

# BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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## DIVORCE LEGISLATION.

As our women enter the halls of legislation, we look for radical changes in laws which effect the domestic and moral conditions of our people. Some of their ideals may be a long time getting on the statute books, but others will meet with more ready general acceptance. It is reported that the solitary female member of the Tennessee State legislature will introduce a bill to abolish all divorce laws. It will look in the right direction; however, we think, divorce should be allowed only where there are Scriptural grounds. Let the State recognize the law of God, and adopt that. Let divorces cease except where one party to a marriage contract violates the law of God and men by living in illegal relations with another. Limit the law; tighten its enforcement; let divorce be rare and costly. That is all that legislation can do; but it can do that much.

## FOR CLEAN MOVIES.

Our godly women are a mighty power when they assert their influence in the right direction. The secrets of might are in their hands. The following resolutions adopted by the W. M. S. of the First Baptist church, Knoxville, Tenn., and signed by Mesdames B. O. Duggan, J. Walter Wright and F. W. Congdon, indicate what the good women of our country are thinking about. Let them all speak in such language as this and there would be a greater renovation in the social order than even the greatest optimist might expect. The resolution is as follows:

"We, the members of the Woman's Missionary Society of the First Baptist Church of Knoxville, Tenn., wish to go on record as condemning the action of Mr. Will Hayes director-general of the moving picture industry, in re-instating Roscoe ("Fatty") Arbuckle.

"We feel that the permanent disbarment of this discredited man from the screen, would serve as a deterrent to further indulgence in such orgies as that which caused the death of Virginia Rappe than anything that could be done.

"We feel, further, that in the minds of young people of our nation in whose affection "Fatty" Arbuckle was enshrined as a public idol and who followed with interest the development of the case with all its unsavory detail, his re-instatement will appear very much like placing a premium on crime and debauchery.

"We feel that it is time that the Christian women of America publicly register their protest against such gross, immorality as demonstrated by the life of this man and some others of his profession."

## CONGRESSMAN UPSHAW'S BRAVERY.

Hon. Will D. Upshaw, congressman from Georgia, is to be commended for the courageous utterances which he made in Washington recently in which he laid bare some facts regarding the violation of our liquor laws by high officials at the National Capital. Let the guilty be named, and let there be such wholesale denunciation of lawlessness in high places that a repetition of it would be so painful as to be improbable.

## A Parable Applied:



Are we the Good Samaritan to the Suffering and Helpless of Russia and the Near East?

## THE STOCKHOLM MEETING.

It seems providential that the Baptists of the World are to meet in council at Stockholm, Sweden, this year. The conditions in Europe are unsettled and while the presence of a great Baptist host in the North of Europe may not be either an incentive or an occasion for better feeling among the Nations of Southern Europe, yet it will be possible for them to make the whole continent feel the impact of their presence and influence. It is urged therefore, that as many as can do so, make their plans to go to Stockholm next June. The presence of a great number of influential American Baptists in Europe at this time, would hearten our brethren there for the great tasks that are before them and would give them such recognition as would add materially to their prestige and power. It is our opinion that the Baptists of the world have never had as great opportunities as those which are before us today; and therefore we expect the Stockholm meeting to be the most important gathering of Baptists that has ever been held on earth. Let none miss it who can afford to attend.

## OPPORTUNITY.

Master of human destinies am I;  
Fame, love and fortune on my footsteps  
wait;

Cities and fields I walk; I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate!  
If sleeping, awake; if feasting, rise, before  
I turn away. It is the hour of Fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death, but those who doubt or hesitate,  
Condemned to failure, misery and woe,  
Seek me in vain, and uselessly implore.  
I answer not, and I return no more.

J. J. INGALLS.

## RELIEF.

Those Churches and Sunday schools which did not take a special offering for Russia and Near East Relief on Sunday, January 14, are urged to do so next Sunday or as soon thereafter as possible. Although the amount may be small, in any case, a great number of contributions will make a big total. The need is immediate and urgent.

Southern Baptists have a great opportunity to prove their faith, by sowing the spirit of Christian charity, among the destitute people of Europe. Contributions for this cause should be marked for RELIEF and sent to the Foreign Mission Board of the Southern Baptist Convention at Richmond, Virginia. It is to be special and therefore not a part of the regular 75 Million Campaign contributions.

## CHRIST AND ADAM.

"As in Adam all die, even so in Christ shall all be made alive." That is, all who are in Christ shall be made alive; shall have everlasting life. The one is the parent of the carnal, the other is the giver of the spiritual life. The one is the cause of our condemnation, the other is the source of our justification. The one is a centrifugal force which sweeps us "off at a tangent," the other is a centripetal power which "draws all men unto Him." "By man came death, by Man also came the resurrection from the dead." Our nature is inherited from Adam; our righteousness is imputed by Christ. Everything which was undone in Adam has been rectified in Christ. "All have sinned." But there is salvation in Christ for all. There is salvation in none other. His blood is propitiation for our sins, and for the sins of the whole world. It is the only specific against the Adamic leprosy which afflicts the entire human family. Will you accept Him now, and be saved? Do not reject Him lest the outward currents of your sinful nature carry you away into death eternal.

# Baptist and Reflector

(Continuing the Baptist Builder)

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## EDITORIAL

### TEMPTATIONS.

By the term "temptation" is meant the force of an appeal to do wrong. The basis of it is evil desire. One is tempted when he is drawn away by his "own lust" and enticed by the voice of his own sinful nature. Sin has but one universal essence, and it is the same thing in every man; but in its manifestations it has different forms and characteristics. It is therefore true that what constitutes temptation in one case is often not alluring in another; and also, that which is tempting to a person at one time in life may not be at another time. But such a change may be due to a shifting of the bases of desire; it may not indicate a new desire. One's habits, either good or evil, may be altered by physical or circumstantial changes, without being under the moral law within the life.

#### Voluntary Temptations.

Sometimes we do wrong, perhaps in failing to do right, because a righteous course or conduct would defeat some cherished selfish plans or purposes of ours. More often, however, we go into sin because we have not enough hatred for it, or because there is a lurking love for it. We do wrong knowingly, consciously. This is voluntary sinning, from which there must first be the desire to turn away; or else the very absence of such a desire must become a matter of deep, sincere repentance. Since there is sin in wilfully going in to wrong there must be some merit in a voluntary turning away from it; such an excellence as God will reward with His help. But if we continue in a sinful life of our own will, without any disposition or effort to resist temptation, it is but scant aid that we can expect from God.

We would not deserve His help. There is no just legal clemency for the criminal convicted of murder, "with malice afore-

thought"; where the killing was wilful, premeditated, voluntary. It is an act of sovereign grace that God saves even those who turn away from their sins; how presumptuous, then, would we be to expect Him to come to our rescue with our hearts welded by our own choice to the sins of the world!

God has not promised to help where temptation is of one's own will and wishes. He does not suffer us to be tempted above that which we are able to bear, "but with the temptation makes a way of escape." God helps us by helping us to get away from temptation; we must be disposed to flee from evil; and it is that disposition in us which He will guard and defend.

There must not be a presumptuous reliance on God: the sin to which Jesus was bid-den by the tempter on the pinnacle of the temple when He was told to cast Himself down, "for it is written: he shall give his angels charge over thee; and in their hands, they shall bear thee up." To expect God's forgiveness for a wilful plunge into the abyss of sin is to put Him to an unnecessary test. There are some people who love their sins and cling to them tenaciously, who still have the effrontery to claim God's ultimate deliverance from direful consequences thereof. Such is the moral blindness inflicted by sin; such is the seductive influence of the tempter, that men should make the grace of God a hobby-horse.

Voluntary temptations can be overcome only by voluntary resistance and a determined flight from it. Lot entered Sodom of his own choice, and he had to voluntarily get out of it or else be involuntarily burnt up in it. Flee immoral companions with whom one has gone into sin. God will give grace enough to break with them and to withstand their jest and ridicule for doing so. Flee corrupting stations or positions. Sometimes men are raised to posts of prominence in political or corporate life where the maintenance of their place depends upon the sacrifice of their religious scruples and the violation of their consciences. Flee youthful lusts and sinful pleasures that fill the soul with emptiness and bring on a train of lasting evil consequences. Have the shadowy, fleeting things of the world bewildered and enthralled you? God will give you the power to run away from them; just as He gives you the command to do so.

#### Involuntary Temptations.

At an unguarded moment a good man may slip and fall: he is overtaken in a fault: his sin has outrun him and has overtaken him: he did not seek it nor go out of his way to find it. Perhaps he was not watching, and unwarily he was swept into sin by the tempter's power.

His restoration is not only a problem for the stronger ones who did not suffer the attack nor experience the fall which came to him; but it is conditioned upon some effort on his own part. He must not wallow when once down; unless he finds the gutter to be his level, he will not stay in it after the return of a normal self-consciousness. "Watch and pray lest ye enter into temptation." If we are negligent, the enemy will tear down our defenses and our powers of resistance.

We must put on the whole armor of God that we may be able to withstand the wiles of the devil. We must be prepared to contend against principalities and powers, against the world-rulers of this darkness.

We must mortify the flesh which is to us an occasion of temptation. This is an unpopular policy. It is an unpleasant experience. It is opposed to all carnal self-indulgence. It is the antithesis of all intellectual pride. But it is the battle-field where one saves his life or loses it. The great Apostle to the Gentiles affirmed that he kept his body under: he beat it black and blue. He certainly did not mean that he administered corporeal chastisement upon himself; but that his bodily appetites and tendencies, his fleshly desires and tastes, constantly fell under the flail of his vigorous watch-care and self-denial.

The flesh is the field of sensations from which arise a thousand things to draw us away from the higher spiritual attainments. It is the ramparts of the enemy within our own lines. Until he can be finally displaced, he must be closely guarded and watched. He that soweth to his flesh shall of the flesh reap corruption. To destroy is the tempter's purpose, and he can occupy that part of our nature only which is capable of being destroyed, that is, of suffering corruption.

In genuine repentance, we abhor our sinfulness, our evil disposition and our unrighteous deeds; and turn away from them unto God. Thus the propensities of the flesh gradually fall into disuse and from disuse suffer paralysis and die. Under the practice of self-denial, we force ourselves to perform the irksome duties of self-discipline which build up our moral strength to the degree of our need. But victory over temptation depends upon the exercise of God's power in our behalf. It is all of grace; God alone can deliver us "from the body of this death." Our sanctification is the gradual death of the carnal nature and the gradual unfolding of the believer's life in Christ. By constant submission to the Holy Spirit, we may progress in the way to become at last entirely rid of the last strong-hold of the devil within us, which is, "the carnal mind which is enmity against God."

### BIBLE A COMPLETE REVELATION.

In two respects the Bible, as the Word of God, is complete: (1) it is lacking in nothing that is needful for our spiritual enlightenment, and (2) it is therefore final: as a declaration of God's will it is without a precedent and can not have a successor. The volume has been made up and is closed. It can not be superseded by any work of God or men in the present age. God's revelation has ceased but His work goes on. He is not writing a new book, and no new truths are to be declared in this dispensation; although new methods are to be employed by His people and new results to be achieved by them. The doctrine of a later revelation than the Bible is the doctrine of the Mormon, the Higher Critic, or the Modernist; all of whom discover a later Christ than the One whose Gospel is given in the New Testament. There are to be later revelations of Jesus, but they

will show Him forth in new glory, and will be brought about by dispensational changes and not by men in the realms of speculation or even experience.

## News and Views

Brother Tom Stringfield reports a fine day at Monterey Sunday, January 7, the beginning of Dr. Shinn's pastorate there.

The annual Founder's Week Conference of the Moody Bible Institute will be held February 5 to 9 inclusive, in the Institute Auditorium, Chicago.

All Tennesseans who plan to attend the Baptist World Congress at Stockholm: Please remember to make your trip negotiations through the Baptist and Reflector only.

Brother S. N. Fitzpatrick, of Lebanon, Tenn., writes that he has recently assisted in the funeral services of two of his neighbors, Mrs. Joe Haley and Mrs. Alex Drury.

Mrs. J. H. Wright, wife of Rev. J. H. Wright, of Memphis, underwent a serious operation at the Baptist Hospital, Wednesday, January 10, but at last reports was doing very well.

Brother W. L. Foster, Sunday-school superintendent, writes, January 10, that his school at Niota began the New Year right by taking a collection for the new Orphanage building which, notwithstanding the small attendance due to sickness among the people, amounted to \$34.91.

The Southern Railway System in conjunction with the United Fruit Company, has arranged for a special seventeen day Caribbean Cruise, starting from New Orleans, Saturday, March 10, on the "ATENAS", one of the best steamers of the Great White Fleet.

Evangelist T. T. Martin, Blue Mountain, Miss., announces that Mr. E. A. Petroff, Gospel singer, "the Bulgarian Caruso," becomes a regular evangelist; that Evangelist Oliver Reed, well known in Missouri, joins the Blue Mountain company, as also Evangelist J. A. Southerland, of San Jose, Calif. Their address is Blue Mountain, Miss.

Dr. I. N. Penick, of Jackson, the happy pastor, reports: "Sunday, January 7, there were about 75 present at Sunday school at Alamo and they celebrated the going of the old year by making a Thanksgiving free-will offering to the amount of \$549. They have built their splendid basement, paid all running expenses and one year ahead on campaign promises, by regular weekly free-will offerings. Who can doubt that this is the Lord's plan for His churches?"

Dr. W. M. Wood has rounded out four years of a fruitful pastorate at Edgefield, Nashville, having observed the anniversary

January 7. During the four years, 502 have been admitted to membership in the church, 168 of whom were received last year which was said by one of the leading members of the church to have been the best year in all its history. The church appropriately observed the anniversary by adding \$400 to the pastor's salary.

Bro. W. C. Creasman writes: "Having been called to the care of the church at Kingston, and feeling that it is the Lord leading to a field of greater service, I have resigned as pastor at Crossville, to take effect January 15. I am leaving a splendid little church, and the work is in good shape. Here is a great field open for some man of God, and I am praying the Lord to send them the right man to lead them on to greater things in His service."

Rev. W. R. Hamic, for four years pastor of Avondale church, Chattanooga, has been called to the pastorate at East Lake, of the same city; and it is indicated that he will accept, and the Baptists there rejoice to know that he is not to leave Chattanooga. During his four years at Avondale, the church built a modern brick building and a new pastor's home at an approximate cost of forty thousand dollars; 628 members were received into the church, of whom 284 were baptized; and the average attendance in Sunday school has gone forward from 150, five years ago, to 405 last year.

Miss Eleanor Gardner, who has been the efficient helper of Dr. P. E. Burroughs in the Educational Department of the Baptist Sunday School Board, almost from its beginning, was married December 22 to Mr. Hyder Beden, of Nashville, Tenn. Many friends will wish the wedded pair a long and happy married life.

With the beginning of the New Year, Dr. Henry Alfred Porter completes the seventh year of his ministry with the Second Baptist church of Atlanta. The church has received during that time 1318 new members and for all purposes has contributed approximately \$354,000.00, of which more than half has been given to missions, education and benevolences.

### SOUTHERN SEMINARY STUDENTS TO BROADCAST BIBLE STORIES.

By Chas. F. Leek.

Beginning the first of January, the *Courier Journal* and the *Times*, local newspapers, formerly operated by the late Henry Watterson, will broadcast by radio between 7:30 and 9 o'clock each evening sketches of Old Testament characters, students of the Southern Baptist Theological Seminary, Old Testament Interpretation Class, taught by Dr. John R. Sampey, preparing the articles in conjunction with students of the Presbyterian Seminary. The articles by Baptist students are being selected through competition, the fortunate students having the promise that they will send their own stories over the waves, have them printed in the following

morning paper and later bound with others in book form.

