

BAPTIST and REFLECTOR

SPEAKING THE TRUTH IN LOVE

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ORGAN OF THE TENNESSEE BAPTIST CONVENTION

Number 13

J. D. MOORE, Editor

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WHAT THE FIGURES SAY.

We present the figures as compiled by Secretary Wilson regarding the collections and baptisms for the four years preceding the 75 Million Campaign and for the four years of the Campaign, which will speak for themselves if they are carefully studied. They are tremendously significant and should inspire us to make the closing year of the period the most glorious of all. The Campaign so far has been a splendid success, but the end is not yet and the greater blessings are ahead of us if we will stretch forward to win them. These statistics are merely indicative of an enlarging vision of Kingdom work and a deepening consecration to our Lord on the part of our people. Let none be fearful but every one faithful; let us all go forward on our knees before the Lord; let the spirit of prayer move us to grip the hand of our God with a conquering faith; let us hold up the arms of His and our servants, as they lift their hands heavenward in earnest, importunate appeal while the battle goes on in our ranks against our foes, so that the close of the day may witness a magnificent victory for Christ.

CONCERNING BAPTIST BIBLE UNION.

We are glad to extend to Dr. T. T. Shields, of Toronto, Canada, president of the Baptist Bible Union, the courtesy of publishing his statement appropos to Dr. J. F. Love's article which appeared some time ago. We take his word that the Baptist Bible Union is not divisive at its face value, but we would like for him, or some one else, to clear the atmosphere at the following places:

1. Do not the churches affiliating in the Union use other than the Sunday school literature published by either of the established Baptist Publishing concerns; and are they not encouraged to patronize the Los Angeles Interdenominational publications?

2. What have the Baptist Bible Union

PROSPERITY

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are
pressed

With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thou art enriched in all things bought and
sold!

But dost thou prosper? Better news I crave.
Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them
free—

These are prosperity and vital wealth.
—Henry Van Dyke.

HAS THE 75 MILLION CAMPAIGN BEEN A SUCCESS?

A Comparison of Figures for Tennessee Answers the Question.

By LLOYD T. WILSON, Cor. Secretary.

I. Figures for Four Years Before the Campaign.

Year	BAPTISMS	CONTRIBUTIONS LOCAL EXPENSES	CONTRIBUTIONS MISSIONS, ETC.	TOTAL CONTRIBUTIONS
1916	11,510	\$ 543,502.24	\$ 154,307.11	\$ 697,809.35
1917	11,304	614,047.60	158,020.64	772,068.24
1918	9,715	683,939.32	166,285.40	850,224.72
1919	8,178	832,260.57	323,908.59	1,156,169.15
Total	40,707	\$ 2,673,749.73	\$ 802,521.74	\$3,476,271.47

II. Figures for Four Years of the Campaign.

Year	BAPTISMS	CONTRIBUTIONS LOCAL EXPENSES	CONTRIBUTIONS MISSIONS, ETC.	TOTAL CONTRIBUTIONS
1920	11,803	\$1,378,181.90	\$ 936,953.97	\$2,315,135.87
1921	17,094	1,346,657.38	815,427.00	2,162,085.38
1922	15,930	1,406,190.34	652,955.71	2,059,146.05
1923	15,522	1,543,216.01	584,307.07	2,127,523.08
Total	60,349	\$5,674,245.63	\$2,989,643.75	\$8,663,890.38

The above figures furnish an interesting study and are surely enough to convince any one that the Campaign has been a wonderful success. Our original subscriptions to the Campaign were about \$4,500,000.00, but nearly \$1,000,000.00 of the \$2,989,643.75 reported above came outside the subscriptions, so we have now more than \$2,000,000.00 of unpaid subscriptions. We ought by all means to get more than half of this balance during this last year of the Campaign. Let all those who have said they meant to pay up before the close of Campaign get busy and do so.

churches actually done in the way of supporting the organized missionary and educational programs of Baptists in their territory. What do the figures show?

3. Concerning the matter of the various Baptist Conventions taking over the Baptist Bible Union. How could this be done without acknowledging that the Conventions are incompetent and that they are in need of a ready-to-wear garment of foreign manufacture? Furthermore, what prerogatives belong to conventions in all matters of doctrine?

Before we can agree with him that the Baptist Bible Union is not divisive in its tendencies, no matter how innocent may be the purposes of its promoters, we will have to have a satisfactory statement as to these three things at least.

THE BOK PEACE AWARD.

The committee to award the Edward Bok Peace prize of \$100,000.00 for the best practicable suggestion whereby the United States may participate in World affairs to the end of establishing universal peace, has announced its decision and has submitted to popular vote the winning plan but withholds the author's name. Perhaps many of our readers have al-

ready seen it, and we have not the space to reproduce it even in outline. It does not seem to offer any suggestion other than what has already engaged the attention of Congress and the American people, and about which there is a decided difference of opinion. Furthermore, it views the problem from the stand-point of diplomacy strictly, and that a toothless diplomacy. If peace is to be maintained by international law, there must be some international means for its enforcement. The very idea of law carries with it that of force. Where law exists without force it is a laughing-stock. War is a moral disease; it is a world heart trouble. There have been wars from time immemorial, and to eradicate them from human history, they must first be removed from the human consciousness by the Spirit of God who alone can make of one all tribes and tongues and nations of the earth. We welcome any and all peace proposals, from whatever quarter and however feeble they may be; but the warless forces of the world will have to gird themselves for the task of giving the Gospel to the whole world before the nations shall beat their swords into plow-shares and their spears into pruning hooks.

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(Continuing the Baptist Builder.)

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EDITORIAL

TESTIMONY OF THE TOMBS.

Archaeology has its scientific aspects and values but its chief contribution to the history of the world is the confirmation which it gives to the Holy Scriptures. The dim past is brought up to the present only in relation to that which is extant and which is current among men today. Every stroke of the archaeologist's pick upturns some new testimony to the authenticity of the Hebrew Scriptures and of the New Testament of our Lord.

And it is timely. When there is so much of destructive criticism among scholars of the Bible, an all-wise Providence of God brings up a mute witness to refute blatant and blasphemous accusations against His word, and the false witnesses are ruled out of court and adjudged in contempt thereof. Before God will allow one jot or tittle of His Word to pass away, He will open every tomb of antiquity and every grave on the earth to secure its vindication. If men withhold their praise from Him, even the rocks will cry out and the shrunken faces which have been stilled in death for thousands of years will silently mutter His record and providences.

In his comment on the International Sunday School Lesson for January 13, Mr. W. T. Ellis very aptly and beautifully says of King Tut-Ankh-Amen, whose magnificent sarcophagus is being taken from the Tomb of the Kings at Luxor, Egypt:

Although he was a Pharaoh—thanks to a fortunate marriage—Tut-Ankh-Amen really never amounted to much in life. However, the hullabaloo that has been raised over the discovery of his gorgeous tomb is doubtless serving several useful purposes; so that we may say he counts for more dead than alive.

The office which the long-buried Pharaoh is today filling is that of porter, or press-agent, of better men than himself—the Hebrews who in his day sojourned in Egypt. This dead king is helping to make a live issue of the history of the Israelites in his land.

Thus God has hidden away in the storehouse of

overturned empires, cut in imperishable stone, the corroborations of the inspired Book, which itself contains all we need to know concerning His ways with man.

In a day like the present, when "rational" criticism of the Bible is rampant, and when it is considered a mark of "broad-mindedness" to sneer at the Old Testament, and to substitute for the Jehovah of history the hazy notions of "liberal" men who have more zeal for modernity than they have for exact information, we may see the Providential opportunity of such confirmations of the Hebrew Scriptures that the archaeologists are making almost monthly.

The bit of news which has so lately come out of Oxford concerning the great antiquity of the Babylonian civilization, and which proves the high cultural state of Ur of the Chaldees, the home of Abraham, puts a quietus upon the "advanced" idea that after all, these Hebrews were only a crowd of ignorant and untutored and semi-savage shepherds from the desert, who could not possibly have been or have become such figures in the history of Egypt and Canaan as the Bible represents them as having been. We now see that Abraham was a cultured, rich and powerful figure; and that his great grandchildren took into Egypt traditions of Babylonian civilization which antedated that of the land of the Nile.

Thus it is clear that God led the Hebrew people into the land of Egypt, not only to preserve them alive, but to gather about their history the golden shrouds with which the mighty Pharaohs embalmed their bodies. The wealth of the richest country on earth was tied up with the conservation of Jehovah's history. Sooner could the critic turn back the Carthaginian hordes under Hannibal from the face of the Alps than he could gainsay the testimony which the tombs of antiquity offer to the authenticity of the Word of God as we have it.

Baptists have nothing to fear either from the influence of the modernists or from the discoveries made by the archaeologist. Since we take the Bible as it is, our position is as safe as the Word itself and is upheld by everything which confirms it, and suffers not by reason of any attack which falls defeated at its feet. In witness to our distinctive doctrines, the catacombs also have a value which can not be discounted; for on the walls of the under-ground burying places where the early Christians of Rome met for worship, there is the sketch of John baptizing Jesus just as Baptists have always held that he did it. In his address before the Baptist World Alliance in Philadelphia, 1911, Rev. Dominico Scalera, of Rome, Italy, said, "The war which popery wages against us is all in vain, because if we get silenced the catacombs are there to raise their voices in our behalf." The pope of Rome can not re-write the history of the catacombs nor can he nor any other creature take away aught from the Word of God.

SOUTHERN BAPTIST UNIVERSITY.

Last week the editors of the *Biblical Recorder* and the *Baptist Courier* each advocated the establishment of a Southern Baptist University at Washington, D. C., by taking over the George Washington University, founded by Luther Rice in 1820 and for a long time known as Columbian University. A committee is to suggest to the Convention in Atlanta that definite action be taken in regard to this matter, one way or another.

A proposition of several year's standing is now before the Convention to take over Mercer University, at Macon, Ga., under terms which would make the Southern Baptist Convention co-partner with the Georgia Conven-

tion in the control of the institution. We do not favor that proposition, chiefly, because no such south-wide institution should be created upon the nucleus of any existing State school. If such a policy is to be entertained, we in Tennessee have at least a couple of suggestions to make!

Washington is the logical place for a great Baptist University but it is not the geographical location for it. However, if we are able to man an institution the benefits of which will go to others more than to ourselves, no better site could be selected. If the Baptists are to again control the Washington University, either the Baptists of the north or of the south should become responsible for its maintenance and not both jointly.

It is estimated that if the Baptists could raise \$2,000,000.00, not to pay for the property but to provide for its support, the institution could be secured. The only possible objection to the project, as we see it, would be the drain on the incomes of our already overburdened schools, or else an excessive allotment of funds in the future to the cause of Christian education. We favor taking Washington University if it can be financed without injury to the causes and interests which are already looking to us for an increasing support.

FOR MORE LABORERS.

In a very thoughtful article, Bro. J. E. Skinner calls our attention this week to the need for more prayer for laborers in the Lord's work, and for better conditions in the homes for their production. Let God do the calling of men and women into His vineyard, but let us who have the culture of them in their tender age fulfil the conditions upon which God can get them if He wants them without having to over-ride our example and influence.

THIS YEAR.

What will the year bring to us as individuals and as a people? What shall be the measure of our faithfulness in service? As if the Providence of God would give us a day of grace, we have three hundred and sixty-six days this year. Shall it be a year of grace indeed? Will the work we have undertaken to do for our Lord be completed in a way worthy of Him.

Instead of this being strictly a "finishing" year, as far as the 75 Million Campaign is concerned, it should be regarded as the top round in the foundations on which Southern Baptists are to do still greater things for God. There may be some who have a sense of completeness as to the close of the Campaign period, and who think there will be a season of immunity from obligations so exacting and tremendous. But the Lord's cause must go on, and we can not rightly finish this year's work in any other way than to make a complete preparation for still larger undertakings in the years that are to come.

And what we are to do in the future will be largely determined by the way in which we conclude what we have undertaken. Not until we do with our might what our hands find to do have we any reason to expect God

to give us further light. Committees have met to make suggestions as to the next plan of work for Southern Baptists, and they are still in a hazy atmosphere as to what should be recommended; simply because they do not know how well we will do our present duty. Neither they nor we will read the will of God aright concerning our future until we have fully followed Him during this year in self-sacrificing and strenuous service for Him and for His interests in the world.

News and Views

Dr. A. J. Barton, pastor of the Calvary Church, Alexandria, La., and for many years chairman of the Southern Baptist Convention's Committee on Social Service, has accepted the secretaryship of Missouri and after February 1 his address will be Terminal Trust Building, Kansas City, Mo.

A unique New Year's greeting was given to pastor M. E. Ward, of Nashville, by the people of Donelson when he was formally arrested at the door of the church, and passed up for a mock trial in which his flock adjudged him worthy of a pounding—not such as one gets by being beaten in the back, but by being fed in front!

Sunday, January 6, the First Baptist Church of Minneapolis, Minn., formally opened its new auditorium, which cost one-quarter of a million dollars and which is the first unit of a million dollar plant. Dr. W. B. Riley is pastor; and the program of celebration consisted chiefly of addresses by his associates in the Baptist Bible Union.

Mr. Chas F. Leek, of Louisville, Ky., reports: "Although during the past two weeks Dr. Mullins' condition has caused apprehension and has developed to the aspect of seriousness, necessitating his withdrawal almost entirely from his multifarious duties, at this writing he is on the mend, having set up for the first time today. His condition has warranted his re-calling the meeting of the board of trustees here January 23."

At the Founders' Day at the Southern Baptist Theological Seminary, January 11, Dr. D. M. Ramsey, president of the Greenville Woman's College, of South Carolina, delivered an address on "James Pettigrew Boyce; God's Gentleman"; and Dr. J. S. Kitley, pastor of the Church of the Master, Cleveland, Ohio, on the "Ultimate Function of the Seminary in the Work of the Kingdom."

Rev. W. A. Masterson, pastor at Alder Branch Church, near Sevierville, Tenn., since October, 1923, writes from Fountain City, January 8: "I began a meeting with the church December 23, which resulted in twenty-six conversions and twenty-nine additions to the church and in bringing the folks closer together. I spent more than six years as pastor of this church, but had been

away two years when called October 7. This church is made up of mighty good folks and we hope to move forward with encouragement and hope."

From Charleston, Mo., First Church, Pastor P. D. Mangum writes January 7: "The work here at Charleston is moving along nicely. We will occupy our new Sunday school building next Sunday for the first time. Our Sunday school is constantly growing. We have had nearly three hundred additions during my four years' pastorate here. The members of the other churches here all say that we have a wonderful organization. We met our apportionment for all missions last year. We also gave to a number of objects not included in the apportionment. The future of our church is bright with promise. We hope to have five hundred in Sunday school on opening day. The membership of our church is five hundred."

From Greenbrier, Tenn., Pastor E. H. Greenwell writes January 5: "The second Sunday in December I resigned the work with Battle Creek Church to accept Bethel Church, only four miles from Greenbrier. Bethel is my farthest church from home now and I feel that my work this year will not be so hard on me. I am with Greenbrier two Sundays, Ebenezer Church one Sunday and Bethel one Sunday. Ebenezer is only one mile from Greenbrier. The brethren were kind enough to give me a new Ford car for Christmas, which will also make my future work easier. We are very happy with our new work. My health much improved. I would like to correspond with some preacher who would accept two or three churches on a salary of about \$1,300."

CONVENTION MINUTES!

For copies of the State Convention Minutes of 1923, either write me, or the Baptist Executive Board rooms, 161 Eighth Ave., N., Nashville, Tenn., and your wishes will be complied with. Let us give them widespread distribution.

FLEETWOOD BALL, *Recording Secretary*.
Lexington, Tenn.

STEWARDSHIP NOTES.

By T. W. Gayer.

The Stewardship Man has spent several delightful days in Jackson. He taught a fine class at Union University and spoke each evening at West Jackson Baptist Church. The cause in Jackson is moving forward in a fine way, Dr. John Jeter Hurt at the First Church is taking hold of the whole city. Dr. R. E. Guy at the West Jackson Church leads the city in Sunday School attendance. His is a busy church and they believe in their pastor. The Second Church has no pastor but they are making great plans. They are putting on a challenging financial program. Union is full and busy.

