

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 12

J. D. MOORE, Editor

NASHVILLE, TENN., Thursday, Jan. 10, 1924

Price \$2.00 per Year

MEXICO UNSTABLE.

Revolution is again rife in Mexico, and the Obregon government is meeting with severe reverses at the hands of revolutionists. Mexico suffers from a large half-breed population on the one hand, and from Roman Catholic influence on the other. Permanent peace is a long way off and can be brought about only when evangelism and education have overcome the physical effects of heredity and the moral consequences of Catholic domination over the ideals and personal liberties of the Mexican people.

BOOTLICKERS AND BOOTLEGGERS.

They are very similar in name and also in character but they are very unlike in their appearance and methods of work. But they are both like the leech that lives off of others. The bootlicker fawns on the fellow higher up; the bootlegger thrives at the expense of the fellow lower down. The bootlicker is noted for his appearance before those whom he seeks to enlist in his behalf; the bootlegger is notorious for his disappearance before those who seek him in behalf of law and order. The bootlicker loves the lime-light; the bootlegger prefers no light at all. The one, without the merit that wins, seeks a job which he cannot fill but in which he hopes to "get by;" the other, for the sake of gain, takes chances on being caught in an effort to put over a calamity on a community. These are two nuisances under the sun!

WASHINGTON WET.

Reports from the National Capitol state that Washington is abundantly supplied with liquors which, for most part, are supposed to be brought in the city by the attaches of foreign embassies who are exempt from the federal prohibition statute. It is in respect of the liquor laws of other nations that our own government allows their official representatives at Washington immunity from our law in this respect. But it seems that this privilege is greatly abused, and whether the foreign ministers themselves are aware of it or not, their embassies are being used as a cover for the wholesale smuggling of liquor. Our government should take prompt and rigid steps to stop this trespass upon the consciences of the great majority of the American people. No doubt a mild protest addressed by our State Department to the nations whose representatives are guilty of this infraction of our law would be quite sufficient. But where a foreign minister persistently and viciously disobeys our laws, it is our custom to say to his government that he is persona non grata to us. This would not need to take place often until Washington would be the driest place in the country.

SOUTH WIDE BAPTIST MEN'S MEETING

Secretary J. T. Henderson has already announced the South wide Baptist Men's Meeting at Memphis, Tenn., February 12, 13 and 14. It is hoped that a great many Tennessee men will attend. Write to Dr. W. J. Cox, 115 South Evergreen, Memphis, Tenn., for room in a Baptist home, bed and breakfast free, or in a hotel at your own charges. Laymen or visitors from Tennessee should write to Dr. Lloyd T. Wilson, 161 Eighth Ave., Nashville, Tenn., for certificate which will entitle them to reduced rate over the railroads. It is a Men's meeting, and that designation includes preachers. Let us have a large attendance.

SOMETIME, SOMEWHERE

Unanswered yet? Faith cannot be unanswered.
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer,
And cries: "It shall be done" sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you keep the incense burning there,
His glory you shall see sometime, somewhere.
—Robert Browning.

AUTO CASUALTIES.

Distressing indeed is the number of automobile casualties which are reported for the year past; the number in Nashville alone having been twenty-six. The speed fiend is the chief factor in such disasters. He is often his own sacrifice and he is frequently the injury or death of another. It is mighty little atonement for his deed when the speeding driver who runs down a pedestrian, stops to weep over his victim: he should have driven more carefully. Penalties for this offense are entirely too slight as a rule. Certainly not every disaster is preventable and not every preventable one is the driver's fault, but wherever an autoist injures any one, even himself, while he is driving fast, he should be made to feel the heavy hand of the law. And if his speeding is responsible for the death of another, let him be given a penitentiary sentence of from ten to twenty years, the maximum for man-slaughter, no matter whether he be a highly respected, wealthy citizen who drives a Hudson Super-Six; or a conscienceless, common bootlegger who "steps on the gas" in a rickety Ford. It is time for our authorities to take drastic action.

GOD'S USE OF WHAT WE HAVE.

Often we think we could do more for Christ if we possessed larger and better gifts. But God does not want us to have them, else He would have given them to us; but he is honored in the discipline which enables us to make the best use of what we have. Dr. S. D. Gordon well remarks: "God does not promise Moses a new tongue, but that he will be with him and train his tongue. Listen to him for forty years after in the Moab plain, as with brain fired and tongue loosened and trained he gives the series of farewell talks fairly burning with eloquence!"

"AS A MAN THINKETH—"

Out of the heart proceedeth every evil. The mind is the mill by which the grist of the soul is ground. Love thinketh no evil; righteousness does not meditate upon iniquity. What one thinks is both an index and a mould of his character, and determine what he is and what he is to become. In his Life of Christ, Papini very tersely puts it thus: "The sewer-cleaner, if he thinks no evil, is certainly cleaner than the rich man who, while splashing in the perfumed water of his marble bath-tub, is meditating some new fornication or fraud."

DEMOCRACY IN CHURCH GOVERNMENT.

Gordon Hurlbutt says: "Democracy is the best form of church government where the members are both moral and intelligent and spiritual: it is the worst form where they are not." While religious bolshevism is deplorable, yet it is true that only upon the basis of individual liberty can the members of churches become "moral and intelligent and spiritual." The true democracy is not necessarily an ideal state but one which develops its citizens and strives to make each of them capable of virtuous self-government.

COURTESY AMONG SPEAKERS.

The rarity of Christian charity often becomes evident in the disregard of another speaker's time on a program by the one who has the floor in public and religious assemblies. Those to whom a definite time is allotted by the grace of a body should realize that to encroach upon the hour designated for another is to show a disregard for the body who grants him the privilege of speaking and is actually stealing the rightful property of another. Something more than courtesy is involved. The plain principles of honesty are at stake. Even if such misconduct is the result of thoughtlessness, it follows that a speaker who is thoughtful enough to be heard with profit should be thoughtful enough to observe the limits of his own privileges and regard the sphere of another's rights.

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.

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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.

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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

FOUR IMPORTANT MEETINGS.

In the Assembly room of the Sunday School Board at Nashville last week four important committees of the Southern Baptist Convention met for the consideration of matters which had been referred to them by the Kansas City Convention. For the most part these meetings were open and it was the editor's pleasure to be present at most of them. There was full, free and frank discussion of every question which came within the province of the various committees and commissions, yet with a most fraternal and devotional spirit.

1. Executive Committee, January 2 (Day).

Because of illness, Dr. E. Y. Mullins, President of the Convention and Chairman of the Executive Committee, could not be present; and Dr. Z. T. Cody, editor of the Baptist Courier, Greenville, S. C. was chosen chairman pro tem. Dr. Hight C. Moore, of Nashville, and Mr. J. Henry Burnett, Murfreesboro, Tenn., secretaries of the Convention, were recording secretaries of the Committee.

It was directed that the books of the various Boards of the Southern Baptist Convention close mid-night of April 30, 1924, and that these Boards include in their annual fiscal statements to the Convention next May (1) such funds as have been received in the regular course of business during the year, and (2) such additional funds at the close of the year as they may be advised by the State agencies have been actually forwarded, or that they (our general Boards) may be authorized to draw for through the banks.

The committee passed favorably on to the Convention the request of the negro Baptists that we take joint action with the National Convention and the Northern Baptist Convention looking toward better race relations, and more efficient missionary and educational

work among American negroes; and the Executive Committee also recommended to the Convention's Special Committee on the George Washington University matter that they may bring this proposition for disposition definitely to our May, 1924, Convention at Atlanta, Ga.

The secretaries announced that the railroads had granted the usual reduced rates to Atlanta on account of the Convention, and Mr. Hays, of Louisville, reported satisfactory arrangements were being made with the Committee in Atlanta for the holding of the next Convention in that city.

2. Hospital Commission, January 2 (Night).

Dr. F. S. Groner, corresponding secretary of the General Convention of Texas was chairman, and Dr. Louis J. Bristow, Selma, Ala., was elected secretary of the Commission.

Definite action was taken in regard to the erection of the Southwide Hospital at New Orleans and a committee was authorized to employ an architect to prepare plans and specifications to be submitted to the commission at its next session at Atlanta in May. It is planned that the work on the initial unit of the hospital will begin not later than Dec. 1, 1924, and that it will cost not to exceed \$500,000. The cost of the completed institution will be not less than \$2,000,000.

Under the action of the Southern Baptist Convention at Kansas City, in May, the Home Mission Board was instructed to provide \$250,000 toward the first unit of the New Orleans Hospital, after which that board's responsibility toward the new institution will cease. Louisiana Baptists are requested to provide \$100,000 for the first unit. The remaining funds will be provided out of the next program to follow the completion of the 75 Million Campaign.

3. The Campaign Commission, January 3.

With serious but hopeful spirit, the Campaign commission met to take steps toward the completion of the task which Southern Baptists set out to do more than four years ago. The goal of 75 million dollars is 27 million dollars off, and yet it is in sight, if the Spirit of the Lord will visit His people and their enthusiasm which marked the beginning will characterize the close of the campaign.

The most important action taken by the Commission at this time was to request Dr. L. R. Scarborough to resume his active duties as Campaign Director at the earliest possible moment, and it was ascertained from the headquarter's office that he will do so by the first of February. The following resolutions were adopted by a rising vote of the body:

"Recognizing the great importance of the last year of our 75-Million period and believing that we should put forth every reasonable human effort to guarantee success; Resolved:

That it is the sense of this committee that Dr. L. R. Scarborough should be requested to come to this office at Nashville at the earliest possible date and that he should be authorized to organize such an office force as he may deem necessary to put over a vigorous campaign of organization, information, inspiration and correlation.

"Resolved, Second, That we request Dr. O. E. Bryan and Mr. Frank Burkhalter to cooperate in every way practicable with Dr. Scarborough in this colossal task.

"Resolved, Third, That we appeal to all the employees of the General Boards, the State Boards, presidents of colleges, editors of denominational papers, and superintendents of denominational agen-

cies to cooperate in every possible way with the plans adopted by the Commission for the completion of the task.

"Resolved, Fourth, That we here and now pledge ourselves to these brethren mentioned above and to our denomination to give ourselves unreservedly and heartily to cooperate with them in the completion of this, the mightiest task to which we have ever put our hands.

"Resolved, Fifth, That we express our appreciation of the action of Dr. O. E. Bryan in remaining by the Campaign program in face of an urgent call to an inviting and responsible position in one of our states."

4. Correlation Committee, January 4.

At the last session of the Southern Baptist Convention at Kansas City, a committee was appointed on "Correlating and Defining the Work of Various Departments of Convention Activities," of which Dr. F. S. Groner, of Texas was named chairman. At the meeting of the committee in Nashville, Dr. Chas. E. Maddry of North Carolina was chosen secretary. After a preliminary meeting in which plans and suggestions of a general nature were presented and discussed, the committee went into executive session, and the suggestions of the committee may not be made public until the session of the Convention which is to take action regarding them.

There were several radical changes suggested in the open session, and we can not anticipate the report of the committee as to any of them. In the event any far-reaching readjustments are contemplated, it is our opinion that the committee would do well to publish them in time so that there may be full discussion and a correct interpretation of them before the date of the Convention. In the Lord's work, as in almost every phase of present-day life, we may be subject to a more or less abnormal desire for readjustment. There are many changes necessary in our present agency organization, but they are minor and should be made with the utmost care and deliberation. It is often necessary to make changes in the track of a railroad, cutting off curves here and lowering the grade there and filling in the culverts yonder; but if too much is undertaken at once, the trains will not get to their destination on time.

It will be difficult to find a convenient time to install new agencies or methods to take the place of the old ones; and we do not advocate needless delay in this matter, but there should be great caution lest the work committed to us in this critical period of our history suffer by reason of radical readjustments. The committee is composed of some of our wisest men and it is not supposed they will make suggestions which will seriously agitate our Southern Zion.

\$25.00 FOR A SLOGAN.

The Conservation Commission, 75 Million Campaign, in its purpose to raise \$27,000,000 in 1924, thus completing the original Campaign objective for missions, education and benevolences, will give \$25 to the person suggesting the best slogan for this final year. Such slogan must contain not more than five words and must be in the hands of Frank E. Burkhalter, 161 8th Ave. North, Nashville, Tenn., not later than January 25. The committee on award reserves the right to decline all suggestions if none meets the situation.

News and Views

Evangelist W. C. McPherson of Nashville, has been asked by the First Baptist church of Murfreesboro to supply regularly until a pastor has been secured.

We acknowledge receipt of the 1924 Methodist Year Book, published by the Methodist Book Concern, 150 Fifth Ave., New York City; 50 cents net.

Rev. W. G. Mahaffey, Murfreesboro, Tenn., at present has first, second and third Sundays open, for which churches might secure his valuable service as pastor.

Evangelistic singer, Jas. Cambron, 1209 Forest Ave., Nashville, has open dates from Jan. 15 to March 1, and would be glad to correspond with churches who desire the services of a singer during that time.

Pastor and Mrs. W. C. Patton of the Second Baptist church of Johnson City, Tenn., were visited on the night of January 1, by about fifty of their members who gave the pastor and his wife a big "pounding."

Singer Carl M. Cambron, Flintville, Tenn., announces that he is making engagements for the coming year and would be glad to hear from those who desire his services as singer and song leader in meetings.

"A Travel Book for Juniors," issued by the Abingdon Press, 150 Fifth Ave., New York, \$1.00 net, postage extra, is a story of some of the most important incidents of the Bible in travel form which Sunday School teachers will find especially helpful in case they have pictures which may aid them in visualizing the different scenes.

Because of his recent illness, Dr. Mullins, President of the Theological Seminary at Louisville Ky., has been unable to complete the plans for the new Seminary building program in time for the Trustee's meeting Jan. 9 and 10; hence President Levering of the Trustees authorizes a change in the date of the meeting to Jan. 23 and 24.

Rev. T. O. Dake, of Peakand, Tenn., reports that Prospect church on the fourth Sunday of December, collections for the Orphanage were \$33.59. Also on fifth Sunday at Spring City, there were 34 additions; and that he accepts this church for half time and says that plans will be made soon for building more room.

An important mass meeting is to be held at the First Baptist church of Nashville, Tenn., January 20, 3 P.M., at which Dr. Powell, the pastor of the church, is to be the principal speaker. This will be held under the auspices of the Nashville (Associational) Sunday school Superintendent's Council who, during the months of February, March and April, will make a special Campaign for emphasis on the Six Point Record System and

Sunday school class organization, closing with direct evangelistic efforts. Mr. H. L. Brantley, superintendent of Judson Memorial Sunday school, is directing the forces in preparation for the Campaign. No doubt great results will be achieved.

It is reported that the alumni of Furman University, Greenville, S. C., have just completed a quiet but successful campaign for \$325,000 for the additional endowment of their alma mater. This sum guarantees \$175,000 more from the General Education Board, making a total of \$500,000 in new assets for the institution.

The Baptist church at Aztec, New Mexico, recently helped "Grandma" Maddox, one of its most faithful members, observe her hundredth birthday. Mrs. Maddox has been a Baptist for 85 years. On the occasion of her birthday the women of the church presented her with an easy chair, the pastor preached an anniversary sermon and the whole congregation joined in a birthday dinner at the church, which was featured by a cake with 100 candles.

The Southern Baptist Education Association will meet at the Hotel Chisca, Memphis, Tenn., January 29 to 31, 1924, and a most attractive program is offered containing the names of some of our foremost educators. Immediately after the session of the Baptist Association, the Council of the Church Schools of the South will hold its session. Our Baptist educators can participate in the councils of other denominational leaders in the field of Christian Education.

The Federal Council Commission on the Church and Race Relations is asking that February 10, be observed in all the churches of the country, white and colored, as Race Relations Sunday. The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. Everyone interested, whether pastor, missionary leader, Sunday school or young people's worker, should write for it to the Commission on the Church and Race Relations, 105 East 22d Street, New York City.

Rev. A. H. Mahaffey, brother of Rev. W. G. Mahaffey of Murfreesboro, is taking his Master's degree at the Southwestern Seminary in January and will be ready to locate by February 1. He has had ten years' experience in the pastorate between the date of his graduation at Louisville Seminary and the time he completes his course at Fort Worth. It is hoped that he can be induced to locate in Tennessee, and we understand he would prefer the middle section of the state.

STEWARDSHIP NOTES.

By T. W. Gayer.

