

# BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

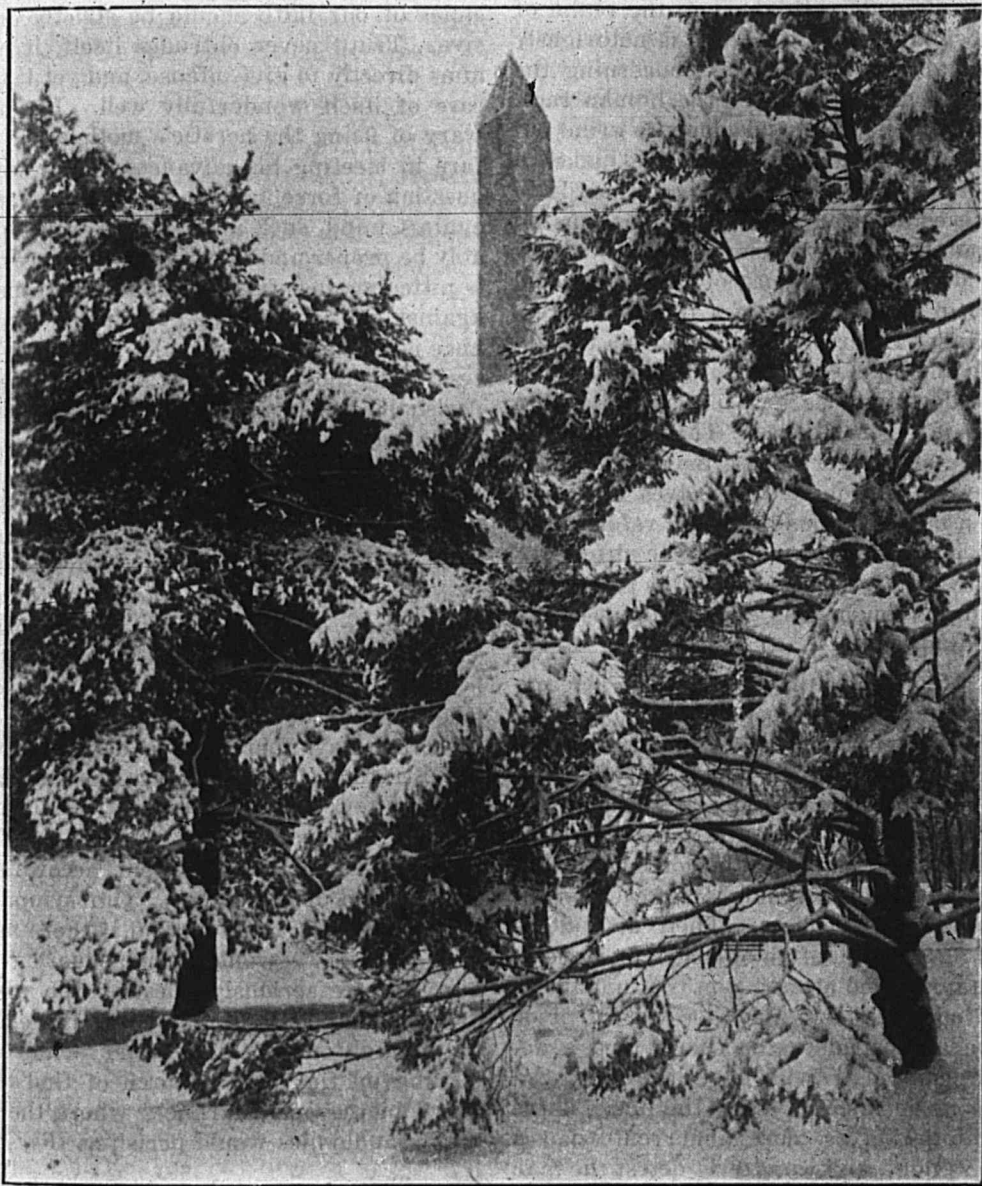
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 11

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, Jan. 3, 1924

Price \$2.00 per Year



WASHINGTON MONUMENT IN WINTER

## WINTER.

By A. L. Crawley.

Autumn shades are fading fast,  
And the dead leaves rustle past,  
And the bleak and barren season is before us;  
Wintry clouds are in the sky,  
And the chill winds moan and sigh  
Like a doleful dirge that brings a shudder o'er us.

Autumn's gold has turned to gray,  
And the birds have gone away,  
And the flowers, too, have all gone into hiding;  
Yet they have not gone so far  
But that God knows where they are,  
And His hand thro' death to life their way is guiding.

After winter shall be spring,  
With new life in everything;  
Nature's smile is sweeter after winter's frowning;  
Triumph follows after strife;  
After death, the endless life;  
After bitter cross, the glory of the crowning.

## CHEERFULNESS.

It is said that in making a sight-seeing journey the most necessary equipment is an optimistic mind. Good cheer is a cordial as well as a companion. Without being light-headed, one can be light-hearted. Marshall Field well says: "To begin the day with a song in the heart is already to have conquered half a day of the toil. Pessimism, dolefulness, solemnity are not good form. A sense of humor is the sauce that savors the daily routine. It is an aid to perspective and a sure guide to proportion. A sense of humor betokens a good disposition, and a good disposition makes daily tasks pleasant and turns indifference to good will."

## DEMOCRACY IN GREECE.

King George of Greece has been advised by the councillors of the state to leave Greece and has fled to Roumania. The government is now in the hands of the military powers and at least something of a democracy is set up, although it may be short-lived and at most but slightly resemble the real thing. King George is the seventh sovereign in Europe to lose his crown since the World War began. Old creeds are crumbling, and crowns and royal jewels can be bought from hucksters on the streets of some European cities. Shall this mean progress or retrogression? Conditions in Greece are merely another testimony of the irresistible trend toward democracy and independence among the people, and is another challenge to Baptists to carry to them the gospel of Jesus Christ who alone can make men free.

## MIGHT AND RIGHT.

Might does not make right although it is sometimes right. Right always makes might, although it may be slow in doing it. Too often we judge a course to be just and justifiable merely because it succeeds; and that which fails is frequently considered weak or unworthy. There is not sufficient discrimination between accumulations and service; and between immediate and remote results. The man who never achieves financial success is often regarded as a failure in his business, no matter how much service he renders to the community. The cause or institution which does not "make ends meet" for its maintenance is frequently considered a failure: because it did not succeed in its own interests, it is popularly thought to be defective in its mission to the community. It is the medieval notion that might makes right which obtains among Catholics today, who force every separate interest of theirs to carry itself.



# Baptist and Reflector

(Continuing the Baptist Builder.)

Published by the

EXECUTIVE BOARD OF THE TENNESSEE BAPTIST CONVENTION

Lloyd T. Wilson, Corresponding Secretary and Treasurer  
161 Eighth Ave., N., Nashville, Tenn.

COMMITTEE ON PUBLICATIONS AND LITERATURE

W. F. POWELL,

Chairman

L. S. EWTON

J. H. BUCHANAN,

J. D. MOORE,

Editor

GEO. E. ROWLETT

NORMAN SMITH

J. H. SHARP

LLOYD T. WILSON,

Treasurer

Entered at Postoffice, Nashville, Tenn., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1921.

Formal resolutions of every kind 1 cent a word, in advance. Count your words and send the money with your copy.

Advertisements—One-inch or less, \$1.50 for each insertion. Correspondence solicited for larger space on contract. Conducted entirely from the office. Limited to select advertisers in whose integrity we have confidence.

Sample copies to any address, free.

Terms of Subscription—\$2.00 a year in advance.

Budget Price—\$2.00 payable quarterly in advance.

The Printed Address Label on each paper contains a date which indicates the time up to which payment has been made.

Send money in the usual way to the Baptist and Reflector.

## EDITORIAL

### NEW YEAR RESOLUTIONS.

Have you made a New Year resolution? Or have you neglected to do so because you failed to keep the one you made last year? Have you therefore resolved that you would not make one this time? But that is a resolution itself, and is one which can be very easily kept even if it has no other merit! Shall we not try again, even where we have failed to keep our promise to ourselves? It is not brave to "give up" and yield to a point of weakness in us. We cannot help making resolutions even though it be that we shall make none! Just as the atheist who says he has no creed but affirms that there is no God;—his creed is that there is no God, and he becomes a dogmatist in spite of himself. If we have gone astray where we had promised ourselves to keep the straight path, shall we continue in the wrong course, or resolve to go back and try once more? If we have fallen short of our hopes for the past year, shall we recoil into a lazy mood and not marshal our powers for a more earnest and persistent effort to reach them? However well we may have succeeded, let the higher goal be kept ever before us. "I count not myself yet to have laid hold: but one thing I do: forgetting the things that are behind, and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Jesus Christ."

### THE ISSUE DRAWN.

Between the "Modernist" and the "Fundamentalist," who are otherwise known as the "Liberal" and the "Conservative," the issue is drawn and the war is on. It is not limited to writers and preachers, although they may be in the fore-front of the conflict. Laymen may not readily consider themselves involved,

supposing that it is merely a theological controversy which does not materially affect matters of practical importance to kingdom affairs. But the efforts and propaganda of the Modernists have put the defenders of the old faith on the defensive and have thrown them into a situation in which non-resistance would be compromise and silence would be surrender.

Daily papers and monthly magazines abound in feature articles which flout the old faith and which set forth the alleged discoveries of modern thinkers in the realm of religion and life. H. G. Wells is notoriously evolutionary in his theories concerning the origin and development of the human race. Frank Crane is paid handsomely to grind out syndicated editorials in which he makes a point of being different from and hostile to the long established beliefs of Christians on vital points of the Bible. Chas. Stickney Grant defies the canons of the Episcopal Church in his advocacy of a religion of reason. Harry Emerson Fosdick, with a trenchant pen and an eloquent tongue, is broadcasting the doctrine of a new birth from within instead of "from above." These, and other offenders of greater or less magnitude, have apparently considered themselves the apostles of a new religious liberty, a reformation by which the mind of man is to be unfettered to follow its own inventions and to be governed in its conclusions about religion by its own judgments.

Their teachings, thus given such able expression and such wide publicity, constitute an offense with which we are forced to reckon. Their position, which among themselves may be common only at the point of attack against the old faith, must be called in question or else it may be considered tenable by an increasing number of well-meaning but hapless readers. Their attitude is that of aggression, of an offensive movement, of an unprovoked attack upon the fundamentals of our religion. Whether we will it or not, we are called to the colors, and a defensive campaign will have to be waged against modernism all along the line. There is nothing that is more abhorrent than a causeless fight, and we utterly detest the man who fights for the love of fighting, but even he bristles with merits compared with the slacker who supinely refuses to fight for a worthy and imperative cause.

If our religious faith is anything to us, it is to be prized above life itself. Its jeopardy immediately calls upon us to take a bold stand against its assailants and to contend earnestly for its maintenance. We need not fear at all as to its survival, and yet each of us must personally assume a share of responsibility for its defense against seditious and vicious attacks. Southern Baptists can not longer refrain from a bold and positive action against modernism. It is creeping into our homes through the current secular literature and school books, not through our Southern Baptist pulpits or denominational publications, nor through our Christian schools and theological seminaries. But whether there be an heresy among us or not, the sacred precincts of the old faith should be so well marked off that whosoever runs might read, and that in no case could there be any

question in the mind of any one concerning it. And if there is modernism among us the sooner the lines are drawn the better, and the quicker the sheep are separated from the goats the better for both. We have evidently come upon the time when all Christians in this country, and more or less the world over, are being drawn into one or the other of two armed camps,—the offensive liberal and the defensive conservative, or the "Modernists" and the "Fundamentalists."

Yet the plan of warfare against the enemies of our faith should be strictly defensive. Truth never obtrudes itself, it never aims directly to give offense, and yet it takes care of itself wonderfully well. Let us be wary of using the heretic's methods of warfare in meeting his advances. If it were a question of force against force, or even mind against mind, such a procedure would probably be proper and effective; but where truth is pitted against falsehood and righteousness against evil, a stout and determined resistance is all that is needed and is the only successful method of combat; against the imperishable rocks the waves dash themselves into spray.

Recently the Baptist Bible Union had a meeting in which there was a laudable declaration of adherence to some of the fundamentals of our faith, but this movement has in it a divisive influence and seeks to create a literature of its own, and it furthermore savors of aggression which we do not think is needful for the maintenance of our cherished Baptist doctrines. In New York City the other day, there was a debate between Dr. Straton of the Calvary Baptist church of New York and a representative Modernist who, it is reported, got the better of our Baptist brother in argument according to the decision of the judges. Our sympathies are all with Dr. Straton, and if there had to be a debate we would stand squarely with him, but we seriously question the wisdom of such methods and wonder if the ends of truth might not be the better achieved by holding up the flaming torch of God's pure Word in the open darkness where the midnight candle-flies would perish as they touch it?

Yet we do not say there should be no organized and systematic effort to resist the encroachments of liberalism in our midst. But it should be done by the churches and their established agencies functioning in the preservation of that doctrine of which they have been the repositories and custodians for so long a time. We do not think a new combination of orthodox forces is necessary to the defense of the old faith,—the old forces will be enough if they will function in that direction. To do this there must be an active campaign of information and education as to the subtle doctrines of the Modernists and as to what God's Word says concerning the all important questions of salvation and eternal life. It behooves us to be more positive than negative; more defensive and less offensive; more innocent and less sinning; so that God's Word, one jot or tittle of which shall not pass away until all be fulfilled, may be safely held in our hands; otherwise it would have to pass into other hands who would keep it sacred and inviolate.



## News and Views

The twenty-first National Convention of the Anti-Saloon League of America will be held in the city of Washington, D. C., January 12-16, 1924.

Bro. J. F. Black, of Knoxville, writes that Rev. A. B. Smith of Haysville, N. C., is available for a pastorate in Tennessee and would not object to two half-time churches. He recommends him highly.

From Durham, N. C., pastor C. S. Norville writes Dec. 22 that one of the most remarkable meetings which Edgemont Church of that city ever experienced closed December 19, conducted by Evangelist M. G. Leaman.

Our highly esteemed Corresponding Secretary, Dr. Lloyd T. Wilson, was in demand as special speaker at the recent Georgia Baptist State Convention, where he delivered one address and at the Florida Convention where he spoke four times.

Since E. D. Solomon has been elected "Secretary of Missions" for Louisiana, Mr. and Mrs. Stanley M. Armstrong, who has been associated with him in evangelistic work, will devote their time to assisting pastors and evangelists in meetings. They may be addressed at Box 12, Shreveport, Louisiana.

Bro. E. K. Cox, who until recently served so acceptably as pastor of the Second Baptist Church of Jackson, Tenn., is open for evangelistic work and we take pleasure in commending him most heartily to our churches. His address is Jackson, Tenn.

We gratefully acknowledge receipt of a beautiful booklet on "Building Designs for Village and Country Churches," designed and offered by the Architectural Department of our Sunday School Board, P. E. Burroughs, secretary in charge, Wellington J. H. Wallace, architect.

Brother A. N. Hollis, pastor of the Bluff City Church, concerning the Budget of which we published an account in the issue of December 20, calls attention to a typographical error in which it was said that "About twenty-five per cent of the membership was present with a dedicated offering" when it should have been "Ninety-five per cent." We gladly call attention to his correction.

Dr. J. H. Rushbrooke wires Dr. Love from London, England, December 29: "Desire most earnestly and urgently to appeal for European relief 1924. Brethren are still starving. Conditions in some quarters worsened during recent weeks. Any shortcoming would involve much suffering, injure denominational prestige and seriously prejudice direct mission work. Am confident Southern Baptists hitherto so staunch will not fail to give crowning example of Christian love and generosity. First John three, eighteen."

"Relief Funds" should be sent to The Foreign Mission Board of the Southern Baptist Convention at Richmond, Va., and not designated "Near East Relief." Those who wish to give through the Near East are urged not to send their gifts to the Foreign Mission Board. Two things, let every one bear in mind: (1) Take an offering for Relief and send it to the Board stating it is "For Relief," and (2) this offering is over and above outstanding Campaign pledges.

Pastor A. C. Sherwood, the efficient under-shepherd of our flock at Erwin, Tenn., is rejoicing because his building committee has signed a contract with Messrs Gardner and Dougherty, Architects, for an additional Sunday School building which they hope to begin building in early spring, and also because his good people at Erwin during the holidays remembered him and his family with a purse of \$111.75 and many good things for their home.

Dr. Ben Cox, of Memphis, says: "A very interesting service was held at Central Baptist Church on Christmas day. There were many testimonials and requests for prayer after the short sermon by the pastor. Many told what Christmas meant to them. An after meeting was held for the benefit of a young man who said he had been an infidel, and had not attended a church service for 10 years. He lost a brother about a week before Christmas, and this had mellowed his heart."