2. January 14, at 4 o'clock in the afternoon, a quartette from the Southern Baptist Theological Seminary, consisting of R. A. Kelley of Virginia, H. S. Cushing of California, A. C. Magee of Louisiana, and D. E. Montgomery of South Carolina, will give a sacred musical program from the same broadcasting station.

3. For the information of radio fans interested in listening in on these programs the local broadcasting station is described as follows: Western Electric apparatus, 1-A 500 Watt, 400 meter wave length. It will be possible to hear this station all over the United States, parts of Canada and South America, and Cuba.

4. Moving pictures as a substitute for stereopticon slides and as an aid to teaching will be introduced shortly by Dr. H. C. Wayman, professor of Biblical Introduction. The novel feature in the classroom will be used to show reels of Palestinian life.

5. Before Dr. Mullins left for the North Carolina State Convention he matriculated three new students bringing the total enrollment up to 402, making the largest student body of bona fide ministerial students under any one seminary roof. Last year's record of 416 will be surpassed before the session ends. There are about 250 women enrolled in various seminary classes as special students, the seminary charter not permitting women as candidates for degrees.

6. Additional students are expected to enroll at the beginning of the third quarter Monday, January 8, 1923, students being permitted to begin courses at the beginning of any quarter.

7. A. Brooke Whitters of West Virginia, recently received his Th.M. degree, work for which he finished at the close of the first quarter.

8. Dr. John Inzer, pastor of First Baptist Church, Chattanooga, Tenn., made the address at the December meeting of the Society for Missionary Inquiry. His subject was: "Inspiration from the World's Greatest Missionary, The Apostle Paul."

9. The large New Testament English class, taught by the noted scholar, Dr. A. T. Robertson, was entertained at the home of Dr. and Mrs. Robertson recently. The early afternoon was given over to married students and their wives while guests were present from New York Hall and The House Beautiful, at a later hour.

Prof. Alfred E. Garvie, one of the foremost homilists of our times, writes from New College, London, England, Dec. 26, 1922, to Dr. E. C. Dargan, of Nashville, Tenn., concerning Dr. Dargan's Book, "The Art of Preaching in the Light of its History," and says: "I have just found time to read the book you so kindly sent me. It is a book of very great interest and value. When I finished the first part of my own book on the history of preaching, I thought that the subject was one that should be dealt with. But I saw no prospect of my finding time to deal with it. I am so glad it has fallen into your competent hands."

# Contributions

## CARSON-NEWMAN COLLEGE, A BAPTIST ASSET AND OPPORTUNITY.

By Frank E. Burkhalter.

A campus of thirty-five acres, six good buildings, a student body for the entire year of 500, a faculty of 27, an endowment of \$329,000, and total assets of approximately \$800,000.

To the undiscerning visitor this might form a fairly satisfactory description of Carson-Newman College at Jefferson City, one of the most interesting institutions in the long list of Baptist schools owned by Southern Baptists. But Carson-Newman College is something more than a plot of ground with so many buildings, in which so many students are instructed by a given number of teachers.

It is the only Baptist College in East Tennessee where there are twelve other colleges, state, private and denominational, but in all of which Baptist students predominate.

Again, it is the only Baptist College of senior rank in the eastern mountain range from Pennsylvania to Alabama.

Also, it is the only Baptist college doing senior work in all the highland section of the Southern and other Atlantic Coast states, this section having a population of 4,000,000, two-thirds of whom are Baptists.

Furthermore, Carson-Newman College lies in the center of the territory that is producing more Baptist preachers than any other section in the world.

It is one of the most rapidly-growing among the Southern Baptist schools.

Enrolled in its student body during the year are approximately 100 volunteers for some special form of Christian service. On the occasion of the writer's visit the number of ministerial students in attendance was 54.

The Bible department has the largest enrollment of any department in the institution.

Before each inter-collegiate athletic contest in which its teams engage the members of the team go aside and pray, not for victory but that God will keep them clean and make them a credit to their college.

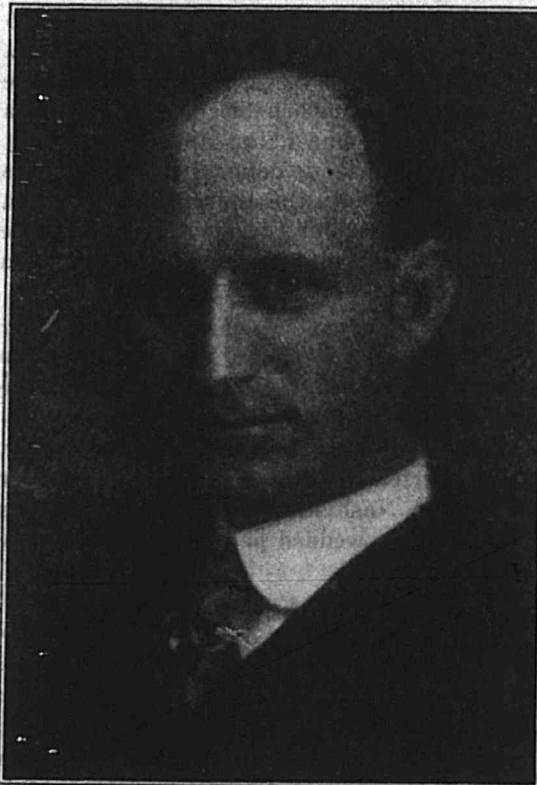
No teacher is engaged by President Sams to teach in Carson-Newman until he is assured that this teacher can present the claims of Jesus Christ as forcibly as he can the particular topic of his or her department.

In other words, the president, who was seized with a long and near-fatal illness just after he had accepted the position under what he believed was the direction of the Holy Spirit, is seeking to build the future of the college upon those foundations which he believes will best honor God and promote His kingdom in the world. When Dr. Sams lay helpless on his back in Johns Hopkins Hospital for several weeks, following a very serious operation, he promised God if He would give him back his strength and permit him to renew his labors in behalf of the institution he would put his whole life into

it, seek nothing for himself, and give God all the glory.

That God has been exceedingly good to the institution is demonstrated in the fact that three years ago the institution had only 237 pupils, two-thirds of whom were in the preparatory department, whereas today the number is 500 for the year, and the preparatory department, will be discontinued after this year. The institution now has six good buildings, an endowment of \$329,000, and there has come to the institution in that time in special gifts, over and above the receipts of the 75 Million Campaign, the sum of \$140,000. The president has regained his health, weighs 15 pounds more than he ever did, is exceedingly happy, and is surrounded by a faculty and student body that put a high premium upon spiritual as well as physical and intellectual values.

Friends of the institution, seeing its possibilities, have done several handsome things by it. Col. E. N. Swann, Dandridge capitalist and Baptist layman, contributed sev-



O. E. Sams, President

eral years ago the beautiful Sarah Swann Home, a beautiful building in honor of his mother, the building serving as a co-operative home for 120 girls who are thus enabled to attend college at less expense than would otherwise be required. Col. Swann also joined J. H. Anderson of Knoxville in a gift of \$50,000 each to the endowment of the college, and has made another cash gift of \$12,000. The Butler-Blanc Gymnasium, recently completed and said to constitute the largest and best appointed college gymnasium in Tennessee, is the gift of H. C. Blanc, Fountain City lumberman, and D. L. Butler, Jefferson City merchant, both Baptist laymen and the latter an alumnus of the college. The gymnasium with its fine baths, swimming pool and other equipment, is shared by the girls as well as the boys, though on different days. Rev. J. Pike Powers of Knoxville, had recently given \$5,000 toward a home for the president and work on this building be-

gins shortly. The president and family have had to live in one of the dormitories heretofore.

From the large number of ministerial students and other special volunteers enrolled in Carson-Newman it is readily seen that it is already making a large contribution to Kingdom service. But its influence is not confined to the roles that will be played by these special workers, for the distinctive Christian impress that is being made upon the students generally is being reflected in the more efficient laymen and home-makers who go out from the college to their various spheres in life. Carson-Newman is sending out many public school teachers, as well as teachers in the mountain mission schools, and useful workers along many lines. Numbered among its alumni and former students are many of the denomination's most useful servants, including Dr. A. E. Brown of Asheville, superintendent of the mountain mission schools for the Home Mission Board; Dr. J. T. Henderson of Knoxville, secretary of the Laymen's Missionary Movement of the Southern Baptist Convention; Dr. Z. T. Cody, editor Baptist Courier, Greenville, S. C.; Rev. D. W. Key, prominent Baptist pastor of Georgia and South Carolina; Dr. John F. Vines, Roanoke, Va.; Revs. E. K. and E. A. Cox, of Jackson, and Watertown, Tenn., respectively; Rev. J. L. Dance, W. A. Atchley and J. C. Shipe of Knoxville, Revs. U. S. Thomas and J. L. Bull of Chattanooga, Rev. A. F. Mahon of Etowah, Rev. J. N. Garst of Oakland, Cal., who will preach one of the convention sermons before the Northern Baptist Convention in Washington next May, Prof. R. L. Marshall, principal of Cosby Academy, Rev. W. H. Tipton, Roscoe C. Smith, Miss Olive Edens and Rev. J. G. Chapman, missionaries in China and Japan, along with a number of other equally distinguished Christian workers, while some of the laymen not engaged in definite Christian work who claim Carson-Newman as their alma mater are former Gov. Ben. W. Hooper of Tennessee, now chairman of the U. S. Railway Labor Board; Hon. Carroll Reece, member of Congress from the First Tennessee district; Hon. John L. Tilson, member of Congress from Connecticut, Dr. Carroll Bull of the Rockefeller Institute, who discovered the anti-toxin for trench fever during the world war; Prof. Horace Jones, head of the Greek department of Cornell University; Prof. Virgil Jones, head of the engineering department of the University of Arkansas; and Ed. Vaught, one of the leading lawyers and Baptist laymen of Oklahoma.

While many of the boys and girls work for a part of their support the opportunities for this are not as large as they would be in a larger town. The Baptist church at Johnson City has defrayed the expenses of five ministerial students at \$15 per month for some time now, and the church at Maryville is helping in the same way.

Organized Bible classes, desiring to do some special work along some line, could find a large field for service in supporting one or more deserving boys or girls in Carson-Newman or any of our other Baptist schools in Tennessee, if they would but investigate.

While all of our Baptist colleges are making a large contribution to the Kingdom the writer describes something of the service of Carson-Newman College because he had an opportunity to visit it recently in connection with a partial study of our mountain school system and was greatly impressed with the possibilities of Carson-Newman for still larger usefulness in its service of the mountain region of the South, the population of which is predominantly Baptist, and has unlimited latent resources, which, if developed for the Master, would mean much in ushering in more fully the Kingdom of God in the world.

Tennessee Baptists should help Carson-Newman measure up to its great opportunities, just as they should foster all their other schools and help them attain the maximum of efficiency for a maximum service.

### BAPTISTS OF BESSARABIA.

By Everett Gill, D.D., European Representative.

These Baptist brethren do not live in the Desert of Arabia or anywhere near there, as some of the Sunday-school children may think. Looking on the map of Europe you will find this land of Bessarabia in what was formerly southwestern Russia, or what is now northeastern Roumania. And thereby hangs a tragic tale of wars, international politics and nationalism that is not told yet; but that is another story that cannot be related here. The reader, if he lives long enough, will doubtless hear of it in the days to come.

This was my second visit to Roumania and my first to this particular section. I had intended to visit this land on my return from Russia via Constantinople in the month of October, but was "let" by the frontiers being closed on account of the coronation exercises.

Dr. Carver and I reached this place, Bucharest, on a Sunday in December and spoke at the church at the evening service and went on that night to Kishinev, the capital of Bessarabia. It was a peculiar happy providence that, though our plans had been brusquely changed, we could meet with the Bessarabian Baptists in their annual gathering and thus come to know their leaders. The meetings were in the new church which our Building Fund had helped to erect. We foreigners were constantly under surveillance of the secret police; and one time I was called out to have my passport examined. They, doubtless, thought us to be Bolshevik plotters against the government.

One of the interesting and outstanding features of the occasion was the ordination by the Kishinev church of three evangelists to the regular ministry. Dr. Carver gave the charge to the candidates and I gave the charge to the church. The services were throughout dignified, solemn and impressive. We foreigners had to be interpreted twice—first into Roumanian and then into Russian. So, bit by bit, a fifteen-minute address was strung out to forty-five minutes. With slight intermission the services of convention, ordination and *agape* lasted from five

P.M. till midnight—seven hours! The next longest service I had ever attended over here was last spring in Transylvania, and that was from 8 P.M. till 1 A.M.—only five hours! These Eastern European Baptists do not mind two or three hours, more or less, in a service.

At the close of the ordination service, the brethren rearranged the pews for the *agape* or midnight supper by which they broke their fast which they observed as a preparation for the ordination. We went to bed after midnight.

The Bessarabian Baptists are few but aggressive and growing. Last year they numbered six hundred and fifty. There have been already this year three hundred and twenty-eight baptisms, an increase of more than fifty per cent in one year! They, like their Russian brethren, are anti-militarists; and though their propaganda is not public they naturally got into trouble with the authorities. I was told when in Russia last winter that some of our Baptist boys have allowed themselves to be shot rather than bear arms. The Russian Baptists wish to bring up the whole question of the relation of Baptists to militarism at the Stockholm meeting next July.

I must mention again the wonderful Russian singing. We consider the Russians as being somewhat behind other nations in some things, but we must consider that they know something about the possibilities of music as the expression of the spirit of which we have but the slightest conception. The Kishinev choir had no outstanding voice, but the music of their hymns and choruses lifted two of us foreigners into a realm of spiritual joy that was altogether unspeakable. I think I understand, in part, what it means when we read of Elisha: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah came upon him." Music is one of the golden roads of the soul. And, these far-away brethren know it as we do not.

The whole situation in Roumania is better. In spite of the hindrances and persecutions we shall have more than two thousand baptisms this year, an increase of ten per cent. The workers say that the Baptist movement was never stronger than at the present.

I am here in Bucharest with Dr. Rushbrooke just back from his great tour among the churches in America. What a joy to have first-hand news of the affairs to home! Although he is here in the interest of the relief work carried on by Southern Baptists, he is of great help, by same counsel, to the missionary side of our enterprise.

Time fails me to speak of our young Seminary, of trials and triumphs of our brethren during the past months. I can only conclude by reminding Southern Baptists of the great privilege of being co-workers with these distant saints of the Lord upon whom His favor is so evidently resting.

Bucharest, Roumania.

HOW TO CONQUER AN ENEMY: When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs 16:7.

### THE FIRST ITEM IN OUR NEXT GREAT CAMPAIGN.

By G. H. Crutcher, Professor of Evangelism, Baptist Bible Institute, New Orleans, La.

In a recent issue of our Baptist papers, Dr. J. F. Love has an article on this subject in which he makes the plea that the matter of first importance is the paying back to the several South-wide boards the moneys they were required to loan to the theological schools. I am in hearty accord with the object Dr. Love has in mind and, since I am connected with one of the theological schools, I think it will not be out of order to say that, so far as is known to me, every teacher in all of our theological schools agrees with what Dr. Love says on this matter.