The Conservative Commission of the 75 Million Campaign met in Nashville on Jan. 3rd. to consider the closing year of the Campaign. It was a most thoughtful meeting. Much time was spent in prayer. Dr. J. F. Love, Corresponding Secretary of the For-

eign Mission Board, mentioned two incidents which has troubled me. A large shipment of Bibles have recently gone to Russia. They are being held by the Russian government for duty. The Board is unable to pay this money. A school is being built in Brazil. Dr. Bagby who has labored in Brazil for forty years needs and deserves this building. For lack of funds the contractor will sell this building on the 15th of Jan. Dr. Love states that he could get this money from individual churches or individuals but he prefers to keep faith with the other causes in the Campaign.

If we finish the Campaign victoriously, Tennessee Baptists must raise \$1,200,000 during the year 1924. If we do it we must pay some money each week. Let each Baptist divide his offering into fifty parts, and pay one part each week during the year. If you have preaching only once each month, divide the payments into twelve parts and pay monthly. Then let church treasurers make monthly remittances to Dr. Lloyd T. Wilson.

Brother E. A. Walker, our Stewardship Director, for Jefferson County Association, writes that the leaders of that association are making a church to church campaign in the interest of the Campaign. They are putting on the following program

- (1) Some Achievements of the Campaign.
- (2) What if we fail to do our part?
- (3) A Missionary Message.

If the leaders of all the associations will put on such a program in their churches between now and May 1st, Tennessee will raise her entire quota in the Campaign.

The writer recently spent several delightful days in Stewart County. Two things greatly impressed him: First, the territory is a needy one; Second, the pastors located in that county are doing a heroic work. We plan to spend a whole week with them in the spring.

In the business world conditions are good. This is the note we hear everywhere. It we can get our spiritual condition in good condition for the greatest year's work of our history a great story will be told one year from now. It is well for all of us to get ready to give more money than we have ever given, and do more praying than we have ever done in one year. May our Father anoint us for this task.

THE LAYMEN.

By O. E. Bryan, Stewardship Director.

The Baptist Men's Convention which meets in Memphis in February is of far-reaching value to the Kingdom. At this meeting we believe the laymen will get ready to get under the load of the 75 Million Campaign not only with their money but with their personal help as they did during the first months of the Campaign. We hope that this may be the greatest meeting of men in the history of Baptists up to that time. Let us plan to be present for the whole program.

Baptist Doctrines

HOUSEHOLD BAPTISMS.

By S. M. McCarter.

Does the New Testament teach infant baptism? There is not one verse in the Bible that teaches infant baptism and the person who performs such an act gets it from the Roman Catholic Church and not the New Testament. Let us take up the household baptisms in their order and see if any infants were baptized:

I. *Cornelius and His Household.* (Read Acts 10th chapter).

Cornelius was a Gentile, a devout man, feared God, had family prayer, was charitable and an honest seeker for the truth. His family was his kinsmen and friends.

The purpose of Peter's coming is definitely stated. Acts 11: 14. "Who shall tell thee words, whereby thou and all thy house shall be saved."

These points are definitely stated as pre-requisites to the baptism of Cornelius and his household.

1. Peter preached the death, burial and resurrection of Jesus Christ.

2. Cornelius and his household believed in Jesus and as a result their sins were remitted.

3. They received the gift of the Holy Spirit.

4. They magnified God.

5. Their baptism followed. (Read Acts 10: 34-48.)

If there were infants in Cornelius' home they heard the gospel, believed in Jesus Christ, received the Holy Spirit and magnified God. This qualified them to be baptized. But it is not reasonable to even suppose infants were baptized in this household.

II. *The Household of Lydia.* (Acts 16: 12-15).

There was no synagogue in Philippi. Philippi was a military city rather than a commercial city and that accounts for the few Jews that resided there. There was however a place of prayer out by the river side and to this place the missionaries resorted. God seemed to be mindful of the prayers of these women and sent the preacher to make known to them the way of salvation.

Lydia was from Thyatira, a city of Asia Minor. She was "a seller of purple." Three things are expressed about Lydia before her baptism.

1. Paul preached unto the women.

2. The Lord opened Lydia's heart.

3. Lydia attended unto the things that were spoken by Paul.

The order, she listened, the Lord opened her heart and she attended the word, proves that she and her household were qualified for baptism.

Lydia's household consisted of persons of her employ. The only question here is, who was her household?

Those who contend that infants were in her home, do it wholly on assumption, they had to be there. There is no proof that infants were in the home of Lydia. There is

no evidence that Lydia was even a married woman or that she had children. She was three hundred miles from home on business and if she had a husband he stayed at home and kept the children. (But I get that statement from the same verse that Pedit-Baptists get the statement that infants were in Lydia's home). Verse 40 of the same chapter settles the question. Paul called her household "brethren."

The fact that Paul accepted Lydia's invitation with reluctance is an evidence that no children were in the home and felt a delicacy in becoming a guest in the home of a woman.

No doubt the church was organized in Lydia's home and that is why Paul used the word "brethren." There is absolutely no argument in favor of infant baptism but every fact goes to prove that there were no infants in her home and if there were, they listened, the Lord opened their hearts, they believed and were baptized, just as Lydia was. How foolish the assumption that infants were in the household of Lydia.

Thousands of families in our own country have been baptized in which there were no infants. I have had the experience more than a half dozen times myself.

III. *The Jailor and His Household.* (Acts 16: 25-34).

The narrative is too plain to call for a discussion that infants were members of this household. If they were there, they wanted to know how to be saved just as the jailor wanted to know. They believed and rejoiced in God just as the jailor did. "Thou shalt be saved and thy house." Not the jailor alone but the house also believing shall be saved. Paul preached unto all that were in his house. And he took them the same hour of the night and baptized them and then the jailor with his house rejoiced believing in God.

There is no room for even a supposition of infant baptism in this narrative.

IV. *Crispus and His Household* (Acts 18: 8).

This verse very plainly says that Crispus and his household believed on the Lord.

In 1 Cor. 1: 14 Paul says he baptized none but Crispus and Gaius. There is no room for infant baptism in the household of Crispus.

V. *The Household of Stephanas.* (1 Cor. 1: 16).

If any should think that infants were in this household, let them read 1 Cor. 16: 15 where Paul plainly says, "They were the first fruits of Achaia and they have addicted themselves to the ministry of the saints. It is folly to try to prove infant baptism from the household of Stephanas."

I have named all the household baptisms in the New Testament and there is no evidence of infant baptism in any of them. (The facts are there is not one verse of Scripture in the Bible that favors infant baptism. It is not a Bible doctrine and for that reason it is a sin to baptize them. There are some Pedit-Baptists that want to argue in favor of infant baptism from the doctrine of circumcision. They claim that baptism now comes in the room of circumcision.

But this is only the plea of a drowning

man and for any Pedit-Baptist minister to so argue he exposes his ignorance.

Jefferson City, Tenn.

Contributions

THE STRATON-POTTER DEBATE.

By J. L. Campbell, D.D.

In the *New York Times* of December 21, 1923, there is an account of a debate in the Cavalry Baptist Church of New York between the pastor, Dr. John Roach Straton, and Dr. Charles Francis Potter, Unitarian minister of the same city. The subject was, "Resolved, That the Bible is the Infallible Word of God." Dr. Straton affirming and Dr. Potter denying. *The Times* says, "The judges voted two to one in favor of Dr. Potter, deploring in their announcement that the debaters had failed to abide by the rules of logic and emphasizing that they had failed prior to the contest to take up and agree on a definition of 'infallibility'."

With the debate itself we have no farther concern. The headlines in the daily papers, however, might have a disquieting influence on some young people, and it is for this reason that I write. The interesting thing is that Dr. Potter professes to produce a number of instances in the Bible which he regards as (1) inaccurate, (2) contradictory, and (3) where God approves of what is "morally wrong" and "degrading."

Remarkable is it not, that a book which has transfigured humanity wherever its precepts have been obeyed, that would vanish wars, and bring in "peace on earth" and universal love and brotherhood—strange that such a book as this should teach "wrong" and "degrading" things! But this is the dilemma into which the Unitarian puts himself.

Now for the passages adduced.

(1) He tells us Lev. 11: 6 states that the hare chews the cud, while in reality it does not. The reply is easy. The Hebrew gives only the language of appearance and rumination is a deduction from it. "Gerah" translated cud comes from to roll (Standard Bible Encyclopedia). To roll or roll up is the term in the original and the deduction drawn from this is rumination. But this is only an inference. Our Unitarian is quite correct when he says that "hares and rabbits make motions with their lips and jaws" like those of cud-chewing animals, and this is exactly and all that the Bible affirms. So that the Scripture's statement is literally correct.

(2) In Genesis 3: 14 he informs us that "The same sort of mistake is made when it was supposed that snakes eat dust." To eat dust is a Hebrew expression for degradation. When Psalm 72: 9 tells us "His enemies shall lick the dust," our Unitarian surely does not mean that these enemies were literally to feed on dust or mud. The curse applied literally to the animal and figuratively to Satan. See also Micah 7: 17.

(3) In Lev. 11: 20-22, he says that grasshoppers, crickets, and locusts have six feet

while the Bible says they have only four. Yes, exactly four feet with which to "creep" and in addition to these, they have two "legs above their feet wherewith to leap upon the earth." (Verse 21.) Legs and feet making six. He has read the passage carelessly. Even grasshoppers refuse to help Unitarians.

(4) He objects if the sun stood still for a day not only the Amorites but the Israelites also would be destroyed. As if the God who could make the sun and moon stand still must stop there, and could not protect the lives of the people. There is, of course, another answer, but we are following the lead of Dr. Potter. No wonder the judges complained of poor logic.

(5) Our Unitarian contends that in Luke, second chapter, there are three historical mistakes in regard to the enrollment made by Caesar Augustus at the birth of Christ, when Quirinus was governor of Syria. He makes much of this. What a pity that Dr. Potter is not better read! Let me commend to him for perusal the following standard works, viz.: "Was Christ born at Bethlehem?" also "Bearing of Recent Discoveries on the Trustworthiness of the New Testament," by Prof. W. M. Ramsey, of Aberdeen, Scotland. Read also, "Luke the Historian in the Light of Research," by that distinguished scholar and author, Prof. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville. Papyri and inscriptions in Asia Minor have recently been read. Quirinus was twice governor of Syria, first as Luke says. "Ramsay has triumphantly vindicated Luke." Dr. Robertson adds, "Every statement made by Luke, 2: 1-7, was once challenged. Every one now is shown to be correct." Again, "The vindications of Luke's historical statements in these verses (2: 1-7) is one of the triumphs of modern research."

(6) Objection. In 2 Samuel 6: 23 we are told that Michal, Saul's daughter, had no child, while in 2 Samuel 21: 8 we are told she had five sons. Answer. Simply after the name Michael's (possessive) in 2 Samuel 21: 8 supply the implied word "sister," and the difficulty instantly vanishes. Compare 1 Samuel 14: 49; 1 Samuel 18: 19-21; 2 Samuel 6: 23; 2 Samuel 6: 3 and the whole thing is clear. Michael's sister, Merab, the wife of Adriel, had five sons but Michael herself, the wife of David, had no children. Other suggestions might be made, but there is no need.

(7) Objection. Genesis 21: 1 teaches that God tempted Adam and yet James 1: 13 tells us that God does not tempt anyone. If Dr. Potter had even taken the pains to turn up his Revised Version he would not have been guilty of this mistake. There in Genesis, instead of "tempt" he would find "prove." The Hebrew verb "Nasah" means to try, to prove, to test. God does test but He never tempts them to evil. They are their own evil propensities that entice them to sin. (James 1: 14.)

(8) Objection. In 1 Kings 8: 46 we are told that there is no man that sinneth not, yet in 1 John 3: 9 we are told that whosoever is born of God cannot sin. The answer

is simple. All men are naturally sinners (Romans 3: 23) but in regeneration we are born of God and become partakers of the divine nature (2 Peter 1: 4) and this new divine nature cannot sin.

(9) He tells us that Matt. 5: 33-34; Matt. 5: 38-39 and Matt. 5: 43-44 "flatly contradicts the Mosaic law." The report in *The Times* does not state how he attempted to establish this. These Scriptures do show that Christ has supreme authority, but there is no contradiction. Our Lord came not to destroy but to fulfil the law. He interpreted its inner and fuller meaning, unfolded its true purpose and spirit, and showed that some of its precepts were superceded, but He bestowed on the Mosaic law the very highest honor.

(10) Obligation. Romans 2: 11 teaches us that God is no respecter of persons and Acts 9: 7 and 22: 9 tells us of Paul's conversion. The objection here is not clear. Romans teaches us the fact that Jews and Gentiles were alike lost and alike saved on the same terms. Acts tell us of the conversion of a Jewish persecutor, and he was saved in the same way as all others viz: through Faith in Christ. For those who were with him it need only be said that there are none so blind and deaf as those who will not see or hear.

We now come to his "morally, degrading, ideas of God."

(11) In Exodus 7: 13 and 10: 20 we read that God hardened Pharaoh's heart and afterward that he punished him for his sin. This is the charge. But he should read all the passages bearing on this subject. In Exodus 8: 32 we are told that Pharaoh hardened his own heart. Truth rejected always hardens. God is the author of this universal law and it is in this sense, and in this sense alone, that he can be said to have hardened Pharaoh's heart. When God gave him opportunities, he rejected them, and in this sense, Pharaoh hardened his own heart. The truth of these principles can be seen everywhere.

(12) Objection. Exodus 22: 18 reads, "Thou shalt not suffer a witch to live." Answer. Neither would we if we had the witch-doctors of Africa and other countries with all their murders and malignity and villanies to deal with. And there is more than this. Satan possessed a power prior to Christ's death that he has not since. "Now shall the Prince of this world be cast out," (John 12: 3). These persons had a deadly character then, that has since disappeared. "A sorcerer (R. V.) is one who traffics with malicious spirits for malicious ends. Their extermination became a necessity. This, however, has nothing to do in any sense with Medieval and more recent perversions and abuses.

(13) In Deuteronomy 21: 18-21, he tells us that disobedient children were to be stoned to death without trial and simply on the accusation of their parents. This charge, however, is not correct. But first read the passage and see what kind of children are here referred to. So incorrigible that even parents were forced to act. Every step in the procedure was legally and carefully guarded. Jewish law did not allow any

one to be put to death but at the mouth of two or three witnesses—Deut. 19: 15-19. The accusation had to be fully established. The offender must be adjudged worthy of death before he was stoned which was the usual form of Jewish execution, after due process of law.

(14) Our Unitarian is quite certain he can establish his case by the differences in the wording of the inscriptions on the cross. Let us see. All of them can be readily accounted for when we remember that they were written in three different languages. All of them have, "The King of the Jews." Two of them (Matt. 27: 37 and Luke 23: 28) are precisely alike excepting that the name "Jesus" is left out of Luke. This is not a contradiction but the omission of a word, which was not required in the circumstances. In the language from which John quotes "of Nazareth" is inserted. There is nothing in all this but what is true and that would conflict even with the most rigid verbal inspiration.

We have now examined each one of the charges made by Dr. Potter against the Bible, and we have found every one of them to be groundless.

And these are all the objections that a Unitarian can find against this old book even if he has to go among rabbits and crickets after them. I can fancy I see the smile on the faces of your readers.

Thoughtful people will at once accord to Robert Dick Wilson, Ph.D., D.D., Professor of Semitic Philology in Princeton Theological Seminary, the very first rank in Biblical Scholarship. Master not only of the Sacred literature in his own Department, he has also in his mastery of contemporaneous languages opened out new wonderful fields of research. It is said that he knows forty-five languages. In scholarship he stands without a peer. After a lifetime study and investigation, he sums up his conclusions as follows, viz: "I have come now to the conviction that *no man knows enough to assail the truthfulness of the Old Testament.*" The highest scholarship is equally decisive regarding the New Testament. "The grass withereth, the flower faileth, but the word of our God shall stand forever." (Isaiah 40: 8.)

Carson-Newman College.

January 1, 1924.

STEWARDSHIP NOTES.

By T. W. Gayer.

Many of us will complete our 75 Million Campaign pledges by May 1, 1924. It is believed that practically all these will continue to pay to the causes included in the Campaign as liberally as they have been doing.

Pastor Gooch writes, "We are using this plan solely because it is scriptural and suits our situation exactly." He further says: "You may put me down 100 per cent for victory in the home stretch on our 75 Million Campaign."