Concerning the B. Y. P. U. Year Book for 1924, Dr. O. L. Hailey says: "This is the annual Year Book edited by Dr. L. P. Leavell, and published by the S. S. Board, at Nashville, Tenn. It has 140 pages and is packed as full of accurate information and helpful suggestions as a man with the experience of Dr. Leavell can make it. It spends a year with the New Testament, going over The Life of Christ, with great fulness, and then taking a course of the Epistles along with the Acts. In my judgment, this is the best of the Year Books that this department has ever put out. Any pastor or superintendent of a Sunday School, as well as a B. Y. P. U. worker will find it a great compendium to have in his pocket."

Evangelist Raleigh Wright reports: "In many respects 1923 was the most effective of the seventeen years of my evangelistic experience. One thousand and sixty-eight members were added to the churches that I served. Six meetings averaged 100 additions plus, and nine averaged 88 additions plus. One-half of my time was spent with small churches and on purely mission territory. During the year, I declined 100 weeks of invitations, and had ten weeks to miscarry. Much of my time for 1924 is already engaged. W. C. Grindle, the greatest director of gospel music on the evangelistic platform today, is associated with me. I covet the prayers of the brotherhood for God's continued favor upon our labors."

Pastor D. W. Lindsay, of Grove City Church, Knoxville, writes Dec. 27: "Closed

a ten-days meeting with Bethel Church in Anderson County last week; which resulted in about 35 conversions, with 20 approved for baptism to date; others will follow, I think. Rev. J. J. Henderson, of Coal Creek, is the beloved pastor. He had to leave the meeting on account of sickness, which hurt the meeting considerably. I am sure the revival would have been a greater success if he could have remained until the close. Brother Henderson is dearly loved by all the members of the church. The two factions in the church united on him, and are beautifully co-operating with him in the work. Bethel is one of our great country churches located on the Andersonville Pike, six miles out from Clinton."

### STEWARDSHIP NOTES.

By T. W. Gayer.

The Budget of the First Baptist Church, Nashville, for 1924 is \$66,000.00. Too many of our churches are trying to do the Lord's work with insufficient funds.

The scriptural financial plan, properly worked, would move hundreds of churches from one-fourth time to one-half time and full time preaching.

It is good to see many of our churches putting on a plan to pay everything, including the 75 Million Campaign, weekly. This is the scriptural plan. Why not do all things in the New Testament way? Baptists claim to be the New Testament Church. The New Testament Church practiced stewardship.

The Tithers' Band at the First Baptist Church, Nashville, was organized on Dec. 9th. It has, at the time these notes are written, 160 members. The unique thing about this band is that they sign a pledge to bring the whole tithe into the local church. They plan to have monthly meetings.

The First Baptist Church, Chattanooga, has made a budget including Local Expenses, Church Extension and the causes included in the 75 Million Campaign. An every member canvass was taken and each member pledges to pay each Sunday as an act of worship. We must connect the gift with worship.

The writer has recently visited Cosby, Academy. He found Prof. Marshall teaching a stewardship book to the whole school. He found that a class of some 75 members have taken a book on stewardship at Carson-Newman College. Union University and Hall-Moody will have classes in stewardship in January.

North Jackson Baptist Church is using the Budget Plan. Since its adoption, Pastor Earl Gooch writes that a year ago they went from practically no contributions, first to one-half time preaching and two months later, to full time preaching. The church has 65 members, very few of whom own their homes. They pay their pastor \$1200.00. The treasurer has a balance of some \$150.00 on hand.



## Baptist Doctrines

### THE RIGHT OF EVERY MEMBER OF THE CHURCH TO A VOICE IN ITS GOVERNMENT AND DISCIPLINE.

By J. L. Dance.

All men and women who have minds and use them want to have a word and a part in the government and in the deliberations of a body of which they are a part.

And as men and women become more and more intelligent and hence more and more interested in their institutions, they will demand a still greater part in the government of their institutions. Both of these propositions have been so in all the past.

In the early history of the races rulers exhausted all the power of force and all the power of language to hold the balance of power in spite of the people.

In the beginning of history governments were in the hands of individuals and their rule was absolute. The strong held sway and reigned supreme. The governments of the Medes and Persians seem to have been of this order; a government of one man; a despot to be dreaded. At his word the people trembled to the borders of his empire.

But as time passed the people learned, and as they learned they demanded more and more word in the affairs of government and also of institution. This disposition on the part of the masses has resulted in an age-long struggle in which the people, the masses, have been gaining ground.

Many things have been resorted to in order to hold the people back, to keep the masses in the dark.

For a long time they were charmed by the doctrine of the Divine right of kings. But the people grew and learned and ceased to be deluded by this flimsy fraud and still demanded a larger word in their affairs.

Old institutions and old forms and customs die hard but the next great world government we look on is not quite so absolute as the first. In the great Greek government which belted the Mediterranean sea, the king has stepped down a step and the people have stepped up one. The voice of the people is heard at least a little bit.

This is the first faint voice of the people that has ever been heard in human government. But it will not be the last.

Moving on to the next great world government, the Roman, we find the Senate. Here the king has stepped down another step and the people have stepped up another. The people here are beginning to have a word in their own affairs. And they like it, and they are going to keep on liking it and keep on demanding a greater and a still greater word in their own affairs and also getting a still greater word.

The next world government, or great government of note, is the English. Here the king is still stepping down and the people are still stepping up. Here their voice is as strong as that of the king. Democracy is

gaining, plutocracy is losing and has been doing so from the first human government till today.

In America our government is by and of the people. Kings have disappeared and the voice of the people is absolute. Well, no, it is not, but that is the tendency and I fear we will come to that. Historic tendencies seem never to stop.

The history of Church Government, if we go back to the beginning of this, has followed very much the same line of development. The government and discipline of the tabernacle seems to have been entirely in the hands of Moses and his successors. That of the Temple in the hands of the priest. The government of the apostolic group was in the hands of Jesus. If we consider the apostolic group a church, the first transaction of the church was by vote of the body. The next act, mentioned in Acts, sixth chapter, seems to have been by choice of the body. Again, the church sends out Barnabas and Paul as missionaries, by the direction of the Holy Ghost. Again, Acts, fifteenth chapter, a committee is sent to Jerusalem about an important matter, the committee reports to the Apostles and Elders; and after much deliberation, a conclusion is reached and a report is sent in which the church concurs.

But in all these, it is plain that no action was taken till after the leaders, the apostles, had thought the matter through, and had asked the church to act.

But later this power or voice of the church gradually passed from the hands of the church into the hands of the leaders of the churches. These were called pastors, elders, and shepherds. You will note that each of the words carry with them, not only the idea of leadership, but also the idea of authority. Little by little these leaders were asked to decide important matters. After long years this grew into a custom. Then the leaders claimed it as a right which belonged to them and in time their power came to be absolute.

This state of things was suffered by the churches for many years, even centuries. But as learning became more universal the body of the churches became tired of this kind of rule and they set themselves to remedy the matter and they did it through the long process of the Reformation.

After the Reformation, the balance of power was passed back into the hands of the churches. I speak of Protestant churches, of course. Baptist churches, so far as can be learned from history, seem to have followed, in their church government and discipline, the course of the earliest churches, which was by vote of the body after recommendation of their leaders.

This practice of Baptists has as its basis, the doctrine of soul liberty and personal responsibility. We hold that no man or body of men, however great or wise, can be sponsor for us to God. We hold that every man must answer to God for himself, and that God requires every man to answer to him for himself. Hence being equal in the sight of God, we are equally responsible in all matters that pertain to us or him or his church or kingdom.

No ecclesiastical body has any authority

over any single church or even an individual. No man or set of men has any right to say what I shall believe, or not believe, or how I shall go about it. Neither has a board of deacons of a Baptist church any right to say what their own individual Baptist church shall teach, believe or do.

Also, this word ought to be said, while it is true that every member of a Baptist church has a right to be heard in all matters of government and discipline, he has not the right to have his way in all matters.

There are those in almost all deliberative bodies, who not only want to have their say but to have their way. After all have spoken, there will be times when all will not see alike. But every man and member has a right and an equal right to contend to the last and at last vote for what he thinks to be right. But when the vote has been taken and my side or your side is found to be in the minority, here my rights and your rights end. It is all right for me to be valiant in the fight, provided I will also be gallant in defeat.

You often hear a brother complain that a "Few run this church," when the real fact is that he is mad because a few do not run it; his few.

In all matters, in a democracy, when the majority has spoken, the fight should cease, and does cease with all people of fair and intelligent minds.

## Contributions

### WHAT 1924 HOLDS FOR SOUTHERN BAPTISTS.

By L. R. Scarborough.

1924 is the fifth and last year of Southern Baptists' greater period of achievement. It is to be the year of destiny, the day of judgment, the day of a crown of victory or the day of a denominational defeat. It must not be a year of defeat. It will not be if we do our duty.

It is the year of redemption—redemption of our pledges, the saving of our consciences in holy covenants, the redemption of our causes, the payment of our debts, the setting forward of Southern Baptists and their institutions to the highest point of their many years of achievement. 1924 holds an imperial place in Baptist history. It will embalm our failures or crown our triumphs. It is filled to the fullest with kingdom opportunities and weighted down to the depths with mammoth responsibilities. It is the year of challenge, the year of imperial calls, of majestic manhood and womanhood, the year of heroics, the year in which unity, prayer, faith, loyalty, consecration to high purpose, denominational solidarity, Christly liberality, spiritual evangelism, kingly heroism, will have a chance to make a great Southwide demonstration of the power of unified Christianity. 1924 will tell the story of victory or defeat, of pledges redeemed or neglected. It is to be Southern Baptist conscience year. It will see Foreign Missions crushed or crowned, overwhelmed with debt



or triumphant in victory. It will witness hundreds of missionaries in tears of defeat or in victorious joys. It will bring them home sick at heart, broken in spirit, or send them on to larger achievements in missionary, educational, evangelistic and benevolent enterprises. It will tell the story of our Home Mission Board's broken, bruised heart, or the story of their joyous triumph in evangelism, church-building, mountain school work, enlistment work, the work among the foreigners, and all along the line. What a dark foreboding rests over the hearts of those Boards waiting the issues of 1924. The same applies to every Board and cause and institution of the South. What will be our answer to the Relief and Annuity Board and the dear old preachers; what will be our answer to our three Southwide Seminaries and their hundreds and hundreds of young, growing, God-called preachers and workers; what will be our answer to our negro brethren concerning the seminary we are helping them to build; what will be our answer to our Educational Board and the 119 schools of the South; what will be our answer to our 19 orphanages with their nearly four thousand motherless children and our 22 hospitals with their thousands and thousands of suffering patients; what shall be our answer to State Missions and the mighty place held by this great department of our work?

### Three Answers.

Southern Baptists can answer these questions in one of three ways.

1. We can cut off and lower and neglect our offerings and let all these institutions die. What a tragedy!

2. We can go along and give them meagerly and stingily, barely support them or give them just enough to make mediocre progress. Such an answer would entail deprivation and loss of vantage ground and discouragement; and that would be a tragedy.

3. We can pay our pledges, meet our conscience obligations, bring in our tithes and make our offerings show liberality and great sacrifice and bring into the treasuries of Christ in the South in 1924 more than 25 million dollars. If we were to do that the debts of Southern Baptists would be paid, all institutions would be free from binding debt, a new basis of operations would be given the whole South. Home and Foreign Missions and education and benevolence and state missions, with all their work and workers and institutions, would be saved and heartened and a thousand new doors would be opened; and we would face the future as conquering heroes and the world would hear the tread and feel the mighty enterprise of a Southern Baptist army of millions. We would redeem and save our name—the Baptist name—in the eyes of the world and in the eyes of God. This is the answer Southern Baptists should give. This is the answer we are able to give. This is the answer God calls us to give. What will our answer be?

### How We May Answer Right.

What are the essentials of a 25-million-dollar victory in 1924? My answer is simple.

1. *We must pray it through.* There was never a greater need for prayer—daily

prayer in every secretary's office; in the center of the life of every college, hospital, orphanage, church, Sunday school, B.Y.P.U., W.M.U., in every home and in every heart. In the early spring we ought to have a Southwide day of prayer. There should be opportunity, going up from our hearts daily for this victory. We cannot win without prayer.

2. *A conquering faith*, a faith that will cross impassable seas dry shod, make an oasis out of a desert, tear down the walls of Jericho, bring down the fire from heaven, a faith that staggers not and halts not nor complains, a faith that takes God and His promises at par value and cashes in on the strength of a victorious Christ.

3. *A Unity that will not break nor bend*—Southwide, uncritical, co-operating unity.

4. *A spirit of compassionate soul-winning.* The South to win in this campaign, a final victory, needs a great sweeping spirit of evangelism. We can get more money for Christ's cause when we are on a hot trail for sinners than we can any other way.

5. *The spirit of liberality, of Christly sacrifice.* If for one Sunday Southern Baptists would plan to do it and have the spirit, anything like the spirit, that Christ had on Calvary, we would raise this 25 million in cash in one day. My soul yearns and burns to see Southern Baptists come up to the challenge and call of 1924. All we hold dear is hanging in the balances waiting for the right answer to God, to each other, in this wonderful year. Shall we crown Christ with thorns or with the diadems of His glory? Southern Baptists must answer. What will our answer be?

### CATHOLIC CONDITIONS IN BRAZIL.

By J. E. Pettigrew, Caixa Postal 118, Porto Alegre, Brazil.

We have been in Brazil now one year. In that time we have seen some things of interest to the work. Just now there is being waged a fight by the Catholics to erect a large monument to Christ on one of the prominent mountains in Rio de Janeiro.

If the Catholics want to erect such things on their own land and with their own money that is their affair; but, in this case, they are asking for a piece of public land and to be aided by the public treasury, thus making the people, as a whole, help them with their religious projects. They will put the thing over, I judge, even though it be against the national constitution to aid with public funds any denomination. The senators and representatives being in the majority, they put the bills through. Just as is being done in the city of St. Paul, the capital of the great coffee growing state. For years they have been building a great cathedral in that city. The state government has aided it several times with public funds. They say this is a special case. That is what they say when they try to get by with some grafting legislation in the United States. Of course any case can be made special when they want a big rake off of the public moneys. Governor Peay (was it not?) did a good thing when he vetoed a piece of such legislation in Tennessee a few years ago.

Well, back to this business here in Rio de Janeiro. I have no doubt, the Catholics will put the thing over with public money and then claim the credit of having the city doing homage to Christ at each moment. That is one of the reasons they have put forth; why we Protestants are making our protest heard as to the erection of the image. We are protesting against it because it is an infringement of the constitution and is to be done in part by public money when the letter of the law is that we have separation of church and state in Brazil. Poor blind things. Putting up an image or a statue on a high hill or a mountain even, as in this case, does not make the city at the foot thereof any more pious.

This business is giving the evangelicals in the country a good opportunity to show our views of the business and we are doing so. It will show the country where we stand even if the Catholics do put the image up. The king could not make Daniel and his companions worship his image in the plains of Babylon, and neither will we worship the Catholic image on top of the mountain in the heart of Rio de Janeiro. But we will go on building up Baptist churches under its shadow. The Presbyterians and Methodists and others will go on with their work just the same.

As to our work in this country, we are gaining about 10 per cent per year. I reached Brazil 19 years ago. We had then after 23 years of work some 5,000 members. Now in 19 more years we have about 25,000 members. Our growth in schools has been more noted. Then only two or three small schools. Now two colleges and two seminaries with hundreds of literary students and with dozens of ministerial students. Then about 80 organized churches; now about 300. Then no school in connection with the church; now half of the churches have each a private school in connection with it. In this way we are reducing illiteracy. The Catholics in 400 years of domination have left the people in ignorance till 70 or 80 per cent cannot read. In the Baptist communities we have reduced the percentage to 50 per cent and in some places still lower. Had the Catholics done this way during their 400 years of opportunity the whole country would have been educated and Brazil would be today one of the great and prosperous nations of the world. As it is she is a colossal possibility but struggling under the great handicap of an illiterate and therefore inefficient body of native laborers who cannot develop her great natural resources.

Get her evangelized and thousands of her people converted and with the true individualistic spirit that the Gospel always brings to the individual really converted and Brazil will begin to arise to take her place among the great peoples of the earth. I challenge to be shown where Catholicism has ever been an uplifting power among a people, but rather it has been a down-dragging force.