We find that the brethren all over the state are planning a trip to Memphis for the Men's Convention February 12-14, I hope that churches will send their pastors and adult

classes will send representatives. It would be fine if every Sunday School Superintendent and B. Y. P. U. President in the state would be present. By applying to Dr. Lloyd T. Wilson, Eighth Ave., N., Nashville, for credentials brethren can secure reduced rates on the railroads. By writing Dr. W. J. Cox, 115 South Evergreen, Memphis, they can secure free entertainment. This will be the first meeting of the kind for ten years in the South.

A prominent member of the Conservation Commission said to the writer recently that he likes the make-up of the Baptist and Reflector better than any other paper. He lives in another state where they have an excellent paper. He spoke of its brief articles. Brethren who write for publication will learn some day that very few people read long articles.

A prominent denominational leader writes, "The solution of the money problem is a long step toward the solution of other problems confronting the church. Someone has said that nearly all church difficulties relate themselves either directly or indirectly to the money question. This is worth our consideration at least. The writer has never seen a church which had rightly solved this problem where there was not found a fine spirit of harmony and unity. One church of which he was pastor never had a dissenting vote on a single question brought before the church after the financial problem had been solved."

A WELCOME TO THE SOUTH-WIDE BAPTIST MEN'S CONVENTION.

Memphis, Tennessee, February 12-14.

By the Memphis Baptist Pastors' Conference.

The pastors of the Baptist Churches of Memphis take great pleasure in extending a cordial invitation to the pastors and laymen of the South to attend the South-wide Baptist Men's Convention to be held in Memphis, February 12-14.

The Committee has prepared a strong program which will be appealing and engaging throughout. The pastors and all Baptists of Memphis will be happy indeed to have the men of the South to come 2,000 strong.

Heartily do we welcome you to our city, churches and homes, and will do all within our power to make this meeting epoch-making in our denominational life.

W. M. BOSTICK, *Chairman*,
W. C. FURR, *Secretary*.

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

	1924	1923	1922
Alabama	\$27,710.03	\$29,872.67	\$37,378.77
Arkansas	15,592.45	27,680.43	736.50
Dist. Columbia	11,082.73	9,837.30	13,985.60
Florida	12,303.25	11,358.94	13,676.27
Georgia	73,116.20	59,924.40	83,130.77
Illinois		100.00	2,720.00
Kentucky	71,091.88	55,032.73	81,196.89
Louisiana	13,026.63	11,239.29	10,586.54
Maryland	16,360.00	17,040.00	15,790.00
Mississippi	37,032.81	34,029.88	39,665.67
Missouri	20,265.71	19,641.32	6,570.21
New Mexico	2,522.00	3,100.00	3,510.00
North Carolina	101,373.41	94,508.05	54,506.53
Oklahoma	11,032.12	4,997.17	1,860.49
South Carolina	117,595.79	95,225.00	76,834.88
Tennessee	44,005.00	18,974.50	40,264.75
Texas	60.00	231.25	482.53
Virginia	91,887.05	85,816.17	105,716.92
Totals	\$666,057.06	\$578,627.10	\$588,613.32

Contributions

DR. J. F. LOVE AND THE BAPTIST BIBLE UNION.

By T. T. Shields.

In an article appearing in several Baptist papers on "Dr. Dixon's Article 'The Stockholm Incident,'" Dr. J. F. Love earnestly exhorts his brethren to shun the Baptist Bible Union as though it were an enemy of the denomination. With that part of the article which deals with Dr. Dixon's relation to the Stockholm Conference, we are not now concerned; but since Dr. Love has paid the Baptist Union the compliment of giving it so much attention, I beg to be permitted to say something in reply.

I am grateful to Dr. Love for his article: for I find myself in entire agreement with the principles he so aptly enunciates, and differ from him only in that part of his article which obviously is based upon an utter misunderstanding of the organization he criticises.

The Baptist Bible Union is composed of Baptists—by that I mean, of real Baptists, like Dr. Love. We love the denomination, and feel a holy pride in its history; we count it a privilege to do our share of its work; we are convinced of its divinely ordained destiny; and are therefore resolved to stay in the denomination and do what we can to help it fulfil its high and holy mission. The Baptist Bible Union is neither an extra-denominational nor inter-denominational organization: on the contrary, it is intra-denominational and inter-conventional in its scope.

Personally, I had no part in initiating the Union: but I repeat here what I have said elsewhere again and again: I would have had nothing to do with it had it been unwilling solemnly to declare its determination do its work within the denomination; and that it was not in any sense a separatist movement.

Let me here, however, frankly say, that the best friends of the denomination and of every department of its work are those who seeing its defects and dangers, when there are such, will have the kindness and courage to call attention to them: "Open rebuke is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." The principle of another proverb, also, applies to persons collectively considered, as well as to individuals: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

In this connection I beg leave to borrow an illustration from British constitutional political procedure. In every representative legislative assembly within the British Empire, the political party having the majority constitute the government. The party next in numerical strength is called "His Majesty's Loyal Opposition," which does not mean that they are disloyal to their country or to their king, but that they think they can best serve

their king and country by opposing the methods of the majority party. Now, even if the principles of the Baptist Bible Union differ in some respects from those held by some other Baptists, if they be in accord with the general historic Baptist position, why should the Bible Union be denounced as though it were an organization disloyal to the denomination, when it endeavors within the denomination to give effect to the principles the denomination professes?

It may be asked, however, why another organization within the denomination? We agree with Dr. Love when he says:

But I am also jealous for the work of the denomination. We cannot by an organization which divorces faith and work take care of either. An organization which attempts to take care of the faith without the work, or one which tries to take care of the work without the faith, will fail in the endeavor. A sound faith does not live without works. We must keep the two in the closest unity if we would care for either. We must show our faith as well as shout it. There is a better authority than I for the statement, "If faith hath not works, it is dead being alone." There is the same authority for working together that there is for thinking together. It is poor encouragement for those who are striving to preserve the unity of the faith in a united denomination and in a united universal service, to see those who agree with them as to the faith withdrawing to set up an organization to save the faith regardless of consequences to the work."

An organization to take care of the faith alone and outside the denomination would be doomed to failure. The Bible Union, however, proposes to help take care of both the faith and the work. But how shall we distinguish between faith and work? For example, what is the work of Foreign Missions? Merely to send missionaries? Certainly not. Dr. Love rightly calls attention to the statement used by his Board in examining candidates for service in the foreign field: thus showing his own conviction that were the faith sacrificed the work would fail with it. Therefore, the only way to prosecute the work is to preserve the faith.

The Baptist Bible Union does not propose to "save the faith regardless of consequences to the work." It is not the work of Baptists to propagate the principles of Modernism (which being interpreted means infidelity, of varying degrees); and where Modernism is being propagated in the name of Baptists, it is the work of all true Baptists to stop it at all costs—and this is as truly the work of Baptists as to controvert the doctrines of the religions of the heathen. Thus the Baptist Bible Union will devote itself to save the work of the denomination as well as its faith.

I am in a position authoritatively to assure Dr. Love that there is not the shadow of a shade of a ghost of a foundation for the rumor that "the Baptist Bible Union is proposing to go into the Foreign Mission business." There is no necessity for our doing so. Some Baptist Foreign Mission Boards, we believe, are true to the faith once delivered. We are reluctant to divert the stream of benevolence from one board to another. But the fact is, letters are coming to us from many quarters, and from both individuals and churches, telling us that they absolutely refuse longer to contribute to certain boards, because of their compromising attitude toward Modernism on mission fields, and asking us for advice. The Baptist Bible Union cannot take the responsibility of advising anyone to give a dollar to a fund from which Modernism is known to be supported. Its paramount considerations must be what loy-

alty to Christ dictates; but coincident with that, its loyalty to the denomination forbids that it should in any way assist to foster principles which must effect denominational impotence and decay. In these circumstances, therefore, we have been compelled to cast about to discover how we could direct these dammed-up streams of Baptist liberality into sound and safe Baptist missionary channels. I know of a Foreign Mission Board whose headquarters are nearer to where I write than Richmond, Va., which I could unhesitatingly endorse, and whose work, without a single year's cessation, I have personally and heartily supported for more than twenty-five years. But I have not, for the proverbial "obvious reasons," in any of the meetings of the Baptist Bible Union, even mentioned that Board's name. I think, however, that I will venture upon a slight departure from a rule hitherto observed, of refraining from assuming the responsibility of official utterance without counsel with and the consent of the Executive Committee. It may interest Dr. Love to know that at the meeting of the Executive of the Baptist Bible Union, held the beginning of December in New York, a motion respecting the advice we should offer enquirers as to the disposition of Foreign Mission monies was debated for two hours. That motion was to the effect that we advise enquirers to send their money to the Foreign Mission Board of which Dr. Love is the honoured secretary, as being a board which refuses to send out or support missionaries who are not sound in the faith. The motion met with general acceptance, and was laid on the table ultimately only to afford opportunity to enquire of Dr. Love whether it would be embarrassing to him or his board for the Baptist Bible Union to take such action. But the motion was sympathetically discussed for two hours, just because the Executive committee were determined not to do the thing Dr. Love fears we are contemplating, namely, "To go into the Foreign Mission business."

But, once again, let me ask, Why an intra-denominational organization to conserve the faith? *Because we already have intra-denominational organizations to destroy the faith.* What are they? Anyone who attended the Buffalo meeting of the Northern Baptist Convention must have seen how even the students from certain institutions had been imported to hiss and howl down in the most disgraceful fashion every anti-Modernist who rose to speak. In the convention to which the writer belongs, there is a machine which has nothing to learn from the worst traditions of Tammany Hall. Moreover, I myself heard a speaker, even on the platform of the Southern Baptist Convention, at Kansas City, speaking of the solidarity of Baptist Educational interests throughout the continent, say, "We must hang together or we shall hang apart." The Baptist Bible Union is organized to see to it that some of them on this continent shall hang apart.

I come now to deal with one phase of Dr. Love's article, which I am constrained to believe is inspired by some sort of misinformation. Before I deal with this, I must quote at some length:

"The denomination can be depended upon sooner

or later to administer sound correction to heresy and irregularity in any part of the denominational body, but I am convinced that the denomination is not going to be corrected by anybody, however good his intentions, however exemplary and beautiful his Christian life, whatever his platform abilities, if he, ambitious for personal leadership and a personal following, or personal honour, champions truth as his own trusteeship simply and with an air which has the appearance of accusing the denomination instead of championing truth in the name of the denomination and for the denomination.

"In the years of my Christian observation and experience, I have seen experiments. Men have risen up here and there and walked out of the constructive ranks of the denomination claiming a sort of private defence of the faith which the denomination had already made popular, and have sought to capitalize the convictions of our people and thereby to augment their personal praise or following. In a few instances there has seemed to be desire, too, to augment personal fortune. I have seen these rise, but I have also seen them fall. Out of these observations has been begotten a confidence which cannot be shaken that the men who thus take personal advantage of the Baptist conviction which has been produced by centuries of faithful preaching and sound teaching of modest men, cannot by any powers they possess or machinery they may set up entirely break the unity of the denomination and succeed in permanently perpetuating their personal ambition; but they can for a season, seriously disturb denominational fellowship, destroy the confidence of many, and hurt disastrously and to some degree permanently the work and enterprises of the denomination. To be sure, I do not charge Dr. Dixon with doing this, or purposing to do it. I do not believe that he has any such motive. I believe in him; but I do think Dr. Dixon is mistaken, though honestly so, and that his greatest mistake is the method which he is now adopting in suggesting another organization to take care of the faith. As certain as he lives, such a course will make him the ally of some men who care less for denominational unity and usefulness than they do for their personal glory and the triumph of their personal wills. Some men will be deceived and go into such an organization, but many will go into it who live on suspicion and who are characterized more by talking about the faith than they are by the faithful doing of it. Dr. Dixon belongs with the men who love the Christian faith and practice the Christian life, who are jealous for the beliefs of the denomination and the work of the denomination. He ought to use his powers in the denomination and for the work of the denomination."

As the organization attacked is the Baptist Bible Union, and I happen for the moment to be President of that organization, I may be pardoned for assuming that I am at least included among those personally ambitious leaders upon whose heads Brother Love's condemnation is poured. I share to the full Dr. Love's abhorrence for the spirit he so justly excoriates in the paragraph quoted above. I beg to assure him that the president of the Baptist Bible Union has been a denominational man from the beginning of his ministry until now. It is not necessary to go into details: but I have no hesitation in challenging comparison of denominational service with any man in the Canadian ministry of like length of service. My offense among my brethren here, at the moment, is that I am too much of a Baptist, and too much of a denominationalist. Some of my foremost critics are flirting with other denominations continually—openly setting aside the Baptist practice of restricting communion to baptized believers—and prating about the advantages of interdenominational activities. It is because I have stood out for the very things Dr. Love advocates I have come into conflict with such denominational "leaders" as would lead the denomination over the precipice, either of Modernism or of interdenominationalism.

I regret to say that I can lay no claim to the smallest share of the honour of initiating the Baptist Bible Union. But if the brethren who did initiate it had been ambitious for personal leadership, and had believed the Baptist Bible Union would afford an opportunity

for its exercise, at least one of them would have accepted the presidency. On the other hand, my brethren who constitute the Executive of the Union will bear me witness that only at their earnest solicitation and with great reluctance did I accept the office, whose only emolument has been an abundance of work; no little contumely such as is contained in Dr. Love's article; but with it all the satisfaction of trying to do one's duty.

But I hasten to a conclusion. *Does Dr. Love represent the settled official attitude toward the Baptist Bible Union?* Although a Canadian, I am justified in replying to a Southern Baptist who veils an attack upon the Baptist Bible Union in a discussion of Dr. Dixon's action at the Stockholm Conference. I venture to affirm that the Baptist Bible Union represents a movement among the Baptists of America which can no more be stopped than the rising of the tide. Will the official leaders of the denomination who profess to stand for the truths for which the Baptist Bible Union stands declare war on the Union while enduring without, or with only mild protest, the machinations of Modernism within the ranks of the denomination? Let me remind these honoured leaders of a little practical politics. If the denominational leaders assume an attitude of antagonism toward the Union, do they think they can destroy it? Baptists can never be coerced. I am grateful to Dr. Love for the publicity he has given us. Such opposition to the Union will do more to make friends for us than we can do for ourselves. Dr. Love's taunt that the motive actuating the Baptist Bible Union leaders is personal is likely to react in the creation of suspicion that others may not be entirely free from such motives. Thus by opposition the flame will be fanned, and new discoveries will be made. *The best Baptist in the world is the man who is most truly devoted to Jesus Christ*; and where loyalty to the denomination is held to be of greater moment than loyalty to Christ—if not in so many words, yet by the practical implication of insistence upon preserving the denominational unity at all costs—the best Baptists of America will flock to the Baptist Bible Union. John Wesley had no intention nor desire to establish another denomination. His only purpose was to save the church he loved by infusing new life into the Established Church of England. Only the opposition of the church compelled his separation from it. *If the Baptist Bible Union ever becomes a separatist movement, it will be made so by such official action as that of Dr. Love.*

There is, however, a more excellent way. Let the denominational leaders familiarize themselves with the official literature of the organization, and thus learn its genius and purpose; and not allow their attitude to be determined, as Dr. Love has confessedly done, in part at least, by idle "rumors" which are absolutely without foundation in fact. They will then learn that the Baptist Bible Union is organized for the specific purpose of proving itself the enthusiastically active ally of every missionary and educational board and institution in the denomination that is fundamentally true to Baptist principle—by which we mean, true to the faith once delivered to the saints. Then let the various conventions adopt the Baptist Bible

Union. Why not? We have organizations to prosecute Home and Foreign Missions, to further education, and to promote Baptist publications. *Why, in the name of common sense, should there be opposition to an organization, within the denomination, strictly and exclusively Baptist, and formed for the purpose of magnifying the Bible as the Word of God?* . . .

