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J. D. MOORE, Editor

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How the Figures Stand on the 75 Million Campaign in Tennessee from May 1, 1919 to December 31, 1923

By Lloyd T. Wilson, Treasurer

MONTH	Amount 1st Year	Amount 2nd Year	Amount 3rd Year	Amount 4th Year	Amount 5th Year
May	\$ 12,980.45	\$ 10,322.62	\$ 6,661.91	\$ 3,439.18	\$ 6,228.75
June	9,643.04	15,248.20	11,807.56	7,203.18	9,836.16
July	24,738.34	25,935.92	18,543.86	13,591.79	9,338.47
August	49,130.03	20,182.26	10,367.28	11,459.13	15,800.30
September	18,710.77	25,716.57	16,635.65	17,146.96	15,409.02
October	59,783.03	107,515.67	94,175.85	40,451.00	97,607.27
November	5,150.95	17,017.78	10,775.39	30,220.01	14,921.90
December	50,408.34	17,624.73	23,722.32	17,549.91	26,825.19
January	52,123.08	55,038.88	42,735.52	39,960.77	?
February	38,032.51	35,444.17	16,615.87	28,699.48	
March	238,114.28	36,099.88	33,713.40	22,922.60	
April	356,262.95	305,221.25	329,106.47	261,447.85	
Total	\$ 915,077.77	\$ 672,177.93	\$ 614,861.08	\$ 494,091.86	\$ 185,967.06
Specials		\$ 147,400.00	45,453.25	63,881.95	
Total	\$ 915,077.77	\$ 819,577.93	\$ 660,314.33	\$ 557,973.81	\$ 185,967.06

We simply must raise not less than \$750,000.00 for this Southern Baptist Convention year, but if we are to do this we must get busy at once, as we have only four months remaining in which to finish the task. We ought to do better than this, since this will end the five-year period originally fixed as the end of the Campaign. Many of us are up on our pledges, and many others have been telling us they would be up by the close of the five years. We are counting on these now. Large numbers are able to pay more than they pledged and could well afford to make free-will offerings above their pledges. Then there are many who have held off refusing to pledge who ought at this time of great need and unusual opportunity to rally to the support of our great and growing work in a worthy way. If there ever was a time when Baptists to a man should be loyal and self-sacrificing for the cause, that time is now. Brethren, let's see to it that the receipts for the four months remaining shall not fall under \$575,000.00; then we shall come to the end of the year with receipts of \$750,000.00. We can do it, for we are well able.

FAMINE IN GERMANY.

In a circular from St. Louis, Mo., under date of January 8, Richard Bartholdt, Chairman, and Henry W. C. Block, Secretary of the Executive Committee for Relief of Starvation in Germany and Austria, quote Herbert Hoover, United State Secretary of Commerce, as saying that 20,000,000 people in Central Europe are facing starvation; and call upon the American people to support the Newton Bill which is before Congress to appropriate \$70,000,000 for the purchase, in this country, food supplies to be distributed

by Red Cross agencies.

It is well that the American people as a nation should go to the help of the people who are slowly starving to death as a result of an Old World industrial crisis, and for no fault of their own. We should show the magnanimous spirit. To beget the love of peace, we must inspire love in each other. We have now another opportunity to conquer Germany; this time, not with the irresistible rush of power, but by the wealth of our kindness and the flow of our liberality.

But this should not be confused with the Relief work as conducted by our own For-

eign Mission Board of the Southern Baptist Convention. An act of Congress should provide for government relief work and would be a national policy, but the Relief which is carried on by our own Foreign Board is separate and distinct from the Red Cross, under the auspices of which, it is proposed, the benefits of an appropriation by Congress may be distributed to the needy. Let us do our duty as Christians and as Baptists, in addition to our duty as citizens of the United States who has shown a magnificent disinterestedness in every attitude toward the peoples of Europe and the rest of the world.

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(Continuing the Baptist Builder.)

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EDITORIAL

PROGRESSIVE REVELATION.

Since "Progressive Revelation" has been said to be the Modernist's tenet, it is in order for us to define the term and to give it a proper interpretation before it should get a twist at the hands of skillful manipulators who evidently intend to use it as a slogan for an heretical "advanced thought."

The education of the race has been very gradual, especially in regard to the true theology. Believers in one age have received greater light than that which was enjoyed by believers in preceding times, simply because they were enabled by reason of their divine schooling to understand truths which to their predecessors would have been meaningless. "His word will not return unto Him void but it shall accomplish that whereunto He has sent it." God's revelations and instructions have always been graduated to man's ability to assimilate, and to be profited by, them.

In God's Law.

God adapted the manner of making His law known to men to their environment and to the customs of their times, although the matter of it was entirely original with Him and foreign to men's circumstances and judgments. In this He did not compromise with our frailty and weakness but let himself down to our condition gradually, not by process of man's evolution but by His own plan of involution.

At the time of the *Patriarchs*, God communicated with His people directly by means of visions and dreams, and sometimes by personal interviews under the form or in the person of an angel. These methods were not defective but they were elemental and befitted the simple primitive condition of God's chosen people. In the time of the *Prophets*, however, there was an advanced and more complex method of revealing His will to men whereby God spoke to His people indirectly,

through His prophets,—and to them indirectly, by inspiration. But in the *Apostolic* age there is marked progress beyond the privileges of the prophets in this respect. The apostles of our Lord received endowment in addition to inspiration, whereas the prophets received inspiration only. The fact of a superior station of the apostles over the prophets in point of divine privilege is clearly stated by Christ in His reference to John the Baptist: Among all the prophets, there was none greater than John, and yet the least in the kingdom of heaven, that is, the dominion of the Messiah, is greater than he. He who is least favored among the subjects of Jesus is more highly favored than the most highly favored servant of God under the Old dispensation.

In Doctrine.

In the Psalms, David, under inspiration evidently, prayed for the curses of God to rest upon the heads of his enemies. In the spirit and light of the age in which he lived, he could be expected to regard a victory over the wicked world possible only through the destruction of the wicked. But Christ led the mind of man into a nobler spirit of conquest: overcome evil with good; bless them that curse you; bless and curse not. In the Sermon on the Mount, the Master made frequent reference to different phases of the old law in contrast with His own enlargement and advance upon it. Also in the Hebrew mind there was a great mystery as to the state after death; in fact, *Sheol* meant little more than the grave in which the dead were laid. We hear the despairing cry from Job: "If a man die, shall he live again?" But at a later and more advanced stage in the development of Christian doctrine we hear the apostle Paul ask, with an exultant faith that leaps over the tomb, takes away the sting of death and robs the grave of its victory: "With what body do they come? For this corruptible must put on incorruption and this mortal must put on immortality."

Of Himself.

God has thus far revealed Himself to us gradually and by advancing processes. The sudden revelation of His glory would be overwhelmingly brilliant to human senses, for no man can look upon God's glorious face and live. But as we were able to receive them, the manifestations of His life have been made to us.

Concerning the coming of the Redeemer, there is the *First Gospel*,—the promise of God to our first parents that "the seed of the woman should bruise the serpent's head." Through this assurance there came a spark of hope for deliverance through some indistinct and unknown personage at some indefinite future time. This is the first ray of light from the Sun of Righteousness that breaks through the morning fogs on the eyes of an infant world. But the prophecy grows brighter in the *promise of God to Shem*, by which it is removed from the sphere of uncertainty as to the conditions for its fulfillment; and it becomes evident that the favor of God does not mean blessings in the abstract alone; but a righteousness personified in human life. In the promise of God to *Abraham* the Messianic allusions become

stronger still. In him all nations should be blest; but since he could not live to install a universal beneficence, it must be brought about through his *seed*, some *particular* person, belonging to his *particular* family. But in the days of the *Prophets*, there is the noon-day glory of Messianic prophecy. The place of his birth is now foretold (*Micah* 5: 2). Even the house of Israel from which He should spring is designated (*Is.* 11: 1). And in the fifty-third chapter of *Isaiah* there is unquestioned reference to the Christ—the suffering Servant of Jehovah: how he should grow up; by whom He should be despised; for whom He should suffer; how He should die and what He should accomplish. Under the gleaming torches of the *Prophets'* Messianic predictions, the devout soul had only to wait for the morning when the Angel announced to the shepherds of Bethlehem, "Behold I bring you glad tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

There is progression apparent in God's manner of revealing Himself. To the *Patriarchs*, God manifested Himself in various ways, but showed Himself to one man at a time and for only a time. But in the case of the national life of the *Chosen people*, His revelations were made to prophets, His representatives, and through them to the people; so that manifestations of the divine character were extended from one person at a time to one *people* at a time. Whereas in the coming of *Jesus Christ* God expressed Himself to *all* men for *all* time,—not to one man or to one set of men to the exclusion of others. In Christ God's manifestation of Himself was perfected, and was exhibited as perfect.

Furthermore, in the revelation of Himself God at one time revealed one side of His attributes; and at other times, he manifested other characteristics. Under the dispensation of the *Law*, God declared His sovereignty over His people. The Commandments only gave God's *will* or order, thus manifesting His authority and His right to rule. In the early education of His people, it was necessary for Him to exhibit the attribute of austerity. But in the earthly life of our Lord, God revealed His *life* to men. Disciples were chosen, trained and divinely empowered to co-operate with Him in the foundation work of His kingdom. Thus to a few at first was the immediate life of God in Christ communicated. But still, under the dispensation of the *Holy Spirit*, we have the manifest presence of God at all times and in all believers. His presence can not be spoken of in terms of time or place; and is not to be perceived by the natural senses but felt by the inner deeper consciousness of the believer.

Future Revelations.

Are there revelations deferred because we can not bear them, or delayed because we have not come to the state of spiritual excellence in which they can be made? Unquestionably so, but they will be made on the basis of what has already been built up in the divine plan and will take place in the fullness of time. They will take place according to the Bible and not at variance from it. God has no new word of a different sort to say to

the world. Progressive Revelation is a precious truth when it is limited or confined within the Bible, but it is the grossest sort of heresy when it is made to mean later developments and other varieties than those indicated in the Word of God. If any man come among us preaching any other sort of Progressive Revelation, let him be anathema, maranatha.

But one of the revelations yet to be made is that of the Son of God, at His Second Coming. He will come, not as he came before, but as the only ruler and judge, attended by a retinue of holy angels and glorified beings; at the sound of whose coming the sainted dead shall be raised and the righteous living shall be changed and caught up before Him. Then shall come to light the righteous judgments of God. The revelation of the glories of that day, too great for our surmise or conjecture, let us devoutly await.

Another is the revelation of the glory of the believer, as an heir of God. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The blest inheritance of the saints; the everlasting rest of soul,—unbroken and peaceful; the joys of deathless friendships with patriarchs, prophets, and apostles and martyrs; the unutterable delight of an endless reunion with loved ones gone before; the beatific vision of the face of Jesus Christ:—all are beyond the power of our feeble minds to conceive or imagine. So we reckon and trust and abide the Father's time. Let no man take away this glorious hope from us.

News and Views

"Divine Healing and Teaching of the Scriptures," is the title of a pamphlet by W. O. Anderson, minister, First Baptist church, Tulsa, Okla., price 10 cents from the author, treating the question very sanely.

In the ten years from 1914 to 1924, the Broadway Baptist church, of Knoxville, has increased in membership from 116 to 1381, and has gone forward in money raising from \$14,242.00 to \$30,761.00. Felicitations to pastor B. A. Bowers and his efficient co-laborers and members!

Dr. Wm. Evans, noted Bible scholar and lecturer, of Moody Institute, Chicago, gave a series of splendid addresses in Nashville last week, speaking at the Princess Theatre at noon and in the First Presbyterian church at night. His messages dealt mostly with phases of modernism which he faithfully uncovered and denounced.

In the *National Magazine* for November there is an interesting write-up of the pastor of the First Baptist church of Chattanooga, accompanied by his picture bearing the following inscription: "John W. Inzer, D.D., popular and successful revivalist, is one of the best known and best liked ministers in the South. Through his connection with and work for the American Legion, the influence of his magnetic personality has been felt the country over."

The Baptist Propeller, published by the faculty and students of the Southwestern Seminary, is a welcome weekly visitor to our table.

Since August 1, the Baptist and Reflector has suffered only 53 discontinuances. May it be less still! Let all our subscribers renew as their dates expire!

Pastor T. W. Callaway, of the Tabernacle church, Chattanooga, received a substantial New Year's present from his church by an increase of \$300 per year in his salary. Miss May Philips, the church missionary, was granted a two months' vacation in Florida.

Pastor-Evangelist, E. Floyd Olive, Albany, Ala., writes: "Please, tell the brethren in my old home State, that I have several open dates for evangelistic engagements in 1924, and, the Lord willing, I would like to spend some of the time in Tennessee."

PRAYER WILL HELP BRING BAPTIST VICTORY IN TENNESSEE

By Lloyd T. Wilson, Cor. Secretary

Tennessee Baptists are amply able to do their part in completing the 75 Million Campaign during 1924. The chief problem is creating the will to win. This cannot be created as long as our people are indifferent to the claims of God's causes upon their minds, hearts and pocketbooks.

In the opinion of those who are most directly associated with the conduct of the Campaign, the best way for the Baptists of the South to create the will to win is to give God a chance to show them their duty through a season of communion with him. Accordingly, the Conservation Commission is asking that the Baptist churches throughout the South observe the first week in February, or February 3-10, as a week of prayer in behalf of the causes involved in the Campaign—state, home and foreign missions, Christian education, orphanages, ministerial relief and hospitals—and in behalf of a will on the part of all our Baptist people to do their whole duty at this time and thus complete the great project which we believe God led us to undertake at Atlanta in 1919.

Therefore, I am appealing to all Baptist pastors, deacons, Sunday school superintendents, B. Y. P. U. and W. M. S. presidents and other leaders in the local churches, to cooperate in this Southside week of prayer by holding a prayer service in behalf of the objects named every day during the first week of February. Such a preparation on our part will not only get us ready for raising cash, but it will prepare us for better soul winning, better teaching in our Sunday schools, better preaching in our pulpits, better living in our homes, and better service everywhere.

God will give us a great victory if we will but get in tune with Him through communion in prayer. Let's test God's promises in prayer in Tennessee.

From Bearden, Tenn., Bro. A. B. Johnson writes Jan 17: "One year ago I moved to Bearden and accepted Philadelphia Baptist church, in Sweetwater Association, and Ball Camp, in Knox County Association. Philadelphia has a splendid class of people. The work has grown in all departments. Pastor's salary has been doubled. We have our 75 million pledges paid up to date, besides we are planning to add more Sunday school rooms, and I think the church will soon go to full time. I never served a more loyal, responsive people. Ball Camp is one of the oldest churches in this association. We have had a splendid year. All the departments of the church have grown and prospects are bright for a great church. The people are loyal Baptists and progressive."

Miss Flora Hodge writes from Lenoir City, Jan. 14: "It was announced through the columns of this paper a few weeks ago that the Baptist Tabernacle and the Second Baptist churches of Lenoir City, had voted for the two churches to go together. While this is true, the consolidation did not materialize, and we, the Baptist Tabernacle, are taking on new life; every department of the work is growing under the wise leadership of our newly elected pastor, Rev. F. J. Hoge. Our Sunday school attendance on Jan. 6, was short only about one-third, notwithstanding quite a bit of sickness and zero weather."