As to personal affairs, our health has been fairly good since we returned to Brazil. We have had one case of appendicitis. My girl, Roberta, was threatened with it some two or three years ago. It developed recently till the operation had to be performed. She is now out of the hospital and is able to walk. We



are fortunate in being where we could get good medical service. We had an English doctor, who was in service in France in the war. He had me take the case to a hospital belonging to a doctor, and we got good service. The attendants are Catholics and constantly were going into the chapel, for they must have a chapel, it seems, everywhere they have a bunch of Catholic women, to get a blessing. The Mother Superior calling the nuns in now and then to get a blessing, but as our girl is a Baptist she did not let the devotion of the nuns interfere with her. The nursing attention was good. In the public hospitals in Brazil, patients are often annoyed by the Catholics as to religious beliefs. A member of one of our churches had an operation in the public hospital some months ago and they tried several times to get her to confess till she told them she was a Baptist and did not need to confess before a man. In the public hospitals they have set hours for the public to make visits but the priest can go any time. While the public can get in only two hours on Sunday and two on Thursday the priest has access any hour. It is that way in the public wards; in the private rooms the sick can have friends come at will.

#### ATLANTA THE MECCA.

By Harry L. Strickland.

"To win the lost to Christ,

To develop active church members," will be the slogan of the throng of representatives of Baptist Sunday school classes of Young People and Adults who will infest Atlanta during the days of the Organized Class Conference which meets January 15-17, 1924.

Southwide interest is manifested in this meeting which is set for the purpose of stirring our Bible classes to more active effort and to create a denominational esprit de corps. No permanent organization is contemplated, but there is a need just at this time for a more universal and widespread response to the denominational appeal, and the aim for this conference is, among other things, to generate a deep and abiding denominational consciousness.

Atlanta is a great Baptist city and she is set in the midst of the greatest Baptist constituency in the world. Thousands of class representatives will be at this meeting for inspiration, information and instruction.

Railroads have granted rates of fare and one-half for the round trip on the *identification card* plan, which means that purchasers of tickets provided with these cards (which may be secured from your State Sunday School Secretary, or the Organized Class Department, Baptist Sunday School Board, Nashville) may purchase tickets for the round trip at the rate of fare and one-half. The number attending the convention has no bearing on the railroad rate.

The hotels of Atlanta are eminently fair in their prices and will take care of those who desire hotel accommodations. *Please make your reservation now.* The following are the leading hotels: Hotel Ansley, Hotel Aragon, The Cecil, Exchange Hotel, Georgian Terrace, Hotel Hampton, Imperial Hotel, Kimball House, Marion Hotel, The Mar-

tinque, Oliver Hotel, The Pickwick, Piedmont hotel, Princeton Hotel, Hotel Scoville, Terminal Hotel, Hotel Winecoff, and the Wilnot Hotel.

Chairmen of Committees in Atlanta are: Dr. J. W. Ham, Tabernacle Church, General Chairman; Mr. L. P. Wilson, Davidson-Paxon-Stokes, Publicity; Mr. W. H. Spratlin, Atlanta Top Co. Reception; Mr. C. W. Binns, Atlanta Trust Bldg., Information.

#### A WORD MORE TO BAPTIST PASTORS ABOUT THE NEAR EAST RELIEF.

By J. F. Love, Cor. Secy.

Letters are coming to us from brethren over the South enclosing letters from Near East Relief representatives which show that the Near East Relief is, contrary to the wishes of the Southern Baptist Convention and efforts of the Foreign Mission Board, giving much embarrassment to pastors, creating confusion in our churches, in many places arousing a spirit of indignation and making difficult the relief collections which the Southern Baptist Convention has instructed the Foreign Mission Board to make and disburse. Letters from Near East Relief headquarters which pastors and others have sent us for our information very grossly misrepresent the Foreign Mission Board to its own constituency.

The Foreign Mission Board has striven to the limit of its ability and patience with the Near East Relief representatives to get them to conform to the wishes of the Southern Baptist Convention, but has failed utterly, as the brotherhood has already been informed.

The Foreign Mission Board strove for five hours with Near East Relief representatives to get them to conform to the wishes of Southern Baptists, avoid embarrassing our churches and the overlapping of appeals, and agreed that if the Near East Relief would do this that the Foreign Mission Board would give fifty cents of every dollar collected on this joint appeal to the Near East Relief. This the Near East Relief representatives flatly declined to do.

The Foreign Mission Board then prepared the pamphlet "SOUTHERN BAPTISTS AND THE NEAR EAST RELIEF," which many of our people have read and all should read, and in agreement with the Sunday School Board fixed January 13th as the day for the appeal for relief to Southern Baptists. Notwithstanding the refusal of the Near East Relief representatives to regard the wishes of the Southern Baptist Convention, the Foreign Mission Board still announced to the brotherhood that relief money would be distributed wherever according to the information of this Board relief necessities were greatest, whether this was in the Far East, the Near East, or Continental Europe, including Russia. The Board has had a conscience in this matter and wanted to do right, and above all to place Baptist relief money where it is most needed. The Near East Relief has, however, in the face of this generosity, thrust its campaign into the churches of the South in advance of the denomination's own relief program, and has sent to Baptist pastors and Baptist Sunday

school superintendents throughout the South their appeal and the Near East Relief is using representative Baptists all over the South as well as public officials and men at the head of banks and other financial enterprises to reenforce their appeal and defeat the denomination's appeal by making intimidating use of these great names. In Virginia, for instance, the name of Virginia's Governor is used. We doubt the Governor knows anything of the behavior of the Near East Relief in its contempt for the wishes of the Southern Baptist Convention. We do not believe that Mr. Trinkle would allow his name to be used if he knew the facts.

The Foreign Mission Board has requested, in accordance with the instruction of the Southern Baptist Convention, that all money contributed by our Baptist people to relief be sent to the Foreign Mission Board designated simply "For Relief" and not for any particular class of relief, leaving the Board to dispense this relief wherever in the judgment and information of the Board it is most needed.

We add the above facts to those which have already been given to the brotherhood and sisterhood of the South and leave the case in the hands of the men and women who compose our Baptist churches. If they are willing to help the Near East Relief throw confusion into our denominational life in disregard of the wishes of the Convention, we have nothing more to say.

If you desire your relief contribution to be used by the Foreign Mission Board, send it to the Board, but do not write on check or in letter "Near East" or "Russia" or "Japan," but only "For Relief."



Rev. W. C. Creasman, former pastor at Kingston, Tenn., is giving up a successful pastorate in order to devote his splendid talents to special evangelistic work.

#### SEEING, HEARING, AND FEELING IN PALESTINE.

By W. Y. Quisenberry.

Since my last we have traveled more than six thousand miles, touching many populous cities, and passing hundreds of teeming villages, among all of whom we Southern Baptists have only two missionaries, and they are just beginning to learn the languages.

Leaving Constantinople, with its hundreds



of thousands unsaved, we passed through the Sea of Marmora, and through the Dardanelles, strewn in many places with the wreckage of the recent war; then along the coast of Turkey, being detained at leaving Smyrna, where the recent Greco-Turkish war has destroyed more than 30,000 people, with the destruction of some 20,000 homes. Here because of the Italo-Greek war and the capture of Corfu we were compelled to change from an Italian to an English steamer. Then as we started out of the harbor a Turkish boat, by the shooting of three shells across our bow, stopped the English ship for fourteen hours. During this detention we had much time to think of the folly and sin of man's prejudices and savagery against his fellow-man, and tried to pray that the time might soon come when the nations should no longer learn the art of war, but that there should come "Peace on earth, good will toward men." I am persuaded afresh that there is no hope of peace outside of the knowledge and acceptance of the gospel of Jesus Christ.

For ten days we coasted along the coasts of the Aegan and Mediterranean Seas, touching at a number of the islands at which Paul visited, Rhodes, Mitylene, Chios, passing by Cyprus and others. We saw many, many evidences of all kind of immorality and superstition, with many mosques, temples and cathedrals. Spending Sunday at Beyrout, Syria we saw somewhat of the splendid work the Presbyterians are doing in that strategic center, and learned of a few struggling Baptists who are greatly desiring some one to preach them the gospel and lead their fellows to Christ. What shame on us Southern Baptists that we do not answer this cry.

Our next stop was at Jaffa, where Peter had his marvelous vision convincing him that the Gentiles were to have the gospel as well as the Jew, and where under God he brought Dorcas to life. It is a city of some 40,000 inhabitants now taking on new life with the new R. R. and modern graded roads out to important centers in Palestine. We went by auto to Jerusalem, passing Ludd (Lydia) where Peter healed Anneas who was sick of the palsy. Before getting to Jerusalem we had passed many places mentioned in the strife between the Hebrews, Phillistines, and others under the leadership of David.

What can one say of Jerusalem in one article? The thing that stirred me most was the multiplicity, the magnitude, and the expensiveness of the institutions of a great many different denominations seeking to win this city of some 80,000 people to their particular faith. Here were mosques, cathedrals, church buildings, hospitals, schools, orphanages, nunneries, shrines, and images without number, and yet there was prejudice, envy, jealousy, and even strife more strongly manifest than in any other place I have ever known. Millions of dollars have been put into this equipment, and yet I could see and feel precious little of the spirit of the gentle, loving, forgiving, compassionate Savior.

Into this conglomeration we have sent two choice young men with their wives, and a Syrian evangelist as their helper. They are doing their best to master the language, and

get acquainted with the conditions and customs surrounding them. What a difficult field is theirs! There is no hope for us in Jerusalem unless we shall magnify and exalt the crucified, risen, living Savior and Lord. The only hope for Jerusalem is to be taught the meaning of the truth that Jesus so pointedly, and repeatedly sought to impress on Nicodemus, one of the rulers of the Jews, that "Ye must be born again; that which is born of the flesh is flesh, that which is born of the spirit is spirit." There is no hope for Jerusalem by the institutional church and ritualism.

From Jerusalem we went by auto to Nazareth in Galilee, stopping for a drink of refreshing water at Jacob's well, spending one night at Nazareth where we have a growing Baptist church with Brother Mosa, a native Syrian, as pastor. On this Thursday night there were twenty-three men and a large number of women present. I tried to speak on the teaching of John 3:3 through Brother Mosa. The spirit of the meeting seemed exceedingly fine, and the music, congregational, extra good. Brother Mosa has a fine family whom he is seeking to train for the Lord's glory. He has a son seventeen years of age who hopes to come to America for special study next year. He seems to be of fine promise, and his parents are praying that he may be called into the ministry. Who will join his father and mother?

From Nazareth we went down to the Lake of Galilee and viewed the ruins of Capernaum, and visited this growing city of Tiberias with its ten or fifteen thousand people with no Baptist messenger to tell of the wondrous life in Christ Jesus. We went back from Tiberias through the wonderful Esdraelon Valley on a magnificent graded road to Haifa. Along on either side of this newly made English road are springing up colonies of Jews from all parts of the world, introducing all manner of improvements in agriculture, manufacture, and home economics, reforesting the land, introducing high grade sheep, cattle, and other animals. This is very striking by way of comparison with conditions very largely as they were in the time of Abraham. In hundreds of cases we saw the shepherd going forth leading his flocks, not driving them; and herdsmen herding their cattle and goats. There are no fences of any kind in Palestine. We saw them threshing out wheat and caffir corn by the old method of treading it out with oxen, and they being literally allowed to eat as they trod without muzzle. The wheat was being winnowed by hand. We saw them in preparation for a new crop plowing with oxen with an old-fashioned, one prong "coultter." We saw many flocks tended by women being watered from wells, and many women drawing water and carrying it on their heads in jars and skins.

Palestine still abounds in olive, fig, pomegranate orchards, and the most delicious grapes I have ever tasted. Honey is still produced in great quantities, and of the most delicious flavor. Goat milk is served in abundance. The industrious Jews are beginning to make the valleys to again blossom as the rose of Sharon. New life is beginning to stir among these natives who at present are largely Mohammedan. How this country

needs the simple, living gospel of the New Testament. How important it seems to me for us to send God called, self-sacrificing, courageous missionaries to some of these growing centers, and to do it at once!

I was greatly impressed with the importance of Haifa, a city of some 45,000, nestling against the bosom of Mt. Carmel as it stoops to kiss the Mediterranean Sea, and drinks in the sunshine as it pours itself upon the mighty Esdraelon Valley where the river Kishon pours its freshness into the sea. From Haifa there goes out a new railroad along the great Esdraelon Valley, touching Tiberias on the Sea of Gallilee, crossing the Jordan up to Damascus, and reaching out its iron arms into the Trans-Jordanian section, and is being projected to Bagdad. From Haifa this railroad goes down through the valley of the Canaanites, on past Jaffa, Ludd, Gaza, and on to Port Said. From Haifa are numerous graded roads extending in many directions. Here are already many up-to-date manufacturing plants. It seems to me that Haifa is to be the commercial center of this wonderful Palestinian and Syrian country.

Will we Southern Baptists seek to capture it for Christ, and for the sake of the millions who are dying without any knowledge of His atoning blood, or will we continue to live in comfort with many luxuries while the multitudes are passing into eternity without God and without hope? How does it look to Him while we Southern Baptists yet are playing, and are playing without much enthusiasm, at Foreign Missions? May the Holy Spirit awaken us to our responsibility and opportunity for His glory! "We are able to go up and possess the land," will we do it?

Later I want to speak about the multitudes as seen in Port Said, Colombo, and Singapore.

#### WINE FOR PRIESTS.

It has been published that in Pennsylvania the Roman Catholic priests are allowed fifteen gallons of wine per year for sacramental purposes. The Protestants are puzzled to know what else the priests can do with this wine but drink it themselves. The communicant gets none of it; the priests partake of of the cup in the stead of the layman. Can each or any priest consume solemnly and with faith as much as fifteen gallons of wine during the moments he is officiating at the altar in the course of a year? At any rate, a Protestant minister can see no reason for his drinking so freely as that while he is performing the duties of administrant of the holy sacrament.

The influence of the Roman Catholic church has been antagonistic to prohibition all the time, and now that alcoholic beverages are outlawed, there appears to be a subterfuge by the use of which the priests may evade the law and indulge their appetites. Doubtless there are occasional instances in which a priest keeps the law in sincerity; but it is a reproach to any group of churchmen that so many of their members use their religious cloak to hide indulgences that are in violation of the nation's law.—Christian Advocate.



## Christian Education

Harry Clark, Secretary, Nashville

### WHY MORE YOUNG MEN DO NOT GO INTO THE MINISTRY.

A Kansas City pastor writes: "I am not persuaded myself that the reason given in many of the magazines and periodicals for young men declining to enter the ministry represents the truth. The fact is, the ministry is never adequately presented to young men at the right time; and our public educational system, of course, points away from rather than towards the Christian ministry, and there has NOT BEEN THE ENCOURAGEMENT TOWARD THE SMALLER COLLEGE THE LAST YEARS. We need readable literature which can be placed in the hands of young men at proper times, turning their minds towards Christian ministry as a worthy life work." The average young man has higher idealism than adults give him credit for; and if the ministry were presented to him, he would respond to the call for self sacrifice. Has your pastor this year sounded out the call for volunteers for the ministry and the mission field?

### CARSON AND NEWMAN CELEBRATES.

On the return of the winning debating team from the State Baptist Convention at Martin, the students of the college gave an ovation to the debating coach, Prof. E. W. Sydnor, and to the debaters, Rev. H. M. Lintz, who has been preaching at Greenville, and E. D. Wilson. Dr. and Mrs. J. L. Campbell gave them a dinner. In chapel the students gave them an enthusiastic applause as they entered the hall. The college newspaper, the Orange and Blue, had five articles about it, giving to the event as much attention as to an athletic victory. We are happy to see the zeal shown at Carson-Newman for public-speaking!

### THE NEWSPAPERS BOOST THE DENOMINATIONAL COLLEGE.

It has been very gratifying these two weeks to read the many articles which have appeared in the daily paper praising the smaller college. The Nashville Tennessean recently had just such an article about Hiwassee College, in which it said that the small college could not be spared and that Hiwassee, even under the very doors of the state university would continue to be greatly needed.

### HONORS WON BY UNION UNIVERSITY PROFESSORS.

We will challenge any university or college in Tennessee to excel the records made for publication by the professors of our Baptist colleges. Dr. Bruner at Carson and Newman is a noted author of whom we have frequently written, but we have not told our readers so often of the scholarly work at Union University. Dr. J. R. Mantey, Professor of Greek, has just had printed his fourth article on the Greek New Testament in the

London "Expositor," a theological journal. In recent years the only Southern Baptists who have had articles accepted by this English journal are Dr. A. T. Robertson of our Louisville Seminary and Dr. Mantey. Dr. G. M. Savage's new book, "Greece and Bible Lands," has just come from the press. Dr. J. N. Mallory, head of the Union University Department of Mathematics, has just his second article published by the "American School Board Journal" at Milwaukee, the magazine which is read probably most extensively by school board members and school superintendents. The "Peabody Journal of Research" also carried an article recently by Dr. Mallory.