I am inclined to think, however, that there is a principle involved in this that is more fundamental and more far-reaching, and, that if we lay our stress upon this principle, we will help the whole constructive program of Southern Baptists. I like the way the editor of the *Religious Herald* stated it, in his comment upon Dr. Love's article, when he said: "Is there anything more fundamental than simple honor, truthfulness, fidelity to our pledged word?" According to my thinking, he has gone to the very heart of the whole matter, and that is "fidelity to our pledged word." Southern Baptists are not held together by any law. There is no officer, or group of officers, who can compel any action. They must stand together on great principles and the principle of co-operation is as fundamental to all of our constructive work as is the principle of Religious Liberty or of Believer's Baptism. We must never lose sight of the fact that, when our Conventions decide on any great policy, every Baptist, who endeavors to co-operate with his brethren of that Convention, is committed to the pledge made by the Convention and that he is honor bound to see that the policy of the Convention is carried out as pledged. If this principle is accepted, we will have no trouble about the fair and equitable thing being done in readjustment to these Boards and, what is more, it will keep down suspicion and will stop much needless controversy. I believe that every brother should be permitted to speak his mind upon any great denominational matter, so long as that matter is in the molding, but, after the denomination has outlined its policy, every man of us should get behind the policy to make it go. As I see it, Southern Baptists are at the parting of the way for all constructive work when any promise made by our Convention, in session, shall not be religiously lived up to by editors, secretaries, theological professors, and others who have to do with the molding of public sentiment.

In the launching of the 75 Million Campaign, I was one of the few who opposed one campaign for subscriptions for a five-year period, but when the majority voted it so, I fell in line and, to the extent of my ability, I have sought, by word and deed, to co-operate with the policy adopted. Unless Southern Baptist leaders follow this policy, we are headed for disruption. I did not attend the Jacksonville Convention, hence I had no say as to the action of the Conven-

tion concerning the Baptist Hospital for New Orleans, but my interpretation of the principle of co-operation among Baptists impels me to acquiesce in the decision rendered. I believe, if our leading men will begin to put the stress upon loyalty to the policy outlined by our Convention, that we will see a great get-together movement that will contribute mightily to the redemption of many of our pledges.

### GLORIOUS TEXAS!

By T. T. Martin, Evangelist.

Texas, glorious Texas, has done gloriously! After fifteen years of whispering, and confusions, and mutterings about Evolution in Baylor University, the brethren have cleared things up in a glorious way. The recent State Convention unanimously adopted clear, ringing, unequivocal statements, which were accepted by President Brooks and the professors under consideration. The statements and declarations ought to satisfy anyone who is fighting for the truth and who, at the same time, wants peace among the brethren. Pastor Frank Norris, though, is still barking on the trail. As a trailer Frank Norris is the fastest I ever heard; but the trouble with a fast hound is that *he is not dependable*. In trailing a fox he'll take off after a cotton-tail, jackrabbit, possum, coon, coyote, or a chipmunk, or run the old milk cow home and then come back and run the old cold trail, and stand at the tree where the animal has been killed and bark and tell the world he's *up there still! sure! absolutely!*

Here is the ringing, unequivocal, Texas declaration:

"We do not believe in Darwinian evolution or any form of evolution that leaves God out as Creator, or any that teaches that there is, or has been, such things in nature as the transmutation of species, or the evolution of life from one species to another, or that man came from the anthropoid ape, or any lower form of animal life. Baptists are in heartiest accord with the statement in the report of the board of trustees of Baylor University, read to this convention yesterday, wherein was stated that we believe that God created man in His own image, that man voluntarily fell into sin, involving its consequences; and that we believe in the deity of Christ, His virgin birth, His vicarious atonement, His bodily resurrection and His personal return.

"It is the earnest hope of the members of your committee that the convictions and sentiments herein expressed will be taken as the will of this convention with reference to all our schools and other institutions supported and fostered by our people. We would appeal to all members in all Baptists churches everywhere in Texas to co-operate earnestly and sacrificially for the success of the great God-honoring programs of the Baptist denomination."

(Signed) "J. H. Pace, M. A. Jenkins, E. P. West, B. A. Copass, F. M. McConnell, R. G. Bowers, A. A. Duncan."

"Accompanying this report was the following statement signed by President S. P.

Brooks, Dr. Lula Pace and Dr. O. C. Bradbury:

"We have read the report of the special committee on the report of the investigating committee and it is satisfactory to us."

"Immediately following the reading of this report and the subscription to doctrinal statements in same, without reservation, by the two teachers in question, the Convention adopted without a dissenting vote, the following resolution offered by Pastor Britton Ross of Mineral Wells:

"Resolved, That the trustees of the institution of learning controlled and fostered by the Baptist General Convention of Texas are hereby instructed not to employ any one who denies the deity of Jesus Christ, or the inspiration of the Bible, or who holds to the Darwinian theory of evolution, or any other theory of evolution that contravenes the teaching of the word of God, to any official position or to teach in any of the schools controlled and fostered by the Baptist General Convention."

We are now ready for a new trial; Texas, with her greatest University in the South, with the greatest system of associated schools of any state, takes her stand, not only with regard to her schools, but also every official, the editors of her papers, officials of her hospitals, everyone. Why should not this same declaration be adopted by every state in the South, and let us get together; or, if we cannot get together, let us know exactly where we stand. Mississippi will adopt it. So will Kentucky, Oklahoma, and other states. Let Alabama, North Carolina, Virginia, Missouri, and Tennessee pass this declaration and have it signed by the faculties of their schools, and the Baptists of the South are together. If any of them will not sign it, let them reconcile any form of Evolution, Atheistic, Theistic, or any other kind, with the ten-times-repeated statement in Genesis that everything brought forth "After His Kind," with our endorsing Genesis as the word of God, and with His deity. Or, let them show where Texas has erred, or why they cannot have fellowship with Texas in this matter. If this is not done there is serious trouble ahead, and the blame for all the division and trouble will lie at the door of those who block our brethren in getting together on this great issue. If our states and colleges will pass this declaration we will carry this war to the public schools and high schools, and there will be a terrific battle for five years, and we will win. If we don't win, we are doomed.

Blue Mountain, Miss.

### THE LOVE OF CHRIST THE ONLY AND ALL-SUFFICIENT MOTIVE TO CHRISTIAN SERVICE.

By Wm. D. Nowlin, D.D., LL.D.

No act can be better or worse than the motive which gives it birth, since the motive determines the quality of the act. The great motive power in all Christian service should be the love of Christ. Paul says (11 Cor. 5:14) "The love of Christ constraineth us." This "us" of course, means Christians, for he is writing to the "Church of God," to "them that are sanctified in Christ," and as

John puts it, to those whose "sins" are forgiven for his name's sake." This shows that the love of Christ is the constraining motive in Christian service.

### Salvation a Gift.

Many confuse salvation and service, or salvation and rewards.

Salvation is always spoken of as a gift—never as a reward. "Eternal life is the gift of God," "Salvation is of grace—not of works." (Eph. 2:8.)

Paul tells us in 1 Cor. 3:12 to 15 that one man receives a reward for faithful service in addition to his salvation, while another man's works are burned, yet he himself saved so as by fire. If this man's works were all burned up then he was not saved by works. He suffered loss, but not the loss of salvation, for Paul says he was "saved." The loss he suffered then was the loss of rewards which would have been his had he been faithful in the right kind of service.

### Rewards for Faithfulness.

The two men mentioned in the above paragraph by the great apostle were both saved and exactly in the same way—by grace through faith, and the salvation was not of works, lest they should boast. But one man in addition to his salvation had rewards for faithfulness. These rewards did not procure, nor secure his salvation, but were in addition to his salvation.

The procuring cause in each case was the same, and the securing power in each case was the same, but the faithfulness was different. That which depends upon God (your salvation) you cannot lose, but that which depends upon your faithfulness (your rewards) you may lose.

### Love, the Constraining Power.

Love is the dynamics of the Christian religion. There are but three motives to service so far as this writer knows. And they are the FEAR OF PUNISHMENT, the HOPE OF REWARD, and LOVE. One or more of these three motives is back of all intelligent action. The one who serves from a sense of fear renders a slavish service, and one who serves for rewards, renders a selfish service, but he who serves because he loves is moved by the noblest impulse that ever stirred God, angels or men. Perfect love is without fear and without selfishness; it is God-like. "There is no service like his who serves because he loves."

With many people the motive for service is either, or both, to escape the punishment of Hell, or to gain Heaven. With Baptists it is neither. They know the question of salvation is settled, which means Hell escaped and Heaven gained, which leaves them free to serve from an entirely different motive—LOVE. Those who serve from a sense of gain or loss substitute for strict obedience not considering the question of gain or loss; not considering the question of inconvenience, for it is suffering that proves our love. These tests were given by our Lord to prove his peoples love. We are not to be "crowned" because we "strive" but because we "strive lawfully." See 2 Tim. 2:5. These tests given to God's people determine their faithfulness. They show whether we are willing

to make our Lord first and our obedience to him complete or not. Love never asks "how little obedience can I get by with?", but "how much can I render?"—not "what else can I escape?", but "what more can I do?" My dear reader, is love the great motive power in your Christian life? If not, you are not rendering a perfect obedience, which means the highest Christian service and the greatest Christian joy.

### NEW YEAR HOLDS BRIGHT OUTLOOK FOR 75 MILLION CAMPAIGN.

By Frank E. Burkhalter, Publicity Director.

Not since the first year of the 75 Million Campaign, when enthusiasm was high and prosperity general, have the prospects for a large advance in the interest of this forward movement been so favorable as they appear to be for 1923. The basis of this opinion lies in the better business conditions that prevail throughout the country, the prospect that many subscribers who deferred the payments for the second and third years will be able now to bring up a good portion of their arrearage, and the more intensive efforts that are planned in a number of the states to press the claim of all our Campaign causes as nearly as possible upon every church within their borders through the state and associational agencies.

Southern Baptists love their seven general causes embraced in the Campaign—state missions, home missions, foreign missions, Christian education, orphanages, hospitals and ministerial relief—just as dearly as they ever did, and when they are fully aroused to the needs and opportunities confronting our general boards and other agencies charged with the responsibility for the promotion of these causes, they will respond with the funds to supply those needs and meet the opportunities. One of the gratifying prospects of the 1923 program in behalf of the Campaign is that the claims of the concrete causes will be given larger emphasis rather than the mere sounding of the Campaign obligations as involved in an unpaid subscription. The call of the Campaign per se hasn't in it the grip of the strings of either the heart or the pocketbook that is possessed by the appeal of our individual causes. To properly educate, inspire and enlist our people in the work fostered by the Campaign we must give them more information on the several causes embraced in the Campaign.

There has been a suggestion offered that the call of home and foreign missions be made the dominant note of the spring program in behalf of the Campaign, the basis of this suggestion being that people need education upon these topics more just at this time than upon any of our other causes, perhaps, while it is believed that none of our causes possesses a stronger appeal to the consciences of our people than these when they are adequately presented. It might be added, also, that none of our causes are in greater need than home and foreign missions. Of course, when home and foreign missions are aided all other causes fostered by the Campaign will be assisted, for each cause shares in every undesignated dollar contributed to the Campaign.

With a view to reaching more of the churches than ever before and reaching them more effectively than in the past, several of the state boards have projected intensive programs for the spring of 1923. Thinking a summary of the plans adopted by these states might be of practical interest to the Baptists of other states, some of the more elaborate programs are briefly summarized as follows:

In Mississippi, associational Bible Institutes have planned for the months of January and February, with special emphasis being given to stewardship in its relation to the 75 Million Campaign. Aid is offered pastorless churches in securing pastors, and churches which are not able to get pastors immediately are urged to invite laymen to conduct services for them until such times as pastors can be secured. An intensive organization of each district association, with a view of reaching every church in each association is embodied in the plan, in charge of which N. T. Tull, of Jackson, has been placed. The 75 Million Campaign will be given a place of prominence on every denominational program held in the state during the spring months, while it is planned to have a special presentation of the claims of the Campaign causes in every local church in the state during the month of April. The churches that can be conveniently reached will be visited by the state field forces and other special speakers, while the message will be carried to the rural churches at special all-day services by nearby pastors and laymen.

In Arkansas the program embodies an evangelistic meeting, with adequate emphasis upon Baptist doctrines, in every church in the state, the adoption of a budget with monthly remittances to the organized work by 500 churches, every Baptist school in the state filled with Baptist students, 250 of whom should be studying for the ministry and missionary work; a Bible institute in each association during February and March, 12,000 subscribers to the *Baptist Advance*, 23,000 tithers enrolled in the state, completion of projected improvements at the several schools and the state hospital, regular contributions from 400 Sunday schools to the Orphanage, and at least \$500,000 collected for the 75 Million Campaign during the year.

Alabama Baptists are 100 years old this year and their state organization hopes to observe the centennial anniversary by greatly promoting the efficiency of all the churches of the state along every line of denominational effort. It is hoped in this connection to bring about the establishment of a Sunday school, BYPU, Women's Missionary Society, and a laymen's brotherhood in each church and as far as possible enlist every member of every church in regular contributions to both the local budget and the general missionary, educational and benevolent work of the denomination. An automobile church-to-church tour by competent speakers will be made in every association, the speakers emphasizing Baptist achievements in the state during the past 100 years, better pastoral support, placing the *Alabama Baptist* in every Baptist home, prompt payment of subscriptions to the 75 Million Campaign,

and the making of subscriptions by all who have not previously subscribed.

A suggestion by Dr. A. C. Cree, state secretary for Georgia, that every man subscriber to the Campaign can easily redeem the unpaid portion of his or her pledge by paying one per cent of that amount each Sunday from now until the close of the Campaign period in 1924, is expected to produce good results there.

Altogether, the Campaign outlook is encouraging. The better times which many subscribers, large and small, have been looking for before bringing their subscriptions up-to-date have either arrived or are just around the corner. Prayer, faith, consecration and hard work ought to bring marvelous results for the Campaign in 1923 and the writer is convinced there is a vast army of Southern Baptists who love God and His causes sufficiently to pay that price for victory.

### WORKS AND REWARDS.

Speaking of Christ's teaching concerning benevolence in the Sunday school lesson for December 31, *The Convention Teacher* says: "They (deeds of benevolence) are not the ground of salvation, but they are the basis of rewards."

This great truth, as above expressed, has long since been the accustomed mode in which we express our relief concerning salvation and works. So much so has the form of expression prevailed, that it is liable to be received by others as an exact and entire presentation of our belief in this matter, if not so held by ourselves.

While Christian activity, good works, is not a ground of salvation, it is not a basis of rewards only. Not being a ground of salvation does not necessarily imply that it is merely a basis of rewards. It may be much more than a basis of rewards and yet in no particular be a ground of salvation.

Christian activity, good works, is something salvation produces, rather than something producing rewards. Its chief characteristic is that of a product, rather than that of a producer. And as such, vitally it has organical relation, spiritually it has elemental provision, practically it has testimonial office. If one is not living the Christian life the significance is that he is dead, rather than that he is losing rewards.

Giving drink to the thirsty, food to the hungry, shelter to the stranger, and visits to the sick and the imprisoned, in our thinking, must get closer to us than accidental basis of rewards—as close as living to life.

U. A. RANSOM.

Fountain City, Tenn.

**SIN SEPARATES:** Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.—Isaiah 59: 2.

**TRUST HIM ALWAYS:** Commit thy way unto the Lord; trust also in Him.—Psalm 37:5.

**SAFE FROM ALL EVIL:** The Lord shall preserve thee from all evil: he shall preserve thy soul.—Psalm 121:7.

**Christian Education**

Harry Clark, Secretary, Nashville

**WHAT WE MAY LEARN FROM THE PRESBYTERIANS.**

In their educational campaign, the Presbyterians took a census to learn what per cent of the young people planned to attend some Christian school. Their names were taken and sent to the Presbyterian colleges. We earnestly appeal to all of our ministers, B.Y.P.U. leaders, and Sunday-school teachers to give us right away the names of any young people in your church who can be influenced to attend one of our Baptist colleges. We know that if the reader were a millionaire, that reader would help to endow our Christian colleges. Here is a service which is as valuable! May we not count on you to assist us?