Mr. Frank Burkhalter says, "Suppose every Southern Baptist man and boy would quit smoking and chewing tobacco in 1924,

and all Southern Baptist women would quit dipping snuff. This would result in a saving of \$36,142,000, which would more than complete our obligation to the Campaign." We can pay our pledges.

The Executive Board of Missions in Mississippi is giving each pastor in the state a book on the BUDGET PLAN. The Sunday School Board has given our pastors a book on stewardship. It is also furnishing text books on this subject to the Baptist Schools. This is a great thing for our work.

In the BAPTIST AND REFLECTOR published December 20th, Rev. J. H. Ponder of Athens, Tenn., has a most thoughtful article on, "A Uniform Southern Baptist Year." Brother Ponder is a very capable young minister and says very helpful things. I am glad that the brethren are thinking along this line. At the close of the 75 Million Campaign we certainly should adopt a uniform time to begin and close our years. We should begin and close the financial year for local expenses and benevolences at the same time. Brother Ponder suggests June 30th as the date for closing the year. I am inclined to think that January 1st is the best time to begin our years, but whenever we begin let all of the churches step together in this.

In this same issue of the BAPTIST AND REFLECTOR, Rev. A. N. Hollis of Bluff City, Tenn., tells a remarkable story about the budget plan in his church. He says: "We enlisted nearly 99 per cent of our membership on the field. Before this, we had enlisted only about 25 per cent. Our contributions increased immediately 300 per cent and the congregations and general interest increased almost accordingly." This is a fair indication of what the budget plan properly will do. In one church the writer found 30 people out of 148 supporting the church. An every-member canvass was put on and although they had no pastor, not a dozen members were left unenlisted.

The Southern Baptist Men's Convention to be held in Memphis, February 12-14 will be an important gathering. It includes the whole territory of the Southern Baptist Convention, but since it meets within our border, each church should be represented. It includes both ministers and laymen. Let all of the churches send their pastors, paying their expenses. Let Adult Bible classes send representatives. The writer believes that perhaps the most far-reaching convention ever held by Southern Baptists was the men's convention in Chattanooga ten years ago.

MOUNTAINEER WALKS 15,000 MILES TO SCHOOL.

Wayne Waters, senior in Cosby Academy, Baptist mountain school near Newport, Tenn., has walked ten miles daily for eight years in order to complete his course of study. Prof. R. L. Marshall, principal, announces. The boy lives five miles from the school and has walked the distance twice daily, or a total of 14,400 miles, or more than one-half the distance around the world, in quest of knowledge. He has made a good record, barely missing a class.—*Clipsheet.*

QUOTATIONS FROM ONE OF MANY MISSIONARY LETTERS.

Shed Light on the Disastrous Effect of the Cuts which the Foreign Mission Board Has Been Compelled to Make in the Estimates of Needs which Our Missionaries Have Begged Us to Supply.

By J. F. Love, Cor. Secy.

We have reached a crisis in our work here which involves its very existence and continuity, and seek your advice as to what you would have us do about it.

"You will thus see that I have not only attempted but succeeded in carrying out the desire of the Board for smaller and more economical houses. If you can suggest any further cutting down on the accompanying plans I shall be glad of any suggestions.

"If we cannot build now, it means that there is nothing for us to do but sell up our few things and come home, as we are left without even a home to live in, and whoever has charge of the work in our absence is left without a base from which to work. This means that we have lost our hold here, which, as far as I can see at present, is tantamount to abandoning the work, as I see no way of regaining our hold. Should we return under these circumstances we would not have a place in which to live till we could build a home, even if the still further added cost to build at that time should be forthcoming.

"The only hope of giving permanency to the work, as far as I can see it, is to give us the permanent equipment that will obviate our being driven from pillar to post, as we have been during the past several years, sometimes having a place in which to live for only a few weeks or months at a time. If we have the necessary equipment that cannot be alienated we can carry on, if not, all our efforts may have to be thrown away at any time. Not only have we no security as to home, but the same holds good with regard to our church and school buildings; we may be left without any at any time. Rents have trebled or quadrupled within the past few years, and every effort is being made to get our rented church and school property at several times the rent we are paying; so we do not know the moment those, too, may slip from our hands.

"We do not seek any luxury or even comfort for ourselves but only the good of the work, and will be satisfied so long as we have a roof over our head and a permanent hold is maintained on the work in this section. We would build a mat-shed or any kind of shack on the land we have, but the authorities here will not allow us to do so. I have designed this residence not only for ourselves but as the most economical Mission residence for any one who might have the care of the work here. All that we ask of the Board is that they supply us with the absolutely minimum essential machinery to carry on the work they have sent us here to do.

"The Board has reached a financial crisis and so have we. God knows how I sympathize with the Board in its present position, and how I have striven by every means in my power, at the expense of an absolute

crippling of our work, to relieve the Board of every obligation where it has been in my power to do so. What is to be done? The alternatives before us are these. That the Board provide the equipment to make it possible to carry on the work here, or that the work be abandoned.

"In the present position of the Board I do not see how they are going to do it. The second alternative is abandonment of the work here. That means abandonment of their pledge to us. If the Board considers this the best course to take under the circumstances, I do not complain. We have sacrificed the best we have to this service; life, health, comfort, convenience, financial independence, and personal safety. . . . has just returned home from the hospital, after 8 weeks severe illness, and I have just returned from a trip among the most desperate pirates in China, where my life was in constant imminent danger, to find a letter waiting for me from one of the most notorious pirate chiefs, demanding that I go immediately to his headquarters to see him, whether to be held to ransom or not I do not know.

"The worry about me being out working under those conditions with no way to get any news about me during my absence does not help . . . recovery, but we are not only willing to stick to it but happy to do so till we can get the houses built which will give permanency to the work and avert an impending crisis.

"I am discouraged, I frankly admit it. Our workers and members are discouraged to the point of bringing about disintegration in the work. They have gone to the very limit of sacrifice to help relieve the Board. Some are giving not one-tenth but nine-tenths of their means to the work, but, with soaring prices and business stagnation, they cannot meet the crisis. They do not seek to escape any burden by turning it back on the Board. They would much prefer to carry it all themselves and maintain their independence and self-respect, and it is no joy but a grief to them to have to fall back on a foreign nation for help. Is there any way out of the crisis?"

THE BASIS FOR CHRISTIAN TRIUMPHS

By L. R. Scarborough.

Paul says "We are more than conquerors through him that loveth us," and he thanks God that "He always causes us to triumph in Christ." Christ's whole Gospel program is set to the note of victory. He means for every child of His to be a conqueror, every church of His to be victorious, and every group of His people in every Kingdom enterprise gloriously triumph. He has never lost a battle nor a soldier. There have been in His Kingdom many delayed victories for the purposes of His will and our testing. The probability is that in all delayed victories our sins, mistakes, or weaknesses are responsible; certainly neither God's will nor power are responsible for delayed victories or seeming defeats. For every child of God to be a "more than conqueror" does not mean that we will always be well, for some of the sickest are the most triumphant; nor that we will all be rich, because some of the poorest

are the most victorious; nor that we will all be wise, because it is not the wisdom of this word that conquers.

The Basis of Victory.

The hope of final triumph for every Christian and every cause of Christ lies in certain great basic principles underlying the Gospel. Some of them are as follows:

1. *It is a divinely inspired Bible that promises victory.* The authority for our hope is a sure anchor of the soul. The Bible is God's word.

2. *The deity of Christ is the hidden source of all Christian hope.* He being the very God of very God makes our hope secure. This power of deity is demonstrated through His whole earthly ministry, His virgin birth, the supernatural in His early life, the marvelous protection of the Father, the miraculous in all of His ministry, the wonder of His teaching, the holiness of His character, His resurrection from the dead, all this demonstrates the surety of the Christian hope, of triumph in all Gospel things.

3. *The eternity of the life Christ gives the individual Christian.* It is the very substance of triumph. It has not the possibility of death nor defeat in it. Regeneration is the impartation of eternal life to the believing, penitent soul; and the seed of victory over all sin is in every case of regeneration.

Around these three vitalities, a Divine Book, a Divine Saviour, the impartation of Divine, eternal life, center all the hopes of victory. An inspired Bible, a Divine Saviour, and spiritual regeneration arch every battle for the individual Christian and every task of groups of Christians with the guarantee of final triumph.

Now, if we add to these eternal verities the unity of Southern Baptists, importunate prayer, unstaggering faith, democratic organization, compassionate evangelism, New Testament liberality, Calvary sacrifice, glorious co-operation, relentless aggressiveness, all the tasks undertaken by the leadership of the divine Spirit on the part of Southern Baptists will win. In 1924 it belongs to us on the bases of New Testament hope to record for Christ a great Southern Baptist victory. The joy bells of such an achievement will ring throughout the corridors of the future to cheer God's people and lead them on. Will we do such a worthy thing in 1924 as will justify God is entrusting larger things to us? Here's my hand to be a "more than conquerer through him that loveth me."

WHAT THE SEVENTY-FIVE MILLION CAMPAIGN DID FOR THE BAPTIST SCHOOLS OF THE SOUTH.

There is no phase of Baptist work that has shown greater results since 1919 than Christian education. There has been an increase in school property from \$18,000,000 to \$28,000,000, an increase in endowment from \$9,000,000 to \$13,000,000, an increase in students of 4,209. If we pay up our pledges during 1924, we shall add \$500,000 to our Seminary at Forth Worth, \$500,000 for our Seminary at New Orleans, \$1,000,000 for our Seminary at Louisville, \$300,000 for our Louisville Training School for women, \$200,

000 for our Forth Worth Training School for Women, \$100,000 per state to help our struggling brethren in Florida, Illinois, Arkansas, and New Mexico, where Baptists are numerically weak. The 75 Million Campaign came just in time to save our colleges from extinction.

THEOLOGICAL SCHOOL FOR NEGROES LAUNCHED.

Work on what is said to be the first distinctively theological seminary for Negro preachers in the world, will begin early in January when the first unit of the seminary, that is being jointly projected at Nashville by the Southern Baptist Convention and the National Baptist Convention (the latter body is composed of representatives of Negro churches), will be started. The first unit will be three stories and a basement; will be used as a joint administration and dormitory building, and will be erected on a large site adjoining the campus of Roger Williams University. The initial building will cost \$42,000.

Other units will be added as the seminary grows and additional funds become available. The first unit will be ready for the opening of the seminary next September, and the in-

ital building will be dedicated at that time by the National Baptist Convention, which will hold its 1924 session in Nashville in September.—*Clipsheet.*

75 MILLION CAMPAIGN COLLECTIONS TO DEC. 1, 1923.

Alabama	\$2,206,071.06
Arkansas	1,667,304.13
District of Columbia	233,827.81
Florida	796,782.73
Georgia	4,389,440.02
Illinois	564,416.95
Kentucky	5,191,181.78
Louisiana	1,195,977.19
Maryland	599,451.11
Mississippi	2,494,286.79
Missouri	2,020,075.46
New Mexico	199,325.22
North Carolina	4,089,000.00
Oklahoma	1,206,943.76
South Carolina	4,002,527.60
Tennessee	3,117,153.25
Texas	7,320,697.61
Virginia	5,184,003.76
Specials	1,693,608.04
Grand Total	\$48,172,074.27

MIDDLE TENNESSEE SIMULTANEOUS BIBLE CONFERENCE

For Preachers and Other Religious Workers of This Entire
Section of the State Feb. 4 to 10, 1924

Preachers will be entertained by the churches where meetings are held.

Places

Clarksville	Director Dr. W. C. Reeves
Gallatin	Director Rev. R. T. Skinner
Shop Springs	Director Dr. J. D. Moore
Tullahoma	Director Dr. R. E. Guy
Lawrenceburg	Director Rev. D. L. Sturgis

Some Facts

These Conferences are being put on by the Sunday School and B.Y.P.U. Department of the Executive Board.

The Programs are built especially for all classes of preachers and will include helpful studies for all workers.

Three men will be stationed at each place as regular lecturers and will conduct study or lecture courses in Bible and other phases of Religious Work while others will speak at each place, moving from place to place each day.

The Churches where the Conferences are held agree to entertain all preachers who come to study and receive benefit from the meetings.

Every preacher is expected to attend the conference most convenient to him.

No text books will be used except in the Sunday school and B.Y.P.U. work. The Bible will be used as a text and definite lines of helpful study followed.

One hour each day will be given to practical Conference work led by our general Field men.

Programs are being prepared for each local meeting and will be distributed to all workers and ministers in the section close by.

Full schedule shown on other side of this sheet. One hour each day will be given over to the discussion of practical problems of the Pastor and led by some one especially designated.

The Devotional periods will be conducted by visiting local preachers.

WORKING SCHEDULE

PLACE	REGULAR LECTURERS	MONDAY, FEB. 4	TUESDAY, FEB. 5	WEDNESDAY, FEB. 6	THURSDAY, FEB. 7	FRIDAY, FEB. 8
Clarksville	W. C. Reeves, Director W. L. Pickard W. M. Bostick	L. R. Hogan W. H. Preston	L. T. Wilson T. W. Gayer	Jno. D. Freeman W. D. Hudgins	F. F. Brown	Jno. J. Hurt
Gallatin	R. T. Skinner, Director B. A. Bowers L. M. Roper	L. T. Wilson T. W. Gayer	Jno. D. Freeman W. H. Preston	F. F. Brown	Jno. J. Hurt	L. R. Hogan W. D. Hudgins
Shop Springs	J. D. Moore, Director O. E. Sams Roscoe Meadows	Jno. D. Freeman	F. F. Brown W. D. Hudgins	Jno. J. Hurt W. H. Preston	L. R. Hogan T. W. Gayer	L. T. Wilson
Tullahoma	R. E. Guy, Director R. B. Jones L. S. Ewton	F. F. Brown W. D. Hudgins	Jno. J. Hurt	L. R. Hogan	L. T. Wilson W. H. Preston	Jno. D. Freeman T. W. Gayer
Lawrenceburg	D. L. Sturgis, Director A. F. Mahan J. C. McCoy	Jno. J. Hurt	L. R. Hogan	L. T. Wilson T. W. Gayer	Jno. D. Freeman W. D. Hudgins	F. F. Brown W. H. Preston

Bring Bible and Note Book

Christian Education

Harry Clark, Secretary, Nashville

If you are interested in giving to our colleges money on annuity, will you please write to your educational secretary for his leaflet on "Annuities"? This is a plan whereby you can retain the income from your savings as long as you live.

IF OTHERS CAN DO THIS, WHY NOT TENNESSEE?

Just to broaden the horizon by news from other states, we give the following news from our sister Baptist colleges. Our readers can thus see the wonderful liberality toward Christian Education shown by some of our sister states. We must keep the Baptist colleges of Tennessee in step with their sister institutions in other states.

Ouchita College, Arkadelphia, Ark. After an endowment campaign in addition to the 75 Million Campaign, the college secured \$200,000.00 inside of Arkansas and \$100,000.00 from the Rockefeller Board in New York. This gives them a total \$510,000.00 endowment. Inside of Tennessee, Carson and Newman College needs to raise \$125,000.00 before July 1st. If the Baptists of Arkansas donated \$200,000.00 in a special campaign, why would not the Baptists of East Tennessee gladly do the same for Carson and Newman College.

Central College, Conway, Ark., has a new \$250,000.00 dormitory, Bruce Hall. How we wish that Union University could secure the same.

Shorter College, Rome, Ga. The alumnae Association have given a new swimming pool. We should gently remind the Tennessee College Alumnae that their great plan for a special library building at Tennessee College has not yet been completed. Our Tennessee young women can do anything the Georgia women can.

Ewing College, Ewing, Ill. When this institution first started, its attendance was so small that the Baptists throughout the South were discouraged; but its enrollment this year shows 100 per cent increase over last year.

Bethel Woman's College, Hopkinsville, Ky. A new building has been erected which will contain the dining room and auditorium with a capacity of 750.

Bethel College, Russellville, Ky., has a wonderful new dormitory, the finest in the state, having in the basement a swimming pool and bowling alley.

Meredith College, Raleigh, N. C. A beautiful new site of 130 acres has been bought two and a half miles out of town; and the

college will be moved within the next three years from its present crowded location in the heart of the city. We wish that funds could be raised to move Union University to a 100-acre tract in the suburbs of Jackson and allow its present plant to be used for a preparatory department.

Chowan College, North Carolina. Tennessee Baptists are interested because North Carolina and Tennessee both have their Women's Colleges in a town of the same name, Murfreesboro. Moreover, a former Dean of Tennessee College, Dr. Charles P. Weaver, is President of Chowan College. During the last summer new buildings were erected, including an auditorium with a seating capacity of 800, a gymnasium, swimming pool, music studios, and a dormitory.