The test of a college's or university's scholarship is often made on the basis of the scholarly publications of its teachers. On this basis, our colleges are most worthy of your patronage.

### WHAT A DALLAS MERCHANT SAYS.

A Dallas merchant writes:

"In connection with this important work of training for the ministry, our laymen should furnish a sufficient loan fund to make it possible for the ministerial students to remain in school for a sufficient time to get the equipment needed for their great work. The crying need of our seminaries today is a loan fund. In discussing the matter with the president of one of our seminaries, he stated that he could put a thousand more students, young preachers and missionaries, into our colleges in this state than what we now have, if he only had such a loan fund as I suggested."

### OUR COMPLIMENTS TO THE FIRST BAPTIST CHURCH OF KNOXVILLE.

Dr. F. F. Brown, the beloved pastor, and Rev. Oran E. Turner, the educational director of the First Church at Knoxville, are doing a great work for the whole state brotherhood in oversight of the Baptists students at the University of Tennessee. During the summer, Dr. Brown wrote to all the Baptist preachers of the state to learn the names and addresses of the young Baptist students who expected to attend the university. When these names were secured, the students were written to and urged to affiliate themselves with the church upon their arrival in Knoxville. A special U. T. class in the Sunday school is taught by our consecrated layman Mr. J. H. Anderson, and a special B.Y.P.U. is organized for university students. Since this church is nearer to the University than any other church of any other denomination, it has a special responsibility and a special opportunity. In some states, the claim is made that there are more Baptist students at the university than at the denominational colleges, but that is certainly not true in this state! Last year there were 300 Baptist students at the University of Tennessee, compared with 1947 students in the Baptist colleges of this state. However, we are anxious to see those 300 held loyal to their denomination; and we are grateful to Dr. Brown and his colleagues for their service to our Baptist young people in Knoxville.

### AN INAUGURAL BALL OR AN INAUGURAL PRAYER MEETING?

The Governor-elect of Kentucky, William Jason Fields, is an active and devout Methodist. He announces that there will be no dancing in the executive mansion during his term of office, but that if any group of Christian people wishes to hold prayer meetings there they will be welcome. Preparations are going on for the inaugural ball on the night of Dec. 10, but the governor and his wife will not be among those present. Whether the absence of the gubernatorial party will cause this brilliant event to resemble Uncle Tom's Cabin without Uncle Tom and Little Eva, let those say who are more familiar with inaugural balls. The governor is within his rights. He cannot even be accused of casting discourteous aspersions upon the social practices of his constituency. He was elected to execute the laws of his state, not to lead its dances. What right has high society at the state capital to urge him to countenance and encourage a form of amusement which they approve but he does not? The inaugural ball might be as innocent as drop-the-handkerchief, but it is no part of his business to attend it. We like his independence. It seems to suggest that he is a man who has his own ideas of right and wrong and proposes to live by them rather than by the opinions of those by whom he may happen to be surrounded at the moment. There is little enough of that spirit in either private or political life. We like his judgment, too. One properly conducted prayer meeting would be worth a dozen inaugural balls in the launching of a new administration. Given an equal attendance, a similar duration, and an equally interested participation by the leaders of the state, it might be a real force. Dancing expresses joy, sometimes without sobriety, and fellowship, sometimes without sufficient restraint; and both joy and fellowship are good. Prayer implies humility, consecration to high tasks, the putting aside of petty purposes, and the seeking of true wisdom, all of which are appropriate attitudes in beginning the administration of a great commonwealth.—"The Christian Century."

Americanization, like charity, should begin at home, and can be most effectively carried out by the mother, who is the natural leader of her children.—Mrs. Helen Horvath.

Laws for the liberal education of youth . . . are so extremely wise and useful that, to a humane and generous mind, no expense for this purpose should be thought extravagant.—John Adams.

### THOMAS W. WRENNE AND COMPANY

Bankers  
WRENNE BANK BLDG.

REAL ESTATE

Sales — Loans — Rentals

Ocean Steamship Agts.



BOOK REVIEW.

By T. W. Gayer.

**The Budget Plan.**—A Unified System of Church Finance.—By N. T. Tull, Baptist Sunday School Board; 110 Pages; Cloth, 60 cents; Paper, 40 cents.

This is one of our newest books on stewardship. The author is a capable layman, noted for his work in Mississippi. He has seen his plan in operation in his state and here tells in detail how to work it. He is a man with a conviction. He says, "By this plan alone will it be possible to bring a regular and dependable support to the causes dear to the hearts of all loyal Baptists."

Again the author says, "No more will Southern Baptists break up the program of Jesus into segments and give to favorite causes to the neglect of others. Every dollar given through the Budget Plan is a Kingdom Dollar. May such a glorious principle never be abandoned." Amen!

Hoping to stimulate others to read this valuable book we give an outline of the closing part of chapter four.

(1) The Budget Plan defined: To organize for and to operate and maintain a plan of systematic and proportionate giving, covering all objects supported by the church, based on an annual schedule of needs agreed upon and adopted by the church.

(2) The Budget Plan designed: To reach, enlist and develop every member of the church in the grace of giving and in loyalty to the Kingdom program.

(3) The Budget Plan destined: To unify and standardize church financial methods for the whole South, and bring to the cause of Christ adequate and systematic support.

Mr. Tull offers this book to Southern Baptists as a Manual in Church Finance. He says, "We are now in position really to unify and standardize our church financial methods and to create a literature looking to that end. The purpose of this manual is to lay the foundation for the development of a complete course of study for use in the churches, covering the whole great subject of Kingdom Finance."

Pastors and leaders who want to put their churches on a real business and scriptural basis will welcome this book. Deacons would find it a valuable text book for study in classes. Pastors would do well to organize such classes.

By J. R. Johnson

**The Gist of the Lesson.** By Dr. R. A. Torrey. Fleming H. Revell Co.

"A concise exposition of the International Sunday School Lessons for the year 1924." Dr. Torrey has issued such a book for many years and the public has recognized it as one of the best, handy, pocket editions and helps on the Sunday school lessons published. It is especially suited to teachers and men's adult classes as convenient to have in the pocket to read at odd times. Three pages are given to each lesson.

**Studies of Great Bible Characters.**

By Henry T. Sells, D.D. Fleming H. Revell Co. Pages 156. Cloth 75 cents.

This is a companion volume to his several other publications on Bible subjects. Those who have read his "Bible Studies by Books," by Doctrines, and by Periods will certainly welcome this new publication on the great characters of the Old and New Testaments. This is an excellent book for the home and Sunday school library. There are twenty-one chapters discussing the lives of as many men. The lessons are applicable to present day life.

**Children's Nature Story-Sermons.** By Rev. Hugh T. Kerr, D.D. Fleming H. Revell Co. Pages 187. \$1.25 net.

Here comes another new volume of story-sermons from the facile pen of one who is recognized as one of the greatest religious teachers of to-day for children. He teaches others how

to tell stories by telling them. This volume has fifty-one chapters each taking an object of nature from a Bible text and illustrating from it great religious truths concerning the Christian faith. Mothers and fathers will find it a great help in teaching their children. Preachers and teachers will welcome it in their work. It is excellent.

**The Gospel of Fellowship.** By Rt. Rev. Charles D. Williams, D.D. Fleming H. Revell Co. Pages 213. \$1.50.

This is another volume of the Cole Lectures delivered at the Vanderbilt University. There are six lectures as follows: The Need and Nature of Fellowship; Fellowship—Between the Races; Fellowship Between the Nations; Fellowship in Industry; Fellowship Among the Churches, and The Fellowship of the Mystery. The author is a great believer in the Social Gospel. He believes the "Christian Church to-day has ignominiously failed in her essential mission as peacemaker." "Civilization itself is imperilled." The one great hope is the fellowship set forth by Christ.

**The Preacher's Old Testament.** By Prof. Edward Mack, D.D. Fleming H. Revell Co. \$1.25 net. Pages 158.

Dr. Mack is Prof. of Hebrew and O. T. Interpretation in Union Theological Seminary, a man of great learning, piety and sound reasoning. He is a conservative and believes in the old Book. The purpose of the lectures is well set forth in the introduction in these words, "His wish is to tell something of the meaning to him of the Old Testament as a direct message from God to man, and as a treasure-store of devotional and sermon material." The book will be an inspiration and of great value to any preacher. In speaking of the first chapters of Genesis he says, "Whatever else these chapters may be, they are anti-evolutionary, anti-naturalistic, anti-rational, anti-agnostic." Buy the book and read it.

**How to be Saved and How to be Lost.** By Dr. R. A. Torrey, D.D. Fleming H. Revell. \$1.50. Pages 218.

This volume contains a series of thirteen evangelist sermons by a world-famous preacher and Bible teacher. His effort in the series is to "make the way to be saved so plain that anyone who wishes to know that way can easily find it." The sermons are very full and rich with apt illustrations. It is a most excellent book for both preacher and layman and will prove a benediction to any reader.

**Church Music: What the Minister Should Know About It.** By Edmund S. Lorenz. Fleming H. Revell. \$3.50 net. Pages 446.

We have here a book that should be in the library of every pastor. Dr. Lorenz has really done the ministry and the church a great service in writing the book. Too few ministers understand music and its value in the life of the church. Many a sermon has been weakened or spoiled by poor or improper music. The book is a thesaurus of musical information and is especially adapted for class work. The choir ought to study it.

**The Great Refusal.** By Newell Dwight Hillis. D.D. Fleming H. Revell Company. Pages 211. \$1.50.

This is a volume of fourteen sermons, taking its title from the first. The author is a writer well known for his high thinking, beautiful style and choice diction. He is at his best in these sermons. They are evangelistic and convincing, full of zeal and power, rich in historic illustrations and splendid models for study by the young minister.

**What is Success?** By Roger W. Babson. Fleming H. Revell Co. Pages 154. \$1.25 net.

Mr. Babson, one of the most vigorous and stimulating writers of today, has set before the reader in his new book the elements of success as mani-

fest in men engaged in all lines of activity. This is a book that ought to be read by every young man in the land. He says, "The first thing that should be instilled into the youth to-day is the truth about success," which he defines as a "Spiritual quality, an inward satisfaction, which cannot be measured by material things." The book will do great good and no doubt have a large reading.

**Nyilak, and Other African Sketches.** By Mabel Easton. Fleming H. Revell Co. \$1.00.

Miss Easton is connected with the Africa Inland Mission, and writes out of her own experiences. It is a worthy addition to our missionary literature and in its twelve chapters gives incidents, scenes, manners and customs of the African people that will interest and instruct the reader. It would make a fine present for young people.

**Why God Used D. L. Moody.** By R. A. Torrey, D.D. Fleming H. Revell Co. 35 cents.

This is a booklet of special value and interest to ministers, and particularly young men. Dr. Torrey knew Moody as no other man did and here he has given us the secrets of his success. It will stir the heart of any Christian to read it.

**Orthodox Christianity versus Modernism.** By William Jennings Bryan. Fleming H. Revell Co. 35 cents.

Mr. Bryan and his position on Orthodoxy are well known, but he has given in this booklet a clear and telling statement that ought to be read by people who are at all uncertain as to where they stand. The first part of the book is "a defense of the position taken by the Presbyterian General Assembly" in May, 1923, and the second part "presents the issue as it relates to the schools of the country."

**Our Physical Heritage in Christ.** By Kenneth Mackenzie. Fleming H. Revell Co. Page 222. \$1.50.

The author is a firm believer in divine healing, from the teaching of the Word of God, personal experience and close observations. He compares the Bible teaching with "the lure of alien voices" and shows clearly the difference between healing through faith in Christ and the modern cults, such as Christian Science, Psychotherapy, etc. Those interested in the subject will want to read this book. It sets one thinking. What if the church has lost such a service which it might use today!

By Harry Clark

**Crannell's Pocket Lessons for 1924.** 202 pages. The Judson Press. 35 cents net.

For the busy man this would make a most valuable Christmas gift. It contains the Bible text for all the Sunday School lessons for next year with references, daily Bible readings and analysis. It is vest-pocket size, but has as much material as a large quarterly, because it is boiled down into condensed, pithy phrases. It is substantially bound in cloth. This is the best volume of all the seven that have been issued in the past seven years, and every Sunday school worker should have a copy, because it approaches the lessons from a different angle from that used in our quarterlies.

**Snowden's Sunday School Lessons for 1924.** 378 pages. The MacMillan Company. Price \$1.25.

This is an annual book similar to the splendid Tarbell's Lessons and the Peloubet's Lessons. Dr. Snowden is famous for his stand on orthodoxy and therefore any book which he writes can be safely recommended. This is the third year that Dr. Snowden has written an annual volume on the Sunday school lessons. The reviewer has read all of them and this one is certainly the best. Dr. Snowden's special aim is to select carefully just enough material for a thirty-minute Sunday school lesson with illustrations and an analysis of the les-

son. We wish that every Sunday school teacher in Tennessee could have one of these books for a Christmas gift. The reviewer especially recommends the book to young preachers because of the homiletical arrangement of each lesson. Any preacher who is an annual subscriber to this series, will have in his library helpful material for prayer meeting talks. Many of our best preachers buy the Snowden and the Tarbell and the Peloubet volumes each year when they first appear in October before the average Sunday school teacher buys them in January. The preacher then has a wealth of illustrations which he can use from these books before they come into wide circulation.

FROM CENTRAL POINT CHURCH

By J. A. Greenlie

December 9, 1923, was the closing day of one of the most successful revival meetings for many years, at Central Point Baptist church. The meeting was conducted by the pastor, Rev. Joe H. Stephens, of near Morristown, assisted by Rev. James D. Quinton of Morristown. These men are in great demand in evangelistic work, and they have wonderful success wherever they go. They preach the old time religion of repentance for sin and faith in Jesus Christ, and use no modern methods, or near cuts into the church. They fight the devil and sin in all its forms, especially the liquor devil.

The visible results of the meeting was twenty odd conversions and several renewals and the church greatly revived.

There were 19 baptized and several others awaiting baptism which will be attended to later on. One beautiful scene in connection with the baptizing was a father, mother and son all went into the water together, and were baptized. Another thing that attracted some attention were a number of old cases, that is men and women who were converted years ago, but had never joined the church, were renewed and brought into the church. The church and community were liberal in paying the preachers for their labors.

The closing scene, at the church was a beautiful wedding. The contracting parties were John T. Sedgewood and Miss Edna Cameron. The pastor J. H. Stephens performed the ceremony.

Rutledge, Tenn.

FLORIDA NEWS AND VIEWS

By A. J. Holt

The 69th session of the Florida Baptist Convention has just been brought to a close in De Land, Fla. Lincoln Hully, L.L.D., president of Stetson University, nominated for president of the convention A. A. Murfree, L.L.D., president of Florida State College. Dr. Murfree was unanimously elected. In fact, not one dissenting vote was cast during the meeting of the convention. Dr. Murfree made a model president, and could preside with grace and dignity over the Southern Baptist Convention.

The day-time sessions of the convention were held in the temple of the First Baptist church. Dr. R. W. Thiot, pastor. The evening sessions were held in the spacious and beautiful chapel of Stetson University. Dr. Lincoln Hully, president. Each evening session was treated to a musical entertainment by the students of the university.

Dr. Lloyd Wilson, of Tennessee, was present, much to our delight. Dr. J. F. Love was also present, and made a masterful address on Foreign Missions.

The session was closed by a great speech by Dr. Len G. Broughton of Jacksonville.

Arrangements were made to hold a Baptist assembly next summer at Punta Gorda. Everybody come.

The next convention will be held at Lakeland a year hence. Punta Gorda, Fla.



## SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent  
Tullahoma

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

The great South-wide Organized Class Conference comes this month at Atlanta, January 15-17 are the dates. Be sure to write for Railroad Certificates if you want advantage of the low rates. You may either write to us or to Mr. H. L. Strickland, 161 Eighth Avenue North, Nashville. Lets have 500 at this conference.

The Bible Conferences have been arranged for Middle Tenn., first week in February as follows: Clarksville, Gallatin, Tullahoma and Lawrence. It is possible that we may have one other somewhere on the Tennessee Central Railroad. The programs are being gotten out this week and will be in the hands of the preachers all over Middle Tennessee, by the end of the week. The ones for West Tennessee, will be arranged just as soon as we can get churches to entertain them.