Rev R. M. Bigler writes from Macon, Ga., Jan. 15: "Rev. R. M. Bigler, a former student of the Baptist Bible Institute, from which he holds both Bachelor's and Master's degrees, is available for a position as Associational Missionary, pastor, or an assistant pastor in a large church. While a student at the Baptist Bible Institute, in New Orleans, he worked in mountain missions under the Baptist State Board of Missions in Kentucky; in City Missions under the City Mission Council of New Orleans; and lately in missionary, Sunday school and B.Y.P.U. work under the Sunday School Board and Consolation Association in Georgia. He wishes to get located at once. His address is 303 White Street, Macon, Ga. For reference write Rev. T. W. Callaway, Chattanooga, Tenn."

From Church Hill, Tenn. Bro. W. E. Watson writes Jan. 16: "I closed out my work with the Surgoinsville Baptist church the second Sunday night. I have preached once a month for this church thirty-three months, and during that time we have had a large number of additions, both by baptism and by letter. Also there was a B. Y. P. U. organized soon after our coming, which has done reasonably good work all the time, and is going strong now. This church has a splendid body of young people, and among the older people there are some as good men and women as I have had the pleasure of working with. I close my relationship as pastor very reluctantly, but our friendship remains. This field offers a splendid opportunity for some hustling pastor. God's blessings be on the church."

The Provisional Program of the South-wide men's meeting to be held at Memphis, February 12 to 14 is very attractive. Concerning it Secretary J. T. Henderson says: "It is a rather striking fact that two members of Congress, one United States Senator, and three governors have definitely agreed to leave their official duties and journey to Memphis to speak in this Convention. Other business and professional men, some of them equally strong and worthy, are on the program. Most of the leading inspirational addresses of the Convention are to be delivered by preachers and it is hoped that the ministry may attend in large numbers. A preliminary meeting of striking interest will be held about the city. Two missionaries fresh from the field, and Hon. W. D. Upshaw, Member of Congress from Georgia, will speak at this meeting."

Contributions

FUNDAMENTALISTS AND MODERNISTS.

Reported by Hugh S. Wallace, Pastor of the Baptist Church at Gordon, Ga.

(Extracts from an address delivered by Dr. M. Ashby Jones, pastor of the Ponce de Leon Avenue Baptist Church, Atlanta, Ga.)

(This address was the "Order" of the Conference at their session Monday morning, January 13, 1924, held at the First Baptist Church, Atlanta, Ga. The writer of these lines was asked to open the session of the Conference by reading from God's Word and offering prayer. The following passages were read, without comment upon any of same, and then prayer offered).

Genesis 3: 1-5—Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

1 Kings 18: 15-18—And Elijah said, As the Lord liveth, before whom I stand, I will surely show myself to him to-day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim.

Esther 4: 14—For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Psalms 11: 13—If the foundations be destroyed, what shall the righteous do?

Psalms 119: 89—Forever, O Lord, thy word is settled in heaven.

Matt. 5: 18-19—For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these commandments and teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, shall be called great in the kingdom of heaven.

Acts 23: 8—For the Sadducees say that there is no resurrection, neither angel or spirit: but the Pharisees confess both.

2. Tim. 4: 1-4—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they reap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.

Rev. 22: 18-19—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

(These Scriptures evidently expressed the general view of the overwhelming majority of the ministers present, as evidenced by the "Amens" and the sympathetic attitude toward said Scriptures at the time they were read.)

Let it be said in the outset of this article that Dr. Jones fairly and truly represented the general attitudes now taken by the "Fundamentalists" and "Modernists." He did not, however, state on the floor of the Conference, his own attitude on the questions involved.

It was left for his hearers to judge for

themselves, by the words he uttered concerning these two great camps of religious crusaders, just what his own personal views were.

Furthermore, let it be said in fairness to Dr. Jones that this "reporter" will not say that the statements attributed to him are *verbatim* records of what he said. This article is simply intended to give a fair and truthful representation of the substance and trend of the thoughts he expressed. The article will be more of a quoting of extracts from his address, rather than of quoting the address fully all the way through. The quotations are used by the writer simply to denote that the words contained within the quotation marks are a general outline of the words spoken by Dr. Jones.

"If anybody wants to quote me to-morrow on what I have said to-day," said Dr. Jones, "I will claim my right and privilege to tell him that I may not think to-day what I thought yesterday. I may change my mind before to-morrow.

"It would be quite hard for any one to define exactly what is meant by the terms 'Fundamentalists' and 'Modernists.' It could be said better, that the two terms stand for attitudes toward certain truth or truths."

"A 'Fundamentalist,' then, is 'A man who believes that what he calls his creed is essential to religious truth. A man whose creed stands for all the truth. The man who believes that the 'Truth I hold is essential to faith and practice,' he is a Fundamentalist."

"The Fundamentalist is one who takes a certain group of religious doctrines and says these are essential to the Christian religion, and that all other doctrines that differ from these are false."

"The Fundamentalist says that all other teachings—in science, philosophy, biology, psychology, etc.—that controvert my creed, are false. Therefore the Fundamentalist, because of loyalty to what he believes to be the truth, must insist that this group of doctrines shall be taught by all the ministers and teachers under the agencies and boards of his denomination."

"The Fundamentalist view is that religion is fixed and finished. He believes that the Bible is verbally inspired. He believes that every word, every passage, is true, and God's revelation on whatever subject it deals with."

"Your Fundamentalist believes that the Bible is a book in which every word and every sentence is infallible on any subject with which it treats. Therefore he is also logically committed to the fact that whenever a scholar, in search of the truth, comes across any fact or experiment that may contradict what his BOOK says—no matter what the stars or the rocks may say, that such a scholar is out of harmony with his beliefs and should therefore be put out of the denomination to which he belongs."

"He co-operates only with those who are Christians—and he only believes those to be Christians who accept the Fundamental dogmas of Christianity. He therefore hunts out, pursues, and would eliminate those who do not accept the Fundamental teachings of Christianity, of which he is the judge."

"I will not be dogmatic about it, but I

think that the term *Modernist* was first used as applied to a group in the Roman Catholic Church who claimed the right to think for themselves."

"There are other terms that could be used to define a *Modernist*; for instance, he is a *Liberalist*."

"He believes in a progressive revelation; an unfolding manifestation of God."

"His religious creed can never be fixed in any form of words, but that it is a tentative statement of the impression he has of any revelation of God at any given time."

"We are witnessing the revolt of ministers and laymen against that (*Fundamentalist*) attitude toward the truth. The Episcopal clergymen did not have any authority until they broke the yoke that held them down."

At the close of the address (extracts from which are given above), it was voted that the "Order" of the Conference for next Monday morning be the same subject: "*Fundamentalists and Modernists*." It is believed that there will be a large gathering of ministers and laymen at the First Baptist Church of Atlanta next Monday morning. This issue is the greatest issue that has faced the *Pro-test-ant* Church since the day that one man, *Martin Luther*, stood up in the Diet of Wurms and *pro-tes-ted* against the doctrines held and the practices observed by the Roman Catholic Church. As a result of the nailing of the ninety-nine *Theses* on the door of the little Church at Luxemburg, and the later stand of Luther before the Diet of Wurms, the world to-day has *pro-test-ant-ism*.

Fundamentalists are simply standing where Luther stood. They are simply holding fast the form of sound words, as admonished by the great Apostle to the Gentiles. They are just "*contending earnestly for the faith once delivered to the saints*."

The *Fundamentalists* did not start this church row. No more did the *Fundamentalists* start this fight—which threatens to split asunder the great Protestant denominations throughout the whole world—than *Elijah* was responsible for the terrible wickedness of Israel in his day. Ahab sat on the throne of Israel. Spurred on by his godless wife, Jezebel, he led Israel into the vilest idolatry ever known in the history of the Jewish race. He led Israel away from the true beliefs of the Jewish religion into an apostasy that was terrible beyond description. It was at such a time, under such circumstances, that *Elijah* appeared to Ahab to denounce Ahab, the king of Israel for his departure from the true faith. When *Elijah* approached Ahab, Ahab asked *Elijah*, "Art thou he that troubleth Israel?" And he answered, "I have not troubled Israel but thou, and thy father's house in that ye have forsaken the commandments of God and have followed Baalim."

DO SOUTHERN BAPTISTS BELIEVE GOD'S WORD.

By Frank E. Burkhalter.

Of course, Southern Baptists believe the Bible is the inspired Word of God, but do they really believe, to the point of launching

out in faith upon them, the many precious promises God has given us in that Word?

This is a question that deserves our frankest consideration as we come to the last year of the 75 Million Campaign program and face the necessity of raising \$27,000,000 cash in less than 12 months in order to meet our Campaign objective, relieve our boards and other agencies of their burdensome obligations and enable them to meet their challenging opportunities.

There are too many of God's rich promises for us to quote them all here, but if there were no other than this one from Jeremiah 32: 17, and Southern Baptists could claim it in faith in this juncture, we would win a glorious victory: *"Oh, Lord Jehovah! Behold thou hast made the heavens and the earth by thy great power and by thine out-stretched arm; there is nothing too hard for thee."*

With an income of \$1,500,000,000 per year it would be a small thing for Southern Baptists to give \$27,000,000 to missions, education and benevolences in a single year, so far as their financial ability is concerned, for this is less than one-fifth of a tithe of their income.

The thing that we need to do first of all is to create a will to win, and this can be done most effectively in earnest prayer to God. It was with just this in mind that the Conservation Commission asked our churches everywhere to observe the first week in February as one of prayer in behalf of the missionary, educational and benevolent enterprises fostered by the Campaign and victory in the completion of the Campaign task.

If Southern Baptists will spend this week in prayer, thanking God for past blessings and rededicating themselves and their resources to his cause, the money that is needed will be forthcoming, and it will be accompanied by such spiritual blessings as Southern Baptists have never known before.

RETRANSLATING THE BIBLE.

(Editorial in Youth's Companion. Concerning the Authorized Version of the Scriptures, these are wise words by eminent authorities.)

A learned professor of the University of Chicago, Prof. Edgar J. Goodspeed, has recently published a translation of the New Testament and thereby has aroused no little discussion. A great many persons are inclined to resent any new translation of the Scriptures, for they ascribe to the great King James Version an authority in the English tongue not unlike that which the Church Fathers gave to the Septuagint in Greek or to the Vulgate version in Latin. Others, who are not opposed to the principle of re-translation, cannot help comparing the new versions with the Authorized Text and are offended at changes that lessen the dignity or the solemn music of familiar and beloved passages.

It is safe to say that no new English translation can ever replace the Authorized Version in the hearts of Christian people. No one will ever be able to improve on the literary beauty of the text, to which time has added a certain archaic quality appropriate to so ancient a book. Modern scholarship has found, or thinks that it has found, oppor-

tunities for supplying a more exact and literary-correct rendering than the divines of the seventeenth century gave us; but the real improvements are not many or important. The substitution of "love" for "charity" in the famous thirteenth chapter of First Corinthians is almost the only change in the Revised Version that has made any impression on the minds of Christians.

Most of the recent translations—like that of Professor Goodspeed—aim at putting the Scriptures into twentieth-century English instead of seventeenth-century English in the hope of making clearer to some readers the meaning of the passages that the use of words or images now obsolete or meaningless has a little obscured. The motive is good, the work in all cases has been done sincerely and reverently, and perhaps the result is useful. The danger is that the translator will do too much, that he will change words or phrases that do not need to be changed, and that he will end by producing a version that is too colloquial either to impress or to stimulate the imagination.

These are general observations, not to be taken as critical of Professor Goodspeed's translation, which will stand or fall according as the American readers for whom it was made find it helpful or not. But we believe scholars are inclined to exaggerate in their own minds the difficulties that the Authorized version presents even to immature or imperfectly-educated readers, and that they do not always appreciate the effect that its beautiful phrasing has on the ears and the imagination of those who listen to it. They were inspired men who produced it.

SEEING, HEARING, AND FEELING IN CANTON.

By W. Y. Quisenberry.

I could hardly believe my eyes on reaching Canton after absence of seventeen years, the evidence of progress were hardly imaginable. Then there were no wheeled vehicles in this city of some 3,000,000, the streets were exceedingly narrow, not permitting such; now there are streets secting and intersecting the mighty city from eighty to one hundred feet wide, along which speed high-powered and up-to-date automobiles and modern trucks, with many rickshaws; yet the patient, persistent, enduring coolie is still crowding these thoroughfares with his bamboo pole to which hang heavily laden buckets and baskets. They are seemingly numberless; it is a marvel that many of them are not crushed in the immensity of the traffic. Along these streets you can see, drawn by some twelve or sixteen coolie women, a kind of two-wheeled cart, heavily laden with the materials for the rapidly rising new buildings of modern structure, some as high as ten stories. Many of the canals through this city are being filled and made into modern streets, doing away with their picturesque bridges, and adding to the speed of traffic.

Here now are the conveniences of electric lights, telephones, the telegraph, and wireless stations. The Western life is mightily stirring China.

Yes, there are wars and rumors of wars in China at this time, with Canton as one of the chief centers, and yet the masses of China go on with their pursuits of patient industry; they are a people of wonderful persistence, endurance and peaceableness of nature. The only thing needed to make China one of the greatest, if not the greatest nation of earth, is the gospel of Jesus Christ, and Glory to God, they are now in rapidly growing numbers accepting Him as Saviour and Lord.

My heart was made to sing with rejoicing as I saw the marked progress of our Christian activities here. Every phase of our missionary enterprise has grown beyond my fondest hope. We have outgrown virtually every bit of equipment which we had seventeen years ago, all the churches we had then have been either taken down or rebuilt, or so enlarged as to double their capacity, in some cases many times. The church on the compound seventeen years ago was then worshipping in a mat shed. A few years it got into a brick building; this was soon found to be too small; now this building is being remodeled and enlarged to provide an auditorium that will seat 1,800, and provide for needed Sunday school work. The Graves Seminary, which was then thought to be large enough for years ahead, has had to give place to a newer and larger one, which this session has an attendance of sixty-five young men studying "To show themselves approved of God, workmen that need not to be ashamed." This building is now ready to receive others who will soon crowd it. How my soul was stirred with gratitude as I looked into the faces of these earnest, purposeful young men, and how I rejoice that P. H. Anderson is taking up the work so gloriously begun by Dr. Graves, and how he and they need the daily prayers of those who will pray for the conquest of China.

Then how the schools have grown! Mrs. Graves' Girls' School has grown to its utmost capacity, having now three hundred young women, and just across from our compound, in speaking distance of this school, the Chinese brethren have built themselves another school for girls, caring for two hundred more. It is packed and yet others are seeking entrance. The Woman's Bible School, presided over by Mrs. Greene, is now daily studying the Bible, that they may go out to give its precious truths to their sisters. How my heart thrilled with joy and hope as I looked into the Boy's School with its more than one thousand students. The Chinese themselves have bought large property adjoining our compound on which they are now erecting handsome buildings. One is just completed which cost \$150,000 gold, with another under construction to cost a like amount. The desire for Christian education is so great that the students are seeking entrance beyond the present ability to adequately care for them. On this Chinese Baptist property there are two temporary buildings in each of which there are ninety-six boys, reminding me of the barracks thrown up to care for soldiers at Camp Lee, Va. In all of our schools in Canton there are 2,200 students. In speaking to the Boy's School I had to take them in sections because the

chapel, which is temporary mat shed, could seat only six hundred. How this school does need at once a chapel. There has been reserved the best lot on these grounds for this chapel, on which it is proposed to erect a permanent building which will provide an adequate chapel and administration room. \$50,000 is needed for this building. I feel confident that there are those who will read these lines, who, if they only knew the possibilities for good offered in a building of this kind, would be glad to glorify our Lord in providing the money, and thus encourage the faith of Chinese brethren who have been sacrificing out of their poverty to build up this Boy's School. It will be remembered that this Boy's School was begun and largely controlled by the Chinese brethren themselves; they have from the first sought the prayers and counsel of our missionaries. They are now seeking, and are prepared to pay the salary of the right man that our Board will name to direct the religious activities of these students. I can hardly conceive of a more important and far-reaching position for any young man who is prepared for it, and who is willing to give his life absolutely to the spiritual care of these boys and young men.