Mississippi Woman's College, Hattiesburg, Miss. Twelve years ago, the buildings and equipment were valued at \$25,000 but today at \$350,000. We wish that our Tennessee Woman's College could receive from some philanthropists a similar increase of 14 times its present value in buildings and equipment and endowment.

Stephens College, Columbia, Mo. Although this is only a junior college, like our own Hall-Moody, it has 650 students from 34 states, a remarkable enrollment considering that it is located in the same town with the State University. It has recently built a new administration building and a new dormitory; and has bought additional land.

William Jewell College, Liberty, Mo. Many of our Tennessee Baptist Preachers were educated at this institution. In spite of the present 75 Million Campaign, this college put on a \$400,000 endowment campaign to meet the \$200,000 promised by the Rockefeller Board of New York City. This gives the college a total of \$1,100,000 endowment.

Hardin College, Mexico, Mo. This is another Junior College like our Hall-Moody. The local citizens recently raised \$100,000 for buildings. A new dormitory, absolutely fire-proof and modern, has just been erected at a cost of \$130,000. A new gymnasium has been built with a fine swimming pool.

Will Mayfield Junior College, Marble Hill, Mo. A \$60,000 fire-proof building is being erected and a new campaign is on to raise \$100,000 for endowment and building.

Coker College, Hartsville, S. C. A new biological laboratory and a new physics laboratory, have been installed. We wish that someone would give us \$1,000 for this purpose at Hall-Moody.

Simmons College, Abilene, Texas. Judge and Mrs. C. M. Caldwell of Abilene have given the new Caldwell Fine Arts building. There is a new fire-proof dormitory for men.

Furman University, Greenville, S. C. Since its president, Dr. W. J. McGlothlin, has lectured so often in this state and is always heard by our people gladly, we are glad to

know that there is a great increase in attendance, the freshmen class alone being as large as the whole college was, when Dr. McGlothlin first became president.

Limestone College, Gaffney, S. C. A fine arts building and a science hall are being given by Dr. W. C. Hamrick and J. A. Carroll, both of Gaffney. We would certainly rejoice if local citizens of Jackson, Martin, Murfreesboro, or Jefferson City, would also give two fine buildings as an evidence of local pride and loyalty.

Baylor College for Women, Belton, Texas, has a new ice factory, an ice cream factory, a refrigerating plant, a cold storage plant, and a new library building, added since last year.

Averett College for Young Women, Danville, Va. There is a new gymnasium and one of the best swimming pools in the south.

Bluefield College, W. Va. Within the next 12 months there will be a new president's home, three more homes for teachers, a gymnasium and another dormitory, a total expenditure of \$250,000. Just recently the local citizens gave \$100,000 in addition to the \$75,000,000 Campaign. West Virginia Baptists will raise \$1,000,000 in a campaign next year for this college.

If the Baptists of our sister states can do such wonderful things for their colleges, shall Tennessee Baptists fall behind them? Are not our boys and girls just as dear to us as theirs are to them?

My brethren, we do so need gifts for new buildings and endowment which will call for sums in addition to the Seventy Five Million Campaign. Will not some of you give us the assurance that funds will be forthcoming in bequests and annuities? If you are interested in giving our colleges money on the annuity plan, will you write to your educational secretary for his leaflet on "Annuities?"

EDGAR GUEST SAYS OF "LIFE"

"Life is a gift that the humblest may boast of,
And one that the humblest may well make the most of.
Get out and live each hour of the day,
Wear it and use it as much as you may;
Don't keep it in niches and corners and grooves,
You'll find that in service its beauty improves."

THOMAS W. WRENNE AND COMPANY

Bankers

WRENNE BANK BLDG.

REAL ESTATE

Sales — Loans — Rentals

Ocean Steamship Agts.

"TO THE JEW FIRST"

By a Gentile

I. First Things First

In the sixth chapter of Matthew (33rd verse) we find this emphatic command, direct from the lips of our Lord and Master, "Seek ye first the kingdom of God, and his righteousness."

History proves that the hardest lesson for God's children to learn is the lesson to put first things first. History also proves two other facts.

First, When God's children obey this command, there is always a rich blessing awaiting them. Second, When God's children refuse to obey this command, there is always a severe punishment awaiting them.

Can we imagine what would have been the experience of the woman of Zarephath, and that of her son, had she failed to put first things first, when Elijah asked her to make a little cake for him first, and after that for her son and herself?

Can we imagine what might have been the glorious history of the Jewish nation, had they put first things first in accepting Jesus as the "Lamb slain?"

We may not understand why, neither should we question God's plan; which plan was to give the gospel "To the Jew first."

II. Jesus' Example.

References are too numerous to attempt to quote here, to prove that Jesus went "to the Jew first."

He was born a Jew. Most of his followers were Jews. Perhaps one of the hardest things for Gentiles to understand, is the incident recorded in the 15 chapter of Matthew, regarding the conversation between Jesus and the woman of Canaan. We may not understand; yet we dare not question why Jesus compared her to a dog. We do know that she put first things first, humbled herself, and received the greatest of all blessings.

There is one fact that cannot be denied, that is, if we follow the example of Jesus we cannot be wrong. His example was to give the gospel "to the Jew first" even though he knew they would, as a nation, reject him.

III. Paul's Example.

Although Paul realized his call to be "an apostle to the Gentiles," he never failed to follow the example of Jesus, in going "to the Jew first," though he had no assurance that the Jews would accept the gospel. Paul knew, no doubt, that God had a "remnant" of the Jews in every generation who would accept the Messiah. It was not for Paul to question whether or not the Jews would accept the gospel, it was his mission to go "to the Jew first," and leave results with God.

IV. Southern Baptists Example (?)

"When the books are opened," and the history of Southern Baptists, up to the year 1924, is revealed, what will our answer be, if the Judge of all earth shall call for an account of our stewardship of the gospel "to the Jew first?"

Can we honestly say we wholly followed the example of our Lord and Master? Can we say we followed the example of Paul in giving the gospel to the whole world? Not simply including the Jews in a small territory, but "to the Jew first," in all the world.

V. Work of the Home and Foreign Boards.

Be it said to the credit of the noble Mission Boards, that they have begun to grapple with this tremendous problem; but what can they do without the full cooperation of all Southern Baptists?

The great responsibility must therefore be placed upon two great institutions.

VI. The Two Greatest Institutions.**1. The Church**

Not in logical order, but for convenience, we discuss first the church. It was the church to whom Jesus gave the command to go and teach all nations. Since our Lord and Master has placed the responsibility upon the church, there is nothing else to do, but to perform the doing of it.

How can the churches cooperate with our Boards in the great work of evangelizing the Jews? Various suggestions might be offered, however two will suffice just now.

a. As the pastor is the key to the church situation, it will involve upon him to work out his own plans as to invitations given to the Jews to hear the gospel; as to visitation of his people among the Jews, and various ways of personal work which the Lord will bless and prosper according to the faith and work of pastor and church.

b. The second suggestion is, that the Baptist churches of the cities unite their efforts to evangelize the Jews in their midst. This can be done in a glorious way, by inviting our Home Board missionary, Brother Jacob Gartenhouse, to spend at least a month in every large city, to visit among the Jews; conduct a training class for workers, who will volunteer to work among the Jews, and establish a Jewish mission. "Pray ye . . . the Lord of the harvest that he call forth laborers" for this special work.

Finally, cooperate with the Home Mission Board, by paying the expenses of the missionary and send him on his way rejoicing to the next city, praying God's blessings on him and the work.

"More things have been wrought through prayer than the world ever dreamed of."

2. The Home

In putting first things first, we must go back to God's first great institution, the home; and lay the greatest of all responsibilities there. Some one has said, that the duty of every Christian home is to raise up workers for the Lord's harvest fields. Since this is true, it becomes the duty of the home to teach the true principles of love for every one of God's creatures. It is a sad day for any home, when the children are allowed to criticize or call the Jews by names that tend to antagonize rather than to win them. Can we blame the Jews for being clannish or for having no confidence in our religion, so long as these conditions exist? Let the Christian homes go back to the blessed old Book, establish the family altar, and teach the Word "diligently unto their children."

Let the parents dedicate their children to the Lord, and "pray without ceasing," that he will save them from sin, from the power of sin, and use them in his harvest field. Then shall we begin to realize what it means to "seek . . . first the kingdom of God and his righteousness."

VII. Warning to Southern Baptists

"God hath not cast away his people. . . . Even so then at this present time also there is a remnant according to grace . . . For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles." "If by any means I may provoke to emulation, them which are of my flesh, and might save some of them."

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . if God spared not the natural branches, take heed, lest he also spare not thee. . . . for God is able to graft them again." Rom. 2 chapter.

Let us beware lest we fail to put first things first when we "seek . . . first the kingdom of God," for the redeemed Jews belong in God's kingdom, as well as other people. Have we substituted another plan for God's plan?

"Behold, to obey is better than sacrifice."

A CHARGE TO DEACONS

By J. C. Shippe.

I wish to impress upon your minds the fact that your office is scriptural. There are but two kinds of officers in Baptist churches that are really scriptural to-wit, Bishops or Elders and Deacons. The selection and ordination of these ought to be taken seriously; one kind called of God and set apart by the church, the other kind selected by and set apart by the

church. The scriptural qualifications and the ordination of each of these is very similar in form and ceremony. I trust that the time will never come when the office of deacon will be treated lightly or with indifference by our churches. It is claimed by some that the office of deacon ended with the passing of those set apart by the Jerusalem church. We can hardly conceive of such a claim when we face the fact that the work they were chosen to do has not diminished but multiplied to tremendous proportions in all the churches. If we are to take the words of the Apostle Paul recorded in 1 Timothy 3 chapter as to their qualifications, we will surely conclude that their mission has not ended. The laying on of the hands of the presbytery has also been discarded in some churches on the grounds that the brethren have no power to impart the Holy Spirit and is therefore meaningless. Such argument falls of its own weight when we take into consideration the fact that these seven were already full of the Holy Spirit. The laying on of hands in their case was simply a designation of and recognition of, their sacred office.

It is my purpose to call your attention to some of things you are not to do, and to some things you are to do, more things you are to do than things you are not to do.

1st. You are not being set apart to preach the Gospel. This is the prerogative of the Ministry. It is true that Stephen and Philip did do some great preaching and their efforts were blessed of the Lord with fruitful results, but they were not made deacons for that purpose, and to insist on that as a part of their work would destroy the very purpose of their choice as deacons. We would say in passing that preaching would not disqualify them as deacons, for every member of a church may preach in a certain sense.

2d. They were not ordained for the purpose of administering the ordinances of the church. A Baptist church is the custodian of its ordinances. Paul said to the church at Corinth "Keep the ordinances as I have delivered them unto you." The ministry is authorized through the local churches to administer the ordinances, as all our certificates of ordination so state. In obedience to such authority we pass the bread and cup to the brethren for distribution. The brethren assisting are usually deacons, but may be any of the brethren of the church selected for such services.

3d. They are not to rule the church. A Baptist church is an independent self governing body, and is therefore ruled by a majority vote of its members on all questions save that of fellowship. It is subject only to the authority of the Great Head of the church, Jesus Christ. Deacons do rule in their sphere and are therefore not without authority. They have certain rights which are to be respected, and should not be treated lightly or with indifference by the church. The success or failure of a church depends much upon their attitude toward it. We will now notice some things they are set apart to do, seven of them, more than twice as many as those they were not to do.

1st. They are to look after the finances of the church. This is one of their main duties. It requires much prayer and earnest attention and much heavenly wisdom. It is the duty of the deacons to see that the church has a workable financial plan adequate to all its needs. Just here is one of the weak spots in most of our churches. There is shameful neglect on this line. No financial system, no budget of expenses, no business methods applied, commonly stated as the Lord's work, and many waiting I presume for the Lord to come down and take the matter in hand. Much of the failure along this line must be laid at the feet of inefficient or indifferent deacons.

2d. They are to keep a tender and sympathetic watchfulness on the discipline of the church. They ought to consider themselves, or be made

by a vote of a church, a standing committee on discipline. It is important that they see after the welfare and well being of the church from this standpoint. They should see to it that all scriptural steps should be properly taken before bringing such matters before the church, and should ever strive to keep down contentions and discord between members, remembering that an "ounce of prevention is worth more than a pound of cure." It is unfortunate that they should shield themselves as many of them do behind the Pastor in such matters. It has been the lot of the speaker thus far in his ministry to take the lead in matters of this kind and suffer the consequences for the reason just stated.

3d. They are to look after the sick and needy of the church, and keep the church properly informed as to their needs and see that the church gives prompt attention to the same. How often is this loaded onto the Pastor, the very thing that the early ministers were to be relieved of, and one of the chief things that deacons were chosen to do. This of necessity requires much visiting, and yet how little of it many deacons do. Sick people all about them, even on the same street and in the same block, but never visited by them. It has been a custom with many of them to ask the pastor how the sick are getting along.

4th. To look after the Lord's Table and see that everything is in readiness for the proper observance of the supper. Just here the pastor is often embarrassed. The time is almost at hand for the beginning of the service, the table is not ready, a few good women are busy preparing the same, no deacons, or at least but few are in sight. It is discovered that they have prepared no wine, a rush is made to the nearest Drug Store even on the Lord's Day to supply the need. The speaker could give you the name of the church and the pastor in East Tenn, that some years ago celebrated the Lord's Supper with bread and Rye whiskey instead of wine, for the reason that those entrusted with such responsibility neglected it. My brethren, such things ought not to be.

5th. To look after the pastor's table and see that all his needs are supplied. Many faithful deserving pastor has longed to hear some deacon say, Pastor how are you getting along? Have you and your family plenty to eat and wear? Is the salary sufficient to amply care for all your needs? Out of an experience of more than twenty-five years as a pastor, the speaker has been asked the above questions the fewest times. The usefulness of many pastors has often been crippled just here. How beautiful and encouraging such words would be to many discouraged pastors, doing their best to succeed in their work.

6th. To look after the ordinance of Baptism. See that the church is equipped with the very best baptism. What a sacred ordinance it is and how beautiful the symbol, death, burial, resurrection, new life, foreshadowing the glorious the eternal. We have so many cobbled up poorly arranged baptismalries. The speaker has never had a first class baptismalry during his ministry, all have been defective and wanting in some particular. The deacons should assist the pastor in robing and unrobing and in any other way he may direct so that the ordinance is administered in decency and in order.

7th. They should look after the church property and see that it is kept in good condition. This at the present time has largely been delegated to others, but in my opinion rightfully belongs to the office of deacon. I do not mean that they are to bear the expense of doing this but that they are to see that the church as a whole does take proper care of its building. God's house ought to be the very best its people can afford. It certainly ought to be in keeping with the best homes of its people. "How amiable are thy tabernacles, O Lord of Hosts! My Soul longeth even fainteth for the courts of the

Lord; my heart and my flesh crieth out for the living God."

In conclusion I would say that I am the friend of the deacon and have no quarrel to make with him whatever. Those with whom I have been associated were in the main good men, clean and upright in their living, neglectful sometimes I think to their official duties, but with a desire to do the Master's will. "They that serve the office of deacon well purchase to themselves a good degree and great boldness in the faith." When the redeemed are gathered over there I expect to meet and greet them together will all the blood-washed throng.

FROM JEFFERSON CITY AND ROUND ABOUT

By R. B. Jones

The Student Volunteer Band of Carson and Newman College send nine delegates to the International Student Volunteer Convention held at Indianapolis, Indiana, from December 28 to January 1. They were Alvin Walker, Lolita Hanna, Nell Coulter, Sibley Burnett, Grace Huff, Elizabeth Tittswork, Melvin Best, Frank Smith and Maggie Monroe. The student body and friends raised something like \$500 to pay the expenses of these young people. And the reason why such an amount was so easily raised is that this group of young people is one of the strongest forces for righteousness in our community. Daily their lives tell for the Master. The writer had the privilege of speaking at the regular Volunteer meeting at its last session before the Christmas holidays, and few times in his life has he experienced such a refreshing fellowship and received such an inspiration as he did while with these young people. In a few years, they will be delivering the message for us in the dark places of this earth. Don't forget to pray for them.

