

BAPTIST *and* REFLECTOR

SPEAKING THE TRUTH IN LOVE

Volume 90

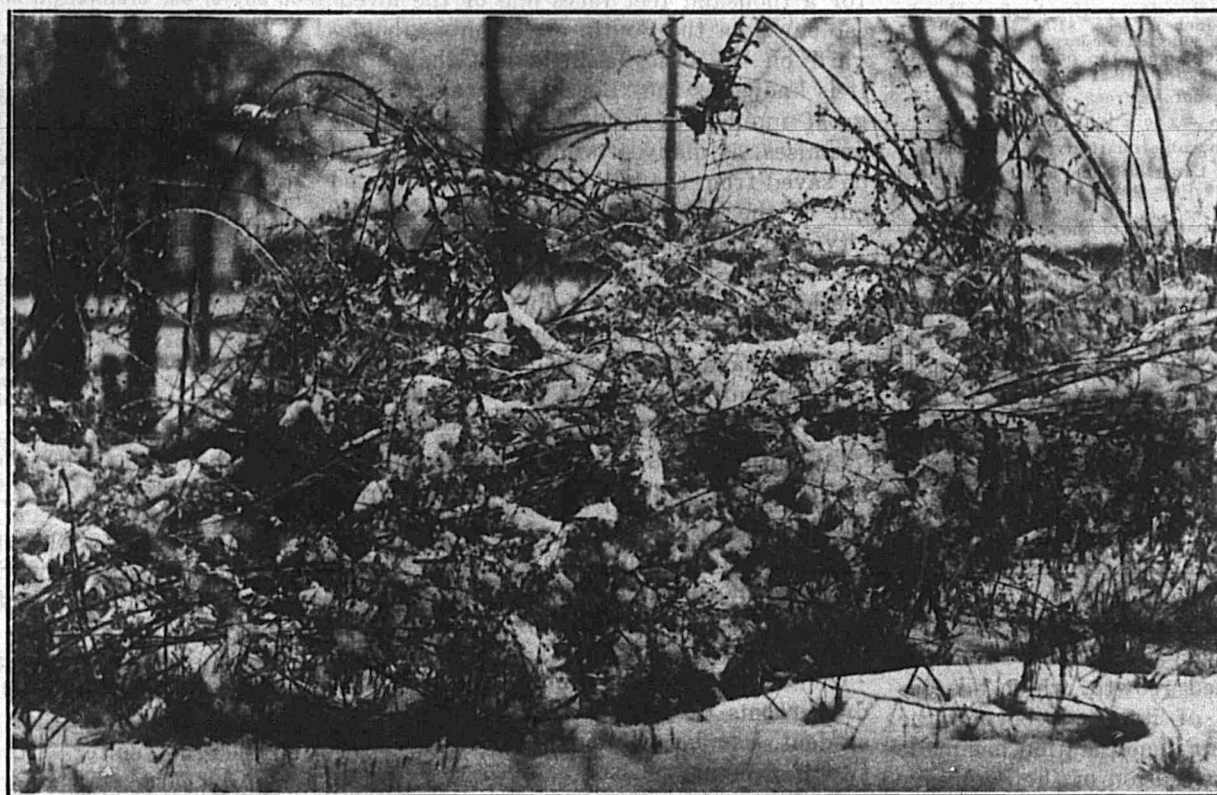
ORGAN OF THE TENNESSEE BAPTIST CONVENTION

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J. D. MOORE, Editor

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THE SNOW QUEEN

On the banks of the rivulet,
The underbrush laden with snow
Is bent over and, hanging low
Above a limpid stream of jet—
Where winter's tide, though clear, looks dark—
Is twined into a gorgeous arc
With tasselled pendants set,—
The fairy Snow Queen's coronet.

The trellaced tendrils are encased
In wrappings bright and glorious—
The handiwork of Boreas
Whose mystic fingers placed
And wove them in a wreath, embossed
With filaments of spangled frost
In flaky ringlets pure, and fair,—
The fairy Snow Queen's curly hair.

The countless tiny sparkling flocs
And crystals, cast in diamond molds,
Embedded in the fleecy folds
Of pearly alabaster snows,

Beneath the sun's rays radiate
The light and, melting, scintillate
Like stars in night's Italian skies,—
The fairy Snow Queen's twinkling eyes.

The frozen sedge, like silver pins
Turned downward all along the ledge
Of ice about the water's edge,
Holds up the glassy lambrequins
And with chased brooches, keeps in place
The draperies of glacial lace
Arranged in faultless carelessness,—
The fairy Snow Queen's ermine dress.

But when the East-wind's nostril breathes
A gentle, warm and humid air,
The vines and branches everywhere
Unbend and break their cordon wreaths;
The gems dissolve; the mystic maze
Is lost to our admiring gaze;
The twigs all weep with streaming tears,—
The fairy Snow Queen disappears!

Baptist and Reflector

(Continuing the Baptist Builder.)

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Lloyd T. Wilson, Corresponding Secretary and Treasurer
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EDITORIAL

LOUISVILLE SEMINARY TRUSTEES MEET.

Since the founding of the institution, there has not been perhaps a more important meeting of the Southern Baptist Theological Seminary trustees than that which was held in Louisville, January 23 and 24. Because of its unprecedented growth, which has enlarged the budget of its needs beyond the provisions which our denomination has made to meet them, the situation of the Seminary is critical. We have never attended a session of Southern Baptist representatives, to whom a great interest was committed, who deliberated with greater caution, nor have we ever seen a body of Baptists who, it seemed to us, came to wiser conclusions.

The dilemma which the trustees faced may be briefly stated thus: In the allocation of the Southwide funds of the 75 Million Campaign, the Executive Committee overlooked the instructions of the Convention to provide a building fund for the Seminary; and in 1920, following the campaign, the committee undertook to rectify the mistake by instructing the boards (Foreign, Home and Educational) to lend to the Seminary as much as \$1,000,000, the boards later to be reimbursed without in any wise prejudicing their interests in other campaigns. This recommendation was approved by the Convention in 1920. The Seminary has actually received from the boards less than \$50,000 under the provisions of this action. But the present condition of the boards, already heavily in debt, rendered it questionable whether they should be requested to comply with the order of the Convention, and to supply in the way of a loan, at least enough of the allocated amount to enable the Seminary to proceed with its much needed building plans, without other provisions being made at this time.

Under great handicaps, the Seminary carries on its work with 500 students in quar-

ters, the maximum capacity of which, for efficiency, is 300. The buildings have been outgrown by the institution, and are practically obsolete besides being inadequate. The noisy street (Broadway) on which Norton Hall, containing the recitation rooms, is situated renders it almost impossible for the professors to make themselves heard by all the pupils at their recitations in the large classes which necessarily exist. It was very evident to us that if the very spirit of the institution, the morale of both its faculty and student body, is to survive, the proposed building program must be carried out.

The new site is one of the prettiest in all the suburbs of Louisville; the lot on one side for a thousand feet faces one of the loveliest parks in the South, and fronts a boulevard on the other a little less than that. It is known as the "Beeches" because of the great number of large beech trees on the premises, as many of which as possible will be saved from the builder's ax. It is located out of the dust and din and smoke of the city, and above the lower humid atmosphere of the Ohio river levels. For healthfulness, the location seems to be almost ideal. This is a great consideration, for many of the old students have memories of physical ailments and discomforts while at the Seminary, because of its location close to the river.

As outlined and submitted to the trustees by President Mullins, the building program includes the following:

1. Norton Hall, in which are combined the Smith Memorial Library, chapel, class rooms, administrative offices, offices of professors, and chapel for all Seminary assemblies.

2. New York Hall, containing three hundred rooms of a suitable size for a single student, but large enough to accommodate two if necessary.

3. Gymnasium.

4. Apartment houses for married students. There are now about one hundred and seventy-five families in our student body. They are compelled to obtain quarters as best they may in the vicinity of the Seminary. A number of apartment buildings will be necessary to accommodate them.

5. A heating plant for the entire system of buildings and connecting steam pipes. It is not proposed to erect the heating plant for the entire system at once, but only upon the completion of New York Hall.

6. Road construction and the building of proper fences around the property and the care of the magnificent grove of beech trees.

It was decided that the property now occupied by the Seminary should not be sold for a while, it being the opinion of expert real estate dealers, of Louisville, that it would greatly increase in value within a few more years, and that it could be held and leased to much greater advantage to the institution than by the sale of it now.

After going over the situation fully, the fifty-two members of the Board of Trustees present January 24 unanimously adopted the following resolutions:

In view of all the circumstances confronting the Seminary at the present time that are familiar to the Board and need no further explanation, your committee begs leave to submit the following report:

1. That we ask the approval of the Southern Baptist Convention for the following building program for the Seminary: that two million dollars be raised

for the building needs in the immediate future in order to provide the vital and necessary factors in the new group of buildings.

That in addition to the allocation of 1925 from funds of the State conventions and the Southern Baptist Convention, the Seminary be authorized to solicit from individual friends to supplement the funds derived from these regular sources.

That while two million dollars will provide for immediate needs, it will ultimately require additional funds to complete the building program.

That a committee of ten be appointed by the President to bring this matter before the Southern Baptist Convention.

2. That a prudent, tactful committee of six be appointed to take this matter up with the Foreign and Home Mission Boards and the Education Board, and their Secretaries, and any committee that may be appointed by the Southern Baptist Convention on this subject, fraternally and affectionately explaining the entire situation to them and getting their co-operation in this matter so far as it is in their power to do so.

3. That this committee of six be empowered to call on any of our brethren in any State to assist them in this work with the State Executive Committees and State Secretaries, to persuade them, if they can, to co-operate with us in this plan. And that the Treasurer of this Board be instructed to pay the actual expenses of the committee of six incurred in going before the General Boards.

4. That this committee of six see personally all the editors of our Baptist papers in our Southern Baptist Convention connection, and get them, if they can, to assist in a general plan of publicity to inform our people as to the facts in the whole matter, and thus get their invaluable aid in furthering these plans.

5. That the entire plans for the future development of the Seminary, as outlined by Dr. Mullins and adopted by the Board, be explained in detail through our papers to all our people, so they may understand what we hope to do for their beloved Seminary.

6. That Dr. Z. T. Cody be asked to consult with all the editors of our Baptist papers in the South to get the plans as above described clearly before our people.

7. That if the Southern Baptist Convention adopts this plan, we request the Convention to relieve the General Boards from paying any more money to the Seminary under its resolution.

It seems that Southern Baptists owe a particular duty to the Seminary just now. Its larger usefulness in the future is in the balances. Shall it be equipped for the greater service to our cause? It has done gloriously and its contributions to the work of Baptists in the world are second to none. It must not suffer. Its interests can, and must, be cared for in a way that will be consistent with the enlargement of our work in other respects. But how can that be done? The trustees have undoubtedly devised the proper course to pursue.

1. In our budget for 1925, an allocation or allotment should be made to the Building Fund of the Southern Baptist Theological Seminary, not only to the Students' Aid Fund, the increase of which alone would merely enlarge the demands upon its equipment disproportionately to the supply. Let us help the Seminary, as well as its students. In order to help them, let us maintain it.

2. The Seminary should be free to solicit funds for its building projects from its friends even before the close of this year, and this liberty should be granted at the next session of the Southern Baptist Convention at Atlanta. Such an effort would not injure the 75 Million Campaign, but would open up avenues of liberality, which would otherwise remain closed to the denomination and would provide a special appeal in answer to which the generosity of our people would flow with greater volume even in other directions.

3. The Foreign, Home and Education Boards, which are involved in the allocation to the Seminary building fund, should be relieved of their full obligation in this matter; but they can not, in justice to the Seminary, be discharged until the money needed for its improvements has been provided otherwise.

News and Views

Missionary A. A. Jones requests change in address, from Fulton, Ky., to Hornbeck, Tenn.

* * *

Let our pastors and other workers remember to attend their sectional Simultaneous Bible Conference, to be held in Middle Tennessee, February 4 to 10.

* * *

Rev. T. Ramsey, Owingsville, Indiana, reports a fine two weeks' meeting held in the General Baptist Church there, by Rev. E. W. Stone, of Nashville, Tenn.

* * *

President O. R. Miller, of the National Civic League, Albany, N. Y., calls attention to the National Conference on Federal Control of Motion Pictures, to be held in Washington, D. C., February 13 and 14.

* * *

Dr. W. O. Carver, professor of missions in the Theological Seminary, at Louisville, Ky., is to deliver a series of lectures on various mission fields, at the Immanuel Baptist Church, Nashville, Tennessee, during the week, February 3 to 8.

* * *

The National Music Week Committee, 105 West 40th Street, New York, announces that May 4-10 is to be observed as the First National Music Week, and asks the co-operation of all the churches in making it minister to better musical ideals among our people.

* * *

Brother B. McNatt, pastor at Erin, Tenn., preached at Charity Church, Duck River Association, on the "Home Coming" occasion observed by the church last Sunday, January 27. This is the church by which he was ordained thirty-eight years ago, and which for three separate periods, was a happy pastorate for him.

* * *

From Porum, Okla., Rev. J. E. McPeake writes January 21: "I like the work here. I have been on this field only two and one-half months, and we have had nine conversions, and fourteen additions. This is a field of great opportunity. The outlook is fine for a good church here."

* * *

The American Bible Society is sending from the Bible House in New York, two elegantly bound, stamped, and cased copies of the Bible, as wedding gifts to Prince Regent Hirohito, the future Emperor of Japan, and his bride-to-be, Princess Nagako Kuni. The wedding originally scheduled for last November but postponed on account of the Great Earthquake, is now fixed for February 8.

* * *

From Grand Junction, Tenn., Rev. J. W. Cunningham writes January 11: "I a closing my work here after being with this and Saulsbury churches going on six years. I have never been pastor of better people than I have found here, but the call came from Chaffee, Mo., and I become submissive to his will. I take up the work there the third Sunday in this month. I have enjoyed my stay in Tennessee."

From Fountain City, pastor C. P. Jones, of the Smithwood church, reports: "Have been here five years. Came here from First Church, where I was assistant to Dr. Broughton. Church increased my salary \$300 every year—at the beginning of my sixth year they increased it \$500. We pay our campaign pledge every month—all paid up, too. We are forced to build an addition to our church to take care of our growing Sunday school."

* * *

Dr. J. J. Hurt, pastor of the First Baptist Church, of Jackson, Tenn., says: "Things starting beautifully here. Additions almost every Sunday. Large congregations and no finer people on earth to back up a preacher. Current Expense Budget, over subscribed by two thousand dollars. Special meetings begin the middle of February. I shall preach every morning at the university, and every night at the church. Fred Scholfield, of Birmingham, Ala., leads the singing."

* * *

Mrs. Mary Jane Robinson, mother of Rev. W. James Robinson, pastor of the Lexington Avenue Baptist Church, Fort Smith, Ark., recently died at Bloomfield, Mo., in her eighty-seventh, year and was buried at New Bethel Church, Bedford County, Tenn., where she had been a member at one time for forty years. She leaves three sons and one daughter.

* * *

Dr. Rushbrooke has received an interesting report from Poland. It encloses a photograph of twenty cases of religious books, forming the first consignment forwarded from the Baptist Publishing House in Lodz to Russia. This was sent off last month with the sanction of the Russian Government. Such an event is another welcome indication of the way in which Russia is opening.—J. F. Love.

* * *

At the session of the Trustees of the Southern Baptist Theological Seminary, in Louisville, Ky., January 23 and 24, editors of Southern Baptist papers were invited to be present, and ten of the seventeen papers were represented. While in Louisville they were given a luncheon Wednesday evening, January 23 by the *Western Recorder*, at the Waterson Hotel. Editor Masters and Manager Frost were most excellent hosts.

* * *

Singer W. J. Morris, who for two years was with the Home Board, writes from Mexico, Mo., Box 178, to say that he is open for a Tennessee date during the month of February or March. Concerning the Baptists at Mexico, he says: "The church here, under the pastorate of Rev. J. H. Hughes, has done some great work in the last five years. Last year we gave nearly \$3,600 to missions, and only recently we sent the Foreign Mission Board a special offering for \$1,000 to help relieve the debt we now have."