As I see it, the time will soon come, if it has not already come, for a Baptist College in Canton. My readers will remember that these schools at Canton are seeking to provide Baptist training for a population of over 35,000,000 people in the Kwang-si and Kwang-tung provinces, about as many people as live in all the Southern States, in which we have 119 Baptist academies and colleges. As it now is, after our Chinese Baptist boys and girls finish these secondary schools, we have to turn them over to other denominations or to the heathen colleges. In this way we are losing, and will continue to lose, many of our highest and most gifted students to the cause which is so dear to Southern Baptist hearts, and there never has been such an opportunity and such a need for the Christian scholar in all branches of Chinese life. One needs only to stop and think of how different the business, professional, social, domestic, and political life of this mighty nation will be if its leaders are really new men and women in Christ Jesus, and loyal in all things to the blessed Bible.

We Southern Baptists are facing a wide open door to mould South China for all that is best; will we enter the door? God help us to answer this as we will wish we had when we stand to give an account of all that He wants us to do for Him. Now is the time not only to decide but to act. Nowhere on earth will money count more for the glory of God and the good of humanity than in seeking to give the hungry millions of the Orient God's truth.

Many will want to know my personal impressions of the spiritual activities in the life of these schools; my judgement is that it is more intensive, purposeful, persistent, and prayerful than is the average Christian school in the home-land.

Perhaps the one greatest single agency outside of the preaching of the gospel we have in China is our Baptist Publishing House. Its property is wisely located, hav-

ing frontage both by water and rail. The great Peking, Hankow, Canton R. R. passes through our property. Since we have entered our new buildings our daily output of song books, Bibles, Sunday school, and all kinds of Christian literature has grown rapidly, averaging about 90,000 pages per day, and can not supply the demand. We are not only supplying the Baptists for all China, but other denominations are using much. The field of development in China before this publishing plant is limitless, as God is graciously blessing our missionaries. Think of the opportunity of supplying hundreds of millions of hungry minds with that which is pure and helpful.

We are now publishing the whole Bible in both the Mandarin and Cantonese languages, also the New Testament, and each of the gospels separately, the last of which we are selling at one cent each. The time will come when this plant will be more than self-supporting, but at present it is greatly in need of funds to provide materials. Millions of the Chinese are yet too poor to buy the literature they need. Who could estimate what good \$100,000 would accomplish wisely used in Baptist colportage? Many of the young people in China are being taught to read, and they are wholly without Christian literature except as it is being prepared through our Christian agencies. Now is our day of opportunity. Will we allow the new China to get flooded with that which is impure and not Christian?

Our hearts were deeply stirred as we visited the blind girls' home, built up under God's grace through the Christ-like service of dear Sister Graves, and supported by her kin and special friends in Mississippi. Never will we forget the joy and thanksgiving and gratitude to God as we looked into those blind faces and saw the joy beam from their countenances as they sang. Several of those whom she had educated here have gone on to teach the glorious gospel to their blind sisters, of whom there are hundreds of thousands in China, but until Christianity came no one cared for them. Ten thousand blessings for the gentle, tender woman who has rendered this Christ-like service, and who continues to do so. What a life of service she and her honored husband have rendered to our Lord.

It would be a joy to express in detail what each of our faithful missionaries is doing and seeking to do, and of their love and kindness shown me and my wife, but as I could not have space for all this it seems best not to attempt it in the case of any one; but I rejoice to know that the Master sees and rewards each loving word and act of these faithful servants of His.

Missionary Ullin W. Leavell requests change in address to "Baptist Mission, Hwanghsien, Shantung, China," and says: "Our work in the future will be in connection with the North China Baptist College, situated at the above address. We have more than a thousand students in the various departments in the institution at present, with bright prospects for a future of greater service for the Master."

LET EVERY READER VOTE.

It cost last year \$2.41 per paper to publish the Baptist and Reflector, while the subscription price was only \$2.00. There was, accordingly, a deficit of more than \$5,000.00. It carried all departments free, and received from the Executive Board of Tennessee an allowance of \$1,200 for feature advertising. Its sole resources were advertisements limited to reputable concerns and less than 7,000 paid subscriptions.

The following alternatives are open:

1. Increase the subscription to \$2.50 per year, or
2. Admit patent medicine advertisements and advertisements of all sorts, or
3. As at present, carry only the best advertisements; print departments free; subscription remain at \$2.00; use regular book paper; and make up the deficit at the end of the year out of general funds.

In order that we may act intelligently and with the advice of our readers who should be consulted in the management of the paper and who furnish almost all of the general funds out of which any deficit would have to be paid, we greatly desire our readers to vote on the enclosed schedule, clip it out and mail to the Baptist and Reflector, 161 8th Ave. N., Nashville, Tenn.

(Check in space on line for which you vote)

1. Increase the subscription to \$2.50 and maintain present standard . . . ()
2. Admit advertisements of all sorts and use an inferior paper . . . ()
3. Maintain the present standard and subscription price, and let the deficit be met at the end of year out of general funds . . . ()

Signed.

Postoffice.

Date. 1924

SECOND SOUTHWIDE BAPTIST MEN'S CONVENTION.

By Lloyd T. Wilson.

We are expecting a great men's meeting to take place in Memphis on February 12, 13, 14. Representatives will be on hand from many of the States of the South, but the great majority in attendance should be from our own State. Some of the most distinguished men in our denomination are on the program and it will be a rare opportunity for the laymen of Tennessee to hear these men at small expense. This office will be glad to furnish certificates for reduced rates on railroads. Dr. W. J. Cox, 115 N. Evergreen St., Memphis, will be glad to secure entertainment at reduced rates. Personally, I wish that hundreds of our leading laymen might attend this meeting throughout the three days. Brethren, make haste to get ready for this very important meeting.

THOSE RELIEF COLLECTIONS.

By J. F. Love, Cor. Secy.

Sunday, Jan. 13th, the day fixed by the Foreign Mission Board and the Sunday School Board as Southern Baptist Re-

lief Day, has passed. There will be a few churches and Sunday schools which did not find it convenient to take their offerings on that day, and some will want to supplement the effort on that day and enlarge their contributions to this beautiful charity.

But this is to urge every treasurer of these relief funds which are to be committed to the Foreign Mission Board for its Relief Program, to hurry these remittances to us at the earliest possible time. Many churches and Sunday schools have already been heard from, but the total of receipts at this writing is but a pittance of the great needs which are knocking imploringly at the doors of the Foreign Mission Board. The coldest part of the year is upon us and the money which Southern Baptists purpose to furnish their Foreign Mission Board for relief should be forthcoming and outgoing to those in need as quickly as possible. Please, therefore, brethren and sisters, everybody, let us have your relief money at once. There is great need for it and you may save the lives of some of your own brethren and sisters and some little children by giving prompt attention to this earnest request.

EXTRACTS FROM UNION COUNTY SURVEY.

By B. O. Duggan, U. T. Supt. Rural Education

Morals.—In spite of the fact that there was a good deal of illicit liquor making and selling in the county at the time of our survey, the moral tone of the various communities was reported as good, except in two communities, where leading citizens expressed dissatisfaction with existing conditions.

We confirmed all these reports by personal observation and further found that the best citizens throughout the county were uniting in cooperation with officers to eliminate the illegal liquor business as well as other forms of lawlessness.

Churches.—There are sixty churches in the county—fifty-seven active and three abandoned. Twenty-seven of these are Baptist with a membership of 2,278, ten are Primitive Baptist with 587 members, and twenty are Methodist Episcopal with a membership of 869.

There are fifteen communities without a church. Some of these communities attend the churches of adjoining communities, while others have occasional preaching services and Sunday school in the school buildings.

Twenty-three ministers live in the county, thirteen of these being Baptist, eight Primitive Baptist, and two Methodist. On the average each minister serves four congregations, some of them being in near-by counties. Some of the churches in this county are served by ministers from other counties.

Practically all the resident ministers are engaged in farming and give comparatively little of their time to church work.

One community has preaching services two Sundays a month, morning and night. The others have one Sunday with two services. However, some of these communities have no regular minister, but depend on irregular preachers and evangelists.

Seven communities have a Union Sunday

school, while the other communities with two or more churches have each a Sunday school.

The seven communities having Union Sunday schools also have annual union revival meetings. The others have individual revivals annually. A few communities have two or more such meetings.

Not more than ten Sunday schools are maintained throughout the year.

Four communities reported their needs fairly well met in religious leadership, and in six ministers were said to advise the people as to economic, social and religious living.

Our observations, however, convinced us that nowhere in the county is the need in religious leadership being even approximately met. In most communities there is absolutely none and nowhere is there evidence of systematic, well-organized religious leadership.

Factions.—In ten of the communities factions exist which interfere with all attempts to improve the school and social life. Six of these communities have one-teacher schools and four have three-teacher schools.

The formation of these factions in almost every instance has grown out of church jealousies and contentions. There seems to be no hope of uniting the factions within a generation. The only hope appears to be a more liberal education of the children.

Recreation.—There is no form of organized athletics in the county either in the schools or the communities. In most of the schools the children play baseball and basketball, but participation in these games adds little to the efficiency of the schools because no intelligent direction is given it.

No attention is given to physical education and hygiene, either personal, school, or community.

None of the churches or schools have any organization for promotion or directing the play of children or for the use of leisure by the community.

The County superintendent is alive to the need of such organizations and is gradually creating sentiment in favor of them.

Newspapers, etc.—It was extremely difficult to get accurate information as to the number of newspapers, magazines, and periodicals distributed in the county. We give the numbers as reported to us, knowing that they are only approximately correct.

The number of copies of daily papers distributed in the county was reported as 492; the number of farm papers 552; the number of religious papers 129; all others 213.

SMOKY MOUNTAIN ACADEMY.

By a Student, Edith Mayes.

The opening of our school was characterized by dark, gloomy weather, but a cheerful spirit among the students. We are learning more each day that if our school is successful we must idealize and practice the word "Do."

I'm sure that if the ones who contribute to these causes of the mountain schools only knew how they are making possible for girls and boys to be in school who could not be here without their help, they would never regret having given.

Major H. E. Ellis, Room 202, National Guard Armory, Birmingham, Ala., desires our aid in securing a chaplain for a regiment of Coast Artillery of the Organized Reserve Corps, U. S. Army. He specifies the following qualifications: He should be a man of service in the World War in any category of the Army of the U. S., able to promote the morale of a regiment, preferably interested in athletics, popular and attractive personality and of good standing in some recognized denomination with two years practical experience. He must pass a physical examination before being commissioned as an U. S. Army officer.—*Editorial.*

STEWARDSHIP NOTES.

By T. W. Gayer.

The Stewardship man is teaching a great class in Stewardship at Hall-Moody this week. Each day he speaks to the entire school at chapel hour. It is delightful to see how many students in our Baptist schools are interested in this subject.

There is a great spirit at Hall-Moody. I know no safer school for our boys and girls. One of the attractive things about Martin is a great church as well as a great school. No church can have a more ideal pastor than the First Baptist Church of Martin has in Dr. J. E. Skinner.

As an indication of the interest our Baptist students are taking in stewardship, since I visited Union University last week, eight preacher boys have asked for books for classes in their churches and thirty-five others have written for stewardship literature for their churches. Some of the professors at Union and Hall-Moody are leading their students in this work. I thank God for such men.

Love is expressed by gifts. This is true with human lovers. God expressed His love for us in a Gift. We express our love for Him by our gifts. Mary wasted a very precious box of ointment on Jesus as an expression of her love. We need not sing it or speak it if we do not express it when the offering plate passes.

Paul said, "I can do all things through Christ that strengtheneth me." It is said that this scripture inspired Oliver Cromwell to undertake to reform England. Later when his son was killed in battle he tells us that this text saved his life. We have the same Christ Paul had. If Southern Baptists will claim this promise they can complete the 75 million Campaign victoriously this year.

It grieves me that I cannot accept all the invitations which are received. But it is great to know that all over the state the churches are trying to improve their financial system and enlist their people in the work of the Kingdom. Preach stewardship and get the Budget Plan established. Write me for literature. Read one of the new books which the Sunday-School Board published.

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.

COSBY ACADEMY'S BENEFACTOR IS DEAD.

Our readers will recall that we have often mentioned gratefully the generosity of Walter Lewis of Kingston, Tenn., who as a young teacher put all of his tithes into the one cause of establishing a laboratory at Cosby Academy in order that it might become an accredited school. Over his protest, the school named this for him, "The Walter Lewis Laboratory." Soon after Walter Lewis completed paying for this scientific equipment, a lingering illness came upon him, and he has died this month after a long brave battle in which his patience and faith won so many friends that at his funeral many came from Knoxville and nearby towns to Kingston; and two other pastors, Rev. J. H. Sharp from Harriman and Rev. L. W. Clark from Rockwood came to assist his pastor, Rev. W. C. Creasman, in the services. Rev. Creasman writes: "I feel that I am a better pastor and a better man by having known him." "May the world see more young men like Walter Lewis, stewards of God both in their purity of life and their consecration of their property to God! May God raise up another such friend for Christian Education.

FILL TENNESSEE COLLEGE.

President E. L. Atwood has shown an ability to attract students to Tennessee College, and he has especially made it possible for the girl of limited means to attend. Therefore I earnestly appeal to the brethren to reinforce his efforts and assist him to fill our great college for women to overflowing. The student body, faculty, trustees, and patrons are all enthusiastic over the increased attendance and bright outlook. Now, brethren, will you not help us by sending him the names of high school graduates who ought to be in college?

A GREAT PROPOSAL.

Help the B. Y. P. U. and Our Colleges.

There is a great need for additional workers for the extension of B. Y. P. U. influence into more of our churches, and the plan has been proposed to employ young men and women of ability, those who have shown executive ability and qualities of leadership in their local churches. Instead of paying these young people salaries for the work, the plan proposes that they shall be paid in scholarships at our colleges. This would mean (1)

Help worthy young people to attend college and learn to earn their way. (2) Attract the best type of young Christians to our four Baptist colleges. (3) Train for future denominational leadership the very sort of laymen and ministers, missionaries, and workers that the great Baptist cause needs. (4) Lead to an extension of the B. Y. P. U.

Now, friends and brethren, if you wish to contribute money from your Bible class to this great cause, such funds will help both the deserving young people and the college and will extend the Lord's work, because it will mean an increase in B. Y. P. U. organizations in Tennessee. Will you not clip this out and read it to your Sunday school class next Sunday?

We wish in this connection to express our gratitude to the B. Y. P. U. leaders of the State, and especially to Mr. William Preston, for the great assistance they have been to our educational program. Now the denomination owes something in return to our young people. This plan introduces one way in which we can as a denomination show our realization of the vital part the B. Y. P. U. plays in our Baptist program.

MOUNTAIN SCHOOL NEWS AND NOTES.

By J. W. O'Hara, Associate Supt.