The Island Home Baptist church of Knoxville has completed its new house of worship at a cost of something like \$53,000. But this does not express its real value, because the church was fortunate in having men in its membership who could supervise its construction without employing a contractor and paying him a big profit. The building committee consisted of John R. Gilbert, L. M. Leach, O. A. Coleman, and O. P. Jenkins. And those who have seen the new building do not hesitate to say that the committee did its work well. The new house was formally opened December 16, with appropriate exercises. Three former pastors, Revs. J. L. Dance, W. H. Fitzgerald and R. B. Jones, were present. The sermon of the morning was preached by R. B. Jones. In the afternoon, the new pastor, Rev. C. D. Creasman, was welcomed, speeches being made by Rev. W. R. Dawson on behalf of the community, Rev. James Allen Smith on behalf of the Baptists of Knoxville, Brother John W. Walker on behalf of Island Home Church. These words of welcome were responded to by Rev. and Mrs. Creasman. Historical reminiscences were given by several of the older members of the church. It was a good day, and we predict for Creasman a successful pastorate and pray that God may be rich in His blessings upon his and his people.

The writer is feeling at home in his new work as pastor of the First church, Jefferson City. Our arrival was made the occasion for the good people to express their love in a pounding, and a few days later, in a fine reception at the church. The people are responding to our efforts in a splendid way. Some nineteen have come into the church since October 1. At our Christmas service, over \$90 was given to the Tennessee Baptist Orphans' Home, besides a fine assortment of fruits, candies, etc., which was distributed to the needy of our community on Christmas morning. Just now, we are looking forward in our prayer and efforts to a protracted meeting to be held from March 9 to 21. Dr. Finley F. Gibson, pastor of Walnut Street Baptist church of Louisville, Ky., will do the preaching.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

BYPU NOTES

MEMPHIS CITY B.Y.P.U. HOLDS WATCH PARTY

The Memphis City B.Y.P.U. held a watch party on Monday night, December 31, in connection with their regular monthly meeting as well as the regular quarterly social. A special feature of the meeting was the installation of the officers at 12:01 sharp. These officers will serve one full year, the next installation taking place exactly one year from the time this one was held, to a minute, that is, if plans that have been formulated by the City Union for the next annual installation of officers, materialize. The party was held at the Central Baptist church. Mr. H. Gerald Webb was the newly installed city president. A fuller report will be sent in by the young people of Memphis.

1924 EDITION B.Y.P.U. RADIO TO APPEAR SOON

A very attractive copy of the 1924 B.Y.P.U. radio will be sent to every Union on our mailing list this month. In it will appear the interesting features planned for 1924, including a special rural B.Y.P.U. work plan, a scholarship announcement, and other things vital to the young people of the state. 1924 is Tennessee's Golden Jubilee year, and great plans are being made for the events leading up to the General Baptist state convention next November, at Murfreesboro. Our state B.Y.P.U. convention will be held at Avoca, in June, in connection with the encampment.

DAYTON TRAINING SCHOOL A SUCCESS

Under the splendid leadership of the pastor, Rev. W. A. Moffitt, the Dayton training school proved to be a successful one this past week. A religious census was taken and in spite of the inclement weather a large part of the territory was covered. Every one was surprised with what the census revealed as to the possibilities of Baptists in that town. The report indicated that the Baptist possibilities would be at least 700, most of these being of Baptist preference. On Sunday morning the Sunday school was graded; in the afternoon three B.Y.P.U.'s were planned for—Junior, Intermediate and Senior. At the business meeting this coming Wednesday night, it is planned to elect a B.Y.P.U. Director and the new teachers and officers of the Sunday school and B.Y.P.U., by the church in conference. Miss Myra Scarce is the Senior president. We expect to hear some splendid reports from these new organizations.

STUDENTS' CONFERENCES OF BAPTIST INTER-BOARD COMMISSION

The College students of Tennessee and all over the South-land will be interested to learn the dates set for the Student Conferences. Announcement is received from the Memphis office that they will be held earlier this year. The dates have been set as follows:

Shawnee, Oklahoma, February 8-10;
Murfreesboro, Tennessee, February 22-24; Raleigh, N. C., February 29-March 2.

The students in college and school can do much to make these meetings a success and the meetings in turn will give new impetus to the student body, as well as all the religious life of the campus.

Murfreesboro, Tenn., February 22-24, is the meeting planned for Tennessee Baptist students. Plan at once to send a delegate. If you have in your organization a young man or woman who is especially gifted in solo work, or as a reader, or in some unusual way and can go, please send the name to your state secretary. Perhaps they can represent your school on the program. Plan now to go.

STANDARD OF EXCELLENCE CHANGED

One change was made in the Senior Standard of Excellence. To be A-1 a B.Y.P.U. must have a monthly program planning meeting. This is effective April 1, 1924. Begin now. It will help.

CATCH THE INSPIRATION OF A NEW YEAR

Everything is new now, the month, the quarter, and the year. Sunday, the 13th of January, will record one of your first uses of the new month, the new quarter, and the new year. What will your record be?

STATE B.Y.P.U. SECRETARIES HELD ANNUAL CONFERENCE AT SUNDAY SCHOOL BOARD, DECEMBER 17-18

At the call of the Baptist Sunday School Board, all the B.Y.P.U. secretaries of the Southern Baptist Convention met in conference in Nashville, December 17-18. Many vital matters bearing on the development of the B.Y.P.U. were discussed on that meeting. In the first session of the conference reports were heard from all the secretaries present.

In every state B.Y.P.U. work is gaining ground, especially in the rural churches. 27.2 per cent of the rural churches of the South report B.Y.P.U. There are 7,281 rural churches in the South that have unions. Sixty-two of these have as many as four unions. 205,552 young Baptists are enrolled in our rural unions. While this is true, we must not overlook the fact that there are 604,007 young Baptists (ages 10 to 30) in the rural churches of the South not yet in B.Y.P.U.

The associational B.Y.P.U. is growing in popularity and efficiency. Every secretary reported an increasing number of these organizations and testified to the wonderful possibilities wrapped up in them. Before very long the associational B.Y.P.U. will have put a local union in every Baptist church that has enough young people for one.

North Carolina reported forty-six college and school B.Y.P.U.'s. The past two years has seen a phenomenal growth in B.Y.P.U. work in the "Tarheel" state. Mr. Perry Morgan is the secretary and Miss Elma Farabow the junior-intermediate leader. Wake Forest and Meredith both have B.Y.P.U. as a leading student activity. This accounts in some measure for the development of the work. When a college student goes home full of the spirit of the local church organization he will naturally help to lead that organization. Practically all the Baptist colleges of the South now foster B.Y.P.U. work.

Alabama stood right at the top last year in study course work with 7,490 awards. Georgia had 7,000. Texas led, Tennessee had over 5,000.

Beginning with the second quarter, under "Business Meetings" on the A-1 standard of excellence, will be added the requirement for a monthly program planning meetings in the B.Y.P.U. This is for all grades.

The old single society known as "the" B.Y.P.U. is rapidly being superseded by "The Training Department" of the church, with several unions of all grades. With this in mind our churches everywhere are electing the B.Y.P.U. director, whose business it is to supervise the work of all the unions. In many places all the unions meet together in the main church auditorium just before the evening preaching hour for a short devotional service and merge the B.Y.P.U. services into the preaching service. An excellent idea if conducted properly.

Beginning with the second quarter, the junior and intermediate standards of excellence will recommend sponsors for each group in those unions. These sponsors should be adults, and will bear the same relationship to the group that the leader bears to the whole union. They will help the group captains in all the work of the groups.

A new senior study course, called "How Baptists Work Together at Home and Abroad," by Dr. E. P. Aldredge, will be offered some time during 1924. This will answer the need for a mission study book in the B.Y.P.U.

A new Intermediate B.Y.P.U. study course, called "David the Poet King," will be ready for annual study course week, March 9-16.

A seal on "Training in Stewardship" will now be given for the study of Cook's "Stewardship and Missions." Also "Christian Stewardship" by Cox.

The B.Y.P.U. Quarterly is now published in Chinese, Spanish and English. Those members who never use the quarterly for anything except to read from on Sunday evening programs should be given the Spanish or Chinese editions!

"THROUGH THE NEW TESTAMENT IN A YEAR" IS SENIOR BIBLE READERS' COURSE FOR 1924

In 1924 we will read straight through the New Testament without a break. The comments on the daily readings will be prepared by some of the best Bible scholars in the South, among them, Dr. E. C. Dargan and Dr. S. J. Porter. An average of about six minutes a day will carry you through the New Testament in one year and you will be immeasurably richer as a result of it. Right now, on these first Sundays in 1924, pledge every member of your union to keep up the Daily Bible Readings. The B. Y. P. U. Year Book contains the readings for a whole year. You may secure it for 50 cents from the Baptist Sunday School Board, Nashville, Tenn.

HAVE YOU?

1. A note book with names, addresses, religious conditions, surroundings and characteristics of the pupils in your class?
 2. A scrap book of good stories suitable to use in your work as teacher or superintendent?
 3. A scrap book of songs, quieting music (marches, etc.)
 4. A note book with a place for your program each Sunday, if you are a superintendent.
 5. A collection of pictures, which may be used for posters, illustrations, etc.
- IF NOT START THE NEW YEAR RIGHT BY BEGINNING THE NOTE BOOKS, SCRAP BOOKS OR COLLECTIONS YOU NEED IN YOUR WORK.

FIFTH SUNDAY MEETING AT CUMBERLAND CITY

This evening Dr. T. W. Gayer began our meeting with a sermon from the text "Ye are bought with a price." It was greatly enjoyed.

Friday evening Dr. W. C. Reeves, of Clarksville, preached a powerful sermon using as his subject, "Christ in Hell."

Saturday the speakers were: Brethren B. McNatt, Erin, Tenn., T. H. Roark, St. Bethlehem, Harry Clark, M. I. Crocker, Lone Oak, R. G. Taylor, layman, St. Bethlehem, and Miss Mary Northington. This was a wonderful day for our people. Dinner was served at the church to all who attended.

Dr. Clark spoke again Saturday evening; also Sunday morning and night. His addresses were powerful. Good crowds attended all the services and declared it to be the best program ever rendered in Cumberland City.

It will not soon be forgotten by the people. The Men's class of the Methodist Sunday School invited Dr. Clark to speak to them Sunday morning. He accepted and they said they had never heard such a message.

We cannot express in words our appreciation of those who responded to the call, and made the meeting such a success.

JNO. T. JENKINS, Pastor.
T. H. ROARK
Chairman Program Committee.

DR. GAYER IN STEWART COUNTY

By Clifton Bridges

The name of Dr. T. W. Gayer appeared on several published Fifth Sunday programs, but he really did appear in person on the program of the Stewart County Association which was held at Walnut Grove. (We secured his consent before using his name.)

It was a great occasion for the work in this county. Dr. Gayer found a great place in the hearts of the people who were present. There is no telling what good will result from the three sermons which he delivered in his characteristic quiet, soul-searching way.

The association readily saw after his first discourse the great advantage of having him with us and plans were made, Dr. Gayer agreeing, to have him make a flying tour of the county beginning the first Sunday in June. Rev. J. W. Nelson plans to accompany him and to carry Brother Gayer from church to church in his Ford. This work will mean much to Stewart county! The March fifth Sunday meeting of Stewart County Association will be held at Carlisle, near Cumberland City.

FIFTH SUNDAY MEETING HELD WITH BIG SPRING BAPTIST CHURCH DEC. 28-30, 1923

Friday Night

7:00 We met together in the fifth session of the Bradley County, Fifth Sunday meeting at Big Spring Baptist church, in Ocoee Association. The old time songs were sung with power by the Big Spring choir, and Brother George W. Weaver, conducted the devotions, reading 2 Tim. 4: 1-8.

7:30 Rev. W. E. Gray, preached a great message on: "Preach the Word." Dismissed by Brother Jones.

Saturday Morning

10:00 Devotions conducted by Brother W. H. Tilley, prayer by Rev. R. D. Cecil. Subject in Devotional service, "The Truth of God's Word."

10:40 "The Duty of the Church to Young Converts." Led by S. H. Patterson. Discussed by W. H. Tilley, Rev. A. T. Hayes, Brother Frazier, Rev. R. D. Cecil, and G. C. Lee.

11:25 "The Personality and Work of the Holy Spirit." Rev. W. E. Gray led. Discussed by

Will Ingle, Brother Frazier, W. H. Tilley, Rev. A. T. Hayes, and G. C. Lee.

Saturday Afternoon

2:00 Devotions led by Will Ingle. Reading Rom. 12: Prayer by Brother Emmett H. Rolston. Mod. of Ocoee Association. Inspirational service and many interesting talks.

2:40 "Importance of Our Churches Cooperating." Led by Brother E. H. Rolston, who gave us an interesting message on this subject. We all love him and count his return.

3:00 "The Importance of Trained Sunday School Teachers and B.Y.P.U. Officials." Led by Brother G. C. Lee. He brought us a well studied message and great information along this line of service. Brother E. H. Rolston made a ringing speech on the 75 Million Campaign. Rev. Roy A. Thomas, dismissed with prayer.

Saturday Night

7:00 Devotions were conducted by Roy A. Thomas, reading the 61st Psalm, and led the prayer.

7:25 "The Importance of the Bible and Prayer in the Home." Led by Brother W. H. Tilley, who brought a ringing message. Then we all sang together, "Dear and Precious Book."

7:45 The message by Rev. C. F. Clark, on "Stewardship," drew him closer to our hearts and we think him a wonderful addition to our meetings.

Sunday Morning

9:30 Sunday school under the direc-

tion of Supt. W. H. Deverell, 146 present.

11:00 Sermon by Rev. R. T. Wagoner of Athens, Tenn. Subject, "Jesus." Which was enjoyed by all. Dismissed by prayer, Rev. Sam Melton.

Sunday Afternoon

1:30 Found us back for the Devotions led by Brother J. O. Pack.

2:15 "Our Women and their Work." Was well given by Mrs. W. F. Robinson of Chattanooga. Thanks to our women for this part of theirs in the program.

3:05 "God's Tenth, or Why Should We Tithe?" Led by Rev. Roy A. Thomas. Discussed by Rev. A. T. Hayes, Mrs. W. F. Robinson, W. H. Tilley, and Rev. W. E. Gray. Very interesting, and many are beginning to read the Book of books on this important subject.

6:30 The Big Spring B.Y.P.U. rendered an instructive program for the large crowd that came to enjoy with them the part of the Young People.

The Fifth Sunday meeting will be held with Shiloh Baptist church, at Ocoee, Tenn., March 28-30, 1924. Be there and enjoy with us this sweet fellowship together.—Rev. W. E. Gray, Moderator, Rev. A. T. Hayes, Secretary and Chairman Program Committee.

TENT EVANGEL AND COUNTY-WIDE MEETINGS

By W. L. Head, Evangelist

Practically every Baptist church in America believes more or less in evangelism. Each church have their

annual revival meetings in their local churches. The good accomplished in such meetings cannot be minimized. Such meetings have done, are doing and shall always do more to evangelize the world than all other methods combined. Yet in each community there can be found a class of sinners who never go to church. This class of unsaved people were included when Jesus said "whosoever" and "every creature." They are without God and without hope. If they do not come to our churches shall we content ourselves with our efforts and let them perish? No indeed. This class of sinners can be interested in religion. They can be attracted to a place of worship. Ninety per cent of this non-church going class will go to a gospel tent. Three years of experience with a tent has taught me that a gospel tent is a mighty magnet. It does not always draw all classes of people. In some places there are certain church members who have more pride than power and more love for style than for souls to whom a gospel tent is a sore eye. But to a class of non-church going sinners a gospel tent is a thing of beauty. They are attracted by its simplicity. They come to the services. They listen with delight to the music, rendered by a large chorus choir. Then the evangelist has a real opportunity to preach the gospel to those who never darken a church door. Many of whom are saved and make loyal church members.

Tent meetings should be planned on as large a scale as possible. I don't think much of so-called "Union meetings." They are attractive, but the unsaved hear only a part of the gospel at such meetings. I believe in "Union Baptist meetings" where disciples of Christ are made and where the believer is taught to observe all things whatsoever God has commanded. By a "union Baptist meeting" I mean a meeting where two or more Baptist churches unite in a co-operative effort. Two or three Baptist churches can have such a meeting in almost any community.

Where the roads are good, a dozen or more churches can cooperate in a county wide revival. Automobiles and good roads have made it possible for us to do big things for God.

The total cost of a county wide revival should not exceed five or six hundred dollars. A meeting on a smaller scale would naturally cost less.

These cooperative meetings can be followed up with meetings in the local churches with good results. This is usually done.