**HALL-MOODY NEWS.**

The B.Y.P.U. convention of the Beulah Association met before Christmas at the Martin Baptist Church, and *thirty-two young people volunteered for religious service.* A large number of these were Hall-Moody students, and others expect to enter that splendid school later to prepare for service as ministers and missionaries. The secretary must say that there is a remarkable atmosphere about this great institution; and that any boy placed under the influence of President J. T. Warren is going to be under wholesome influences. It is noteworthy the number of volunteers who have come from Hall-Moody.

Our young men readers will be interested to know that although this was the first year that Hall-Moody has ever had interscholastic athletics, the young men had one of the best teams in all that section and made a noteworthy showing.

Since many people doubted ten years ago whether Hall-Moody should attempt to be anything except a preparatory school, we are rejoicing in the continued growth of its college department and in the recognition given the work of the college department by the other colleges and universities of this State.

Watch out for our next summer school at Hall-Moody because *a new plan has been introduced which ought to double the summer school enrollment.* There will be twelve weeks of summer school instead of six weeks as in the past. Teachers who want to take just six weeks, as in the past, will be given review courses for the elementary and high school examinations. However, there will be an opportunity for ambitious students to earn *a half year's high school credit in a third of a year's time, eighteen weeks credit for twelve week's work.* The ingenious plan by which this is accomplished will interest all of our readers. Instead of carrying four classes a day, as in the high school, a student will be required to take double classes in just two subjects for a period that is 50 per cent longer than the average high school

period. This plan has been submitted to some of the leading educators of the state and approved by them; and the teachers of West Tennessee are greatly interested. At the institutes many of them have said that they intend to take advantage of this novel and splendid summer school plan themselves next June. Watch Hall-Moody grow.

**NEWS FROM UNION UNIVERSITY.**

Union University had a remarkable attendance last year, 886 as compared with 742 for the previous year, which broke all former records. It is evident, however, that this year's attendance will go beyond a thousand, thus making Union one of the largest colleges of the South. We are indeed proud of the remarkable institution that President Watters is building up. The students' spirit and loyalty is greater than the secretary has seen during the fifteen years that he has known this college.

The crowded condition of Union University necessitated additional buildings and so the citizens of Jackson raised nearly thirty thousand dollars (\$30,000) for the erection of another building on another campus. The preparatory department and the business college will be moved to this new building; and this separation will make it possible to get our college in line for a crediting by the Southern College Association.

Out of love for Dr. G. M. Savage, the alumni plan to erect a memorial chapel that shall stand both for service to Union University and as an evidence of how the old boys honor and appreciate the sacrifices which this noble man of God has made through all his years for the college. If it had not been for him and for his sacrifices, it is doubtful whether Union University would begin to be so widely known and influential.

Much attention has been drawn to the remarkable success of Union University because so many of their alumni won recognition in "Who's Who in America." In most colleges, only one out of every 180 graduates succeeds sufficiently to have the honor of having his name listed in this book. One out of every 20 graduates of Union University has achieved this distinction. This is another evidence of the value of the denominational college. It is frequently commented that the graduates of the denominational colleges succeed better in the world than the graduates of the large secular institutions. This shows the value of the religious atmosphere of the Christian college.

**THREE SONGS.**

By Edward R. Sill

Sing me, thou singer, a song of gold!  
Said a care-worn man to me;  
So I sang of the golden summer days,  
And the sad, sweet autumn's haze  
Till his heart grew soft, and his mellowed gaze  
Was a kindly sight to see.  
Sing me, dear singer, a song of love!  
A fair girl asked of me;  
Then I sang of a love that clasps the race,  
Gives all, asks naught—till her kindled face

Was radiant with the starry grace  
Of blessed charity.

Sing me, O singer, a song of life!  
Cried an eager youth to me;  
And I sang of the life without alloy,  
Beyond our years, till the heart of the boy  
Caught the golden beauty, and love, and joy  
Off the great eternoty. —Selected.

**A COMPARATIVE STATEMENT.**

By William Lunsford, Corresponding Secretary, Relief and Annuity Board, of the Southern Baptist Convention.

Statement of total net receipts from states of the Relief and Annuity Board of the Southern Baptist Convention, from May 1, 1921, to January 1, 1922, as against total net receipts from states from May 1, 1922, to January 1, 1923, an eight months period in each instance.

	From 5-1-21 to 1-1-22	From 5-1-23 to 1-1-23
Alabama	\$ 5,828.19	\$ 4,541.60
Arkansas	666.25	1,535.79
District of Columbia	1,607.39	1,870.66
Florida	1,309.39	1,194.57
Georgia	11,059.27	7,517.16
Illinois	249.49	
Kentucky	10,530.34	7,262.57
Louisiana	2.75	455.44
Maryland	2,500.00	2,500.00
Mississippi	2,239.56	1,965.49
New Mexico	126.31	107.93
North Carolina	14,995.00	24,597.32
Oklahoma	100.00	600.00
Tennessee	7,500.00	5,000.00
Texas	20,002.20	12,500.00
Virginia	28,482.31	2,942.72
Totals	\$107,243.85	\$96,591.25

Last year's receipts exceed this year receipts \$10,652.60 (difference)

It will appear that the receipts for this year are more than \$10,000.00 short of what they were for the same period last year. This is a great disappointment to this office, as it was generally thought at the opening of the Convention year that we would undoubtedly get more money this year than we did last.

We have but little money beyond what we receive from the states. It goes without saying that we cannot give adequate aid to our old and retired preachers in their distress and poverty and waiting, and their widows and orphan children, unless the money is furnished us by the states.

We have not reduced the stipend of a single one of our beneficiaries this Convention year, and are doing everything in our power to keep from so doing.

A glance at the above statement will show that every one of our so-called stronger states have fallen down by comparison with last year, except one, and that state is more than \$10,000 ahead of last year. But four of the states have sent in as much this year as they did last.

Dear brother secretary, look over this list, and then see if you cannot do something for us immediately, and make up for all by giving us a great collection in the spring.

## SERMON

### THE ORDINANCE OF BAPTISM

By E. P. Farnham, D.D.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Matt. 3: 13.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. Mark 1: 9.

Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, "Thou art my beloved Son: in thee I am well pleased" Luke 3: 22.

From Nazareth to the river Jordan was a distance of about fifty miles. What think you could the ordinance of baptism have meant for Jesus as he set out from his Nazareth home on that long journey? What ought it to mean to us? For this we must not forget. Jesus teaches us no less by example than by his spoken word. A stronger argument cannot be made for the doing of any duty than to point to the fact of Christ's example: What, then, was his example and practice on the subject of baptism? The question is not, "What may we learn concerning the ordinance of baptism from the articles of faith in our church or from our friends and neighbors or from our respected parents and religious teachers, but first of all, as of final authority, what may we learn from the example and teaching of our one Lord and Master, Jesus Christ?"

#### Its Meaning

Beyond a doubt for Jesus baptism was the public consecration of himself to his great life work. But who may fathom the meaning of that word consecration as it lay in the mind of Jesus. It was the setting apart of himself in a new and striking manner. It was giving up of his home. It was the sundering of fond ties. It was the complete renunciation of every earthly ambition. It was the total and irreversible surrender of himself to the brief years of public ministry, to the bitter hatred of his own nation, to the sad misunderstanding of his own kindred, to the sin-bearing and the cruel death that awaited him. It was all this, and how much more who shall tell? Publicly and in a solemn manner he would act out in symbol the spirit and purpose of his life, of his death, of his burial and of his resurrection. He would give himself up to a life of utter self-renunciation, to a willing death, to a burial in the watery grave, making the way easy for every disciple. He would arise from this symbolic tomb, thus giving promise of his perfect triumph over sin and death and the grave.

#### The Divine Approval

And now as in imagination we stand there on the bank of the Jordan we are reminded that it was the will of the Father that such a consecration of Jesus to his life work acted out in this beautiful symbol of self-surrender, of death, of burial, of resurrection, should receive from heaven due recognition.

The meek and humble spirit of the Son is saying, "Lo, I come to do thy

will, O God." The spirit of the Father, quick to perceive and glad to honor such obedience, appears by visible token while a voice is heard saying, "Thou art my beloved Son; in thee I am well pleased." Who doubt that at this time as never before, in fuller measure and in higher degree, descended the spirit of the Father upon the Son as the interpreter of divine truth, as the panoply of needed power, as the witness of approval that he should begin his public ministry?

#### Its Meaning For Us

From this point of view is there not clear light shining to us? Is it not plainly revealed what the ordinance of baptism meant to Christ; what it ought to mean to all disciples of Christ? Let us take a concrete example. Here before us are those of our own number who have become disciples of Christ and who are awaiting baptism and union with the visible church of Christ. What is it to be a disciple of Christ? What is it to confess Christ in baptism? Is this it to be a disciple of Christ—to accept Christ as your Savior for time and for eternity; to acknowledge that Christ's whole work of redemption was essential for the saving of sinful men; to confess that you are in need of divine pardon, and that now you freely and gladly accept Christ as your Saviour, and what he has done for you, though you may not begin to fathom the meaning of it, as his own perfect atonement for you; that you wish to omit nothing from his great work; that you wish to be united to him in perfect fellowship; you wish to have him lead you through life and through death to a new life with himself? Does any one really desire anything less of his Saviour than that? This is your calm and deliberate decision and choice. And now you are ready to confess your faith in this Saviour before all men, even as he was ready before a scoffing world to give himself to the divine work of redeeming you? And how shall you make your confession? How shall you appropriately acknowledge your attachment to such a Saviour, your love for him, your union with him, your implicit faith in his work for you?

No one perhaps has grasped this truth more clearly or stated it more simply than the apostle to the Gentiles.

Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Rom. 6: 2, 4.

The simple Scriptural statement of the believer's union with his Lord is this: The believer is united by faith to a Saviour who lives for him; who for the sinner's sake takes upon himself the burden of the sinner's sin and dies; who by the power of an eternal life rises from the dead, and makes the disciple one with himself in life and in glory the same as in his humiliation and death. All this is symbolized in baptism. How plain, how significant, how beautiful it is in the light of Christ's example and teaching!

I can hardly refrain from quoting now one or two eminent authorities, who are not Baptist, in their comments on this passage of Scripture.

Says Meyer, the distinguished scholar and commentator, in his note on this passage: "The recipient—thus has Paul figuratively represented the process—is conscious, first, in the baptism generally—now am I entering into fellowship with the death of Christ; second, in the immersion in particular—now am I becoming buried with Christ; third, and in the emergence—now I rise to the new life with Christ."

Dermer, a world renowned Pedobaptist scholar and theologian, declares: "Paul uses the outward action as a symbol, seeing in the submersion the dying of the old man with Christ, and in the rising again from the grave of the water the resurrection of the new man into Christ's fellowship. Baptism is symbolically the death and grave of the old man." Dean Stanley, the eminent Church of England author and historian says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament and which is the very meaning of the word baptize—that those who were baptized were . . . submerged, immersed into the water. . . . Even in the Church of England it is still observed in theory. The rubric in the public baptism of infants enjoins that, unless for special causes, they are to be dipped, not sprinkled." Edward VI. and Elizabeth were both immersed. Then he adds: "The change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word."

Professor Paine, of the Bangor Congregational Theological Seminary, in answer to an inquiry made in his class, speaks as follows: "It may be honestly asked by some, 'Was immersion the primitive form of baptism; and, if so, what then?' As to the question of fact the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. . . . It is a point on which ancient, medieval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy, and the simple reason for this unanimity is that the statements of the early Fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to."

And now the whole "warlike attitude" of the Baptist fellowship with those who insist on substituting something else for this primitive, divinely instituted, beautiful, symbolic ordinance is this; this is the whole of it; this is what we say to our friends of other denominations. "If you must change this divine ordinance we beg of you do not ask us to share the responsibility of so doing. If we are true to our conscience we cannot do it. You must not ask us to do it. We must be excused."

The disciples of Christ in submitting to this ordinance silently makes this complete confession of his faith before the world. This is one of the most instructive and persuasive sermons that his life or lips may ever preach. I like to call it the silent sermon of the disciple. The motive for his action should be simple obedience to the

will of his chosen Master. That Master has not permitted us to be in doubt as to his wish. As Emerson said of another: "What you are thunders so loudly that I cannot hear what you say." Yet the Master's words and example are in perfect accord. He would have us confess him before men. And he would have us confess him in the full meaning and in the interglity of his great work. Of his own choice and by his own wisdom he has instituted an ordinance that is capable of doing it. If our eyes are open to perceive the beauty and symbolic meaning of this ordinance, we shall be slow to mar its beauty or to break the symbol. In obedience to his command we shall repent of our sins and be baptized.

#### The Highest Motive for the Ordinance

If we are seeking for the highest motive for this obedience we shall find it in him who knew no sin yet could say, "I do always those things which are pleasing to my heavenly Father." "John, make no further resistance; if it is pleasing to my heavenly Father that is reason enough." "Suffer it now, for thus it becometh us to fulfil all righteousness." "Then he suffered him." The Christ of God is buried beneath the wave. That ordinance can never be mere form or ritual which expressed for the Saviour of the world his whole heart's deepest life purpose—irreversible self-consecration; his heart's deepest emotion—loyal love; his soul's deepest determination—unswerving obedience to his heavenly Father. That ordinance acted out before the world in solemn panorama his life and death and burial and resurrection.

#### The Divine Approval for Every Disciple

And as to Jesus came the witness of the divine approval and divine power in the act of his obedience, so may not every disciple have the witness of the spirit in his heart, and fresh grace imparted to his soul as he seeks to obey the command of his Lord? I for one do not doubt it. I believe that with every fresh surrender of the soul to the will of God fresh grace shall be given by the Spirit of God.

Have any of us hardihood enough to think how it would have appeared in Christ, what the result would have been had he said to himself: "I will not go on that long, tedious journey of fifty miles to submit myself to a mere act of ritual, a mere form and nothing more." "It is an idle, unessential, inconvenient thing to do; it is only a question of a little water more or less; I will excuse myself from going to the Jordan, and will go at once into the wilderness to meet the Tempter." How almost profane is such a supposition concerning our Perfect Exemplar, the meek and obedient Jesus! How much would he have lost out of his own blessed experience; how much of comfort and of joy; how much of wisdom and of girding might, if he had simply refused to fulfil all righteousness in the outward act of baptism! Such a refusal on his part is, I confess, unthinkable. Yet how is it oftentimes at the present day! There are now a few who will ransack heaven and earth, Greek roots and endless lexicons, who will consult their own taste and convenience, their own superior judgments and the traditions of the centuries, for an excuse not to do the simple thing that their

Saviour so gladly did. I am humbled before God when I think of it. The ordinance of baptism ought to be for us all more beautiful, more sacred, more full of meaning than ever before. May we not all desire to be baptized anew in the Spirit of God for a more loving obedience to God's dear Son?