A letter from Rev. Will Weaver, Newport, Tennessee, brings the glad news that all the indebtedness on Cosby Academy has been cancelled. A recent campaign for funds secured ample not only to meet the indebtedness but to provide for the painting of the buildings and the seating of the auditorium. There are, however, some needed equipment that cannot be included in these funds. Interested friends may render a good service by helping provide these.

Miss Anna May Stokely, Newport, Tennessee, has just contributed \$100.00 as a nucleus of a Student Aid and Scholarship Fund for Cosby Academy. This gift is greatly appreciated. It is hoped that other friends will do likewise and increase the amount to very much larger proportions. Miss Stokely has recently returned from Chile, where she was engaged in Young Woman's Christian Association work. She is doing a vital work in her home town and country.

The spring term of the mountain schools has opened with encouraging prospects. In every school from which reports have come there is an increase of students. In most of them dormitories are crowded and overflowing. Pupils are coming for long distances daily to get school advantages.

There is a seriousness of purpose about mountain youth in securing an education that challenges not only the admiration but the sympathy and co-operation of everybody.

There are now thirty schools in the Mountain School Department of the Home Mission Board. They employ around 200 teachers and have in attendance about 6000 pupils. The course of study covers in some instances all the grammar grades, the full high school course in each and certain special studies.

A few of the schools have reached the Junior College stage and are doing excellent work. In these schools courses in Home Economics, Domestic Science, Manual Training, Agriculture, Expression, Art, Music, and other vital subjects, are given. The equipment in many cases is limited but the quality of the work in all the schools is most thorough. The average expense is \$12.00 for board and room and \$3.00 per month tuition.

ARE COLLEGE STUDENTS INFERIOR?

A startling survey was made of high school seniors in the state of Indiana. Of those rated A plus, 22 per cent stated they never expected to go to college. Those in the second group of ability had 24 per cent who did not expect to go to college. Those in the third group had 28 per cent. However, of those ranking D and E, 64 per cent and 62 per cent respectively stated that they would attend college the next year. This makes it appear that at least in one state the less able students are going to college in large numbers, while the brilliant students who ought to be leaders in our democracy are not going on with their education. Since the college become the leaders of our people, this shows the transforming power of college education. A college education is able to make even a man of mediocre mentality into a man of power!

CARSON AND NEWMAN NEWS.

In honor of Roscoe Smith, a graduate of Carson and Newman College who is now a foreign missionary, the Section B of the College B.Y.P.U. has been named for him. At Carson and Newman, the B.Y.P.U. is one of the strongest influences and one of the most popular organizations. The members go on trips through East Tennessee to organize other B.Y.P.U. groups and to enlist young people in volunteering for definite religious work. Isn't a college with an atmosphere like that a place where young Baptists should be educated?

The students have organized a Student Council composed of representatives of all the religious organizations of the college in order to enlist as many young people as possible in definite volunteering for religious work.

Nine of the students went to Indianapolis in December to the great gathering of college students from all over the nation to deliberate on religious needs of America.

You cannot buy wisdom abroad if there is none at home.—Russian Proverb.

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SERMON

"MODERNISM"

By W. M. Wood,
Pastor of Edgefield Baptist Church,
Nashville.

We have reached a period in the history of the world when those who accept the teachings of God's inspired word must uncompromisingly take a definite stand against those who question the great fundamental truths which are the basis of our religion and the hope of the child of God. There can be no compromises here. It is either fundamentalism or modernism; both cannot be right! There is no middle ground—"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31. "He that is not for me is against me"—the war should be carried into Africa.

The person who rejects the miraculous conception, the virgin birth, the blood atonement, the resurrection of the dead and the supernatural in religion is no brother of mine! There can be no fellowship without dishonoring my Lord! The churches of Jesus Christ must stand eternally antagonistic to any modernism which raises a question about these fundamentals of our faith. If there should be any within the ranks of our churches who are unsympathetic there is but one course left for us; he is an heretic, he must be put away—"A man that is an heretic, after the first and second admonition reject; knowing that he that is such, is subverted and sinneth, being condemned of himself." Titus 3: 10-11.

I stand definitely and conscientiously committed to an unshaken faith in the Lordship of Jesus Christ. If Christ is not God's son the hope of every Christian is vain. If he is not God's son, he is the monumental fraud of the ages. He claimed to be one with the Father. "I and my Father are one." If Christ is not divine, he is not even a good man. His testimony is to be rejected; if he is not divine the world is without a Saviour. To believe in Him would be no more effective than to believe in any other man. God deliver us from this modern infidelity. I invite your attention to the claims of the Lordship of Jesus Christ. How do we know that Jesus is the Christ, the son of God? "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." We know that Jesus is the Christ, the Son of God, by a careful study of the gospel of John. If you reject the authenticity of the New Testament, then I have another message first, for you, but to the honest soul who believes the gospel that was written to tell a lost world how to be saved, the evidence of the Lordship of Jesus is overwhelmingly convincing.

I challenge any honest man to study the gospel of John with an open mind and with a sincere desire to know the truth, and willingness to obey it when found, to come to any other conclusion than that Jesus is the Christ, the Son of God. Listen to some of John's declarations: "I and my Father are one." John 10: 30. "He that hath seen me hath seen the Father." John 14: 9. "I am the son of God." John 10: 36. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him." John 5: 23. "I am from above." John 8: 23. "I am the bread of life." John 6: 35. "I am the way, the truth and the life." John 14: 6. "I am the resurrection and the life." John 11: 25. The man who accepts John's gospel is convinced that Jesus is the Christ, the Son of God. I accept the whole revelation of God and am ready to defend my faith in a plenary inspired Bible!

We know that Jesus is the Christ, the Son of God, because that is what Jesus himself claimed to be and God

set the stamp of His approval on Christ's claims by raising him from the dead. "I and my Father are one"—is this true? God endorsed this claim by raising Christ from the dead. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1: 4. God's endorsement of Christ's claim was also seen at the baptism of Jesus; the Spirit descended and broke the holy silence by declaring: "This is my beloved Son in whom I am well pleased" Matt. 3: 17. If Christ is not God's son, then the witness of God himself must be repudiated. What fearful blasphemy to deny the Lordship of Jesus.

I want to ask some questions of the so-called Christian who repudiates the miraculous and the supernatural. What do you gain or hope to gain by your denial of God's claim for His Son? Who inspired the thought? Where are you headed? What do you stand for in the community that uplifts? Christ claimed to be the Son of God and God approved the claim. Because of this claim of Christ for himself we find that Christ's teaching is as authoritative as that of God himself. "He taught them as one having authority and not as the scribes." Matt. 7: 29. "All power is given unto me in heaven and in earth." Matt. 28: 18. Because of the claim of sonship he received the adoration and worship due only unto the eternal Father. "Thou shalt worship the Lord thy God and Him only shalt thou serve." Matt. 4: 10. Christ allowed the people to worship him therefore He is God. Peter said, "Thou art the Christ the Son of the living God." Nathaniel said, "Rabbi, thou art the Son of God, thou art the king of Israel." Thomas said, "My Lord and my God." The words from Peter brought forth these words from Christ: "Blessed art thou Simon, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Because of Christ claim, he clothes himself with the function and power of deity.

"Which of you convinceth me of sin? For as the Father raiseth up the dead and quickeneth them even so the Son quickeneth whom he will." Because of this relationship Christ claims equality with God, the Father. "All things that the Father hath are mine."

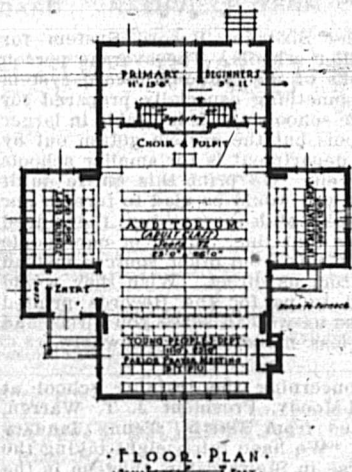
We know that Jesus is the Son of God, by his influence upon all subsequent history. That Jesus claimed to be the Son of God, a divine person to be honored and worshiped, even as the Father is worshiped, does not prove that his claims are true, but it does prove that he was in a unique sense God's Son, as he claimed to be, or he was the most daring and blasphemous impostor that ever lived on the earth or that he was one of the most hopeless lunatics that ever disgraced humanity by his mental im- and some who claim to be orthodox that he was not divine in any peculiar becity. The claim of the Unitarians sense, but only as all men are divine, is the acme of irrational absurdity! There are several things about this claim I want you to notice: Christ claimed divinity and if he were not, he is a fraud and could not be a good man. Then again, all men are not divine. Where did you get that nonsense? It is not the teachings of the Bible! By nature, "Ye are of your Father, the Devil." Divine life is only a gift of God to those who repent and believe in Jesus Christ as the Son of God and their Saviour. Jesus Christ was divine or an impostor or a lunatic. He certainly was one of the three.

Was the influence of Jesus Christ upon the history of the world that of an impostor? His worst enemies will not admit it! The testimony of history is, "Never a man spake like this man." No human being has ever exerted such an influence upon the world. We reckon time from his birth. His teachings have lifted the world upon a higher plane.

Was the influence of Jesus of Nazareth upon subsequent history, that of a lunatic? Only a lunatic would be mad enough to make such a claim. Then if he was no impostor, or lunatic, surely he must be what he claimed

to be, the Divine Son of God and the Saviour of men.

We know that Jesus is the Christ, the Son of God by the Divine power that he displayed and is displaying today. This power was seen when he was here upon the earth. He displayed divine power when he stilled the tempest and calmed the waves by his word saying: "Peace, be still," and there was calm. He displayed his divine power when he raised Lazarus. He displayed his divine power when he turned water into wine at the marriage feasts in Cana of Galilee. He displayed his divine power when he miraculously fed five thousand with the five little fishes and two loaves and proved to the world his creative power. He displays his divine power in the salvation of every lost soul which is dead in trespasses and sin, when he raises it to life and power and sends the redeemed forth to bless the world. I see his divine power displayed daily in my pastoral duties as he calms the troubled hearts, brings back the smile on the lips of the disconsolate and reaches down to the tough and the criminal and lifts him to life and service for God and humanity. I have felt his divine touch in my own heart and life and can never praise him enough that he is able to save and keep by his divine power the soul that for succor to him hath fled. Amen.



Small Church Design offered by the Sunday School Board's Architectural Department.

BUILDING FOR VILLAGE AND COUNTRY CHURCHES

Lying before us as we write is a six-page folder bearing the title "Small Buildings for Village and Country Churches." The folder is issued by the Sunday School Board, and the buildings described are designed and offered by the Board's Architectural Department. We present herewith one of these church designs, which indicates and illustrates the present tendencies in the planning of rural church buildings. Besides the auditorium, this building offers five classrooms and ample provision for B.Y.P.U. work. This building is one of a series of similar buildings offered by the Sunday School Board's Architectural Department. This is the smallest in the series, with a total seating capacity of 200; the designs gradually increase in dimensions until a seating capacity of 500 is offered, with provisions for a Sunday school of 400.

Information and literature describing these plans may be had on ap-

plication to W. D. Huiggins, Tullahoma, Tenn., or P. E. Burroughs, Architectural Secretary, Baptist Sunday School Board, 161 Eighth Ave., N.O., Nashville, Tenn.

Book Reviews

by J. H. Johnson

The Fourth "R." By Homer S. Bodley. Fleming H. Revell Company. Pages 241. \$1.75 net.

The author stirred by the great need of more moral and Christian teaching in our schools has sought to work out a plan whereby such teaching may be given free from objection to any faith. There is much of interest in his book and I would especially commend it to Christian teachers. It has much information valuable for high school and college students.

The Highway. By Caroline Atwater Mason. Fleming H. Revell Co. 382 pages. \$2.00.

Mrs. Mason, in this new novel, has entered the conflict between Modernism and Historic Christianity. She is a conservative and has woven her arguments into an absorbing story full of facts. Her hero is a ministerial student who had to meet the present religious conflict, but did it heroically and unafraid. It grips attention and you will not want to put it down until it is finished. It ought to be read by all our young people. Put it in your library.

Famous Figures of the Old Testament. By William Jennings Bryan. Fleming H. Revell Company. Pages 242. Price \$1.50.

Mr. Bryan is a man of wonderful versatility. He is quite as much at home in his biographical study of Biblical characters as in statecraft. In fact, this is about the finest piece of work he has ever done. He discusses thirty-four Old Testament characters in brief outline, drawing practical lessons suited for today. The preacher, teacher and public speaker, in fact all Bible students will find this book worthy a place in their library.

The Best Bible Tales. By Nellie Hurst. Fleming H. Revell Company. Pages 224. Price \$1.50.

The book is made up of forty-five stories on Old Testament characters and incidents. It is attractively illustrated and artistically bound. It would make a nice gift book and will prove especially helpful to all teachers of children. The author draws very freely on her imagination, but does no injustice to the word of God. The language is simple and beautiful and shows the love and reverence of the author. It will certainly create a love for the Bible in the hearts of the children.

Beginning Again at Ararat. By Mabel E. Elliott, M.D. Fleming H. Revell Company. Pages 341. \$2.00 net.

This book is the most thrilling story the reviewer has read for many months. It is full of romance and tragedy and pictures the awful four years history of the World War in the Near East. It will stir your blood as you follow the author, who was sent out as a representative of the American Women's Hospitals, in her exciting experiences, narrow escapes and wonderful achievements. It will give you a sympathetic knowledge of the Armenian people and an appreciative understanding of America's effort to save these long-suffering and massacred folk.

Hawaiian Historical Legends. By W. D. Westervelt. Fleming H. Revell Co. 215 pages. \$1.50.

The author has written a very illuminating story of the evolution of Hawaiian civilization. He begins with the most remote legendary stories and set forth the manners, habits and religious faith, along with daring deeds of warring heroes on land and sea. Most of the history given here will be new to the ordinary reader.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

December, 1923 was not a very large month in Teacher Training but owing to the holidays it is very encouraging.

Following is a full statement of all awards sent out during December, 1923:

Teacher Training Awards

Associations	Diplomas	Other Seals
Beulah	6	26
Central	2	9
Friendship	0	10
Holston Valley	1	00
Jefferson Co.	1	00
Knox Co.	2	4
Nashville	1	00
Ocoee	14	96
Robertson Co.	00	16
Shelby Co.	6	22
Giles Co.	1	00
Out of State	1	00

Total 35
Total of all awards 214.

B.Y.P.U. Study Course Awards

Beulah	8	30
Concord	5	5
Knox Co.	0	18
Ocoee	60	28
Sevier	1	1
Shelby Co.	67	263
Unity	2	1

Total 143
Total of all awards 489.

Stewardship Awards

Big Hatchie	0	12
Cumberland	0	4
Sequatchie	19	00
Shelby Co.	42	32
McMinn	1	00

Total 62
Total of all awards 110

Number Tithers reported during the month 32

TENNESSEE WINS BANNER

Tennessee won one of the banners offered by the South-wide Organized Class Conference at Atlanta last week. We had more than 100 present. We hoped to have twice that number but there are so many meetings on that our people cannot attend all of them. We thank those who made it possible for us to win the banner and feel sure they got enough to pay them for the trip. It was really a great meeting.

The local program for the five Bible Conferences in Middle Tennessee have been distributed and we are expecting our ministers to attend one of these meetings. We also have two on in West Tennessee at the same time. Parsons and Dresden, Tullahoma, Shop Springs, Gallatin, Clarksville and Lawrenceburg covers all of Middle Tennessee and we hope to make these a great rallying center for the year's program. Let every minister come to these meetings and help to make them worth while. Every preacher and layman on the program gives his time without compensation and those of the various churches ought to take advantage of it and get good from these lectures and Bible Studies.