Let the conventions recognize the Baptist Bible Union by giving it a share of the programme. Let it plead its cause, not only within the denomination—this it is determined to do whether or no—but let the Bible Union be permitted to plead the cause for which it exists from the platform of the various conventions. By this means all that is good in the Baptist Bible Union would be conserved for the denomination: and by the fellowship and cooperative effort within the denomination of Baptists who hold the truth Dr. Love holds, Modernism within our ranks (it is more than "on our flanks") would be starved to death, and the denomination would become more abundantly fruitful than ever; and might well in these dark days become God's chiefest instrument to keep the faith alive till He Who is the Truth shall come again.

WHY MORE YOUNG MEN DO NOT GO INTO THE MINISTRY.

By J. E. Skinner.

The subject of why more young men do not go into the ministry is, and has been for several years past, one of special interest and wide discussion in our secular papers and magazines as well as our religious and denominational periodicals.

Many reasons are given for the distressing situation, and many remedies suggested for its cure, but to the reader of these discussions it appears that the patient has taken no turn for the better, which makes the case all the more distressing.

Is it not time for another and more thorough examination of the case, and for the application of other remedies? Would it not be well for us to take into account a bit more carefully what it takes to make a preacher of the gospel? Are there not conditions back of the man himself to be reckoned with in the making of a preacher? Can a man or a woman call a servant for God? Is God more helpless and dependent than men, who will not have others select their servants for them? Hasn't our appeal been made too much in the wrong direction, and too little to the one source of recruits? "Has not God made foolish the wisdom of the world," in this, as well as in the way of life itself? Have we not allowed the spirit of the age, the spirit of heroism, which is none other than worldly pride, to take the place of the spirit of submission to the Divine Will? God-called men will be servants of God; and in like manner those who are called by the appeals of men, the spirit of the age, their personal ambition, etc., will be servants of their masters that called them. Our belief at this point is in the words of the Master: "Pray ye the Lord of the harvest that He send forth laborers into His harvest."

I am not discounting the widespread effort

to "call out the called." Indeed, I am trying to do that myself. Nothing is more frightful than to hear one say, "Don't preach if you can help it." It is equal to saying don't obey God if you can help it. God has always used means in accomplishing His purposes, foremost of which in calling His servants are the prayers of His saints. He has a Divinely appointed place for every one of His own, and He has His means for bringing them to it. But the heaviest of all tasks, because the most unnatural, is that of the gospel ministry, and therefore the most difficult to fill, both in securing the consent of the called and in filling the place appointed. To the sober, thoughtful young man—who alone is fit for the ministry—the call of his country to sacrificial service in time of war is but a trifle compared with a Divine call of God to the gospel ministry. The one calls for the natural within him, the other calls for both natural and spiritual. For the one task he may rightly feel himself sufficient as a red blooded man, while for the other he knows he is not sufficient, and only God can make him so. All these things he will consider, and he must be convinced that God who gives human strength for human tasks will as surely give Divine strength for Divine tasks, and that none need to fear the results of a surrendered life to the will of God. He must be convinced also that he is not his own, but that he is bought with a price, and that the Christ who redeemed him has the right to place him where He wills, and that he has no right to refuse, or even delay, any service to which his Master may call him.

But back of the manifold task of "calling out the called," when the young life has heard and must answer the call, is the still larger task of making the life ready for the call. In this field of service the mother herself is God's greatest servant, and her task begins before the child is born. If her thoughts and prayers are high and holy, and her ambitions are unselfish and unworldly—above all, wishing to give her offspring to the service of her Lord—the later task of "calling out the called" will not be so difficult. With the mothers of our day, as in all the past, rests the solution of the grave problem of the ministry, first of all. Worldly, pleasure-loving, riches-craving, time-serving mothers will not give God many Samuels and Timothies. It takes Hannahs and Loises and Eunices to do that. But the very spirit of the age makes it so, and they are not altogether to blame. Every breath of present day atmosphere is surcharged with it, and for this all of us are to blame, for we help to make it so and must answer for it. Not only must the mother have and breathe a holy atmosphere, in order to give God her best, but the child must have it in his growing up. He must have a home, and not a mere roosting place. A roost pole may do for chickens, but not for children, if they are to amount to anything. It must be a home where parental authority is supreme in the life of the child, and where faithfulness abounds in father and mother toward each other, their children, their home, their church and their Lord. Restore the old home, where the Word of God is read daily, and where the children can hear their parents pray for them—as

they daily commit them to God—and we shall not only have the called, but find it easy to "call out the called."

But there is still another important matter to be considered. God doesn't call men for naught. He has a purpose in all He undertakes, and He has His eye upon the field as well as the man. Shall we say He should call more men for the homeland, while He has numbers now waiting to be sent into foreign fields that are ripe unto harvest, and we are too selfish and stingy to send them? If we will not send and support those whom He called to foreign lands, can He trust us with more at home? Will He give us more preachers and missionaries, when we won't have those He has given us? Will He leave it to us to whom He shall call, and where He shall send them? This question demands our immediate answer.

Martin, Tenn.

"WHAT SHALL THE ANSWER BE?"

By J. F. Love, Cor. Secy.

Some questions Southern Baptists must answer, and they may as well face them now. For two years this writer has with pen and tongue in public and in conference striven desperately to get Southern Baptists to realize that their great World Program is threatened with the most serious peril because of the declining receipts of this Board; and that this is in the face of the severest economy the Board and the missionaries have known how to practice; and again that this peril to the work is at a time of the greatest world need and missionary opportunity and the most glorious successes the denomination has ever had on the field. But many have seemed to think that in uttering these warnings we have as a special pleader been crying "Wolf! wolf!" when there was no wolf in sight. For two years the Board has cut relentlessly into the requests of the missionaries, and now at last has been compelled to deny every one of them on every field every dollar asked for material equipment. Residence and other buildings must go unrepaired; churches, schools and hospitals unfinished; and with land prices and exchange in our favor so that we could save hundreds of thousands of dollars and take up glorious opportunities by buying now, all must wait, and as to how long the Board has no answer to give.

The Board has practiced such conservation in its administration that if it had received out of the Campaign anything like the amount which was promised it, the most imperative of these needs could be met, or, if unmet as now, the Board would have a handsome balance on its books instead of a debt of more than a million and a quarter dollars.

Let it be said here and said with the greatest emphasis; great numbers of our people, some of them the poorest of all, have by the exhibition of sublime and inspiring sacrifice paid their Campaign pledges and given thank-offering besides. God be praised for these heroic spirits and reward them according to His promise to those who sacrifice for Him!

But the Foreign Mission Board is nevertheless placed in a situation where it and, therefore, the denomination, must answer the question, "What shall the answer be?"

1. What shall the answer be to the missionaries whom God has called, whom the Board has sent to the mission fields, and who are sending in their appeals for equipment to make their lives count for Jesus and a lost world? These appeals come in ceaseless processions to the Mission Rooms. They are importunate and heart-breaking. Some of these missionaries have no residence in which to live, some of them have no meeting house in which to worship, some lack other tools with which to clear the way and make straight the paths of the Lord. What answer will the denomination make to these their servants and the servants of God?

2. What shall the answer be to more than 1,000 native workers who have given up all for Christ and, despising the shame and taking the risks among their fellows, have given their lives under the promise of meat and bread from Southern Baptists while they proclaim the gospel of Jesus in their homelands of darkness and hopeless death? What shall our answer be to these Christians? What shall our answer be to our beleaguered European brethren to whom we held out hope in 1919 and 1920, who have taken new heart and in spite of persecution and hardship are carrying the Baptist cause to victories daily in lands where hostility would tame the zeal of weaker and less courageous spirits? These our brethren have heard much of the great numbers of their brethren in the Southern States of America. They have heard much about our prosperity and wealth. Southern Baptists should make alliance with these men of like precious faith with us who are willing to die for the privilege of working for Christ and witnessing to the truth. We have made that alliance. Shall we now turn what we have promised into a farcical pledge? Shall our promise be but a scrap of paper? Must we leave men and women in countries like Rumania, who bear the marks of the Lord Jesus in their bodies, to conclude that we do not care? Multitudes of these are preaching the gospel with flaming zeal and consuming passion on salaries of \$15 a month and less, and do not whine and plead their sacrifices. They only ask that we help them conserve the fruits of their labors. How many Baptists are there in the bounds of the Southern Baptist Convention who can plead their poverty in denying help to these brethren?

3. What shall the answer be to the growing army of missionary volunteers in our churches and schools in the South? There are a thousand of these young men and women already enrolled for future service on the foreign fields. Others are writing us from many quarters throughout the South. Amidst all the worldliness and pleasure-madness of our young people God sends one redeeming streak of light into the young life of our churches, and that is this foreign mission spirit which is leading our young people to offer their precious lives to the Saviour for China and Japan and South America, and Africa, and other lands across the seas. But what answer will the Board and the denomination give these young people? A

great host of them will be ready to receive their appointments next spring. Numbers are clamoring to have their applications considered and are even now asking for the answer of the Board to their appeals for appointment before they yield to home enticements and give themselves to easier fields of labor. The Board has not one dollar to put into new appointments as it did not have one dollar to appropriate for the material necessities of the missionaries on the fields.

4. What shall the answer be to Jesus? His watchful eye is upon us. He has trusted His disciples as His agents to tell the world about His sacrifice and His atonement. He made sacrifices. He did not count the cost. He did not balk when circumstances were against Him, or our redemption would not have been purchased. By His death and resurrection He has fulfilled a complete gospel and commissioned us to take it to a world that is lost without it. What answer do we give Him? Do not put this question off until tomorrow. Take a quiet moment and answer it now.

5. What shall the answer be at the Judgement? Since the 75 Million Campaign was started in 1919, thousands of our brethren and sisters have laid down their armors, been released from the engagement and have passed on toward the Judgement. The years are not many when 3,000,000 Southern Baptists will stand before the White Throne to give account of the deeds done in the body. I fancy that among the deeds for which we shall there give answer or there receive encomiums of Heaven will be the deed of paying or not paying our Campaign pledge, of giving or not giving to Christ in this great world-hour to help Him administer to the needs of a distressed world and to save the lost for whom He died.

In answering these questions never mind about the answer which somebody else has given. Never mind about failures which the delinquencies of somebody else has caused. We do not have to give account for other folks. We do have to give account for ourselves. I do not for one moment doubt that there are thousands of Baptists in the South who have become critical, cynical, fault-finding, and in such mood seek to justify their own failures to pay their personal pledges. This writer does not say that mistakes have not been made. Of course, mistakes have been made. Of course, good men regret that mistakes have been made. Of course, we ought as quickly and as wisely as we can correct our mistakes. All this is true, but it is not true that I or anybody else can plead these mistakes to justify our failure to keep our promise to God and our brethren. I dare not in the face of a lost world and the marvelous opportunity to save it, and in the face of the precarious condition of our foreign mission work, without a penny of my pledge to the Campaign because somebody has made a mistake, or even because somebody has done wrong. The great majority of the Southern Baptists want to do the right, and the best way for any man to do right is to do right, and the right thing is for each of us for himself and herself to answer such questions as are asked in this article. We must answer them or they will answer themselves to our condemnation.

FIRST STEP TO TRIUMPH.

By L. R. Scarborough.

The Conservation Commission charged by the Southern Baptist Convention with the task of bringing to a triumphant close the 75 Million Campaign had in Nashville, January 3rd, probably its best meeting in four years. It was largely attended. It was dead in earnest. It was praiseful for past victories. It set forth a great program for the finishing of a task. It was absolutely unanimous, hearty, enthusiastic in every decision reached. It was a meeting of blessed fellowship. The State secretaries, everyone of them present except two; the general secretaries every one of them present; the pastors; the laymen; and the women with a soul-stirring conviction, demanded that the General Director go to Nashville and join Dr. Bryan and Mr. Burkhalter in giving every ounce of their strength in leading Southern Baptists in raising 27 million dollars, completing the 75 Million Campaign victory. The General Director though greatly burdened with pressing duties with the Southwestern Seminary, heartily and whole-heartedly lays down everything else and puts all he has into a charge for a final glorious reaching of the goal in this great Southwide movement. Every member of the Commission pledged his and her dearest and best to back the Nashville office in its efforts to help the secretaries, pastors, laymen, women, and all the forces to win. We have won against tremendous economic difficulties.

A Great Victory in 48 Million Dollars.

It took us four years through hard times, much criticism, and over great odds. The direct results and the by-products have been unspeakably glorious; but we now face

The Most Herculean Task.

in raising 27 million dollars in one year. We can do it. We ought to do it. By the grace of God we must do it. What is

The First Step?

There is just one, only one answer—prayer, prayer, prayer! Prayer by whom? Prayer by all of us, pastors, men, women, young people, all Southern Baptists. Prayer when and where? "In Everything by prayer without ceasing," says Paul—in secret, in our closets, in our homes, in our pulpits, on the streets, in our farms, in our shops, by day and by night, until we win.

A Week of Prayer.

The Commission urgently suggests and recommends to the churches and pastors the first in February—from the 3rd to the 10th—as a week when we will call our people together at stated hours every day having special meetings at night for prayer. We urge the pastors to take the lead, make an attractive program, appoint leaders, widely advertise it, talk it up, pray it up, plan it out, and make the week an immortal prayer week.

Then a Day of Prayer.

We suggest March 5th. It is in the middle of the W. M. U. week of prayer for Home Missions. We ask the pastors again to take the lead, arrange for it, appoint leaders each hour during the day in your church, make a program, push it, make an appeal to a large

number of our church, throw yourself into it.

In North Carolina Secretary Maddry and his convention has set January 16th as a day of prayer. Already great plans are being made for it in that state. We hope they will observe that day and if possible the week of prayer and then March 5th as another day of prayer.

There are many things to pray about. Pray for all the causes involved in the Campaign. Pray for the pastors, the churches, the secretaries, our missionaries, our papers, the editors, Sunday schools, B. Y. P. U.'s, W. M. U.'s; pray for the lost, pray for a Southwide and a world-wide revival of religion. These and many other things of pressing church and denominational and world matters press on us for prayer. This is certainly our first step to victory. It was the first step to Pentecost. It was our first step four years ago in the initial campaign. If we will pray, plan, push, pull together, trust God, and give ourselves and our best to the finishing of this great fulfillment year, Christ will lead us to a complete victory. It is not money that we are after primarily, but money only as a means to win souls and to build souls. Prayer is our way out.

NAMES OF PASTORS USING BULLETINS ARE WANTED.

As publicity director of the Baptist 75 Million Campaign the writer is very anxious to secure the names of all Southern Baptist pastors whose churches publish a local bulletin, calendar or newspaper. Such mediums can be of great assistance in the completion of the Campaign during 1924 by carrying items from time to time on the progress, achievements and objective of all our organized Baptist work. The writer will be glad to send regularly to those pastors who will mail him their name and address brief, snappy items of interest and information, which, if reproduced, will help materially in reaching the 1924 goal of \$27,000,000.

Cooperation in this respect will be greatly appreciated. Send name and address to Frank E. Burkhalter, 161 8th Avenue, North, Nashville, Tenn.

BOOKS LOANED FREE TO BAPTIST PREACHERS.

Rev. A. O. Allison, of West Liberty, Ky., in 1918 established a Loan Library for the benefit of poorly paid, earnest Baptist preachers. To date he has supplied 166 preachers in nine different states and has made a loan of 1,687 of the best books, with most gratifying results. He has no regular source of income for this fund but will gladly receive a donation of books or cash for their purchase. It impresses us as a fine idea and one which, with proper supervision and tactful management, can be made fruitful in its service to a great many under-paid preachers in their desire for better equipment and information.—*Editorial.*

Follow thou me; "I am the way, the truth, and the life." Without the way there is no going; without the truth there is no knowing; without the life there is no living.—*Thomas a Kempis.*

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.

VISIT TO BEAUTIFUL TENNESSEE COLLEGE.

No college in this state has a more beautiful campus than our great Woman's College at Murfreesboro, with its great oaks which were saplings in the days of long ago when Union University was on this same campus. When one sees this graceful building rising through the trees, he feels at once that this is an ideal spot in which to develop refined womanhood. There is in the student body and faculty an atmosphere of refinement that every mother would desire as the environment for her daughter. Your secretary recently attended a recital given by the students of the music department. The selections on the piano, violin, and other instruments, revealed the remarkable training which our young women receive. These recitals are given by the students every week in order to familiarize the young women with public appearance and to make them easy and self-confident on the platform. In attending the meeting of the Board of Trustees, your secretary was impressed with the deeply religious spirit and the loyalty to the college which characterized these laymen. **THE TRUSTEES SAY THAT THEY WILL RAISE \$100,000 TO MATCH A DONATION OF \$200,000 FROM THE OUTSIDE.** If we could secure in addition another \$100,000 from the Rockefeller Board, we would have our college immediately ready for accrediting by the Southern College Association. Tennessee College is just ripe for a big forward movement. May God touch the heart of some wealthy layman to open the door of opportunity!