**Obedience is Love: Love is Obedience**

This is the love of God that we keep his commandments! Is it then the right, the proper, the obedient thing for these disciples of Christ to follow their Lord in this ordinance? Who can doubt it? Here is duty made plain; here is duty turned into privilege and joy; here is a path in which may be traced as it were the visible footprints of the Son of God! Here is an act of the Saviour to which the divine Spirit gave audible approval; here is an act that for Christ, uttered in symbolic prophecy, the whole meaning and purpose of his life and death and ascension to the Father; here is an act that for the disciple confesses total self-surrender to a new Master, unbought and loyal allegiance to him, absolute faith in him and in his whole redemptive work. Are these disciples doing the right thing thus to confess faith in their Lord and undying attachment to him? Men and women, what say you? Is it right to repent of wrong? Is it right to believe with the whole heart on the world's one Saviour who came to us from the home of his glory; who lived for us and died for us for no other purpose than to redeem lost men unto God—is it right, after having repented of sin, after having accepted Jesus Christ as our Redeemer and Lord, to obey that other injunction—be baptized; confess your faith; confess your gratitude; confess your allegiance; confess your union with your Saviour in the fourfold band of his life and death and burial and resurrection? Yes, it is right. For to repent of sin is right; to believe on Christ is right; to imitate his example is right; to take up one's cross and to follow Christ is worthy the humblest and the noblest heart that ever throbbed. And more than that. It is walking in the path of duty which is the way to glory.

He that walks it, only thriving  
For the right, and learns to deaden  
Love of self, before his journey closes  
He shall find the stubborn thistle  
bursting  
Into glossy purples, which outrivaleth  
All voluptuous garden roses.

He, that ever-following her commands,  
On with toil of heart and knees and  
hands,  
Thro' the long gorge to the far light  
has won  
His path upward, and prevailed,  
Shall find the topping crags of Duty  
scaled  
Are close upon the shining table-  
lands  
To which our God himself is moon  
and sun.

Duty the way to glory; duty translated into joy through love to Christ! Christ himself never knew a higher motive than that. The only sad, regretful thought connected with this service is this, and I do protest that in repentance, a true turning from sin, there is nothing sad; in confession of Christ as Saviour and Lord, the pure

and blessed Son of God, there is nothing sad; in obedience to him, in his own chosen ordinance, there is nothing sad—the only thing to cause regret in this service is the thought that some among us, knowing their duty, knowing that the path of duty leads knowing that they owe the Saviour whole-hearted and joyful allegiance, to Christ, and to Christ in glory, will yet refuse to walk the shining, heavenly path.

May God yet incline their hearts by the gracious power of his gracious Spirit. What a joy it would be to know that these boys and girls and these young men and women, reveling in the strength of their young

manhood and womanhood, were saying to themselves: "Yes, we will, God helping us, we will confess Christ, as our Saviour. Christ will give us strength, and we will follow him." Better than all pretexts and excuses and delays, better than all is simple obedience. This is the love of God that we keep his commandments. Since we have a Christ to follow it is well to follow, not the traditions of men, but Christ.  
Oh, I am glad I am not bound to make the world go right,  
But simply to discover and to do the thing that God appoints,  
I can trust him that he will hold his own.

such a school before. Some years ago they had a little more than one hundred.

Mr. C. W. Adams, Erwin, writes: "We observed Orphans' Day and had a fine collection. We did not use the regular program nor did we use December 31, but gave our program on the 25th of December instead.

We are looking for the Training school in March.

A city-wide Training School on at Chattanooga this week. Will report same later.

Mr. Livingstone is in Florida with his sick wife this month but will be back on his work soon. We wish for him a pleasant trip and for her regained health.

Rev. C. E. Sprague, Cleveland, writes. "We did not call off the meeting with Mr. Strickland and now we are delighted that we did not. Notwithstanding we had only a small crowd the meetings were worth while. Our entire church got a vision of the work as they had not known it before. Strickland is an inspiration to any one who hears him."

Rev. R. J. Williams, Trenton, writes for training school for both his churches. We hope to grant his request as early as possible.

Mr. C. M. Armstrong, Clark Range, writes asking for a training school. It is our purpose to grant his request as this is in a section where we have never held any schools. A good indication when people from sections where the work has never been, write asking for help.

Brother O. E. Neely, Memphis, writes asking for training schools for Charleston and Bartlett Churches.

**SOME IMPORTANT MEETINGS**

South-wide Organized Class Conference, Hot Springs, January 16, 17 and 18.

Gallatin, Training School, January 21 to 26.

Trimble Training School, January 21 to 26.

Sweetwater Training School, January 25 to February 3.

Jackson, January 28 to February 3.  
Nashville, BYPU School, February 4 to 9.

Chattanooga, BYPU School, February 11 to 16.

State-wide Superintendents' Conference, Chattanooga, February 11 to 13.

Harriman Training School, February 18 to 23.

Union University Training School, February 18 to 23.

Cleveland Training School, February 25 to March 2.

Humboldt, Training School, February 4 to 9.

Associational Conferences, February 11 to 21.

Central Associational Convention, March 22 to 23.

Friendship Associational Convention, March 24 and 25.

Associational Conferences March 26 to 30.

Robertson County Associational Convention, March 31 and April 2;

Associational Conferences, April 2 to 4.

**SUNDAY SCHOOL AND BYPU**

W. D. Hudgins, Superintendent  
Tulahoma

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

**COMPARATIVE ATTENDANCE  
JANUARY**

Nashville, First	1,492
Knoxville, Bell Ave.	807
Knoxville, Fifth Ave.	510
Chattanooga, Avondale	408
Etowah, First	405
Chattanooga, Tabernacle	387
Chattanooga, Highland Park	364
Rossville	356
Memphis, First	351
Nashville, Eastland	343
Chattanooga, Central	339
Nashville, Immanuel	327
Harriman, Trenton St.	326
Chattanooga, St. Elmo	317
Chattanooga, East	306
Rockwood	300

**SUNDAY SCHOOL NOTES**

One hundred Standard Sunday schools this year. Ten have reached the requirements. We should have 500 in Tennessee alone.

The Intermediate Department of the Second Church, Jackson, has sent in application for eight standard classes and also a standard department. They meet every requirement. Is it not a fine thing to have such Intermediate Departments?

The State-wide Superintendent's Conference, Chattanooga, February 11 to 13. Four hundred Superintendents are expected.

**FIVE THINGS TO BUILD A SUNDAY SCHOOL**

First it takes Faith. Nothing will ever be done that we do not believe in with all our hearts. We must believe in the thing we are doing. We must believe in our ability to do it. We must believe in other people. Then, above all, we must believe in God. He has promised to bless our efforts and if we have faith in Him we can do all things.

Second, Prayer—It takes prayer to build a Sunday school. We cannot have faith in God nor in people without prayer. We must not only pray for the lost in our classes and school but we must pray for faith. We must pray for others, officers, teachers and for the general plans and programs of the school. Many problems we cannot solve without prayer. The easiest way through a problem is through prayer.

Third, Time—Nothing can be accomplished without giving time. It

takes times to visit pupils, takes time to look after the absentees, takes time to attend teachers' meetings, takes time to attend the council meeting, takes time to conduct training classes, takes time to study lessons, takes time to plan programs, takes time for everything. You cannot get by with your check nor your presence on Sunday. You must give some time to your work.

Fourth, Work—In the next place it takes work to build a Sunday school. Takes hard work, takes constant work, takes work. I am saying it takes work to build a Sunday school. You never saw a great Sunday school that just happened to be. You never saw a Sunday school grow of its own accord. People do not flock to Sunday school because they like to come. They do not prepare lessons and do personal work without some enlistment on the part of those having the work in charge.

Fifth, Money—It takes money to run a Sunday school. Money to buy literature, money to buy song books, Bibles blackboards, maps and other equipment. Takes money to build Sunday school houses, takes money to carry on the necessary social features, takes money for everything. No trouble about the money, though, if you get the people there and get them interested.

If these five things are done, and done well, you can build a Sunday school anywhere in the world where there are people.

The State-wide Superintendent's Conference, February 11, 12 and 13, Chattanooga. Four hundred superintendents is our aim this year.

Write us for railroad certificates to the Hot Springs Conference. We have them on hand and will send to any one desiring them. You cannot get advantage of the cheap rate without this.

Dr J. R. Johnson, Maryville, writes: "I hope you have had a happy Christmas, and that the coming New Year may be your best. We shall commence now to arrange for our Workers' school the first week in April."

Rev. D. B. Bowers, Rockwood, writes: "I am happy to report that Rockwood Church had 301 in the Sunday school last Sunday. Trust you are well and happy." This is a splendid showing as this church has never had

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William Carey Associational Convention April 5 and 6.  
 Associational Conferences, April 7 to 12.  
 Students Convention, Chattanooga, April 13 to 15.  
 Associational Conferences, April 16 to 20.  
 Riverside Associational Convention, April 21 and 22.  
 Jefferson County Associational Convention, April 28 and 29.

Dr. T. W. Gayer, Orlinda, writes: "Let me greet you in the new year. Have you made any plans for our Associational Convention? What date have you on that? We must get busy. When I hear from you, I will.

We had a Watch Party on December 31. You will be interested. We installed new officers, had reports and programs from all organizations, made plans for the new year, talked about our failures and victories, and finally took the Lord's Supper. It was a great service. Note some facts brought out:

All our high school students are Christians, we have reached all Intermediate BYPU boys and girls in the community and all of them lead in prayer, all our men in the men's Bible class lead in prayer (when I came only three or four of them would lead in prayer), more than 75 per cent of those who attended our Sunday school were 100 per cent every Sunday in 1922."

**A GREAT RECORD**

Orlinda Baptist Sunday School for 1922.

All our organizations have done fine work. We call special attention to two or three items. Note the following from the Sunday school report: Enrollment (not including Home

Department and Cradle Roll...	266
Average for year, present.....	186
Average for year, on time.....	173
Average for year, Bibles Used ..	136
Average for year, Lessons Studied	163
Average for year, Attending preaching .....	156
Average for year, One Hundred per cent .....	143

The Intermediates deserve special mention. Their BYPU has all available material attending and all of them lead in public prayer.

**BYPU NOTES**

**AIMS FOR 1923**

1,000 UNIONS BY JANUARY 1, 1924!  
 EVERY UNION 100 PER CENT IN GIVING!

JANUARY — FEBRUARY — MARCH  
 Study Course Quarter  
 2,000 BYPU Awards by April 1.

MARCH 11-17

BYPU

SOUTHWIDE STUDY COURSE WEEK.

DIPLOMAS DISPLAY WEEK

MARCH 11-17.

APRIL—MAY—JUNE

Christian Education Quarter  
 STATE BYPU CONVENTION  
 MEMPHIS, JUNE 13-16, 1923

JULY—AUGUST—SEPTEMBER  
 Extension Quarter.  
 STATE-WIDE ENCAMPMENT IN JULY

OCTOBER—NOVEMBER—DECEMBER  
 Benevolence Quarter

CUMBERLAND ASSOCIATION MEETINGS.

It was the privilege of your state secretary to be in a church-to-church Campaign in the Cumberland BYPU Association this past week. On Monday night, in company with Dr. W. C. Reeves, and the pastor, Rev. G. G. Graber, we visited the Little West Fork church in the interest of BYPU work.

On Tuesday, Little Hope and Harmony churches with their pastors Rev. C. R. Widick and Mrs. Widick (nee Miss Ethel Jones of Springfield) had a splendid crowd present at the service. The Spring Creek church was the place of meeting on Wednesday night. Brother T. H. Roark is the pastor.

Two churches, New Providence and Clarksville, were visited on Thursday night. Rev. A. L. Bates and Dr. W. C. Reeves are the pastors of these churches and have a large number of young people enlisted in the work.

At every church visited during the week, the young people enthusiastically adopted the State Program for the year as their own and are going to work harder toward being A-1.

**ORLINDA TRAINING SERVICE ORGANIZED**

On your Secretary's visit to Orlinda last Friday, Saturday and Sunday, the several BYPU's were met with and on Sunday night plans were perfected for the organization of the Sunday Evening Training Service in that church. A BYPU director is to be elected by the church. Classes in Sunday-school work are to be taught during the BYPU hour and then BYPU's and all will come together for a great closing service.

Dr. T. W. Gayer is pastor.

**A GOOD PLAN TO FOLLOW**

"I thought you might be interested in knowing that from this union we are promoting twenty-five who are of Senior age.

They have organized a Senior Union of their own with Miss Elizabeth Cullen as Quiz Leader and Counselor. You should have more of them. Our church (Union Ave.) now has two Juniors, one Intermediate and two Senior unions and Mr. A. M. Binkley has been elected superintendent of BYPU.—Miss Gulda Aylesworth, Memphis, Tenn.

**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 "Climbers," 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. Olive Seniors; Mt. Olive Juniors; Lonsdale Seniors, Number One, Knoxville; Bearden Seniors; Bell Ave., Knoxville Juniors; Bearden Juniors; Burlington Juniors; Calvary Juniors; Euclid Juniors; Fifth Ave. Juniors; Lonsdale Juniors No. One; Bell Ave., Intermediates; Broadway Intermediates; Calvary Intermediates; Bearden Intermediates; Central, Fountain City, Intermediates; Immanuel Intermediates; Lonsdale Intermediates. The last ones named from Knoxville.

**100 PER CENT UNIONS FOR FOURTH QUARTER**

Euclid Ave. Intermediates 100 per cent in Giving, 100 per cent in Study Course, 100 per cent in Bible Reading; Central Fountain City, Intermediates 100 per cent in Giving; Immanuel Intermediates, 100 per cent in Giving; Euclid Ave., Juniors 100 per cent in Attendance. Gillespie Juniors 100 per cent in Giving—all of Knoxville. Little West Fork, Intermediates, 100 per cent in Giving.

**ANOTHER CALL TO OUR BYPU WORKERS.**

By Douglas Hudgins, Reporter, State BYPU Convention.

The campaign for Baptist and Reflector subscribers is over, the A-1 campaign is well under way for the first quarter of 1923 and Santa Claus has visited the children at the orphans' home. Now the young people of Tennessee are ready for something else to do.

In the month of May, there will be approximately 12,000 graduates from the high schools in Tennessee. In the cities there will be perhaps two or three hundred to every high school, in the smaller towns, not so many, but all these young people will go to college somewhere or go out into life to meet the battles and cares of the world. It is said that only fifteen per cent of the high school graduates ever see inside a college wall. This percentage we as Baptist young people want to increase.

The task of the young people of Tennessee in the next two months will be to get the names of every member of every Senior class in every high school in Tennessee; record them; tabulate them and turn the list into the hands of our secretary of Christian Education, Dr. Harry Clark, who will place a list in the hands of the officials of our four Baptist Colleges and schools in Tennessee. No committee of two or three can do this so we are coming to you to ask you to help us put this task over. Letters will go out to the presidents of each union in each town for this information but there are many places that we would never reach by this method. Because of these facts, and thinking that a duplication of work would be omitted, we are asking by this means that every reader of his article, see

that some action is taken in this matter by their individual BYPU, or; if there is no union where you live, take the matter in your own hands, and get a complete list of the Seniors in the high school in your community. This will be doing not only the officers and executive committee of the State Convention a great service, but all of it will be of great help to the Educational secretary in his work.

This list is to be used by the presidents of the colleges to assist them in sending out their catalogues and information in getting prospective students. These lists are to be turned into the state reporter, Douglas Hudgins, Tullahoma, Tenn. Some manner of recognition will be given to the union that sends in the first complete list of names. The State officers are counting on every member of the convention to help in every way possible to get this material and the quicker it is turned in, the better it will be.

The Convention Officers wish to thank the young people over the State for their co-operation in everything we have undertaken and hope that this task now before us will be put over in great style.