East Tennessee Conference comes February 18 to 23. The outline has been printed and sent to more than 1,000 preachers in East Tennessee. We hope to have a large attendance at each of these meetings. Following is a brief outline of the East Tennessee programs:

Athens—Lecturers Dr. Ryland Knight, T. G. Davis and T. W. Callo-way.
Harriman—Dr. A. U. Boone, W. H. Preston and Rev. Roscoe Meadows.
Cookeville—D. N. Livingstone, Dr. W. C. Reeves and A. P. Moore.
Onida—Dr. A. F. Mahan, R. E. Corum and L. W. Clark.
Rogersville—Dr. B. A. Bowers, L. M. Roper and A. L. Crawley.

Speakers who will speak to the various conferences are Dr. J. W. Inzer, Dr. J. D. Freeman, Dr. T. W. Gayer, W. D. Hudgins, Dr. G. W. McCall, J. H. Sharp and F. F. Brown.

This week Mr. Livingstone is at work with Broadway church, Knoxville in a week of real enlargement.

Miss Collie and the writer are in a training school at Ripley this week with splendid attendance and much interest. Further report of this school will be made next week.

We are calling especial attention this week to The South-wide Clinic to be held in Knoxville August 3 to 24. We trust that many of our young people will take advantage of this opportunity for real training in the practical side of things.

If you have not had a copy of "Building the Country Sunday School" by E. L. Middleton, you ought to order a copy and read it. It is one of the best discussions of Sunday-school work for the common school we have seen. It ought to be taught in all our schools of the country. It merits seal 5 in the Normal Course.

Nearly everything gotten out today for Sunday-school workers is for the larger schools with equipment and leadership.

Very little is planned for the smaller schools with no equipment and but poor leadership. Why do our leaders never think of the 90 out of every 100 schools in the country? We would like to help those who need help most.

The Six-point Record System for smaller schools. The average person thinks of the six-point record system as something especially prepared for large schools and it is usable in larger schools but the system gotten out by our department is for smaller schools as well. We print this entire outfit here and would be glad to furnish our schools with everything they need along that line. Many of our people order this from other sources instead of from us direct. Wish they would send to us for the Records printed by us as we can serve you direct and for less money than elsewhere.

Concerning the training school at Hall-Moody, President J. T. Warren, writes from Martin, Tenn., January 16: "We have thirty-eight taking the course in Stewardship, thirteen in the Normal Manual, six in New Testament Studies, and eleven in Talks With the Training Class. They all seem to be well pleased with the work and both Brother Gayer and Brother Milton seem to be happy at the response they are getting."

SECOND CLINIC

This is the Annual South-wide Clinic, and will be held in the city of Knoxville, Tennessee. The first Baptist Church will serve as the base of operations, with twenty-five other Baptist churches of the city participating. This Clinic will be open to students from anywhere within the bounds of the Southern Baptist Convention.

Time—August 3-24, inclusive.
This being the annual vacation period, it is expected that fully 200 Sunday-school workers will plan to take advantage of this opportunity to spend these twenty-two days in study, work and Christian fellowship.

Proposed Courses

Four complete Courses in Sunday-school Administration will be offered, as follows:
First, Building a Standard Sunday School—Flake—Eighteen Periods.
Second, Sunday School Officers and

Their Work—Flake—Eighteen Periods.

Third, The Sunday School Secretary and the Six Point Record System—Flake and Noland—Nine Periods.

Fourth, The Department Sunday School—Flake and Blankenship—Twenty-Seven Periods.

Also a required amount of laboratory work.

Faculty

Arthur Flake.
Harold E. Ingraham.
Miss Emma Noland.
Mrs. W. L. Blankenship.
Miss Virginia Lee.

Who Should Attend

As the main purpose of these Sunday-school clinics is to train Sunday-school workers in the science of Sunday-school building, it is therefore deemed advisable to offer the privileges of the Clinics to the following classes of workers: Pastors of churches, pastors' assistants, state Sunday-school secretaries, Sunday-school field workers, directors of religious education, prospective directors of religious education, Sunday-school superintendents, associate Sunday-school superintendents, department Sunday-school superintendents, Sunday-school secretaries, church secretaries, directors of music, district and associational Sunday-school field workers and other special religious workers.

B Y P U NOTES

CLARKSVILLE MAKES LIBERAL

GIFT

As a result of Mountain School Day, Clarksville B.Y.P.U. and the church members enlisted by them, sent in an offering of \$65.86 to Miss Mayme Grimes, principal of Smoky Mountain Academy. One scholarship of \$21.00 was among the gifts. Mr. Joseph Carlisle is president of the B.Y.P.U. at Clarksville and under his leadership every call has been responded to in a great way.

JACKSON B.Y.P.U. RESPONDS

Along with the other B.Y.P.U.'s of Tennessee, the B.Y.P.U.'s of Jackson sent gifts to two of the Mountain schools. They received a very appreciative note from Miss Grimes of Smoky Mountain Academy, telling of how much real good the gifts did.

NASHVILLE JUNIOR AND INTERMEDIATE CITY B.Y.P.U. CELEBRATE FIRST ANNIVERSARY.

The first anniversary of the Nashville city Junior and Intermediate B.Y.P.U. was celebrated at the Park Avenue Baptist Church, Sunday, January 13. At this meeting a comparison was made of the record of one year ago, with that of the present time.

Under the leadership of Miss Roxie Jacobs, who organized the Union one year ago, the Union has grown from a membership at that time of 13 B.Y.P.U.'s, to the present membership of 31. Five of these were reported Sunday, as A-1 Unions. The attendance of a year ago was 27; the attendance on January 13 of this year, was 301.

This is a remarkable record. Hats off to Miss Jacobs and the Nashville Junior and Intermediate workers!

MIDDLE TENNESSEE BIBLE CONFERENCES, FEBRUARY 4-8. CONFERENCES AT CLARKSVILLE, GALLATIN, SHOP SPRINGS, LAWRENCEBURG, TULLA-HOMA.

The Program Ahead

January 20-25—Your state secretary will be in the Atlanta City B.Y.P.U.

training school with Secretary E. E. Lee and others.

January 27-Feb. 1—Bollivar Sunday School and B.Y.P.U. training school. Brother D. L. Sturgis is pastor.

February 4-8—Simultaneous Bible Conference for Middle Tennessee. Clarksville, Gallatin, Shop Springs, Lawrenceburg, Tullahoma.

February 10-15—Chattanooga City B.Y.P.U. training school. Miss Bessie Acree, Dr. John L. Hill, Dr. Clark, Secretary E. E. Lee, Rev. David N. Livingstone, Supt. W. D. Hudgins and Secretary W. H. Preston selected as the faculty.

BELLE AVENUE B.Y.P.U. STARTS THE NEW YEAR RIGHT

By Miss. Margaret Witholt

The Bell Avenue church now has two senior unions consisting of about seventy-five members. Everyone is working faithfully and we are expecting a membership of 120 by the 1st of April.

For the names of these two unions we have chosen two great B.Y.P.U. workers—Leavell and Hudgins. Miss Elanora Huffaker is president of the Hudgins union and Miss Alberta Pickel is president of the Leavell union. While both unions are under the leadership of Mr. Edward Bailey.

With the names we have selected we must succeed. Watch this page and you will hear from us.

EIGHT NEW VOLUNTEERS AT CARSON-NEWMAN

By Douglas Hudgins

As a result of two powerful sermons by Brother R. B. Jones Sunday, eight young people, students in Carson Newman, laid their lives on God's altar for definite Christian service. The day was one of the happiest and most enjoyable that Jefferson City has ever known. Brother Jones preached on "God's Call" in the morning service, and after the invitation five young ladies gave him their hand signifying their consecration to God's Call to them. "Spiritual Kinship," the subject of his sermon in the evening service, made a deep impression and at the close without any special effort, three more lives were consecrated to the Master. Those making the decision were, Miss Lora Hale McGregor, Miss Ozelle Bible, Miss Harriette King, Miss Jennie Davidson, Miss Ruth Livingstone, Miss Nelle Babb, Mr. Carl Howell, and Miss Fannie Spurgeon. All these young people are students in College and are active workers in the B.Y.P.U. and church work.

The church in their first prayer service of the year set five things as definite objects to pray for, and among them was the dedication of at least twelve lives to the Master in 1924. With one month not yet gone, more than half this goal has been reached and many others are expected to make their life's decision before the year is up. Much of this is due to the earnest way in which the pastor is taking his work and the earnest prayers of the church as a whole.

The college and the town rejoice to see such days and may their be many more like this one when the lives of our young people may be put on the altar of God's will, with a "Here am I, send me!"

Brother Jones led the chapel service at the college Monday morning and a beautiful service was had. In a few words Brother Jones gave warning and help to those who had made their decision and the remainder of the period was taken up by a series of sentence prayers of gratitude to God for his blessings of Sunday. At the close of the service five more young people signified that they were struggling with the call and asked an interest in the prayers of the Student Body. This week has truly been great and the whole town thanks God for it.

Rev. John Page Jones, of Danville, Va., has accepted the care of the First Church, Waynesboro, Ga., effective February 1.

WHAT COCEE IS DOING

Emmett H. Rolston, Moderator.

I observe that our rather loosely connected denominational machinery, seems to lay no heavy hand of responsibility, either from the top down, as in an autocracy, or from the bottom up, as in a democracy, on the vital Association unit, with particular reference to the pressing for payment of the large sums subscribed for the 75 million fund.

Accepting this statement as true, as I believe it is, may I tell you what we are doing in this Association in this matter, and suggest that you send marked copies of this article if you think well of it and publish it, to the other Moderators or interested workers over the State, who can doubtless improve on our plans, and we can all perhaps exchange ideas to good advantage.

First, we have gathered, and are gathering from the churches, a list of the subscribers living and regarded able to pay, the amounts still to be paid, and the mail address.

Second, our State Secretary is kindly addressing to these subscribers, a circular letter of statement and inquiry. The letter mentions the amount still reported to be due, 1st instant, and asks that he be advised how his balance is to be paid, weekly monthly, or on the big gathering dates April 30th and October 30th. If the subscribers will advise direct, or through the churches, as to their purpose, it will greatly facilitate the work of the State office.

Third, after these letters have been sent out, we will ask each church to analyze its own situation, by personal touch with each of these members. Later on, we may send out an Associational letter, appealing for more definite co-operation through the churches, most of which are already working diligently at this task.

Fourth, and very important. We have found in some of the churches the lists of subscribers have been lost. Having kept copies four years ago, I have replaced these lists, and the State Secretary's office will doubtless do this for any church.

Fifth, let's be sure that all churches make strong appeal to the young people, and the members received in recent years. It's a very unusual opportunity this year to enlist them, and it is only through this enlistment that we can get the funds to take the place of those who have died or become indifferent.

Sixth, why not have a discussion of practical plans on this very practical and vitally important subject, in your paper every week?


FROM COWAN, TENN.

By C. R. Widick, Pastor

Mrs. Widick and I are very happy on our new field. We had our opening service the first Sunday in January, that cold Sunday, but despite the zero weather there was 63 out to Sunday school. We only have a membership of about 60 and have 110 on Sunday-school roll.

The members of our church and the people of Cowan have been very kind to us. They certainly know how to welcome a pastor and make him feel at home. Two of our good men hauled our household goods from the depot to our home, and two others brought us a fine load of wood; also they greeted us with a substantial advance payment on our salary. But best of all on the Friday evening following our arrival they pounded us with a great pounding. There was flour, meal, sugar, coffee, meat, canned goods, potatoes, a chicken, and a lot of other good things, in fact something of nearly everything to be found in a grocery.

Cowan is a progressive little town, and is growing rapidly in every way. The business of the town is expanding, as is indicated by the erection of new buildings of every kind. Also education is beginning to have the attention it deserves. The Baptists here, having only fourth time preaching, decided they wanted a resident



The SUNDAY SCHOOL BOARD'S

WEEKLY MESSAGE

Sunday School Clinic Prospectus

SUMMER OF 1924

Intensive Training Schools for Vocational Workers

The success of the first Sunday School Clinic, which was held in Owensboro, Ky., last summer, has in its far-reaching results proven this to be a mighty opportunity of the accomplishment of a twofold task: (1) The practical demonstrative and text-book training of Sunday School Vocational Workers, and (2) the actual building of Sunday Schools. Hence this announcement of the 1924 Program.

FIRST CLINIC

Walnut Street Baptist Church, Louisville, Kentucky.
May 11 to June 1, inclusive

Other Baptist Churches of the City Co-operating
This Clinic Offered Particularly to the Southern Baptist
Theological Class in Religious Education

SECOND CLINIC

First Baptist Church, Knoxville, Tennessee
August 3 to 24, inclusive

Other Baptist Churches of the City Co-operating
This is the Second Annual South-wide Clinic to Open to
Qualifying Workers from Anywhere in the Convention
Territory

THIRD CLINIC

Travis Avenue Baptist Church, Fort Worth, Texas
August 31 to September 21, inclusive

This Clinic Offered Particularly to the Southwestern
Theological Seminary Class in Religious
Education

Attendance upon Clinics will be open to the following classes of workers whose applications are accepted: Pastors, Pastor's Assistants, State Sunday School Secretaries, Sunday School Field Workers, Directors of Religious Education, Prospective Directors of Religious Education, Sunday School Superintendents, Associate Sunday School Superintendents, Sunday School Secretaries, Church Secretaries, Directors of Music, District and Associational Sunday School Field Workers, Sunday School Department Superintendents and other Special Religious Workers.

The May number of the Sunday School Builder will carry detailed information, and for further information address the
Department of Sunday School Administration
BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

BAPTIST SUNDAY SCHOOL BOARD

PUBLISHERS

NASHVILLE TENNESSEE

**A Wonderful
Opportunity
for
Ambitious
Young Women**

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

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

WRITE FOR CATALOGUE

PROTESTANT HOSPITAL
Nashville, Tennessee

PERSONAL SERVICE CLUB

FIRST BAPTIST CHURCH, CHATTANOOGA, TENN.

In keeping with the spirit of the B.Y.P.U., the following have given themselves to definite Christian Service from the B.Y.P.U.'s of First Church, Chattanooga, and have now entered into their preparation for their chosen work:

HONOR ROLL

Name	Location	School
Theodore Hill	Chicago, Ill.	Moody Bible Institute
H. B. Reynolds	Arkadelphia, Ark.	Ouachita College
Alta Wheat	Jefferson City, Tenn.	Carson-Newman College
Margaret Allen	Chattanooga, Tenn.	University of Chattanooga
Lelan Jordan		
Howard Witt	Jefferson City, Tenn.	Carson-Newman College
Robert Wood	Maryville, Tenn.	Maryville College
Penelope McMillan	New Orleans, La.	Baptist Bible Institute
Gale Gardner	Jefferson City, Tenn.	Carson-Newman College
John Southerland	Jefferson City, Tenn.	Carson-Newman College
Luther Hill	Chattanooga, Tenn.	University of Chattanooga
Mary Ellen Rice	Chattanooga, Tenn.	University of Chattanooga

"Go ye and I will be with you always—
My grace is sufficient."

Note: The above Honor Roll appears in the First Church, Chattanooga, just like our Service Rolls during the World War.

pastor, got busy and with only two men working on the committee, subscribed fifteen hundred dollars in about a half day's time.