Mr. H. L. Brantley of Judson Memorial Sunday school, Nashville, has been made an Approved Worker by our Department and will do a lot of work over Middle Tenn., as he goes on his regular trips as a traveling man. He has already held many conferences with various superintendents over North Middle Tennessee and right now is planning one of the largest and most unique training schools ever put on anywhere. The church will entertain free 50 workers who will come there for study and we are cooperating by furnishing a faculty of the best workers we have for that week. We have about 100 such workers over the state and they are doing some most magnificent work. To all of these we give certificates making them a member of our State Faculty for teaching and training in our department. They get no salary but give their time and effort to the work because of their love for it.

Splendid meeting at Riceville on Friday December 28. It was our privilege to attend the Fifth Sunday meeting of the new McMinn County Association which met at Riceville last Friday through Sunday. We were there only Friday but had a good time. About 15 preachers were there and a few laymen. We heard some very fine discussion of practical problems and had the pleasure of putting before them our plan of associational organization. Following this discussion we organized a Sunday school and B.Y.P.U. association and planned to put on a real program of definite training work during the year. Mr. E. R. Lingerfelt, Athens, was elected superintendent of Sunday school work for the association and Mr. Lawrence Swafford president of the Associational B.Y.P.U. The ministers present also organized a pastors conference to meet each month. This is a new association growing out of the division of the churches by county lines swallowing up the old Eastenale Association which is no more. We expect a splendid work in that new association.

It was also our pleasure to attend the New Salem Convention Saturday at Brush Creek. They had a number of churches represented and in the business session in the afternoon elected officers for the coming year and completed their organization for the entire association. Mr. J. B. Paschall, North Alexandria, was elected superintendent of Sunday school work and Mr. C. C. Davis, Carthage, president of the B.Y.P.U. The churches will be grouped and plans laid for a regular program of work during the year. Several visiting brethren were present and spoke. A fine dinner on the ground and a general good time for everybody present. The good people at Brush Creek always do a good job whatever they undertake.

The regular session of the Duck

River Associational B.Y.P.U. met with the Shelbyville church, Sunday, December 30, with ten churches represented. One of the greatest days in the history of the association was had. The discussions were all to the point and the spirit was surcharged with religious fervor. The Demonstration programs put on by the young people of Lewisburg and Tullahoma Unions were very fine indeed. This meeting will be written up by the young people but we desire to say that this day meant more to your humble secretary personally than any day he has experienced for many a day. The meeting broke up at night with a regular old-fashioned hand shaking good-bye. Two scores or more of the young people dedicated their lives at the closing session following a most splendid address by Rev. J. W. Williams of Tullahoma on the Call of God and The Answer of Our Young People. Plans were perfected to continue this meeting on each fifth Sunday and the Sunday school forces will hold an all day session on Saturday before each fifth Sunday at the same place making a combined program of two days and one night. The next meeting will be held at Tullahoma March 29-30. Committees are at work on the programs. The Shelbyville Young People did themselves proud in entertaining this convention.

Best wishes for all the friends over the state and may this be the happiest Christmas of all and may the New Year bring to each and all every possible joy. If we have the right interpretation of our own feelings we desire for every worker the greatest success and joy in this year's service.

### THE TIME FOR AN INVENTORY

This is the time for one to stop and look into the record of the year past and see what progress we have made. When I was a merchant I closed the door each year and took an inventory of the stock. In doing this we had several things in mind. First we had to because it was required by the insurance company. Second we wanted to see whether we had made any money or not. If we had made nothing we had as well close the doors and go out of business. We might in our religious life apply this principle and see whether or not we are really succeeding in the Christian life. Do I love God better than I did one year ago? Do I love the things that pertain to his Kingdom more than I did? Can I resist evil with greater ease than before? Can I pray with more power and intimacy than ever? Is my work growing more delightful and am I happier in His service? It is easy for us to determine when we apply the test.

Third, we had to get rid of some goods that were becoming shelf worn and out of date. These must be sold at once or become a complete loss. There are several things about my life that ought to be gotten on the bargain counter and sold at once and if they will not sell they should be dumped into the back yard and burned with other trash and filth.

Fourth, we wanted to supply our trade with goods that were desired. We wanted to fill our shelves with merchandise that would sell and sell for a profit. We need in our individual lives to add here and there some things that will mean growth and efficiency in the Lord's work and in our everyday lives. Let each of us look into his or her life at this turning season of the year and take an inventory. Let us find the things that ought to be disposed of and in their places put the things more worth while.

1. My Devotional Life—Let us first look into our individual heart and see what ought to be gotten rid of. That secret sin that prevents spiritual

growth; that habit that keeps me tied down as a slave; that practice that is hurtful; and that indifference toward God and God's word and work. In stead let us fix habits of daily Bible reading and prayer for our own self-development. Too many of us read the Bible in order to be able to teach others. We need food for our own hearts. We need to pray for ourselves. We need to step aside and meditate upon God's law and His ways while the world passes by. We are living too fast these days. No one has time to let things worth while soak in. Let us give attention to self and then we will be better able to lead and teach others.

2. My Home—What about the home? Is my home what it ought to be? Am I living for my family and for the betterment of the homes around me? Have I taken into account in my program for the home, all members of the family? Do I plan for that Big Boy and that Giddy girl, so called? Do I ever think of what they like to eat and what they enjoy? Am I furnishing them with proper food physically, mentally and spiritually? Is my home the happiest place that my children can find? Am I giving the proper reading matter? Do I plan for their social activities or do I leave this to the devil and his crowd on the outside? Have I turned my children over to the Day Schools and the Church to educate and train and also to furnish social life? Have I an altar in my home where the family may worship and where we may come at all times for protection and comfort?

3. My Business Life—What about that business of mine? Have I made a difference between my Sunday activities and my business? Am I living the way on Sunday and another during the week? Do I teach one thing on Sunday in the class and live another with the same men during the week? If so, I will never grow very strong spiritually.

4. My Church Life—What about my church relations? Am I as loyal to my church as I ought to be? Do I do all I can for the upbuilding of God's kingdom? Am I cooperating with the others in the whole program of my church? Am I loyal to my pastor? Do I support him in every way by my presence, and my substance and do I pray for him as I should? How about giving some time to my church in study and preparation in order that I may know better how to fill my place?

5. My Community—Am I a real citizen of my community? Am I a successful business man? If not am I a loyal citizen? Have I a right to live and enjoy the benefits of the government, schools and churches of my community unless I give them my full support? Have I a part in all community programs? If not why should I demand protection and expect educational and social advantages from my state and community?

6. World-wide Program—What am I to the world program for better citizenship? What am I doing to make the whole world better? Am I numbered among those having to do with everything good that is put on to make the world better? Am I interested in a world wide program for Christianity? If so in what definite way can I make myself count for most? I think by making most of my local church membership and working through my own church. This, however, does not prevent me having a part in every world movement that means the bringing in the reign of our Lord and Christ.

If you have not done so stop for a minute and look into your personal life and see what the needs are and then set about trying to supply those needs.

Do not forget the South-wide Organized class Conference at Atlanta, January 15 to 17. Let's all go. 500 is the aim. Write us or Mr. Strickland for railroad certificates.

Miss Zella Mai Collie wishes to say that the Beginners, Primary and Junior superintendents' manuals are ready. 35c each.

## BYPU NOTES

### HAVE SOMETHING NEW IN YOUR SOCIALS FOR 1924

Let's make the year, 1924 a lively and interesting year for B.Y.P.U. work by planning a variety of social programs. Get all the literature you can on the different kinds of social programs. Books may be secured from the Sunday School Board at a very low price that will give all the information you desire on social programs. The following books are suggested:

"Ice Breakers and the Ice Breaker Herself" by Geister. Price \$1.35; "It Is to Laugh" by Geister. Price \$1.25; "Phunology" by Harbin. Price \$1.25; "B.Y.P.U. Socials" by Linscott. Price \$1.00.

"The B.Y.P.U. Socials," by Linscott is especially recommended as a splendid book that no B.Y.P.U. president should be without. It is brimming full of valuable suggestions for keeping your B.Y.P.U. on a high social plane.

### HAVE YOU MADE A RESOLUTION TO READ YOUR BIBLE EVERY DAY IN 1924

Why not every B.Y.P.U. member in Tennessee start reading the Daily Bible Readings at the first of the New Year, and then keep it up throughout

### Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1924, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 1/2 x 5 1/2 inches. 202 pages. Strong cloth binding. 35 cents.

The Jackson Press  
1701-1703 Chestnut St., Philadelphia, Pa.

### School Desks

Opera Chairs,  
Folding Chairs,  
Church Pews,  
Kindergarten Chairs,  
School Supplies,  
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

### 5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher  
Dept. D. Monon Bldg. Chicago, Ill.

### IF YOU HAVE TUBERCULOSIS

and you are not very sick  
WHAT WILL YOU DO?

Will you wait till you are  
about to die—Money Gone  
and then apply for

### FREE TREATMENT

as many do?

Or will you enter a  
Sanatorium as soon as you  
suspect you have tubercu-  
losis?

If so, you will probably

### GET WELL

Delay is dangerous—  
expensive.

BAPTIST SANATORIUM  
El Paso, Texas.

Send for Catalog and terms.



the whole year. "Through the New Testament in One Year" would be a worthy resolution and a fruitful one for all of our B.Y.P.U. members.

#### FREE PLAYLETS THAT SHOULD BE PUT ON IN YOUR B.Y.P.U. DURING 1924

The following are some Senior B.Y.P.U. playlets that are given free upon request, by the B.Y.P.U. Department of the Sunday School Board, which are splendid playlets and will prove tremendously helpful and interesting to your B.Y.P.U.. Write to Secretary L. P. Leavell, B.Y.P.U. Department of the Sunday School Board, for a supply of these playlets for your Union:

"The Three Visitors" by David F. Stokes.

"What God Would Have to Happen" by Rev. J. W. Watts.

"The Way Made Plain" by G. A. Garig.

"The Creation of a B.Y.P.U." by Rose Goodwyn Poole.

"Weddings Bells," by Audelle Alford.

#### BRUSH CREEK ORGANIZES

A new B.Y.P.U. was recently organized at Brush Creek, and the prospects are that it will become a strong union and do great work during the year 1924. Although without a pastor this new union promises to keep up the spirit in the absence of one.

#### B.Y.P.U. AT MT. LEBANON CHURCH

Miss Jessie Dye reports a new B.Y.P.U. at Mt. Lebanon church. Mr. Porter Nickens, Farmington, Tenn., R. 11, is the president.

#### MR. PRESIDENT, HAVE YOU SENT IN YOUR A-1 REPORT

If you have not yet sent in an A-1 Report for your Union we urge you to do so before January 10. Send your A-1 report in to the B.Y.P.U. office at Tullahoma, Tenn. (Whether your union is A-1 or not.)

#### THE AIM OF THE B.Y.P.U.

Supt. W. D. Hudgins in his address before the Associational B.Y.P.U. fifth Sunday meeting held at Shelbyville last Sunday gave some very impressive thoughts regarding the Aim of the B.Y.P.U.. Mr. Hudgins in his address said: "Our key word is training. That is our Aim. Every thing is set for that task. We reach out for the individual and train him. Every individual is responsible for his own service; everything in the B.Y.P.U. points to the individual taking his place in the church as a trained worker. The most successful work is done by the B.Y.P.U. that has the most failures—triumphing through its mistakes."

"Some of the definite aims of the B.Y.P.U.," said Mr. Hudgins, "are, to train young people to speak; to train them how to conduct a business meeting; to train them in their social life (not for the good time, but for the appreciation of the right kind of social life); to train in regular Bible study; to train them in their missionary efforts. We learn to do by doing."

#### NEW SALEM S.S. AND B.Y.P.U. ASSOCIATIONAL CONVENTION ORGANIZES

A Sunday School and B.Y.P.U. Associational Convention was organized by the New Salem Association last Sunday at Brush Creek, at the Fifth Sunday meeting. Mr. Charles C. Davis of Carthage was elected president of the B.Y.P.U. work. Mr. J. B. Paschall of Brush Creek, is the new Sunday school superintendent for the New Salem Association.

Rev. S. W. Danner of Blacksburg, S. C., has resigned that pastorate effective January 6, and it is reported, will go to California to engage in evangelistic work.

## The SUNDAY SCHOOL BOARD'S WEEKLY MESSAGE

### ARE YOU WELL READ?

The books published by the BAPTIST SUNDAY SCHOOL BOARD are not only attractive in their mechanical make-up, but the variety of subjects covers such a wide field of thought that unless a Southern Baptist pastor reads these books he will not be considered well read.

Our books and authors are among the greatest in the world.

#### VERY RECENT BOOKS.

A Translation of Luke's Gospel. A. T. Robertson..... \$2.50

A new translation of the Third Gospel by the world-recognized authority on New Testament Greek. The translation is happily supplemented with a series of notes in which the gifted author gives the student the benefit of his marvelously comprehensive knowledge of Greek by enlarging on the meaning of important words and expressions, and elucidating the translation.

The Bible Period By Period. J. B. Tidwell..... \$1.50

An outline study intended to make the Bible more real to serious students.

A Manual of Practical Church Music. I. E. Reynolds.

Paper 50 Cents; Cloth 71 Cents.

It treats of the whole subject of music in the church as seen by an experienced and thoroughly capable director of music.

Junior Program Material. Caribel L. Blankenship.

Paper 71 Cents; Cloth \$1.25.

Containing a number of attractive programs in detail and also furnishing a wealth of material for the use of the program building of the Junior Department.

The Efficient Church. G. S. Dobbins..... \$1.50.

An outlining with clearness the ways in which the principles of efficiency may increase the usefulness of the local church in its internal organization, in its component institutions, and in its co-operative relations with other churches.

The Light That Grows. J. M. Dawson..... \$1.50

Sixteen sermons to college students by a sympathetic and intelligent pastor.

Personal Evangelism. E. O. Sellers..... \$1.50.

A simple practical discussion of the Bible and how to use it in winning men to Christ.

Syllabus for New Testament Study. A. T. Robertson.... \$2.00.

Fifth edition, revised and enlarged.

## BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE

#### A SPLENDID BEGINNING AT ISLAND HOME CHURCH

By C. D. Creasman, Pastor

On Sunday Dec. 16, the Island Home church had its first service in the new auditorium. It was also my first Sunday as pastor of the church. It was a memorable day. The services began at 9:30 in the morning and continued till about 4:30 in the afternoon. Of course we stopped long enough about noon to eat, but that was an important part of the service. Seldom have I seen larger crowds at any church and I think I never saw a finer dinner or more of it. I am sure there was enough left to feed another crowd as large as the one present.

It would be impossible in a short article like this to give an adequate description of the day, but I want to mention a few outstanding things that happened. One was the music. It was abundant and of a high order. The church has a large chorus choir which knows how to glorify God in anthems and lead the people in glorifying Him in the grand old hymns. A rare combination and a very valuable one. This choir is strongly supported by an unusually good orchestra which played an important part in the music of the day. All the addresses of the day were appropriate and good. The climax of the morning service was the sermon by the former pastor, R. B. Jones. His subject was "The Mission of the Church." It was an unusually fine discourse on the great commission and was forcefully delivered and heartily received.

The afternoon service consisted of the presentation of charter members, former pastors and a welcome to the new pastor and his wife. There were four charter members present, al-

though the church was organized in 1861. It was regretted that some of the former pastors could not be presented, among them Dr. J. Pike Powers, who was unwell. Those present were R. B. Jones, W. H. Fitzgerald and J. L. Dance.

The new building is the fourth home of the church. I haven't space to describe it. You will be delighted when you see it. I can only say it is a thing of beauty, a credit to the committee that led in its construction and a great temple in which to worship God.

At the evening service twelve people joined the church, seven by letter and five for baptism.

The church received us with open hearts, and although we greatly regretted to leave the great old Third church in Nashville and always expect to love it, still we are already feeling at home amongst our splendid new friends and hope for many happy prosperous days with them in the Masters' service.

Knoxville, R. No. 9.

#### EXTRAORDINARY SESSION OF SEMINARY TRUSTEES

By Chas. F. Leek

Trustees of the Southern Baptist Theological Seminary have been notified of a special meeting of that body in Louisville, January 9 and 10, for the purpose of conferring on certain vital seminary matters, obviously among them being certain phases of the new building project, which has been started with the breaking of ground for Norton Hall. Opportunity will be afforded the visiting trustees.

The day after the two-day trustees' session, January 11, will be Founder's Day, and hopes were expressed that the trustees would remain for

this red letter day. Rev. J. S. Kirtley, D. D., of Cleveland, Ohio, will speak, as will Rev. D. M. Ramsay, D.D., of Greenville, S. C.

Missionary Day exercises come this time January 5th which marks the close of the second quarter, while Monday January 7, marks the beginning of the third quarter, when additional matriculates are expected.