It is especially gratifying to see the zeal for church work and Sunday school teaching manifested by our young women at Tennessee College. At prayer meeting at the Baptist church, the young women have become the church's main dependence. Any denomination which educates its young women in a definite religious atmosphere, will have Christian homes in the next generation. Instruction in the Bible takes a pre-eminent place at Murfreesboro.

ARE YOUNGER CHILDREN MORE INTELLIGENT?

Professor J. N. Mallory, of Union University, has attracted national attention by an investigation that he has made which seems to show an argument for large families. In investigating a large number of children, Dr. Mallory found that health, in-

telligence, and their success in school, seemed to be affected by order of birth. He found that the 7th child is usually the best physically, while the 4th is usually the least fit physically. There is a decline in fitness physically from the first child to the fourth, but a gradual improvement until the 7th is reached. In school work, the grades received by children increase from the first child to the fourth, then decrease through the fifth, sixth and seventh, and again increase with the eighth child and above. This corresponds with a study made by a London doctor last year in which he found that the eighth child in a large family was superior, physically and mentally, to the eldest children in small families. Whether our readers agree or not with Dr. Mallory, we are very much pleased to see a professor in Union University attracting national attention by his research.

CONGRATULATIONS TO HOWARD COLLEGE.

We are very happy to learn of the good fortune of our splendid Baptist college at Birmingham. Howard College has been given \$150,000 by the General Education Board of New York City on condition that the college raises additional funds. Until the college raises the fund, the Board will give the college the interest on this sum. President John C. Dawson is doing a great work at Birmingham and has greatly increased the standing of the college.

TWO OFFERS OF FREE TITHING LITERATURE.

We hereby offer, free postage paid, to any minister who asks for the number needed, a sufficient quantity of the new pamphlet, "Winning Financial Freedom for Pastors and Churches," to furnish one copy to every member of the official boards of his church. We regard this as the most important pamphlet we have published in recent years.

Also, our offer to furnish free, postage paid, the pamphlet "Christian Work for Laymen and Ministers" in sufficient quantities to supply one copy to every family in any church and congregation, is hereby extended until March 1st, 1924.

Always give your denomination; also, mention the Baptist and Reflector.

THE LAYMEN COMPANY

35 North Dearborn Street, Chicago, Ill.

60,000 BAPTIST STUDENTS DID NOT ATTEND CHURCH LAST YEAR.

By Frank E. Burkhalter.

Of the 93,000 Baptist students attending the Baptist and state colleges in the South last year, fully 60,000 of them did not attend church, it is reported by Frank H. Leavell, executive secretary of the Inter-Board Commission on Student Activities, after a thorough survey of the situation.

It is to remedy this situation and save to the local churches and the denomination this valuable life power possessed by this vast army of students that the Inter-Board Commission was organized.

Marked progress in counteracting this situation has already been made. Mr. Leavell reports, and as a means of still further promoting the development and enlistment of the Baptist students in the states of Kentucky, Tennessee, Georgia, Florida, Alabama, Mississippi and Southern Illinois, a conference of the leading Baptist students from the schools of these states will be held at Murfreesboro, Tenn., Feb. 22-24, when Tennessee College, a Baptist institution, and the Tennessee State Normal, an institution in which there are many Baptist students, will be hosts to the gathering.

At this conference the Baptist students most interested in the proper development of the spiritual lives of the students generally and their active enlistment in various phases of denominational service will present in round table fashion the problems to be solved; representatives of the Commission will set forth a name and plan of organization for the Baptist students of each school which it is believed will help in accomplishing the purposes to be attained; while a few outstanding men and women of large experience and forceful personalities will bring messages of inspiration with a determination to make themselves count for the most for Christ and his causes.

This is the second year of the Inter-Board Commission's effort, but in spite of the fact that the work is entirely new large results have already been accomplished. Presidents of both the denominational and state institutions, for the most part, have welcomed the new movement gladly in that it seeks to unify all religious effort on the campus along worth-while and distinctly denominational lines, the representatives of the state institutions declaring that the best way to conserve the religious life of the students is through an appeal to their loyalty to their own denominations. Some of the state institutions which it was feared would be most indifferent have proven the most cordial in their cooperation in the program of religious development among the students.

And while there are scores of institutions to be visited and organized, the few workers employed by the commission have reached the majority of them and everywhere a worker has gone there has been a gratifying development in the religious life among the Baptist students. The work of the commission is being carried on at an expense for the South as a whole less than some of the states are investing in their own B. Y. P. U. work.

A conference for students west of the Mississippi will be held at Shawnee, Oklahoma, and one for those of the states along the upper Atlantic Coast line will be held at Raleigh, N. C.

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MINISTERIAL COURTESY

By Edgar W. Barnett

How are we to act towards our fellow ministers? And when I say ministers, I mean Baptist ministers. There are certain lines that I have tried to follow during my ministerial life; followed them because I believed them right. You may not agree with me but that is your privilege. I write as I see it.

We should always remember that we are servants of the Lord and engaged in one common cause. We are not engaged in an individual enterprise by any means. Ministers because called of God. Serving for God's glory and not ours. The success of any fellow minister should be hailed with delight, because it means that much more done for the glory of our Lord. Whenever one fails our hearts should go out in sympathy, and up to God in prayer for him. We should never rejoice in his failure.

The rules that should guide our conduct can be found in the following scriptures:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

Then the words of Abraham to Lot:

"Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen, for we be brethren." Gen. 13, 8.

We should always do that which will help and not hurt our fellow ministers. Lend a helping hand.

That does not mean that there should never be a friendly criticism, but it does mean that this criticism should not be of a nature that will hurt him. It does not mean that we are to uphold a fellow minister in doing wrong, but it does mean that we are not to be the spreader of slander. Act upon knowledge or good testimony and not upon rumor.

Never allow a fellow minister's members to talk to you disparagingly of their pastor. Certainly no further than you can be of aid in healing the breach. Boost the pastor and try to heal up any breach that may exist. Remember that all of us have such members.

When aiding a fellow minister in a meeting be a healer of all trouble and not a maker of trouble. Do not allow the members to talk in an uncomplimentary manner of the pastor. Certainly do not give them to understand that if they had you as pastor that the millennium would come. A minister is a scoundrel that will do a thing like that. Be a helper. If you cannot boost, do not kick.

Do not go on a fellow pastor's field to marry his people nor to bury their dead. Look after your own and let him alone.

Do not go back on a former field to marry the people or bury the dead. That is the duty of the new pastor on the field. You might in rare cases go back to assist the pastor but never to take the first place. Let these be few and far between. If the people do not know any better than to ask you, you should know better than to accept. Just very politely decline.

Do not try to hold a dictatorship over the field that you have left, and thus interfere with the new man on the field. If you know all about how it should be run you should have remained there. When you leave a field leave it. Let the new pastor work out his own destiny in his own way. This is certainly a courtesy that you owe him.

Do not try to steal your fellow pastor's members, either directly or indirectly. Neither by a smile, flattery, nor paying them some special attention. We should see the cause as a whole and not just our local interests. We should not endeavor to build by tearing down another. Our interest in the general cause should be such that we would at times advise some of our members or prospective members to go elsewhere. Go where their lives could count for the most for God. I am sure that this could be done to the glory of God. A minister should see beyond his own nose. He should

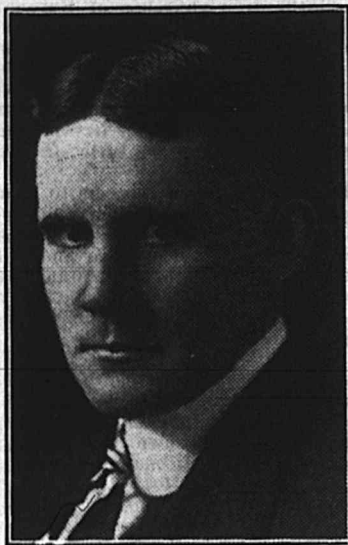
be broad enough to see the common cause.

As leaders of the churches, ministers should see to it that the proper courtesy is shown the one to the other, as far as it is within his power. The treatment of one church towards another is generally in accord with the wishes of the pastor. Never do a thing that would hurt a sister church. Nashville, Tenn.

RIVERDALE BAPTIST CHURCH

By Homer F. Smith

In November of 1919 a lumberjack came into my room in New York Hall, Louisville, Ky. I asked, "Do you mean to end your days in this kind of work?" In his reply he assured me that it was only a mean to an end. I had the privilege of hearing this former lumberjack preach one of the most powerful doctrinal sermons last Sunday that I have ever listened to. It may have been rather a "bitter pill" to the pedo-Baptists, but it sure was a "sweet morsel" to the orthodox Baptists.



Rev. Arlie E. Cate, of Knox County, is the above mentioned personage. Being a classmate of his at both Carson-Newman and in the seminary, I take the privilege of writing a word of commendation. He is one of the most thorough students I have ever known; holding the following degrees: an A.B. from Carson-Newman College, an A.M. from the University of Pennsylvania, a B.D. from Crozer Theological Seminary, and is a graduate student of the Southern Baptist Theological Seminary of 1923-24. If he is successful in winning this last degree, he will have the distinction of being the first of many hundreds of ministerial students of Carson-Newman to receive the "Th.D." degree from Louisville, Ky. Last year he was pastor of the Immanuel Baptist church of Philadelphia, Pa., during which time he did the required work for his B.D. and A.M. degrees.

Brother Cate is a student and not a "prophet," for he returned to his home county last September, and held a twelve-day revival meeting which resulted in sixty-five conversions and renewals. Among the forty-three which he baptized were Methodists and Campbellites. He had the privilege of baptizing one household. The leading men of the community were among those converted and baptized.

In October the Rev. McCall and six other members of the Knoxville Ministers' Conference organized a church at Riverdale. Two deacons were received at the organization and three others were ordained last Sunday, the writer assisting in the ordination. At present the membership is sixty-five. This baby church of Knox county has called Brother Cate as pastor for one-fourth time. She considers herself very fortunate in having such a sane and gifted leader in her infancy as the Rev. Cate. May God continue His blessings upon both church and pastor!

DUCK RIVER FIFTH SUNDAY MEETING

By G. Everett Redd.

The Duck River Associational BYPU held its second regular meeting, at Shelbyville, Tenn., Sunday, December 30, 1923, having charge of the program for the Fifth Sunday Meeting.

Devotional.

Word of Welcome—Mr. E. P. Hix, Shelbyville.

Response—Mr. Leonard Sorrells, Hannah's Gap.

President's Address—Rev. L. S. Sedberry, Lewisburg.

Business Session.

Address—"The BYPU on the Doorstep of the New Year," Rev. S. P. White, Shelbyville.

Lunch at the church.

Devotional—Mr. J. E. Williams, Shelbyville.

Business—Reports of Committees.

Duet—Mr. Bernie Sanders and Mr. Frank Damron, Shelbyville.

Address—"A New Vision," Mr. Wm. H. Preston, Knoxville.

Song.

Playlet—"The Three Visitors," Lewisburg BYPU.

Song.

Address—"How the Sunday School and BYPU Help Each Other," W. D. Hudgins, Tullahoma.

Solo—Mrs. Carl Hickerson, Tullahoma.

Demonstration—"How to Organize a BYPU," By Shelbyville BYPU.

Song.

Super served at church.

Song Service.

Demonstration Program—By the Tullahoma BYPU.

Piano Solo—By Miss Minta Lambert, Hannah's Gap.

Address—"The Aim of the BYPU—By Mr. W. D. Hudgins, Tullahoma.

Duet—By Miss Violet Ward and Mr. Will Beck, Tullahoma.

Address—"The World Outlook," by Rev. H. A. Russell, Rockvale.

Address—"The Call of God and the Answer of the Young People," by Rev. J. W. Williams, Tullahoma.

Adjournment.

There were about ten churches represented at this meeting, and everyone enjoyed the day very much. The Shelbyville people entertained the visitors in the most royal manner, and those who were present will never forget this meeting.

Our next regular meeting will be held with the Tullahoma Church, Sunday, March 30, 1924.

POLK COUNTY FIFTH SUNDAY MEETING

By T. W. Davis

The Fifth Sunday Meeting of the Polk County Baptist Association met according to appointment with Mt. Zion Baptist Church, at Postell, Tenn.

After song service by Mt. Zion choir, and reading 14th chapter of St. John by Brother A. Y. Griffin, Rev. G. W. Passmore led in prayer.

At 11 o'clock a.m., Rev. W. S. Kimsey preached an able sermon from Rom. 5: 1-2; subject: "Salvation."

Afternoon at 1:30, Moderator, Rev. J. E. Johnson, called the meeting to order and Rev. R. A. Presswood led in prayer.

Motion was made and carried that Brother T. W. Davis make a record and report the proceedings of the meeting to the "Baptist and Reflector."

The subject of "Temperance" was then ably discussed by A. Y. Griffin, N. C. Higdon, G. W. Passmore and others.

The next subject for discussion was "What Should We Read?" discussed by Rev. S. H. Johnstone, J. E. Johnson, and N. C. Higdon. Brother Higdon made a strong appeal to the people to read first of all the Bible, then good sound Baptist literature, such as the "Baptist and Reflector," "Home and Foreign Fields," "Stewardship," and other good literature.

On motion adjourned till six o'clock.

Dismissed by Rev. R. A. Presswood leading in prayer.

After song service by choir, Moderator read third chapter of first Corinthians and R. A. Presswood led in prayer.

The subject of "Sabbath Breaking" was then discussed by R. A. Presswood, J. E. Johnson and others.

Rev. Joe Rice then preached an able sermon from the subject "The Key that Unlocks the Door to Heaven."

Saturday morning at 8:30 song service by choir.

Devotional service was conducted by N. C. Higdon reading third chapter of Titus and leading in prayer.

At this point the executive board of the the association were called into business session and discussed several important matters, such as "Church Finances," "Stewardship," "Systematic Giving," and "the organization of the Sunday school and B. Y. P. U. Associational Convention in the early spring."

Executive board then adjourned till next fifth Sunday meeting.

The regular program was then taken up and the following subject was discussed: "Can a Church prosper if it knowingly holds disorderly members, and how much ground does 'disorderly' cover?"—By S. H. Johnstone, J. E. Johnson and others.

Dismissed for dinner, Rev. Joe Rice leading in prayer.

At 1:00 o'clock, song service by the choir.

Rev. G. W. Passmore led in prayer. "The duty of the Church" was then ably discussed by E. D. Cole, J. E. Johnson and others.

Woman's work was then discussed by Rev. G. W. Passmore, J. E. Johnson and others.

"Why Have a Fifth Sunday Meeting?" discussed by E. D. Cole and others.

Motion made and carried that the next fifth Sunday meeting be held with New Zion Church, at Farmer, Tenn., March 28, 29, 30, 1924. Program to be arranged by committee, Rev. G. W. Passmore, Route 1, Turtletown, Tenn., Chairman.

Dismissed by Rev. E. D. Cole leading in prayer.

Saturday night after song service by Mt. Zion choir and prayer by E. D. Cole, Rev. S. H. Johnstone read St. John 15: 1-16 and preached an able sermon.

Sunday morning at 9:30 Sunday school mass meeting, Superintendent A. Y. Griffin in charge.

At 10:30 Rev. J. E. Johnson preached.

The same Christ-like spirit prevailed all through the meeting that has ever abounded in the Polk County Association.

Every church or individual that does not attend these meetings fails to receive some of the best spiritual blessings the Lord has in store for them.

Let every church send messengers to these fifth Sunday meetings and thereby be strengthened.

FROM CARRYTON

By A. L. Foster

It is a matter of deep regret to both church and community that Rev. C. A. Johnson, of Knoxville, Tenn., who was called to the pastorate of the Carryton Baptist church a few months ago could not arrange his other appointments so he could accept.