Baptists have great possibilities here, and we hope to have our state workers visit us and help us bring missions into its own here in Cowan Baptist Church.

Yesterday the pastor began a series of sermons on "Love." At the evening service there were five additions by letter. There are about twenty more we hope to receive into our membership soon. We take this opportunity of asking our Tennessee brethren to pray for God's work here.

HOSPITAL TRUSTEES' MEETING

By M. D. Jeffries.

On Tuesday, January 15th, the best report to date was submitted to the trustees of the Baptist Memorial Hospital in their annual meeting: Number of patients admitted during 1923, 10,765, which is 1,800 more than in 1922. Of these 1,084 were treated free of charge in the charity wards; 671 of these charity patients came from Tennessee, 198 from Arkansas, 145 from Mississippi, and 70 from other States. Tennessee led the three States in both pay and charity patients; Arkansas came next to Tennessee in charity patients, and Mississippi next to Tennessee in pay patients.

The patients were 2,733 Baptists, 2,502 Methodists, 420 Episcopalians, 522 Christians, 989 Presbyterians, 333 Catholics, 450 Jews, 139 other religions, 862 not recorded, 1,815 no religion. This last includes babies born, which numbered 576.

The financial operations of the hospital amounted to \$529,838.29. The charity service amounted to \$95,906. The service rendered pastors and their dependents amounted to \$6,332.00. In connection with the Crippled Children's Hospital 85 crippled children were treated.

At this meeting of the trustees a new charter was adopted; it had been worked out, in connection with charter changes being made for the Boards of the Southern Baptist Convention, which will assure forever the safety of the institution for the Baptists, through the State Conventions of Tennessee, Mississippi, and Arkansas. On the resignation of Mr. Joseph Purvis, January first, Mr. George A. Sheats, assistant for the last three years, and with the hospital for eight years, was made superintendent, and everything is moving smoothly. The same executive committee was elected, with Mr. A. E. Jennings as chairman.

Items of improvement in physical equipment were a new refrigerating plant installed, the second floor opened to patients, and the number of operating rooms increased from 11 to 14 during the year.

The Training School for Nurses, which heretofore has been looking for pupils, is now full and has a waiting list. A class of 35 is expected to graduate in May.

The death rate in the hospital, always low, running about 3 per cent during the last 5 years, was in 1923 less than 3 per cent, including all accidents and the like.

The pastor of the hospital submitted a report of the spiritual activities in the hospital during the year. This may be commented on in a later communication.

The floating debt on the operation of the hospital was greatly reduced during 1923, and the bonded indebtedness was reduced \$40,000.00 from funds received from the 75 Million subscriptions. Funds from that source are depended upon the wipe out that debt, amounting to \$240,000.00.

The question of a Memorial Chapel, to be built alongside the Hughla Dockery Memorial Home for Nurses, was very earnestly discussed in the trustees meeting. The members joined in a prayer led by Brother Wesson that some one might be raised up to build this chapel. It would stand as a testimony to the place Christ occupies in our hospital work, and supply a need in the current affairs of the institution.

WOMAN'S MISSIONARY UNION OFFICERS

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YOUNG PEOPLE'S NOTES

We are always glad to hear from our schools. On this page we have a message from several of them.

Tune—"Follow On"

Young women, listen to the call we have today,
Hear our Saviour calling to our Y. W. A.
Mission study, knowledge of his work in foreign lands,
We must not be slackers, but obey his commands.

Chorus

Service, Service, we would serve our Saviour,
Anywhere, everywhere, with our hearts aglow!
Service, Service, we would serve our Saviour,
Anywhere he leads us, we will gladly go.

With earnest effort we will ever strive to gain,
The ten points on our Standard is our one greatest aim,
Loyal to our Watchword and in purpose all agree,
He will lead us on 'till we gain the victory.

Always have the honor of the Master as our goal,
Ever strive and labor for the uplift of our soul,
These will give us pleasure that will never pass away,
Every girl is happy in the Y.W.A.
Cornelia Rollow.

CHRISTMAS AT THE W. M. U. TRAINING SCHOOL

New Year's love and greetings to W.M.U. and all the good friends who from far and near have made a happy Christmas season for our girls. From Maryland to California, from Illinois to the Gulf, have come loving messages and good cheer.

The season as it approached cast its shadow as we realized that the radiant presence which for sixteen years and brought brightness into Christmas for homesick girls would be absent, but faculty and students and hosts of friends, and above all, the Divine Spirit of the true Christmas, all combined to bring happiness and love and good cheer into all hearts at House Beautiful.

On Christmas Eve four groups of merry girls started out at six P.M. to sing the lovely carols as has been the custom for many years. At the homes of the faculty and board members, the accessible pastors, the institutions, and to the shut-ins, they sang the sweet songs of our new born King.

In the early dawn of Christmas morning the seniors, those dear elder sisters, sang to the juniors and the Training School faculty. Then the Christmas breakfast in the beautiful room given by Tennessee women in memory of Miss Evie Brown of blessed memory, decorated with lavish gifts of greens from Alabama, sent by her husband, a loving tribute to her who now in heaven, had so joyously done it last Christmas.

Then came the chapel service, with the wonderful lighted tree, presided over by our gracious young principal, Miss Carrie U. Littlejohn; the Christmas toast given in one of the early years by Minnie Middleton Anderson, to the "Sister Spirit," was, as usual, repeated by one of the seniors, and

a lovely Christmas story recited by another senior. Then a benediction from Dr. Eager.

We all know the joy of welcoming the mail man, the parcel post, the express, and with more than a hundred girls to extend welcomes, House Beautiful was soon buzzing with exclamations of delight.

At one P.M. with Dr. and Mrs. E. Y. Mullins and Dr. Eager as honored guests, the Christmas dinner became the piece de resistance; eight splendid turkeys, the gift of Oklahoma, sweet potatoes from South Carolina and Virginia, rice from Arkansas and Louisiana, nuts from Georgia, fruits from Florida, celery from New Mexico, apples from Missouri, Kentucky and Illinois, cakes, O! so many cakes—from Tennessee, Mississippi and North Carolina, good cheer in abundance from old Kentucky and all the other states of the Woman's Union.

During dinner, toasts were offered by the students to our wonderful Missionary Union, to the absent secretary, Miss Mallory, who had thoughtfully sent a most attractive variety of place cards from far off Japan, to the different States that had provided the marvelous dinner, so skillfully served by Miss Warren, our Home director, and to all who had helped to make us happy. Apropos of turkey, one who knew all the history of the school, offered a toast to him who was the first benefactor along that line—a gallant bachelor, who for years sent a generous check to make sure that the "girls" would eat Christmas turkey. Dr. Louis Warren, now of Crescent, Georgia, must have heard echoes of the hearty applause that greeted his name.

The Training School Board sends its thanks, its greetings, its wishes for a year of blessedness to all who have by thought or word, or deed, added strength and courage and joy to its mission.

Mrs. George B. Eager,
Chairman of the Board.

THE Y. W. A. OF HALL-MOODY

The Y.W.A. of Hall-Moody was organized in November with every young woman in the dormitory becoming a charter member. The officers elected for the New Year were: Laura Hathaway, president; Gertrude Starnes, vice-president; Willie Greer, secretary-treasurer; Mrs. C. L. Canady, hostess. A beautiful Christian spirit predominates in our meetings and everyone does her part willingly.

Our goal is to attain the A-1 Standard by April 1. The membership committee is planning a campaign to enlist every girl in the college department of Hall-Moody in the Y.W.A. We meet twice a month and our program committee has planned very unique and interesting programs. Early in the New Year we are expecting to have a training course in Missions under the direction of one of our State leaders.

GIRLS OF

C—arson
N—ewman
C—ollege
Y—olked
W—ith the
A—lmighty

Could there be a greater goal to be attained? This is being done by the various religious organizations; one of the vital ones is the Y.W.A.

The Y.W.A. is composed of three groups and splendid work is being done. The groups have taken up three mission study books; as they are completed the books will be exchanged among the groups, giving the

girls the opportunity of winning the three seas. The programs are taken from the College bulletin and most interesting and instructive ones are given.

The many deeds of benevolence testify to the splendid character of this group of girls who have caught the vision of true Christian service.

The Council meetings are held each Sunday afternoon, where always a spirit of deep devotion is manifest.

The first activity of the Y.W.A. girls after the Christmas holidays was the presentation of a beautiful pageant, "The Spirit of the New Year," written by Miss Maggie Monroe, an active member of the Y.W.A. The splendid spirit of co-operation among the students added much to its success.

The power house from which the girls draw their greatest strength is the early "Morning Watch," when all meet together in the library of the Sarah Swan Home at this hour.

"Love comes down thy soul to greet,
And glory crowns the mercy seat."

THE CHRISTMAS MASQUE AT TENNESSEE COLLEGE

It is a custom for the students of Tennessee College to give a Masque of the nativity every year at Christmas. This year it was given at 8 o'clock on Friday evening after the annual Christmas banquet, so that there were many trustees and friends of the college present at the dinner who witnessed the masque afterward. It was presented by the Glee Club and the Craddock Club.

At first there were no lights in the chapel, and the only sound to be heard was the singing of the angel chorus. Then softly a dim light shone and the figures of the three shepherds were outlined against the deep blue, while the chorus sang "The First Noel." When the shepherds saw the star they followed it "even unto Bethlehem," where Mary and Joseph and the young child were. Then came wise men from the East bringing gifts of gold and frankincense and myrrh to offer to the Babe in the manger. At the close the angel chorus appeared and sang, "Hallelujah!" to the coming of the Saviour.

Those having parts in the masque were Julia Doyel, Esther Carlton, Camille Atherton, Frances Fisher, Josephine Byron, Bess Culbertson, Edwina Rowden, Laren McGhee, and members of the Glee Club. Mr. Blake Carlton was director of the music.

Rather flattering comments were made about the good effects of lighting, the beauty of the music, and the reverent stillness in the audience, but the very finest thing said was that the presentation was typical of Tennessee College students, that it was approached in a worshipful spirit, and that the spirit of the Christ himself was felt that evening.—Loren McGhee.

THE Y.W.A. OF HARRISON CHILD HOUSE INSTITUTE

The Y.W.A. of H. C. I. has for the past three years had an A-1 standing, and it is our ambition to continue so. We meet every Monday evening, and have as our study "Oak and Laurel." We have about thirty members who are consecrated Christian girls who are striving to do their bit for the Master. Our public program consisted of a play on "tithing," and the pantomime of "O Zion, haste," etc.

As the New Year is drawing near we should renew our hopes and resolutions and make some new ones and keep them.

Our Y.W.A.'s everywhere, awake to the many responsibilities new and old at home and abroad. Young women, arise, awake, "the fields are white to harvest." The work is great, who will carry the glad tidings? Will we stand back and see souls sink, will we stop our ears to the call, are we too busy to hear the call, or do we hear and will not obey?

The old year is gone, let's take a backward glance. Have we witnessed all we could for Christ, have we written a gospel that Jesus would have the sinners to read? Have we done our utmost? If so, go onward and upward. If the year has been wasted, let's look to the future and beginning at this moment serve as we have never done before.

Come on, Y.W.A.'s, let's do a part that will glorify God. We have an enlightened, Christian homeland, let's make the world Christian, by going or giving and don't forget to pray.—Jennie Borin.

TRAINING SCHOOL CAKES

The whole Training School feels a very great gratitude to the women of Tennessee for the lovely cakes sent us at Thanksgiving time. And, though words are small things when it comes to expressing our love and appreciation, we have tried to put something of our feelings into the following lines, which were used in our dining room as a toast:

"At the season of special Thanksgiving, House Beautiful rang with true praising, and all sang of joy in God's goodness, For His Spirit prompts all true blessings. That day brought new proofs of this Spirit; Rich cakes, the results of much labor, Dear women of fair Tennessee, who have hearts touched of God, sent with blessings, what thoughts of great hope for God's praising. Put them into making and sending! How inspired they, and gladdened, we daughters, Filled anew with desire to be worthy Of gifts, and the charge of our calling, of love and support from God's own. Of His Spirit of Loving and Giving!"

The Y.W.A. of Stockton Valley sent a cake to the W.M.U. Training School for Thanksgiving. We suppose this is the first cake to be sent to "House Beautiful" from a real mountain school.

Conscience tells us that we ought to do right, but it does not tell us what right is—that we are taught by God's Word.—Henry Clay Trumbull.

Essays in Religious Restatement

The Greater Christ

By

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

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

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RIDGECREST GOOD-WILL CENTER

By Mary Adams, Publicity Chairman.

At a meeting of the Personal Service Division of the Southern Baptist Assembly last August, a report of Miss Bell's excellent service in the Good-Will Center was heard with interest; over \$500.00 was enthusiastically pledged for continuance of the work, and Miss Emma Whitfield of Richmond, Va., was elected president, Mrs. C. L. Graves of Raleigh, N. C., vice-president, and Mrs. W. V. Powell of Ridgecrest, secretary-treasurer.

The building which served as Good-Will Center last winter had to be vacated in April, and Miss Bell conducted what activities she could from her summer cottage, and Fidelis Hall which was inconveniently located for this purpose. After her resignation, it seemed that the work would have to be discontinued indefinitely because of the lack of a suitable building and a worker able and willing to do the best possible under great disadvantages. At last we have the pleasure of announcing the appointment of Miss Irma Godbold of Pine Hill, Ala., a graduate of the W.M.U. Training School in Louisville, who there had experience in the Good-Will Center and with the City Associated Charities, and has successfully taught school in a hill section of Alabama where conditions were somewhat similar to those at Ridgecrest. She came November 21st, knowing something of the difficulties of the position, yet, as she wrote, "With a willing spirit and a cheerful heart, trusting God for strength and wisdom." For her home and workshop, we have secured a three-room cottage which was the best available, quite centrally located and on the highway. Now that these serious problems have been solved, the next step is to provide for the necessary support of the work. Last summer a few new pledges were added to the list, but because of the uncertainty of the work being continued, and our confidence in your willingness to respond when appealed to, we have made no further effort until now to obtain funds.

Salary, house rent, fuel, and lights, during the winter will amount to about \$110.00 per month. Some furnishings must be provided, there should be some additions to the very meager equipment for work, and a fund provided for relief in cases of illness or destitution.

Will you kindly mail your check to the treasurer, Mrs. W. V. Powell, Ridgecrest, N. C., or write her what amount you can give monthly or at other intervals, and redeem your pledge as promptly as possible that current expenses may be met regularly.

Please win the interest of other friends in the work, if you can, and pray God's blessing upon it.

WOMAN'S MISSIONARY SOCIETY
OF THE IMMANUEL BAPTIST CHURCH.

The Woman's Missionary Society of Immanuel Baptist Church of Nashville has held 13 meetings, having a business session and Missionary program each time. The Society is divided into five circles, each meeting twice a month and holding mission study classes. The combined personal service report is as follows:

Visits in interest of the church, 1,182; visits in interest of the Sunday school, 143; visits to sick and shut-ins, 564; visits to hospitals, 537; phone calls to homes of distressed, 1,259; flowers sent to sick and at death, 769; trays sent to sick, 598; eggs to sick, 68 dozen; baskets sent to sick and needy, 144; garments sent to sick and needy, 605; auto rides to shut-ins, 543; cards and letters of cheer, 397; magazines to institutions, 418; visits to Old Woman's Home, 16; gave Doyle Academy \$136.00, 2 boxes of clothing valued at \$30.00, 1 box of books, 6 pairs of shoes; cash to Relief Funds, \$159.00; two burlap bags of clothing to Russian Relief; Bundle valued at \$77.50 to Japanese Relief; to Good-Will Center, paid pledges of

\$500.00, furnished one room, gave \$10.00 for Christmas Cheer, 1 pair blankets, gas stove, 2 pair curtains with rods, 1 day of sewing.