**FROM DEEP SPRING CHURCH**

By L. A. Laurence, Pastor

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

The meeting began the 17th of December and closed December 31. There were 15 conversions and so many renewals we did not try to count them. The pastor baptized eight Saturday, December 30. There are four more approved for baptism and others are going to join at our next meeting. Total received by letter and profession of faith are 16.

The church and pastor was very much disappointed as the one who was invited to help us did not come for some reason unknown yet. We decided to invite the Lord to help us, and we offered Him our services. The pastor did the preaching, closing his third year with the church. The church feels greatly revived. The Lord has blessed us with three successful revivals.

**SICKLY SENTIMENTALITY**

By Ben Cox

Mr. Fred B. Smith, formerly a Y.M.C.A. secretary, and now quite a traveler, has done some good, but I fear all the good Mr. Smith has done, has been neutralized by the harm being done by his sickly sentimentality. He is reported to have said while addressing the American Board of Foreign Missions:

"Anyone who will now plant a Baptist, Presbyterian, Methodist, Episcopal, or Congregational Church in China, Japan, or India ought to be choked at the dock before landing."

In rather ironical vein, Dr. J. M. Gray of Moody Bible Institute remarks upon Mr. Smith's stand:

"Who believes that if the benevolent garrotter begins his work on the new missionaries before they land, he will pause there? Intoxicated with success, will he not pursue his work inland and gripping the throats of the older missionaries of the Baptist, Presbyterian, Methodist, and Congregational Boards, strangle them also?"

**WOMAN'S MISSIONARY UNION OFFICERS**

**GENERAL OFFICERS**

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

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

**DIVISIONAL VICE-PRESIDENTS**

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

Miss Julia Allen, Young People's Secretary

**Y. W. A. STUDY COURSES**

Even in January there are sunshiny days to remind us that Spring is coming, and there could be no more ideal time for a Y. W. A. Study course.

Leaders of Y. W. A.'s, check up your Standard of Excellence and see if your Auxiliary has met point 7 for this year. We are rapidly making awards on the new Y. W. A. Certificate. Who will be the first to complete the entire course and win the Official seal? Write me for any information about the Course.

Questions have been received for those desiring Y. W. A. Monogram seals on the Y. W. A. certificate for "The Ministry of Women." Write for them at once, enjoy this splendid book of Mrs. Robertson's, and win your seal before another "Reporting" time rolls round. This is a day for Mission Study for girls, and young women. Let's be "up to date," and study that we may serve. Nothing will increase interest and gifts more surely.

There are many interesting Foreign Mission books. Don't miss "Southern Baptists and Their Far Eastern Missions."

Order from Foreign Mission Board, price is 40 and 50 cents.

**W. M. U.**

A pleasing feature of the meeting of the Executive Board, Tuesday January 9, was the presentation of our W. M. U. pin to Mrs. Albert E. Hill, former president of the State Union. Mrs. Moore presented the pin in behalf of the members of the Board following the reading of resolutions of appreciation which appear on our page. Mrs. Hill expressed in her own happy way her appreciation.

Mrs. A. F. Burnley, vice-president for Middle Tennessee, attended the meeting. Our out-of-town members are always welcome.

Mrs. Hight C. Moore, Tennessee vice-president of the general Union, will attend the mid-winter Conference of State vice-presidents with the Executive Committee at Birmingham, February 6-8.

The following from Miss Mallory's monthly letter to members of the secretaries and field workers' council is of general interest:

"In the January issue of Royal Service please study very carefully pages 34 and 35 and along with them please study the first quarterly report of the W. M. U. treasurer as given in October issue, pages 34-35.

The first quarterly total was only about one-fifth of what it should have been if the year's apportionment of \$6,719,934 is to be systematically raised. Similarly, the total for the second quarter is less than one-fourth of its proportionate aim. This carries over into the third quarter \$2,606,818, making the combined aim for the third

and fourth quarter \$5,983,442. You see that this is very nearly six million dollars to be raised in six months, or is it easier to think of it as one million a month?

Southern Baptists have averaged almost a million a month for the past three years. Will we as women and young people be able to do it? We will if we pray believing, and give proportionately!

In this connection the thought comes: of the 500,000 people who have joined our churches during the past three years, surely 250,000 are women and young people. If each one of them will give six dollars in January to the Campaign and six dollars in February, six dollars in March, and six dollars in April they will before May 1, give \$6,000,000 (250,000 x \$24=\$6,000,000). Thus our total W. M. U. aim for six months would be realized.

Of course, we know that all of them cannot or will not do this but our W. M. U. Executive Committee recommends that during the next four months we have as one of our slogans: "Try to Give or Get \$24."

If any one who has already pledged to the Campaign gives the \$6.00, extra each month for the four months the \$24 will of course count in advance upon next year's payments by that person. Won't you give as much publicity as possible to this?"

How many of our Tennessee workers will agree to join the group of those making the slogan effective? May we not open an "Honor Roll?" Write headquarters if you will join the Corresponding Secretary in this.

—M. B.

Resolutions of appreciation of the retiring president, Mrs. Albert E. Hill, who for two years, from November 14, 1920, to November 15, 1922, served our Union so unselfishly.

We wish to express sincere regret for the resignation of Mrs. Hill, and we feel sure that the W. M. U. workers of the State will join the Executive Board in their expression of appreciation.

She has with unflinching tact, justice gentleness and firmness guided the Union in forward movements.

With executive ability and a simple faith that leans on God for guidance, she has led us into higher, broader work for the Master.

Our love and prayers will follow her that she may be increasingly useful as a follower of One whom she delights to serve.

Mrs. J. C. Morelock,  
 Margaret Buchanan,  
 Committee.

South Western District opens the Quarterly meeting series for January 1923.

It was the joy of your secretary to meet with this group at Huntington, January 3, coming in from a vacation with loved ones in Mississippi. Tues-

day night was spent with my good friend Mrs. Thompson at Jackson, thus being able to reach the meeting about eleven A. M. The Camden and Eve delegation arrived on the same train and we were met with autos at the station.

Mrs. Swindell was ill and unable to be present much to the regret of all. Mrs. J. B. Gilbert, who is assistant superintendent and also president of the Huntington W.M.S., presided over the meeting. Mrs. Holland the secretary was in her place.

The pastor, Brother Hackaba was happy and showed it as he welcomed the visitors. This second meeting of the women of the association was enthusiastic and profitable.

Of special interest was the part taken on the program by the Junior organizations. The splendid group of Royal Ambassadors gave three musical numbers. They have a splendid band and their selections were good and well rendered. How splendid it is when a pastor is wise enough to take care of his boys and how fine it is to have such a group of boys!

The Girl's Auxiliary led by Mrs. DeMoss and the Sunbeams directed by Mrs. Fred Bennett, each rendered attractive numbers and Miss Minnie Bowles spoke for the Young Woman's Auxiliary.

The reports from the societies represented were gratifying. Two young ladies came over from Buena Vista. The splendid new eight-room parlorium was an index of the progressive spirit in the Huntington church.

The pastor is a hard worker and is making things move

I was a guest for lunch with Mrs. Gilbert. The April meeting will be with the Eva Church.

—M. B.

**GROUP SCHEDULE OF QUARTERLY MEETINGS**

Middle Tennessee. First Tuesday, Judson and Sequatchie Valley; First Wednesday, Lawrence Co.; First Thursday, Indian Creek and Maury Co.; First Friday, Giles Co.

West Tennessee. First Wednesday, S. W. District; First Thursday, Beach River; First Friday, Western District.

East Tennessee. Second Wednesday, Nolachucky; Second Thursday, East Tennessee; Second Friday, Holston Valley; Second Saturday, Jefferson Co.

Middle Tenn. Second Tuesday, Salem; Second Wednesday, Union; Second Thursday, Nashville and Riverside; Second Friday, Wilson Co.

West Tennessee. Second Tuesday, Unity; Second Wednesday, Friendship; Second Thursday, Weakley Co; Second Friday, Beulah.

East Tennessee. Third Tuesday, Grainger Co.; Third Wednesday, Northern; Third Thursday, Cumberland Gap; Third Friday, Mulberry Gap.

Middle Tennessee. Third Tuesday, Bledsoe; Third Thursday, Concord; Third Friday, Cumberland.

West Tennessee. (No meetings third week).

East Tennessee. Fourth Tuesday, Clinton; Fourth Wednesday, Sevier County; Fourth Thursday, Knox Co.; Fourth Friday, Chilhowie; Fourth Saturday, Midland.

Middle Tennessee. Fourth Tuesday, New Salem; Fourth Wednesday, Robertson Co.; Fourth Thursday, Duck River; Fourth Friday, William Carey.

West Tennessee. Fourth Tuesday, Big Hatchie; Fourth Wednesday, Shelby Co.; Fourth Thursday, Central; Fourth Friday, Little Hatchie.

East Tennessee. Fifth Tuesday (January) Providence.

East Tenn.

February: First Wednesday, Sweetwater and Ocoee; First Thursday, Hiwassee; First Friday, East-analtee.

February: Second Tuesday, Tennessee Valley; Second Wednesday, Big Emory; Second Thursday, New River; Second Friday, Campbell Co.

**FACTS, FIGURES AND A LARGE TASK**

Facts. It was my pleasure recently to look over the Knox County minutes from 1903 to the present date—nineteen years. Many interesting facts appear. Our association was organized twenty-one years ago, with eight missionary societies. Total contributions that year were \$299.02. Now we have eighty-five societies on roll with gifts to the Seventy Five Million Campaign of \$29,632.17. Special benevolences \$3,302.54, making a grand total for the year \$33,673.97.

Figures. All that is most gratifying indeed, but are we measuring up to our responsibilities? Indeed we are not! Those who attended the State Baptist Convention and observed the charts arranged by our efficient and painstaking corresponding secretary were amazed at the Figures. I take my own association as an example—eighty-five societies showed seventeen had reported four times during the year to headquarters, giving us 20 per cent. Most discouraging to express it mildly!

A Larger Task. As we stand on the threshold of a New Year, let us resolve to go to the Convention next November at Martin with a far more encouraging chart. The question comes, how to get it?

If every woman in every missionary society throughout the State, resolves to be in her seat at every missionary meeting, one point will be gained for the Standard of Excellence.

Every woman subscribes to our literature, another point gained. Every woman resolves to meet her Campaign pledge, with the same degree of promptness that she meets her business obligations, and so on through the ten points to make the Standard. "Every woman in her place and a place for every woman." Let treasurers regard theirs as a sacred task, and see to it that Mrs. Altman gets her reports every quarter, and on time.

The much talked of and much despised "I" must be the foundation of all our work, every individual woman doing her part, the society being able through her to measure up. Each society in line to back her Association.

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Each Association co-operating to make their division a success.

Each division striving to make their state A-1, when we come together in annual meeting at Southern Baptist Convention. Let us realize our own part in this scheme of world work and "study to show ourselves approved unto God, a workman that needeth not to be ashamed."

When we have willingly done our part, success will crown our efforts for "God is able."

Mrs. R. L. Harris,  
Superintendent Knox Co Asso.

**NEW SALEM ASSOCIATION**  
Dear Co-Laborers:

Just a consignment of good wishes for the success of the W. M. U. and auxiliaries in 1923!

Mrs. P. W. Carney.

**CAMPBELL COUNTY ASSOCIATION**

I feel it quite an honor to be privileged to serve in the capacity of Superintendent of Campbell County Associational Union. We only have three missionary societies with six Junior organizations, but this gives us all the better opportunity of making a good per cent in this conventional year, which we are very desirous of doing. But we are praying and hoping that other women will become interested and that we will be able to affect other organizations through the year that will have the true missionary zeal. An awakening interest in Mission Study seems to be evident and some if not all, are keeping the January week of prayer, and since prayer means so much to the individual's spiritual life, we feel that the Kingdom interests will be dearer to each woman's heart in Campbell Co., by having kept this week of prayer.

Mrs. Henry M. Herron, Supt.

**"KENTUCKY BAPTIST HISTORY"**  
1770—1922

By William Dudley Nowlin, D.D.,  
L.L.D., Baptist Book Concern  
Reviewed by Lloyd T. Wilson

This is a very interesting and readable volume of 16 chapters with the author's foreword and a splendid introduction from the pen of the beloved and gifted Dr. W. W. Landrum, of Russellville, Ky. This book, while of peculiar interest to all Kentucky Baptists, will be read with increasing interest by all Southern Baptists who enjoy reading religious history. It brings to light, many facts which have not been clear in the minds of other historians, and will be of great value to future students of Baptist History. The style is simple and clear and the book is well worth reading and preserving for reference.

**BOOK REVIEWS**

By J. R. Johnson.

"The Essentials of Christianity," by Prof. Henry C. Sheldon, D.D., George H. Doran Co., \$2.00 net. 314 pages.

We have in this very attractive book in style, large print and easy reading a series of lectures, "revised and enlarged, given to successive classes of college students." The book is free from technical terms being designed for those who have not had specific

theological training. It is worthy of study and ought to be read by our Southern Ministry, though they have not considered it very orthodox. The author is a liberalist, though not extreme. He is weakest on the most fundamental things, viz: Christian teaching respecting God and the nature and condition of man, to which he gives eighty pages. Much emphasis is laid on the social ideal of Christianity.

"The Undiscovered Country," by Galus Glenn Atkins, D.D. \$1.50. Fleming H. Revell Company. 213 pages.

This book contains eleven well wrought out sermons, thoroughly homiletic, attractive in style, beautiful in language and full of power. The subjects are as follows: "The Undiscovered Country, Highways in the Heart, The Road We Travel but Once, The Shared Morsel, The Blessing of the Dew, The Wings of the Morning, The Worth of a Man, Lost Rivers, The Power of the Upward Look, The Other Worldly Church, and The Ultimate God. It is a book for the layman as well as the preacher.

By O. L. Halley.

"The Perfect Gospel." This is Dr. J. B. Moody's latest book. It is unique and full as an egg is of meat. It is meat for the Christian, and for the Preacher. Dr. Moody refuses to grow old, and in this we all rejoice. He is as buoyant as a youth, and gives us here the garnered wheat of his many years of gleanings. His comprehension is wonderful, and his concentration very remarkable. While he has treated the Gospel—That gospel which Paul boasts of in Romans 1: 16, like a many faced gem, yet he makes each "facet" sparkle with brilliant rays of truth. Words tread on each other's heels without crowding, and each word stands in the line in just its own place. One could scarcely procure more well connected truth, so clearly stated, and so fitly co-ordinated than in this little book by Dr. J. B. Moody. It is published by the Baptist Book Concern, Louisville, Ky.

Dr. Leavell's B. Y. P. U. Book. In his new book for the use of our BYPU Societies during the current year, Dr. Leavell has done some of his best work. It is a handy volume, which could be easily carried in the vest pocket, but is packed full of the best helps to be had. The S. S. Board publishes it. There are the Topics for each Sunday, and the Daily Bible Readings, and very helpful suggestions put in the most compact form. I heartily commend it.

His Pilgrim's Progress, is one of the finest selections and condensations of the great book, Bunyan's Pilgrim's Progress, I have ever seen. It can be used for general reading, or makes a splendid book for class study. It is designed for such use by our young people. It presents the story of "Pilgrim" with faithfulness, and will prepare the way for the reading of the "Tinker's Great Classic." It can be had, also, from our S. S. Board.

By Harry Clark.