* * *

Dr. E. F. Wright, financial secretary, writes from Cumberland College, Williamsburg, Ky., "To Our Tennessee Brotherhood: Permit these words introductory to Dr. J. Harvey Deere, my honored successor at Morristown. Brother Deere is on the field and at work. He and his family have been

warmly welcomed by the members of the First Baptist Church, and entire community. Dr. Deere has rich gifts as a preacher, pastor and evangelist. Good fruit is already ripening from his ministry. You will find the Morristown pastor a valuable addition to the Baptist forces of Tennessee. My personal greetings to the Tennessee friends."

DON'T BE LATE.

By J. T. Henderson, Sec.

There are two considerations that should prompt the men who plan to attend the South-Wide Baptist Men's Convention, to reach Memphis before noon on Tuesday, February 12.

In the first place, the Baptist Laymen of Memphis propose to give the visitors a drive about their beautiful and growing city, between 1 and 2:30 p.m., starting from the Chisca Hotel.

In the second place, there is to be a meeting of thrilling interest at the First Baptist Church, beginning at 2:30 p.m. Two Missionaries, fresh from the field, are to be heard for twenty minutes each, and then Congressman Upshaw, the Georgia Cyclone, will deliver one of his stirring addresses on, "The Baptist Laymen and American Citizenship." This is all preliminary and extra, and will set a high standard for the Convention that opens at 7:30 p.m. Don't make the mistake to come late and miss this great occasion.

THE INSPIRATION OF THE SCRIPTURES.

By G. M. Savage.

This subject was discussed in the J. R. Graves' Society of Religious Inquiry last Friday evening. The discussion was good.

In my childhood and rearing, I do not remember hearing the inspiration of the Scriptures questioned. The English Bible, the translation of 1611, or King James's translation, now commonly designated as the Authorized Version, we were told was God's book, every word of it. We believed it. The belief had a most salutary influence. This was our teaching, and was nearer correct than what results from the shakings up of the critics. I still take it as God's word, and teach it as such, because I believe it.

Its preservation through centuries of conflicting dogmas is a standing miracle of our age. My more or less frequent reading of the Hebrew Bible for forty-seven years, and my reading the Greek New Testament forty-four times, has not diminished my respect and reverence for the Authorized Version. The Catholic aversion to the Second Word, and the Baptists and Protestants ignoring the First Word, has not affected the Decalogue. The Jordan still runs through the Bible and in its channel as wide and deep as ever. The Bible's preservation and internal consistency and wisdom satisfies me that it is God's book, and he is going to keep it. Its results on the hearts and lives of people show the Author to be man's friend. Union University,

"Music, once admitted to the soul, becomes a sort of spirit and never dies."—Bulwer.

Contributions

THE REVIEWER REVIEWED.

By J. L. Campbell, D.D.

A copy of the *Methodist Advocate*, Nashville, of January 9th, has incidentally come into my hands. In it the editor does me the honor of a review of my recent article in your columns on, "Believers kept by the power of God unto Sanctification and Eternal Life." He puts his review on the first page, where it covers nearly two and one-half columns. It is entitled, "Apostasy Possible." Courtesy demands that I should take some notice of his discussion.

The first thing which impresses one in reading his editorial is, the carelessness with which he has written. Look at this: Referring to me, he says:

"The Doctor quotes from Roman VIII:

"There is, therefore, now no condemnation to them that are in Christ Jesus."

"Pity the comma was turned into a period. The condition 'who walk not after the flesh, but after the Spirit' was plainly stated.

"Why leave it out?"

Had my reviewer turned up even his English Revised Version, he could not be guilty of this blunder. The words in question do not belong to the New Testament at all. Sentences do not end with commas. Surely the editor does not believe that Paul used the King James Version of the English Bible.

(1) He calls what I say, "Calvinism gone to seed" and "Election at its worst," with certain other gratuitous expressions, but one looks in vain for a refutation of the argument in my article. He has nothing to say of those massive and wonderful statements of Scripture which assure us that when one accepts Christ by faith as his personal Saviour and Lord, he becomes here and now possessor of an endless life and that all the power and promises of God are pledged for his complete and ultimate salvation. He ignores wholly such a passage e.g. as John 5: 24, which declares that the believer "hath not shall have, but has now (*ekei*) as a present possession "Eternal Life." And there are many other kindred passages which he does not attempt to explain. On the other hand, not one passage which he quotes teaches the ultimate and final damnation of any regenerated soul. If it did, it would only show that the Scriptures contradict themselves. But this is impossible.

(2) Of some twenty odd passages of Scripture in my article (many more might be added) he only mentions one position. He objects to my statement that obedience is conditioned on Sonship. He believes the opposite, viz: that Sonship is conditioned on obedience. If this is correct, then every time a son disobeys his parents he ceases to be their son at all. Should he disobey half a dozen times a day, then in that one day he would cease to be their son half a dozen times. Is this so? There is not a reader of his paper but knows better. He may be even very unworthy, but he is a son still. Sonship expresses a permanent relationship. My

reviewer's illustration here is interesting. He says if a son is always a son, then a sheep is always a sheep. Just so. But read on. "My sheep hear my voice and I know them and they follow me (These are the kind of sheep that the Good Shepherd has) and I give (present tense) unto them eternal life. (This my reviewer denies.) And they shall never perish (Reviewer: They may perish) and no one shall snatch them out of my hands (Review: they may be snatched). My Father who hath given them unto me is greater than all, and no one is able to snatch them out of my Father's hand." (Reviewer: someone can do this) John 10: 27-29. Not the happiest illustration for his claim.

(3) Indeed, some of his own proof texts directly refute his own teaching. Several times he quotes from Romans, VIII Chapter. For those who are in Christ Jesus, this chapter begins by unqualifiedly declaring that there is "no condemnation" and it ends with "no separation." But our critic contends that there are cases where neither of these statements is true. He devotes a whole paragraph to John 3: 16. He could not select a clearer statement to confute his views. This great verse tells us that "Whosoever believeth in Him should not perish but have everlasting life." Our critic contends (a) that he may perish and (b) that he has a life that may end in a few days, or months, or years. This, however, is not *everlasting* (*Aionion*) life. The language is final.

(4) But it may be asked what of these solemn warning in the Bible addressed to those who bear the Christian name. Paul anticipated them all and answered them in the most masterly way. See my former article. To this my reviewer makes no reply. May I mention several considerations? (a) When one professes conversion and afterwards goes back and lives a life of sin, this shows that he never was really converted. When he sins he so far weakens the evidence that he ever knew the Lord. (b) A Christian may live in blessed obedience to God's command; lead a glorious, triumphant life, and be vouchsafed an abundant entrance into all the joys and rewards of his Lord. (c) But Paul tells us also that some are saved "yet so as through fire" and that their works will be destroyed. 1 Cor. 3: 15. It is against this peril that the Apostle utters the most vehement and solemn warnings. His life of usefulness may be wrecked and in this sense he becomes a castaway.

(5) Let me remind my critic that there is no such thing in the Bible as the new birth taking place a second time in the experience of a true believer. The natural birth takes place but once and ushers into the natural world. The Spiritual birth in like manner takes place but once and ushers into the spiritual world.

(6) The editor's position proves too much. If a regenerated person can be lost, he can never be saved again. "It is impossible to renew them again unto repentance." See the whole paragraph Hebrew 6: 1-8.

(7) Ignoring his personal reference, his closing paragraph is illuminating. It is as follows:

"Finally, if an Angel in Heaven fell then even a confident Baptist on earth had better take heed how he stands lest he fall."

This shows exactly the position occupied by our Reviewer. It reveals a total misapprehension of vital and fundamental truth. An angel in Heaven is saved by his own merit, but a sinner on earth is saved by the merit of Jesus Christ. That is the difference. Not our petty works, but it is Christ's all-sufficient atonement that is the ground of our salvation. "By grace have ye been saved through Faith and that (salvation) is not of yourselves; it is the gift of God, not of works that no man should boast." Ephesians 2: 8, 9. "Not by works done in righteousness which we did ourselves, but according to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit." Titus 3: 5. This could not be said of any Angel. "Ye are complete in Him." Colossians 2: 10. "Your life is hid with Christ in God." Colossians 3: 3. Pretty safe place. "I know Him whom I have believed, and am persuaded that He is able to keep my deposit against that day." 2 Timothy 1: 12. This is a bank that has never been broken into and robbed. "Christ in you the hope of glory." Colossians 1: 27. So that with Paul we, too, can fling out the triumphant challenge. "Who is he that condemneth? Christ Jesus hath died. Yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Romans 8: 34. We can never distrust ourselves too much. We can never trust our God too much. We are saved for Christ's sake. Till He fail, we shall never perish. *And He shall not fail.*
"Upon a life I have not lived,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole Eternity."
Carson Newman College.

ORGANIZED CLASS LEADERS OF THE SOUTH HOLD SESSION IN ATLANTA.

By James W. Merritt.

More than twelve hundred men and women from practically every state in the Southern Baptist Convention gathered in Atlanta, Ga. January 15-17, 1924, for the third annual session of the Southwide Baptist Organized Bible Class Conference. There was no business to transact, no election of officers, no rattle of machinery to interrupt the steady current of the great educational and inspirational addresses and conferences that made up the program of the unusual gathering. From the opening night of the Conference, the tide of spiritual power mounted higher and higher until it reached a great climax on Thursday, the closing night.

The speakers on this closing night were: Mrs. J. M. Dawson, of Waco, Texas; and Dr. Fred F. Brown, pastor of the First Baptist Church of Knoxville, Tenn. During her address, Mrs. Dawson frequently quoted that familiar passage of Scripture, "He that would be greatest among you let him become the servant of all," and the great crowd that filled the Tabernacle Church was profoundly moved as she made definite application of this truth to organized class work. Said Mrs. Dawson, "What the world needs from our Organized Bible Classes is service." Both Mrs. Dawson

and Dr. Brown made impassioned appeals for the Seventy-Five Million Campaign and called on the Organized Classes of the South to bear a worthy part in the work of finishing this great movement. Dr. Brown's theme was "God's Call to Southern Baptists." He declared this to be a call to Consecration, a call to Spirituality and a call to Service. In conclusion he said, "Christ's greatest call to Southern Baptists at this time is to pay their pledges to the Campaign."

Banners Awarded.

The attendance banner was won by Tennessee, whose state delegation numbered eighty-seven. Alabama came second in this contest with a state delegation of eighty-five. The Arkansas delegation having traveled a total of 46,592 miles in making the trip to the Conference was awarded the banner offered to the state delegation rolling up the largest total mileage. The efficiency banner offered to the class in Georgia making the best record during 1923 was won by the Fidelis Class of the Gordan Street Baptist Church of Atlanta. Banners were awarded to the two classes in Atlanta making the best record of attendance upon the sessions of the Conference. The banner for the men was won by the Agoga Class of the Tabernacle Church, and the one for the women by the Women's Bible Class of the Inman Park Baptist Church.

Opening Night.

Dr. Ryland Knight and Dr. W. M. Wood, of the Sunday School Board, presided over the general sessions of the Conference and Robert H. Coleman, of Dallas, Texas, led the singing. The program throughout was interspersed with excellent musical features by the orchestra of the Canton Georgia Baptist Sunday School, under the leadership of Harry L. Ogborn; the Mercer University Quartette, Macon, Ga.; the Ladies' Quartette of the First Baptist Church, Herrin, Ill.; and the choir of the Tabernacle Church of Atlanta, and talented soloists. Dr. Norman W. Cox, pastor of the First Baptist Church of Savannah, Ga., led a series of devotionals each morning and evening, using as his theme "The Perfected Beauty of God."

Slogan for 1924.

The Key-note for the Conference was to be found in the slogan for 1924, which was prominently displayed on a thirty-foot banner "To win the lost to Christ; to develop active church members." and practically every speaker on the program re-echoed and emphasized these thoughts.

There were other banners displayed whose challenging and thought-providing messages were wisely transferred to countless notebooks by those who wanted to take home the choicest things of the Conference.

Here are the messages of some of the banners:

"The Organized Class is the Only Reaching Out Agency the Church has to go after its Constituency."

"Every Christian in Every Class a Personal Soul-Winner."

"Register Your Class With the Sunday School Board and Catch Step With One of Our Greatest Forward Movements."

"An Organized Class is Not an Independent Institution, But Owes Its First Allegiance to Its Own Church."

"Class Not Engaged in Altruistic Service Is Not An Organized Class."

"More Than Half the People in the South Never Go to a Church Service—What Are We Doing to Reach Them?"

Dr. I. J. Van Ness, Secretary of the Sunday School Board, was the first Speaker. Dr. VanNess made a plea for denominational loyalty, and for a line-up of our Organized Classes with the full denominational program. He declared that the dominant note in this year's campaign should be church loyalty on the part of our classes. Dr. VanNess appealed for a new emphasis on the teaching of the Bible, on the ministry of friendship and on the ministry of Evangelism.

In presenting Dr. R. J. Bateman, pastor of the First Baptist Church of Asheville, N. C., Dr. Ryland Knight said, "I do not know a great, strong growing, spiritual church anywhere whose pastor is not a Sunday School enthusiast." He declared Dr. Bateman to be such a pastor. Dr. Bateman, made a most effective appeal for men and women everywhere to live and teach a manly, virile Christianity.

Gospel team work was presented by the Flying Squadron of the Agoga Class of the Tabernacle Baptist Church of Atlanta. It was revealed that this Squadron has during the past year visited sixteen towns, held nineteen meetings which have resulted in 1,000 conversions.

The Second Day.

The first speaker Wednesday morning was Arthur Flake, Secretary of the Department of Administration of the Sunday School Board. Mr. Flake discussed the question of building great Sunday schools and declared in the very beginning that it is impossible to have a great Sunday school without great Organized Classes. W. L. Roebuck, of Cordele, Ga., told the vital part prayer has played in the work of the great class of 300 men which he teaches. A. V. Washburn, of Shelby, N. C. revealed the fact that Organized Class Work is as practicable and workable in the country church as in the town and city church. Double Springs Sunday School, of which he is Superintendent, has reached 370 of its 400 possibilities as a result of the work of Organized Class Work. Dr. Wallace Bassett, pastor of Cliff Temple Baptist Church of Dallas, Texas, developed the thought that Sunday school workers are laborers together with God, and that it is "God who giveth the increase."

Twin Sessions.

On Wednesday and Thursday afternoons, the Conference divided into two sections, the men in one group and the women in another. Rev. George Hyman of Tampa, Fla., and H. F. Latimer of Winston-Salem, N. C., presided over the men's meetings and Mrs. Wesley Norris, of Dallas, Texas, and Mrs. W. I. Shannon of Nashville, Tenn., were in charge of the women's gatherings.

We understood that the women had profitable meetings. Secretary Strickland made it clear that mere men were to stay away from these gatherings. Miss Mildred Rutherford, of Athens, Ga.; Miss Lucile Abbey, of Atlanta, Ga.; and W. S. Farmer, Frankfort,

Ky., addressed the women. Among those who addressed the men's session were Dr. Joseph Broughton, Atlanta, Ga., Superintendent of the Tabernacle Sunday School, one of the largest in the south; T. R. Hill of Middlesboro, Ky., a prominent layman who speaks with the force of a Billy Sunday; Prof. E. P. Downing, of Shawnee, Okla., and C. L. Montgomery, of Memphis, Tenn. It is hoped that everybody caught the spirit which Prof. Downing expressed. Said he; "We will go back from this convention with a message that will double our membership, enlarge our vision and strengthen our spirit." Others who addressed the men were: I. G. Long, Tulsa, Okla.; Dr. Elmer Estes, Lexington, Ky.; and Albert Lindsey, of Tuscaloosa, Ala.

Wednesday Evening.

Dr. John F. Vines, pastor of the First Baptist Church of Roanoke, Va., made a telling appeal for the Seventy-Five Million Campaign. He declared that if we vitalize and develop our classes, we will put the Campaign across in one year. Dr. John E. White, of Anderson, S. C., challenged Organized Class Workers to break the bread of life to men and to stand loyally by the Church.

Thursday Morning.

Dr. G. S. Dobbins of the Theological Seminary at Louisville, was the first speaker Thursday morning. His appeal was for the young people of our Churches. Prof. Rolax Harlan, of the University of Richmond, held up the right kind of organized class as a place for vicarious service for laymen, his plea was for the spirit of Christ in every relationship of life. Rev. I. E. Lee, pastor of the Herrin, Ill., Baptist Church, magnified the power of consecrated personality in Organized Class Work.