Every effort to fix the date for his service was exhausted before it was given up. His other churches tried to change their time of worship to accommodate him—all of which was without avail. The only Sunday left here for his service was the fourth Sunday, and since this was the day of the service, at the M. E. Church, inasmuch as the same congregation largely worships at each church, Brother Johnson, not desiring to create any friction in the community, deemed it best not to accept the pastorate.

His short stay here was pleasant and drew the church closer together.

The church hopes to secure Brother Johnson for a protracted service at an early date.

SUNDAY SCHOOL AND B Y P U

W. D. Hudgins, Superintendent
Tullahoma

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

The South-wide Organized Class conferences are on this week at Atlanta. It is hoped that many of our people will attend this meeting. One of the most significant movements in the history of our Sunday school work is this work of the Organized Classes of the South.

The Organized Class contest being conducted in Nashville is building sentiment for real efficiency along all lines of definite service among the people of the churches where these classes are at work. It is a fine idea and should be copied in many other towns and associations.

The Bible Conferences on Feb. 4 to 10, are to be held at the following places: Tullahoma, Lawrenceburg, Gallatin, Shop Springs, Clarksville, Parsons and Dresden. Seven in the same week. These are to be the best we can have. The most efficient pastors we have in the state are on these programs and will render a program that will be worth while for any one to attend. The churches will entertain the preachers who attend. This furnishes a rare opportunity for every preacher in the state to have a week of real study of the Bible and other problems of church work.

The East Tennessee Bible Conference will be held at the following places on Feb. 18 to 23, Athens, Harri-man, Jefferson City, Rogersville and Cookeville. Splendid speakers have been engaged for these conferences. Let every preacher in East Tennessee attend one of these conferences. Programs will appear in full next week.

The Baptist Bible Institute, New Orleans, conducts each year a mid-winter Training School, giving a full week to each of the great lines of training carried on by our people. Last week was Sunday School Week and it was our happy privilege to have a class in "Building a Standard Sunday School." Thirty fine young people attended that class and did most excellent work. The fellowship was fine and we had the privilege of studying the school and its plans as never before and we are convinced that this great school is doing a piece of work not being done by any other of our schools. The clinic work being carried on by the student body is very practical and reaches all sections of the city and many surrounding country places. We were entertained in the home of our own Dr. Mahan and greatly enjoyed his good home. He is the same as when in Tennessee, sensible, enthusiastic and hard working. We found several workers for our summer campaign.

B Y P U NOTES

ARE YOU A B.Y.P.U. OFFICER FOR 1924?

(Suggestions that might be helpful)

1. The Pastor—Plan to get closer to your young people by leading them in another study course this year.
2. The B.Y.P.U. Director—Plan a worthwhile program for the year—study courses, definite service, social life—your goal should be to have every church member receive some needed training during 1924.
3. The B.Y.P.U. Leader—Aim toward the A-1 Standard. To have better order, start a group contest based on conduct, etc. A great help is to have the union seated in "horse shoe shape."
4. The B.Y.P.U. President—During 1924 do not be satisfied with less than an A-1 union. Have a working com-

mittee for each phase of the work. Boost your other officers.

5. The B.Y.P.U. Group Captain—Don't slight a single member of your group. Plan your programs a month in advance. Then practice them over together as a group; get some variety.

6. The Vice-President—Hold on to your members. Don't let their interest lag—send them after other new ones.

7. The Secretary—Use your office to help the group that's down. You are the key to reaching the A-1 Standard—it can't be reached without you.

8. The Corresponding Secretary—Write to the Baptist and Reflector. Others want to hear about your union's work. Plan out three month's of social life, including visits to the sick and "shut-ins."

9. The Treasurer—Is there anyone of your group too poor to give a penny a Sunday? Get 100 per cent of your active membership to giving regularly and systematically.

10. The Chorister—Teach a verse or two of some new song each Sunday night. Tell the story of a song occasionally.

11. The Pianist—Along with the chorister plan a special music; practice new songs and perfect yourself in playing accompaniments.

12. The Librarian—Keep a few choice books in circulation. One dozen books well read is better than a thousand on the shelf.

13. The Bible Drill Leader—Get 100 per cent of your union started reading the New Testament through this year. Get a good committee with a representative in each group to help you. Make your six minutes leading inspiring, not tiring.

NEW B.Y.P.U.'S

So many new unions organized are never reported to the B.Y.P.U. Department at Tullahoma—recently a new Union was organized at Knob Creek, church, Chilhowee Association. Another organized by Miss Ida Bates at Centerville, Tenn. Immediately upon the organization of a B.Y.P.U. please send a report of same to the B.Y.P.U. Department, Tullahoma, Tenn.

CHILHOWEE ASSOCIATIONAL MEETING

The Chilhowee Associational meeting was held Sunday at the First church, Maryville. A good number were present. More than 30 B.Y.P.U.'s were reported. Plans were started for summer associational training schools. Mr. Chas. Frazier is President.

GERALD WEBB NOW HEADS CITY B.Y.P.U. OF MEMPHIS

City B.Y.P.U. new officers were installed Monday, Dec. 21, at midnight as follows:

Gerald Webb of Union Ave., president, succeeding Judge Clifford Davis; Bill Rollow of First church, vice-president; Walter Moore of Bellevue, second vice-president; Miss Thelma Sawyer of Seventh Street, recording secretary; Miss Nobil Gannah, Central church, corresponding secretary; Miss Ruth Anita Powell, Calvary church, pianist; Robert Cockroft, La Belle, chorister; L. A. Glett, Temple, treasurer; Mrs. Hazel Dubberly, McLe-more, reporter.

LEBANON TRAINING SCHOOL

By J. G. Hughes, Pastor

The Lebanon Baptist Church recently closed a very successful training school conducted by Brother David N. Livingstone and Miss Zella Mai Collie of the Sunday School force. Classes were conducted in the Normal

Manual and in Plans and Programs. The work of Brother Livingstone and Miss Collie was superb.

Also, Brethren J. E. Allen, J. T. McAdoo and John Rushing were ordained on Dec. 23 as deacons. Brother J. H. Grime preached the sermon and Brother John T. Oakley delivered the charge in this service.

Our Men's Bible Class which meets in the Lyric Theatre has inaugurated an attendance contest between the students of the town and the local folks. Seventy-seven were present in this class on a recent Sunday.

BAPTIST WORLD ALLIANCE MUSIC

By Stanley M. Armstrong.

"But what about the music of the Alliance" has been asked me time after time. So much has been written and reported in regard to all other phases of the Congress, and there is such an evident interest in this particular feature that I, as the only evangelistic singer in attendance, feel duty bound to give my impressions.

First, let me say that these (as well as all the free churches of Europe) sang only the conservative church hymns, which fact has no doubt helped to keep them a spiritual people. Fortunately they have not been tainted with the modern jiggy hymn tunes of America, which smack of irreverence and in which there is little, if any spirit of worship.

How often my soul hungers to hear again the singing of Luther's majestic hymn, "A Mighty Fortress." As the great volume of voices rose and fell with the singing of that first stanza of sublime assurance, it seemed they reached a still higher note of triumph.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing;
Dost ask who that may be
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle."

And there to our left stood a group of bearded Russians, many recently liberated from Siberia, whose bodies bore testimony to the battle which they are fighting under His banner. They sang from their souls in truth.

"Did we in our own strength confide,
Our striving would be losing."

And there in front of us stood young Roumanians, who told their stories of unbelievable trials and persecutions. Their voices, too, blended in that last great harmony:

"Dost ask who that may be?
Christ Jesus, it is He."

Here, in the homeland, where our soldier-spirit gets low in these days when the fight is on, and we must stand on the firing line and do our duty bravely as soldiers of the cross, how we need these grand old battle hymns to revive our flagging spirits. How many a half-fainting soldier has been inspired with that glorious bugle blast of Isaac Watts, "Am I a Soldier of The Cross."

As in this hymn, so all the hymns of these people, exalt the Lordship of Christ, and Jesus is the supreme theme. Their singing is characterized by a dignity that inspires worship. I am sorry for those who have not so absorbed our Christian hymns that they have become a part and essence of their very lives, for it can be truly said the Christian people largely get their theology from the songs they sing. Can it be said, further, that because of the predominant usage of mushy, sentimental songs, that the very prevalent conception of a soft, mushy and sentimental religion has been developed; does that account for the loose thinking on the part of many of our Baptist people?

It was very evident that, to these

people of Europe, the singing of their hymns is an outward expression of an inward spiritual experience. Too seldom choirs and congregations seek the true meaning of the message in song; and too often, to our sorrow be it said, the evangelistic song leader makes his selections with no thought as to truthness to the Gospel itself. It is indeed a significant fact that Baptists have a firmer belief in the "Faith of Our Father's," where their sons have been born of a Christian experience and based upon the Word of God, and used of the Spirit down through the years. The following poem of Walter Malone will strike a responsive note in many bosoms:

"What simple strains are these to
live so long,
To move so many in so many
lands,
When self-appointed arbiters of song
Are all effected like scribbles in
the sands!

In dens of London, choked with sin
and shame,
The beggar and the burglar stop
to hear,
And in the night beneath the street
lamp's flame
The ruined woman feels a burning
tear.

In mines of Cornwell, underneath the
sea,
The grimy laborer hears their mar-
tial tread,
Their fervent calls from coming
wrath to flee;
Above the ocean thunders over-
head.

Amid Missouri's forests, dark and
lone,
And by the Mississippi's turbid
waves,
In nameless church yards, brambles
overgrown,
Their converts fill a thousand
graves.

Amid the rude huts of the pioneers,
These hymns awoke the wilderness
at dark,
Above the cries of wild beasts,
fraught with fears,
The panther's growling and the
gray wolf's bark.

So, I remember, when a barefoot boy
I thrilled to hear thy wondrous
trumpet call
To Zion and its days of deathless
joy,
Its crystal river and its jasper
wall.

And, led by thee, I saw its clustered
palms,
Its shining summits, with their
diamond skies,
A Beaulah land of everlasting calms,
And lilies wet with dews of para-
dise.

These hymns have raised the peasant
from the sod,
Have made the rude half-savage
nature sweet,
Have reared a score of kingdoms
unto God,
And laid a million hearts at Jesus'
feet.

These people show a knowledge and
appreciation of the very best music,
secular and sacred. Some musical
knowledge and a development of mu-
sical appreciation is considered es-
sential to even an ordinary educa-
tion. Years of this training has devel-
oped a love for music, as may be
seen from their expression and minute
care as to details and rendition of a
number. This was noticeable not only
in the Swedish choir, but also true of
the Lithuanian and Russian, all of
whom were in great demand at the
Alliance.

A peculiar sweetness and pathos
characterized their singing, also. You
will remember Jenny Lind, the "Swed-
ish Nightingale," who stirred the world
with the marvelous sweetness of her
voice, lived at Upsalla, near Stock-
holm. The very fact that these choirs
sang without accompaniment made it

the more impressive, and brought out the rich quality of their voices and the accuracy of pitch. We are very neglectful of this very impressive feature of church music, the a cappella choir.

Before concluding, I must mention the singing of, "All Hail The Power of Jesus Name," to the tune "Diadem," even more majestic and glorious than "Coronation." Here in the great auditorium sat men and women of nearly every tongue and nation, yet all of one thought and purpose; all hearts tuned in the same key; all voices united in one grand theme, the adoration of Jesus. The great audience sang as if inspired.

"Let every kindred, every tribe,
On this terrestrial ball
To him all majesty ascribe"

And sopranos and tenor voices sang "Crown Him" contralto and bass answered back with increasing fervor, "Crown Him," then all blended exaltingly in climactic grandeur. "And Crown Him Lord of All." And as we listened enraptured, our thoughts turned to that glad day when the longing of our hearts, which we have sung so many times, will be gratified:

"O, that with yonder sacred throng,
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all."

FROM ASHDOWN, ARK.

By J. E. Merrell.

Our work here is doing nicely. We were remembered abundantly Christmas by our people, and we face the new year with optimism. I noticed the contemplated report of what Tennessee has done for herself and other states in furnishing preachers. I am interested in that report. I do not know just how many of us Tennesseans are in Arkansas, but those I do know are making themselves felt. Dr. Winburn is doing a great work at Arkadelphia. Dr. Waller, at the Second Church, Little Rock, is bringing things to pass, and is much loved in the city. R. L. Austin has just become pastor at Rogers and reports the outlook bright. H. F. Merrell, of Brinkley, is doing a good work with his several churches. L. D. Summers is one of our newly-elected state evangelists and will do a great work, and D. B. Moore has done and is doing good work in the rural sections. There may be others but I do not recall them now. I love my native state and hope some day to be back with you in the work. If any of you brother preachers can use me I would like to run over and preach a week or two and enjoy the fellowship again. I will get a month off next summer and expect to be over at my old home. It was a treat to have Rev. J. D. Freeman, of Nashville, preach for me last Sunday, the 30th. He was here visiting his mother. We are all very proud of him over here. You are giving us a good paper. Blessings on you, Brother Editor, and the work. God bless all the churches and every preacher in Sunny Tennessee, is my prayer.

NEWS ITEM

By Jno. W. Ham, Pastor

The 24th Annual Bible Conference of the Baptist Tabernacle of Atlanta, Georgia, will convene March 2nd and continue through the 9th, with five services daily. Atlanta Baptists will throw open their homes on the Har-

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The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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WRITE FOR CATALOGUE

PROTESTANT HOSPITAL

Nashville, Tennessee

ward plan and entertain all of the Baptist pastors of Georgia.

The State Board will provide dinners daily in connection with the Conference, at which time Dr. Arch C. Cree, Secretary, will perfect the program for All Georgia Tour in the interest of the 75,000,000 campaign. Several hundred pastors have already indicated their purpose to attend the Bible Conference.

The Conference last year was said to have been the greatest in the history of this Institution in point of spirit and constructive Kingdom building and an even greater measure of success is expected this year.

Dr. George W. Truitt, Dr. E. Y. Mullins, Dr. Len G. Broughton, Dr. A. T. Robertson, Dr. Curtis Lee Laws, have been secured to speak daily throughout the session. Rev. John W. Ham, pastor, is director of the Conference.

AMONG THE BRETHREN

Rev. C. S. McKinney of Tabernacle church, Houston, Texas, has been called to the care of the church at Jacksonville, Texas, and has accepted. He has been in Houston five years.

The First church, Tupelo, Miss., has called a layman, W. E. Holcomb as pastor and proposes to put him into the ministry. He is the son of a

preacher and has two brothers who are preachers. But, has the Lord called him to preach? Should the church run ahead of the Lord?

In the recent revival at Earle, Ark., in which the community was assisted by Rev. L. A. Meade of Grand Lodge, Mich., a Baptist, it was the pleasure of Rev. P. S. Rogers, the Baptist pastor, to receive 97, and of that number 75 for baptism. The Methodists received 40 and the Presbyterians 25.

Rev. A. W. Leigh, one of the Baptist pastors in Paducah, Ky., has been made chief of police in that city. Chief Leigh has announced no plans, but it is expected that he will be active against liquor traffickers, having been active previously in raiding moonshiners in Illinois and Kentucky. He was pastor at Brookport, Ill.

Rev. E. L. Compere resigns the care of the First church, Joplin, Mo., to become pastor at Weslaco, Texas. He has been in Joplin several years.

Rev. Louis Entzminger is to begin an enlargement revival campaign in the First church, Fort Worth, Texas, of which Dr. J. Frank Norris is pastor, on January 30 and continue through February. Especial emphasis will be placed on enlargement in the Sunday school.

FUTURE KING SWEEPS FLOORS IN AMERICA

Crown Prince of Uganda Preparing for Great Task

One would scarcely expect to find the future king of two million people quietly attending one of the more modest schools of democratic America. And certainly one would not expect to find him sweeping floors day after day to pay for his education.

Yet this is exactly what one does find at Clarke University, Atlanta, in the person of Nyabonga, who will some day go back to Africa to be crowned Hosea I, King of Uganda, one of the British protectorates on the east coast. There his sway, like that of the English king, will be limited by an elective Parliament, but will be much more absolute.