Home Lessons in Religion, A Manual for Mothers, Vol. II. \$1.00 net, postage extra, by Mr. and Mrs. Sam-

uel Wells Stagg, The Abingdon Press. This book is written to help the parents of four and five-year-old children, and it is the same plan which they have worked out in the religious training of their own children. Mr. Stagg is the director of religious education at the First Methodist Church in Pasadena, California. That church tried to do something for the parents who were members, and came to the conclusion that the real difficulty in the present lack of religious education does not lie in a lack of interest in the home, but rather in the church's lack of a program for teaching parents how to teach their children religion. The writer surprises us by saying that we do not need the old type of family altar, but need a new fashioned plan that shall be based on our modern knowledge of child psychology. After working out a plan for every day in the week which mothers could use in their homes, the authors were asked to put this in book form. The work is carefully correlated with the International Graded Lessons, and could not be used very well without them. Each day's program consists of a story, a prayer, a song and something for the child to do. The child is taught how to pray.

If America Fail. \$1.60 net, postage extra, by Samuel Zane Batten. 260 pages, The Judson Press. This book is worthy of this great American Baptist Publication Society. It deals with our national mission and our possible future. It traces in an inspiring way the rise and fall of nations, the causes of national decline, the conditions of national success, and the preservation of the American family. It is a book that will be read by all adults with pleasure and profit. Your high school senior would find in it very helpful suggestions for his commencement theme. It is full of statistics which have been attractively presented. Editors, ministers, teachers of men's classes, and members of Rotary Clubs, would find material in this book for very stimulating addresses.

A Miracle of Christmas, in One Act With Prologue and Epilogue, by Faith Vilas, 25c, Community Service Incorporated, 315 Fourth Avenue, New York City, 17 typewritten pages. It tells the story of two little folks facing starvation on Christmas Eve, and their visit to the enchanted forest. Recommended for Christmas programs.

Out for Character, by twenty-six notable writers, including Dr. E. Y. Mullins and Jas. I. Vance. \$1.00, plus postage, 112 pages. This book is one that should be given to young boys who are in danger of "sowing wild oats." Ministers will find in it material for splendid talks to boys on the need of living a clean, pure life. It shows that the boy who controls his sex instincts is laying the foundation for a noble manhood.

**Crannell's Pocket Lessons**  
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# PASTORS' CONFERENCES

## NASHVILLE

Centennial Church, L. P. Royer, pastor, "A Soldier Well Armed," and "The Temptations of The Unbelievers." In SS 121; baptized 1; BYPU well attended.

Immanuel Church, Ryland Knight, pastor; Subjects: "A Matter of Friendship." John 15: 15, and "The Way of Duty," Acts 5: 29. In SS 327.

First Baptist church, W. F. Powell, pastor; Subjects "What Think ye of Christ?" and "The Home as the Foundation." Dr. George R. Stuart; In SS 1,492; by letter 1.

Eastland Church, O. L. Hailey, pastor; Subjects: "Strategy of Faith" and "The Court of Mercy and the Court of Justice;" In SS 343; BYPU good; Int., BYPU good; Jr., BYPU good.

Grace Church: J. A. Carmack, pastor. Subjects "Keeping the Unity of the Spirit," and "The Unlimited Gospel." In SS 198; In Int., BYPU good. Rainy day.

Third Church: C. D. Creasman, pastor. Subjects: "Everlasting Water," and "What we Get When We Give." In SS 282; In BYPU 30; In Int., BYPU 28; In Jr., BYPU 26; Good rainy day.

Lockland Church, J. C. Miles, pastor; Subjects: "Waters to Swim In" Ezekiel 47: 1-11; and "My Spirit Shall Not Always Strive With Men." Gen. 6: 3; In SS 191; In BYPU good; In Int., BYPU good; In Jr. BYPU good.

Judson Memorial Church, C. F. Clark, pastor; Subjects: "Forming a Partnership" Dr. G. M. Hammond preached; In SS 254; In BYPU's 90.

Seventh Church, Edgar W. Barnett, pastor; Subjects: "Paul as a Soul-Winner" and "In No Wise Cast Out." In SS 166; In all young people's meetings 68.

Grandview Church: Don Q. Smith, pastor; Subjects: "Our Church Covenant," and "The Church—its Origin." In SS 150; In BYPU 25; In Int., BYPU 20; In Jr., BYPU 18; Pastor began a series of Sunday evening sermons on "The Church—its Origin, Doctrine and practice."

Central Church: Felix W. Muse, pastor; Subjects: "Jesus Valuing Gifts and Givers," and "A Searching Question." In SS 140; In BYPU 65; In Int., BYPU 20; In Jr., BYPU 12. Playlet given by pupils and offering taken for administration building of Orphanage.

Whitset Chapel, Eli Wright, pastor; Subjects: "Hand Writing on the Wall" Dan. 6 26-27; and "He That Winneth Souls is Wise" Prov. 11-30. In SS 10; In BYPU 18. Two good services. small crowds on account or rain.

North Edgefield, A. W. Duncan, pastor; "What is a Christian?" and "A Woman Arrayed in Purple and Scarlet;" In SS 232; In BYPU'S 70.

## CHATTANOOGA

Oak Grove Tabernacle: W. C. Tallant, pastor. "Winning Souls" and "Oh, My People." In SS, 127. Good BYPU spirit.

Woodland Park: J. N. Poe, pastor. "Individual Responsibility" and Christian Invitation." In SS, 125.

Rossville: J. B. Tallant, pastor. "Personal Evangelism" and "Care-

lessness." In SS, 356; by letter, 5.

Chamberlain Ave.: G. T. King, pastor. "God's Message to the Church" and "God's Thoughts and Our Thoughts." In SS, 145.

East Lake: Preaching in morning by A. Robertson, "God's Wonderful Poem." In evening by S. N. Hamlc. In SS, 206; good BYPU's.

E. Chattanooga: J. N. Bull, pastor. "The Dispensation of Law" and "How the Holy Spirit Strives With Men." In SS, 306.

N. Chattanooga: Wm. S. Keese, pastor. "The Ark a Type" and "The First Miracle." In SS, 172. Excellent congregation.

Avondale: W. R. Hamic, pastor. "Seed and Soil" and "The Harvest the Toil and Glory." In SS, 408; by letter 1; 2 public professions.

St. Elmo: U. S. Thomas, pastor. Annual "Memorial Service" and "Gen. 44: 34." In SS, 317.

Central: W. L. Pickard, pastor. "Evangelism." Church closed the best year in its history. \$16,000 given last year. 72 additions last year. In SS, 339 baptized, 1; In Union meeting at night. Began 1923, united, efficient, enthusiastic for all the denominational work.

Ridgedale: W. E. Davis, pastor. "Christianity In Its Zenith" and "Marking the Old Ways of Sin." In SS, 178.

Chickamauga: Geo. W. McClure, pastor, preached both hours.

South Pittsburg: Paul R. Hodge, pastor. "How a Church Should Raise Money it Needs," and "Phillip and the Eunuch." In SS, 150.

Baptist Tabernacle: T. W. Callaway, pastor. Preaching by Carl McGinnis, of Carson and Newman College. In SS, 387; by letter, 1.

Silverdale: J. A. Maples, pastor. "Holding Up Jesus to the World" and "Jesus vs. the World." In SS, 79.

First: John W. Inzer, pastor. Preaching in morning by Dr. J. Park McCallie, of McCallie School, "The Power of the Holy Spirit." No evening service on account of the John Brown meeting.

Highland Park: J. B. Phillips, pastor. "Paul's Letter to the Philippians." In SS, 364; 12 additions to the church since last report. No service at night on account of the John Brown revival.

## CLARKSVILLE

First: W. C. Reeves, pastor. "God," first in series of seven months bi-monthly program, and "The Sinner Made Whole."

New Providence: A. L. Bates, pastor. "Tampering With the Bible" and "The Blood of Christ." Good SS and BYPU.

Spring Creek: T. H. Roark, pastor. No service Sunday morning on account of rain. Evening services, "The Sufficiency of the Believer In Christ."

Cumberland City: J. T. Jenkins, pastor. "The Greatness of God" and "Living Out the Christ."

Little West Fork: G. G. Graber, pastor. "Saving One's Life By Losing It" and "Taking Up the Cross." In SS, 13. Heavy rains.

Roadside: M. I. Crocker, pastor. "The Departure" and "In Distress."

Harmony: C. R. Widick, pastor. "Antidiluvians" and "The Offence of the Cross." In the afternoon on "Woman's Work."

Kenwood: A. L. Bates, pastor. Morning, rain. Afternoon "The Doctrines of Your Faith." Church on Saturday afternoon gave to their pastor a substantial gift in the form of a horse and buggy.

Pleasant View: G. G. Graber, pastor. Afternoon, "At the Gates of Paradise."

Fern Valley: J. J. Thomas, pastor. Dr. W. C. Reeves was to speak on tithing. No report.

Southside: M. I. Crocker, pastor. Exceptionally busy week in colportage work.

## KNOXVILLE

Bell Avenue: J. Allen Smith, pastor. "Nothing but Leaves" and "Secret Sins." In SS, 807. Baptized 6. Received by letter 9.

Smithwood: Chas. P. Jones, pastor. "The Saviour of Others" and "The Folly of Judging Others." 151 in SS.

Gillespie Avenue: J. K. Smith, pastor. "Life Eternal" and "The Blood of Jesus." 204 in SS, 1 by baptism.

Fountain City: Neill Acuff, pastor. "Paul's Profit and Loss Account" and "The Second Coming." 143 in SS. 2 by baptism.

Central of Fountain City: J. C. Shipe, pastor. Theme Jer. 8: 22, and "Boasting." 271 in SS, 75 in BYPU, received 2 by letter. Splendid day.

Inskip: Preaching in morning by C. A. Johnson, in evening by J. C. Davis. 87 in SS.

Calvary: Stephen C. Grigsby, pastor. "Our Foreign Neighbors" and "The Effect of Righteousness." 148 in SS. Received 1 by statement.

Euclid Avenue: J. W. Wood, pastor. Heb. 11: 1 and "A Powerful Christian." 257 in SS, 75 in BYPU. Received 1 by baptism, 5 by letter.

Island Home: R. B. Jones, pastor. "Relief for Suffering" and "A Deacon's Reward for Faithfulness." Ordained 3 deacons.

Washington Pike: J. A. Lockhart, pastor. "The Scriptures" and "Evangelism." 105 in SS, 35 in BYPU.

South Knoxville: M. E. Miller, pastor. Evening theme "Rich Food for Trusting Souls." Nah 1: 7. 300 in SS.

Immanuel: A. R. Pedigo, pastor. "Adorning the Gospel" and Acts 4: 4. 187 in SS, 65 in BYPU's.

Valley Grove: J. C. Davis, pastor. "Borrowed Religion." Received 1 by baptism. Preached at Inskip at night.

Grove City: D. W. Lindsay, pastor. "The First Strife" and "The First Christian Martyr." 184 in SS, 20 in BYPU. Received 2 by letter.

Philadelphia: A. B. Johnson, pastor. "Growth of Kingdom" and "Lord's Last Command." Splendid SS and BYPU. Large congregation.

Central of Bearden: Robt. Humphreys, pastor. Funeral service Evening subject "I Am the Way, the Truth and the Life." 90 in SS, 20 in BYPU.

Lenoir City Baptist Tabernacle: G. X. Hinton, pastor. "At Jesus Feet" and "The Exhaulted Going Down." 67 in SS.

Burlington: H. B. Woodward, pastor. "Jesus in the Midst" and "Overcoming Great Difficulties." 125 in SS. gation.

Lincoln Park: J. H. O. Clevenger, pastor. "Do This in Remembrance of Me" and "Gilead's Balm and Physician." 214 in SS. Good rainy-day congregations.

## MEMPHIS

Boulevard: J. H. Wright, pastor, preached in morning. Dr. Wilson preached a fine sermon at night. Fine interest and good congregations for the day. Mrs. Wright is better.

Bellevue: Wm. Bostick, pastor, preached both hours. In SS, 236; 2 by letter; 3 baptized.

First: Pastor Boone preached. Contract has been let for new Educational Building. Work begins this week.

Joseph Papi Italia Missionary: Visits made, 31; times preached, 2; present in SS, 14; families prayed with, 8; tracts distributed, 23.

Temple: J. Carl McCoy, pastor. "Secret Prayer" and "The Parable of the Sower." In SS, 173; by letter, 2. Rainy day.

Greenland Heights: Pastor Lovejoy spoke at both hours. In SS, 21; 2 professions of faith.

Hollywood: Pastor Neel preached at both hours. Sunday school off. 2 good BYPU's; 1 by letter. Pastor and wife are the proud parents of a fine girl. In SS, 46.

McLemore Ave.: Pastor Furr preached at both hours. One for-baptism.

Seventh St.: I. N. Strother, pastor. "Proper Conduct of Kingdom Affairs." Paul's motto. 2 by letter.

Calvary: Pastor conducted both services. Good rainy-day audiences. In SS, 113. Fine BYPU's. At morning service we had the church covenant for our study which was a real profitable service. Observed the Lord's Supper at night.

Speedway Terrace: Ordinance of Lord's Supper observed in morning. Pastor J. O. Hill preached at night. SS off account of rain and sickness.

Central Ave.: Pastor W. L. Smith. Rained out morning hour. Pastor spoke evening. 27 in SS.

Prescott Memorial: Jas. H. Oakley, pastor "Home, School and Church" and "The Midnight Service." Only 58 in SS on account of measles, "flu" and big rain. 1 by letter. Large congregation at night with fine spirit.

Central: Pastor Cox preached. 10 received. 270 in SS.

Highland Heights: E. F. Curle, pastor, preached both hours to good congregations. SS half rained out. BYPU's good.

Charleston: O. A. Utley, pastor. Rained out completely.

## MISCELLANEOUS

Orlinda: T. W. Gayer, pastor. "The Christian Armor" and "The Christian Armour." Crowds small; rainy day. 110 out of 130 one hundred per cent in Sunday school. W. H. Preston was with us and assisted in organizing our church for training.

Rockwood First: D. B. Bowers, pastor. "A Prevailing Prince" and "A Forgiving God." In SS, 300. We are in need of more room.

Monterey: J. L. Shinn, pastor. "God's Eternal Purpose" and "Bought With a Price." In SS, 148. Senior and Jr. BYPU's well attended. Very rainy. Good congregations. Interest fine.

Crossville: W. C. Creasman, pastor.

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"A Growing Church" and "A Closing Prayer." Good congregations for both services. Pastor closed his work to take up the work at Kingston.

Trenton St., Harriman: J. H. Sharp, pastor. "They Gave Themselves" and "The World God Loved." 1 approved for baptism; In SS, 326; in BYPU, 75. Rainy day.

**WORK AT PIEDMONT, ALA.**

By J. H. Fuller.

Please let me say through your most worthy paper, that our work here at Piedmont, Ala., is moving on and God is doing great things for us. We have had more than 75 additions in the last six months. We are glad to state that the people come in great crowds to hear the Old Story from the Precious Old Book. We have a splendid little town here of about 4,000 and only one Baptist church. We found when we came here many who had lived in the town for a number of years with their membership somewhere else; now they are coming in to the church here. We have a noble bunch of people here to work with, a splendid congregation, and one of the very best board of deacons (not bosses) but willing to do everything that will make a greater church.

I trust that everything goes well with you and the great work that is so near your great heart. In these last days we should be busy about the preaching and teaching just as our Christ left it for us to do. The greatest desire of my life is to let duty be my guiding star and God's approval be my crown.

**GREAT REVIVAL IN CHARLESTON, MISSOURI.**

By P. D. Mangum.

We have just closed the greatest revival ever held here. There were 73 conversions, 60 of this number have

united with our church—8 by letter, 52 by baptism.