The concluding speakers Thursday morning were Homer J. Councilor, of Washington, D. C., and Dr. William Russell Owen, pastor of the First Baptist Church of Macon, Ga. Mr. Councilor brought to the Conference an invitation to meet in Washington, D. C., next year, and judging from the applause that greeted this announcement the folks would like to accept the invitation. Said Mr. Councilor: "That class that considers itself apart from the Church ought to be converted or killed." "The watchword of every class should be work." "When our class officers realize the tragedy of the weakness in our class organization and catch the true vision of service, men will be willing to throw themselves into the task of carrying on for Christ."

Dr. Owen declared it to be the business of organized classes to go get men whom nobody else has thought of. He gave startling statistics with reference to the low percentage of church members who are doing the work of the Kingdom of God and challenged organized classes to increase this number. The Thursday morning session was one of the high hours of the Conference.

The Conference gave frequent and emphatic expression of its appreciation of the Sunday School Board, Dr. Van Ness and Mr. Strickland for making possible this great gathering of Organized Class Workers and for the superb program which was presented.

STEWARDSHIP NOTES.

By T. W. Gayer.

Broadway Baptist Church, Knoxville, had a budget in 1923 of more than thirty thousand dollars. The church publishes an honor roll of those who supported this budget. The amount given is not mentioned but all contributors are placed on the honor roll. Jesus put Mary on the honor roll for her alabaster box of ointment. He has published her gift wherever the gospel has been preached.

MY STEWARDSHIP CREED

- (1) All that I possess belongs to God.
- (2) I am His steward and must account for all that I possess.
- (3) God requires me to give a definite proportion of my income for His service in acknowledgement of His ownership and my stewardship.
- (4) I must use the rest—what I spend and what I save—in ways that are pleasing to God.

THE SCRIPTURAL PLAN OF FINANCE

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"—1 Cor. 16: 2.

- (1) It is periodic—"on the first day of the week."
- (2) It is personal—"Each one of you."
- (3) It is provident—"Lay by in store."
- (4) It is proportionate—"As he may prosper."
- (5) It is preventive—"That there be no gatherings when I come."

Stewardship means that we must not work for personal gain. God gives us power to get wealth (Deut. 8: 18). He gives us talent and time. Let each one make all he can to be used for Him. Recently the captain of the steamship "Hudson" of the United States Line was suspended because he failed to stop and rescue three men who were adrift in a leaky boat. His excuse was that he carried the mail. Many of us are so busy making money for self that we forget the thousands who are sinking.

Many churches are organizing Tithers' Bands. The writer organized a Tithers' Band some ten or twelve years ago. We began with sixteen charter members. That band revolutionized the finances of the entire church. A man who tithes for conscience sake, not to keep the law, but because he loves the Giver, can preach stewardship. One such man in a church is a blessing to the pastor and to the entire church.

I wish every reader would open his Bible and read 1 Sam. 2: 30. Why did God take the priesthood from Eli? Why did God take the kingdom from Saul? Why did not God permit the ten unfaithful spies to enter the land? The answer is opportunity unused. God has blessed Southern Baptists above that of any other people in recent years. They have baptized nearly one million people in four years. All the doors of the world are open to us. Will we seize the opportunity?

ABOUT THE NEGRO THEOLOGICAL SEMINARY.

By O. L. Hailey, Sec.

At Work.

The building is now in course of construction. We are putting up the first unit, to cost \$50,000. It will be ready to open the school in the fall. We hope to be able to report to the Southern Baptist Convention, the first building ready for use, and all paid for. We decided at the beginning that we would not go in debt. So we have invested the funds as we received them, so as to draw interest. These are invested in gilt edge securities that can be cashed on notice. Thus we have provided a large part of the expense of the office. I think that the service of the commission will be heartily approved, as to its course.

Organization.

We have provided for two Boards, chartered under a special act of the legislature of Tennessee. One is for the purpose of holding the property, so that it shall always be kept safely for the two conventions, and can never be used for any other purpose than for a theological seminary for colored preachers.

The holding board, will, for a nominal sum, lease the property to the other board, which is the governing board. This board is to organize, promote and conduct the seminary, under the direction of the Joint-Commission composed of members from the Southern Baptist Convention and from the National Baptist Convention, U. S. A.

The holding board is composed of twelve members, eight of whom must be from the Southern Baptist Convention. The governing board is to be composed of thirty-six members, twelve of whom are to be from the Southern Baptist Convention. And the Secretary of the governing board is to be a member of the Southern Baptist Convention. We will thus be in closest conference and co-operation with the Negro brethren. All these plans have been laid in the fullest conference with our Negro brethren. And every vote of the Joint-Commission has been an unanimous vote.

Maintenance.

While our Negro brethren assume the responsibility of conducting the seminary, and propose to do their part in financing it, they believe, as does your commission, that we will have to lend them help for some time, and ought to do so. For that reason, we ask the Southern Baptist Convention to vote that we should continue to make regular annual contributions to the seminary. There will be the faculty to be supported, and the students will need assistance, and the expenses of running the school will have to be provided till such time as an adequate endowment shall be provided. Other buildings must also be erected.

Functioning in Two Conventions.

It will be necessary for us to bear in mind that our Negro people have a convention that is nation wide. Hence a part of their territory is occupied by the Southern Baptist Convention, and part by the Northern Baptist Convention. This will require that we shall conduct our work in full recognition of this

fact. In our undertaking to "correlate" our work, it will require particular consideration of the seminary interests.

BROAD VERSUS NARROW.

By E. K. Cox.

We hear a lot these days about broad folk and narrow folk. With some people to call another narrow seems to be the end of all argument, they shout "narrow," at the other fellow and their crowd applauds, and the poor opponent is duly squelched.

What do we mean by broad and narrow? They are both relative terms, the standard by which we measure whether a thing is broad or narrow. A broad road is not nearly so wide as a narrow lake, and a very broad lake looks very narrow beside the ocean.

The terms now a days as applied to people seem to mean that the person who has any sort of convictions is narrow, and the one who believes nothing or anything as the occasion demands is broad. The man who believes, for instance, in keeping the Sabbath according to the commandment of Jehovah is narrow, while the man who would destroy it to satisfy his greed, or to gratify his passion for some idle pleasure is broad and progressive. Any body of Christians who hold sturdily to some great Bible doctrines are narrow minded and bigoted, while those who are willing to believe nothing is fixed and abiding, or are willing to follow the latest will-o-the-wisp of modern speculation into the swamps and the fogs, are progressive, broad minded and liberal. There has been a lot of loose talking and still looser thinking about these things. The trouble is as Dr. T. T. Eaton once said, "Some people are broad where they ought to be narrow, and narrow where they ought to be broad."

These people are mentally and spiritually out of proportion and don't know it. Let us see if we cannot clear up a little of the muddle into which people have gotten.

We ought to be broad in our thinking and narrow in our convictions. Every real seeker after truth is this way; he tries in his thinking, and investigations to cover the whole field of possibilities, but when he finds the truth all hypotheses and experiments and theories are forgotten. Some people put but little value on truth, it is lost sight of in a sickly slush of sentimentalism which thinks far more of pleasing men than in knowing and following the truth.

They think themselves broad because they have been narrow in their thinking, they have followed no truth all the way to its fountain head, and so they are not sure that it exists.

Truth and positive convictions beget what these people call narrowness and bigotry; shallow thinking and lack of convictions is hailed as broadmindedness and liberality. The man who knows nothing for sure himself wants every body else in the same boat.

Mr. Edison is a fine type of the man who is broad in research and narrow in the acceptance of scientific truth. He makes thousands of experiments in order to learn the true principle for one of his inventions, but when the truth is found, all these are thrown aside, and the true principle applied.

He is broad in investigation, but narrow in conclusion and practice.

Here is the man who wants to break down the barriers of the Sabbath because it stands in the way of his business or his pleasure, and he calls every man narrow who objects to his doing so. Now this man is the narrow one; he is thinking of himself first, last and all the time, and the man who does that is the narrowest man in all the world. He is thinking of the money that he can make, of the idle pleasure that he may have. The man whom he calls narrow, and who wants the Sabbath preserved, has studied its origin, watched its effects upon society through the years. He has learned that it is one of the pillars of civilization. He believes that its preservation is necessary to the safety of the future; he is thinking about the world that his children and the children of his neighbors will live in fifty years from now, and he has tried to see what it would be without the holy and hallowed influences of the day given to holy things. Who is the narrow man? the one who is thinking all the time of selfish greed, or some personal gratification, or the man who is thinking of the welfare of humanity and the needs of the future? We need to do some talking back right along this line. The godly and the right-living people are not the narrow and bigoted. Who is more bigoted and selfish than the man who would blight a community that he may fill his purse?

We ought to be broad in our sympathies and narrow in our conduct. It should be of profound concern to us that there is ignorance and crime, sorrow and suffering, any where in all the world. Our love and compassion ought to know no national boundary lines, our sympathies should have no horizon of clime or of race. They ought to be just as broad as the needs of the sinning and suffering of humanity. We ought to be narrow in conduct. We must worship only one God, there have been thousands of so-called deities before whom men have bowed down, but our hearts must own none save the God who is from everlasting to everlasting. We may love the heathen, but we cannot accept his heathenism. Jesus loved all men every where with an over-mastering love, yet he unsparingly denounced their sins, and declared that the way to heaven was a narrow road.

The Ten Commandments are narrow, just one God. To be broad on the first and second commandments is to be an idolater. To be broad on the third is to be a blasphemer. To be broad on the sixth means murder; on the seventh adultery; on the eighth theft; on the ninth falsehood.

Jesus of course is out of date with some of these advanced thinkers, but not until they have done something which will bless and lift up the world as he has done, have they any right to sneer at those who follow his teachings.

All progress has come from following the truth, and truth whether in the realm of religion, or history, or science is narrow.

Narrowness in thinking and conduct is what makes progress. The little stream that stays in its banks will finally reach the ocean, if it attempts to spread all over the valley we have mud and a miasma breeding swamp.

All the progress of history has been made by men and women who believed something and had the courage to carry out their convictions.

THIS LAST WORD.

By J. F. Love, Cor. Secy.

In view of certain facts which have come to us late, we must say another word on Southern Baptist relief work.

FACT 1. Many of our churches did not observe January 13, either in the Church or Sunday school. Some have deferred their relief collections to later date both for the Sunday school and the church.

FACT 2. Many churches and Sunday schools seem to have sent all their money to the Near East Relief organization instead of their own board. This was undoubtedly done because of misrepresentation and misinformation.

FACT 3. The relief receipts of the Foreign Mission Board to date are sadly behind the dire relief necessities which are being pressed upon this Board.

FACT 4. The American Baptist Foreign Mission Society of the Northern Convention which has so nobly helped in this relief program in Europe is, because of the Society's great losses in the Japan earthquake, unable to put on any campaign for European relief this year, thus leaving the great bulk of this relief to the Foreign Mission Board with such help as British and Canadian Baptists can give.

FACT 5. I have today a second appealing cable from Dr. Rushbrooks, European commissioner, who because of the distress appeals which are coming to him and the shortage of these relief funds is in desperate and embarrassing circumstances.

Will not the friends of Southern Baptist relief work who have not taken relief collections for the Foreign Mission Board do so at once, gleaning carefully, and make remittances at the earliest possible moment? Do not send us money which you intend for the Near East Relief organization.

FACT 6. The following facts are taken from *The Evening Star* of Washington, D. C., of Monday, January 21. The Russian Government faced with the pitiful condition of four million starving children has put forth desperate effort to gather together these little ones and to provide homes for them. The paper states that four millions "have been rounded up," and many of these have been placed in institutions which are made possible by government help and by much relief as American Baptists have been furnishing. An appeal is now being made by the present Kalinin of Russia to the peasants and workers of Russia for their efforts in dealing with the appealing problems of Russian children, and asking that every peasant family which has not a child of its own to adopt one of these little ones. Many of the poor peasants of Russia have responded to this worthy appeal, and yet the Washington papers say: "Two million of such child wanderers are still at large over the vast face of Russia, an area whose extent measures up to one-sixth of the land surface of the globe. The reclaiming and salvaging of this

last third of the ragged, hungry and festering child army has now become one of the chief internal problems of the soviet authorities." It is in this territory that the Foreign Mission Board is this year doing much of its relief work for which it appeals to Southern Baptists.

What an appeal to Southern Baptists this is! But there are also needs in other lands which are importuning us.

Dr. O. C. S. Wallace, of Baltimore, has much familiarity with European conditions. On January 3 he and Dr. W. H. Baylor, Secretary of the Maryland Union Association, addressed a strong appeal to the churches of Maryland that little Maryland should raise at least \$1,000 of the amount which the Board desperately needs for this relief work. Dr. Wallace's own church has raised more than a fourth of this. Such an effort is warmly appreciated and we doubt not the benediction of God will be upon it.

We are not allowed to appeal but one day in 365 on behalf of these starving children and many women and Baptist preachers beside, but we do appeal that where this collection day has been deferred, it will be observed as quickly as possible and the money sent to us. We call the denomination to mind again that this board cannot this year put one dollar of missionary money into this relief work, but must depend wholly upon relief contributions for relief work.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS BY STATES, MAY 1 TO DECEMBER 31

	1920	1921	1922	1923
Alabama	25,779.38	19,556.12	19,359.15	14,136.96
Arkansas	5,119.42	8,764.43	12,224.88	9,464.92
District of Columbia	1,619.06	6,995.46	5,892.39	6,200.85
Florida	14,218.83	6,356.28	12,124.93	11,292.95
Georgia	76,517.32	37,046.73	44,347.78	41,308.73
Illinois	6,061.50	2,644.34	1,100.00
Kentucky	60,722.08	42,258.69	28,074.81	37,183.58
Louisiana	8,213.48	7,853.20	8,975.60	9,718.41
Maryland	17,093.20	11,610.00	7,500.00	9,500.00
Mississippi	17,888.84	26,056.56	20,399.06	24,586.50
Missouri	15,471.16	3,447.02	12,961.65	12,937.45
New Mexico	3,000.00	2,626.13	2,158.73	1,547.84
North Carolina	40,968.71	29,449.48	43,472.94	47,658.13
Oklahoma	1,268.50	7,840.64	15,005.44	16,167.17
South Carolina	25,291.74	12,869.48	12,743.80	17,041.10
Tennessee	30,430.80	31,060.40	7,009.65	23,098.20
Texas	14,586.50	12,269.13	679.00	82.36
Virginia	97,549.21	66,789.23	64,114.66	60,399.97
Miscellaneous	7,638.23	1,925.25	3,361.41	1,183.23
	469,437.96	336,321.57	322,105.88	342,908.32

Whosoever is really earnest for divine direction, more anxious to know what the Lord would have him to do than to know what is for his own present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth His light.—James Hamilton.

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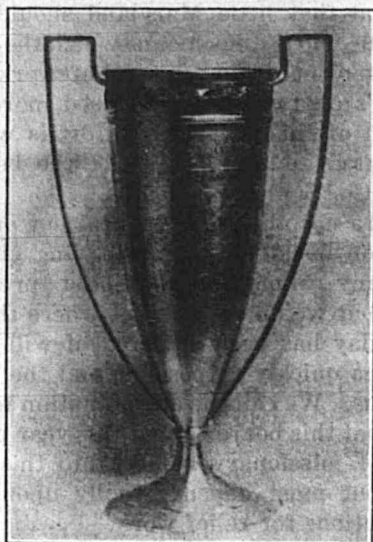
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Christian Education

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.



The U. S. Thomas and Wife Trophy. Annual Debate Carson-Newman vs. Union University. Held this year by Carson-Newman.

WHAT ARE YOU GOING TO DO NEXT SUMMER?

Nearly every one has a vacation during the summer months. This can be used for both recreation and personal growth if you will attend the summer school at one of our great Baptist colleges and thus learn at first hand of the splendid work that they are doing. Every one of these summer schools has a preparatory department as well as a college department, and you can find practically any type of work that you wish. If you are a parent, let me ask you to interest yourself in what our colleges have to offer your children. If you are a high school student, why not shorten the time necessary for your education? The summer schools make it possible for you to get into your life's work one-fourth sooner, and the change from your home to one of these centers will inspire you. Teachers recognize this so much themselves that last summer 300,000 of the 700,000 teachers in the United States studied at some summer school. As Dr. W. C. Bagley of Teacher's College says: "It was not all done just for credit. Much of it was for fresh inspiration that comes from this work."