OBITUARIES

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

Selph: Annie Mary Selph, only daughter of Mr. and Mrs. G. C. Selph; great-granddaughter of Rev. D. H. Selph, D.D., a former president of Union University.

Tender and innocent is the life of a little child. God gathers those of them He selects, and with His own hand transplants them to the Celestial Eden. They show the way we must follow. "A little child shall lead them." "For of such is the Kingdom of Heaven." How full of gladness and freedom will be the streets of the Heavenly Jerusalem when we behold the countless multitudes of children in the presence of God with mirth and gladness unrestrained.—Felix W. Muse.

Edgemon: On November 18, 1923, in the 84th year of age, God in His infinite wisdom took up to Himself, Brother T. K. Edgemon, who like the patriarchs of old had well served his generation.

In point of years and membership Brother Edgemon was one of the three oldest members of the First Baptist Church of Athens, being for many years a faithful deacon in this Church. In his simple earnest faith he was child-like, in daily walk and conversation, Christ-like, and the glories of his soul were reflected in a face that was a benediction to those who knew him best. "Blessed are the pure in heart for they shall see God." Brother Edgemon stood for all that was good in the community. In his attitude toward issues of public concern he was ever found steadfastly contending for the right.

Record of his charities, of his kindly words and deeds would be but a chronicle of his daily life.

Missing him, we will try in some measure to emulate his consistent Christian character, his loyalty and his ever ready response to every opportunity for service.

Therefore be it resolved, that a copy of these resolutions be sent to the

family, a copy furnished the "Baptist and Reflector" for publication, and that the same be spread of record on our Church Record.—M. C. Clayton, Mrs. J. B. Elliot, H. D. Davis, Committee.

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Mrs. Housewife!

Do You Favor Food Law Enforcement?

You appreciate the vital importance of pure and fresh drugs—drugs that are prepared and packed under fixed government regulations.

How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—bakings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy bakings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy bakings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

Packed in tin—keeps the strength in.

PASTORS' CONFERENCES

REPORTED ATTENDANCE JANUARY 20.

Nashville, First	1199
(Allen Fort Class	629)
Chattanooga, First	851
Knoxville, Bell Ave.	772
Memphis, Central	650
Memphis, First	635
Memphis, Bellvue	587
Knoxville, Fifth Ave.	560
Memphis, Temple	550
Chattanooga, Tabernacle	448
Nashville, Eastland	422
Knoxville, Deaderick Ave.	410
Erwin, First	400
Nashville, Immanuel	376
Morristown, First	369
Chattanooga, Avondale	362
Nashville, Edgfield	357
Elizabethton	321
Chattanooga, Central	318
Nashville, Belmont Heights	314
Chattanooga, East	305
Harriman, Trenton St.	305
Knoxville, Lonsdale	303

KNOXVILLE

Beaumont: D. A. Webb, pastor. 1 Cor. 3: 21, and 1 Peter 2: 5. 149 in SS, 1 by letter. SS was off on account of such cold day.

Gillespie Ave.: J. K. Smith, pastor. John 21: 22, and Gal. 3: 10. 180 in SS.

Central of Fountain City: J. C. Shipe, pastor. "The Model Church," and "Paul's Desire for Israel." 239 in SS, 151 in BYPU. Good congregations for a disagreeable day.

Grove City: D. W. Lindsay, pastor. "The Blessedness of a Good Man," and Rev. And. Cox in evening. 1 by letter, 2 conversions in prayer meeting.

Oakwood: R. E. Grimsley, pastor. "The Christian's Portion," and "The Christian's Hope." 231 in SS.

Calvary: Alcova: C. H. Cosby, pastor. "State Missions," and "Watch." 1 by letter.

Deaderick Ave.: G. W. McCall, pastor. "The One Faith," and special sermon to BYPU's. 410 in SS.

Bell Ave.: Jas. Allen Smith, pastor. "Justification," and "Seven Things God Hates." 772 in SS, 4 by letter, 3 by baptism. Baptized 31.

Smithwood: Chas. P. Jones, pastor. "The Master's Consecration," and "Aim of Consecration." 139 in SS, 51 in BYPU, 1 baptized.

Fifth Ave.: J. L. Dance, pastor. "The Three Institutions That Make Civilization," and "The Base of Divine Kinship." 560 in SS, 1 by letter.

Calvary: W. L. Dotson, pastor. "Makers of Faith," and "Prayer." 124 in SS, 1 baptized. Interest growing.

Lincoln Park: J. C. Collum, pastor. "Three Ways to Advertise a Church," and "Moral Insanity."

Fountain City: Neill Acuff, pastor. "Pray Ye Therefore," and "And Enoch Walked With God." 115 in SS, 1 by letter.

Immanuel: A. R. Pedigo, pastor. "What Christianity Will Do," and "What the World Needs From You." 165 in SS.

Central of Bearden: Robt. Humphreys, pastor. "Parable of the Sower," and "Theme of Paul's Preaching." 91 in SS.

Mt. View: J. R. Dykes, pastor. "What Jesus Taught," and "Make Your Life a Challenge." 171 in SS, 1 by baptism.

South Knoxville: M. E. Miller, pastor. Lord's Supper, a.m. 278 in SS.

Lonsdale: W. A. Atchley, pastor. "The Whiteness Harvest," and "Things Money Cannot Buy." 303 in SS, 145 in BYPU.

Washington Pike: J. A. Lockhart, pastor. "Seven Christian Graces," and "A View of the Other Two Worlds." 93 in SS, 60 in BYPU, 11 baptized, 2 by letter. A great revival, 27 conversions to date. Pray for us.

First: F. F. Brown, pastor. "An Interpretation of the Southern Baptist Organized Class Conference," Dr. Barker "The Road to Happiness." 78 in SS, 100 in BYPU.

Island Home: C. D. Creasman, pastor. "Lifting Jesus," and "The Cleansing Blood." 254 in SS, 96 in BYPU. Good cold day.

Concord: S. G. Wells, pastor. R. C. ("Dick") Houston, A. M. Bible Pictures, 3 P. M. men only, and "Be Sure Your Sins Will Find You Out." 6 baptized, 1 by letter. 47 saved and reclaimed. Pray for us.

NASHVILLE

Belmont Heights: John D. Freeman, pastor. "The Glorious Conqueror" and "The Winning Fighter." By letter 1; watch care 1; SS 314; BYPU 30; Int. 26; Jr. 12.

Edgfield: W. M. Wood, pastor. "The Deaconship" and sermon by Rev. G. A. Lind. By letter 2; SS 357; BYPU 65; Int. 15; Jr. 22. Good day at Orphans' Home and ordained a deacon at Edgfield Sunday morning. Deacon J. H. Wade.

Eastland: O. L. Hailey, pastor. "Concerning Jesus of Nazareth" and at night called off to hear Dr. Evans. SS 422. Had every officer of the Sunday school present. Classes enter city-wide contest.

Centennial: L. P. Royer, pastor. "Looking Home by Way of Our Missionary Task," and "The Blind Commanded to Look." SS 140; BYPU 21; Int. 16. Good day.

First: W. F. Powell, pastor. "The Church and Its Pastor"; mass meeting Ryman Auditorium. By letter 4.

Calvary: W. H. Vaughan, pastor. "Honoring God with Our Substance" "Lovest Thou Me." SS 105; BYPU 18; Int. 20.

Grandview: Don Q. Smith, pastor. Brother M. E. Ward preached both morning and evening. He was a blessing to our people.

North Edgfield: A. W. Duncan, pastor. "Assurance" and "Saved by Grace." Additions 2; SS 256; BYPU 24; Jr. 32.

Park Ave.: A. M. Nicholson, pastor. "The Christian and His Treasures" and "Foundations for a Life." SS 201; BYPU, No. 1, 7, No. 2, 14; Int. 13; Jr. 15.

Seventh: Edgar W. Barnett, pastor. "What Faith Will Do" and "Good Cheer." SS 212; BYPU 16; Jr. 22.

Judson Memorial: Felix W. Muse, supply. "Temporal and Eternal Things" and "The Unpardonable Sin." SS 289, BYPU's 97. Splendid audiences and fine interest.

Bakers Grove: Eli Wright, pastor. "Make Your Calling Election Sure." SS 40.

Third: E. P. Alldredge, supply. "The Call of the Broken, Suffering World" and "Causing the Saviour to Rejoice." SS 245.

Lockeland: J. C. Miles, pastor. "Hitching Your Wagon to a Star" and "The Choice of Moses." SS 237; BYPU's good.

Immanuel: Ryland Knight, pastor. "Do We mean it" and "The Joys Set Before Him." For baptism 1; SS 376.

17th Ave. Mission: S. E. Loxley, pastor. "The Christian Life as Portrayed in the New Testament." SS 115; BYPU 43.

MEMPHIS

Evergreen: SS 42; offering \$12; church attendance and interest good; 1 for baptism.

Greenland Heights: SS 38; 2 good services; 1 by letter; 2 good BYPU's.

Central: Pastor Cox preached; 1 for baptism; 2 by letter; 1 by reinstatement. SS 650.

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 550.

First: Pastor Boone preached in the morning, Mr. Clyde Coulter representing the Leper Mission spoke at night. By letter 2; SS 635.

Calvary: Pastor preached both hours. Small audiences on account of cold weather. Fine spirit of worship. About 100 SS; good interest in BYPU's.

Bartlett: O. A. Utley, pastor; "The Weakness of God is Stronger than Man" and "God Made Man in His Own Image." Two good services. SS off on account of cold day.

Bellevue: W. M. Bostick, pastor; Clyde Coulter on "Leper Movement" and pastor evening hour. SS 587; by letter 2. Good unions.

Boulevard: J. H. Wright, pastor; at both hours. By letter 1; fine congregations; 3 BYPU's; SS 168.

Brunswick: pastor preached. SS 26; BYPU 24.

Seventh St.: I. N. Strother, pastor; SS 147; 3 Unions.

Highland Heights: E. F. Curle, pastor; preached at both hours to fair congregations. 2 conversions; 2 additions; SS 169; BYPU's slightly off.

Hollywood: J. P. Neel, pastor; preached. SS 78; BYPU's 65.

Eastern Heights: J. W. Leigh, pastor; Two congregations. SS 73. Good BYPU.

McLemore Ave.: Pastor Furr preached morning and evening. SS 200.

Prescott Memorial: Jas. H. Oakley, pastor; spoke at 7:30 p.m. Deacon W. L. Russel spoke in the morning. SS 227; 5 baptized; 1 wedding; 1 funeral; good Unions. Rev. J. Carl McCoy made my report last week in my absence. He preached great sermons.

Joseph Papla, Italian Missionary: Times preached 2; present in SS 23; families prayed with 2; visits made 8; tracts distributed 6; my wife visited this week all my members. I attended the association meeting with the Italian brethren in New Orleans, La., and received the honor to have been elected secretary for the association. Wednesday at 7:30 p.m., I preached the sermon. (The text was regeneration by faith.) Visits made in New Orleans, 15; families prayed with 9.

CHATTANOOGA

E. Chatta.: J. N. Bull, pastor "The Church of Smyrna" and "The Serving Lord." SS 305.

Central: W. L. Pickard, pastor. "Security of God's Word" and "Abram, Trustee of God." SS 318; BYPU 120.

First: John W. Inzer, pastor. "Organized for What" and "Turning Toward Sodom." By letter 1; by statement 1; SS 851; BYPU 119; 2 baptized.

Spring Creek: L. H. Sylar, pastor. "Traveling Life's Road and Where It Leads" and "The Beast in Us or the Best in Us." By letter 3; SS 71.

Chamberlain Ave.: G. T. King, pastor. "The Great Commission" and "Stilling the Storm." SS 135.

Alton Park: T. J. Smith, pastor; Rev. G. W. Cox on "Forgetting the Past" and pastor on "He Was Rich But Became Poor."

St. Elmo: U. S. Thomas, pastor; Luke 14: 23 and Psalm 40: 1-2. SS 270.

N. Chatta.: Wm. S. Keese, pastor. "Lying in State for 300 Years" and "Fundamental to Christianity." By letter 1; SS 231; BYPU 93.

Avondale: T. G. Davis, pastor. "How to Get Rich" Luke 6: 38 and "Our Task." SS 362; BYPU 40. Closed a very helpful training school under the leadership of Rev. D. N. Livingstone.

Ridgedale: W. E. Davis, pastor. "No Compromise" and "Preparations for Soul Winning." SS 165.

Oak Grove Tab.: W. C. Tallant, pastor; "Jesus the Same Today" and "Thou Hast Left Thy First Love." SS 135; BYPU 30.

Tabernacle: T. W. Callaway, pastor; "The Blessed Hope" and "Signs of the Times." By Letter 1; SS 448; for baptism 2. Extra Intermediate Union organized.

MISCELLANEOUS

Rockwood First: L. W. Clark, pastor; "Faith" and "We Would See Jesus." SS 274; BYPU 74. New annex under construction. Preached at Eureka at 2:30 p.m.

Centerville First: Alvin L. Bates, pastor; "Heaven-likeness" and "A Decision for Christ." SS good; 2 BYPU's. Fine cold crowd.

Trenton St. Harriman: J. H. Sharp, pastor; "The Third Commandment" and "Choosing Friends." SS 305; 142 in Clinch St. Mission.

Lebanon (Cleveland): A. T. Hayes, pastor; "The New Life" and "The Holy Spirit." SS 40; Rain and sleet cut off attendance but splendid day. Bible chapter read in SS. 1220 people becoming interested in Bible reading, since revival in August.

First, Morristown: SS 369; large congregations both services; 2 additions.

MCMINN COUNTY

Athens, First: J. Herschel Ponder, pastor. "The Holiness of the Bible vs. The Holiness of Other Books and Some Theories," and "An Analysis of the Argument of the Dancers and Card Players." 174 in SS. Another blizzard Sunday. Good crowds for such a day.

North Etowah: F. A. Webb, pastor. Matt. 16: 24, and Heb. 2: 3. 71 in SS, 2 by letter and 1 under watchcare of church.

JOHN 3: 16

Every child knows or should know it by heart, and there is not a Christian who has not time and again pil- lowed his weary head upon it, or walked in its glorious light, or wrought under its stainless banner.

It is really the heart of the Bible. It is the very gospel of the gospel in the gospels. It was not a difficult thing for some devout reader to arrange this great verse in a gospel acrostic:

G—od so loved the world that He gave His O—nly begotten S—on that whosoever believeth in Him should not P—erish but have E—verlasting L—ife.

Someone else has called it the greatest text in the Bible, and thus carried out the idea beautifully: "God—The greatest lover.

"so loved—The greatest degree. "the world"—The greatest com- pany.

"that He gave"—The greatest act. "His only begotten Son"—The greatest gift.

"that whosoever"—The greatest opportunity. "believeth"—The greatest simplic- ity.

"in Him"—The greatest attrac- tion. "should not perish"—The greatest promise.

"but"—The greatest difference. "have"—The greatest certainty. "everlasting life"—The greatest possession.

It is a glorious verse for pilgrims on the way to glory. Who, as he journeys, can fail to meditate upon it day and night?—Exchange.

Happiness comes from striving, doing, loving, achieving, conquering—always something positive and force- ful.—David Starr Jordan.