Due to the thoughtfulness of Dr. J. McKee Adams and a number of local churches and churches from the surrounding counties, the two brief days Christmas Holiday at the seminary were crowded with incidents and events that brought the usual Christmas cheer and joy. The homes of married students were visited Christmas Eve by church committees with genuine Christmas poundings, while Dr. Adams engineered a much appreciated "Christmas Tree" festival on the afternoon of Christmas Day.

This was the third year for the treat to married students, since this feature was initiated by Dr. Adams. There were 125 kiddies present, each one being presented with toys and eatables besides listening to an adapted program given by training school and seminary students.

New York Hall students, who were not forgotten by home folks, and the members of the faculty provided the treat for the children. Norton Hall chapel was taxed to capacity by grown-ups.

#### FROM BAPTIST TABERNACLE, CHATTANOOGA.

We have just gone through a most gracious meeting—a real Holy Ghost revival—with Evangelist "Gid" Higginbotham, of Red Bluff, Calif. He is a thorough Baptist, with an old Baptist father who is a minister in Missouri. We are glad to state that this evangelist is going to make Chattanooga his home after May, next, and use this city as a center of his evangelistic work.

Our church passed unanimously the following resolution:

"Inasmuch as Chattanooga has been visited by a gracious Holy Ghost revival such as seldom seen in any city, with scores of souls saved, and 130 already having been added to our Church, be it

"Resolved, That we, members of the Baptist Tabernacle, register our most hearty thanksgiving to God for His presence and power during this series of services, and pledge to Him our continued endeavors in behalf of the lost.

"Resolved, Further, that we thank God for the coming of Brother "Gid" Higginbotham to lead us in these evangelistic services. He preaches the plain, old time gospel of our fathers, heartfelt repentance, and saving faith toward God, open confession of Him as Saviour, with sane and Biblical methods in his invitations.

"We most heartily commend Brother Higginbotham to the Baptist brotherhood, as a thorough and consecrated evangelist, whose regeneration from a life of a drunkard and gambler of twenty years, is alone a great testimony of the saving and keeping power of our Lord."

Done by order of the Church in conference, this second day of December.

T. W. Callaway, Moderator.

K. J. Harris, Clerk.

#### BIBLE CLASS HONORS A MEMBER

By D. M. Dinges, Sec.

The men's Bible class of Alexandria Baptist Sunday school have awarded Mr. James Brown a medal for regular attendance. He has made an enviable record of 3 years attendance without missing a single Sunday. We are sure that his "regular attendance" dates much further back. There are no complete records to which we might refer. "Uncle Jim" as he is usually called, is 71 years young. He takes an active interest in civic and religious affairs. He holds down the job of night watchman at the planing mill. His night watch does not keep him away from his Sunday school and church services.



## WOMAN'S MISSIONARY UNION OFFICERS

### GENERAL OFFICERS

Mrs. C. D. Creasman, President, 906 Monroe St., Nashville  
Mrs. J. T. Altman, Treas., 1534 McGavock St., Nashville  
Mrs. H. E. Mullins, Recording Sec., Peachtree St., Nashville  
Miss Mary Northington, Corresponding Sec. and Editor  
161 8th Avenue North, Nashville

### DIVISIONAL VICE-PRESIDENTS

Mrs. R. S. C. Berry, Morristown  
Mrs. W. G. Mahaffey, Murfreesboro  
Mrs. M. G. Bailey, 1217 Overton Park Avenue, Memphis  
Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

### NEW YEAR RESOLUTIONS

Your secretary would be happy to see your society adopt the following resolutions:

- (1) We will observe every program of the week of prayer for foreign and home missions.
- (2) We will hold weekly meetings of our society. One business and one program for the entire society—and two circle meetings in which we will have our mission study.
- (3) Each circle will foster an auxiliary of the W.M.S., the R.W.A., G.A., or the Sunbeams.
- (4) We will have a school of missions for the church, a class being planned for each organization.
- (5) We will see that the report of gifts from each organization is forwarded to Mrs. J. T. Altman, Nashville, treasurer.
- (6) We will pray for our missionaries, our leaders, our unenlisted constituency, our pastors, ourselves, at nine o'clock each morning and in the prayer circle before the missionary meeting.
- (7) We will remember that "He that hath wrought us for this very thing is God," so we will cut the t off of can't, for we can keep all these resolutions, if we will depend upon Him for strength.

### A MESSAGE FROM A TENNESSEE GIRL IN CHINA

Canton, China,  
October 16, 1923.

W.M.U. of Tennessee,  
In Annual Convention,  
Martin, Tennessee.

My dear sisters in Christ Jesus:

As you meet this year in Martin, my heart will be very near you by way of the Throne. Ever since I read last year that the Convention would go to Martin this year, there has been a keen longing to be with you. This is impossible except in spirit.

The First Church was my school home for four years, and I love it dearly. The Lord blessed me wonderfully during those four years. So, of course, I long to be there now to share in the blessing which I feel the Lord will give through the Convention.

Then I'm thinking, too, of the dear women throughout the length and breadth of the state who made possible for me those two wonderful years at the Training School, and those five glorious years in China. I feel so unworthy of it all, and have fallen so far short in being and doing my part for all that has been done for me.

My health is better now than it has been for four years. I have much more strength and endurance. Will you not pray that God will give me strength and purpose to do more for Him this coming year than ever before? I want to be used for His glory in His way. Since coming to China, I have so often had to learn that our plans are not always His plans. My greatest desire is to be fully willing to be used in His way.

There isn't much I can tell you about our work now. Our station, Wai Chow, which is a new one just being opened, has been under military siege since April. The papers are full of the horrible conditions prevailing there now. The people are starving to death. We have been hoping for months to get moved there, but it will probably be months yet before that is possible. We are very uneasy about our native workers there, for we have not been able to hear from them for weeks. In the meantime we are kept busy helping out with the work here in Canton, but we long to go on this new work, which is such a boundless opportunity. And now may I urge you to give

yourselves in prayer for China as you have never done before. Until our people give themselves more fully in prayer for foreign work, souls will not be saved in the great numbers which are possible. There is no limit to God's saving grace, but the number of souls brought to Him is being sadly limited by our failure to give ourselves in earnest petition. We must give our money. That is our debt, and it is sorely needed, but, my dear women, money cannot save these dying millions—you must give yourselves, too! Won't you pray? May our gracious Heavenly Father richly bless and mightily use each and all of you in His dear service.

Yours in Him,  
Gladys Stephenson Gallimore.

### OCCOE EXECUTIVE BOARD MEETING

The Executive Board of the Occoe Missionary Union, the officers and leaders of the missionary societies of the city and suburbs met at the Central Baptist Church Wednesday, December 5, at 12:30 p.m.

A beautiful luncheon was served by the ladies of the church, ninety-five being present. At the close of the luncheon Mrs. W. S. Young, wife of the assistant pastor of Highland Park Church, sang "This Is My Task." Mrs. W. F. Robinson, superintendent of associational W.M.U. work, brought before the ladies many items of momentous interest from State Convention—recently held in Martin, Tenn. Among them a change in State W.M.U. Constitution and Recommendations from State W.M.U. Executive Board, and she stresses a number of things each society must do to reach the Standard of Excellence.

Ocoee Association received the pennant for growth in number of new organizations the past year. It was recommended that each society observe the entire Week of Prayer in January and March, also that we have a school of missions in addition to our mission study classes.

Mrs. E. H. Rolston came before the meeting and spoke a few minutes on plans for finishing up the 75 Million campaign pledges by December, 1924, which was also stressed by the superintendent.

It was decided to send a box of fruit to the W.M.U. Training School for Christmas, also to prepare a box for an aged minister and to remember the children of our Tennessee foreign missionaries who are in the United States being educated with a Christmas present for each. We were also asked to help the work of the charity ward at the Baptist Memorial Hospital in Memphis, Tenn.

The regular quarterly meeting was changed to the first Wednesday of each quarter. This meeting was so full of interest and inspiration it was decided to make it an annual occasion. A rising vote of thanks was given the ladies of Central Church for their lovely hospitality.

The meeting adjourned with prayer.  
—Mrs. W. L. Robinson, Secretary.

### RYOKO DAN

October 15-16

Monday, the 15th, I left Nagasaki, Japan, traveling by myself for about three hours to Fukuoka, where Mrs. C. K. Dozier met me. She brought me a basket lunch, so we could have supper before reaching Shimonoseki at 8. At the station in Fukuoka there was quite a group to say good-bye: Mrs. Mizu Machi, president of the Japan W.M.U.; Seki San, who helps Miss Fulghum in Maizuru Kindergar-

ten; six of the seven members of Fukuoka Royal Ambassador Chapter; Aramachi San, who interpreted for me at Seinan Gakuin (our boys' school at Fukuoka), Miss Fulghum and Mr. Dozier. Truly I hated to say good-bye, for I am not apt to see those Japanese friends again.

At Moji, we got on the big railroad ferry and crossed the Shimonoseki Straits to Shimonoseki. There Dr. Walne and Mrs. Walne, Misses Walters and Lawton were awaiting us. They had lovely roses and a basket of apples, grapes and figs for our state room. Before going on the boat, which was to take us to Korea, we went through the quite large station cut to the street to see the Ford coupe with locked box arrangement at the back, which Dr. Walne uses for his mission moving picture machine and reels. He is very hopeful of the good to be accomplished by the pictures.

The boat to Korea was certainly a nice one, and Mrs. Dozier and I had a most comfortable night trip, reaching Fusan at 8 on the morning of the 16th. It was a beautifully clear October day and many people were at the pier. Most of them were dressed in glistening white. The men wore the queerest kind of small stove-pipe-shaped hats with an inner skull cap, which was tied under the chin, their outer garment being a long white "duster" tied under the right arm. Through their hats could be seen the knot of hair, evidently not recently combed. The women's head gear looked like a white apron tied at the forehead by the band and strings, their outer garments being a short Eton jacket, a very full, long skirt and a very thin almost veil-like skirt over the first skirt. Nowhere else did we see the apron-like headgear, the women in Seoul wearing a tight fitting silk cap, which came low over the ears and nape of the neck but open at the top. The women seem to have heavy suits of hair, which they plait and loop around the head. Both men and women seem heavier and taller than the Japanese.

All along the railroad we saw men and women busy in the fields, many children also cutting grass. Rice harvesting was at its height, the reapers often being ankle deep in mud and water. Each rice plant is cut by hand and laid back flat to dry. Later on in bundles it is left to dry still more. It is threshed out by hand on matting, as in Japan.

Rice straw is used for covering the houses. On the roofs of many there were gourds growing and red pepper and yellow persimmons drying. Everywhere in Japan and Korea we have seen many persimmon trees heavily laden.

We reached Seoul, the capital of Korea, at 8:30 on the night of the 16th. We had reserved our room at the Chosen Hotel ("Chosen" is the Japanese name for Korea) and were met at the station by its porter, a Japanese who spoke English and who soon had us speeding up to the hotel in a luxurious automobile, the round-trip ticket for which, including the handling of hand baggage, was only seventy cents each. The hotel is owned by the Japanese government railway system and is truly all one could desire as a tourist hotel. Seoul is a city of 300,000, has many splendid buildings, very wide streets and several large parks.

We spent our day there seeing the large Christian hospital, Severance Hospital, which is maintained by several denominations, two of them being Southern Methodists and Southern Presbyterians; Northern Methodist school and college for girls and school for boys; the Northern Presbyterian school for girls and the one for boys; the Korean Exposition; and a

Korean prayer meeting at the Methodist Church. The hospital on the night of the 16th graduated five-trained nurses and will soon have a graduation of seven Korean doctors. Two-thirds of the forty beds are for free patients. All the schools which we visited seemed to be doing fine work, the locations also being very ideal. The prayer meeting was deeply devotional. As we entered the audience of fully 300, many of whom were school girls and boys, were singing "The Morning Light Is Breaking." Later on they sang "All Hail the Power of Jesus' Name." The word for Jesus was the only one we could understand, but that Name and the entire spirit of the service we felt we truly understood. The pastor was very impassioned in his talk and the several testimonies and prayers were very earnestly made. I think we were the only foreigners present. Certainly the Koreans were in full charge. The exposition is an annual affair and was an eye-opener to me as to the many industries and crops of Korea. It was held in the grounds of the former emperor, the offices of the Japanese governor-general being now built on those grounds. The dethroned emperor lives at the extreme end of the city in the east palace.

Today we crossed a wide river from Korea into Manchuria at Autung, a large city of evidently many industries. Instantly we saw no more white-clad Koreans, but instead Chinese men and women in their well-known blue. Our baggage was only casually examined, so we were soon speeding along through Manchuria. We have seen many farmers gathering fodder and cotton, many women around the unattractive mud homes with straw roofs, many tiny shrines dotted here and there in villages, fields and hillsides, at least two women with bound feet, men with queues and lofty mountains with glorious autumn foliage. We will mail this at Mukden, where we are due at 6:30. Doubtless we will arrive on time, as the Japanese trains make their stations on scheduled time, it seems to me. At Mukden Mrs. Dozier and I will

## SOUTHERN BAPTIST RELIEF DAY

JANUARY 13, 1924

AUTHORIZED BY  
SOUTHERN BAPTIST CONVENTION

Essays in Religious Restatement

## The Greater Christ

By

ALBERT D. BELDEN, B. D. (Lond.)

THESE essays have met with so great appreciation when published in magazines that they have been assembled for a larger group of readers. They are arranged in two groups, the first being discussions of "the new knowledge of faith"; the second, "a miscellany application." Here are short treatments of such living themes as religion and evolution, the authority of the Scriptures, the divinity of Christ, the meaning of the death of Jesus, and the return of Christ. Brief and clear, popular yet carefully reasoned, these twenty-two papers will be welcome to many who are wistfully seeking a better grip on truth that has seemed lost because some old statements of it have failed.

\$1.50 net

Order from Our Nearest House



The American Baptist  
Publication Society  
1701-1703 Chestnut Street  
Philadelphia

16 Ashburton Place, Boston 1107 McGee St., Kansas City  
125 N. Wabash Ave., Chicago 439 Burke Building, Seattle  
313 W. Third St., Los Angeles 223 Church St., Toronto



spend one day; then she will return to Fukuoka with Mrs. Bouldin of that mission, who has been at the hospital in Pekin. From Mukden I will go to Daling, and on to Chefoo for the work in China. A Chinese missionary will see to my safe journey thither.—Kathleen Mallory.

#### MEN'S CONVENTION WILL HELP ALONG EVERY SOUTHERN BAPTIST CAUSE

By Frank E. Burkhalter

One of the most needful and necessary factors in completing the 75 Million Campaign in 1924 will be the fuller inspiration and enlistment of the Baptist men of the South. Enlistment of the laymen and women, as well as the pastors, made possible the success of securing the subscriptions to the Campaign, and these same forces must be rallied again if the completion of the Campaign is made the success that we hope to see it. Through our failure to cultivate our men as closely since the subscriptions were made as we ought, the enthusiasm of some has waned considerably and their vision has become more or less dimmed.

In the second Southwide Baptist Men's Convention that will be held at Memphis, February 12-14, under the auspices of the Laymen's Missionary Movement, there is afforded an excellent opportunity to broaden the vision and deepen the consecration of the leading men of the South, and it is just such preparation as this that will not only prepare the key men of our churches for finishing the Campaign task but will qualify them for every other kingdom call as well.

Stewardship will be the keynote of the convention—stewardship of life, first, in the confidence that stewardship of life will produce its logical fruit in stewardship of time, talent, personality, means and everything else—the confident expectation being that when our men have become thoroughly indoctrinated and enlisted in this stewardship every interest of the kingdom at home and abroad will be adequately cared for.

By reason of his interest in the completion of the Campaign and the relief of all the interests fostered by Southern Baptists, the writer ventures the suggestion that our state secretaries and representatives of all our general interests will find it to the advantage of the causes they represent to urge that Men's Bible classes, brotherhoods and other local organizations send their strongest and best representatives to this convention—men who are capable of taking in the information and inspiration that will be disseminated there, and then impart that information and inspiration to others when they return home.

The convention has not been called in the interest of the Campaign or any other specific denominational interest. It was found that the Chattanooga convention of men eleven years ago did more to enrich the lives of those attending—giving them a new vision of their opportunity and responsibility—than anything else that had happened in their lives, perhaps, and it is hoped at this time to perform a similar service for the men who will come to Memphis. The growth that will come to the men as a result of such an experience is bound to be felt in the promotion of every interest dear to the heart of Southern Baptists.

More developed, consecrated man power is one of the greatest needs of Southern Baptists just now. To provide this is the primary aim of the convention. Attendance of our best men from all the states will help in every way.