HOW TO EARN ONE'S WAY THROUGH COLLEGE.

Many a young man or woman wishes to go to College but does not know how to finance his education. About one-fourth of the students of the United States are earning all, or part of their way. Some of the means they use are tutoring, waiting on tables, firing furnaces, electrical work, night-watching, farm work, salesman on Satur-

day, machinist, hotel clerk, carrying papers, collecting bills, reading to aged people janitor work, preaching, book-keeping. Two students of music at one Tennessee college get \$25.00 a month and their supper by playing the piano and violin for 2 hours from 6 to 8 o'clock every night.

WALTER LEWIS: COSBY'S BENEFACTOR.

By W. C. Creasman.

As the shades of night gathered Sunday evening, Jan. 6, the death angel came into the little city of Kingston and called for our dear brother, Walter Lewis. Bro. Lewis had been in declining health for more than a year, having been confined to his bed most of the time, and death was to him an angel of mercy, bringing relief from all his sufferings. Bro. Lewis was born in Arkansas, Dec. 2, 1895. He came to Kingston in 1910, and graduated here from the Roane County High School in 1916. He entered the University of Tennessee the same year, graduating from this institution in 1920 with the degree of B. S. A. He was instructor in the vocational department of the university 1920-'22, but was compelled to give up this position on account of failing health and returned to Kingston to make his home. He was an active member of the First Baptist Church of Kingston, and was always deeply interested in the work of the church, giving freely of his time and money to promote the Lord's cause. He was founder of the Chemical Laboratory at Cosby Academy, which now bears his name. Bro. Lewis was a young man of unusual intellect, and a character above reproach, and with a simple childlike faith in his Lord.

UNION UNIVERSITY.

By A. L. Bates.

After reading Dr. Harry Clark's notes on Christian Education I am pressed to write a note.

He sounded the note about Union University. I have just received a letter from President Watters, stating that this is to be the last year of the preparatory department of Union.

I wish it might be possible to maintain this department, for a few reasons:

First, I think it is one of the best schools in the State.

Second, Its long standing as a preparatory school.

Third, Because sons and daughters like to go where fathers and mothers went and many have not finished their preparatory work.

Enlarge Union; keep the preparatory work there. Then again, it is too much to finish at one school and move to another place to finish the college course.

Some will stop with the preparatory work that would finish if they could go on in the same school until they finish the college course.

Can't we keep it in Union? What do you say, Drs. Watters, Savage and Penick?

I am one that loves Union; want to see her hold 1500 this year.

FLOODING THE LOWLANDS.

By L. R. Scarborough.

A Mink Story.

Brother Ed Solomon, the new State Secretary in Louisiana, tells a great mink story. He had just gotten into the office of State Secretary at Shreveport, when a plain farmer dressed in hunter's clothes came into the office and said, "Who's got charge of the Seventy-Five Million affairs?" Brother Solomon said, "I am the guilty party; what can I do for you?" The brother replied, "I pledged \$100 to the Seventy-Five Million Campaign four years ago, have had hard luck, have not yet paid any of it, want to pay all I owe now. Since the heavy rains have flooded the lowlands, all the minks have run out into the hills and I have trapped enough of them and sold their hides to pay up. Here's \$100. I also want to subscribe for the Baptist paper."

Here lies a great lesson or two.

1. Our people have not failed to pay because they were dishonest, nor because they have not wanted to pay, in most cases. In thousands of cases it was because the soul-fires have burned low and they have not felt like paying. It is the duty of our Church leaders to cultivate the feelings of our people so that they will want to pay.

2. Another lesson out of this mink story is the flooding of the lowlands—the spiritual tides. In many cases prayer and spiritual passions have died out in the hearts of our people. We have not flooded the lowlands with spiritual power. If by prayer, evangelism, the conquering faith, spiritual preaching, inspiring information, we will turn the floods from the Heavenly Fountains down into the lowlands of our hearts, the rising tide will run out many opportunities and possibilities for paying up our pledges. The message of this story is for us to flood the lowlands of the hearts of our people wherever there is indifference and spiritual dearth.

Another Good Story.

In my last pastorate there was a very rich man. I loved him and he loved me. He gave considerable money to the cause of Christ, not as much as I thought he ought. One day I was in his office when he got a large check from one of his ranches. I said to him, "If I had your money I would fix up some things for the Baptists." He looked at me with his keen, piercing eyes and said, "Lee, if you had my money you would not have your feeling." The moral of this story is, it is the duty of our churches to so keep the lowlands flooded with spiritual power, and the tide of spiritual passion running so high, that the people who have money will also have the feelings to give it to the Lord's cause.

May God help the pastors and other workers in the South to create a great South-wide passion to give on the part of our people.

What a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal!—Howe.

SERMON

HAS GOD A PLAN FOR MY LIFE?

By Paul R. Hodge.

Romans 12: 2: "That ye may prove what is that good, and acceptable, and perfect, will of God."

Is there a God? Has he a place of eternal happiness and bliss planned for man? Has he made a way by which we may reach that place? These are questions of supreme importance to every man.

Close up to these questions in importance is the one we now raise. Has God a plan for us while we live upon the earth? Can we know what his plan is? (For it would do us no good to believe that he has a plan for our lives, unless we should be able to learn what that plan is.) Has he, then, a discoverable plan, or has he simply furnished us our being and our environment in the world and left us to make the best of it we can for ourselves?

If God has a plan for our lives, it must be a far better and wiser plan than we could make for ourselves, and our highest success in life would then depend, not so much on how hard we should try to formulate a good plan and stick to it, but on whether or not we should discover his plan and follow it.

Incidentally, this question is more important for a young person than for an older. It would be important for an old man to know that, whatever his failure in the past, God still has a plan for the remaining part of his life; but how much more saving of life and personality would it be for a young person to find out and follow God's will for the rest of his life?

We all need a guiding plan for life, because there are so many choices for which our best judgments are wholly inadequate, and yet on which depend much of our failure or success in life. In order to make this fact clear, we have only to consider some of the questions we usually have to decide in life, and suggest some of the consequences that hinge on the decisions we make.

What occupation or business shall I follow in life? Psychologists have noted such enormous waste of energy, to say nothing of happiness, in the fact that many people find themselves in occupations for which they are ill adapted, that there has been some effort to establish clinics for examination and advice along this line.

How shall I settle the school question? How long shall we spend in school? Shall we go to college or not? Not all people can take a college education with profit, but would gain more by spending the same time in some remunerative work. On the other hand, by far the larger number of those who will read these words will be tempted to give up school too quick. Where shall I go to school? There is such a vast difference between the quality and spirit of work done in different institutions, and the consequent effects on human character are so great, that this is a very vital question itself.

Where shall I make my home? The question of climate, health, social environment, opportunities for doing good, play a large part in success. One commentator has suggested that the spiritual deadness in the Sardis church that "had a name to live and was dead" was in part due to the fact that that church was located in a malarial district, which tended to slow down the zeal and enthusiasm of the people.

Shall I accumulate a fortune or not? Would it be wise for myself or my posterity? A wise man said: "There is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. . . . And who knoweth whether he shall be a wise man or a fool? . . . This also is vanity and a great evil." Many men are committing great blun-

ders in spending their lives anxiously building up an estate to be the curse of their posterity. This involves the question as to how much of our income we should keep for ourselves, and how much we should distribute for benevolent purposes. Many would be far better off mentally and spiritually if they kept barely enough to live on and gave the rest away. Some, be it said to their glory, are discovering this fact and acting accordingly. Yet it is wise for some to build up large estates, if they will afterwards use them for God. But who has wisdom to decide all this for himself?

Then the question of marriage is important. Shall I marry or not? We must recognize that some of us are unfit, unpleasant as that suggestion might be. On the other hand, many would have made life far more worth while if they had married. Also whom shall one marry? Has God a plan for this? The evil consequences that grow out of being married to one, ill adapted physically, mentally and spiritually, are absolutely staggering, and should make any of us stop and ponder. Divorce does not remedy such a condition, but makes bad matters worse.

I have already suggested enough to make clear that no human being has wisdom enough in himself to decide all these questions, and decide them in the best way for himself; and yet a wrong decision on any one of them might spell ruin. Even in cases where we learn by experience how to answer them, the answer usually comes too late to be of any value to us. Many can see too late in life that they should have followed a different occupation or vocation, that they should have remained a longer or shorter time in school, that they either should or should not have married, or should have been married at a different time, or to a different person; but all this comes to them when it is too late to retract. How oft we hear men say, "If I had my life to live over again, I would do this or that." Did God have a plan for them at the time they needed to make right decisions? Could they have discovered his plan? Is not most of the success we have had due to the fact that he had such a plan, and did guide us into it even while we were unbelieving and rebellious? But would it not have been so much better if we had known that he had such a plan and would have revealed it to us as we needed to know it?

From the standpoint of the Bible, we shall answer the question we have raised.

(1) Let us note first that God had a detailed plan for the life of our Lord Jesus Christ. This is implied in Christ's own words: "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me," etc. (John 6: 38-39). When speaking of laying down his life and taking it up again, he added, "This commandment have I received of my Father" (John 10: 18). Even in his words he claimed to speak just what his Father commanded him to speak (John 12: 49-50). He was "delivered by the determinate counsel and foreknowledge of God" (Acts 2: 23). God not only had a plan for his life, perfect in all details, but Jesus fulfilled that plan.

(2) Furthermore, God has a plan for all his works. "Known unto God are all his works from the beginning of the world" (Acts 15: 18). God knew from the beginning all he would ever do, embracing in detail the whole scheme of redemption. Without following out this argument to its logical conclusion, I believe it would imply that all things that have ever happened, or ever will happen in this universe, were from the beginning included in one eternal purpose. Even the works of Satan and wicked men for which God is not directly responsible, are included permissively in his plan. If he knew from the beginning what he would do in opposition to Satan, he knew from the beginning what Satan would do, and purposed that he should be allowed to do it.

This is what we mean by an all-inclusive plan. This is not fatalism, but sovereignty.

(3) God foreknew who would be saved and who lost. This is not only implied in the foregoing, but is definitely stated in Scripture. "Whom He did foreknow, them he also did predestinate." Predestination was based on God's foreknowledge. "Elect according to the foreknowledge of God the Father (1 Pet. 1: 2). In this God is not arbitrary. Foreknowledge is not to be confused with compulsion. He foreknew who will be lost without compelling any to be lost, and while desiring that all should be saved.

(4) God, therefore, must have a divinely ordained plan for every life. In the first place, this is implied in the preceding paragraphs. If he has a plan for redemption in detail; if, as we believe and strongly affirm, he saves individuals, not independently of human agency, but by means of such, this necessarily implies that he has a plan for each agent. Our preaching, praying, witnessing, and giving, and all the details of our lives, must fit into one eternal purpose. In the second place, this is asserted in the Scriptures. "That ye may prove what is that good, and acceptable, and perfect will of God." This shows both what kind of plan God has, and that it can be discovered (proved). We were "created in Christ Jesus for good works, which God before ordained that we should walk in them" (Eph. 2: 10). "Ye have not chosen me," said Jesus, "but I have chosen you and ordained you, that ye should go and bring forth fruit" (John 15: 16).

But now we must make a distinction. It will be necessary for us to think of God as having two plans for each life: not that God necessarily conceives it thus, but that we in our weakness must resort to this method. He has both an ideal and a real plan; one his desire for us, the other his purpose; one embracing all he wants us to be and do, the other all he intends that we shall be and do. God desires that all should be saved (1 Tim. 2: 4); He has not purposed this, however, else all would be saved. He is not impotent to bring to pass his purposes, but he puts salvation within our reach, desires that we accept it, and, although he knows what the result will be, he does not compel it. He has a perfectly ideal plan for every life. He does not want any to sin. He wants us always to do His will for our own good. On the other hand, God has a sure purpose that he intends to accomplish in every life. This purpose we cannot thwart by sin. "Even for this same purpose have I raised thee up," said He of Pharaoh, "that I might show my power in thee, and that my name might be declared throughout all the earth" (Rom. 9: 17).

Thus we must think of God as having an ideal plan, calling for a perfectly sinless life, in order to avoid thinking that he wills our sins, and in order that we ourselves may be convicted of sin. For if we had to sin, we have nothing to repent of. It is also necessary to think of him as having a sure purpose in every created being, a purpose which they cannot thwart, in order to avoid thinking of God as being powerless to stem the tide of evil in his world. He has a purpose that will be accomplished in spite of all rebellion against his will.

Therefore, God has an ideal plan for each of us. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." He has a plan as to what vocation or business I shall engage in for life, and he knows better what is "good and perfect" than the best of psychologists. He has a detailed plan for our school days, for our married life and the companion we should choose. He would tell us how he would have us make money, how much we should keep of it, and how much we should distribute for religious and

benevolent purposes. He had a plan as to what should occupy us every single moment. Even the very hairs of our head are all numbered.

Not only so, but after we have failed through ignorance and sin, he still has an ideal plan for the remainder of our lives. He is the only one who can take the broken vessels and make them anew. True, our lives may never be what they would have been had we not sinned; but we will marvel at what He can yet do, if we will but let him take, and break, and make us. Have we made a wreck of our school days, of our business, of home life? Have we made wrong choices, followed wrong principles, sinned away our best days? Let him have the fragments, and marvel at what his workmanship can do with them.

Furthermore, it is reassuring to those who trust him, to know that when our lives shall have ended, he shall have accomplished the sure purpose for which he created us. "The eternal purpose which he purposed in Christ Jesus" (Eph. 3: 11) will not fail. "The wrath of man shall praise him, and the remainder of wrath will he restrain." We may thwart the desire or ideal he has for us, but not the purpose.

But how shall I discover this plan? The Bible may furnish general principles, but not a daily program, and a perfect plan would call for this. The answer is that our minds must be renewed. "Be ye transformed by the renewing of your minds, that ye may prove that . . . will of God." This "renewing" is the work of the Spirit. He will so "renew" our minds that we shall be able to sense his leading. Consider how Paul sought first to go into this province and then into that, to preach the gospel, but the "Spirit suffered them not" (Acts 16: 7). Then a vision came of a man in Macedonia, from which vision he "assuredly gathered that the Lord had called them to preach unto them" (Vs. 10). Paul had the "renewed" mind, and could therefore discern the Spirit's leading.

But how shall we obtain the renewed mind? By "presenting our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." The positive condition is a yielded life (present your bodies); the negative condition is separation from the world (be not conformed to this world). The surrender of our bodies must be an act. (present, he says), which must become a continual attitude. In this continual attitude we must have but one ambition, namely, to do his will. "If that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3: 12).

Summing up then, God has a detailed plan for my life: "that good, and acceptable, and perfect, will of God." The Holy Spirit gives a "renewed" mind to discern, as we need to know it, what "that good, and acceptable, and perfect will" for us is. He gives that renewed mind to those who "present their bodies a living sacrifice."

STATE CONVENTION MINUTES APPRECIATED

By G. M. Tuck.

There has come into my hands, the Minutes of the Tennessee Baptist Convention, a meeting held at Martin which I expected to attend last fall, but was hindered because of sickness.

I understand that copies of these minutes are available for other Baptists, merely by writing for same to Rev. Fleetwood Ball, secretary, at Lexington, Tennessee, and it seems to me that this publication ought to have wide circulation and most careful study.

The publication does great credit to Secretary Ball, whom I have never met, but to whom I wish in this public way, to extend my congratulations. I am proud to be one of the Baptist hosts of Tennessee, a layman, who is trying to contribute in every way I can for the ongoing of the Kingdom, interested in all its activities, and especially in a rapid growing suburban church, which will be a big factor we believe, in the reports during the years to come.

SUNDAY SCHOOL AND BYPU

W. D. Hudgins, Superintendent
Tullahoma

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

Programs are all out for the Seven Bible Conferences to be held Feb. 4 to 10. Dresden, Parsons, Lawrenceburg, Tullahoma, Shop Springs, Gallatin and Clarksville. Much advertisement is being done for all of these meetings and it looks now like we are to have the biggest week Tennessee has ever known. Don't forget the places and be sure to attend the one closest to you. Several ministers have written us that they were getting ready for a great week at one of these meetings. This week we print the outline for the East Tennessee Conferences.

