, recently arrested in Baltimore, Md., in connection with the tragedy in Moorehouse parish, La., is said by Editor F. W. Tinnin, of the "Baptist Message" to be a law-abiding Christian gentleman, a fearless and free American deacon in a Baptist church and a subscriber to his state paper. Sometimes a man is persecuted, rather than prosecuted.

Rev. W. James Robinson has resigned as pastor at Bentonville, Ark., effective February 1. He is fully as well known by his versatile pen as by his efficiency in the pulpit.

On Sunday, December 31, there were 91 additions to the First church, Fort Worth, Texas. Dr. J. Frank Norris pastor. Two-thirds were for baptism including 3 Roman Catholics, a Methodist, 4 Campbellites and a Presbyterian. Eight were beyond 70 years of age and one was 91 years old.

Evangelist R. L. Estes and Singer E. O. Allen, of Little Rock, Ark., have declined to serve longer under the Arkansas State Mission Board and are moving to Shawnee, Okla., to engage in independent evangelism.

The First church, North Little Rock, Ark., loses its pastor, Rev. J. R. G. White, who has resigned, giving no inkling of his plans. He is White in name and by grace divine.

Rev. E. J. A. McKinney, for years editor of the "Baptist Advance," and the present statistical secretary of the Arkansas Convention, has been called as pastor at Atkins, Ark., and it is believed he will accept.

The many friends in Tennessee of Rev. Olus Hamilton of Mt. Sterling, Ky., are in sympathy with him over the severe loss to his church recently by fire. The office furniture and li-

brary of Brother Hamilton in the pastor's study were entirely destroyed and the church badly damaged. He was born in Adamsville, Tenn., and lately served the church at Newborn, Tenn.

Dr. F. S. Grover, of Dallas, Texas, secretary of missions for Texas, is to preach in a revival for two weeks at Mounds, Ill., Rev. H. L. Spencer, pastor. Large preparations are being made.

Evangelist Ray Palmer, of Portland, Oregon, lately assisted Rev. Franklin Berry in a meeting in Leavenworth, Kans., resulting in 155 conversions, nearly all joining the church. Dr. Palmer has held many meetings in the South.

Dr. Western Bruner, formerly superintendent of evangelism under the Home Mission Board, has resigned as pastor of Tabernacle church, Raleigh, N. C., to accept a call to the First church, Laurens, S. C.

The "Baptist Gleaner," Martin, Tenn., Rev. Terry Martin, editor, becomes a weekly paper January 1, after having continued four months as a semi-monthly. It is a sprightly periodical. May it live up to its name.

Rev. W. A. West, of West, Tenn., has been called to the care of the church at Rutherford, Tenn., to succeed Dr. H. E. Watters, of Jackson, and has accepted to preach twice each month.

Rev. L. T. Fleming, of Martin, Tenn., has been called to succeed Rev. L. R. Riley, of Trezevant, Tenn., as pastor at Greenfield, Tenn., for half time and has accepted. A good preacher and good church are lining up together.

At a recent meeting of the Board of Trustees of Hall-Moody Normal, Martin, Tenn., Prof. J. T. Warren was re-elected president. This is as it should be. He is worth his weight in gold.

With its issue of January 4, 1923, the "Religious Herald" of Richmond, Va., became 95 years old and the present editor, Dr. R. H. Pitt, turned into the 35th year of his continuous service last September. And he writes now with the facility of a youth.

Rev. Hugh A. Ellis, of Ashland, Va., has received and accepted a call to the First church, Henderson, N. C., effective Sunday, January 28.

Bethel church, near Humboldt, Tenn., has planned a revival to be held beginning the third Sunday in August. The writer has been invited for the fifth consecutive year to assist in the work.

It is proposed to enter the Sunday school department of the handsome new church at Paris, Tenn., Sunday January 14, and Rev. J. H. Buchanan and co-laborers are happy. Brother Buchanan has heroically stood by the church during the building of their immense house of worship, declining a flattering call to a Mississippi church. When the new auditorium is opened, Dr. J. W. Gillon, of Winchester, Ky., is to assist in a meeting.

AMONG THE BRETHREN
Fleetwood Ball, Lexington

Rev. J. W. Storer, of First church, Greenwood, Miss., began a revival last Sunday in which he is doing his own preaching, the singing being led by E. L. Walslagel, of Asheville, N. C. Both preaching and singing are as fine as heart could wish and results are being realized.

Rev. W. W. Roop, of Carrollton, Ga., a beloved minister of Christ Jesus, died on Christmas day. Dr. Gilbert Dobbs, once pastor at Brownsville,

Tenn., writes a beautiful poem in his memory for the "Christian Index."