#### FROM OCOEE ASSOCIATION

By Emmett H. Ralston, Moderator

Ocoee Association has probably recorded more baptisms within its borders in the past four years, than any other association in the state, and Chattanooga knows how to appreciate and work with a great evangelist, hav-

ing had Billy Sunday and John Brown within this period, and Gypsy Smith is booked to be here early next year.

One of the greatest meetings ever held in our borders with a single church, is the one just closed at the Tabernacle Baptist church, preaching by our Baptist brother Rev. Gld Higginbotham. Pastor T. W. Callaway and his consecrated workers had been holding cottage and community prayer meetings for two or three weeks, so there were conversions almost every night from the beginning.

More than two hundred made profession, and 140 joined the church, nearly all by experience and baptism. On Wednesday night, December fifth, the prayer service was in honor of the new members, and despite rain and mud, sixty-four of the new members occupied reserved seats of honor. They were invited by Sunday school superintendent to join the classes in Bible study, by Brother Callaway to engage in active evangelistic work among their friends and associates, and informed as to their financial obligations, by Treasurer Massey. Most of the converts are young men, who are already accepting active duties in the work of the church.

Brother Higginbotham is especially successful in communities where he can reach the men in shops and factories, and is as zealous and successful in his work among the people, as in his preaching work at night. He is now holding a meeting at Sweetwater, and will return to his home in California for the holidays, after which he will be again available. The writer is making the booking arrangements for him, which do not involve any financial obligation, upon the church calling him, but merely a free-will offering at the close. He carries no singer or expensive party with him, but properly backed up, he can get glorious results, as the members of our Billy Sunday Club here can testify, for they greatly assist in the work.

#### REVIVAL AT BEAUMONT

By D. A. Webb, Pastor

I wish to say that our revival at the Beaumont Baptist church, Knoxville, closed today with great success.

There have been one hundred and twenty renewals and professions. I have baptized 43 to date, 6 approved for baptism and 7 by letter.

I also want to state that Brother R. C. Huston is one of our greatest evangelists. He is sound in the faith, and is able to hold a revival in any up-to-date church. He is always ready to help any pastor who needs a meeting in his church.

He can line up a church, so that it will do its duty.

He is a fine up-to-date man of God, an evangelist with a message, a man who feels the burden of lost souls, with a yearning to do something by which his fellow men may find salvation. His address is 2002 Washington Avenue, Knoxville, Tenn., Old Phone 5909.

The greatest honor to God is a Christian life full of "the fruit of the Spirit," ripe in virtues, winning the souls of the lost and building up Christians. This brings the greatest joy to happy youth, busy middle life and serene old age. J. R. Chiles.

#### OBITUARIES

Obituaries, a hundred words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

Williams: God in His infinite love and wisdom has removed from our midst the sweet, gentle spirit of our loving sister, Mrs. Daisy Williams. While our hearts are saddened and we will miss her cheerful greeting, loving smile, and sweet companionship, still we are comforted by the blessed assurance that she has gone to occupy the mansion prepared for her by Jesus,

our Saviour, in her Father's house above.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father, who is too wise to err and too good and loving to be unkind.

2. That we extend our sincere love and sympathy to the bereaved children in their great sorrow, praying God's blessings upon them, and that His sustaining hand may guide and direct them through life.

3. That a copy of these resolutions be spread upon the minutes of church, a copy be sent to the family, and a copy be sent to The Baptist and Reflector, for publication.—Mrs. Maggie Ward, Mrs. Walter Oglesby, Rev. B. W. Brown.

Piper: We, the members of First Baptist Church of Portland, Tenn., wish to express our sorrow at the great loss to our church in the death of Mrs. Eliza Piper. We have lost one of our most valued members. As a charter member, she strengthened those with whom she worked by her faith in God, and loyalty to her church. She was a devout member of the Home Department of our Sunday school.

Therefore, be it resolved that we, in honor of her memory, do pledge ourselves anew to a deeper consecration to the Lord whom she delighted to serve, and that we extend our tenderest sympathy to the relatives.—Mrs. C. W. Kerley, Mrs. C. C. Lucas, Mrs. S. H. Roark.

Baldwin: Miss Margaret Caroline Baldwin, daughter of Rev. Wm. D. and Elizabeth Baldwin, born, November 4,

1848, died 1923, November 28. She bore worthily the name of her noble parentage, became a Christian in early girlhood, and was baptized into the fellowship of the Bethlehem Baptist Church, later moving her membership to Greenbrier.

Like Dorcas of old, she was ever ready to help and minister to those needing help, living a worthy, blameless life.

For fifteen years, an invalid from a stroke of paralysis, she bore her affliction with such Christian fortitude that she was an inspiration to those about her.

Memorial services at Greenbrier, interment at Bethlehem. Her nephews and nieces cared for her very tenderly.—F. P. Dodson.

#### For Information

Regarding Vacant Pulpits, Available Pastors, Evangelists, Singers, or Secretaries, write—

SOUTHERN BAPTIST BUREAU  
14 East Sixth St. CHATTANOOGA, TENN.

#### CANCERS CURED AT THE KELLAM HOSPITAL.

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and chronic Sores without the use of the knife, X-Ray, Radium, Acids or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

1617 West Main St. Richmond, Va.  
KELLAM HOSPITAL, INC.

A Wonderful Opportunity for Ambitious Young Women

YOU CAN BECOME A PROFESSIONAL NURSE AND EARN ALL OF YOUR LIVING EXPENSES WHILE IN TRAINING.

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

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL  
Nashville, Tennessee

## LOOK AT THIS!

### THE FOREIGN MISSION BOARD FACES

1. Its Greatest World Opportunity.
2. Imperative Needs in its Work.
3. Importunate Appeals from its Missionary and Native Workers.
4. The Greatest Success in the History of its Work, AND
5. The Greatest Debt in its History!

Therefore—STUDY, PREACH, PRAY,  
PAY CAMPAIGN PLEDGES,  
and  
GIVE TO FOREIGN MISSIONS.

## DO IT NOW

OR

LOSSES WILL BE IRRETRIEVABLE.



# PASTORS' CONFERENCES

## REPORTED ATTENDANCE

Knoxville, Bell Ave. ....	972
Knoxville, First .....	862
Memphis, Central .....	745
Chattanooga, First .....	722
Memphis, Bellvue .....	660
Memphis, Temple .....	570
Jackson, West .....	539
Chattanooga, Tabernacle .....	528
Chattanooga, Highland Park .....	525
Maryville, First .....	459
Harriman, Trenton St. ....	404
Chattanooga, Avondale .....	400
Nashville, Eastland .....	378
Knoxville, South .....	359
Fountain City, Central .....	346
Nashville, Edgefield .....	335
Nashville, Immanuel .....	334
Paris, First .....	321
Chattanooga, Central .....	320
Knoxville, Euclid Ave. ....	317
Memphis, La Belle Place .....	314
Nashville, North Edgefield .....	312
Knoxville, Island Home .....	307
Knoxville, Immanuel .....	302
Chattanooga, East .....	302

## NASHVILLE

Immanuel: Ryland Knight, pastor; "Kadesh-Barnea" Deut. 1: 19 and "The Year's Growth" Matt. 13: 30. Rec'd for baptism 2; baptized 2; SS 334.

Park Ave.: A. M. Nicholson, pastor; "Stewardship and Tithing" and "Standards for Clean Living." SS 261. BYPU's well attended.

Grace: J. A. Carmack, pastor; "Laying Aside Weights to Run a Good Race" and "Who Is on the Lord's Side?" SS 273; BYPU's good.

Eastland: O. L. Halley, pastor; "The Chariots of Israel" and "One More Chance—the Last One." SS 378; BYPU's good. Pastor's Bible class at the evening hour increasing in interest.

Judson Memorial: Felix W. Muse, supply; "The Cross of Christ" and "The Sinner's Great Lack." SS 275; BYPU 101. Splendid audiences and great day.

Central: W. C. Golden, supply; "The Security of the Believer" and "Bidding the Old Year Good-by." Baptized 1; SS 72; BYPU's 59. One under watch care.

Edgefield: W. M. Wood, pastor; "The Worthlessness of Worldliness" and "Lord's Day Desecration." Rec'd for baptism 1; profession 1; SS 335; BYPU 55; Int. 10; Jr. 25. Good day at Orphans' Home. Several conversions at the service.

Lockeland: J. C. Miles, pastor; "The One Who Is and Was and Is to Come" Rev. 1: 4 and "A Movie—The Making of a Saint" Gen. 25: 32. By letter 2; SS 229; BYPU's good.

Third: E. P. Aldredge, supply; "The Call of the Unfinished Task" and "Face to Face with Our Record." Statement 1; SS 236; BYPU 22; Jr. 14.

North Edgefield: A. W. Duncan, pastor; "Every Man in His Place" and "Preparation for this Life, and the Life to Come." Baptized 1; by letter 2; SS 312; Sr Union 28; Jr. 59.

Grandview: Don Q. Smith, pastor; "Forgetting the Past and Pressing Forward" and "It is Finished." By letter 2; SS 237. BYPU's were good. Fine congregations. Plate offering of more than \$100 for Orphans' Home.

Calvary: W. H. Vaughan, pastor; "Leaving His Love" and "The Sin of Indifference to God's Word." SS 103; BYPU 17.

## CHATTANOOGA

Avondale: T. G. Davis, pastor; L. H. Syler on "Love" and pastor on "Accountability to God." SS 400.

E. Chatta.: J. N. Bull, pastor; Dr. O. E. Sams on "The Way to Grow" and pastor on "Working Toward an Ideal." SS 302.

N. Chatta.: Wm. S. Keese, pastor; "Hallowing the Here and Now" and Dr. O. E. Sams on "Well Rounded Development." SS 209; BYPU 90.

Highland Park: J. B. Phillips, pas-

tor; "Christ's Message to the Church at Sardis" and "The Prince of Peace." SS 525. Baptized 5 and 18 joined the church. Pastor begins Bible conference in Macon, Ga., next Sunday.

Oak Grove Tab.: W. C. Tallant, pastor; "Heaven and How to Prepare for It" and "One Needful Thing." SS 125; BYPU 45.

St. Elmo: U. S. Thomas, pastor; John 7: 33 and Geo. Simmons on "What Must I Do to Be Saved." By letter 1; SS 276.

Tabernacle: T. W. Callaway, pastor; "Living in Romans Eighth Chapter" and "The Uplifted Serpent." By letter 3; SS 528. for baptism 7.

Red Bank: J. A. Maples, pastor; J. A. Whitener at dedication of building to God and Y.W.A. on "Missions." SS 219; BYPU 34. Pastor preached at Soddy at night on "Duties of Baptists."

Ridgedale: W. E. Davis, pastor; "A New Year's Journey" and "A Wasted Life." SS 184.

Central: W. L. Pickard, pastor; "Life's Brevity and Business" and "From Now On." SS 320; more than 100 present in four BYPU's. Church closing a good year.

Chickamauga, Ga.: Geo. W. McClure, pastor; "Forgetting the Past" and "Looking to the New Year." By letter 1; SS 144.

Woodland Park: J. N. Poe, pastor; "A Changed Life Since Jesus Came" and "God's Warning to Men." SS 103. Repair work on church complete. Church looking fine with her new dress of paint and added SS rooms. Chamberlain Ave.: G. T. King, pastor; "Portable Lighting Plant" and "How to Be a Blessing." SS 150.

First: John W. Inzer, pastor; C. J. Lowe, Missionary to China "A Day in the Orient" and illustrated lecture on China by Rev. C. J. Lowe. SS 722; for baptism 3.

## MEMPHIS

Brunswick: J. C. Schultz, pastor; preached both hours, good congregations. SS 27; BYPU 24.

Eastern Heights: J. W. Leigh, pastor; spoke both hours. Good congregations. SS 94; excellent BYPU.

Seventh St.: I. N. Strother, pastor; "Gratitude Expressed for Benefits" Dr. Austin P. Finely spoke on Christian Education at night. SS 197 good unions.

Greenland Heights: Pastor Lovejoy spoke at both hours. Good congregations, good SS; good BYPU.

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 570.

Joseph Papia, Italian missionary; times preached 2; present in SS 23; families prayed with 7; tracts distributed 31; visits made 40.

Bellvue: W. M. Bostick, pastor; "Visiting the Yesterdays" and "Pure Religion." SS 660; BYPU's 176. Officers installed in all unions. 1 received.

Highland Heights: E. F. Curle, pastor; preached at both hours to good congregations. SS 199; 3 good unions.

First: Pastor Boone preached in the morning "Student Night" in the evening. By letter 1.

La Belle Place: D. A. Ellis, pastor; spoke to good congregations. SS 314.

Boulevard: J. H. Wright, pastor; Dr. McRay, J. W. McCall and Brother Kimbrough spoke in the morning at invitation of officers. pastor preached at night. SS 190; baptized 3; 3 good BYPU's.

Calvary: pastor spoke both hours to fairly good audiences, SS 157; Int. BYPU gave a fine missionary program at 6:30 p.m.

Speedway Terrace: J. O. Hill, pastor; preached. By letter 2; SS 130.

McLemore Ave.: Pastor Furr preached to very large congregations at both hours. SS 203.

Central Ave.: W. L. Smith, pastor; spoke both hours. SS good. Pastor resigned, closing work of 3 years and 2 months on this field.

Central: Pastor Cox preached. For baptism 3; baptized 3; SS 745.

Hollywood: J. P. Neil, pastor; preached in morning, young people had charge at night. SS 121.

Eudora: H. T. Whaley, pastor; spoke at morning hour. Rev. Brooks Hargrove at night. SS 41.

Prescott Memorial: Jas. H. Oakley, pastor; recognition service of church officers at morning hour, preached at 7:30 to large congregation. Two additions for baptism and one by letter. SS 227; good interest; 1 wedding; 100 additions during 1923.

## KNOXVILLE

Mt. View: J. R. Dykes, pastor. "Being Faithful After the Revival," and "They Were Offended at Him." 226 in SS. BYPU improving. Closed the year with good services morning and night.

Inskip: W. D. Hutton, pastor; Jno. 18: 11, and Rom. 13: 12. 151 in SS. 60 in BYPU. 1 by letter, 2 by baptism. Our crowds are growing. Good day. Pastor's birthday.

Gillespie Ave.: J. K. Smith, pastor. Rom. 1: 8, and 1 Cor. 6: 19. 201 in SS.

Central of Fountain City: J. C. Shipe, pastor. "Peter's Deliverance From Prison," and "Lot's Descendants." 346 in SS, 150 in BYPU. Splendid day.

Washington Pike: J. A. Lockhart, pastor. "A Citizen of Zion," and "Peace, False and True." 110 in SS, 54 in BYPU.

Fountain City: Neill Acuff, pastor; preaching at both services by Rev. J. H. O. Clevenger on "The Atonement," and "The New Jerusalem Church." 145 in SS, good BYPU. Good congregations. We enjoyed the day.

Grove City: D. W. Lindsay, pastor. "The Four Kinds of Soil" and "The Rich Young Ruler." 190 in SS, 20 in BYPU, 1 baptism. Two conversions and one renewal. One baptized.

Beaumont: D. A. Webb, pastor; 2 Cor. 8: 5, and Job 2: 14. 235 in SS. 1 by letter. Brother E. L. Hutchins was ordained to the full work of the Gospel Ministry, Dec. 30, 1923.

Calvary: W. L. Dotson, pastor. "Jesus at Bethesda," and "Negotiations of Peace." 138 in SS, 83 in BYPU, 1 by baptism. Good interest.

Euclid Avenue: J. W. Wood, pastor. "Forgetting the Past," and "Eternal Salvation." 317 in SS, 75 in BYPU, 2 by letter, 1 by baptism. Good day.

Bell Avenue: Jas. Allen Smith, pastor. "Retrospect and Prospect," and "Unreasonableness of Unbelief." 972 in SS, 2 by letter, 2 by baptism.

Smithwood: Chas. P. Jones, pastor. "The Passing Year," and "A Finished Task."

Twelfth Avenue: J. L. Dance, pastor. "How to Know Jesus Better," and "Some Habits of Jesus That Christians Should Have." 666 in SS.

Immanuel: A. R. Pedigo, pastor; "Taking Stock," and "He That Will." 302 in SS, 3 by letter.

Fifth Sunday Meeting of Knox County Association at Powells St., speakers: C. P. Jones, J. A. Lockhart, Fred Stern, J. L. Dance, W. H. Atchley, J. C. Shipe, B. A. Bowers, R. H. Bean, R. E. Grimsley, S. S. Wells. Sunday afternoon program by BYPU Federation. Organized BYPU at the evening service.

South Knoxville: M. E. Miller, pastor. Matt. 28: 20, and Matt. 11: 28. 359 in SS.