February 18 to 23 we are to have five big Bible Conferences in East Tennessee as follows, Athens, Harriman, Cookeville, Oneida, and Rogersville. The full outline is shown on other page.

Last week Mr. Livingstone had a school at Broadway, Knoxville. He reports a good time. He is scheduled for Orlinda next week.

Mr. Preston has been out of the state this week in a training school at Atlanta, Ga. We have had a note from him saying they were having a splendid time.

Mr. J. T. Warren writes "we are having splendid work here the second week of our training. Milton and Dr. Gayer are both doing most excellent work. Many have already taken examinations and others will at the close of the week." Mr. Milton confirms this report adding that he never received better cooperation from any one than he has had from Dr. Warren and the faculty at Hall-Moody.

It was our great pleasure and privilege to spend the week in the beautiful little town of Ripley with Miss Collie in a training school there. Miss Collie taught the Elementary book with something like 25 enrolled. I taught the first division of the Normal Manual the first hour each night and the first division of "Building the Bible Class" the second period. We had about 85 enrolled in the Manual class and 75 in "Building the Bible Class." Nowhere have we had more universal cooperation than in this splendid church. We organized the class by electing officers to function during the five nights and days of this one week. Every officer took his or her duty to heart and we have some most splendid work done. Mr. Wm. Tucker was made president of the class and never lost a minute of time from the class. He worked like a trojan to make the class a real demonstration. One day he sent out 100 personal invitations to new members himself. The reporter did most excellent work cooperating with the vice-presidents, they billed the town one day by hanging a tag with an invitation to the class on every door in town. Mr. Watt Tucker was third vice-president and worked with zeal after the lost and caring for the sick and others in trouble. One night he brought the names of 24 lost men of the town to the class for prayers. Others were just as faithful in their respective duties.

Superintendent Dan Majors and Pastor L. O. Leavell were tireless in their efforts to make the week a success in every way. Brother Rogers, pastor at Henning, brought each night a bunch of his workers to the training school. Splendid response was had from the other churches of the town, many coming from the M. E. S. and the Presbyterian churches.

Several things were brought out while we were there in Ripley concerning the town and its religious interests. Only about 400 white people in Ripley do not attend the Sunday schools of the town, making it to have the largest average attendance of any town in the state, so far as we know.

They have a splendidly organized and equipped school with a men's class of more than 150. We will receive a large number of examinations from this training school.

It was our joy to spend Tuesday of the past week in Halls. We ran over from Ripley just for the day. Took dinner with Brothert and Mrs. W. E. Wainford and spoke in the afternoon to a large number of the men and women of the church who are interested in the organized class work. About 50 met at 2:45 and remained for an hour discussing plans and methods of class work and were very enthusiastic over the organization of the new Adult classes for real definite work. No finer company of people to be found than the splendid workers at Halls. The pastor and superintendent Fred Hurt are both very much encouraged and enthused over the increased interest.

The church building at Tullahoma caught fire last Sunday afternoon and was damaged considerably before it could be put out. The house is a small building and not well suited to Sunday school and general church work. It is hoped that the church will

proceed at once to the building of a large up-to-date church building. This fire may prove a blessing in disguise. May the Lord bring out of it a blessing to Himself and His kingdom anyway.

The burning of the church at Tullahoma will not interfere at all with the Bible conference to be held there next week. The program will go right on just as though the fire had not occurred. Come on, brethren, and study with us here and we will give you a home and plenty to eat mentally if not physically.

BYPU NOTES

THE B.Y.P.U. MESSENGER

The First church of Chattanooga issued the initial edition of the "B.Y.P.U. Messenger" recently. This publication bids fair to greatly increase the interest of our young people's work in that great church. The B.Y.P.U.'s of First church have, this year, already sent out 12 young people into fields of training for definite work.

THE BOLIVAR SCHOOL

The Bolivar Sunday school and B.Y.P.U. training school—an annual event—already is in full swing with a good attendance. Dr. T. W. Gayer,

SIMULTANEOUS CONFERENCES, EAST TENNESSEE FEBRUARY 18 TO 23, 1924

Benefit of
All Baptist Ministers and Other Religious Workers
Held in
Five Sections of East Tennessee Within Reach of Every Preacher

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

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

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

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

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

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

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

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

One hour each day will be given over to the discussion of practical problems of the Pastor and led by some one specially designated.

The devotional periods will be conducted by visiting local preachers.

Miss Zella Mai Collie, Secretary W. H. Preston, and the pastor, Rev. D. L. Sturgis, are among those appearing on the program this week.

CHATTANOOGA TO OBSERVE ANNUAL MEETING FEBRUARY 10-15

With a keynote of Evangelism and a spirit of service, the Chattanooga young people are making plans for an unusually fine training school, February 10-15. Already a strong faculty has been secured. Dr. John L. Hill, Dr. Harry Clark, Miss Bessie Acree, Superintendent W. D. Hudgins, Rev. David N. Livingstone, Secretary E. E. Lee and Secretary W. H. Preston will compose faculty.

Several new departures have been made this year, one being the two addresses to be made Sunday afternoon by Dr. Harry Clark and Dr. John L. Hill, instead of one address as formerly. Another feature being the omission of the training school supper. The sessions will begin at 7:00 o'clock each evening. It is hoped greatly increase the efficiency of the school. The meeting will be held in the First church.

Study Course Week for the B.Y.P.U.'s of the South—March 9-16. Plan to Observe it.

REMEMBER THE BAPTIST STUDENTS' CONFERENCE AT MURFREESBORO, FEBRUARY 22-24

The Senior B.Y.P.U. of Gallatin is striving hard to reach the Standard of Excellence this year and has as its slogan, "Don't read your part, tell it." The recent election of officers for the new year resulted as follows: president, Virginia Newbell; vice-president, Oscar Dalton; Secretary, Willie Maud Bales; ass't secretary, Ruby Settle; chorister, James Hurt; quiz leader, Eddie Jackson; group captains, group No. 1, Virginia Seay, group No. 2, Mary Agnes Jones, group 3, group 4, Cordell McDonald.

APPRECIATE GIFT OF JACKSON B.Y.P.U.'S

The Sunday preceding Christmas a collection was taken in the two Senior B.Y.P.U.'s for Smoky Mountain Academy, located at Sevierville, Tenn. Miss Mayme Grimes, the principal, in acknowledging receipt of the offering, has the following to say:

"Let me gratefully acknowledge the receipt of the check, the gift of the Senior B.Y.P.U.'s of your church for Smoky Mountain Academy.

Our needs are many and any kind

Places	Regular Lecturers	Monday Feb. 18	Tuesday, Feb. 19	Wednesday Feb. 20	Thursday Feb. 21	Friday, Feb. 22
Athens	T. G. Davis Director Ryland Knight T. W. Callaway	J. W. Inzer	T. W. Gayer	W. D. Hudgins	F. F. Brown	J. D. Freeman
Harriman	W. H. Preston Director A. U. Boone Roscoe Meadows	F. F. Brown	J. D. Freeman	J. W. Inzer	T. W. Gayer	J. R. Johnson
Cookeville	A. P. Moore Director W. C. Reeves D. N. Livingston	J. D. Freeman	J. H. Sharp	T. W. Gayer	W. D. Hudgins	J. W. Inzer
Oneida	L. W. Clark Director E. K. Cox R. E. Corum	J. H. Sharp	W. D. Hudgins	J. D. Freeman	J. W. Inzer	T. W. Gayer
Rogersville	W. E. Watson Director A. L. Crawley B. A. Bowers	T. W. Gayer	J. W. Inzer	J. R. Johnson	J. D. Freeman	W. D. Hudgins

of gift is acceptable, but a money gift is always particularly pleasing. We have so many calls for student aid, etc. The amount your B.Y.P.U.'s sent will almost pay the spring term's tuition of an eighth grade student."

A. J. GORDON ON PRAYER

A. J. Gordon says:
"The cause of long and empty prayers is generally found in the lack of anything to ask from God. When one has a definite and special thing to pray for, it does not take long to ask for it. But it takes a good many words and a very long time to pray for nothing at all. But when our work brings us into contact with the world's needs how urgent and earnest are our prayers."

OFFICERS OF THE TWO SENIOR UNIONS OF JACKSON FIRST CHURCH

General: president, James Wiseheart; vice-president, J. J. Holland; secretary and treasurer, Miss Bertha Barnes.

Loyalty: president, W. B. Muse; vice-president, E. A. Lankford; secretary and treasurer, Miss Evelyn Rounton; corresponding secretary, Miss Catherine Rounton; quiz leader, Miss Vera Rounton; Chorister, M. E. Luper; pianist, Miss Inez Heaslet; group captains, Robert Hicks, Miss Valeria Heaslet; Vern Kinsey, Miss Cora Lynn Lowe.

Triple G.: president, Miss Bess Hammons; vice-president, Harold Jones; secretary, Miss Tazel Bishop; treasurer, Martin McCoy; corresponding secretary, Miss Tennie B. Cole; quiz leader, Miss Nell Hundley; chorister, Dan Throgmorton; pianist, Miss Lillian Watters; group captains, Miss Bessie Blocker, Harvey Williams, Ambrose Smith, Miss Helen Lowe.

INTERMEDIATE B.Y.P.U. OF JACKSON FIRST CHURCH HELD DANDY SOCIAL

Last Monday evening the Intermediate B.Y.P.U. of the First church held one of the best social affairs of its history. The young folks were out in large numbers and had one more good time. The time was pleasantly spent in playing games, singing songs and listening to impromptu speeches. Especially interesting were the piano solos by Miss Rosalind Gooch, and the recitations by Miss Virginia Schaffner and Reuben Jordan.

One pleasant feature of the evening was the presentation to Mrs. I. L. Grady, the leader, of a beautiful potted plant in honor of her birthday.

The evening came to an end with the serving of delicious refreshments.

NOTES FROM THE CUMBERLANDS

Pastor W. C. Creasman has moved into the elegant new pastor's home, built by the First Church, Kingston.

Oakdale, W. S. Rooney, pastor, paid off a fifteen hundred dollar debt recently.

South Harriman, James Goddard pastor, closed a successful year's work. They will build a new meeting house beginning in early spring.

T. O. Dake, one of the best country pastors in this section of the state, has taken charge of the Spring City Church for half time and nearly one hundred members have been added in a recent meeting.

Pastor D. B. Bowers, First Church, LaFollette, is happy in his work. Pastor J. H. Sharp was called there on the night of Jan. 10 to assist in the ordination of J. P. Mills, to the full work of the ministry.

The Big Emory Fifth Sunday meeting was held with Walnut Hill Church, Harriman. W. R. Jones is the new all-time preacher.

The Big Emory Association has been blessed in recent months by some good meetings at Harrimore, Oakdale, Rockwood and some smaller churches.

L. W. Clark, has received nearly one hundred members since taking charge at Rockwood, September the first. They are now engaged in build-

The SUNDAY SCHOOL BOARD'S WEEKLY MESSAGE

READS LIKE A ROMANCE PIONEERING IN THE SOUTHWEST.

By A. J. Holt

The life story of a man who has spent fifty-five years in the Baptist ministry, and who is still vigorous and active. He was the first missionary to the Seminole Indians and also to the Wild Indians. His son and daughter were the first white children born in the territory which is now Oklahoma. The narrative of his struggles for an education, of his experiences as a Confederate soldier, of the hardships of himself and family among the Indians, of the incidents of the varied meetings and campaigns in which he participated is told in simple and forceful style. The book contains a thrill for every class of reader.

Some of the contents: Early Childhood; Youth; The Trials of War; Struggles for an Education; Early Religious Experiences; Beginning to Be a Preacher; A Country Pastor; Remarkable Instances in Revival Meetings; My First Sight of a Great Convention; Greenville Seminary Days; Marital Matters; Agent for the S. B. T. S.; A Missionary to the Seminole Indians; A Secretary of Missions in Tennessee; Back to Texas, etc.

Price \$1.50, postpaid.

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

ing an extensive annex to their church.

Trenton Street, Harriman, received 97 members during 1923, and closed the year with a balance of nearly a thousand dollars in the treasury, as a result of the every-member canvass and a scriptural financial system. The pastor received as a New Year's gift an increase of \$500.00 on salary. New building is now the main topic for Trenton St. Church.

Rev. G. C. Wild, 76 years of age, passed to his reward January the 5th, and was laid to rest in the country church yard at Pine Orchard, Sunday afternoon, January the 6th. J. H. Sharp, of Harriman, conducting the funeral. He was pastor of Piney Grove Church up to the time of his death. He was a brother beloved by all who knew him.

Pastor Sharp, of Harriman, has had many calls recently to ordain deacons, having ordained fifteen in Oakdale, Oliver Springs, Union, and Stock Creek Churches.

"UNION MEETINGS" AT ALGOOD

By G. U. Edmundson

On the first Sunday of this month a union meeting was begun at the Cumberland Presbyterian Church of

this place, by Elder J. P. Bilyew as evangelist and Brother Ernest Crawford of Clinton, Tenn., director of the music.

Brother Bilyew, whose home is here at this place, is an able minister of the gospel, preaching the old-time religion. He is not a man to have sinners hold up the hand or sign a card. He believes in the old-fashioned altar service and in going down in the dust and ashes of humility before God.

Brother Crawford is a most able singer. He sings with the spirit and moves his hearers wonderfully. He is a very consecrated man of God, who can preach as well as sing when the occasion demands it. To date there have been thirty conversions in this meeting and the town and surrounding country is being moved as it has not been in many years before.

The Baptists do not have a church here.

Thank God for the Holy Ghost religion that can save and keep saved.

Rev. C. P. Stealey, editor of the Baptist Messenger, Oklahoma City, Okla., has been on a tour to William Jewell College in Missouri, Atlanta, Ga., Jacksonville, Fla., and Louisville, Ky. He remounts the editorial tripod to give evolution particular fits.

A GOOD MEETING IN ROBERTSON COUNTY

By W. B. Woodall

We began our revival meeting at Mt. Carmel the second Sunday in October, 1923 with Rev. A. H. Huff doing the preaching. This was a great meeting for many reasons. It was great because every message was great, it was great because the power of the Gospel gripped the hearts of the people and it was a great meeting because 18 souls were saved and most of these joined the church. To know A. H. Huff is to love him and to hear him preach is to know he is one of God's anointed. Mt. Carmel invited him to help them in a meeting beginning the third Sunday in July, 1924.

I have recently resigned as pastor at Mt. Carmel, Bethel and Pleasant Hill of Robertson County association and have accepted the care of Smithville and Prosperity churches of Salem association.

We are glad to know Bethel has called Rev. E. H. Greenwell as pastor and Mt. Carmel has called Dr. J. H. Padfield. These are both good churches and they have good men as their under shepherds; we predict a great year for these two fields. Pleasant Hill is also a good church and has half-time preaching; it has not yet secured a pastor; may the Lord send them a good man soon.

We were sorry, or course, to leave where we had labored since we entered the ministry, but I am sure the Lord has led us to this field. We are liking the work here fine, we find some of the Lord's best in both of our churches here and many of them seem to have a vision of service. We could not ask the Lord to place us among better people.

FROM JONESBORO, TENN.

By I. G. Murray

By some means the impression has been made that I am the pastor of the Jonesboro church. Such is not the case. I am almost entirely helpless and am not even able to attend the services. Some of our leaders have been appealing to me to keep our denominational enterprises before the church. Nothing would give me more pleasure, if it were possible. We have no pastor but an effort is being made to secure one. So I appeal to our secretaries and those interested in this pastorate not to appeal to me but to Mr. John Bailey, clerk of the church.

The members of the First Baptist church of Morristown rejoice to have Dr. J. H. Deere with them again as pastor after an interim of nearly twenty years. Dr. Deere was at one time pastor at Jefferson City and then of our church at Morristown. He is a man of unusual gifts and is quite an addition to the Baptist ministry of East Tennessee.

We lament the passing of Rev. O. C. Peyton, D. D., the twenty-second of this month. His body was brought here for interment. Dr. Peyton was a strong man and wrought well for the Master and gave his life to make the world better. He was at one time pastor here and married Miss Sallie Thomas, of this city, who preceded him to the glory land only a few months ago. We hope that now being retired they are enjoying a rich reward.