CHURCH ACCEPTS HEROIC CHALLENGE OF ITS PASTOR

By Frank E. Burkhalter

A few weeks ago the writer sent to our various Baptist papers a story to the effect that a talented and consecrated young preacher in Louisiana had refused to accept a car and a raise in salary from his congregation until the church has first come up with its subscription to the 75 Million Campaign, he preferring to walk on his calls upon his members and deny himself and his family some of the things they needed rather than that the general causes of the denomination should suffer through failure of the church to do its duty toward them.

Information has just come to the writer that the church accepted the pastor's challenge and increased its offerings to the Campaign by 45 per cent this fall.

The pastor in question is Rev. S. R. Gordon of Amite, La. He was the first student ever enrolled at the Baptist Bible Institute, and graduated from that institution with the degree of M.C.T. He stands for the whole denominational program and for putting first things first.

When more of our pastors and laymen in positions of leadership catch his self-denying spirit then we will turn into the Lord's treasury an ample sum of money with which to support and equip our missionaries at home and abroad, erect all the needed church buildings and properly provide for our aged ministers, our hospitals and our orphanages. God speed that day!

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THE DISTRICT MEETINGS

Begin now to plan for your district meeting. The West Tennessee W.M.U. workers will meet in Paris, April 14-15. The Middle Tennessee friends will go to Springfield, April 21-22, while East Tennessee will hold its meeting in Johnson City, April 8-9.

Our new president, Mrs. W. J. Cox, is planning to be in all of these meetings and we know that the women all over the state will be happy in the privilege of knowing her, for truly "to know her is to love her."

Miss Blanche White, field worker for the W.M.U. of the S.B.C., will also be in all of these meetings.

We have heard of Y.W.A. and G.A. banquets being planned for in Paris and Springfield, and we are sure that East Tennessee will offer attractions for our young people, too.

West and Middle Tennessee hold their meetings in conjunction with the Sunday School Conventions. The suggestion has come from the S. S. workers that it would be better to separate these meetings.

If your church would like to entertain this convention next year, write your vice-president.

SYMPATHY

All W.M.U. workers will sympathize with Mrs. John Gupton in the loss of her husband on December 29. Mr. Gupton was a deacon in the Eastland Baptist church and very faithful in service.

Mrs. Gupton is our White Cross chairman and for many years a member of our Executive Board. Remember her in prayer in this hour of deep sorrow.

YIU HING YEN KIANG
(Yeo Hing Yen Geeang)

Travel Talks—Oct. 26-31

It was a perfect October day when the swift but rather carefully driven motor-bus reached Hwanghien (Whang-hen) about two o'clock on the 26, many friends meeting us. Among them were Dr. Ayers, Miss Hartwell, Miss Hunter, Mrs. Stout, Miss Jane Lide, Mrs. Bryan, Mrs. Lide, Miss Lawton and Mrs. Newton. As I said in the former "Yiu Hing Yen Kiang," Mr. Lide and his sister were traveling with me from Tengchow (Dung Joe) to Hwanghien. In the station at Hwanghien there are eleven other missionaries in addition to the eleven mentioned and in the several homes there are fully a dozen little children, several older sons and daughters being at school or elsewhere. It is thus seen that Hwanghien is a large and important station and I was indeed grateful for the week spent there. My "headquarters" were made with Dr. and Mrs. Ayers but almost every noon and evening there was a meal in the home of another family. It would delight you to know that our missionaries are charming in their hospitality. Each of the places thus far visited in North China has fertile or at least carefully cultivated soil, our missionaries wisely having excellent gardens and a variety of fruit trees. The principal fruit just now is the persimmon. It is larger than the average lemon, is golden yellow and seldom "puckers" the mouth!

In Hwanghien and its large, rich, thickly populated county there is no Christian work except that done by our 22 missionaries and by the Christians whom they have trained. In the city proper we have a very large and excellent church building, erected by the Georgia W.M.U. In it Dr. Ayers has a dispensary, a Bible

woman and an evangelist explaining to the women and men patients the compassion of the Great Physician. In it is also a reading room, well supplied with gospel tracts. In this church Miss Lawton will soon begin her kindergarten work, she having just come to Hwanghien. Upstairs there is the large auditorium, which was well filled the Sunday I was there. Happy indeed was I that it was communion Sunday. One of the deacons who passed the broken bread and the individual cups is elderly Mr. Chu, whose wife is one of the best Bible women at Hwanghien, one of their sons being a remarkably capable physician in the Warren Memorial Hospital at Hwanghien. Another son is a highly esteemed dentist in Peking and a daughter is a leading worker in the Tsingtao (Ching-daw) church. It will make you happy to know that there are many such "family" examples as definite results of the Christian work in North China. In the church yard are rooms where men from the street may come in and hear the gospel story. The Mr. Chu mentioned above is one of those who tells it. In the yard is also a school for "beggars' children." An earnest-hearted Chinese young woman teaches them, while an older woman prepares their noon meal, the city Red Cross Society providing the food. Once a week, each of these children must take a hot bath, the facilities for which are all provided by the church. Miss Hartwell, Mrs. Glass, Miss Lawton and Mrs. Stout are particularly responsible for the church's work among the women and children. The pastor and his wife are key-workers, the church is self-supporting and is very evangelistic. At frequent intervals week long classes for the training of inquirers are conducted, many coming in from near-by villages for these classes and the church providing sleeping quarters, the most essential feature of which is a kong about three feet high, made of dirt bricks skillfully laid so that in each kong a flue is formed so that the hot air from the tiny fireplace at the base of the kong may pass through the winding flue and warm the entire kong. The church provides the fuel and the matting cover for the kong, the visitors bringing their own quilts, into which they snugly enfold themselves like so many Esquimaux, a kong accommodating three or four grown people. The church also provides a place for the cooking and eating of the food, the materials being furnished by the visitors. The materials are chiefly bread made of millet and curd made of beans. The principal cooking utensil is a bowl-shaped affair about 30 inches in diameter, varying in depth from 6 to 18 inches according to whether bread is to be steamed or millet soup is to be boiled, the "stove" resembling a kong.

Twice I had the privilege of visiting the church and both time I was impressed by the fact that it was right in the heart of the city with its surging masses of people. Literally it looks like a "sea of roofs" as one looks down from the church auditorium. By one corner of the church is the city moat in which Dr. Hartwell baptized about fifty years ago the first Christian in all that vast county. The church now has a well constructed baptistry and a membership of over a thousand.

About a mile from the church there is a girls' school taught by one of the Bible women. Quarters for the school are rented from a heathen family the mother of which is an opium smoker. Miss Hartwell took me to see her and we found her lazily reclining on her ill-kept kong, the air being heavy

with opium fumes. The one bright ray is the fact that her daughter is a student in our school and may yet reclaim her mother.

Another city activity is the holding of tent-meetings, Mr. and Mrs. Frank Lide, Mr. and Mrs. Glass and Miss Hartwell with the native evangelists and Bible women conducting them, the plan being for the tent to remain in a certain part of the city for about a week, then be moved to another part, then out to some village, then back to the city and so on. The night I attended there were fully 200 people present, about half being women and children. It was indeed "a dim religious light" for the missionaries, four or five kerosene lanterns furnished the only illumination, save for two candles by which the Chinese lighted their lantern candles when the meeting adjourned, this being at nine when the city watchman passed by ringing his twanging gong. When we went to the meeting the city streets were gay and fairly bright with the light of many red lanterns, it being a national holiday, but when we returned every light was out and our lanterns were indeed necessary even as they practically always are for our missionaries as they pursue their night work. It certainly made me realize anew that heathen lands are in darkness and in the shadow of death, for as we passed one home, workmen were busy building a mat shed where professional mourners would the next day begin their flute-like dirges because of death in that home.

The national holiday mentioned above was in celebration of the adoption of an all-China Constitution, the framing of which has covered twelve years. Hwanghien made quite an occasion of this, it being also a fifth-day market time when the country people had literally moved into the city. Words of mine fail to describe their marketing customs for it is all right by the way-side, right in the open on the very ground. Still it is not wholly repulsive for the persimmons are gloriously yellow and the cabbage is the handsomest I ever saw. Dr. Ayers guided us through the labyrinth of it all to the place of celebration where literally thousands of citizens were huddled together in a large open space. The various schools furnish music and several patriotic speeches were made. A huge copy of the constitution was on a bulletin board, the five-striped Chinese flags and many paper flowers adorning it like a frame. To one side was a covered platform on which were seated the officials of the city and county. When they recognized Dr. Ayers in the crowd they immediately arose and urged him to join them but he pled "guardianship" of us as his excuse for not accepting. When they saw that we wished a picture of the constitution, soldiers were delegated to push back the crowd. Really those twenty or more officials finally came down from the platform and let us take their pictures in front of the constitution. Of course I couldn't read one word of the constitution but I certainly hope it is a good one and that those officials will stand by it even as they did for their pictures. All the while a Chinese theatre was going on from a platform facing the one for the officials but the crowd as well as the officials "watched" us while the Kodaks were clicking!

These "Yiu King Yen Kiang" are becoming too lengthy so the rest must be merely outline. It will deal with our hospital and school work, which is just outside the city wall in a village which would in America be called a suburb for only the great, soldier guarded gates and the thick high

walls of the city show where city ends and village begins. Through our "compound" run several streets and close by our buildings are many farms but on the whole our property is rather compactly assembled, thus presenting a splendid front. The first afternoon I visited with Dr. Ayers, Dr. N. A. Bryan and Miss Lucy Wright the hospitals in which they do their work as physicians and trained nurse, the hospital for the men patients being the Warren Memorial Hospital and the one for the women being the Jubilate gift of the Georgia W.M.U. In between these two buildings is the surgical department, made possible by the 75 Million Campaign. All three of these buildings are a credit to our nurses, both men and women are rich fruit of the work's growth; and the many patients are appealing proof of its need.

The next morning, after chapel hour with the girls and boys of our high schools and normal school, the men of the Bush Theological Seminary and the four students in the Training School, I visited with Miss Clifford Hunter the dormitories and class rooms for the nearly 300 girls in our grammar school. Of course many of these students live in the city or near-by villages but fully half are in the dormitories, where they are taught much about housekeeping and are being trained in church activities. Still another morning, I had a chance to meet with Mr. W. W. Stout the 500 or so boys of the grammar grades, whose dormitory and religious life is being carefully supervised. You would have been delighted as I was with the happy faces of the students and with the personnel of the Chinese faculty.

Dr. C. W. Pruitt and Miss Jane Lide showed me the truly splendid high school, normal and seminary building, the boys' dormitory being on one side and the girls' on the other. The very charm of the whole system seemed to me to be girls' dormitories, with Miss Florence Lide in charge. There are two attractive buildings, each divided into four parts

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JANUARY 13, 1924

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In each lives a group of girls, with a cultured Chinese Christian woman as chaperone. Each group is like a little family, with its own kitchen, dining room, bed rooms and garden life. I wish I could describe to you the interest each group shows in its "home" and could tell you how the plan is solving the problem of working one's way through school in a happy way by methods which can in after years be applied in actual homes.

Three afternoons in Hwanghien were unique for me: first there was the gathering of the various W.M.U. organizations of the church, the fully graded Union delighting my heart by its existence and by its excellent program. Second there was a Sunday afternoon visit to the jail where seven foot-bound women prisoners were huddled together in one room, which mercifully had a sunny yard. Then one bright afternoon Miss Hartwell took me to three villages, in one of which the most interesting inquirer was a "priestess." We were in wicker chairs four men carrying each chair by two long poles, and Miss Hartwell had had them lower our chairs just outside the heathen temple gate. As she was "preaching" to the ever increasing crowd the priestess drew near. She was over 75, had short hair and was dressed like a man, her feet being unbound. She told Miss Hartwell that 40 years ago she heard the same gospel and that she really believed it was true. Certainly she listened earnestly. Miss Hartwell promised to visit that village very soon and I certainly hope that the priestess will openly confess Christ and forsake her heathen ministrations in the temple.

Bright and early on October 31 I left Hwanghien for Laichow (Ly-joe). Miss Doris Knight of Hwanghien accompanying me on the motor bus. Miss Knight has charge of the Training School in connection with the Bush Theological Seminary. As with the W.M.U. Training School at Louisville, it has started with just four students. I know that you will gladly pray that it will grow into a large school, sending forth trained women workers all over North China.—Kathleen Mallory.

ORDINATION AT TREZEVANT

On Sunday, Dec. 30, Bro. Earl Dunlap was set apart to the full work of the ministry. The examination was conducted by Rev. J. E. Wood of Martin, and Rev. H. C. Cox also of Martin preached the ordination sermon. The prayer was led by Rev. Millard Pratt of Jackson, after which the pastor, L. R. Riley gave the charge to the candidate and Rev. T. E. Taylor delivered the charge to the church.

Bro. Dunlap is a very promising young man having finished his school work at Trezevant. He is now at Hall-Moody where he is doing some fine work. We hope to see him a great preacher some day.—His pastor.

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.

Arnold: Sister Nancy Robertson Arnold was born July 20, 1846, died November 21, 1923; professed faith in Christ early in life and united with Fall Creek Baptist church, of which she was a member at the time of her death. She was very attentive to her church and gave of her means to its support. Sister Arnold was ripe for the harvest, being at the time of her death a little more than 77 years of age. Funeral services were conducted by Brother E. L. Atwood at the home of her nephew, Brother N. C. Bond with whom she was living. After which she was laid to rest in Evergreen Cemetery at Murfreesboro, Tenn.—Mrs. Bessie Williams, Mrs. Ora Phillips, Mr. A. V. Weatherley, committee.

Reynolds: Mrs. Nancy Reynolds, de-

parted this life December 23, 1923, at the age of 84 years. She leaves to mourn her going away, 3 children, Mr. Buckner Reynolds, of Huntland, Tenn., Mr. Till Reynolds of Been's Creek, Tenn., also 1 daughter, Mrs. J. C. Counts of Belvidere, Tenn. also 11 grandchildren, all of whom will miss her on Christmas as she thought it a blessing to be with her children and grandchildren when Christmas time came. She always had a cheering word for all that knew her. She was a good, Christian woman. Unit-ing with the Baptist church when a young girl, she attended her church when it was so she could until she was stricken with old age. She was happy with her Lord, singing praises in his name just before the end came. So we wish to thank our many friends that remembered the last hours of our dear grandmother. May God bless each and every one. Written by her granddaughter.—Mrs. Henry Kastorff.

Beadle: After an illness of several months, the death angel came on the day of November 19, 1923 and bore away the gentle spirit of Mrs. Gertie Quesenbury Beadle. She was born November 22, 1895, and at the age of nineteen years, she professed faith in Christ and united with Fall Creek Baptist church and lived a devoted member until her death. She loved her church and Sunday school and was a regular attendant when opportunity would permit. She was married to Eddie Beadle, October 11, 1916. To this union was born one child, Sister Beadle's death brings sadness to many hearts. We can not understand why this precious wife and mother was taken from her husband and her little two-year-old girl. But we know our heavenly Father doeth all things well and may he comfort the sorrowing husband and enable him to train the motherless little girl in the fear of the Lord. May they live for the day when they may be reunited with this dear one, who has gone on before, where tear drops never fall, and partings are no more. Funeral services were conducted at Fall Creek Baptist church by Brother J. H. Grimes and her pastor, Brother J. H. Ramsey. The vast concourse of people which came to pay their last tribute of love to her, and mingle their tears of sympathy with the bereaved, bore testimony of how much she was loved. After services the body was borne to Fairview cemetery and laid to rest beneath the mass of beautiful flowers placed by loving hands.

She is gone but not forgotten, Vacant is her place, Each Sabbath when we come together We miss her happy face, No more we grasp her friendly hand, Nor hear her words of cheer She has gone to the home for which she longed, And met her loved ones dear And when our task on earth is ended And all our labors o'er, We hope to gather over there on Canaan's happy shore. Mrs. Bessie Williams, Mrs. Ora Phillips, A. V. Weatherby, committee.

Lucas: On Sunday afternoon, December 9, 1923, death stole into the home of our brother, S. S. Lucas and took from our midst our sister, Mrs. Mary Tildie Lucas. A faithful wife, loving mother, dutiful daughter, and a consecrated Christian woman. In her death, or, falling asleep, we as a community and church sustain a great loss. But we must bow in humble submission to the Hand Divine, realizing our loss and heaven's eternal gain. Therefore, be it resolved:

1. That we the Big Spring Baptist church, B.Y.P.U., and S.S., and W.M.S., express our heartfelt sympathy to the bereaved family. And in this way showing our deep love and appreciation of her and each of the family. For the faithful service rendered in all the activities of the work of Christ, to which she was a highly beloved member.