First: F. F. Brown, pastor. "The Open Door," and "Is It Well With Thee?" 826 in SS, 96 in BYPU, 4 by letter, 1 by baptism.

Island Home: C. D. Creasman, pastor. "Another Chance," and "The Mission of Jesus." 307 in SS, 63 in BYPU.

## MISCELLANEOUS

Cleveland: Evangelist R. D. Cecil; in Dec. Churches visited 7; sermons and addresses 8; Bibles and books sold \$125.25; ready to serve you as supply or in meetings.

Big Springs (Cleveland): A. T. Hayes, pastor; Sat. night Rev. C. F. Clark on "Stewardship;" Sun. morning Rev. T. R. Wagoner on "Jesus." SS 146; BYPU 50; Fifth Sunday meet-

ing held with us. Inspiring and helpful. Next meeting at Ocoee. Great interest. Thanks to all who participated. Be with us again, a welcome to all.

Trenton St. Harriman: J. H. Sharp, pastor; "The Year's Passing" and "If I Were You." By letter 2; SS 404.

Dresden: T. N. Hale, pastor; "The Modern Bethesda" and "The Strength of Faith." SS & BYPU were fine. Splendid audiences. The pastor declined the call extended by the First Baptist church of Hickman, Ky., and begins fifth year at Dresden.

Athens First: J. Herschel Ponder, pastor; "The Day Shall Declare It" and "Why David Could Not Make a New Year Resolution." SS 268.

We second the following suggestion by Dr. John W. Inzer, the capable, wide-awake pastor of the First Baptist Church of Chattanooga: "I want to see a campaign, and I would like to see it start with the Tennessee papers and the Tennessee Baptists. The idea is this, beginning the first of January we start with the call of Abraham and go through the entire Bible. I feel it is a great opportunity to appeal to all our Baptists to attend Sunday School for the next two years, and take this special study seriously and get grounded in the truth. I would like to see a South-wide campaign in our denominational papers for all the month of January urging our people every where to go to Sunday School."

## BAPTIST NEWS, ROBERTSON CO., AND ROUND ABOUT

By L. S. Ewton.

Sadlersville is one of the smallest churches in Robertson county. This church had not had a pastor for two or three years and had gone down until they had only sixteen members. In the early fall they called Rev. R. F. Aingell, of Springfield, as their pastor. He held a meeting, doing the preaching himself. During the meeting the membership of the church was doubled. They now have thirty-five members, have bought a new piano, organized a Sunday school, preparing to put in new lights, and one member who had not subscribed to the 75 Million Campaign promised to give \$25 this year. They have set their local budget at \$500 and they believe they will reach it.

Brother Aingell, who is one of our safest soundest and most progressive pastors, is also pastor at Oakland. This church has subscribed its local budget. Oakland boasts of having one of the liveliest BYPU's in the county. They also have a splendid Y. W. A., and altogether the work is moving in a great way. Pastor Aingell is very much loved by his people.

The Springfield Church set their budget about \$2,000.00 more than last year. It has been oversubscribed, and other subscriptions still coming in. We think this very fine when we remember that last year we raised in cash about \$25,000.00 and will have about \$20,000.00 to raise this year. Brother Wm. McMurry, one of our young preachers, preached a great sermon for us last Sunday night. Brother McMurry is Superintendent of the Mission Work of the Seminary at Fort Worth, Texas. He is doing a great work for the Master. This church has licensed seven preachers during the present pastorate and has ordained five of them to the full work of the ministry. On the seventh of January, Rev. D. A. Ellis, of Memphis, will join us in a meeting. Mr. Forest Cole of the First Church Memphis will lead the singing. We are expecting a great time.

Concerning the address of Dr. Lloyd T. Wilson of Nashville, Tenn., before the Georgia Baptist Convention at Macon on "Stewardship," the Christian Index says: "Dr. Wilson's address showed him to be one of the striking speakers of the entire convention." He moved the convention to a serious moment of thought. "Tennesseans know of the masterly presentation given the great theme by Dr. Wilson."



405

# AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. O. C. Wilcoxson has resigned as pastor of the First church, Helena, Ark., but his plans have not been disclosed.

Dr. I. A. White of the First church, Marietta, Ga., has accepted the care of the First church, Cartersville, Ga. He is white in reality as well as in name.

On the first Sunday of the labors of Dr. W. A. McComb, who recently entered upon his duties as pastor of the First church, Gulfport, Miss., sixteen new members joined.

Bales Avenue church, Kansas City, Mo., captures as pastor, Dr. J. L. Gross, who succeeds Dr. O. P. Bishop. Dr. Gross is no stranger to Kansas City Baptists.

Dr. T. J. Porter of Lebanon, Ky., recently assisted by Rev. W. E. Mitchell in a meeting at Hodgenville, Ky., resulting in 19 additions, 14 by baptism, all being young people.

The First church, Jellico, Tenn., has secured as pastor to succeed Dr. J. E. Martin who went to the First church, Bartow, Fla., Dr. T. C. Crume, who has entered upon his duties.

Prospect church, Hollow Rock, Tenn., is trying to induce its capable pastor, Rev. T. M. Boyd, who resides on the field, to preach there for half time and he will endeavor to arrange to do it.

The book to be published in the next few months by Dr. E. Y. Mullins of Louisville, Ky., on "Modernism" will be eagerly awaited by all Southern Baptists. It will be off the press by May, 1924.

Rev. R. Emory of Sulphur Springs, Texas, has seen the error of his way, joined the Baptists and was recently ordained to the full work of the ministry. He is said to be a capable man.

The First church, Arcadia, Fla., has called Dr. W. D. Nowlin of Greenville, Ky., and it is believed he will accept. He was formerly pastor at Lakeland, Fla.

At a recent meeting of the Board of Directors of the Baptist Standard of Dallas, Texas, Dr. E. C. Routh was unanimously re-elected as editor. He does the job in most admirable fashion.

Rev. Harvey Gray, a student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, from Ripley, Miss., has accepted the care of the church at Gunter, Texas.

The Second church, Atlanta, Ga., lately called Dr. Carter Helm Jones of the First church, Philadelphia, Pa., to succeed Dr. Henry Alford Porter as pastor. The Atlanta Pastors' Conference wired Dr. Jones, approving the call. It would be gratifying to know that he is back in the South.

Dr. A. J. Barton of Immanuel church, Alexandria, La., lately supplied for the First church, Washington, D. C., which is pastorless since the resignation of Dr. Henry Allen Tupper.

Dr. Henry Allen Tupper of Washington, D. C., and Mrs. J. M. Walton of Philadelphia, Pa., were married Wednesday, Jan. 2, in the residence of the bride. They will be in Florida until May, and then take extensive trips abroad.

Dr. W. A. Jordan of Central church, New Orleans, La., recently held a revival in his church in which he preached a week, followed by Dr. W. E. Denham, who preached a week. There were 29 additions. Brother Jordan celebrated the seventh anniversary of his pastorate during the meeting.

It seems hard to move pastors from Louisiana. The First church, Oklahoma City, Okla., was unable to move Dr. M. E. Dodd from the First church, Shreveport, La., and the First church, Tupelo, Miss., received a negative answer from Dr. H. R. Holcomb of the First church, Mansfield, La., to the call extended him.

In the race for governor in Florida, three men are running, all Baptists. And, what is exceedingly interesting to Tennesseans, Rev. W. D. Turnley of Fort Meade, Fla., formerly of Clarksville, Tenn., is a candidate for the state senate. He had better stick to the pulpit.

While Dr. J. W. Porter of Louisville, Ky., was some weeks ago preaching in a revival at Union, S. C., for Rev. T. D. Toler, he was asked to give a message on "Evolution" in the

large court house auditorium. He did, Dr. Toler says his hearers were thrilled, and Dr. Toler thinks he ought to have the opportunity to tour the South to combat this menace.

The work of constructing the new building for Rock Hill church near Warrens Bluff, Tenn., has begun in earnest and will be pushed to rapid completion. It will be adequately equipped with Sunday school rooms and other conveniences.

Charles Forbes Taylor, Sr., Charles Forbes Taylor, Jr., and Laurie Taylor have just closed a meeting with Dr. T. C. Ecton and the Calvary church, Lexington, Ky., resulting in 214 additions to the church, 137 by experience and baptism. Charles Forbes Taylor, Jr., aged 24, does the preaching where the Taylors labor.

It takes ones breath almost, to read of the program of Texas Baptists for 1924. They proposed to raise for all causes at least \$3,000,000, of which \$2,000,000 will go to State Missions. The Board will have regular quarterly meetings and itemized reports each quarter of receipts and disbursements. A fine plan!

Evangelist T. F. Callaway and Sing-er Rad D. Bell have just finished their third year with the Mission Board of the Georgia Baptist Convention. During these three years 2,917 new members have been added to Baptist churches of Georgia in the meetings held by these brethren, of which number 2117 came by baptism. Before entering evangelistic work, Brother Callaway and Bell were pastor and music director, respectively, of the Baptist Tabernacle, Chattanooga, Tenn. Brother Callaway was succeeded there by his brother, the present pastor, Rev. T. W. Callaway.

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L
If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.	

## WESTERN UNION TELEGRAM

NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

CLASS OF SERVICE	SYMBOL
Telegram	
Day Letter	Blue
Night Message	Nite
Night Letter	N L
If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

Richmond, Va., December 31, 1923

To Every Southern Baptist,  
Everywhere.

Remember Southern Baptist Relief Day, Sunday, January thirteenth. This is the Opportunity of Southern Baptists to do Relief Work through their own agency, the Foreign Mission Board. Hear the cry of the Starving and Destitute. Be sure to observe the Day in all Sunday Schools and Churches.

T. B. Ray,  
J. M. Kester,  
Committee.



## Home Circle

### IN MEMORIAM.

Alfred Lord Tennyson.

Ring out, wild bells, to the wild sky,  
The flying clouds, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

### THE NEW YEAR

Each of us is sentenced to death.  
The time and the place is the only mystery.

Recently there were two men prominent in public life who received their doom and a definite time limit.

One of these was a distinguished surgeon, who served in the war and then gave his best to scientific laboratory experimentation. The day came when he knew that he had probably three months longer to live. Through the X-ray he was relieved of suffering, and this is what he did with all that was left to him of life:

He sent a note to his friends saying: "My wife and I are retiring for three months. Do not come to us unless we send for you."

They measured the value of every hour. They lived not as one dying, but in the resolution to make each day count for all that it could hold. Favorite operas and concerts were attended—good plays they both would enjoy. They read together the verse and essays which both of them had loved. Occasionally they entertained the friends who really counted, and they visited the homes of those who were dear to them.

A lifetime was enjoyed in those weeks. It was a little less than three months, but every day had been used to its utmost.

It takes a high soul and a strong character to face the end of the road this way. It is a lesson for each of us who is tempted to waste priceless time.

The other man who knew that his days were numbered accepted his fate as a good soldier but without the philosophy which triumphed over death. He couldn't tell his wife; he was afraid to hurt her. He kept it a secret from his associates. Only his physicians and two friends who met him in the weak hour of his first shock knew the limit of his life.

This man plunged into his work with renewed effort, resenting any suggestion of illness. He projected plans for his corporation and worked intensely on programs which would not come to light until long after he had passed out of life.

In his work he lived as one whom death could not touch. His one desire was that no one should treat him as a dying man, but that he should live with the living on an equal footing. When death came, his business affairs were in order. Life had been a day's work well done.

With the surgeon life had been a day's work—and then a happy evening before night came on.

What would you do if you knew how long you had to live?

The New Year is at hand. January first is almost any other Winter day—except that it is a beginning. It is a reminder that we too may begin.

What will we do with this New Year: live it every day and every hour, or work it, or loaf it along?

Have you thought what a wonderful place the world might be if we all lived each day as if it were our last chance to make memories for those we meet and those we love?—January Delineator.

### THE GATEWAY TO THE SAHARA

Tripoli is now under Italian rule and is called the "Gateway to the Sahara," and the caravan trade to and from the city through the desert is enormous. All goods are transported by baggage-camels, called in Tripoli jamaals. Ivory, ostrich feathers, gum arabic, cloth from the Kano dye-pits, rhino horns, leather, etc., are brought

in in great quantities from various parts of central Africa.

The Sahara is peopled by several very fierce tribes called Tuareges, who levy upon the caravans enormous taxes as tribute for safe conduct of the caravans through the desert. Nor does this always suffice; more times than are pleasant the caravans are raided, the personnel killed or captured, and all goods and animals taken.—Capt. Beverly Giddings, in Adventure Magazine.

### HOUSEHOLD HELPS

When renewing a window-glass, use old phonograph needles for glazing points. They make good ones. When using a picture-frame the second time, they make excellent sprigs for the hard wood that is used in frames.

If leather shows signs of wearing, it may be restored to its former smoothness by applying the white of an egg several times to the worn place.

Old paint from woodwork is easily removed by using steel wool and denatured alcohol.

If you use glycerin instead of oil for lubricating the egg-beater and the meat-cutter, there will be no bad taste imparted to the food.

Before using paint, stand it upside down for a few days in the can before opening and it will mix more thoroughly.—Designer for December.

Old Fisherman (scathingly to neighbor who has shifted his foot twice in the last five hours)—Now. Now! Did ye come out here t' fish, er t' make a non-stop dancin' record?

It's a long road that has no motor cop.

## SMILES SELECTED

If a dirt Senator flirts with the wets, his name is mud, says Judge.

A small boy had been vaccinated and after the operation the doctor prepared to bandage the sore arm, but the boy objected.

"Put it on the other arm, Doctor."  
"Why so," said the physician. "I want to put the bandage on your sore arm so the boys at school won't hit you on it."

"Put it on the other arm, Doc," reiterated the small boy; "you don't know the fellows at our school."

The little daughter of the minister was visited by the daughter of an ardent Christian (?) Scientist. The little Scientist sneezed. Said the hostess: "You have a cold, haven't you, Mary?" "Oh, No Ma'm," replied Mary. "We're Christian Scientists." The next day the hostess' little daughter returned from school, sniffing audibly. "Why, Francis," said the mother, "you have a dreadful cold." "Yes'm." I have a cold. We're Baptists."

Hiram Diggs writes thus to the "Traction Bulletin": "I received the book you sent me, which is named 'What Makes the Gasoline Engine Go.' I ain't read it yet, because what's the use reading it when I don't care what makes the gasoline engine go as long as it goes which mine don't only occasionally. What I want to know is, 'What Makes the Gasoline Engine Stop?' If you got a book called that, send me one. I want to know what makes my gasoline engine stop when everything is O. K. and nothing is the matter."

The insurance adjuster who had been investigating the fire turned to go.

"I came down here to find out the cause of this fire, and I have done so," he remarked.

"That's what I want to know. What caused it?" demanded the house owner.

"It's a plain case of friction."

"What-ya-mena—friction."

"The fire was undoubtedly caused by rubbing a three-thousand-dollar insurance policy on a two-thousand-dollar house."

Mrs. Carter dropped in at the office for a few minutes chat with her husband.

"John," she remarked. "I think you had better discharge that stenographer you have now. I am sure she has been trying to flirt with you ever since she has been here."

Mrs. Carter, when she said this, thought the stenographer was safely out of hearing—but she wasn't! She stepped to the door of the private office and vented her indignation:

"Madam, I'll have you know that I wouldn't flirt with your old husband for a million dollars!"

Mrs. Carter was aghast.

"Now, John," she exclaimed, "you simply must discharge that girl! She has insulted you."

## Boys and Girls

### WHEN HERBERT FILLED THE WOOD-BOX.

By Ethel Lynn Andrews.

Herbert went reluctantly about gathering up wood and cobs. "Oh, dear," he thought to himself, "if only I didn't always have so many chores to do! Seems like the wood-box is always empty, though I know I fill it often enough."

Into the wood-box went the wood and cobs, and Herbert turned about to face mother.

"Just another armload, please," said mother, gently. "I want a fire all day to make apple butter."

"All right," answered Herbert, with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores and I hate filling the wood-box. And when winter comes there will be more chores, and oh dear! I wish I could have a new sled for next winter."

Out to the wood-pile he ran, and soon another armload was picked up. But listen! what was this? A faint, far-away sound seemed to come from the wood pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he arose and clasped his hands.

"Turkey!" he exclaimed in gleeful

tones. "The turkey hen had hid her nest away and hatched some baby turkeys."

As fast as he could go he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time—ten of them," she said, smiling, "and I've kept the secret because I meant to give them to you as a surprise. If you wish you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"O mother, you are so good," said Herbert joyously.

"You see," mother went on, I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck.

"O mother," he cried, "I did grumble 'bout filling the wood-box—not out loud so you could hear; but inside. But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending to the turkeys."—Word and Way.