With an affectionate greeting to our friends throughout the state.

Rev. R. N. Owen, of Milan, Tenn., is to be assisted in a revival the last of February by Rev. J. H. Buchanan of the First church, Paris, Tenn. Blessings on their labors.

Rev. J. E. Bell of Erick, Okla., a Tennessee product, has resigned that pastorate to accept a call to Texhoma, Okla., effective February 1st.

Evangelist William J. Cambron of Fort Thomas, Ky., is coming to Tennessee in the early spring and remain until October. He could be had for special meetings. He has held revivals in fourteen states.

WOMAN'S MISSIONARY UNION OFFICERS

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Miss Jessie Dye, Young Peoples' Sec. and Col. Correspondent

"PRAY AND WORK"

"A woman prays for patience and God sends her a green cook," says Beecher. We ask for a thing and God gives us a chance. For five years we have been asking God for 75 million. He is giving us a chance to go into the sleeping churches and present His cause, that they may pay their vows. He has given your society the chance to develop the sacrificial spirit, of visiting new members and soliciting pledges, of recreating the missionary fires that burned in 1919.

This week we are sending you our state minutes in which you will find your society record. If for any reason you have failed to report your gifts to Mrs. J. T. Altman, please do so at once. We are also sending the Home Mission week of prayer literature which we trust you will use. Let us meet each day and pray for victory. We will be happy to send you as many envelopes as you can use to collect your offering. Any gift made will count on your campaign. Please ask your pastor to preach a missionary sermon on the Sunday of your week of prayer.

At nine o'clock each morning we beg you to join us in prayer for a revival of missionary enthusiasm, for the payment of campaign pledges and for the leaders, pastors and people in this critical time for Southern Baptists.

QUARTERLY MEETINGS

How would you like to attend nineteen quarterly meetings in one month? That is the plan for your secretary.

The first meeting was my own home association, Cumberland, and it met at home in Clarksville. People everywhere have been good to me, but my very own folk have found many ways to express their love and confidence in their unworthy daughter. I had enjoyed so much our Fifth Sunday meeting at Erin, where the pastors were so kind to our women. It poured rain all day of our W. M. U. meeting but a number of women came and the entire program was carried out. There is no place like home!

Concord Association met in Murfreesboro and splendid crowds greeted us from the country churches as well as from the entertaining church. Tennessee College girls had a place on the program, and made us realize anew the value of the training received in this Christian college of ours. Here, too, the suggested program was ably carried out.

The Y. W. A. asked me to speak in the evening on my trip to the Holy Land, which I was glad to do.

Weakley County is now "weakley" in name only! What a joy it was to see the great growth in that association under the leadership of Mrs. T. N. Hale. I was asked to come to Dresden the night before the meeting and travel "thirty thousand miles in thirty minutes" and enjoyed the trip with the large prayer meeting crowd. Mrs. Hale is such a splendid leader that she had every one present at the associational meeting taking part, so all went away feeling that it was good to have been there.

Beulah met the next day at Union City. All were sorry indeed to accept the superintendent's resignation that day, for Mrs. Cunningham has been so faithful. A royal welcome awaited the new superintendent, Mrs. C. L. Canady of Martin. She is a graduate of Fort Worth Training School and we will expect great things of her. The program was well carried out, but special mention should

be made of the very excellent talks made on Service by the Union City Y. W. A.

Hardeman Association is a new organization, as it was a part of Unity until recently. The W. M. U. met at Medon. All were sad because of the sudden death of the superintendent's husband, Mr. J. F. Casselberry. Many prayers were offered for her during the day.

Mrs. Robt. Mayo, the former superintendent of Unity, presided, in her quiet, sweet manner. The entire day was a spiritual feast. The Y. W. A. of Toome gave the acoustic on Service in a most interesting way. We are always happy when the young people are enlisted. Sunday is an unusual day for a quarterly meeting but we had a good time with McNairy Association at Selmer on the third Sunday. This was their very first meeting, so officers were selected and plans made to be A-1 this year.

In giving this brief account of the past ten days, we have not tried to tell you of the delightful hospitality, the cordial welcome, the co-operative spirit manifested everywhere. I dare not report how many times I have talked, but I have enjoyed it, and I trust my Master has been glorified.

This week I will meet with Beech River, Friendship, Shelby Co., Gibson, Madison, Little Hatchie and S. W. District.

WHITE CROSS

Again we are printing the list of needs of our hospital in China. Please read it carefully and see what your society can give. Remember the box must be sent to China the last of February, so send your package to W. M. U. Headquarters, 151-8th Ave. N., Nashville, Tenn., by February 15th.

The following are the needs:
50 pairs flannelette pajamas.
36 pairs muslin pajamas.
144 pairs socks (small size for women—size 10 for men).
100 sheets (full size).
26 aprons (nurses).
20 yards rubber sheeting.
1000 yards gauze.
200 pounds absorbent cotton.
300 yards bed ticking.
200 yards unbleached muslin (heavy).

24 nurses operating gowns.
75 blanket covers.
50 yards adhesive plaster (12 inches wide).

Soap-plain, ivory, castile, hard-water—any kind. Soap powder, pins, needles, thread, tape, mops, scrub brushes, kitchen utensils.

Cash for coal is acceptable—and anything else that is useful in a hospital.

YUHING YIENKIANG

October 22-26

"Travel talk" in Chinese is Romanized to spell "yiu hing yien kiang" and is pronounced in the Mandarin dialect "yeo hing yen geeang." Hard as this is to write and pronounce it would be harder still to achieve in the regular Chinese characters. But the five days thus talked about have been a "handful" of interesting travel and have been so informing that details entice me to be minute in description but space positively forbids.

Just at sunrise the small Chinese boat landed our party of four at Chefoo, China, after a night spent on the tiny deck instead of in the very "stuffy" and only "first-class" cabin. With me were two daughters and one son of our missionaries at Chefoo and Hwanghein, Miss Rachel Newton and

Jennie and Tully McCrea, they having crossed the unfriendly Yellow Sea to meet me at Port Arthur and Dalny. While in Dalny we went to Port Arthur and out to its famous battle-field in the Russian trenches. On Sunday we visited our Southern Baptist chapel and the Danish Lutheran Church in Dalny, seeing also the English Church where foreigners worship and where also a group of Japanese Christians hold their services.

In the Chefoo harbor the custom inspectors came aboard and when their work was done they graciously took us ashore in their quick, clean motor launch, while Mr. McCrea of Mississippi, who had come out to meet us, went back in the Chinese sampan, carrying our much baggage with him. On the shore to greet us were our missionary, Mr. J. W. Moore of Georgia and Mary McCrea on her pony with the faithful shepherd dog close by. Almost roundless "ricksha" coolies with their long queues, were also there and soon we were being carried by them to the McCrea home, the road leading along the splendid stone pier by the beautiful Chefoo Bay. My room for three days when I was in Chefoo faced this bay on the north with the sun rising behind rugged mountains. But I must not go into details so I will merely "sketch" what I saw and did in Chefoo: (1) had a "soaking-out bath" in a great earthenware jar-like bath tub; (2) was guest at a tea to about 80 Christian missionaries and business people; (3) visited the very successful China Inland Mission School for the children of missionaries and other foreigners, the truly remarkable and unique (for China) Christian school for deaf mutes and the large Northern Presbyterian Compound with its hospital and schools for boys and girls; (4) gave one day to our Southern Baptist enterprises; kindergarten, schools for boys and girls, church activities and night school for 270 working men and women; (5) saw hair nets being made by hundreds of women, most of whom had tiny bound feet; (6) went down by the wharf where opium addicts in the filthiest of rags eke out their impoverished existence. I never knew what heathendom really means until I saw so many bound feet and so many gaunt hands clutching closer to filthy rags. I gave deep thanks for each Christian worker in Chefoo, for the fact that they are helping to unbind, for the minds which they are informing against opium and other curses and for the hearts which they are filling with Christian love and zeal.

At seven o'clock on the morning of the 25th the "ricksha" coolies were at the McCrea gate to take our party about two miles through the city down to the automobile station. Though the cars did not leave until after nine it was necessary to be on the spot very early, for there were only two or three very small buses and a host of China's millions ever waiting for journey on these government-owned motor cars. Less than a year ago the excellent government-controlled highway of some two hundred miles was constructed, the chief engineer having been educated in our Chinese school at Hwanghein. With me were Miss Newton, principal of our girls' school at Chefoo, her parents living in Hwanghein, and Miss Pearl Todd of Georgia, who also teaches in Chefoo, but who is studying this winter in Hwanghein. We had also with us a most charming elderly Canadian Presbyterian, a retired missionary who has her mind stored with thrilling stories of pioneer mission work and her heart aglow for all Christian progress in

China. Facing us were three decidedly fat Chinese men who slept and smoked while we chatted and looked "afraid." You would have looked much too, I believe, for in the near distance to the right was the Bay of Chihli with terraced farmlands almost to the water's edge while to the left were rugged mountains, with an intervening succession of patches of new wheat, ripened millet, winter onions and full-grown truly huge cabbage. In many such small fields, owned by almost countless farmers, plows made as were used in Bible times dug their furrows around literally, thousands of grave-mounds, on the top of most of which were tiny pieces of paper which superstitious descendants had placed there in idolatrous memory.

After over two hours of such travel I reached Tengchow where several Chinese Christians and Miss Florence Lide and her brother, Mr. Frank Lide, of South Carolina, met me. They both live at Hwanghein but have supervision of the school and church at Tengchow. While in that city we were the guests of Northern Presbyterians, who have five resident missionaries and a good school for girls. Their well-equipped hospital is temporarily closed awaiting a long-hoped-for physician. The meeting at Tengchow was held in a Chinese home where Dr. and Mrs. Hartwell lived for many years, being very near our excellent church building, in which is a memorial tablet to Mrs. Crawford and in the yard of which is a monument in memory of Miss Lottie Moon. On the same street is the Chinese house where Miss Moon lived. Certainly her life-work is revered in that city, the Christians' eyes filling with tears when her name is mentioned. One of her early pupils has charge of the Good Will Center and another teaches in our day school. So surely did Miss Moon, the Hartwells and Mrs. Crawford train those early Christians and so faithfully did the later missionaries build on their foundations that it is now believed that the church can care for its own activities. Of course the native Christians there are very tremulous just now for fear the work will not advance under their control but the missionaries believe that it will.

Just before leaving Tengchow I had the privilege of going upon the great wall of the city. The part down by the "water-gate" was built 270 years before Christ and still "guards" the city. Way up on the inner wall is a heathen temple which has been allowed to fall into a wretched state so that it is not used for worship but as a sleeping place for coolies. However, from the same vantage point I could see five other heathen temples, one of which was built to the god of thunder by a most dissolute man in gratitude for safe shelter from a terrific storm.

To the north of the "water-gate" overlooking the sea is the beautiful but lonely resting-place of Dr. and Mrs. Hartwell. On the resurrection morning many Chinese whom they led to Christ will arise with them.—Kathleen Mallory.

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Book Reviews

By the Editor

The Hand of God in American History; by Wilbur Fliske Tillett, D.D., LL.D., Dean Emeritus of the Theological faculty, Vanderbilt University; Cokesbury Press, Nashville, Tenn., 75c net.

This is a brief statement of the most important features of the founding and development of our American national life, which are very conclusively shown to have been providential. It is a clear call for the consecration of our national ideals and resources to the work of God in the world in view of the special position and advantages to which He has elected up. It is brim full of optimism.

Pedagogy; by E. O. Harbin, Cokesbury Press, Nashville, Tenn., \$1.50.

A collection of the most approved plays and games for fellowship and profit, and will be greatly helpful in arranging a social or amusement program for the home, church or civic organizations. Suggestions are arranged for each month of the year and also under special and miscellaneous topics. The writer frequently mentions the "Epworth League" and evidently had in mind the young people of the Methodist church but the suggestions would have equal value to all.

By T. W. Gayer

The Efficient Church by G. S. Dobbins (Published by the Baptist Sunday School Board; 206 Pages; Price \$1.50 net.)

Dr. Dobbins is the Professor of Church Efficiency and Sunday School Pedagogy in the Southern Baptist Theological Seminary, and well qualified to speak on the subject under discussion. He has written one of the most needed books which have appeared in recent years. All the chapters are good and well written. The chapter on "Efficiency and Church Management" is worth many times the price of the book. I take it that this is a text book in the Seminary, but it makes good reading. Every pastor in all the land should have a copy of this book.

GOOD WORK AT OAKDALE

By W. Y. Boswell

The Rev. W. S. Roney, pastor of the First Baptist Church at Oakdale, Tennessee, came here about seven months ago, from McKenzie, Tennessee, and assumed charge of the work at this place. He succeeded the Rev. Lacy Adkins, an able preacher, who resigned to go into evangelistic work. The Rev. Mr. Roney was a stranger in this section of the State, and had before him a rather difficult task. He faced it, however, with that courage and steadfastness which have characterized Baptists the world over.

Since his coming the work of both the church and Sunday school have made rapid progress. There are, at this time, something like 300 members of the church, and the Sunday school had an enrollment in 1923 of 364, and is still growing. There were many additions to the church during this time. The Sunday school is one of the few graded departmental schools in this section. This is a small town, having a population according to the last Federal census of 1,600 people. The Rev. Mr. Roney has been assisted in his work very greatly by his most excellent wife, Mrs. W. S. Roney.

The B.Y.P.U. is in a flourishing condition, being directed by Mrs. D. E. Carpenter. This department is growing rapidly. The Junior B.Y.P.U. is well attended by the little folks.

Many improvements in the church property have been carried out during the last year. A splendid basement has been constructed and paid for. A parsonage has been bought and paid for in full. The church grounds have

been enlarged and greatly improved. The Brotherhood Bible Class, on January 13, at the Sunday-school hour, reported the raising of \$1,203.30, which amount represented the entire church indebtedness. The notes and mortgages were delivered to the superintendent of the Sunday school for delivery to the church at that time. The raising of this fund was largely due to Mr. D. E. Carpenter, Prof. L. E. Jeffers, and others.

Mr. H. E. Creekmore is superintendent of the Sunday school, with Prof. Lee M. Jeffers as associate superintendent. Mrs. T. C. Colyer is secretary and treasurer. Miss Majorie Carpenter is pianist. Both the church and the Sunday school are the largest of any denomination in Morgan county. The outlook for 1924 is fine at the Oakdale Baptist church.

S. P. WITT OF LENOIR CITY, TENN., BECOMES SUPERINTENDENT EMERITUS OF SUNDAY SCHOOL

A little more than nineteen years ago Mr. Sterling P. Witt came to Lenoir City, Tennessee, from the great old state of Kentucky. On his arrival (which was Saturday night), he interrogated the hotel manager as to the churches in the little city. After having been advised by the lady that there were several churches in the

School Superintendent and tendered his resignation as Superintendent, and placing the name of Prof. Curtis G. Gentry—Supt. of the Lenoir City Schools—as the nominee for Sunday School Superintendent. He gave as his reasons for resigning, that he had been superintendent for all these years, and he thought the church should excuse him for this, inasmuch as he was not now as young as he had once been, and that his work as President of the Peoples Bank, had enlarged because of the growth of the bank, etc., and he therefore desired to rest from this very strenuous work of acting as Superintendent of the Sunday school. The committee on nominations received his resignation reluctantly because of his very efficient service, but on the following Sunday when the officers were installed, the pastor of the church placed the matter of electing him Superintendent Emeritus before the church and this was happily received by the congregation, and he was unanimously elected.

Mr. Witt is a noble character, and to know him is to love him and he serves his church first in preference to any other organization, being very prompt in attendance to the services of his church, and as has been said above, is very loyal in every sense of the word.

The First Baptist Church is at the present time contemplating the erection of a ten thousand dollar addition to the present building.

"WORTHY IS THE LAMB

By R. T. Donnell.

Worthy is the Lamb,

The herald angels sing
Peace on earth, good will to men,
To Him your trophies bring.

Worthy is the Lamb,

Who came from Heaven above,
And wore a crown of thorns for me
With never-dying Love.

Worthy is the Lamb,

Whose precious blood was spilled,
His life was one of sacrifice,
His promise was fulfilled.

Worthy is the Lamb,

Who died on Calvary,
And gave his life for you and me,
Upon the rugged tree.