Rev. W. D. Ogletree lately resigned the First church, Montevallo, Ala., to become pastor of the First church, Hawkinsville, Ga. He was pastor in Alabama twenty-eight years.

Dr. Lee Davis Lodge, president of Limestone College, Gaffney, S. C., died suddenly early Monday morning January 1. Rev. R. C. Granberry was

Home Circle

TO OUR READERS:

IF I KNEW YOU AND YOU KNEW ME

If I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands,
Neither fully understands
That each intends to do what's right,
And treat the other "honor bright."
How little cause for "kicks" there'd be
If I knew you and you knew me.

When we're guilty of some slight mis-
take,
Or in our bill some error make,
From irritation you'd be free
If I knew you and you knew me;
Or, when renewals are behind
And friends don't even "drop a line,"
We might wait without anxiety
If I knew you and you knew me.

With readers many thousands strong,
Things occasionally will go wrong—
Sometimes our fault, sometimes not;
But kindness always helps a lot.
Then let no doubting thoughts abide
Of firm good-faith on either side.
Good friends, how pleasant things
would be
If I knew you and you knew me.

**DR. E. P. ALLDREDGE AT MUR-
FREESBORO**

Reported by D. C. McNabb.

Dr. E. P. Alldredge delivered a great sermon here at the First Baptist Church on last Sunday, using scriptures taken from the I Cor. 6th chapter as a foundation for his remarks, especially stressing the fact that our bodies are not for fornication, but for the Lord and the Lord for the body.

Showing the sin of fornication, and the abuse of the body, that everyone that committeth fornication sinneth against his own body.

That we are bought with a price; and that we are not our own; and that we should glorify God in our body, and in our spirit, which are God's.

He also complimented us on our magnificent building or temple of worship, and stressed the thought that our bodies are the temples of God and not our buildings or places of worship.

So, all in all, it was a great and grand message, and in our study and meditations on this scripture and message, we are confronted with the fact that we have many problems concerning the human race in this life, and that the greatest of them is the problem of sin.

It is a glorious thing that our God is a God of mercy, and a God of grace. He is a God who forgives His people, but they must confess their sins.

The only way to get rid of sin is to confess it; unconfessed and unforgiven sin is a fire that burns; if our houses of worship were places of confessing sin, they would be places of spiritual blessing and power.

Unconfessed sin shuts out the face of God. It takes the joy out of religion. It prevents spiritual growth. It destroys our usefulness. But when

we realize God's forgiveness, the fountains of praise are opened up. Joy and blessings come in.

In the New Testament we find God's people spoken of as His temple. The spirit came into the church on the day of Pentecost as the cloud of glory came into the temple.

Christ by His spirit now dwells in the hearts of His people. His people constitute His sanctuary, His earthly dwelling place. He dwells not in temples made with hands, but dwells in the man with a humble and contrite spirit.

The church of God is now the temple of God. He wants a holy people rather than a holy house. Religion is spiritual, and experimental. They that worship God must worship in spirit and in truth. God exalts man. God comes down to lift man up, God dwells in tabernacles of flesh.

This is humanity's hope, and it is humanity's only hope. Only the presence of God can save men from sin. Only His presence can save men from themselves. But when God comes into the heart, and a vital union is established by faith, all the issues of time, and eternity in principle are settled.

Christ also speaks of His body as the temple (Jno. 2: 19; Matt. 26: 61; Mark 14: 58). The temple and its sacrifices, its priesthood, and all of its appointments found fulfillment in

Christ. He is our sacrifice for sin. He is our great high priest. In Him God came to save men from sin. In Him God and man were personally united. We find God in the forgiveness of our sins in Christ. In Christ we have fellowship with God. In Christ, and only in Christ do we find God in prayer. Outside of Christ God is a consuming fire for sinners. It is only as man knows Christ that he knows God. To know God in Christ is life and salvation, but without Christ there is no life or salvation for the sinner.

Christ, and Christ alone has made religion spiritual and universal, and we must accept it from the hands of God. It was He that gave us the great teaching about worshipping God in spirit, and in truth. And He alone enables man to reach this ideal of worship. The reason we are not dependent on times and places and forms for worship, is because we do come to God in Christ.

In Christ God has revealed Himself as a God of love, and a God of righteousness. The conditions of approach to Him in Christ are moral and spiritual rather than those of time and place. It is the condition of the heart that counts rather than the form of our praying. In Christ any man of any time or race or condition may come to God, provided he comes with an humble and contrite heart.