Nyabonga, however, is a Christian, and is fitting himself for something more important than mere kingship. When he goes back four years hence it will be with the primary purpose of helping his people by promoting Christianity and education. Along with these he expects to introduce machinery, factories, hospitals, and all the other things that go to make up modern civilization. He is planning to go right into the mountains and jungles and combat fetish worship in its native haunts. "I will teach the people to read and write and become Christians," he says, "and make of my nation one of the most civilized in Africa."

Nyabonga's grandfather was a heathen and made no effort to civilize his people. His father, Omekama, the present king, was converted to Christianity through missionary effort, married one wife, and is struggling to weld into a nation the diverse and backward tribes over which he rules. He has sent a number of promising young men to study in Europe, India, and China, that they may bring back the best those countries have to offer. His son, the crown prince, was sent by King Omekama to America and to a Christian college as the best place to prepare for the great task of leadership that will devolve upon him.

If you want your soul to grow in grace and power, one method is simple and sure. Try following God's commands steadily every hour of every day. It never fails.—Young People.

It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.—Theodore Roosevelt.

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A MESSAGE FROM OUR PRESIDENT

A happy and prosperous New Year to you, every one!

That it may be a year of joyous service in the work, is my greeting to you.

How rich in possibilities are the days that stretch ahead of us! How glorious the achievements at the end if we measure up to our opportunities.

Last week, as I returned from a holiday visit, I sat and watched the brown fields as the train sped through their midst. Away they stretched on either side, bare and uncultivated. Here and there corn stalks still stood, grotesque figures of a past harvest. All over the fields there was a look which could be expressed by one word—waiting. Waiting for the stirring of life in its breast; waiting for the plow that would break its hardened surface. Waiting for man.

Thus the New Year lies before us, waiting. Waiting for the stirrings of the gifts of God that lie within you and me, waiting for men and women to come with the plow. Our first task is to clear the fields, remove the rubbish, repair the broken down fences, sharpen the tools, make ready for the spring plowing. All over the State this preparation can be made in our lives. In some sections, the roads may be impassable and much real work may not be possible, but you can take our denominational literature and go to the end of the world. You can sharpen your mind's plow with information and facts, then when the springtime comes, you are ready for the turning of the soil of achievements.

Some of our fields won't be plowed in one day for we must take them row by row. There will be much repetition in the work. We reach the end of one furrow only to turn back to another. Then, perhaps, even if we have done our best, some of the rows may be crooked, but the one who has done his best is a success whether the world thinks so or not.

How we rejoice over the rich new fields to be tilled. Let us prepare the ground well, sow the best seed, then we can rejoice at the promise of a rich harvest in our fall gatherings. As we enter the New Year we find it all fair and white. No matter what may have been our failures in the past they may be redeemed.

He came to the desk with quivering lip;

The day was done.

"Dear Teacher, I want a new leaf," he said;

"I have spoiled this one."

I took the old leaf all stained and blotted;

I gave him a new one all unspotted, And into his sad eyes smiled;

"Do better this time, my child."

I came to the throne with a quivering soul;

The year was done,

"Dear Lord, I want a new leaf," I said;

"I have spoiled this one."

He took the old year, all stained and blotted;

And gave me a new one, all unspotted, And into my sad soul smiled;

"Do better this time, my child."

As we look at our last year's leaves, some are blank and yellow, for they've been hidden away in the earth; others are stained and blotted because we forgot to keep close to the Teacher's side and let Him guide our hand. The New Year is ours, with a fair white sheet, may we heed the Teacher as he lovingly says: "Do better this time, my child."

If all the women of Tennessee would follow the seven listed Fundamentals in the recommendations of the Executive Board, we could hardly predict the outcome and growth.

(1) Individual and united prayer. Here is the secret of happiness and growth. It is said prayer is our greatest talent. Let us consecrate our best talent to God this coming year.

(2) Bible Study. We can neither plow, nor sow nor reap without it. I heard Dr. Evans of Moody Bible School say: "Christ was the supreme intelligence of God. He could have given dazzling answers to Satan, but He answered, 'It is written.'"

(3) Soul Winning. Here is something so rare, so unearthly in its earthly beauty, that we stand wordless in its presence. Let us humbly seek to know its secret. "He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars forever and ever."

(4) Enlistment. There is no joy that compares with soul winning unless it is enlistment. Daniel Webster once said: "If we work upon marble it will perish; if we work upon brass, Time will efface it; if we rear temples they will crumble into the dust, but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on these tablets something which will brighten all eternity." This is our glorious task for the year, enlisting women, boys and girls in the work of the Kingdom.

What do we want our enlisted young people to become? The Oracle at Delphi said: "If the Athenians desire good citizens let them put whatever is most beautiful in the ears of their sons." So they put in their ears golden ear-rings. But Pericles said the Oracle meant jewels of thought set in golden words. It is ours to take away the golden ear-rings of worldly pleasures and put in the ears of our young people jewels of thought, set in golden words.

(5) Mission Study. Theo. Roosevelt once said: "I am an average man, but I work at it much harder than the average man." I think that statement explains much lack of interest in missions. We don't work at it hard enough. It has been said a man is like a tack, he can only go as far as his head will let him. We can

only appreciate a world call when we know the world's needs.

If we have failed in our mission study we need not sit and grieve over the lost years. The wise thing to do is to rise and save and use what remains. "We have lost the battle," said Napoleon, "but," drawing his watch from his pocket, "It is only two o'clock, and we yet have time to fight and win another." And the sun went down on a victorious army. Many years of mission study have been lost but you may yet be a well-informed, enthusiastic student of missions.

(6) Personal Service. Another white robed, ministering spirit in our Fundamentals. We remember the beautiful story of the eagle that stirreth up her nest and then hovers with wide-stretched wings underneath her young to bear them up. So personal service hovers under many burdens and often bears them up and away. Naturalists tell us when a stork is wounded by a sportsman the able ones gather about it, put their wings under it, and try to carry it away. The instincts of these birds teach us the lesson of helpfulness. Friends, if we "bear in our hands a lighted candle, ours will lose none of its light by lighting another which may have gone out, or the more of others' burdens we bear the greater our strength to carry our own."

(7) Systematic and Proportionate Giving. Sam Jones used to tell the story of the Gospel Train. He boarded the train for Glory. The station where he got on was Conviction. The train stood there a long time. The next station was Conversion. It was a bright and beautiful station. The next stop was Obedience. He had the Baptist order, at any rate. The next station was Brotherly Love. The people there were loving, and tender and gentle. As they neared the next station, the porter put his head in the door and cried out, "Next stop, Generosity." My! how they began to jump out of the windows. One old man said: "I've worked mighty hard for what I've got, and I ain't going to give it away," and out of the window he jumped. When the train rolled up to Generosity Station there were only two on board that train.

There was a time when giving was an unpopular part of the Christian's worship. This great preacher didn't live to see the day when Stewardship and Tithing would be emblazoned on the Southern Baptist sky. It has come to stay, for it is the only scriptural method of giving.

These seven fundamentals are the chief aims of the first fourteen splendid recommendations of the Executive Board to us for 1924. I have chosen these because they are fundamental and vital. If the women of our State would adopt these seven aims as New Year resolutions, we would hardly dare predict the rich yield of the November harvest. Suppose we try on this clean new leaf in our hands!

It will bring new duties and responsibilities, yes, but it will fit us for these activities and bring us untold joy.

"That Thy full glory may abound, increase,

And so Thy likeness shall be formed in me,

I pray: the answer is not rest or peace,

But charges, duties, wants, anxieties, Till there seems room for every-

thing but Thee,

And never time for anything but these.

"The busy fingers fly; the eyes may see

Only the glancing needle which they hold:
But all my life is blossoming inwardly,
And every breath is like a litany;
While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee."

Mrs. W. J. Cox.

Memphis, Tenn.

SHINSEIKWAN LETTER NO. 9 (From last week)

We continue to have happy evidences that the Spirit of God is using the tracts and books and monthly Evangelistic Paper, the "Shinsei" (New Life.) Here are a few extracts from recent letters:—

"Many thanks for the Shinsei through which I have received God's forgiveness and salvation. I am most grateful to you for saving a wandering sinner like me." "Many thanks for six months' Shinsei. I am thankful to tell you that through Christ I have come to know God. I tried other religions but was not satisfied. I cannot tell you how grateful I am for your kindness. The books have helped me very much and solved many difficulties. Henceforth the Bible shall be my life-long companion."

A young fellow living near Tokyo wrote to us in July:—"In writing to you for the first time I ought to tell you something about myself. When I was 15 my mother died; this was a great blow to me. Later I was taken ill and am in continual distress of mind. Please lead me into the way of salvation." Next he wrote:—"Thank you for your letter. My sickness ought to be healed, for I have entrusted all to God. But I am not happy; I don't get on well with my father; he is severe and often hurts our feelings; he is proud and self-satisfied, and fond of liquor." To this I replied, trying to lead his thoughts away from his father's shortcomings to a realization of his own sins and of the great grace of God. His next letter was quite different in tone. "I have realized how sinful I have been, selfish, contrary and self-willed. I have also understood something of the Grace of God, in forgiving past sin and renewing the mind. For the first time, too, I have learnt the meaning of prayer. Please rejoice with me and pray that the mind of Christ Jesus may be in me."

The following two brief letters from a man in the country illustrate the

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value of the tracts:—"I want to escape from the anguish of my past ill-doing; please send tracts." "Thanks for the tracts which I have read repeatedly word by word. I have deeply realized my sins and also the power of Faith. Light has broken in on my heart."

The next is from a young man in a city whose employment prevents his attending church. "Many thanks for the tracts which I have read over many times, and which brought light and comfort to me in the midst of my sadness and loneliness, through the message of the wonderful Love of Christ. I am unable to attend church, but want to become a Christian." A few weeks later, "Thank you for the book: I have been deeply convinced of my sins and of God's Grace, and am full of joy and thanksgiving."

One is often disappointed that early expectations in regard to hopeful applicants are not fulfilled, but occasionally a reminder comes that God is working unknown to us. In September Y. Y. wrote:—

"My life is dry: I want to be saved and to enter into the life of purity and love. Formerly I denied God's existence, but have come to realize that He is and to yearn after Him." We sent him the usual tracts and the Shinsei month by month, but received no further communication from him. However, later on an application came from a young man in the same locality, with this note, "Y. Y. has been reading your tracts and I notice a great change in him: please send them to me, too."

How many more are there like this from whom we do not hear again but in whose hearts the seed of Eternal Life has been sown? They are known to God.

Needless to say, it is always a joy to hear that our applicants have attached themselves to a church. One writes: "Thank you for the tracts: my sadness has been turned into joy through Christ. I am full of thankfulness for salvation received through the guidance of the Shinsei. I have begun to attend the Methodist Church in K." Another:—"The tracts you sent were a great inspiration. I am now regularly attending the Congregational Church in O."

One of the tracts we send out is entitled "Christianity and Japanese Nationality" by Col. Oshima of the Japanese army. This has proved most valuable in removing prejudices against Christianity. One man writes:—"Till now I have disliked Christianity, thinking it pernicious doctrine, though I knew nothing about it. I applied to you out of curiosity, and was much struck by Col. Oshima's tract which dispelled all my old ideas." Another, "Thanks for the tracts. Hitherto I have thought of Christianity as something pernicious, but have learnt my mistake and the graciousness of Christ, to which my heart responds. Please send me an introduction to the Baptist Church at L, which I hope to attend henceforth."

Every now and then we are given the opportunity of helping men serving prison sentences. Sometime last year, I think it was, a man in prison in Saga, in looking over a piece of newspaper in which some clothes had been wrapped, came across an advertisement by Mr. Hoekje of Kagoshima, and wrote to him. Soon afterwards the man was moved to the Fukuoka prison and was put in touch with Mr. Pieters—just about the time he was starting for America. I wrote asking if I might visit him but permission could not be obtained. However he had a Bible which he studied regularly. A few weeks ago he was released, and at once called at this office. On leaving the prison he received ¥200 as wages for work done. This he invested in a sewing machine, and is now earning an honest living as a tailor. One of our staff introduced him to the Japan Presbyterian Church in this city, where he met with a loving reception which astonished him. He seems to have truly received the Grace of God, and to have begun a new life in Christ.

There is thus abundant evidence that Newspaper Evangelism continues to be used and blessed of God.

Let me, in the name of the many hundreds who have heard the Gospel during the past five months through the Shinsei, thank you all for your co-operation and beg that you will not only not slacken your efforts but increase them to the extent of your ability.

Yours Faithfully,
F. W. Rowlands
Acting Manager, Shinsei.

"HER WORKS 'DO' PRAISE HER"

By Kathleen Mallory

In north China among Baptists there are few memories as revered as that of Miss Lottie Moon of Virginia. It was my rare privilege to go to Tengchow and Pingtu where her mission work was carried on and also to meet in other places missionaries and native Christians who knew her. Certainly in her the promise is fulfilled: "Her works shall praise her."

Within the walled city of Tengchow, one part of the wall having been built 27 years before Christ, she had her home for over forty years, living in the same compound on the narrow but important thoroughfare which leads to the church. In the churchyard there is only one monument, it being a marble shaft commemorating her devoted service for the Chinese. The afternoon I spent in Tengchow the meeting was held in a Chinese house near the church, as the church building was undergoing repairs. As I stood in the churchyard afterwards and looked at the monument and then at the repairs on the church my heart gave thanks for Miss Moon and the others who started the work in Tengchow and I knew that if the saints in Heaven do look down upon this earth she and Mrs. Crawford and the Hartwells were rejoicing because of those repairs and because of the growth they indicate in that "mother" church. We have no resident missionaries in Tengchow now, the native Christians being considered strong enough to take care of the work with supervision by Mr. Frank Lide and his sister, Miss Florence, who live in Hwanghien. It has been interesting also to me to find in practically every one of our other stations, such as Laichow and Pingtu, Chinese who became Christians in Tengchow. In a very real sense it is the "mother" of our north China work and certainly one of the most guiding spirits in those early days was Miss Moon.

Two women I met at Tengchow especially interested me. One is elderly Mrs. Wang, with pure white hair and with a very serene and really beautiful face. From the beginning of her Christian life she was associated with Miss Moon, being the president of the Woman's Missionary Society from its inception until this good day. Right loyally did the members rally for the meeting the afternoon the Lides and I were in Tengchow and most graciously did she preside. Her earnest prayer all in Chinese went straight to my heart even if my mind could not translate the Chinese words.

The other woman was Mrs. Liang who has charge of the Good Will Center in Tengchow. Miss Moon not only taught her to speak English, but also trained her in Christian life. As you know the Chinese are not very demonstrative but Mrs. Liang's eyes filled with big tears when mention was made of Miss Moon. Certainly in Mrs. Liang and Mrs. Wang and many others in Tengchow Miss Moon "though dead yet speaketh."

Telling for eternity also is the influence of her life in Pingtu county, which is the most thickly populated county in all north China, being said to have one and a half million inhabitants. The first Christian in all this host was won by Miss Moon, and I want always to remember his happy, fairly beaming countenance as he paid his loving tribute to her memory. Now there are over six thousand Christians in the county, one of them being the beloved and very humble Pastor Li. He is an itinerating evangelist, going far to the west on his preaching trips. He is said to have bap-

tized over 3,000 people, a record not yet reached by any other Christian in China. Miss Moon did not directly lead him to Christ but influences which originated with her were deciding factors in his conversion, so he also is one of "the stars in her crown."