2. That we shall continue to pray the blessings of the Lord upon the loved ones, and that His Spirit may sustain them until we all meet "In the heaven above, Where all is love."

3. And that, a copy of these resolutions be placed on our minutes, one be given for publication, and that one be presented to the family.

Also:

Greene: On Monday just after 12 o'clock, December 10, 1923, death stole into the home of our sister, Mrs. Nellie Green, and took from our midst our brother and deacon, Jesse Greene. A faithful husband, loving father, and a consecrated Christian man. In his death, or falling asleep, we as a community and church sustain a great loss. But we must bow in humble submission to the hand Divine, realizing our loss is his and heaven's eternal gain. Therefore, be it resolved:

1. That we the Big Spring Baptist church, B.Y.P.U., and S.S., and W.M.S., express our heartfelt sympathy to the bereaved family, and in this way showing our deep love and appreciation of him and each of the family for the faithful service rendered in all the activities of the work of Christ,

to which he was a highly beloved member.

2. That we shall continue to pray the blessings of the Lord upon the loved ones, and that His Spirit may sustain them until we all meet "In the heaven above, Where all is love."

3. And that, a copy of these resolutions be placed on our minutes, one be given for publication, and that one be presented to the family.—G. W. Weaver, Grover C. Lee, W. H. Devereil, Anna Sue Williams, Mary Smyth, H. T. Hayes.

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PASTORS' CONFERENCES

REPORTED S. S. ATTENDANCE JANUARY 6.

Knoxville, Bell Ave.	539
Chattanooga, First	508
Memphis, Temple	433
Knoxville, Fifth Ave.	400
Rockwood, First	368
Memphis, Bellevue	360

KNOXVILLE

Euclid Avenue: J. W. Wood, pastor. Observed Lord's Supper, and Gen. 3: 21. 199 in SS, 40 in BYPU, 1 by letter. Good interest for cold day.

Central of Bearden: Robert Humphreys, pastor. "The Call of Christ," and "My Son, Give Me Thine Heart." 79 in SS, 2 by letter.

Beaumont: D. A. Webb, pastor. Luke 6: 48, and 2 Tim. 1: 12. 91 in SS 5 by letter.

Deaderick Avenue: G. W. McCall, pastor. "Christ and Liberty," and "Jerusalem Sinners Saved." 2 by letter.

Fifth Avenue: J. L. Dance, pastor. "How to Be Happy," 1 Ps. and "How to Receive Jesus." 400 in SS.

Immanuel: A. R. Pedigo, pastor. Evening "Some New Things." 172 in SS.

Gillis Avenue: J. K. Smith, pastor. Lord's Supper, and "The One Resolution." 108 in SS.

Washington Pike: J. A. Lockhart, pastor. "Arm of Flesh," and "Commandments, Ten Summarized." 52 in SS, 35 in BYPU.

Central of Fountain City: J. C. Shipe, pastor. "First Things First," and "Jesus Our Passover." 237 in SS, 81 in BYPU, 1 by letter, 1 by baptism. Observed the Lord's Supper at evening hour.

Lincoln Park: J. C. Collum, pastor. "How to Have a Happy New Year," and "Rolling the Stones Out of the Way." 2 by letter. Good crowds at all services.

Fountain City: Neill Acuff, pastor. "Things Worth Remembering," and "The Man With a Withered Hand." 100 in SS.

Grove City: D. W. Lindsay, pastor. "The Unalterable Record," and "The Comes of Jesus." 49 in SS. One renewal in prayer service. Helping Rev. J. A. Lockhart in a revival at Washington Pike Church.

Bell Avenue: Jas. Allen Smith, pastor. "My New Year's Resolution," and "This Year Thou Shalt Die." 539 in SS, 2 for baptism.

Mt. Olive: Stephen C. Grigsley, pastor. We had only one service during the entire day. Pastor used the Sunday school hour. No further services.

Smithwood: Chas. P. Jones, pastor. "Lamps That Have Burned Out," and "Daily Allowance." 98 in SS, 40 in BYPU, 2 by letter.

Island Home: C. D. Creasman, pastor. Business meeting, and "The Practical Value of Spirituality." 142 in SS, 69 in BYPU. Good day.

NASHVILLE

Eastland: O. L. Hailey, pastor. "Church Covenant," and "Resolution." SS 196. Severe cold seriously interfered with meetings.

Judson Memorial: Felix W. Muse, supply. "Individual Religion," and "The Folly of Neglect." By letter 1; SS 210; BYPU's 86. Banquet for Workers' Council and great meeting following. One funeral.

North Edgefield: A. W. Duncan, pastor. "Watchman, What of the Night?" and "The Wonderful Christ." Addition 1; SS 192; Jr. BYPU 64; Sr. 31.

Grandview: Don Q. Smith, pastor. "The Whole Armor of God" and "A Banker, a Preacher and the Christ of the Bible." SS 136. Good BYPU's. Small congregations.

Third: E. P. Alldredge, supply. "The Seven Wonders of Grace," and "The New Day of the Layman." SS 198.

Belmont Hgts.: John D. Freeman, pastor. "Buying Up the Opportunity" and "Abiding in Him." Rec'd for baptism 1; by letter 1; SS 263; BYPU 16; Int. 18; Jr. 14.

Edgefield: W. M. Wood, pastor. "Is Jesus Christ the Son of God?" and "The Secret of a Great Life." SS 198; BYPU 25; Int. 10; Jr. 20.

Fishers Grove: O. B. Smith, pastor. "Death of Saints." One watch care. Seventh: Edgar W. Barnett, pastor. "A Chosen Leader" and "Joy in the Midst of Sorrow." SS 93; BYPU 12; Jr. 16.

Immanuel: Ryland Knight, pastor. "Re-enforcement for the Soul" Psalm 31: 24, and Reports from Student Volunteer Convention. Rec'd for baptism 2; baptized 5; SS 239.

Park Ave: A. M. Nicholson, pastor. "Why We Observe the Lord's Supper" and "The Words We Speak." SS 124; BYPU No. 1 11, No. 2 11; Int. 19; Jr. 11.

Murfreesboro: First: W. C. McPherson, supply. "A Praying Church."

Calvary: W. H. Vaughan, pastor. "For in Him Dwelleth all the Fullness of the God-head Bodily" and "The Christian's Wealth." SS 53; BYPU 24.

Bakers Grove: Eli Wright, pastor. "Abraham and Lot." SS 19.

MEMPHIS

Speedway Terrace: Pastor J. O. Hill preached. Very cold weather. Cut off attendance, 1 received by letter.

Hollywood: Pastor preached both hours. 87 in SS. 2 good BYPU's.

Eudora: H. T. Whaley, pastor. Spoke at morning service. No night service.

Boulevard: J. H. Bright, pastor. Preached at both hours. 90 in SS. Good BYPU.

First: Pastor Boone preached. Cold day.

Bellevue: Wm. Bostick, pastor. Observed Lord's Supper, and "Four Men at the Gate." 360 in SS. Good, 2 received. Good unions.

Prescott Memorial: Jas. A. Oakley, pastor. "Facing 1924," and Dr. Frank Levell on "Students of Today." 188 in SS. Good unions. Cold day, but fine congregations.

Joseph Payla Italian Missionary: Times preacher, 2; Present in SS, 14; families prayed with, 7; tracts distributed, 25; visits made, 39.

Calvary: Pastor conducted service both hours. Congregations small on account of extra cold weather. Good spiritual interest. Observed the Lord's Supper at evening service. Good BYPU. About 100 in SS.

Temple: Pastor J. Carl McCoy spoke at evening hour on "First Things First." Recognition of officers at morning hour. 433 in SS, 2 by letter. Brother R. W. Hailey began with us as musical director and church secretary.

CHATTANOOGA

Avondale: T. G. Davis, pastor "Why Baptists Practice Restricted Communion," and Dr. Hammond of Nashville on "Law Enforcement." 189 in SS.

Ridgedale: W. E. Davis, pastor. "Pure Religion," and "Following Christ." 60 in SS. A very cold day.

Oak Grove Tabernacle: W. C. Talant, pastor. "Looking on the Fields," and "Can These Lions Live?" 55 in SS, 30 in BYPU.

East Chattanooga: J. N. Bull, pastor. "Successful Life," and "Jesus Quelling the Storm." 183 in SS.

North Chattanooga: W. S. Keese, pastor. "Christian Growth," and "Inconspicuous Service." 89 in SS. Zero weather caused our school to show small attendance. Good crowd at both preaching services.

First: John W. Inzer, pastor. "An Introduction to Genesis," and "A Righteous Judge." 508 in SS, 1 by letter, 8 for baptism.

McMINN COUNTY

Organized Athens, Tenn., Jan. 7. T. R. Waggoner, President; J. H. Ponder, Secretary.

Athens, First: J. Herschel Ponder, pastor. "Around the World With the Baptists," and "Breaking the Alabaster Box." 124 in SS. Blizzard day.

Etowah, First: A. F. Mahan, pastor. II Chron. 7: 14 and Gen. 7: 1. 217 in SS.

North Etowah: F. A. Webb, pastor. II John 10: 11 and Gen. 13: 12. 70 in SS.

Roger's Creek: J. R. Land, pastor. Matt. 14: 16. 25 in SS. No evening service account cold.

Wetmore: Frank M. Waugh, pastor. 2 Tim. 2: 2 and Heb. 7: 25. 68 in SS.

Mt. Harmony: T. R. Waggoner, pastor. Psalm 23: 2. "He Leadeth Me." 20 in SS.

MISCELLANEOUS

Lenoir City: E. G. Johnston, pastor. "The New Year," and "Some of the Two Elements in Seeking Happiness." Special music at evening hour by Prof. H. A. Duncan's chorus choir. 148 in SS.

Ashland City: Evangelist R. D. Cecil supplied. Rev. R. L. Bell preached in the morning and Evangelist Cecil in the evening. Only 24 in SS and small congregations.

Rockwood, First: L. W. Clark, pastor. "The Transforming Power of Christ," and Rev. Edward Booth Rav. of Chicago, Ill. on "My Life in the Dark." 368 in SS. 78 in BYPU.

AN APPRECIATION OF MISS ELIZA CUNNINGHAM

By H. F. Burns, Pastor

On Oct. 25, 1923, the Lord called Miss Eliza Cunningham from her affections on earth to her home on high. She was born Oct. 12, 1850. She became a Christian Oct., 1865 and joined New Bethel church and was baptized on the second Sunday in this same month. Her life as a Christian was one of continual devotion to her Lord's cause. She was sorely afflicted in the last year of her life. I visited her often and read the Lord's word and prayed with her. She always expressed herself as resigned to her Master's will.

For many years she has been a member of the Goodlettsville church. Through all her sickness her greatest interest seemed to be about the welfare of her church. Some of the last words she ever spoke were about her church.

Her life from birth to death was spent on the same farm.

She leaves a devoted brother, A. J. Cunningham, and a sister, Lula Cunningham, to mourn her going.

Their grandfather Cunningham took the first copy of The Baptist published in 1835 by Eld. R. B. C. Howell in Nashville. They take the Baptist and Reflector now. Except when it was suspended during the Civil War the paper has made its regular visits to this home for 88 years.

After funeral services in the home conducted by the writer, assisted by Brother A. W. Duncan, Miss Eliza's body was laid to rest in the family graveyard just a few steps from the spot where she was born.

In all my experience as a pastor, I feel that I have never found a truer and more faithful soldier of Jesus. Goodlettsville, Tenn.

RESOLUTIONS PASSED BY THE MARY SHARP COLLEGE ON THE DEATH OF MRS. FANNIE LANDESS HOLMAN

Since our November meeting the death angel has invaded our College Club, and borne away one of its best loved members, Mrs. Fannie Landess Holman, who died Friday morning, November 23.

Mrs. Holman was a representative of the finest type of a Southern gentlewoman, broadly cultured and possessed of scholarly attainments. She passed the 80th milestone on life's

journey on the 26th of October, and was able, we are told, on that day, to perform all her usual daily duties, one of which was to read a few verses from her Greek Testament each morning. Her pastor stated this and read several of her marked passages during the service. Her ripe scholarship coupled with her gentleness and fine Christian character made her companionable to all who came within the sphere of her influence.

While we are assembled together here, we feel that it is an appropriate time to express the sense of our loss and appreciation of the gracious woman who honored her Master, and our fellowship by her walk and conversation.

Therefore, be it resolved: 1. That her pure life was an inspiration and example for which we are truly thankful. She made the world better for having lived in it and her gentle influence will linger with us like the fragrance of a flower.

2. That we extend to her loved ones our sincere sympathy and pray that God's strength and peace may be given to them in their bereavement.

3. That this tribute of our love be spread on the minutes, and a copy be sent to her beloved daughter and sons and that they be published in the "Baptist and Reflector."

A GOOD MEETING

By J. R. Dykes

At Mt. View Baptist church, beginning November 25, and closing December 13, J. R. Johnson, D.D., pastor of the First Baptist church of Maryville, Tenn., was with us and brought the gospel in such a plain and forceful way, that the church was strengthened in every way. And there were added to our membership, by letter 9, by experience and baptism 63. We had also J. P. Carter of Hendersonville, S. C., one of the Home Board Evangelistic singers, with us, who sang the gospel so sweetly and led the great chorus choir in such uplifting song service that the souls of the people were ready to receive the gospel of Jesus Christ and confess Him Lord and Master. We heartily recommend Dr. J. R. Johnson as a great gospel preacher and J. P. Carter as a gospel singer. We also appreciate the presence of Brother Carter's wife and the service she rendered, and wish for them success in their labor wherever the Lord may call them to go.

SHINSEIKWAN LETTER NO. 9

Fukuoka, Japan, Nov. 17, 1923. To the Supporters of Newspaper Evangelism.

Dear Friends. My first word must be one of apology for having allowed six months to elapse since the last letter was sent out.

I can honestly say that it has not been due to idleness; we have been working at full speed during the whole period with the exception of August, when things naturally slack off somewhat owing to the extreme heat.

I am glad to be able to report that since we moved to our present quarters we have been left undisturbed. The opposition appears to have completely died down.

The number of new applications from June to October was just over 1600. As we did not advertise during August, this gives an average of 400 per month for four months' advertising.

During that time the number of members (namely those who pay 5 cents monthly for the privilege of using our Loan Library) has increased by 380, a considerably larger proportion of the applicants than we had formerly. Some friendly critics of Newspaper Evangelism have a suspicion that the work is largely ephemeral, that a very large number of those who apply for tracts do so out of curiosity and that the matter seldom goes further. The fact that during the past five months nearly one out of every four applicants joined the Loan Library is sufficient to show that such a suspicion is groundless. There

are now about 700 who are either reading the books or subscribers to our monthly Evangelistic Paper. One is sometimes disappointed that the number of baptisms is not larger. In view of the great number of applicants for tracts. But it is clear that there must be a great deal of valuable preparatory work going on among these 700 readers (not to mention all those who have been members in the past and have, for various reasons discontinued) whose minds are being filled with Christian ideas.

There are many reasons which account for the comparative fewness of Baptisms. One is that majority of our members are in country places where there is no church. The day will come, we hope and believe, when the church will reach out to these people, and then we shall certainly find out the value of the preparatory work which the Shinselkwan is doing. With a view to hastening the coming of this day, I have a plan in mind which I hope to put into execution as soon as I can raise the funds. It is this.

To get a motor-caravan equipped for two or three persons, carry a tent sufficiently large to accommodate 70 to 100 persons, and travel round the districts where our members are located, using the caravan as our inn and the tent as our preaching-hall, and staying long enough in each place to get together a little group which will form the nucleus of a church in that locality. My plan is to use existing churches as bases for the circuits, taking the pastor or evangelist of each church with me in rotation, and leaving him to shepherd the sheep thus gathered out. This plan has grown out of my Newspaper Evangelism Experience and I see great possibilities. If any one interested in the spread of the Gospel in Japan, and realizing what a valuable crown this would be to the Newspaper work, will send me specially earmarked contributions, I shall be very thankful.

The sooner I can set about this plan the better (whilst my connections with our members are still warm.) (concluded next week)

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. O. L. Gibson has resigned the pastorate at Newport, Ark., to accept a call to Cherokee, Okla., where a field of almost limitless opportunity awaits him.