**Telegram From
FOREIGN MISSION BOARD**

Famine Situation in Russia and Near East exceedingly grave. Urge Churches and Sunday Schools to prepare for and observe Baptist Relief Day, Jan. 14th.
Starving Millions Call to us for Bread.

J. F. LOVE, T. B. RAY

Story For Children

THE NEW DRESS

"But I don't want to be "tried on," Marcy pouted. "I just promised Dot I'd be out to play in a minute!"

"It will take only a few minutes, dear. I want to see about the length of your arm. The dress is all finished except the sleeves, and I have one sleeve basted in, ready to try on."

Marcy sighed deeply. "Oh, well, if I must!" she said crossly. She took off her play-dress and stood up on the stool while her mother tried on the new dress. Of course, it was pretty, and Marcy really liked it, but it certainly was a nuisance to be "tried on."

It seemed to take mother very long, and Marcy grew impatient. "I wish I never had to have a new dress," she complained, "especially one with long sleeves." The little girl regarded the arm with the sleeve on it unhappily. "I—I don't like long sleeves! I—"

But the look on mother's sweet, tired face kept Marcy from finishing her sentence.

Mother took the dress off, and the child hurried into her play-dress and out of doors.

Two days later, Dot, one of Mar-

cy's friends, had a party. After luncheon, mother laid out all the clean clothes on the bed as usual—white shoes, clean stockings—clean everything—and a dress which was clean, too, but rather shabby.

Marcy looked puzzled. "Why—why, where's my new dress, mother?" she asked.

Mother stood in the doorway. She looked at Marcy questioningly, but said nothing. Then Marcy burst into tears. She knew that her mother was punishing her and that she deserved it.

"Oh, dear! she wailed. "You—you didn't finish it because I said I—I wished I never had to have a new dress. O—O—O!"

Marcy's mother stroked the dark hair tenderly. "You are sorry, aren't you, dear?" she said. "You'll never be unwilling to be fitted again when mother tries so hard to please you?" "No, mother, I think I never shall," sobbed the little girl.

Marcy lifted up the shabby little dress, and there, hidden snugly underneath, was the dainty new dress.

The little girl gave mother a big hug.

"Oh, you darling!" she said; "please, please forgive me, mother!"

And Marcy lifted up her tear-stained face to be kissed.—The Sunbeam.

**SMILES
SELECTED**

A young man in the country had a tender passion and took his girl some flowers.

"How kind of you," said the girl, "to bring me these lovely flowers. They are so beautiful and fresh. I think there is some dew on them yet."

"Yes," said the young man in great embarrassment, "there is, but I'm going to pay it off tomorrow."

DID NOAH HAVE TROUBLE WITH HIS MULES?

It was a hot day on the border. The regiment had been ordered to move, and for more than an hour a soldier had tried to get his mule into a box car. The chaplain came along and began to laugh at the soldier's discomfiture. The poor soldier turned as he wiped his perspiring brow and said:

"Chaplain, how did Noah ever get two of these things into the Ark?"

Dear Teacher!

A mother wrote a note to the teacher, which read:

"Pardon me for calling your attention to the fact, but you have pulled Johnny's right ear until it is longer than his left. Please pull his left ear for a while, and oblige.

His Mother.

COMMENTS ON THE AMERICAN FLAG

A frivolous young English girl, with no love for the Stars and Stripes exclaimed:

"Oh, what a silly-looking thing the American flag is! It suggests nothing but a stick of peppermint candy."

"Yes," replied a bystander; "the kind of candy that has made everybody sick who ever tried to lick it."

JIM BRIDGER—GREATEST OF PLAINSMEN

By E. A. Brininstool

Foremost by far among the plainsmen, frontiersmen, guides, scouts trappers and Indian-fighters of the West, stands James Bridger, or, as he was more popularly known, "Old Jim" Bridger. He knew more about the Western country—the plains, mountains, rivers and streams—than any person who ever lived, and his knowledge was acquired through long years of keen observation.

Bridger detested and thoroughly hated all Indians. On no occasion would he trust a red man. He was cautious, cool-headed, courageous and thoroughly experienced in all the arts and wiles of Indian warfare. One of his favorite expressions while serving at old Fort Phil Kearney in 1866 has become proverbial. The younger officers at the fort, during days of inactivity and with no Indians harassing them, grew restless, and often declared they "did not believe there was a ——— Indian in the country." Old Jim's characteristic reply was—

"Whar' you don't see no Injuns, thar's whar' you'll allus find 'em thickest."—From Adventure Magazine for October.