As this is being written my thoughts turn toward the Lottie Moon Christmas offering and the January Week of Prayer for Foreign Missions. How I do hope as never before that it will be a time of earnest prayer and an occasion for a real free-will offering. Since coming to Japan and China I have realized how the missionaries and the native Christians are depending upon our prayers and also how reinforcements for the work depend upon our offerings. Always around the Christmas offering I have put a halo but now, that I have seen the influence of Miss Moon's life in north China and have realized how far-reaching was the opening up of work in Pingtu county, I have put the double halo, one of sentiment and the other of conviction. Would that I could show to you the work as I saw it in Pingtu! Thirty-five years ago we had nothing there. Miss Moon wrote her appealing letter; Miss Armstrong suggested the Christmas offering; the societies responded with the \$3,000 offering; the new missionaries were sent out; the work was undertaken; God blessed it; now we have over 30 organized churches and more than 100 preaching and teaching stations in the county with a very strong and growing center in Pingtu. This center is just outside the city wall, within which thousands of people bow down to repulsive idols made of wood and stone, burning incense and paper money before them. In our center is a church of over 300 members, with good Sunday school facilities, a men's reading room with an evangelist in charge and a woman's chapel with a faithful Bible woman ever ready to tell inquirers of the Friend who saved her from spiritual and physical starvation. Close by the church is the girls' school conducted by Mrs. W. H. Sears and a splendid corps of Chinese teachers. There are several

things which this school sorely needs. Perhaps you can supply one or more of them and not lessen by one cent your regular gifts. If so, please do it! Send the money by New York draft to Mrs. W. H. Sears, Pingtu, Shangtung, China. These very needed things are: screens for the dining room and kitchen; a cement floor for the athletic ground space; pitch-pipe or tuning forks for the graduates as they go out to teach in the mission schools and churches where there are no pianos or organs; and a stereopticon machine or at least a post-card lantern. If once you had been in China and had seen how deadly is the fly you would know how necessary the screens are in the school's kitchen and dining-room. Five or ten dollars will be a genuine help toward them. If you could see the sand blow in north China or if you had to plow through its mud you would know how hard it is to have regular daily exercise with no cement to keep out the dust or the mud as the need may be. At 25 cents a square foot this strong cement may be laid and I do hope you can give several such "feet."

In our center there is also a truly splendid boys' school under a former Margaret Fund student, Mr. Emmett Ayers. The school has many industrial features, thus helping the boys to work their way through and also fitting them for life's pursuits in many directions.

Just beyond this school is the hospital, with Dr. A. W. Yocum, Dr. Geo. N. Herring and Miss Florence Jones in charge. Certainly you would be proud of this excellently built hospital and of the blessing it is to the many sick people far and near.

To the hospital and the schools come many because of the evangelistic work done in the city and county by Dr. David Bryan, Miss Pearl Caldwell, Miss Bennie Ray and Mr. and Mrs. Earl Parker. Travel is not easy in Pingtu county but "in season and out of season," in "journeys off" they tell the blessed story and more Christians are won and those already won are built up in their most holy faith, even as Miss Moon foresaw.

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Knoxville, Fifth Ave.	646
Memphis, Central	608
Memphis, First	579
Chattanooga, Tabernacle	517
Knoxville, Deaderick Ave.	511
Memphis, Bellvue	511
Memphis, Temple	477
Mayville, First	472
Etowah, First	448
Rossville	414
Knoxville, Lonsdale	404
Chattanooga, Avondale	398
Nashville, Eastland	395
Knoxville, South	368
Knoxville, Island Home	368
Knoxville, Oakwood	362
Knoxville, Euclid Ave.	357
Chattanooga, Central	354
Fountain City, Central	342
Nashville, Immanuel	331
Sweetwater	302

NASHVILLE

Centennial: L. P. Rover, pastor: "The Virgin Birth of Christ" and "Some Things Accomplished in Christ's Death." SS 100. Good services.

17th Mission: S. E. Loxley, pastor: "Grace of Giving—Stewardship" and "The Sabbath." SS 95; BYPU 43.

Immanuel: Ryland Knight, pastor: "By His Stripes" 1 Pet. 2: 24 and afternoon 3:30 p.m., annual church meeting. SS 331.

Lockeland: J. C. Miles, pastor: "Vows" Gen. 35: 1, and another movie—"The Making of a Saint" Gen. 33: 50. SS 252; BYPU's good.

Park Ave.: A. M. Nicholson, pastor: "Christ's Teaching Concerning Hatred and Revenge" and "The Christian and Public Affluence." SS 200; BYPU No. 1, 19, No. 2 22; Int. 20; Jr. 15.

Grace: J. A. Carmack, pastor: "The Baptism with the Holy Spirit" and "They Have Taken away my Lord and I Know Not Where They Have Laid Him." SS 226; BYPU good. A happy day.

North Edgefield: A. W. Duncan, pastor: "Jesus in the Hands of His Enemies" and "The Lord's Supper." SS 275; Sr union 32; Jr. 40.

Judson Memorial: Felix W. Muse, supply: "Modern Soul Perils" and "The Unpardonable Sin." By letter 1; SS 246; BYPU's 99. Splendid audiences and fine interest.

Belmont Height: John D. Freeman, pastor: "Wise Building" and "A Dead Fool." Statement 1; SS 285; BYPU 14; Int. 26; Jr. 16.

Grandview: Don Q. Smith, pastor: "The World's Greatest Preacher and His Great Mission" and "The Great Invitation." SS 187. BYPU's taking on new life. SS Training School begins Monday, Jan. 21 with Brethren A. M. Nicholson, J. C. Miles and J. A. Carmack as teachers and Brethren E. C. Dargan, John L. Hill, H. C. Moore and P. C. Borroughs as speakers.

Central: W. C. Golden, supply: "Paul's Paradoxes on Pleasure" and "Christ's Welcome to Wayward Sinners." By letter 5; Watch care 1; SS 52; BYPU 58.

Calvary: W. H. Vaughan, pastor: "Ask, Seek and Knock" and "The Office of Deaconate." SS 83; BYPU 25; Int. 28. Brother W. D. Saemler and Brother M. A. Burklow were ordained as deacons of Calvary church. Sermon preached by H. C. McGill.

Seventh: Edgar W. Barnett, pastor: "Children of God by Faith" and "Search Me." SS 153; BYPU 23; Jr. 20.

Whitsett Chapel: Eli Wright, pastor: "Fear God and Keep his Commandments." No evening service.

New Bethel: H. F. Burns, pastor: "I Have Glorified Thee on the Earth."

Edgefield: W. M. Wood, pastor:

"The Christian's Prayer" and "Conditions that Limit God's Power." Baptized 1; by letter 1; SS 287; BYPU 45; Int. 15; Jr. 20.

Eastland: O. L. Hailey, pastor: "Prayer" and "If Jesus Were Not Born of a Virgin." SS 395; BYPU's good.

KNOXVILLE

W. A. Atchley, pastor: "Conditions of Discipleship" and "Spiritual Liberty." SS 404; BYPU's 151. 2 approved for baptism.

Island Home: C. D. Creasman, pastor: SS 368. Good day.

Lincoln Park: J. C. Collum, pastor: "Holding Forth God's Word" and "Moral Disease." SS 237; BYPU's 70.

South Knoxville: M. E. Miller, pastor: preached at both hours. SS 368; by letter 1.

Inskip: W. D. Hutton, pastor: Judges 7: 21 and Proverbs 17: 11. Started our revival with Henry Hunter leading the song service. SS 129; BYPU 54.

Euclid Ave.: J. W. Wood, pastor: Psalms 106: 2 and Mal. 4: 3. SS 357; BYPU's 70; by letter 2.

Oakwood: R. E. Grimsley, pastor: "Prevailing Prayer" and "Spectators at the Cross." SS 362; BYPU's good.

Washington Pike: J. A. Lockhart, pastor: "Jesus the Great Healer" and D. W. Lindsay on "What is Not Regeneration." SS 110; BYPU 40. A good revival in progress, 8 conversions.

Mascot: S. G. Wills, pastor: "The Secret of God."

Grove City: D. W. Lindsay, pastor: "Go Forward" and J. A. Lockhart on "Four Kinds of People." SS 185; renewals 1; conversions 1.

Central of Ftn. City: J. C. Shipe, pastor: "The River of Life" and "How to Conquer Fear." SS 342; by letter 1; BYPU 100. Splendid congregations.

Concord: S. G. Wells, pastor: Rev. R. C. Hueston on "Sonship" and "When the Chickens Come Home to Roost."

Calvary: W. L. Dotson, pastor: "Just Why Worship God" and "Credentials and Conditions for Service." SS 154; BYPU 91. Fine interest.

Fountain City: Neil Acuff, pastor: and Phil. 1: 21. SS 140.

Fifth Ave.: J. L. Dance, pastor: "Baptists and the Mission Program" and "My Beloved Is Mine and I am His." SS 646; by letter 10.

Deaderick Ave.: pastor preached "The One Lord" first of series of five on the Christian Faith, and "Shall We Have Hell Now or Hereafter? Or the present fruits of Infidelity." SS 511.

Smithwood: Chas. P. Jones, pastor: "Eternal Life in Knowledge of God" and "Kept from Evil." SS 155; by letter 4; for baptism 2.

Third Creek: W. E. Conner, pastor: Business meeting and "Christian Manhood." SS 116.

Gillespie Ave.: J. K. Smith, pastor: "Church Covenant" and "The Rejected Come." SS 224.

Beaumont: D. A. Webb, pastor: Jer. 5: 31 and Psalms 51: 10. SS 243.

Bell Ave.: Jas. Allen Smith, pastor: "Final Preservation of the Saints" and "New Things." SS 915; BYPU 235; by letter 11; by baptism 3.

Immanuel: A. R. Pedigo, pastor: "Hearts Whom God Touched" and "A Time to Plant." SS 274; by letter 3.

Alton Park: T. J. Smith, pastor: "Make You Perfect and Establish You" and "Be ye Also Ready." SS 168.

Rossville: J. E. O'Quinn, pastor: "The Round of Faith" and Dr. Roy on "My Life in the Dark." SS 414; BYPU 115. Begin soon taking census and great campaign of Stewardship.

Avondale: T. G. Davis, pastor: "Giving as an Act of Worship" and Rev. D. N. Livingstone on "Consecration."

CHATTANOOGA

SS 398; BYPU good. Special Training this week conducted by Brother D. N. Livingstone and other workers. Good collections for "Near East Relief."

Oak Grove Tab: W. C. Tallant, pastor: "Loyalty to Christ" and "Fleeing to God." SS 115; BYPU 45. Outlook for 1924 splendid.

Central: W. L. Pickard, pastor: "Our Work this Year" and "Something New Under the Sun." SS 354; BYPU largely attended. Good congregations. Church closes a very fine year. We begin this year with prospects for great success.

St. Elmo: U. S. Thomas, pastor: Mark 10: 36 and Luke 10: 10. Good Sunday.

Red Bank: J. A. Maples, pastor: "Perfect Obedience to Jesus" and "A Hurried Call to Young Men." SS 219; BYPU 30. Revs. T. W. Callaway and T. G. Davis assisted in ordination of 4 deacons Friday night.

Tabernacle: T. W. Callaway, pastor: "Signs or Miracles in John" and "Eternal Life." By letter 2; SS 517; for baptism 1. Baptized a father, wife and son.

E. Chatta.: J. N. Bull, pastor: "The Revelation of Jesus Christ" and "The Church at Ephesus." SS 292.

N. Chatta.: Wm. S. Keese, pastor: Rev. Edward Ray on "My Life in the Dark" and pastor on "The Strength of Youth." By letter 2; statement 1. Rev. Ray, a blind minister, native of N. C., spoke most effectively.

Chickamauga, Ga.: Geo. W. McClure, pastor: evening "The Annual Inventory." SS 142.

Chamberlain Ave.: G. T. King, pastor: "Jesus as a Teacher" and "The House on the Wall." SS 145.

Ridgedale: W. E. Davis, pastor: "The Lord's Supper" and "Promise to the Outcast and Dying." SS 202; BYPU 75.

First: John W. Inzer, pastor: "The Practice of the Presence of God" and "And this Is Life Eternal." SS 851; for baptism 1; baptized 5.

MEMPHIS

Central: Pastor Cox preached. 1 for baptism. 2 by letter, 608 in SS.

Temple: Pastor J. Carl McCoy spoke at both hours. 477 in SS, 3 by letter.

Prescott Memorial: Pastor J. H. Oakley preached two great sermons to fair congregations. 180 in SS.

First: Pastor Boone preached. 2 by letter. 579 in SS.

Eastern Heights: J. W. Leigh, pastor, preached both hours. Good congregations. 68 in SS. Great interest in BYPU.

Speedway Terrace: Pastor J. O. Hill preached. Very good day. 123 in SS. Greenland Heights: Pastor Chas. Lovejoy spoke at both hours. SS off. Good BYPU. 1 by letter. Good congregation at night.

Seventh Street: I. N. Strother, pastor, preached at morning hour. Mr. E. W. Rollow spoke on BYPU work at night. 135 in SS. Good unions.

Germantown: Pastor J. W. Jeyner spoke at both hours. Congregation small.

Joseph Payria Italian Missionary: Present in SS, 14; times preached, 2; families prayed with, 7; tracts distributed, 31; visits made, 41.

Hollywood: Pastor J. F. Neel preached. 83 in SS, 2 good BYPU's.

Highland Heights: Pastor E. F. Curle preached at both hours to good congregations considering the weather. Good SS and BYPU's. 169 in SS.

J. P. Horton supplied at Central Avenue both morning and evening. Congregations small, interest good. About 40 in SS.

Calvary: Pastor spoke both hours to small audiences. Fine spirit of worship. About 100 in SS, fine BYPU's.

McLemore Ave: Pastor Furr preached at both hours.

Eudora: H. T. Whaley, pastor, spoke at morning hour, no night service. 33 in SS.

Bellevue: W. M. Bostick, pastor. Spoke at both hours. 511 in SS, 4 by letter, 135 in BYPU's.

Charleston: Rev. O. A. Utley, pastor. No services on account of roads being almost impassable.

MISCELLANEOUS

Sweetwater: O. D. Fleming, pastor. "The Best Way." Evening we had an Installation Service for all the officers of the church and SS. A good service! 302 in SS. Enthusiastic Jr., Int. and Sr. BYPU's. 1 received by letter.

Big Springs, Cleveland: A. F. Hayes, pastor. Sat. night, "God's Unspeakable Gift." Sunday, "The Mind to Work," and "Despising God's Feast." 114 in SS, 50 in BYPU. Three funerals. Alva Nell Priest, —5 years. Mrs. Hassie Olinger, 20 years. Isaac Griffith, 85 years. One for today, Monday, Ben Hysinger.

Maryville, First: J. R. Johnson, pastor. Preached at both services. 472 in SS. 55 attendance at Sr. BYPU.

Dresden: I. N. Hale, pastor "Gospel Repentance," and "Whiter Than Snow." Cold day, but splendid services. Good SS and 2 very fine BYPU's. Planning a great Bible conference to begin First Sunday in February.

Rogersville: Secretary J. T. Henderson of the Laymen's Movement spoke morning and night. His discourses were full of information and inspiration. A number decided to pay the tithe. 245 in SS. \$40.00 from the SS for Orphanage and Near East Relief. \$60.00 from W. M. Society for church.

Centerville, First: Alvin L. Bates, pastor. "The Marks of a Perfect Man," and "The Corner Stone of the Gospel." Graded the SS in the morning. 2 good BYPU's. The work is growing, full house, fine day. Pastor spoke at Cross Roads in afternoon.

Rockwood, First: L. W. Clark, pastor. "Co-Workers With God," and "The Choice of a Master." 270 in SS. 18 in BYPU, 6 by letter.

McMINN COUNTY

Goodsprings: J. H. Atkins, pastor. Luke 19: 13 and Rev. 21: 2. 125 in SS.

Etowah, First: A. F. Mahan, pastor. 1st Chap 1st Cor. and 5th Chapter 2nd Kings. 448 in SS, 75 in Senior and 35 in Jr. BYPU. 80 in prayer meeting, 2 by letter.

North Etowah: F. A. Webb, pastor. Psalms 23: 2, and Rev. 3: 20. 139 in SS.

TO THE BAPTIST MEN OF THE SOUTHERN BAPTIST CONVENTION

It is with great joy that the Baptist forces of Memphis extend an invitation to the Baptist men of the Southern states to be with us during the men's conventions in February. We urge every Baptist layman and minister to join us in this great meeting.

We want to know you, and have you as our guests in our great city and our homes. We want you to see and know Memphis and Memphis people.

Memphis homes will be open to delegates on the Harvard plan—bed and breakfast free to the guest.

For your pleasure, a program of entertainment is being planned. You will be met at the train, and from that moment until you leave our city, it will be our privilege and joy to make your sojourn, not only pleasant, but also of lasting benefit to you.