Worthy is the Lamb,

Our Prophet, Priest and King,
He made the sacrifice, supreme,
His praise we'll ever sing.

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.

Holdam: Whereas, it has pleased almighty God to remove, from our midst, our beloved Brother J. L. Holdam.

And, Whereas, Brother Holdam has been a devout member of this church ever since it was organized and a Christian ever since reaching his majority and we will feel his loss deeply; therefore,

Be It Resolved, by the Ridgedale Baptist church, Chattanooga, that we extend our heartfelt sympathy to the bereaved family and pray that they will bow to the will of Him that doeth all things well; and be it further resolved,

That a copy of this resolution be sent the family and a copy sent to the Chattanooga daily papers, and the Baptist and Reflector and a copy spread on the minutes of the church.

Done by order of the church this 13th day of January, 1924.—W. E. Davis, pastor; J. H. Thompson, R. M. Penny, E. M. Zink, committee.

Walker: Elijah Walker was born October 9, 1877, died January 11, 1924, age 46 years 3 months and 2 days; professed faith in Christ November 14, 1923, joined Salem church and was baptized November 18, 1923 by Rev. W. R. Early. Mr. Walker was a man that was loved by everybody. He left a companion and 4 children, 2 boys and 1 girl and three brothers and a host of relations and friends to mourn their loss. He was a good citizen; he was loyal to his companion and children and also his friends and his order—he belonged to the Junior Order. He was always loyal and obedient in everything. We hope Mr. Walker's life was such as will lead many others to Christ.—W. F. Tilley church clerk.

Knowing: After an illness of several months the death angel came on the evening of December 5, 1923 and tenderly bore away the peaceful spirit of our dearly beloved sister, Mrs. Hattie Knowing wife of Brother John Knowing at her home near Oliver Springs. She was born April 5, 1872, she had been a faithful member of the Baptist church for 41 years. Loving and patient hands rendered every service to save this life but to no avail; yes, it was hard for us to part with her, but God knows best. She was always a true and loving wife and mother and made friends wherever she went and leaves a host of them to mourn their loss. She leaves a husband and four children, Mrs. Verna and Pearl Laymousse of near Wartburg, Morgan county, James of Knoxville and Robert of the home. Among those who will miss her most is her husband, who lingered long and lovingly at her side and without complaint was sensitive to her every need. To the sorrowing ones we would say look up and live as pure as wife and mother did and meet her in heaven, where she is now singing with the angels who are rejoicing that another of God's children has come home. A precious one from us is gone, a voice we loved is stilled, a place is vacant in our home that never can be filled. Weep not for wife and mother, she is where there are no goodbyes, she knows no sorrow; there she is happy with Jesus. Sister Knowing was laid to her last resting place in the Liberty cemetery near Wartburg, Morgan county, to sleep until the resurrection morn.—Mrs. W. R. Brummett, Oliver Springs, Tenn.

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PASTORS' CONFERENCES

SUNDAY SCHOOL ATTENDANCE

Reported Jan. 27

Nashville, First	1,088
Allen Fort Class	563
Knoxville, Bell Ave.	915
Chattanooga, First	878
Knoxville, First	860
Memphis, Central	727
Memphis, First	713
Memphis, Bellevue	659
Knoxville, Fifth Ave.	646
Memphis, Temple	618
Jackson, First	570
Nashville, Eastland	559
Chattanooga, Highland Park	500
Knoxville, Deaderick Ave.	478
Chattanooga, Tabernacle	441
Erwin, First	409
Etowah, First	403
Knoxville, Euclid Ave.	399
Chattanooga, Avondale	390
Nashville, Immanuel	386
Memphis, La Belle	380
Knoxville, Lonsdale	363
Nashville, Edgefield	357
Fountain City, Central	349
Harriman, Trenton St.	316
Knoxville, Island Home	316
Nashville, Belmont Heights	308
Rockwood, First	307
Nashville, Judson Memorial	563
Sevierville	300

NASHVILLE

Lockeland: J. C. Miles, pastor; "Joseph Sold into Slavery" and "Echoes from the Indianapolis Student Volunteer Convention." SS 226; BYPU's good.

Grandview: Don Q. Smith, pastor; "Let Not Your Heart Be Troubled" and "The One Safe Refuge." SS 232. Very fine BYPU's and good congregations. The best training school last week we have ever had. Brethren A. M. Nicholson, J. C. Miles and J. A. Carmack were the teachers and Brethren O. J. Vanners, John L. Hill, H. C. Moore and N. B. Fetzner were the preachers. All these brethren were at their best.

North Edgefield: A. W. Duncan, pastor; "The Church's Joy in the Accomplishment of Her Task." Three students, brought very helpful messages at the evening hour. SS 251; Sr. BYPU 41; Jr. 28.

Hopewell: Eli Wright, pastor; "Man's Relationship to the Triune God" and "The Obedience of Christ." Spoke at Gallatin at night for Brother Singleton. Fine day.

Park Ave.: A. M. Nicholson, pastor; "Precautions to Be Observed in Christian Service" and "The Guide of Youth." SS 227; BYPU No. 1, 13, No. 2, 25; Int. 13; Jr. 16.

Eastland: O. L. Hailey, pastor; Dr. R. Etter, returned medical missionary, spoke on China, and pastor on "Ears to Hear With." SS 559; BYPU's good. Every officer of SS was present. Organized classes enter the city-wide contest.

Immanuel: Ryland Knight, pastor; Dr. J. L. Kesler spoke at both hours. Belmont Heights: John D. Freeman, pastor; "The Dignity of Man" and "The Insufficiency of Moral Righteousness." SS 308; BYPU 24; Int. 26; Jr. 14.

Edgefield: W. M. Wood, pastor; "A Supernatural Revival" and "God's Call to Us." For baptism 1; by letter 1; profession 1; SS 357; BYPU 50; Int. 13; Jr. 16.

Judson Memorial: Felix W. Muse, supply; "Walking Worthily" and "Making Excuses." By letter; SS 303; BYPU's 101. 5 happy conversions at the Glendale mission. Full house at both services.

Centennial: L. P. Royer, pastor; "Diligent in the Day" and "Man's Original Sin." SS 135. All services well attended.

Culleoka: Bunyan Smith, supply; "The Supreme Gift." SS 78.

Central: W. C. Golden, supply; "Caleb's Call to Conquest" and "God's

Gracious Call." SS & BYPU fair. Church preparing for canvas.

Grace: J. A. Carmack, pastor; "Faithful" and "God, no Respector of Persons." SS 266; BYPU's well attended. Good audiences and a happy day.

Calvary: W. H. Vaughan, pastor; "Stewardship of Giving" and "Without Christ." SS 85; BYPU 26; Int. 28.

Seventh: Edgar W. Barnett, pastor; "Putting God to the Test" and "Space for Repentance." SS 212; BYPU 18; Jr. 27.

First: W. F. Powell, pastor; "The Church and its Deacon" and "The Missing Link." For baptism 2; profession 2.

Union Hill: H. F. Burns, pastor; "The Finished Work" and "And He Died."

Livingston: R. B. White, pastor; "Go Forward" and "They Had Been With Jesus." By letter 1; by statement 1.

Mission: S. E. Loxley, pastor; "The Model Congregation" and "Sin." SS 111; BYPU 45.

Third: E. P. Aldredge, supply; "The Big Business of the Kingdom" and "The Glory of Repentance." SS 253.

Gordonville: M. R. Cooper, pastor; "The Rich Man and Lazarus" and "The Christian Race." Pastor substantially remembered Christmas.

NASHVILLE BAPTIST PASTOR'S CONFERENCE APPRECIATES TWO RETIRING MEMBERS

(1) Whereas, Brother C. F. Clark, pastor of Judson Memorial Baptist church of this city, has seen fit to sever his relationship with us as a member of this conference, to become pastor of the First Baptist church of Cleveland, Tenn., and whereas, through a period of years he has faithfully served, not only in this city as pastor, but in many places of responsibility, in this conference, in our association and in the state work, this conference hereby expresses its regret at the breaking of these ties, but with joy commends him to the people of his new field, as a brother in Christ, loyal and worthy of esteem, and implores the blessing of God upon him in his efforts to serve the Lord wherever he may go.

(2) Since Brother C. D. Creasman, who for so many years has been a faithful member of this conference, and very active in the Lord's service, both as pastor in the city, and as a worker in the Nashville Association, has gone from us to become the pastor of the Island Home Baptist church at Knoxville, Tennessee, this conference hereby expresses its sincere regret at the loss sustained in his going, but takes pleasure in commending him to the people of his new field, and to the brethren with whom he shall meet, as a brother beloved, tried and true, and invokes the Master's richest blessing upon him in his effort to serve the Lord wherever he may go. Signed: W. M. Wood, A. M. Nicholson, A. W. Duncan.

KNOXVILLE

Smithwood: Chas. P. Jones, pastor; "Christ's Mission and Ours" and "A Glorious Message—God Is Light." SS 153; BYPU 61.

Oakwood: R. E. Grimsley, pastor; "Evidence of the New Birth" and "The Gospel of Christ." SS 264; baptized 1; by letter 6.

Central of Ftn. City: J. C. Shippey, pastor; "The Victorious Life" and "Peter's Shadow." SS 349; BYPU 150. Splendid day.

Immanuel: A. R. Pedigo, pastor; "What God Hates" and "Speak to Christ." SS 229.

Grove City: D. W. Lindsay, pastor; "The Heavenly Ward Life" and "What Is Man." SS 175; BYPU 24. Closed

the revival at Washington Pike last Tuesday night with 27 conversions.

Deaderick Ave.: G. W. McCall, pastor; "One Baptism" and organized classes—conducted services. SS 478.

Calvary: W. L. Dotson, pastor; "Samson Conquered" and "Little Sins." SS 140; BYPU 78.

Washington Pike: J. A. Lockhart, pastor; "The Salt of Earth" and "The Pleading of a Righteous Man." SS 117; BYPU 61; baptized 3; by letter 1.

Sevierville: R. E. Corum, pastor; "Christ on the Mt.; Prayer" and "Christ's Wounded Hands." SS 300; BYPU 32; by letter 2.

Fountain City: Neill Acuff, pastor; "The Certainty of Prayer" and "Better Things." SS 140.

Lincoln Park: J. C. Collum, pastor; "The Absent Member" and "A Tested Fact." Good crowds at all services.

Gillespie Ave.: J. K. Smith, pastor; John 19: 30 and Psalm 146: 5. SS 217.

Bell Ave.: Jas. Allen Smith, pastor; "Sanctification" and "Four Little Things Exceeding Wise." SS 915; by letter 3.

Euclid Ave.: J. W. Wood, pastor; "Things Before Us" and "The Overcoming Faith." SS 339; BYPU 90 baptized 1.

Inskip: W. P. Hutton, pastor; "Second Coming of Christ" and "Judgment." SS 126; BYPU 49; converted 3. Good day.

Grace: L. T. Mays, pastor; "Moral" and "Holy Ground."

Mt. View: J. K. Dykes, pastor; "Jesus Teaching How to Be Happy" and "The Flowing Rivers." SS 163; by letter 2.

Island Home: C. D. Creasman, pastor; "The Secret of God's Presence" and "What Kind of a Sinner Are You?" SS 316; BYPU 150; by letter 1. Two great audiences.

Fifth Ave.: J. L. Dance, pastor; "Some Testimonials as to Jesus" and "Second Coming." SS 446.

First: F. F. Brown, pastor; spoke both hours. SS 860; BYPU 150.

Third Creek: W. E. Conner, pastor; Mr. Burnett on "The Ungodly and Godly man" and pastor on "Power of Unity." SS 69; by letter 1.

Beaumont: D. A. Webb, pastor; Exodus 14: 15 and 2 Pet. 3: 11. SS 216.

Lonsdale: W. A. Atchley, pastor; "The Cause and Cure of all Moral Ills" and "The Meaning of the Young Peoples Movement." SS 369; BYPU 143; baptized 1.

CHATTANOOGA

J. H. Sharp of Harriman, an appreciated visitor. W. D. Powell addressed conference on "The Minister as seen by a Layman." his splendid address provoked a good deal of general discussion.

Avondale: T. G. Davis, pastor; "What Yokes Are For" and "The Ideal Boy." SS 390; BYPU good.

Red Bank: J. A. Maples, pastor; "God's Treasure House" and "Our Modern Girls." By letter 1; SS 156; BYPU 30.

Tabernacle: T. W. Callaway, pastor; "Sabbath Observance" and "The Three Deaths." SS 441; for baptism 1.

Highland Park: J. B. Phillips, pastor; "Christ's Message to the Laodicean Church" and "Jesus Christ the Burden Bearer." SS 500; baptized 1. 1 joined the church.

St. Elmo: U. S. Thomas, pastor; "Our Teaching Service" and "The Creation." SS 255.

Central: W. L. Pickard, pastor; "Jehovah's Anguish for Israel" and "Abraham a Friend of God." BYPU mission program largely attended. Finest interest in all departments. Stressing the payment of campaign pledges.

N. Chatta.: Wm. S. Kesse, pastor; "Christian Remembrances" and "Christian Slaves." SS 247; BYPU 78.

Chickamauga, Ga.: Geo. W. McClure, pastor; "The Power of a Holy Church" and "What Is Thy Name." SS 147.

Chamberlain Ave.: G. T. King, pastor; "After Death What?" and "The Name of Jesus." SS 122.

Trenton St. Harriman: J. H. Sharp, pastor; "The Fourth Commandment" and "What Are you Here For?" By

letter 1; SS 325. Baptized 20 for the Spring City church. Afternoon in Church St. Mission, SS 149.

Woodland Park: J. N. Poe, pastor; Brother E. A. Eaker on "The Church." SS 100; for baptism 1.

Coltawah: L. H. Sylar, pastor; "Life's Burdens" and "Little Things." SS 80; BYPU 40.

Bell Ave.: G. W. Cox, pastor; "Samson Being Deceived." By letter 1; SS 170; BYPU 30. Good day.

Alton Park: T. J. Smith, pastor; "God with Us" and at night by Brother Buck. SS 137.

E. Chatta.: J. N. Bull, pastor; "The Church at Pergamus" and "The Book of Ruth." SS 265.

Birchwood: J. N. Monroe, pastor; "The Bread of God" Ex. 16: 4-12 and "Impossible for God to Lie." SS 109; BYPU 43; Int. and Jr. good; by letter 5, since last report.

First: John W. Inzer, pastor; "Greed Versus God" and "The Man Who Had a Second Chance." SS 878.

MEMPHIS

Temple: J. Carl McCoy, pastor; spoke at both hours. SS 618; by letter 1; for baptism 1.

Merton Ave.: E. J. Hill, pastor; 2 good congregations. SS 165; 4 good BYPU's.

Charleston: O. A. Utley, pastor; preached at 11 a.m. and 7:30 p.m. Two fine services. SS 80. Good day all around.

Greenland Heights: Chas. Lovejoy, pastor; spoke at both hours to good congregations. SS 45; good BYPU.

Highland Heights: E. Curle, pastor; preached to fine congregations at both hours. SS 218; 3 fine BYPU's.

First: A. U. Boone, pastor; preacher; entire morning program broadcast over radio. By letter 2; SS 713.

Joseph Papa, Italian missionary; times preached 2; present in SS 22; families prayed with 6; tracts distributed 26; visits made, 38.

Eastern Heights: J. W. Leigh, pastor; spoke, two good congregations. SS 73; good BYPU. Brother Curle was with us in our Wednesday evening service.

McLemore Ave.: Pastor Furr preached at both hours. By letter 1; SS 191.

Fisherville: W. L. Smith, supply; at both hours. SS 41.

Calvary: Good services, pastor spoke both hours. SS 157. Very fine interest in all services.

Boulevard: J. H. Wright, pastor; preached at both hours. Brother Higgs made a 4-minute talk on Men's Convention. SS 156; 3 good BYPU's. Was in a Bible Institute at Oakwoods—fine meeting.

Bellevue: W. M. Bostick, pastor; "Launch Out" and "Remedy for Present Day Evils." SS 659; by letter 2; by baptism 1; good unions.

Seventh St.: I. N. Strother, pastor; Deacon E. A. Roper reported the Organized Class Conference at Atlanta, which he attended. Pastor on "Backsliding." SS 178; good unions.