On Wednesday night following the revival 125 of the members of the church walked up to the pulpit and signed a register promising to do three things asked of the members by the pastor. The three things they promised to do were first to invite people to all the services, second to try to win the unsaved for Christ, third to pray constantly for the services. As a result of the revival practically the entire membership has been enlisted actively in the work of the church.

The church voted several months ago that I hold my own meeting and get a song leader to help me. So I did the preaching and Mr. Jack Schoolfield of Fort Scott, Kansas, was our song leader. He is an ideal pastor's helper. He is a fine personal worker and has two fine stories to tell during

the Sunday-school session. He always gets results from them.

Our revival was remarkable for the large number of adults who were saved, husbands and wives, young men and women. The revival still goes on in the regular meeting. Six more were saved last Sunday.

**PERFECT PEACE:** Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26: 3.

**SAFETY OF THE PERFECT:** Behold, God will not cast away a perfect man, neither will he help the evil doers.—Job 8: 20.

**GOD IS GRACIOUS:** Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.—Nehemiah 9: 17.

**AMONG THE BRETHREN**

Fleetwood Ball, Lexington

Dr. H. E. Watters, president of Union University, Jackson, Tenn., has accepted the care of the church at Friendship, Tenn., and will preach there twice each month. It is a fortunate union of pastor and people.

"Through the Bible in a Year," is the meaningful title of a booklet received from Dr. H. C. Moore of the Sunday School Board, Nashville, Tenn. The little volume contains an artful outline of Bible readings enabling the reader to encompass the reading of the book in a year.

Dr. W. M. Vines, of the First Church, Norfolk, Va., has resigned that church to accept a call as pastor of the First Church, Greenwood, S. C., effective February 1. Being a native of Tennessee, his movements are of deep interest to our people.

Rev. J. Elwood Welch has resigned as pastor of the First Church, Durham, N. C., to accept a call to Court Street Church, Portsmouth, Va. The change is effective February 1. He is a Bachelor of Arts, Master of Arts, Bachelor of Divinity and Doctor of Theology. But that does not intimidate him in preaching.

J. E. Finney, who has been traveling with the Saxon Evangelistic Trio as a personal worker, has accepted the position of Superintendent of the Oklahoma State Baptist Hospital and is on the job. He is decidedly a man of affairs.

The current issue of the Christian Index of Atlanta, Ga., is in recognition of the ninetieth anniversary of the establishment of Mercer University, Macon, Ga., of which Dr. R. W. Weaver is president. It began in 1833 with three faculty members and thirty students. It now has seventy-three faculty members and 820 students. It was never doing better work than it is now.

Channing P. Hayes, of Milledgeville, Ga., becomes on February 1, BYPU Field Worker for Georgia. He is eminently qualified having been a teacher in Georgia Military College, Milledgeville, Ga.

The Twenty-third Annual Bible Conference will be held in the Baptist Tabernacle, Atlanta, Ga., Rev. John W. Ham, pastor, March 18-25. Drs. G. W. Truett, E. Y. Mullins, Curtis Lee Laws, Griffith Thomas and Len G. Broughton are among the speakers for the conference.

It is announced that the Florida Baptist State Mission Board will erect in Jacksonville a headquarters building at a cost of \$100,000. The building will be four stories high. Will they use state mission funds to build it?

The First Church, Brownwood, Tex., where Howard-Payne College is located, secures as pastor February 1, Dr. W. P. Wilks, of Albany, Ala.

Rev. John A. Billups was lately ordained to the full work of the gospel ministry by the Second Church, Ashland, Ky. Rev. W. C. Pierce was Moderator of the Ordaining Council.

Rev. John E. Tatum, of Greenwood, Ark., has been elected judge of the twelfth judicial circuit of Arkansas. He is an honored Baptist preacher. Maybe he can do good in both capacities. But we fear he will cleave to one and despise the other.

Arranged by Rev. J. S. Rogers, general secretary of the Arkansas Executive Board, eleven great Bible schools will be held in that State February 5 to 10. The textbooks will be furnished free. It is hoped that the meetings will yield gracious returns.

Baptists over the entire South will watch with interest the outcome of the charges by Congressman Will D. Upshaw, of Atlanta, Ga., that the Volstead act had been violated by members of Congress and high government officials. Upshaw will turn all the evidence in his possession over to Prohibition Commissioner Haynes. You may watch for the fur to fly.

A Ministers' Association was lately formed in Dickson, Tenn., of which Rev. N. S. Jackson, our aggressive

Baptist pastor, was made secretary. An honor worthily bestowed.

Rev. R. A. Johns, of Adams, Tenn., has been a recent victim of the influenza, being unable to occupy his pulpit. The brotherhood, particularly those who have had that dread malady, will sympathize with him.

It is announced that Dr. Len G. Broughton, of Grove Avenue church, Richmond, Va., has resigned that pastorate effective at once and will devote himself to educational evangelism. He was formerly pastor at First Church, Knoxville, Tenn. The secular press is authority for the statement that friction arose between him and the church over the question of employing an assistant pastor.

The election and installation of C. T. Harris, J. K. Graves, Prof. J. O. Mc. Kee and Frank E. Burkhalter as deacons in the First Church, Nashville, Tenn., means much for efficiency in that great old church which is doing a mighty work under the virile ministry of Dr. W. F. Powell.

Union Hill church near Reagan, Tenn., of which Rev. J. W. Joyner is pastor, has planned to hold a revival beginning August 26 and this writer has been honored with an invitation to do the preaching, it being his fifth meeting with that church.

Billy Sunday, who is holding one of his characteristic meetings in Knoxville, Tenn., but who doesn't have the co-operation of many Baptist preachers, said: "What difference does it make whether they like me or not? Neither do the bootleggers, the brewers nor any of that gang. The preacher that has to stand up in his pulpit and tell his congregation why he does not like me and my preaching is a preacher that never sees anybody converted in his old ice-house. That's the reason why he is preaching to wood and varnish, too?" Now, will somebody be good?

At a meeting of the Executive Board of Beech River Association in Lexington, Tenn., Monday, it was decided to push to rapid completion the construction of houses of worship for the church at Central Grove. Luray and Enville under the direction of Missionary C. E. Azbill and at Bath Springs under the supervision of Missionary W. L. King. As to the first three, the foundation work has already been finished. An era of church building is on among the churches of that association. Bible Grove church has a house in course of construction. Rock Hill church is laying plans to build in the early spring and Ridge Grove church has a movement to the same end.

We were in error in the statement last week that Rev. L. T. Fleming has been called as pastor at Greenfield, Tenn. It is Rev. W. F. Carlton, of Martin, Tenn., and he will locate there. The church will build a pastor's home in the near future.

The church at Buena Vista, Tenn., of which Rev. T. M. Boyd, of Hollow Rock, Tenn., is pastor, will hold a revival beginning July 29 and Rev. C. M. Simmons of Martin, Tenn., will do the preaching.

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## Home Circle

### VICTORY

By James A. McCaleb.

Here pause and let  
The battle rise;  
For in the now  
The safety of  
The future lies:  
And this remember well—  
That to the strong,  
The fight is not always given;  
Nor does the trophy for life's race  
Leave in the grasp of the most swift;  
For though the muscles are like steel  
And sing with living power,  
And the fleet foot might vie  
With eagle's wing,  
Still does true wisdom show  
That Heaven's reward at last will rest  
With him, whose steps and mighty  
strokes  
Are steadied by a Higher Hand,  
Then vict'ry crowns thy struggle hard  
And evermore its strength  
Shall go before thee and strike down  
Whatever may uplift its head  
To bar thy way—  
And in God's Love lay out the path  
That leads unto your fondest dreams.

### REMEDIES FOR ALL KINDS OF STAINS

To clean an aluminum saucepan that has become stained from boiling water or fresh vegetables, take a few cranberries and boil them in the stained vessel for a few minutes, and it will be like new.

To remove ink from material quickly and without injury to the fabric, spread the cloth over a bowl and wet the ink spot with peroxide, then sprinkle liberally with bicarbonate of soda.

To remove indelible ink from linen, soak in salt water, then wash in water to which ammonia has been added.

To remove scorch from white goods, rub the spot with the cut end of an onion, lay the garment in the sun, and every trace of the scorch will be gone in a short time.

To remove chocolate and cocoa stains, sprinkle with borax and soak in cold water.

In washing white enamel wood work, try using baking-soda. This removes stains and finger-marks and does not hurt the gloss.

Oil or grease spots on marble may be removed by spreading with a paste made of fuller's earth and water. Allow to remain for two days, wash off and polish.

Spirits of camphor will remove white spots from furniture. Rub well with soft cloth and polish with oil.

To remove mildew, moisten the spot with clean water and rub on a thick coating of Castile soap mixed with powdered chalk. Rub in well, then wash off.

Chloroform applied freely with a soft cloth will permanently remove grease spots from white canvas shoes.

Wash corduroy in warm white soapsuds, hold under running water and hang on the line dripping wet. (Do not wring.) It will look like new when dry.

One tablespoon of kerosene to a quart of lukewarm water makes a

splendid solution for washing windows and looking-glasses. It saves time and labor, as the oil makes them shine quickly and removes all the dirt.

When cleaning black satin shoes, use alcohol, and you will find they look like new.

If you spill alcohol by accident on your highly polished furniture, rub olive-oil on the spot immediately.

Anything hot placed on colored oilcloth turns it white. To remove these spots, rub with alcohol and polish with a dry cloth.—From the December Designer.

### THE LITERARY DIGEST POLL ON PROHIBITION

The following article written to The Literary Digest by Dr. G. W. Gardner was published in The Manufacturers Record of last week from which it was reproduced in the Greenville Daily News of Wednesday:

Greenwood, S. C.

Editor Literary Digest:

I am in receipt of your letter requesting that I subscribe for the Literary Digest in order that I may be well informed, well balanced and in touch with the difficulty and crucial questions of the day.

You direct the especial attention to your finding out the opinion of the country on outstanding questions by nation wide polls. I am told, "You have probably followed the poll that the Digest took to find out what ten million American citizens thought about prohibition and the bonus. The results of this poll have been discussed editorially again and again by practically every newspaper in America, and have been commented upon by leading public men here and abroad. It is in just such unique ways as this that the Digest is able to serve its readers"

Yes, I know about the prohibition vote, and pardon me for saying to you that no greater injustice has ever been done the cause of prohibition than was done by that vote. In the first place why vote at all? The law has been passed, and become a part of the Constitution, and why should not the Digest with its wonderful power have stood for its strictest enforcement instead of tampering with it in trying to find out what American citizens thought of it? In the second place, I deny that the Literary Digest got the opinion of American citizens as a whole. It got the opinion of many foreign born people who are solidly against all laws of our nation that do not suit them. I received no request that I recall for a vote upon this question and there are thousands of other prohibitionists who received none.

Had I received one, why should I have voted upon a law passed by Congress and made a part of the Constitution and supposed to be in force? Was it not my duty to have passed your inquiry up and told you that I was a law abiding citizen and as such had no option in the matter.

I have read the Digest as a subscriber for years, and I wish that instead of seeking to find out public opinion in ways that can never be at all satisfactory, it stood solidly behind law enforcement regardless of what the public might think.

I believe that if your vote could have ascertained the opinion of the truly American people it would have

shown a large majority in favor of the Eighteenth amendment. I have no fears as to the final outcome of prohibition, but I do regret exceedingly that the Literary Digest should have furnished the liquor crowd of this nation and of this world a club with which to strike at the Constitution, the very vitals of our great government.

Pardon me for my candor, but I could not say less, and I am expressing not my sentiments alone, but the opinion of thousands of as good men and women who live in the South as can be found in the world. I wish the editor of the Literary Digest would take the bold stand that Mr. Richard H. Edmonds editor of the Manufacturers Record, does upon this question, and upon all others.

—G. W. Gardner, in The Manufacturers' Record.

### A SPRIG OF ACACIA

By W. D. Powell.

Dr. B. R. Womack fell on sleep in Baptist Memorial Hospital a few days ago. He was fifty-five years a Baptist Minister. He was from Scottsboro, Ala. His ministry was with Central Church in Nashville, Tennessee, and First Church, Memphis, and the remainder in Arkansas, Texas and Oklahoma.

He came to Union University at Murfreesboro wearing the same jeans suit and the same wool hat which he had worn in the Confederate army. He was studious and pious and advanced well in his studies. After he had finished at the university, we were again fellow students at the seminary in Greenville, S. C. He married in Nashville. His wife was an invalid for more than twenty years. This accounts for the poverty of his last years.

He had a fine knowledge of the scriptures. His churches loved him. He taught many young ministers at Burleson College in Texas and at Blackwell, Okla. Sickness and old age put him out of the active ministry eight years ago. He was nearing the eightieth mile stone. I always felt a peculiar love for him. While we were at college together the Baptists of Murfreesboro, worshipping on a back street, wisely built, at great sacrifice, a good house of worship on Main Street. A protracted meeting was to be held. Our teacher, T. T. Eaton and Dr. Mat Hilsman were to do the preaching. The day it was to begin I went to Womack's room to ask him to trim my hair. This he had learned in the army. While performing this service he talked to me about my soul. I made him no answer but determined to attend the meeting and give myself to God. This I did that night. He did not know for six years that his personal appeal to me did any good. We do not know all the good we do.

He never did anything but preach and teach the Bible. He was a faithful minister of Jesus Christ. His last pastorate was in Arkansas. He had formerly served this church. The members heard that he was old and infirm and called him back and lovingly stood by him as long as he could preach. They loved him to the end, so did I. He rests from his labors. The Memorial Hospital was exceedingly kind to him.



The automobile divides all mankind into two classes: the quick and the dead!

The Easiest Way.—"Now, Victor, what does a clever, nice little boy do when he is in a full tramcar and sees an old lady who has to stand up?" "He pretends he is asleep!"

"Can any little boy," asked the new teacher, "tell me the difference between a lake and an ocean?"

"I can," replied Edward, whose wisdom had been learned from experience. "Lakes are much pleasanter to swallow when you fall in."

The husband was seeing his beloved wife off for a holiday. "Maggie, dear," he said, "hadn't you better take some fiction with you to while away the time?"

"Oh, no, George" she said meaningly, "you'll be sending me some letters."

A small boy was scrubbing the front porch of his house the other day when a lady called.

"Is your mother in?" she inquired. "Do you think I'd be scrubbing the porch is she wasn't?" was the rather curt reply.

Father was annoyed. His expensive gold watch had failed him. It wouldn't go at all.

"I can't think what's the matter," he complained. "Maybe it needs cleaning."

"Oh, no, daddy," objected four-year-old Henry. "'Cause baby and I had it in the bathroom washing it all day yesterday."

Heavy advertiser, in angry and disgusted tone to editor—"What's the matter with your paper, anyway? That was a fine mess you made of my ad yesterday."

"What seems to be the trouble?" asked the editor anxiously.

"Read it and see," said the advertiser, and thrust a copy of the paper into the editorial hands.

The unhappy editor read, "If you want to have a fit, wear Jink's shoes."

"Do you think early rising is good for your health?" asked the languid city visitor.

"I don't know about my health," replied Father Cobbles, "but next to the sun, rain, and fertilizer, it's the best thing there is for crops."

### HE HEARD THE KITTEN BOIL

Bobby, aged four, was playing with his kitten before the fireplace when it began to purr contentedly.

The boy's mother was surprised presently to see her son grasp his pet by the tail and drag it across the carpet to the accompaniment of agonized protests from the unfortunate animal.

"Bobby," she cried reproachfully, "you must not hurt your kitty!"

"I've got to get him away from this fire," replied Bobby excitedly. "He was beginning to boil!"