Dr. Henderson and his committee have planned an excellent program. It will be a joy and blessing to know and hear the brethren who will have part on the program.

Write Dr. W. J. Cox, Memphis, for reservation.

May we all obtain a great blessing in this coming together, knowing one another studying together, and planning for the Kingdom work.

Faternally your,
Jno. W. McCall, Chairman,
C. S. Leavell, Secretary,
Jno. L. Davis, Transportation,
W. J. Cox, Entertainment.

Plans have been adopted by the the First church, Dallas, Texas, of which Dr. Geo. W. Truett is pastor, for the erection of a seven-story Sunday school building costing \$450,000. The building will be the first unit of a church plant to cover an entire block.

AMONG THE BRETHREN

Fleetwood Hall, Lexington

Rev. C. H. Cosby of Calvary church, Alcoa, Tenn., lately supplied for the First church, Alexandria, Va., which is pastorless since the resignation of Dr. H. P. Jackson.

During the past year while Rev. Arthur Fox served as pastor of the First church, Mayfield, Ky., there were 234 additions to that church and 214 to other churches where he preached in revivals. He conducted 34 funerals, had 22 weddings, preached 360 sermons and witnessed 391 professions of faith. He had 69 invitations from seven different states for meeting in the last eleven months.

Dr. E. K. Cox of Jackson, Tenn., while known to be an exceptionally strong preacher and teacher, is none the less forceful as an evangelist. He is now open for that class of work. Some of the churches would do well to have him teach his great book on "Stewardship." He is available for that as well.

Rev. J. L. Marlowe of Dothan, Ala., has been called to the care of the church at Madisonville, Tenn., for half time and has accepted, effective Jan. 15. He will occupy the parsonage at Madisonville.

Evangelist T. O. Reese of Marbury, Ala., is at present in a revival at Calahan, Fla., and writes that there has been plenty of ice there. He is to assist in a meeting at Lexington, Tenn., beginning June 8.

Evangelist G. M. Workman of Shawnee, Okla., after some rest from a strenuous campaign in Tennessee and Kentucky, began a meeting Jan. 6, at Mound, Okla. He has been called to the pastorate at Geary, Okla., but has not rendered his decision.

Rev. R. M. Jennings has resigned at Covington, Tenn., effective Feb. 16. He has not announced his plans for the future, though it is our conviction that the Covington saints should not let him leave. He has done a good work there.

Prof. J. L. McAlilly of the chair of Latin, Union University, Jackson, Tenn., preached for the Second church, Jackson, last Sunday. The church on a recent Sunday heard Rev. H. W. Ellis of Immanuel church, Paducah, Ky. While pastorless, they have been feasting on a variety of good preaching.

The First church, Cleburne, Texas, of which Rev. Charles E. Wauford is pastor, received last year a total of 73 new members, 28 by baptism and 45 by letter. The church has been led from victory to victory.

Dr. John D. Mell says, "the Southern Baptist Convention has no authority whatever over state conventions, associations and churches." But he insists that it "does have autocratic authority over its own boards and committees, and they must obey it." Not if the churches tell them not to. It is hard to see how the Southern Baptist Convention has any authority whatever except in an advisory capacity.

Rev. W. S. Walker has resigned as pastor at Monroe, Ga., to accept a call to Largo, Fla., and the Georgians hate to give him up.

The church at Bastrop, La., has secured as pastor Rev. H. M. Bennett, who resigned at Vivian, La.

Robert Jolly, superintendent of the Baptist Hospital, Houston, Texas, and Mrs. Lillie E. Burnett, superintendent of nursing in that institution, were married on New Year's Day. Congratulations!

The First church, New Bern, N. C., has secured as pastor, Rev. W. H. Horton, who resigned at Oakdale, La. During the little more than two years he has been pastor the Oakdale church has received about 700 members.

W. Leo Reed of Warrens Bluff, Tenn., and Miss Sue Moore of Chesterfield, Tenn., were married last Friday at 6 p.m., at the residence of the writer, who officiated. They are most excellent young people, both Baptists. She a member of Union church, and he of Rock Hill church. Blessing on them!

That Mr. Frank E. Burkhalter is on the job every minute as publicity man for the 75 Million Campaign is evident to every Baptist who reads. Brother Burkhalter has over and over demonstrated the wisdom of selecting him for the job, and he is rendering the denomination a service of inestimable value.

The Baptist Messenger of Oklahoma City, Okla., carried on the front page of its issue of January 9, Christmas greetings of two of the South's leading pastors to their congregations and friends. They make splendid reading, but they are old. Don't let the procession leave you, Dr. Stealey!

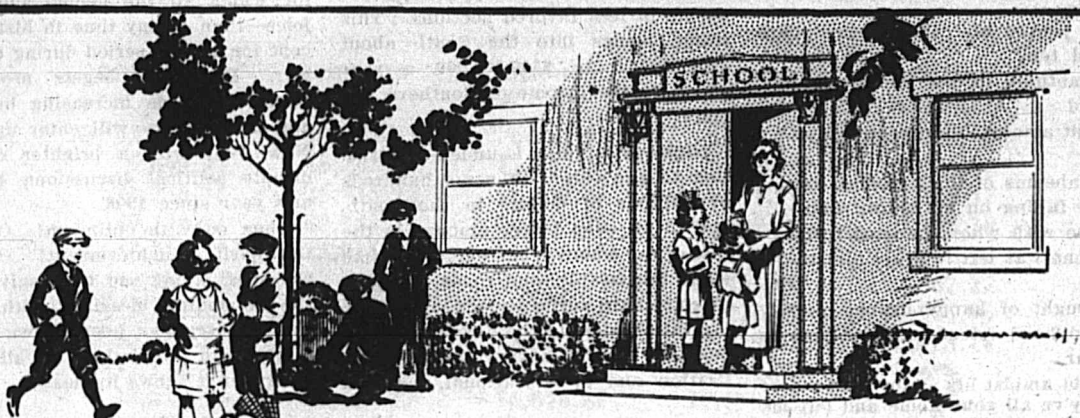
Rev. W. A. McKinney of Oklahoma City, Okla., accepts the call to the First church, Durant, Okla., effective at once. He was formerly superintendent of the Baptist Orphan's Home in that state.

Dr. J. W. Gillon of the First church, Winchester, Ky., began a meeting last Sunday with the First church, Ashland, Ky., where Rev. R. L. Baker is pastor. Tennesseans know what mighty preaching those Ashland saints are hearing.

Dr. J. J. Taylor, the veteran missionary to Brazil, is very ill in St. Luke's hospital, Little Rock, Ark. He has been at home for some months on a furlough.

In the death of Deacon William Dabney Morris, aged 76, the First church, Paris, Tenn., has lost one of its most consecrated and useful members. He had been a Baptist 51 years and a deacon 50 years. He was clerk of the Western District Association from 1889 to 1894. His pastor, Rev. J. H. Buchanan, held funeral services at the residence last Wednesday. We sympathize deeply with the bereaved.

SOUTHERN RAILWAY SYSTEM



For the future of the South

BECAUSE of the remarkable development of its natural resources, the South today is taking a new leadership in the economic progress of the nation.

But this leadership, if it is to be maintained, must have a more enduring foundation than the possession and exploitation of material things.

The South of tomorrow will be made by the children of today. The boys now in school and attending the churches will be the captains of industry and the leaders in the professions a few years hence.

Citizenship is in the making in the schools and the churches.

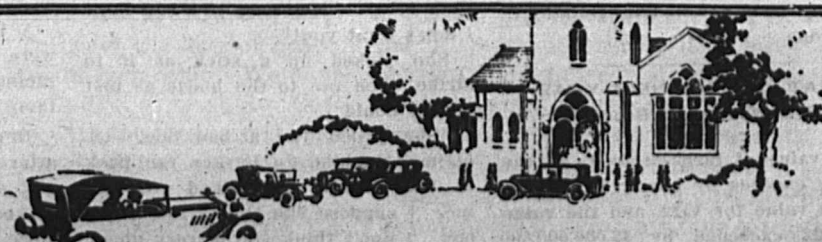
A great responsibility rests upon the shoulders of the teachers of the South—in the pulpit and in the class-room.

But the compensation accorded the great majority of them is inadequate.

The Southern Railway System, which pays three million dollars per annum in school taxes, voices not only its own best interest but the ambition of its 60,000 employees in respect to the future of their children and their section, when it expresses the view that greater rewards should be offered the men and women who are building Southern citizenship of tomorrow.



The SOUTHERN SERVES THE SOUTH



Home Circle

LONELY

By R. E. Grimsley.

The children played among the trees,
'Twas autumn and the forest threw
Her faded leaves upon the breeze
To fall and perish 'neath the few.

A little chubby boy aged six,
With bright blue eyes and sunny
hair
Had laid him down among the sticks
And he was soundly sleeping there.

When he awoke the sun was low,
And he, poor child, was filled with
fear;
He said as tears began to flow:
"They've all went home and left me
here."

The years passed by, that boy grew
old—
He'd passed his "three score years
and ten,"
When autumn turned the leaves to
gold
He sat among those trees again.

The sunbeams of life's closing day
Were falling on his snowy hair—
Of those with whom he used to play
Not one was left to greet him there.

He thought of happy bygone years,
Of boyhood friends and playmates
dear,
And said amidst his smiles and tears:
"They've all gone home and left me
here."

HIS OWN BOY

Dr. Courtland Meyers relates the following story, as told by a ship's surgeon: "On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his feet. When they had done all they knew how to do, I came up to be of assistance and they said he was dead and beyond help. I turned away as I said to them, 'I think you have done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew into his nostrils and breathed into his mouth; I turned him over and simply begged God to bring him back to life, and for four long hours I worked until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance, and going to him and trying to save him as if I knew he were my own boy."—Evangelistic Illustrations.

WHAT OF THE NEW YEAR (Manufacturers' Record)

The value of farm products of the country exceeds by nearly \$3,000,000,000 the value for 1922, and the value for 1922 exceeded by \$2,000,000,000

the value for 1921. The farmers are thus on rising ground despite the tremendous handicaps which they endured following the depression of 1920 and 1921. Railroads are handling the largest volume of freight in the history of the country, and their passenger traffic is far and away in excess of their facilities for handling it expeditiously and to the best advantage.

The boll weevil cut short the cotton crop, and this has resulted in an advance from \$750,000,000 to \$1,000,000,000 over what a larger crop would have produced, and Southern farmers are thus as a whole benefited to that extent, though individual farmers and individual sections are suffering by reason of boll weevil destructiveness.

The movement of citrus fruits and vegetables of almost every variety, winter grown for northern and western consumers, has begun, and Southern railroads will for the next four or five months handle an average of about 1000 cars a day of foodstuffs shipped from the South to feed the people of less favored sections. This traffic brings into the South about \$400,000,000 to \$500,000,000 a year added to the income of Southern farmers.

Highway building is under construction to the extent of some hundreds of millions of dollars in the South, and to an even larger amount in the rest of the country, hastening the time when impassable mud roads will give place to hard surface roads, and in doing this hastening the development of business and the advancement of civilization and of educational, material

and religious activities throughout the country districts.

Railroads with increasing earnings and ever expanding traffic must go on spending enormous sums for enlarging their facilities for the handling of the increasing trade of the country. They must spend more than a billion dollars a year to avoid going backwards, and a much larger sum annually if they would keep step with the progress of the nation's business.

Building activity is sweeping over the land and exceeding everything in that line we have ever known in the past, and yet we have not reached the point where we are even filling up the vacuum created by the long period of inactive building construction work.

Throughout the nation there is progress everywhere. Betterment is going on in the factory, and on the farm, in railroad and in construction activities. A demand for labor is keeping well employed practically every willing worker in the land and at a higher average rate of wages—for which all the people should rejoice—than at any time in history except for a brief period during the late war. Prosperity begets prosperity. Business breeds increasing business, and this country will enter upon the New Year with a brighter outlook, despite political discussions, than in any year since 1906.

Then on with optimism! On with the spirit of achievement! On with the song of joy and thanksgiving for the abounding blessings with which this country has been crowned, and down with pessimism of all kinds wherever it shows its head!

Boys and Girls

BETTY'S KITE

Laddie's favorite playfellow was his little dog, Barker, for no children lived near. He loved Barker with all his heart, and they had lots of fun, but sometimes he did wish that there was a little boy or a little girl for him to play with.

Today his wish was granted, for Betty had come to visit her grandmother next door. She was out in the yard playing with her dolls, and Laddie, near by, was playing with Barker, and wishing that Betty would say something to him; for Laddie was very shy about speaking first to a strange little girl.

Barker was not so shy. When he caught sight of Betty, he shot across the yard to say "Good morning." Barker was well named, for he had a big voice for a little dog, and was fond of using it. He dashed suddenly up behind Betty, upsetting a doll that sat propped against a tree, and barked so loud that Betty jumped up with a frightened look and seized her dolls then cried: "Go way, you bad dog! I don't want you!"

She picked up a stick as if to strike, then ran to the house as fast as she could.

"She called you a bad dog," exclaimed Laddie, as Barker ran back to him. "And she looked cross at me. I suppose she thinks I'm a bad boy. I don't think she is very nice."

All that day Betty played in her yard and Laddie played in his, and neither seemed very happy. "I don't like Betty," Laddie said to himself. "She was cross to Barker, and, anyway, she can't play as boys play. She plays with dolls."

But the next morning Betty showed that she could play as boys played. She was out on the lawn in the fresh breeze, where other children were playing, running merrily about with a kite. Laddie's fingers fairly tingled to get hold of the string. And, oh, how he longed to warn her to keep away from the big tree! But a little hurt feeling kept him quiet. And then trouble came. The kite string caught on a high limb, and all Betty's tugging only tightened it. At last, she went slowly back to the house.

Laddie held back a moment, then ran to the tree, scrambled up and out on a long limb. Then he reached up and unfastened the cord. "Come on! I've got it!" he shouted as Betty again came out. And Barker, even more forgiving than Laddie, barked joyously.

A little later both happy children were holding the cord of a kite and racing merrily along with Barker at their heels.

"It's queer," said Laddie that night, after the merriest sort of a day, "how just doing something kind for people makes you like them, but it always does."—Selected.

SMILES SELECTED

London to Brussels by airplane for \$5. It's cheaper to fly than to pay rent over there.

Mother—"Herbert, you musn't ask your papa so many questions. They irritate him."

Herbert (shaking his head)—"It ain't the questions, ma. It's the answers he can't give that makes him sore."

Fourteen million automobiles in the United States. America is suffering from auto-intoxication.

"That young bride worships her husband, doesn't she?"

"Well, she places burnt-offerings before him three times a day."

"I have kleptomania."

"What are you taking for it?"

"Every thing I can lay my hands on."

Jones had a pretty definite impression regarding his clerk's diligence, but disliked to scold. "George," he said, "if Atkinson calls and asks for me today, tell him I'm out. And don't be working, or he'll know you're lying."

Teacher—"Who was that who laughed aloud?"

Pupil—"I did sir; but I didn't mean to do it."

Teacher—"You didn't mean to do it?"

Pupil—"No, sir; I laughed in my sleeve, and I didn't know there was a hole in my elbow."

"Which is the way to Ottawa, my lad?"

"I—I don't know."

"Which is the way to Topeka, then?"

"I—I don't know."

"Well, can you tell me how to get back to Wichita, then?"

"I—I don't know."

By this time the drummer was quite impatient and said to the boy: "Say, you don't know very much, do you?" To which the lad retorted:

"No Sir; but I ain't lost."

HOW TO TAKE A VACATION TRIP AT HOME.

Go over next door. Sit there wishing you were at home. Remarkably like being on vacation.

Rub poison ivy on hands and think you have been to the country.

Hire some reliable robber to chase you home every night. Results same as if you visited Chicago.

Examine ruts in roads around your home through magnifying glass. Look exactly like Grand Canyon.

Poke eyes full of cinders and sleep on pantry shelf. Wonderful substitute for an upper berth.

Fill your grip with lead and run for the car every morning. Same thing as touring Europe.

Fill bath tub with water and broken glass. Ah, just like the old swimming hole.

Let faucet run in kitchen sink. Sounds as if you were summering at Niagara.—Tom Sims in Life.