Rev. J. O. Johnston of Peoples church, Little Rock, Ark., has been granted a leave of absence for six months during which his brother, Rev. John F. Johnston will supply. This church though only two years old, has 733 members. There were 41 additions in December alone.

Larchmont church, Norfolk Va., of which Rev. L. E. Barton is pastor, will proceed immediately to build one unit of a great church plant. Brother Barton was recently elected president of the Pastor's conference of Norfolk and Portsmouth.

The Arkansas Convention instructed that the subscription price of the state paper, the Baptist Advance, be reduced to a dollar a year. No doubt the State Board will have to supply the balance with a blanket appropriation.

Trinity church, Oklahoma City, Okla., has secured as pastor Rev. Fred Porter of St. John, New Brunswick. He is a brother of Dr. H. A. Porter of the Third church, St. Louis, Mo. He has been general secretary of the Canadian branch of the British and Foreign Bible Society.

Rev. L. D. Summers of Jonesboro, Ark., financial secretary of the Jonesboro College, was recently elected State evangelist by the Arkansas Mission Board. He is a Tennessean who has made good in his western home.



Noah B. Fetzer, Nashville, Tenn.

Bookkeeper in the office of the Treasurer of the Tennessee Baptist Executive Board, and Statistical Secretary of the Tennessee Baptist State Convention. With fine business training and technique, with personal piety and consecration, he devotes his splendid talents to the Lord's work, and his is the modest mind behind the vast amount of detail work which is involved in our widening field of finance and statistics.

A surgeon was performing an operation on a patient when a fire started in a warehouse across the street, illuminating the whole operating room. Having finished, the doctor said to the nurse: I think the patient is coming to; pull down the shade to conceal the fire. I don't want him to think the operation hasn't been a success!"

Evangelist Ray Palmer of Kansas City, Mo., sounds out a healthy note when he says: "I say that our evangelists must be more willing to go into the country and rebuild our dying churches."

From the meeting of the Southern Baptist Convention in Kansas City until Dec. 1, Evangelist John R. Hazelwood of La Grange, Mo., was in ten meetings, three in Missouri, three in Ohio, two in Alabama and two in Tennessee. His last meeting at Coatsville, Mo., was the best of all. It was an old time Holy Ghost revival. He is now in a meeting at Centerville, Iowa.

Rev. W. F. Boren of Darden, Tenn., was elected moderator and Rev. J. T. Bradfield of Darden, Tenn., clerk of the Fifth Sunday Meeting of Beech River Association, held at Bear Creek church last Friday, Saturday and Sunday. Revs. J. W. Barnett, J. T. Bradfield, W. F. Boren, J. H. Jennings, W. L. King, T. F. Lowry, A. U. Nunnery, R. E. Pettigrew, R. L. Rogers and the writer were the preachers present. The meeting was immensely profitable.

Rev. G. B. Daws of Memphis, Tenn., was the recipient of valuable Christmas gifts from friends of Milan, Tenn., the W.M.U. of Bellevue church, Memphis, Van Fleet-Mansfield Drug Co., Memphis, Dr. W. G. Walker, Memphis, friends in the Nineteenth District, Carroll County, Tenn., Mrs. John W. McCall and her Gleaner Sunday school class of the First church, Memphis, and a bonus from the Board of Ministerial Relief, Dallas Texas. This veteran of the cross is happy and grateful.

Rev. C. L. Skinner has resigned the care of Pegues Memorial church, San Antonio, Texas, and is available for work either as pastor or in evangelistic meetings. He was once pastor at McKenzie and Tullahoma, this state.

Rev. John W. Ham of the Baptist Tabernacle, Atlanta, Ga., is to hold a revival in March with Dr. W. W. Bustard at Euclid Avenue church, Cleveland, Ohio. This is John D. Rockefeller's church.

Rev. M. K. Thornton has resigned at Russellville, Ala., to accept a call to Poplarville, Miss. He is by no means a stranger in Mississippi.

Dr. A. J. Barton of Emmanuel church, Alexandria, La., has been elected secretary of Missions in Missouri and there is strong probability that he will accept. He was for many years pastor in Tennessee.

Rev. J. S. Deaton of Springfield, Mo., has been called as pastor of the church at Flora, Miss. He is at present a district secretary of Missions in Missouri.

Beginning Jan. 1, Rev. R. L. Breland entered upon his duties as pastor at Coffeerville, Duck Hill and West with Coffeerville as his place of residence.

Rev. E. G. Butler has resigned the care of the First church, Durant, Okla., to accept a call to Glendale, Arizona. He is a native Tennessean and was once pastor at Trenton, Tenn. His church affiliates with the Northern Baptist Convention.

Rev. W. C. Skinner of McKenzie, Tenn., is rejoicing in the progress of the work. On a recent Sunday the church wiped out an old debt of nearly \$400 by voluntary gifts. The pastor and family were made happy during the holidays by a generous pounding.

Rev. F. J. Waldrop of Jackson, Tenn., is to have a revival with his Antioch church near Medina, Tenn., beginning the first Sunday in August.

The saints at Dresden, Tenn., are delighted that their beloved pastor, Rev. T. N. Hale, declines the call to Hickman, Ky. Not only the church but many citizens of the town asked him to remain in Dresden. Although he has only been in Dresden four years, 145 have been added to the church. The church has bought the most beautiful lot in town on which to erect a church building.

Rev. H. L. Janes, who lately resigned his pastorate at Texhoma, Okla., to accept a call to Cordell, Okla., witnessed a glorious service at Texhoma, on December 23. Three persons surrendered for special service, one young lady to go as a foreign missionary, one man to preach the gospel, and another man for definite service. On the following Wednesday night the church licensed J. E. Gardner to preach the gospel.

Dr. W. D. Nowlin has resigned the care of the First church, Greenville, Ky., to accept a call to the First church, Arcadia, Fla., effective Jan. 15. Dr. Nowlin has attained considerable fame as an author. Several of his books are on sale in foreign countries.

Rev. W. H. Edwards of Beggs, Okla., has had a very prosperous year in that pastorate. There have been 75 additions and the church is working in harmony. Brother Edwards has oil field missions at Oak Grove, Wilcox City and Pleasant Valley, to which he preaches one Sunday afternoon in each month. In meetings at these points there were 25 conversions and 15 additions. Brother Edwards was pastor some years ago in Jackson, Tenn.

The Sunday school of the First church, Mayfield, Ky., Rev. Arthur Fox, pastor, leads the Baptist schools of

the state in point of attendance. There were 2,502 present on a recent rally day. The pastor is pulling for a new and modern church building and he generally gets what he goes after.

Rev. A. Floyd Crittendon of Pittsburg, Texas, lately assisted Rev. L. F. Maynard in a revival in Cedar Grove church, Shreveport, La., resulting in 39 additions. Brother Maynard has done a most magnificent work there. In the seventeen months of his pastorate he has received 340 new members into the church and this in the face of difficulties almost insurmountable.

Rev. L. F. Maynard of Shreveport, La., lately conducted a revival with Rev. A. F. Crittendon of Pittsburg, Texas, the results being 27 professions and 17 additions. The second week of the meeting was devoid of results because of incessant rains. The Pittsburg church is gaining round.

Union University, Jackson, Tenn., sent a full delegation to the ninth international convention of the Student Volunteer Movement at Indianapolis, Ind., the session running from Dec. 28 to Jan. 1. The five representing the school were Miss Claire Gilbert, Paris, Tenn.; Givens Wright, Nashville; Rev. F. J. Waldrop, Idlewild; Rev. H. L. Carter, Jackson, and Rev. Connie Hargrove, Mayfield, Ky.

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MAKES THE DEAF HEAR

Remarkable Invention Enables the Deaf to Hear All Sounds Clearly

Everyone who is troubled with deafness in any form will be interested in the announcement of the Dictograph Products Corporation, Suite 1301P, No. 220 West 42nd Street, New York, that they have at last perfected a device which will enable every one whose auditory nerve is not entirely destroyed to hear as perfectly as one whose hearing is normal. To test it thoroughly they sent it to a number of people who had been deaf for years and they report most gratifying results. Many state that they hear the slightest sound with perfect ease and that their natural hearing has been greatly improved. The manufacturers are so proud of their achievement and so confident that every deaf person will be amazed and delighted with it, that they offer to send it to anyone by prepaid parcel post on ten days' free trial. They do not ship C. O. D., nor do they require any deposit, but send it entirely at their own risk and expense, allowing the user ten full days to try it and decide whether they want to keep it or not. As there is no obligation whatever, everyone who is troubled with deafness in any form should take advantage of this liberal free trial offer. Just send them your name and address for descriptive literature and free trial request blank.—Adv.

Home Circle

SUCCESS

If you're afraid of a set-back or two,
If you're afraid of a jolt or a par,
If hard work is something which terrifies you,
Then stay where you are.

If more than a chance for success you desire,
If you're afraid of a blow and its smart,
If you've no pluck for the fight when you tire,
You'd better not start.

If you can't trudge through the rain and the snow,
Forgetting the calm and the easier task,
If always the comforts of life you must know,
For glory, don't ask.

If you can't stand in the battle alone,
Can't cling to your purpose through thick and through thin,
If pleasure means more than the goal you would own,
You've no chance to win.

If you've the will to be somebody here,
If stronger your spirit rebounds from a blow,
If you will work for it year after year,
Success you may know.

—Edgar A. Guest.

THE LOST GOLD MINE OF "PEG LEG SMITH"

Smith had lost a leg in an Indian fight, and in the course of his wanderings found himself at Yuma, then a small military post on the lower Colorado River. With a companion he was en route for California, and they struck out toward the west through an uncharted region. As was to have been expected, they lost their way and one day saw in the distance three conical hills, the central one being the loftiest. In order to obtain an idea of the region in the westward and of the best course to be pursued, they climbed the loftiest of the hills and after studying the landscape and deciding in what direction to direct their steps, had their attention attracted by some roughly shaped, blackened fragments of metal, which upon investigation proved to be solid gold. The ground was thickly strewn with them. Filling their pockets, they resumed their journey, after having taken landmarks that might serve as guides in the future, when they planned to return and make themselves wealthy.

But they never returned. They were in a barren and wasteless region, and while staggering over the sands, crazed with thirst, Smith's companion finally gave up the ghost, as have so many others who have in the past essayed to cope, while ill-equipped, with the hardships of the desert. Smith brought up in the Sisters of Mercy hospital in Los Angeles, having been found unconscious by the roadside by some passing Good Samaritans. The suffering that he had undergone proved too much for him, and finally it became the duty of the attending physician to inform him that

his days were numbered. When assured of this fact he related the story of the gold discovery to the doctor, and gave him the nuggets that remained in his pocket. The doctor and many others later on made several attempts to find the lost mine, but unsuccessfully.—Adventure Magazine.

PROHIBITION'S CHRISTMAS GIFT

By Wayne B. Wheeler

The best Christmas gift to the American people is the one brought by Prohibition. A few of the cumulative results of four years of sober industry are:

A cut in the death rate that saved 873,000 lives, profiting the insurance companies and policy holders \$678,769,000.

A decrease in the rate of preventable illness equivalent to 1,747,950 people continuously ill for one year.

A reduction in the rate of drunkenness in 1923 alone, or over 2,000,000 fewer in the four dry years.

A decrease in the penal ratio resulting in 20,000 fewer persons being committed to penal institutions in these four years.

Elimination of intemperance as a cause of poverty, releasing \$74,000,000

of charity funds for constructive work.

Wiping out 177,790 licensed saloons, around which huddled the homes of families whose revenues were drained by the liquor leech.

Over a billion dollars added to our savings accounts and over eleven billion dollars to our new life insurance policies in 1923.

Increased the taxable wealth of former license cities by increasing valuation of former saloon sites.

Lowered industrial accidents by a quarter of a million annually.

Made possible vast expenditures on moving pictures, athletic equipment, and other wholesome entertainment which replaced the saloon.

Made roads safer for the 4,000,000 automobiles manufactured last year, many of which were bought by former impoverished drinkers.

Increased home building by 2,000 more new homes built per month in 1923 than in 1919, in spite of higher costs.

Added a daily Pentecost of 3,000 new members to the churches.

Sent throngs of youths and girls to high school and college by eliminating the liquor drain on the family purse.

Prohibition was not unaided in creating these benefits, but only a sober, thrifty and industrious country could have wrought these things.

Boys and Girls

PEGGY'S FORTUNE

"You can't persuade me that there is any justice in life! If there were, Peggy Moulton never would have lost her money. Why, Jess, did you ever know anyone who used everything she had the way Peggy did—her money, her home, her car? Think of those Sunday suppers of hers—the loveliest table I ever saw and always guests, every lonely or discouraged person she could lay hands upon. And then God—the God you believe in—took everything away from her and let thousands of men and women who never lift a finger for anybody else go on piling up money."

"In the first place," Jess answered quietly, "God didn't take away Peggy's money; dishonest men did that."

"But he let them; it's just the same."

"It isn't the same, and you know it isn't, Olive. If you allow freedom of will anywhere, you've got to allow it everywhere. The God I believe in was infinitely more hurt by that dishonesty than you or I can conceive. And, Olive, did you ever take a meal at Peggy's when Peggy wasn't there?"

"Yes, once."

"Was it the same?"

"Of course not. But Peggy was using her money so generously and helpfully."

"Granted. But come to Peggy's next Sunday; then you'll see just how much her money had to do with it."

"But what will Peggy say? She hasn't asked me."

"What did Peggy always say when friends dropped in? There's only one difference. Now everybody brings something. Is it a go?"

"I suppose so," Olive agreed.

Sunday evening she knocked at the

door of Peggy's apartment. The door opened, and for one bewildered moment she felt that Peggy's poverty was all a dream. The room was full of people, and in the center was a little table with flowers and candles, and there was Peggy herself drawing her in with her old eager welcome.

But presently Olive saw other things. The flowers were only daisies from the market. There was no room to sit around the table; people sat on the couch and on the floor. Next to her was a thin art student, who began to talk to her presently.

"Sometimes I think I'd give up," she said, "if it weren't for Peggy's Sunday suppers. I get so discouraged. And Sunday—oh, you don't know how lonesome Sunday can be! It isn't just the home-like air that Peggy creates—it's the talks we have in the candlelight. She's making me believe in things I'd almost lost faith in. I've brought lots of girls. You see, we used to think you couldn't have anything without money. She's made us feel that it isn't money; it's you! Do you understand?"

"Yes," Olive replied humbly, "I understand."—Youth's Companion.

Why do tailors make very ardent lovers?

Because they press their suits.

What is the first thing a man sets in his garden?

His foot.

Why does a sculptor die a most horrible death?

Because he makes faces and busts.

What is the difference between a young lady and a mouse?

One charms the he's, the other harms the cheese.

SMILES SELECTED

CONUNDRUMS

Who is the greatest chicken killer spoken of in Shakespeare,
Macbeth; because he did murder most foul.

If you were invited out to dinner and on sitting down to the table saw nothing but a beet, what would you say?

"That beet's all."

When is charity-like a top?

When it begins to hum.

Why is a man sometimes like dough?

Not because a woman needs (kneads) him, but because he is hard to get off of her hands.

At what time of day was Adam created?

A little before Eve.

Why was the first day of Adam's life the longest?

Because it had no Eve.

Why is a washerwoman like a navigator?

Because she spreads her sheets, crosses the line, and goes from pole to pole.

Why is an author the queerest animal in the world,

Because his tale comes out of his head.

Why was Noah like a hungry cat?

Because he went forty days and forty nights without finding Ararat.

Which is the liveliest city in the world?

Berlin; because it's always on the spree.

Why need a traveler never starve in the desert?

Because of the sand which is (sandwiches) there.

Why is a pig in a parlor like a house on fire?

Because the sooner it is put out the better.

Why is a dog biting his tail like a good manager?

Because he makes both ends meet.

Why is a fishmonger never generous?

Because his business makes him sell fish (selfish).

Why are fowls the most economical things a farmer can keep?

Because for every grain they give a peck.

Why was Eve not afraid of the measles?

Because she'd Adam (had 'em).

When is a man obliged to keep his word?

When no one will take it.

Who first introduced salt meat into the navy?

Noah, when he took Ham into the ark.

What was the difference between Joan of Arc and Noah's ark?

One was Maid of Orleans, the other was made of wood.

Why would it be very appropriate for a man named Benjamin to marry a girl named Annie?

Because he would be Bennie-fitted and she Annie-mated.