Hollywood: J. P. Neel, pastor; preached both hours. SS 108; marriage 1.

La Bell Place: D. A. Ellis, pastor; spoke at both hours to very fine congregations. SS 380; good interest in work of young people. Pastor just closed a fine meeting with Pastor Ewton and church at Springfield.

Speedway Terrace: J. O. Hix, pastor; preached. By letter 2; by statement 1; approved for baptism. SS 143; interesting BYPU's.

Germanatown: J. W. Joyner, pastor; spoke at both morning and night, good congregations. By letter 1; good SS and good BYPU.

New South Memphis: Pastor Norris preached both hours to good crowds. By letter 1; SS 105; 3 good unions. Hope soon to enter new building. All happy and at work.

Centrals: Pastor Cox preached. For baptism 3; by letter 7; by statement 1; SS 727.

Prescott Memorial: Jas. H. Oakley, pastor; "The Lord's Supper" and "The Budget Plan." SS 268; BYPU 90. Observed Lord's supper. Sold \$500 worth of church bonds—Mr. Hampton was cur 4-minute man.

MISCELLANEOUS

Centerville First: Alvin L. Bates, pastor: "The Waiting Christ" Rev. 3: 20, and "At the Door" John 10: 9. Good SS and 2 BYPU's. Fine day. Preached at Cross Roads in afternoon. Organized SS, fine service.

Monterey: W. M. Griffett, pastor: "A Prayer that Cannot Be Uttered" and "The Father's Gift to His Son." SS132; good BYPU. A good day and good attendance at preaching service.

Lebanon (Cleveland): A. T. Hayes, pastor; prayer meeting, SS 69. Much interest in Bible reading. Taking on new life—cold day, sickness hindered many.

Big Spring (Cleveland): A. T. Hayes, pastor: "The Saint Among Sinners" and "The Two Ways." By letter 2: SS 103; BYPU 50. Very cold day. Kept away many, much sickness. Fine crowds.

Lenoir City: E. G. Johnston, pastor: "John the Baptist." A special musical program was given by choir under direction of Prof. H. G. Duncan. SS 28.

Cleveland evangelist: R. D. Cecil, in connection with evangelistic and supply work. Sold in January Bibles and books, \$80.05. Ready to serve you.

Rockwood First: L. W. Clark, pastor: "Temptation" and "The Great Salvation." SS 307; BYPU 82; by letter 2. Splendid program in BYPU.

McMINN COUNTY

Athens, First: J. Herschel Ponder, pastor: "The Greatest Sin Practiced by Christians" and "Living Out Our Christianity." SS 253.

Good Hope: J. R. Land, pastor; Num-13: 18. SS 37.

Cotton Port: J. R. Land, pastor: Matt. 16: 19. SS reorganized.

Etowah, First: A. F. Mahan, pastor: "Walking with God" and "The Old Time Religion." SS 403; Sr. BYPU 50; Jr. 40.

Goodsprings: J. H. Atkins, pastor; Luke Luke 19: 41-42 and Heb. 2: 3. SS 48.

Calhoun: Will Shamblin, pastor: "Where I See the Blood I Will Pass Over You" and "Talent Hiding." SS 90.

MY PROGRAM

By J. L. Dance

All the members of any church have to do to bring in the kingdom of God is:

I. Live their religion every day.

II. Attend church every time it is open.

III. Do their best to get everybody else to do the same.

IV. Give their money, at least a tenth, to the church.

Conclusion:

Leave the rest to God and the preacher and the kingdom will come if the preacher is any account.

Rev. F. J. Harrell is leading the saints at Dyersburg, Tenn., to sublime accomplishments. They are to begin at an early date the construction of a handsome church on a lot across the street from the present building. It will be thoroughly modern and will cost around \$100,000. It has been needed for some time.

The enrollment of pupils at Union University, Jackson, Tenn., reached the number of 1,202 last week. In celebration of that notable development, the faculty and students paraded the streets of the city. Every Baptist in the state has reason to be proud of the work being done by our schools.

Rev. C. S. McKinney has resigned as pastor of Tabernacle church, Houston, Texas, to accept a call to Central church, Jacksonville, Fla. He is a graduate of William Jewell College.

Rev. Jesse Neal of Paducah, Ky., and Coleman Overby (Campbellite) of Lexington, Tenn., are debating this week near Paducah the baptismal remission and church propositions. The truth of the gospel will not suffer in the hands of Bro. Neal.

Rev. A. U. Nunnery of Parsons, Tenn., and Elder Claude H. Cayce (Hardshell Baptist) are to debate for five days, July 21-25, the differences between the denominations near Huron, Tenn. Bro. Nunnery has done much for that kind of work and knows how to defend the faith.

The late Baxter Cannon of Los Angeles, Cal., bequeathed in his will \$55,000 to Baptist work in Arkansas and \$10,000 to the Foreign Mission Board. Of that amount \$25,000 is an endowment fund for student aid at Ouachita College. The Orphans' Home in Monticello gets \$5,000. We would like to hear the reverberating of a cannon like that in Tennessee.

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AMONG THE BRETHREN

Fleetwood Hall, Lexington

The First church of Joplin, Mo., has called Rev. R. C. Miller, of Mangum, Okla., and it is thought he will accept.

Dr. E. L. Compere of the First church, Joplin, Mo., accepts the call to the church at Weslaco, Texas, and will take charge as soon as practicable.

Beginning February 3rd Dr. W. B. Riley of the First church, Minneapolis, Minn., will inaugurate a revival in which he will have the assistance of Dr. J. Frank Norris of the First church, Fort Worth, Texas.

Dr. A. J. Holt of Punta Gorda, Fla., beloved by Tennesseans, has been invited to deliver an address in February at DeLand, Fla., on "The Origin of Man." There Stetson University is located and he will also address the students and faculty of that institution.

Dr. S. E. Ewin has resigned his position with the Missouri Baptist Sanitarium, St. Louis, and is now superintendent of city missions in St. Louis, a position he formerly held.

Dr. Carter Helen Jones of the First church, Philadelphia, Pa., begins his work as pastor of the Second church, Atlanta, Ga., Sunday, Feb. 3rd.

Dr. W. R. Owen of the First church, Macon, Ga., is assisting Dr. H. A. Bulser in a revival in the Wayland Memorial church, Philadelphia, Pa. We wonder how the Yankees will react to Dr. Owen's forensic, cyclonic oratory. He is a great preacher.

Rev. W. B. Price, formerly a Home Mission Board Evangelist, has resigned as pastor of the First church, Bessemer, Ala. His plans have not been disclosed.

"Homer nodded!" The astute Dr. P. I. Lipsey of the Baptist Record announced that a layman, W. E. Holcomb, has been elected pastor of the First church, Tulepe, Tex., and it develops that it isn't so.

Dr. John R. Sampey of the Southern Baptist Theological Seminary, Louisville, Ky., lately held a revival in Baylor University, Waco, Texas. It was a meeting of great spiritual power.

Rev. J. P. Denby of Kershaw, S. C., has resigned churches in that vicinity to become pastor of the Second church, Lancaster, S. C., effective Feb. 15th.

Rev. R. L. Chapman, formerly a Tennessee pastor, has entered upon his duties as pastor of the church at Farmersville, Texas, and the church has taken on more life.

Dr. W. W. Chancellor of Central church, Muskogee, Okla., is doing the preaching in a revival which has already resulted in 81 additions, 60 by baptism, and continues with increasing interest. Geo. W. Reynolds is in charge of the music.

Home Board Evangelist, L. O. Vermillion of Jackson, Tenn., and singer E. A. Patterson are in a meeting with the church at Mountain View, Ark. They have an open date Feb. 10 to April 16.

V. B. Fildson, formerly field worker for the Sunday School Department of the Tennessee Executive Board is now Educational Secretary of the First church, Muskogee, Okla., at a salary of \$2,700. The church is constructing a huge educational building at a cost of \$60,000.

Rev. O. F. Huckaba of Huntingdon, Tenn., who preaches two Sunday afternoons at Junction City, is greatly encouraged over the work there which is moving along finely. A few Sundays ago they had 111 in Sunday school. His work at Huntingdon is progressing. The women of the church have organized a ladies' prayer meeting and Bible study which meets at the pastorate each Monday night. Bro. Huckaba is a kingdom builder.

Dr. W. P. Throgmorton, editor of the Illinois Baptist, Marion, Ill., has been enriching the columns of his paper with articles on "Close Communion." He is the kind of Baptist who believes in contending earnestly for the faith. We rather like this type.

A day spent by Miss Mary Northington of Nashville, corresponding secretary of the Womens Missionary Union, with the ladies of the Society in the First church, Lexington, Tenn., served to greatly inspire the workers and stimulate the work. She is a favorite with them.

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Home Circle

IN GOSSIP TOWN

The principal street is called "They Say," and

"I've Heard" is the public well, And the breezes that blow from Falsehood Bay Are laden with "Don't you Tell."

In the midst of the town is "Tell Tale Park,"

You're never quite safe while there, For its owner is Madame "Suspicious Remark,"

Who lives on the street "Don't Care."

Just back of the park is Slander's Row,

'Twas there that Good Name died, Pierced by a dart from Jealousy's bow,

In the hands of Envious Pride.

From Gossip Town peace long since fled,

But envy and strife and woe, And sorrow and care you'll find instead,

If ever you chance to go.

—Selected.

LEARN TO DO NOTHING

"What are we going to do this evening?" is the question that some youngster who is a victim of the American malady, the thirst for excitement, is sure to ask.

The wise and kind parent replies: "Nothing at all. We are going to sit down and compose ourselves; read awhile, talk awhile, sing or play awhile and then go to bed."

That sort of evening should be the rule in the home that cherishes the best interest of a family of children. Many parents are over-indulgent. They wish their children to "have a good time." If they stop to think, they will realize that the true "good time" is the one that comes as a rarity, and they will see that what the child calls "a dull evening" may after all be a real benefit.

Teach your children to rest as well as to work and to play. Let them sit quiet sometimes and think, even although their thoughts may not always be quite happy. The exercise will do them good, for in most of the entertainments of today there is not much thinking. Let the restless boy rummage around once in a while and find for himself something that will interest him. He should not always have his entertainment provided by others. And that is true also of the restless girl.

A wise mother will distinguish between the fretful question of the child suffering from overentertainment and the wistful suggestion of the child that is really lonely and that needs some outlet in the form of entertainment. If need be, she can herself be the child's whole world; but that is hardly advisable. Any child is the better for mingling at times with other children outside the home. It is the constant mingling with others—the too great familiarity with the outside world, the cheap entertainment, the dissipation of aimless companionship

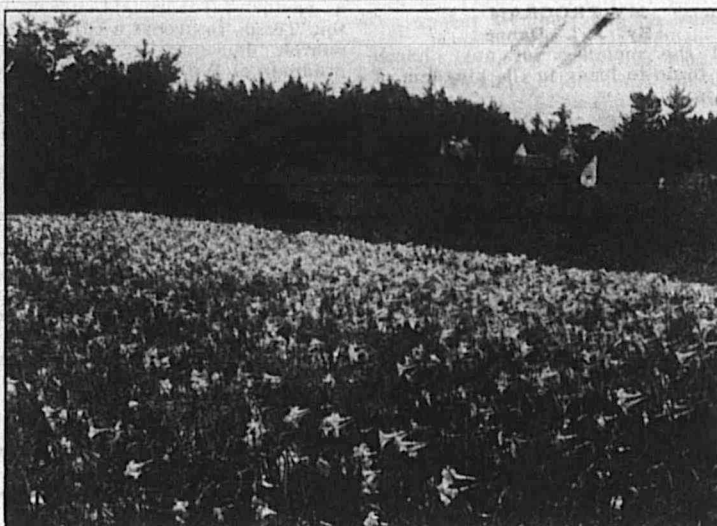
with anyone whatever so long as he is not one of the family—that is to be avoided.

Parents who are unduly afraid of unpopularity for their children forget that every child must find his own place in the world and that popularity as often warps a child's character as it develops it.

The anxiety of some parents lest their children shall be unhappy, is often the consequence of their own childish experience. The man who feels that his boyhood was made cruelly narrow by the economy and the strict discipline that reigned in

his family is inclined to be too lenient with his son; and the mother who pined for society in her early days but who was held to hard work and made to wear ugly, cheap clothes is disposed to allow her daughter too much liberty, too much pin money, too much finery, and to smile too indulgently at the unfruitful and injurious activity that the modern girl calls "having a good time."

So when you hear, "What are we going to do tonight?" suggest, "Nothing—just nothing; rest a little—read a little—think a little and go to bed." —Youth's Companion.



Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these—Jesus.

Boys and Girls

BOBBY'S CAMERA

Bobby had wanted a camera for a long time, and now, for his birthday, his father had promised him one. For two weeks, he had been so excited that he could scarcely sleep, and could think of nothing else. One night he dreamed that the camera was so large and heavy that he could not move it, and that it snapped him up at one mouthful.

Now Bobby's home had beautiful grounds and there were large old trees around the house, and his greatest delight was to climb them.

One old tree was his special joy, and by climbing way up to the top he could not very well be seen. About a week before the long talked of birthday, Bobby's father told him that he did not wish him to climb his favorite tree. Bobby's heart sank, but he knew that when his father spoke it meant that he must obey. Still he looked lovingly and longingly at it.

Three days before his birthday, all the family had gone for a drive and Bobby was alone. "Just one climb," he argued to himself. "Surely, no one could see me, and perhaps papa would not care just this time." So quickly scrambling up, he was soon well established in his favorite place. Time flew so fast, that Bobby did not realize how late it was, when he came down from his perch. The family had returned, although he had not seen them, and as they were talking about their drive, he did not have to speak. At last the long-looked-for birthday

came, and you may be sure that Bobby was up early. After breakfast his father presented him with the camera, and showed him how to use it. One thing Bobby thought very strange, and that was that he was to begin on the No. 2 film, but as his father did not explain, he asked no questions. In a few days all the films were used, and then he had to wait to have them developed and printed.

"Bobby," called his father a week later, "Come down and see your pictures."

Bobby rushed down stairs two steps at a time, and soon had the little package opened and was gazing at the pictures.

"Why, what is this?" he faltered, with very red cheeks. "I—I did not take this, O father!" and the tears came to his eyes.

"Bobby," said his father, "you disobeyed me, and climbed that tree in which I ordered a seat put, so that it would be more fun for you. I came home earlier than I expected, and not finding you, saw you in the tree, and snapped you from the window. Purposely I did not say anything, for I felt that the best plan would be to let you see the picture of your disobedience. How sorry I am that you disobeyed me, for now you have forfeited your seat in the old tree."

How ashamed and sorry Bobby was, but the lesson was good for him, for he never forgot, when he was tempted to disobey his father, the picture of himself in the old tree.—Baptist Observer.

SMILES

CONUNDRUMS

Who was the greatest orator spoken of in the Bible?

Samson, because he brought the house down filled with his enemies.

Which is the best way to make a coat last?

To make the trousers and vest first.

When were walking-sticks first mentioned in the Bible?

When Eve presented Adam with a little Cain (cane).

In what liquid does the Queen of Spain take her medicine?

In cider (side her).

Why is it more dangerous to go out in the spring than any other time of the year?

Because in the spring the grass has blades, the flowers have pistils, the leaves shoot, and the bulrushes out.

What is the difference between a hill and a pill?

One is hard to get up and the other is hard to get down.

What two animals carried the least into the ark?

The fox and cock, because they carried only a brush and comb between them.

In what place did the cock crow so loud that all the world heard him?

In the ark.

When did Moses sleep five in a bed?

When he slept with his forefathers.

How many soft-boiled eggs could the giant Goliath eat on an empty stomach?

One, after which his stomach was not empty.

Why is a baker a most improvident person?

Because he is continually selling what he kneads himself.

Which nation produces the most marriages?

Fascination.

What is the difference between a butcher and a flirt?

One kills to dress, and the other dresses to kill.

Who had the first entrance into a theater?

Joseph, when he was taken from the family circle and put into the pit.

I went out walking one day and met three beggars; to the first I gave ten cents, to the second I also gave ten cents, and to the third I gave but five—what time of day was it?

A quarter to three.

How is it that Methuselah was the oldest man when he died before his father?

His father was translated.

What is the difference between a schoolmaster and an engine-driver?

One minds the train and the other trains the mind.