FROM RIDGEDALE CHURCH OF CHATTANOOGA

FROM RIDGEDALE CHURCH OF CHATTANOOGA

By R. M. Penny.

This church started in a very small way about 1909 with just a few de- voted families in Sunday-school work. In spite of what at times seemed in- surmountable difficulties a few of the faithful followers of the Master kept it going. In 1921 the Lord sent that matchless leader, Rev. W. E. Davis, to us and ever since the day he ar- rived the congregation has grown nu- merically and spiritually. The Sun- day school under the inspired guid- ance of Superintendent J. S. Lamb has kept pace with the church. These two leaders started a double drive recently to make every church mem- ber a member of the Sunday school and every member of the Sunday school above the primary class a con- stant attendant at church service, and the plan has worked to perfection. Shortly after the arrival of Brother Davis it became evident that more

room was imperative and an annex was built to the church which practically doubled the capacity, and now that is so crowded that plans have been made for an entire new church house. As this section is filling up rapidly with a very desirable class of citizens it was decided this time to build a house that would take care of the requirements of the district for some years to come. With this object in view the congregation has purchased the most ideal location in

Ridgedale, corner of Dodds and Bailey Avenue, and opened a Building Committee with Brother L. A. Warlick, a practical contractor and builder, at its head. Arrangements have been nearly completed to finance the undertaking and as soon as the weather permits Brother Warlick proposes to start things moving, and he is not of the kind that ever turns back once he has started. God willing, we hope to be comfortably located in our new house by next Christmas.

AMONG THE BRETHREN

Fleetwood Ball, Lexington

Dr. S. J. Parish, of Atlanta, Ga., has accepted the care of Memorial Church, St. George, S. C., effective February 1. A good Parish becomes pastor of a good parish.

A temporary organization of the Madison County Association was effected in the First Church, Jackson, Tenn., on Friday, January 17. Dr. I. N. Penick was elected moderator and Dr. R. E. Guy, Clerk. All the churches in that county are urged to come into the new body. The first session will be held at Pleasant Plains on Wednesday after the second Sunday in September.

In his weekly church paper called "Church Chimes," Dr. M. E. Dodd of the First Church, Shreveport, La., has on the front page of the number of January 12, a thoroughly Baptist, ringing article on "The Church." The opening sentences is, "The church of God is the only institution in the world established by divine authority." No wonder the Shreveport saints are kingdom-builders. They are fed on the strong meat of the Word.

President Jas. T. Warren of Martin, Tenn., has called a meeting of the Executive Committee of the West Tennessee Baptist Sunday-School Convention for Jackson, Tenn., Friday, February 1 at 1 p.m. A program is to be prepared for the Convention to be held in Paris, April 15-17. Much interest centers in that meeting.

Dr. John Jeter Hurt of the First church, Jackson, Tenn., will do the preaching in a revival in that church beginning February 17. J. Fred Scholfield, of Birmingham, Ala., will have charge of the music. May great grace abound.

Rev. B. L. Ayers has resigned as pastor of the First Church, Fayetteville, Ark., in order to become field representative of Central College, Conway, Ark.

Dr. I. A. White leaves the First Church, Marietta, Ga., February 1 to become pastor of the First Church Catersville, Ga. He is White by nature as well as by name.

Dr. W. L. Pickard, of Central Church, Chattanooga, Tenn., was accorded an ovation while lecturing recently before the Fifth Annual Bible Conference in Macon, Ga., fostered by Dr. J. B. Phillips. The Georgians are fond of Dr. Pickard, and well they may be. He is a remarkable preacher of unusual scholarship.

Dr. I. N. Penick, dean of Theology, Union University, Jackson, Tenn., is to preach the missionary sermon for the Baptist Bible Institute, New Orleans, La., on Friday, February 8. And they will hear a good sermon.

Dr. Carter Helm Jones of the First Church, Philadelphia, Pa., has accepted the care of the Second Church, Atlanta, Ga., according to the Baptist Courier. He ought never to have left the South and we are rejoiced that he returns. He is a prince of preachers. We feasted on his ministry during Seminary days, while he was pastor of Broadway church, Louisville, Ky. His brother, Dr. M. Ashby Jones is already a pastor in Atlanta.

At the annual meeting of the trustees of the Baptist Courier of Greenville, S. C., Dr. Z. T. Cody, one of the brightest in the South, was re-elected and Dr. J. S. Dill re-elected circulation manager. Dr. Dill's salary was increased \$300.

Dr. A. C. Dixon, pastor of University Church, Baltimore Md., has left for London, where he will be married on Jan. 25th to Mrs. Helen Cadbury Alexander, widow of Charles M. Alexander, the world-famous singing evangelist. They will remain in Europe on a bridal trip two months. He will again preach at University Church, March 9.

Dr. R. H. Pitt, of the Religious Herald says: "For the present, at any rate, it is sheer folly for the Southern Baptist Convention to undertake to establish a South-wide university either in Georgia, Washington or elsewhere." There you are! The oracle hath spoken, and spoken wisely.

Dr. P. W. James, of the First Church, Lynchburg, Va., son-in-law of Dr. Geo. W. Truett, preached on a recent Sunday night on "Spiritual Radio." A radio set was put in operation to illustrate his sermon. His distinguished father-in-law broadcasts his sermons.

The members of Calvary Church, Alexandria, La., which Dr. A. J. Barton is giving up as pastor to become corresponding secretary of State Missions in Missouri, are planning for a great farewell service for their pastor. Rev. E. D. Solomon, the new Louisiana corresponding secretary, will speak on, "What Dr. Barton has Meant to Louisiana."

The First Church, Williamsburg, Ky., Rev. C. C. Pugh, pastor, was destroyed by fire on the night of Sunday, January 5. The church will build a larger and better structure. The origin of the fire is unknown.

The leading article in the Western Recorder of last week was by Dr. E. J. Forrester of Sparta, Ga., entitled, "Shall We find Ourselves?" We rise to ask, "Who's lost?" Certainly the Baptists of the South are not lost on Fundamentalism nor Tennessee Baptists on the 75 million campaign, and, especially, are they not lost on Christian education.

The church at Lawrenceburg, Ky., where Rev. R. Q. Leavell is pastor, was destroyed by fire on Tuesday morning, January 8. Origin of fire unknown. The people plan rebuilding at once.

The J. R. Graves Society, composed of the preachers of Union University, Jackson, Tenn., has taken an aggressive step in fostering evangelism and personal work. The territory will be Jackson, Madison County and adjacent counties. It is proposed to put the members of the society to work. Dr. I. N. Penick was made general chairman of all the field work, Rev. F. J. Waldrop chairman of the field work in Jackson, Rev. C. L. Hargrove chairman of the work among the negroes and foreigners and Rev. H. L. Carter chairman of the committee to find appointments for preachers. Let the good work go on.

The veteran missionary to Brazil, Dr. J. J. Taylor, died last week in a hospital in Little Rock, Ark. The hearts of Southern Baptists will be saddened by this announcement. But think of the heavenly reward upon which he has entered.

"Go forward," is the name of a four-page weekly church paper printed by the First Church, Jackson, Tenn. It is full of interesting reading. Will B. Muse is editor and the pastor, Dr. J. J. Hurt is contributing editor.

Dr. Calvin B. Waller, of the Second Church, Little Rock, Ark., is to be assisted in a revival by Dr. Geo. W. Truett, Dallas, Texas, in February. We confidently expect to hear of a city-wide spiritual awakening as a result of this meeting. "So mote it be."

Dr. Geo. W. Pruett, of the First Church, Dallas, Texas, has just concluded a great meeting with the First Church, Brownwood, Texas. The entire section was reached for good.

Ben D. White, of Jackson and Miss Virginia Wadley, of Lexington, were married Wednesday, January 16, at the home of the bride, the writer officiating. They are splendid young people and staunch Baptists.

TUBERCULOSIS

Should have skilled attention and treatment. Delay is

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OR

LOSSES WILL BE IRRETRIEVABLE.

Home Circle

COLUMBUS

By Joaquin Miller

Behind him lay the gray Azores,
Behind, the Gates of Hercules;
Before him not the ghost of shores;
Before him only shoreless seas.
The good mate said: "Now must we
pray,

For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I
say?"

"Why, say: 'Sail on! sail on! sail
on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and
weak."

The stout mate thought of home; a
spray
Of salt wave washed his swarthy
cheek.

"What shall I say, brave Adm'r'l, say,
If we see naught but seas at dawn?"
"Why, you shall say at break of day:
'Sail on! sail on! sail on! sail on!'"

They sailed and sailed, as winds might
blow,
Until at last the blanched mate
said:

"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is
gone.

Now speak, brave Adm'r'l; speak and
say—"

He said: "Sail on! sail on! sail on!"

They sailed. They sailed. Then spoke
the mate:

"This mad sea shows his teeth to-
night,

He curls his lips, he lies in wait,
With lifted teeth, as if to bite!

Brave Adm'r'l, say but one good word:
What shall we do when hope is
gone?"

The word leapt like a leaping sword:
"Sail on! sail on! sail on! sail on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah,
that night

Of all dark nights! And then a
speck—

A light! A light! A light! A light!
It grew, a starlit flag unfurled!

It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! Sail on!"

THE CUSTER MASSACRE

There is no event in American his-
tory that has been so inexcusably mis-
described, distorted and so made a
subject of fancy, hallucination and
falsehood as the Custer Massacre.
Fake "survivors" or "witnesses" be-
gan to appear and to narrate fantas-
tic and untruthful tales within a
month from the day Custer fell; and
hardly a month passes, even now but
that some new disciple of Munchau-
sen arises with an absurd and easily
disproven story. Even some of the
real survivors of the battle have
caught the habit and have flirted with
the truth in order to make heroes of
themselves. Believe me, when I say
that if all the alleged "survivors" were

genuine; if all the "witnesses" who
claim to have seen the passing of
Custer and his command had really
been among those present, the array
of "witnesses" and "survivors" would
almost rival the strength of the regi-
ment.

The truth is that of Custer's immedi-
ate command—the five troops he led
down the river after he sent Reno
across to attack, there was no sur-
vivor. Every one was killed. And the
truth also is that, saving and except-
ing the Indians who took part in the
fight, there were no witnesses to the
massacre.

I have yet to see a single "survi-
vor" or "witness" story (and I think
I have read them all), which does not
contain within itself the unmistakable
earmarks of fraud and falsity, when
checked against the established and
proven facts.—Adventure Magazine.

MORE PAY FOR TEACHERS AND PREACHERS OF SOUTH URGED BY THE SOUTH- ERN RAILWAY

Better pay for the teachers and
preachers of the South is urged by
the Southern Railway System, the
South's largest taxpayer, in an ad-
vertisement which will appear in
Southern newspapers this week.

Pointing out that it pays three mil-
lion dollars per year in school taxes
to the states, counties and municipali-
ties through which its lines run, the
Southern expresses the view that its
own best interest and the welfare of
the children of its 60,000 employees will

be served best by more adequate re-
wards for the men and women who, in
pulpits and classrooms, are building
the Southern citizenship of the future.

Under the caption, "For the Future
of the South," the following statement
is made in the advertisement:

"Because of the remarkable devel-
opment of its natural resources, the
South today is taking a new leader-
ship in the economic progress of the
nation.

"But this leadership, if it is to be
maintained, must have a more endur-
ing 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 in-
dustry and the leaders in the profes-
sions 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 classroom.

"But that compensation accorded
the great majority of them is inade-
quate.

"The Southern Railway System,
which pays three million dollars per
annum in school taxes, voices not
only its own best interest but the am-
bition of its 60,000 employees in re-
spect 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.

Boys and Girls

A BOY'S OFFERING

By Z. I. Dahvice

John Price, a little boy in England,
was sent by his mother to buy a pound
of candy. On his way home he passed
a large hall, well lighted. Following
the crowd of people who were enter-
ing, he became absorbed with the con-
gregational singing and greatly inter-
ested in the speaking of a missionary
from India, who was on the platform
with two native converts. As they
pleaded for help he decided to give his
black rabbit to the cause, and as the
collection plate was passed, and he
had nothing else to offer, he put the
candy on it, much to the astonishment
of the people.

He heard the missionary say some-
thing about gifts increasing thirty to
sixty fold, so on his return home he
said to his mother: "I have been to a
missionary meeting, and the candy is
there; likely as not you will have
thirty pounds here tonight or early
in the morning."

In the morning there was no peace
until the black rabbit was packed in
an old basket, although two or three
tears fell on his favorite's shiny coat
as he stroked it, as he thought, for the
last time, and said: "Now, Bunny
dear, make the most of yourself, and
sell for all you can, that the poor
heathen may hear about Jesus."

Black "Bunny" was soon in the mis-
sionaries' home, but she was soon
back again, accompanied by two white

rabbits. The missionary brought
them. The lady who had brought the
rabbit was with him. She explained
that she had purchased "Bunny" on
the condition that while the money
went to the heathen, the rabbit should
be returned to Johnny, with a pair of
her own white ones.

She had brought something else,
too, in the carriage—a basket of gro-
ceries, and, of course, several pounds
of candy. Johnny was so excited at
the sight of the carriage that he
jumped up from eating his bread and
treacle (molasses) and shouted out:
"Look, mother! Here's the thirty-fold
coming in the carriage. Oh! how good
of God, how good of God!"

The lady kept her eye upon Johnny
Price, and she learned by degrees of
his devotion to his mother, of his
daily toil to keep the house clean,
while her weary fingers, when able,
did the sewing to get food, and to keep
him in school, and found out how re-
spected he was as an errand lad, and
knew that he must continually make
many little sacrifices to put pennies
into his missionary box.

Before John Price left England as
a missionary for India, he said these
words from the Exeter Hall platform:
"No one can be an out-and-out Chris-
tian unless they are doing all they can
for the millions of heathen groping in
darkness."

And he concluded his address by
telling the story of his putting the
candy on the collection plate.—Kind
words.

SMILES SELECTED

CONUNDRUMS

Where was paper currency spoken
of first in the Bible?

*Where the dove left the ark and
brought a green back.*

Why was the giant Goliath very
much astonished when David hit him
with a stone?

*Because such a thing had never en-
tered his head before.*

What belongs to yourself, and is
used by your friends more than by
yourself?

Your name.

What is that which was born with-
out a soul, lived and got a soul, but
died without a soul?

The whale that swallowed Jonah.

When is a doctor most annoyed?
When he is out of patients.

How many persons can a deaf and
dumb man tickle?

*He can jest-tickle-eight (gesticu-
late).*

Why is an umbrella like a pancake?
Because it is seldom seen after
Lent.

Why may a beggar wear a very
short coat?

*Because it will be long enough be-
fore he gets another.*

What is the difference between the
Prince of Wales and the water in a
fountain?

*One is heir to the throne, the other
thrown to the air.*

Why is a pretty young lady like a
wagon-wheel?

*Because she is surrounded by fel-
lows (fellows).*

What is the most awkward time for
a train to start?

*12:50, as it's ten to one if you catch
it.*

Which are the two smallest things
mentioned in the Bible?

*The widow's mite and the wicked
flee.*

Why is it easy to break into an old
man's house?

*Because his gate (gait) is broken
and his locks are few.*

Why is coffee like an axe with a
dull edge?

*Because it must be ground before it
is used.*

Why did William Tell shudder
when he shot the apple from his son's
head?

*Because it was an arrow escape for
his child.*

Why should a man always wear a
watch when he travels in a waterless
desert?

*Because every watch has a spring
in it.*